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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Keefe, a New York professional base-ball player, spends, it is said, a great part of the winter season teaching Amherst students how to pitch a ball in a curve. He says college students are ambitious pupils, and often spend six hours a day in practicing. Can President Seelye tell us if either of his professors is able to get so much work out of their young men? And can the Amherst Board show any good reason why Prof. Tim Keefe should not stand at the head of the faculty?

Thanks to Commissioner Black for a copy of his annual report for 1888. We gave in a late number some figures from this report which show that republics are not always ungrateful. Even allowing for the large factor of pure political influence bought and sold with pension bills, yet there will remain such amounts paid to the survivors of the war as prove somewhat a nation's gratitude. Gen. Black says that the annual outlay for pensions amounts to nearly 31 per cent of the entire expense of the government. Is it not time for patriotic citizens of every class to call a halt in this extravagant business? If the ex-soldiers continue to demand more and more year by year, they will certainly be open to the charge that they fought for money, not for country.

Some years ago when Anthony Comstock was pushing the publishers of obscene literature in New York, he was opposed by the infidels of that city who petitioned Congress against him. Ingersoll, their champion, and of the Republican party, joined in the petition. Afterward, when the fact was noted in a published sermon by Rev. C. O. Brown of Dubuque, Iowa, Ingersoll denied the impeachment. Mr. Brown looked up the record and proved Ingersoll a liar. The evidence was published in Joseph Cook's magazine, *Our Day*. Not long since Ingersoll met Mr. Cook at a hotel at the north end of Lake George, and began upon him an indecent assault, using insulting and profane language and finally blustering out, "You are a —— liar and a dirty dog, and I have half a mind to give you a licking now." Mr. Cook, who was undismayed by the threats of the vulgar bully, has now a new argument, gained from this disagreeable experience, to feather the unerring shafts of his logic and eloquence against the monster, infidelity.



HIRAM CAMP.
[See page 8.]

The Liquor Dealers' National Protective Association, which was in session in New York during the past week, noted the signs of the approaching storm, and took measures to avert its force. The resolutions they adopted read very much like the resolutions of a local option convention, and show the intention of the members of the association to put themselves into line with the demands of the day on this question. They want just and reasonable laws to regulate the traffic; deplore the prohibitory movement; object to the monopolies and trusts likely to be fostered by a high license; and rebuke the action of some State governments in raising so large a revenue from the liquor trade. They levied a heavy assessment upon the members of the association for its support and to antagonize Prohibition; and to crown all, these men, whose trade is murder, sent $1,000 to the yellow fever sufferers in Jacksonville! When this vote was taken the Liquor Dealers congratulated themselves with a cheer.

The yellow fever scourge at Jacksonville, Florida, is unchecked in its merciless march. It stops at the door of rich and poor alike. One day the victims are of the poor colored class, next some of the most prominent citizens of the State are cut off. The death of Prof. Richard A. Proctor, the eminent English astronomer and scientist, who had made ours his adopted country, sent a thrill of grief throughout Christendom. He was on his way to England and died in New York, having taken the disease probably on the train. There were up to Monday morning about 1,000 cases of the disease, and one in every eight is fatal. Nurses are hastening to relieve the over-worked physicians of the city, and money is being everywhere raised. The Chicago Sabbath-schools took a collection last Lord's day. Even the lodge finds an opportunity to advertise itself. Grand Master Carter of Florida appeals to the Masons to send aid—not to the general relief fund, but to the "fraternity." Grand Master Williams of Missouri orders a collection for this purpose. The Knight Templars are also supplying a hospital, and the Knights of Pythias send help to members of that order. In contrast with this one-sided, selfish sympathy, the liquor-dealers in New York are to be commended. The lodges swear to help their own, and their sympathies expire at this limit.

The action of the G. A. R. lodge meeting in Columbus last week is extraordinary for men who would once have resented to the death the charge that their patriotism was mercenary. But the big surplus which has for years demoralized politics and Congress, seems to have affected the old soldier with a singular hallucination. The Columbus meeting resolved, 356 to 22, to present a bill in Congress, and urge it, "which shall give to every soldier or sailor, who served the United States between April, 1861, and July, 1865, for a period of sixty days or more, a service pension of eight dollars a month, and to those whose service exceeded 800 days an additional pension of one cent per day per month for the service in excess of that period." Why was not such a demand made at the close of the war when money was most needed by the returned soldiers? Because it was not only not conceived, but, the very men who now make it would have held it then to be fit only to be made by enemies. And we cannot believe it would ever have been made now a quarter of a century has passed, except that a secret order, feeling its power, and demoralized by the spirit of the lodge, has forgotten the high and loyal spirit that once animated its members.

General Harrison's letter of acceptance was given to the public last Wednesday, and the dispatches tell us it aroused more enthusiasm among Indiana Republicans than the victory in Maine. In Washington a correspondent tells us there were few members of Congress who did not read it early. Everybody was interested in it, too, although a few old politicians pretended to be unconcerned. For the most part the expression of Democratic opinion on the epistle was kindly in tone, and on the Republican side there was much congratulation over what they denominated a clear and fair exposition of the party's principles. Like Mr. Cleveland's letter, the tariff is the question demanding most attention, but Mr. Harrison does not seem to speak with the conviction of his opponent. He proceeds, with his eye on the Chicago platform, to vindicate the position of his party and refute the campaign stories against himself, particularly on Chinese immigration. It is fortunate for Mr. Harrison that his letter appeared before the late disgrace put upon our country by the refusal of the Senate to reconsider the latest bill against the Chinese, of which John Sherman said, "If Great Britain were to act toward us as this bill would make the United States act toward China, I would vote for a declaration of war!"

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

WHY SHOULD WE PUSH THIS REFORM?

BY MRS. M. A. BLANCHARD.

One incident of our present journey seems to have a bearing on this question. In one of the meetings in Northfield, Massachusetts, a young lady sat by me in church who seemed deeply interested in the discourse, which was against secret societies. I learned afterwards that she was from Philadelphia, intelligent and well educated. She had seen and felt the evils of secretism, and joy filled her soul that its unfruitful works of darkness were being exposed. She wanted our tracts, subscribed for the *Cynosure* for a relative, and for some reading for herself, and also gave me the following facts, the parties being well known to her:

B. F. W., attorney at law and notary public, Philadelphia, was a bright, competent, self-made man, and married to an estimable Christian woman. In an evil hour he was persuaded to join a Masonic lodge, and then commenced his downward course. Evil men were then greeted as "brethren." Their vices gradually became his own; his family and his business were by degrees neglected, while he grew more interested in the many banquets gotten up by the order at a great expense of time, money and morality. In twelve years after his initiation he was a perfect wreck. When sunk so low, did his lodge brethren seek to lift him up out of his degradation? No, indeed, but they seemed pleased to see how inferior he had become to those to whom he had once been superior. He at length became insane through dissipation. The poor wife, bereft of her husband and her elegant home, at last asked aid from the lodge. They at first gave her some assistance through the influence of those who felt friendly to her. It was very humiliating to her to ask charity of an order which had been the means of taking ALL from her, and soon she died of a broken heart.

This well authenticated instance of the ruin of a fair, promising family furnishes a cogent reason why we should push this reform. The same danger stares many other young families in the face. While apathy on this subject reigns, neither our young men nor young women are safe. Let us cry to God to rouse both the pulpit and the press to a sense of our danger and their own fearful responsibilities.

SECRET LABOR SOCIETIES.

BY REV. H. H. HINMAN.

Perhaps no nobler object was ever sought to be obtained by more inadequate and inappropriate methods, than the promotion of the interests of the laboring class by combinations of sworn secrecy and obedience. Such are the Knights of Labor and the secret trades unions.

Laborers constitute a majority of mankind. The world's wealth is the product of their toil. So interwoven are their interests with that of all others, that any wrong done to or by them is sure to react on all the rest of society. There has doubtless been, and still is, great oppression on the part of employers. Now, as in days of old, "the hire of your laborers is kept back by fraud." God has promised to be "a swift witness against those that oppress the hireling in his wages." Mal. 3: 5.

But selfishness and greed of gain have not been peculiar to one class of mankind. Laborers have done and do strive to obtain the maximum of wages for the minimum of labor. In our country the position of the two classes is often interchangeable. The laborer promoted to be a capitalist, and the capitalist taking his place in the ranks of laborers, have not been unlike others in the same positions.

Labor unions are of no recent date. For more than five hundred years they have existed in Europe. The order of Freemasons was originally a trades union. Surely they are no newly-discovered panacea for the evils of society. The great avalanche that rolls down from mountain heights and overwhelms a whole village is destructive because it is a great mass and moves by a single propelling power. The snowflakes that make up that mighty mass fell singly and unfelt. So, too, with these great masses of people; their power is great, and because it is secret and responsible only to itself, it is liable to be used for evil. For irresponsible power will always, sooner or later, be made the instrument of oppression. Such, indeed, has been the history of these combinations. They have been able largely to coerce all laborers, compelling them to become members of their unions and subject to their authority, or driving them out of employment. They have undertaken to determine how many apprentices should be instructed in any employment, even forbidding a father to teach his own son his own trade, or an employer to work in his own shop if he had not previously served a regular apprenticeship. Strikes have resulted in an immense loss of wages and of wealth. Boycotts have deranged all kinds of business. Conspiracies have torn up railroads, blocked trains and destroyed engines, and a very large number of murders have been committed by men whose ostensible object was to promote the interest of some labor union.

It is in view of these facts that there has been a strong reaction in the public mind against this method of organization. They are regarded with disfavor by true philanthropists and those whose sympathies are always with oppressed humanity. Surely there are some other and wiser methods for the attainment of these objects.

The history of labor shows that for the last hundred years the interests of laborers have steadily advanced, not because of, but rather in spite of, these organizations. In the year 1800 the usual rate of wages of laborers in the great business centers of our land was six dollars per month, and the purchasing power of a dollar was not then nearly so great as to-day. The rate of wages has quite steadily advanced, while the cost of labor products, food, clothing and building materials, has quite steadily diminished. Never in the history of the world were so many physical comforts in reach of the laboring man.

Secret labor societies have had but small, if any, influence in securing this result. It has come from a variety of causes, but largely from the increased intelligence of the laborers, quicker and cheaper transportation, and the invention of labor-saving machinery. Agricultural machinery has materially diminished the cost of production; while railroads and steamships have brought the wheat fields of Dakota, of Russia and of India to the very doors of London and Paris. Commerce, manufactures, individual and general wealth have grown enormously, not because of strikes and boycotts, but in spite of them. Millionaires have increased, but so has the prosperity of the poor. There doubtless has been unequal and unjust legislation, but not so much as in the past. More and more have the interests of the laborer come to the front and been made the study of the philanthropist and the legislator.

There are still many evils to be remedied, but their remedy is not in any scheme for the promotion of antagonism between capital and labor, but rather in their reconciliation. It will not come by appealing to selfishness, but rather to justice and benevolence. Secret combinations, whatever may be their design, will ever be regarded as conspiracies, and tend to widen rather than close up the breach between capital and labor.

The remedies for our labor troubles may be summarized as follows:

1. *Education.* Educated laborers are always more efficient; understand both their rights and duties better, and are better paid than the ignorant.

2. *Temperance.* The suppression of the use of, and traffic in, intoxicating drinks. The laborers are mainly the victims of this terrible evil. Its suppression would increase enormously the amount available for physical comfort. The tobacco habit is second only in its evil and wasteful influence.

3. *Peace.* The negotiation of international treaties for the settlement of all disputes by arbitration, and the disarmament of the nations. Europe is one great military camp. The cost of the military establishments and the payment of the interest on war debts, taxes the people to the very verge of endurance. Nearly all Europe, India, Turkey and Egypt are smoldering volcanoes, in which the fires of hatred to oppressors are constantly liable to burst forth. America, because of its comparatively sparse population and its isolation, is in less immediate danger, but it is on the same road. Militaryism has ever been one of the greatest obstacles to the welfare of the laborer. Disarm the nations, take off the burden of war taxes, and earth would smile with something of Eden blessedness.

Lastly. *Christianity.* It must not be forgotten that the Gospel of Christ is the Divine remedy for all evils, both of the individual and of society. Christ was manifested that "he might destroy the works of the devil." Questions of political and social economy can never be settled except by the law of love. Christianity destroyed chattel slavery in Europe and in North and South America. It makes haste to overthrow the liquor traffic. It is the avowed enemy of war. It is seriously considering the labor problem, and will not stop until the interests, both of employer and employed, are adjusted by the Golden Rule.

UNAFFILIATED MASONS.

BY REV. A. H. SPRINGSTEIN.

"An unaffiliated Mason is still bound by all those Masonic duties and obligations which refer to the order in general, but not by those which relate to lodge organization. He possesses reciprocally all those rights which are derived from membership in the order, but none of those which result from membership in the lodge. He has a right to assistance when in imminent peril, if he asks for that assistance in the conventional way.

"He still remains subject to the government of the order and may be tried for any offence by the lodge within whose geographical jurisdiction he resides."—*Mackey's Jurisprudence, p. 275.*

DEMIT.—"It does not cancel his Masonic obligations, nor exempt him from that wholesome control which the order exercises over the moral conduct of its members. In this respect the maxim is '*Once a Mason and always a Mason.*'"—*Mackey's Lexicon, p. 111.*

Much more to the same effect might be quoted. Let it be remembered,

1. That multitudes of the uninitiated are in life-long bondage to the Masonic order, on account of its intimidating influence over them.

2. That large numbers of the initiated hate Freemasonry and long to escape from lodge bondage, but dare not assert their liberty.

3. That some who have renounced Freemasonry have come afterward to regard their attitude as an unsafe one, and so either returned to lodge membership, or became silent.

Now, in view of these undeniable and startling facts, and the above cited Masonic law, what may we expect of a demitted Mason? My extensive observations in this field has never acquainted me with a demitted Mason who denied the binding force of the Masonic covenant.

Does the demitted Mason say that he has nothing to do with Masonry? or, that he never will have any more to do with it? That may be his present intention. But the question is, Will the lodge consent to have no more to do with him? The Masonic law just quoted shows conclusively that they have no such intention, and will do no such thing.

Without further argument or additional proof, I will illustrate the unfortunate and deplorable condition of a demitted or unaffiliated Mason.

In Bay City I met a merchant, a prominent church member, who assured me in the most emphatic manner that he had renounced Freemasonry. Being questioned, he said that he had taken a demit. I reminded him that his demit stated that he was a Master Mason in good standing; and I asked him what he wanted of a demit. This confused him, but he seemed determined to have no more to do with Masonry.

I then asked him what he would do if he should see the hailing sign of distress given. He became excited and said that he should want a little time for reflection. But I reminded him that he had sworn to repair immediately to the relief of the Mason giving the sign. At this he became greatly agitated.

"But what if you knew that this Mason in distress was a notorious criminal?" I asked. His hands trembled, and his color changed, and in a moment he abruptly left me without attempting a reply. In Ypsilanti this was repeated, only the demitted Mason was, in this instance, an editor and a preacher.

I write this because it seems to me that this question is not well understood; if otherwise, the facts are being lost sight of. I am strongly inclined to say more, but perhaps this is sufficient.

Some would have us vote for such men under protest; but the Word says, "Whatsoever ye do, do it heartily as unto the Lord, and not unto men."

Pontiac, Mich.

Justice Harlan, of the Supreme Court, has just made another important decision in constitutional law. The captain of a steamer licensed under the Federal laws, engaged in interstate commerce on the Monongahela and Ohio rivers, violated the excise law of Pennsylvania by selling liquor without a license. He was arrested, and it was argued in his behalf that a vessel engaged in such commerce was not amenable to the laws of Pennsylvania, even when lying within the territorial limits of that commonwealth. Justice Harlan refused to entertain the plea, and declared that a license to run a steamboat did not justify an infraction of the police laws of a State when those laws offered no obstruction to the right of public navigation. This is "sound law," it seems to us; any other decision would allow liquor to be sold by steamboats plying the waters of Prohibition States, in utter defiance of State law.—*Union Signal.*

TRUTH AGAINST SECRETISM.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."—*John 18: 20.*

This language was used when Jesus was undergoing that trial before the high tribunal of the Jews which resulted in his being pronounced worthy of death, and in which the court bound itself, if possible, to procure his death from the only authority that could now legally inflict it—the Roman governor. The testimony is made more solemn and impressive, if possible, by the circumstances in which it was given. The high priest presiding had sworn him to tell the truth. He was literally giving up his life by doing it. He confirmed it by his death. The declaration is a comprehensive one including a manifest and controlling principle of his life, his character and his doctrine. So public and open had his life and teaching been that there was no need to inquire of himself concerning them. There were abundant evidences of which the court could avail itself by which to ascertain the whole design of his mission. To the public he appeals. To the multitudes who saw and heard him he directs the court which is hunting for his life.

I. The character of truth.

1. It is light. It is God's truth and comes forth from him who is "light, and in whom is no darkness at all." God is only known by the light that he sheds from himself. Every attribute of his is seen only in its own essential light. Every way in which he manifests himself is in its nature light. "Whatsoever doth make manifest is light." He is said by the Psalmist in reference to this manifestation to "cover himself with light as with a garment." He dwells "in light which no man can approach unto," because of its brilliancy and glory. Christ is the light of God. "He was the true Light," says John. God gives the light of the knowledge of his glory in the face of Jesus Christ. Hence he is called "the brightness of the Father's glory and the express image of his person." All true light comes to men, therefore, through Jesus Christ. Hence, the truth of Christ is the real light that shines in this world.

2. The light of God, which in its brilliancy and glory could not be approached by any man, is softened and accommodated to our present weak vision in the form of the revelation of God through the humanity of Christ. Hence, Christ is God manifest in the flesh. The light of the divine glory is seen in his face. The life of Christ was spent on earth to exhibit this light, and wherever he went, whenever he uttered his voice, before all who knew him he was constantly a burning and shining light. He is the Sun of righteousness, whose nature and mission is to shine. This he does by means of the truth of his word. In this respect truth and light are synonymous terms. We look into the Word to see the face of Christ. In the presence of that Word we are in the presence of the light of God.

3. As it was the mission of Christ to manifest the light of God which was in himself, the Sun of righteousness, so it is the mission of all his followers to exhibit it. The light of Christ in them gives them their distinguishing character. They are the children of light. Christ's light is in their hearts whence are the issues of life. Now as Christ came to be the light of the world, his light shines only through the medium of the children of light. "Ye are the light of the world," said Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." The institution of the church and all her appointments and requirements accord wholly with the spirit of this requirement. The profession and works of God's people are not only to be in themselves light. That light is also to shine, and every obstruction is to be removed out of the way of its largest manifestation throughout the world. Wherever there is any darkness there it is to penetrate. The providence of God is so ordered as to open up new opportunities continually to spread abroad this light. The whole design of the Gospel, the whole mission of Christ and his church, and of every individual believer, is to cast a flood of light upon the darkness of every human heart, of every human institution and every human work.

II. The character of secretism. In general, it is the opposite of light. Christ repelled the idea that he had said anything in secret, because it was the very opposite of his nature and his work.

1. Secretism is itself darkness. The terms in their relation to all that concerns the common welfare of mankind are synonymous. Secret works are the works of darkness, and it is the design of the light of Christ to break them up. How earnestly the apostles sought by the light of the Gospel to overthrow the works of darkness and the secret institutions of the heathen! Believers among them were to have no fellowship with the works of darkness. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." These things were done in their heathen institutions, professedly in behalf of humanity, in the worship of the gods and in the name of religion. They were the works to which the ignorance and depravity of a carnal nature led them. Yet the consciousness that they were wrong still remained, and therefore, the secretness of them. The same principle is true of all modern secret institutions. Something that is essentially wrong either in motive, principle, or works is the very basis upon which they exist. They cannot be founded upon anything properly understood as suggested by the glorious light of the Gospel. They cannot be according to the mind of Christ, which is all light.

2. Secret institutions are either infidel and atheistic, or they ignore all the claims of religious principle, or they maintain a false religion. Nihilistic and kindred institutions boldly set themselves in opposition to all the claims of religion. Other organizations avail themselves of the principle of secrecy to obtain worldly advantages which, if due them, should be obtained openly and in the light, and which, if not due, are simply immoral. Many of them, and these are the most thoroughly organized, throw about themselves a cloak of religion. It is not, however, the religion of the Gospel, and therefore, is a denial of it. Masonry, Odd-fellowship and like associations are simply anti-Christian in their religion. They do not profess Christ in their constitutions, their laws, or their rituals, and are therefore against him. Every symbol, employed as a pretended means of representing truth or approaching God, is upon the same idolatrous principle upon which the golden calf was set up in the wilderness. They profess to exist upon a broader humanitarian basis than that of the Christian religion, and thus become its rival, and deny to it that great distinguishing principle which makes it a system for all mankind. It is most reasonable, therefore, that the Christian church, which is the light of the world, should exclude these elements of darkness from her pale. It is one of the most threatening signs of this time that secretism is advancing to great power and influence, and the church is refusing to throw the light of Christ upon it.—*Christian Instructor.*

A METHODIST JUDGMENT.

The following question and editorial reply appeared some time since in the *Christian Advocate* of New York:

"At a recent Masonic celebration a Methodist minister made an address. The exercises were closed by singing the hymn, 'Blest be the tie that binds,' and the whole tenor of the minister's address was that the Masonic order was a kind of church, and that if a person belonged to the order he did not need to belong to any church. What is the effect of the use of such a hymn and such remarks by a minister at such a time?"

The effect is bad. There is not the slightest similarity between Masonry and a church. The church is founded by Jesus Christ; Masonry is a human institution. The church makes regeneration a test of membership; Masonry does not. The evangelical Christian church requires a belief in Jesus Christ as God made manifest in the flesh; Masonry does not. The evangelical church has two sacraments founded by Jesus Christ—Baptism and the Lord's Supper; Masonry has not. The evangelical church labors for the conversion of men, holds prayer meetings and other meetings with that end in view, invites all men, women and children, without distinction of race, and whatever may be their physical or social condition; Masonry does not. The principle that unites Masons is a love for the order; the principle that unites Christians is a love for Christ. It is true that Masons, in their liturgical forms, make references to God and to the Bible, but in order to admit Unitarians and Universalists and Deists of various forms its prayers in general are not uttered in the name of Christ. The hymn referred to,

"Blest be the tie that binds
Our hearts in Christian love,"

describes an experience not necessary to be a good Mason, and which only those Masons have who are true Christians. Masonry may be an important and useful society; we are not writing against it; but it is no more a substitute for a church than a fire company, or the Union League Club. Of the right of ministers of the Gospel to belong to it we say nothing; but if they do belong they should never so speak or act as to lead anyone to suppose that in their opinion Masonry is anything but one of many human societies not worthy to be mentioned or thought of in comparison with the church of Jesus Christ which he has purchased with his own blood.

VOLCANO CRESTS.

When the eagle and the sparrow both shall build their only nests,
On the hot uncertain edges of unspent volcano crests,
What shall purge a poisoned nation, what assuage its giddy heat?
What shall calm avenging earthquakes boiling under bloody feet?
When the land is young no longer, but grown old in chronic sins,
When the strife of class with classes both for bread and breath begins;
When the poor shall swarm with riot, and the magic checks of trade
Stretch between the hungry worker and the work his hands have made;
When the social vultures thicken, and the strong the weak devour;
When the corpses of the people strew the stairways up to power;
When loud Faction sends its foxes blazing through the standing corn,
From the firebrands of the Furies, who shall save a world forlorn?
Through the ages crieth Wisdom, and to-day she crieth long:
Make the Sound of God's own pulses every nation's marching song.
Who beholds the hasting Judgment, who now feels what angels see,
Who in God as King has gladness, only he may dare be free.

—*By Joseph Cook, in Our Day.*

THE GOLDEN CALF.

Did you ever sit down and honestly ask yourself if *you* were worshiping the golden calf?

Here is the business man. He drives his secular business from Monday morning till Saturday night. He is all alive to making things go. He gets up early and retires late. He denies himself personal rest and comfort. He can't get time for a personal word for Jesus. He seldom gets to prayer and class-meeting; if so, he comes in after the meeting has begun, all tired out with exacting toil, and with his mind filled with thoughts of business, and hence, in no spirit for worship. During the week he can get up early, even before the sun begins to shine, but on the Sabbath he lies in bed and sleeps. He lounges about the house and rests. He cannot even get up in time to attend the morning preaching service. In fact his Sabbaths are spent in trying to get rested for another week, when, as before, the claims of God will be forgotten or ignored, and thus the weeks go around—*worshiping the golden calf.*

Here is a young man. He is a member of the church. He has many worldly associates. He has ambition to stand well in certain circles. He belongs to lodges and societies of various kinds. This young man will stay away from prayer meeting any time to go to the lodge. He really thinks the lodge is of more importance than the prayer meeting. It may be he belongs to a political club. If so, no religious engagement or duty will keep him from his political associates. Money is needed during the campaign and he contributes his share. It may be true that he has little or nothing for the cause of God, but he has it for this purpose. Then, again, he has certain small sinful pleasures which he must allow himself. He can smoke from three to five cigars per day, but he can put a *penny* in the collection basket, provided he has one at the time and feels so disposed. In short, he puts something else first and his religion and his church second—a clear case of "*worshiping the golden calf.*"

It is a young lady this time. She is also a member of the church. But she is fond of society and fond of dress. Her society engagements are in her thoughts of far greater importance than anything in connection with the church. Her church may teach the unwisdom, yea, the *sinfulness* of certain worldly amusements and of extravagance in dress and adornments, but what is that to her? She loves these things and decides to gratify her wishes and desires even at the sacrifice of God's favor. Another clear case of "*worshiping the golden calf.*"

How long! O how long! will those professing to be God's children act the farce of professed fellowship with Jesus, and at the same time indulge practices and habits of life which belie their profession! If the religion of the Lord Jesus Christ is the all-important thing, then let us make other things give way for it and not it give way for other things. We cannot afford longer the wicked inconsistency of claiming the protection of Jehovah and at the same time worship the golden calf.—*The Messenger* (*M.E.*), *Harrisburg, Pa.*

NEW ENGLAND LETTER.

Wm. F. Davis set at Liberty—What the Parochial Schools are Doing—A Strange Story—"Smuggled Through the Machine"—The Indifference of Boston Churches and Pastors—The Beginning of Mr. Davis's Work on the Common.

Wm. F. Davis, the imprisoned evangelist, is once more at liberty. The daily papers, on which the habit of European journalists of suppressing the news most vitally important to the people seems to be growing, say very little about it. The police, however, have been instructed not to interfere with him should he again preach on the Common, which proves that our city governors are not without their share of the wisdom common to the children of this world, and do not care again to provoke a losing fight.

The voice of God's true witnesses ring as clear in the nineteenth century as in the fifteenth. In my scrap-book I have written down the following paragraph from his reply to Gov. Ames in their correspondence of last December, as worthy to stand side by side with the noblest utterances of Wicklyff, Huss or Luther: ...."Thou didst first assume that if 'released' I will repeat those acts for which I was 'arrested,' and upon conviction of which I am 'now undergoing punishment.' Thou sayest, 'If my inference is wrong I know you will correct me.' *I can tell thee that I do propose, by the grace of God, to freely preach the blessed Gospel of his glorious Son, wherever I may be, and as long as I may be able to do so.*"

The game which has been played in Boston the enemies of Christian liberty stand ready to play in other cities. The public is beginning to awaken to the danger now that it is being brought home to their very hearthstones in the public school question. No less than five parochial schools open this week in the neighborhood of Boston. The *Traveller* gives the following statistics: St. Rose's school in Chelsea, accommodating 800; in Hyde Park, 470; in Waltham, 900; in Arlington, 400; in Watertown, 450. The school of St. Stephens, at the North End, when completed will accommodate 1,200 pupils; that of the Mission church, Roxbury, 1,000. The result of all this is shown in a marked decline in the number of pupils attending the public schools. For instance, one school had 160 last year, this year only 40, while another which had a membership of 64 has now dropped to *three*. Such figures are not reassuring, and there can be no better means of rousing Americans to defend their own free institutions than to publish as widely as possible the story of the arrest and imprisonment of this devoted evangelist—a story which reads oddly enough today, and will read more oddly still a hundred years from now.

It is possible for the dryest legal document to be amusing, as I found on reading a copy of the warrant under which he was arrested; which declared that Wm. F. Davis "at Boston, aforesaid and within the judicial district of said Court, *with force and arms* did deliver a sermon, lecture, address and discourse upon Boston Common." "With force and arms" may be a legal term, lacking which the instrument would have been waste paper, but it has none the less ludicrous a sound to the non-legal mind. But this is not the first time that the battle for free speech has been fought on New England soil with similar "arms". In July 1651, under Gov. Endicott, a Baptist minister by the name of Holmes was sent to the whipping post for having held in company with two others a meeting in a private house on Sunday. His companions were fined 30 pounds apiece, which their friends paid, but Holmes would not accept deliverance and went to the place, of punishment, Testament in hand. "From the earliest times"—I quote from a sermon of Dr. A. J. Gordon's—"no place within our borders has been more intimately or constantly associated with the preaching of the Gospel than Boston Common. Even when bigotry and intolerance have closed the churches against the true men of God this green and shady turf has opened its gates to them without restraint or hindrance. In Sept. 1740, 8,000 people gathered on the Common to hear Whitefield." To come down to later times, I have myself been informed by old residents of Boston that forty years ago preaching on the Common without thought of a permit was an every day thing. Of course if the Common belongs to Messrs. O'Brien & Co., leave should be asked before holding preaching services upon it, like any other private estate, but the people have stubbornly cherished the idea for over two centuries that it belongs to *them*, and a correspondent in the New York *Tribune* so well voices this opinion that I am tempted to make an extract:—

"I was born in Boston 80 years ago. My grandfather was at the shedding of the first blood of the Revolution in 1770. Have been a merchant and ship owner; have paid taxes; think I own a small part of our Common. . . . . Saw the Garrison mob; saw later our Court House in chains, saw Chief Justice Shaw crouching under them as he entered that massive structure. Was driven from the Tremont Temple by Mayor Wightman when in a public meeting quietly celebrating the anniversary of John Brown's death. Even John Andrews, then Governor, could not aid or protect us. . . . . The prudent salaried ministers of the Gospel shrink from loss of popularity. A few of them seem to have made a feeble effort and subsided. The newspapers prefer giving to an appreciative people daily columns of yachting, prize-fighting, base ball and other slang. This silly, cowardly city ordinance was smuggled through the machine twenty years ago. It has remained dormant till the present administration put it in full blast."

"Smuggled through the machine!" This just describes the wily manner in which this immemorial right to preach on the Common was taken from the people;—by the quiet underhand passing of a city ordinance which lay as a dead letter for twenty years, until the time was ripe for fastening its iron grip on every Protestant clergyman, who true to his birthright of religious liberty dared to disobey it. For the facts which follow I am indebted to Bro. Davis' book, *Christian Liberties in Boston*, and also to copious notes taken from his scrapbook kindly loaned me for this purpose. It was first passed in 1862 to shut the mouth of a certain temperance lecturer whose utterances were not agreeable to the Rumocracy which even then ruled Boston; for so long ago as 1866 Wendell Phillips asserted at Tremont Temple "that for twenty years the Mayor and Aldermen of Boston had been chiefly a standing committee of the grogshops and brothels." The form of the ordinance was as follows:—"No person shall deliver any sermon, lecture, address or discourse on the Common, Public Garden, public squares or common lands of the city without permission of the Mayor and Aldermen." At the trial of Mr. Davis before Judge Aldrich in 1885 it was shown that this ordinance was neither published to the people nor recorded in the Clerk's office of the Superior Court as required by statute law. Thus it was literally "smuggled in" without the knowledge or consent of the people of Boston.

The character of the noble and devoted evangelist who has stood so bravely in the breach to defend our endangered liberties, cannot be better described than in the words of Joseph Cook "Mr Davis was my college mate. I have known him for more than twenty years. Very tender associations connect themselves with our common experiences in college. He was then what he is now,—a man of supreme conscientiousness, great courage, and most incisive straightforwardness. . . . I knew him later in the theological hall. I knew him when he took his life in his hands and went into the North End of this city to work for the poor. He lived in the mission house among the livery stables, breathing their foul air and the miasma of the drains. I have travelled constantly, and I know Mr. Davis' reputation in the Westas the lumbermen's missionary in those vast forests in Northern Michigan, preaching the Gospel to those whom the churches in the West neglect." And by the way, one of the saddest points brought out in this persecution of Mr. Davis is the general lukewarmness and apathy of the city churches in regard to these same neglected masses. As Rev. Dr. Gordon very aptly put it before the Evangelical Alliance; "it is not ultramontanism that forbids preaching on the Common but trimontanism,—the respectability of Boston that said, 'Why don't you preach in your churches and be satisfied with that? If people don't want to come to church let them alone.'" Lawyer Pickering, counsel for Mr. Davis, also made a telling point when he sarcastically alluded before the Court to "the ministers who pretended to be ministers of Christ, and yet would not act on their commission." Thus it will be seen that it was a hydra-headed foe indeed which thrust Mr. Davis into prison for preaching the Gospel, and that in strange juxtaposition with liquor sellers and Jesuits may be seen the features of many a well-known Protestant clergyman, astonished though he might be to learn the fact.

It had been a long cherished plan with Mr. Davis to preach a free Gospel to the people on the common lands of Boston, and in the spring of '82 on his return from his third missionary tour in Michigan he called on the Chief of Boston Police, and asked, "Does the City of Boston construe the free public preaching of the Gospel on the public grounds of the city as a breach of the peace?" The Chief sent him to the police commissioners, and these gentlemen in their turn desired to consult the city solicitor. After *three* postponements of their answers, Mr. Davis received the following reply:—"We have conferred with the city solicitor, and find we have no authority to grant you a permit to preach on the Common or any other public ground of the city."

"Gentlemen, you avade my question. You are not asked for a permit to preach; *but whether the City of Boston assumes an attitude of hostility toward the free public peaching of the Gospel* on Boston Common and public parks, where the people have the right to freely assemble. I hold my commission from the only competent Authority and shall exercise it."

After repeated evasions Mr. Davis again asked: "Will you be kind enough to tell me plainly whether you construe the free public preaching of the Gospel in Boston as a breach of the peace or not? Will you, or will you not, instruct the policemen to break up an orderly Gospel meeting on public grounds, which does not obstruct any thoroughfare of the city, nor trespass on private rights?"

"Oh, no!" promptly responded the chairman, "*we shall never do that.*"

Mr. Davis withdrew, and during the five following months held open air meetings at the North End, in Boston, in Monument Square, Charlestown, on Barnum's circus grounds for the circus men, women and boys, and on Boston Common. No policeman interfered with any of these meetings. But a new act in the drama was about to be played, an account of which must be reserved for my next letter.

ELIZABETH E. FLAGG.

—Gov. St. John spoke in Chicago last Thursday evening to an immense crowd in Battery D. He was followed by Mrs. Helen M. Gougar of Indiana, who has this year begun to champion the Prohibition party with all her eloquence. St. John made an able argument to prove that the Prohibition platform is the safest for the poor man, since it endeavors to protect men, not manufactured articles. His address had a powerful effect in the city.

REFORM NEWS.

FROM THE WASHINGTON HEADQUARTERS.

A Political Calm—The Hand of Rome—Congress and the Lodge—A New "American" in Boston—The Blasphemy of Albert Pike—The Cynosure Well Known Among Washington Lodges—Curbstone Acquaintances—Prof. Mitchell Opens an Office at No. 215.

WASHINGTON, D. C., Sept. 11, 1888.

A week's rainfall still continues with its partial suspension of business and feeling of general depression. It is said that the center of a cyclone is a perfect calm, and Washington is undoubtedly the center of the political cyclone now sweeping the country. Little is heard here in stores or on the streets of the situation; and, as compared with outside papers, reports in Washington journals are brief and meager. A Democratic banner was stretched across Pennsylvania Avenue some two weeks or more ago in a very quiet way, and now the Republicans propose to have portraits of their chosen leaders in a like conspicuous position. A stand for speakers is being erected at the head of 4½ Street, which the mechanics at work tell me is to be occupied to-morrow evening; but I have seen no notice in our dailies.

Perhaps this silence is explained by the fact that there are no party papers in this city, at least devoted to either of the two great parties. Independent journalism and paucity of local political news seem to dominate the newspaper men here. It is stated upon what I suppose is reliable information that the dailies of Washington are owned and controlled by Romanists, and when the prayer of Boston is submitted to Congress asking for compulsory education in our public schools, and that all denominational interference be strictly excluded, we shall probably hear from them on the subject.

To-day's *Post* contains the following, which has a special significance:

MUST ATTEND THE PAROCHIAL SCHOOLS.

MALDEN, MASS., SEPT. 10.—Father Flatly, of St. Mary's church, yesterday announced at all the masses that he had received instructions from the Archbishop that at a meeting of the church dignitaries held at Baltimore instructions were issued that all Catholic parents having children must send them to the parochial schools under pain of sin. A number of pupils who have formerly attended the public schools begun to attend the parochial school to-day.

The feeling of suspicion and insecurity on the question of Romish supremacy has reached this city. Dr. Fulton's visit and recent lectures had much to do with starting the investigation.

A legal gentleman called yesterday at the N. C. A. office for some facts I have collected, and before leaving, expressed his hearty sympathy with the

N. C. A. work. I hope before many weeks to give the church and lodge relations of most members of Congress, and will simply say here that of the ten members of the House personally interviewed this forenoon, nine belonged to some secret order, and the Masonic record ranged from one to fourteen degrees. I hope also to give the standing of the Protestant clergy of this city soon, for it is due to our readers that they know the status of the pulpit as well as Congress in this national city on so vital a question.

Repairs on our building, the absence of ministers, with other hindering causes, have delayed this part of my plan for work here, but the way now seems clear.

By the way, I see the *British American* and *Free Press* of Boston are supplemented in their opposition and exposition of Romanism by a new ally, the *American*, which fires pointed shot, and is intensely anti-Catholic—but, I am sorry to say, pro-Masonic. The editor would do well to read prayerfully what our Lord says about "Satan's casting out Satan," and he may be able to see more clearly that Christ's is the only effectual remedy, and that one great system of despotism, bigotry and ceremony can never be destroyed by another of like character, which he claims to be equal in extent and power.

An early call on Rev. H. K. Miller, of 324 4½ Street, S. W., yesterday, gave me the hearty God-speed of an influential pastor. Near him is Rev. R. H. G. Dyson, a pastor who affiliates with Masonry, Odd-fellowship and minor orders, which both he and his wife attempted to defend.

A lawyer and printer were among the callers of the past week, from both of whom I obtained hints of value. One had been urged by Albert Pike to become a "Priest forever after the order of Melchisedek;" claimed to know every Mason of prominence in the city and to be conversant with the history of the order from Adam down. In a conversation of over two hours he talked freely up to a point beyond which his obligation would not permit him to go. He is certainly among the best posted men I have met on the subject, and I am anticipating a profitable interview when he redeems his promise of another call. Before leaving he introduced to me a converted Hebrew refugee from Russia, as I remember, who is a member and leading spirit in the Typographical Union. He knew of the *Christian Cynosure*, of its principles, its history and the price paid for composition, etc.; and when I insisted that our employes were able to live comfortably and lay by as much as many of their Union men, who were some of them, as we had reason to know, simply tramps, his reply was, "Yes, you employ Christian people that don't drink and smoke and squander their money." Moral: "Let others go and do likewise."

Dodging under a hotel awning to escape the rain, I encountered a Nebraska man to whom I handed a copy of Weed's statement with tracts. A sharp encounter followed, which lead me to give an inside page of Masonry and what I thought of it in square English, when the suggestion was made that personal safety might depend upon a reasonable amount of prudence. I replied that to suppress the truth at the dictation of an adversary when it ought to be uttered, was confession that I was by just so much less than a *man*. I left my card; invited them to call at the office and was pleased the next day to have my Nebraska acquaintance step in smiling in search of "further light on Masonry."

I might give an extended chapter of incidents, but from what I have given above the friends will see something of how the work is progressing at this cyclonic center of secrecy as well as of politics.

Some changes have been made at Howard University by which Prof. W. F. Mitchell has been relieved from the charge of the Industrial department of the college. He has taken desk room in the N. C. A. office, where he may be found by his friends and from which point he proposes to still carry on his work for the elevation of the poor of this city.

Pray for us that we may be faithful, fearless, wise and successful in work for the Master.

J. P. Stoddard.

THE LATEST FROM LOUISIANA.

New Orleans, Sept. 6th, 1888.

Dear Cynosure:—Since my last letter much has been said in praise of the actions of the Knights of Labor in their distribution of free rations two days last week. Notwithstanding the terrible calamity that so recently passed over this modern Sodom, on the night of August 19, the lodge-going folks seem so soon to have forgotten their fears and respect for God and his Holy Sabbath. Last Sabbath was communion in most of the Protestant churches, but the friends of Louisiana Benevolent Association paraded some of the principal back streets, with all the pomp and dignity of the world their craft could afford, and marched up to Winan's Chapel M. E. church, where the church doors were thrown open and the Sabbath desecrators there welcomed with all their deviltries. How can these dumb, blind preachers tolerate such evils!

The weather continues heavy with occasional showers every day. This is very unfavorable for the farmers; yet they fail to give God the honor and glory due unto his name. They go right along killing Negroes, and the Negroes go right along serving mammon in the secret lodges, dram shops, etc.

I preached at the Amazon Baptist church, Rev. Chas. Williams, pastor, Sabbath at 8 P. M., on the Religion of Lodgery, to a crowded house, well mixed with lodgites, who thought it hard to speak of their secret sins. I attended services and communed at 3 P. M., at Shiloh Baptist church, Rev. H. C. Green, pastor.

Mr. Miller, of Chicago, is here in the interest of a new secret brotherhood. His first meeting was at the planter's house, the headquarters of Negro secretism, last Monday evening. He has a long suspicious-looking tin can in which he carries his lodge apparatus, and he also carries the Holy Bible to turn God's truth into a lie. Strange to see how deluded these poor creatures are! When one lodge is about to die out, they send to some Northern city and get a shrewd lodgester to come and manufacture a new one; and for a little while the people run to it like crows to a cornfield.

I attended prayer meeting at Common street Baptist church last night, and by invitation of Rev. A. S. Jackson, the pastor, I read a portion of Scripture and spent some time commenting on the 27th Psalm. There was a very good congregation. Sister Jackson made the most impressive prayer during the evening, and every one of us seemed to be rejoicing in the love of our Lord Jesus.

I leave here this evening for a campaign against sin in Mississippi. Pray God for a triumphant success and the guidance of the Holy Spirit. I am to carry my boy with me, and wherever circumstances will permit we will have a Bible reading and a Masonic Scripture quotation reading.

Francis J. Davidson.

ANOTHER VIEW OF THE OHIO CENTENNIAL

Columbus, O., Sept. 12, 1888.

The G. A. R. Encampment and Centennial are both in progress. Such a mass of humanity seldom, if ever, assembled in this State. The attendance yesterday was variously estimated from three to seven hundred thousand, and still they come, from North, South, East and West, as fast as trains can enter the city. Every engine pulls what cars it can, every car crowded, every State represented.

WHAT MEANS ALL THIS?

The people of this Union are at heart patriotic; often, as we believe, misguided, yet desiring the interests of our government subserved. It has always been popular to recount past deeds of valor, which would be well recalled, should they prompt to like valiant deeds, not with sword of steel, but greater, the sword of truth and righteous action.

There is a craze for display and its attendant excitement, which is alarmingly prevalent. People will stand for hours in the hot sun and shout themselves hoarse to see a parade, who would not appreciate a lecture of Joseph Cook or read a profound book. Such will flock by scores to lodges where they find a genial companionship and an opportunity to indulge their passion for display. We who have the light, and whose hearts are made to ache as we witness this terrible march in the broad way, can simply raise the voice of warning, uphold one another's hands by our contributions, and thus contend for Christ and his kingdom.

The Centennial managers are realizing their highest expectations in money receipts. The display is pronounced by good judges as very fine, in some ways excelling that of Philadelphia. The first thing that greets the stranger coming to the grounds by private conveyance, or street railway, is a mass of saloons, dancehouses, and dives of various kinds, where the most degraded specimens of humanity are assembled, without regard to age, color, sex, or previous condition. This fact has been repeatedly brought to the notice of the Centennial managers, one of whom leases ground on which these houses stand. They have been assured by the best of legal authority that these places can be closed as a nuisance, should they but say the word. But will this august body of men, that are so terribly afraid that some of their secret society visitors will be offended by the presentation of one of our tracts as to exclude your agent from the grounds—will this body of men say the word? Nay, verily! Perchance some drunken prodigal would be offended!

Dr. H. A. Thompson of the Educational department, of whom we wrote in our last, has prepared a lengthy petition addressed to this body, to be signed by as many department managers as he can get, in hopes, for the reputation of the people of Ohio, to get something done. We shall wait with interest the result. The first man to whom this petition was presented for signature was (Rev.) Dr. Byers, an old popularity-seeking Knight Templar, and what-not. He would not sign it, but a number have.

Some who read these lines may think them written for retaliation. I trust such is not the fact. The managers had a perfect right to exclude our literature from their grounds. The way they did it was unjust. But how can a Christian be true to God and to those for whom Christ died, and not point out men who are in league with that which would destroy every American home, and send its victims reeling to an eternity of despair, especially if such one be arrayed in sacred garb?

Time and space forbid writing of my work during the past week. It has been, as usual, attended with some success. Quite a number of tracts have been distributed. I expect to start East soon, taking advantage of the low railroad rates to visit some towns on the border, perhaps going as far as Pittsburgh, Pa. Yours for work, W. B. Stoddard.

A DISGRACE TO A BEAUTIFUL CITY.

Bloomington, Ill., Sept. 12, 1888.

Dear Cynosure:—Since I came to this State I have been very busy working for the prohibition of the liquor traffic. While I have been speaking every day I have not failed to put in a word for our reform. I find my people more strongly bound by lodge influences in the North than in the South. At Paris I met Rev. S. C. Manuel, whose application is before the Odd fellows' lodge, and he says he will not appear for initiation until he reads the *Cynosure* and some of your tracts. My family is here from Texas, and we are making Decatur our home. We are singing and speaking for "God, Home and Native land."

I was in Bloomington yesterday, and saw the L. D. P. A. (Liquor Dealers' Protective Association) turn out. The following is an extract from the address of the mayor, who is a prominent member of the Baptist church:

"He said that he congratulated the body on its fine appearance, and especially the elegant appearance of the ladies present. He said the mayor was often called on to welcome delegates to the city. Sometimes the convention is a religious one, sometimes political, and now it is the liquor dealers. He was always glad to welcome peaceful, law-abiding citizens. He said Bloomington was not the largest city on earth, but it had about the best pavements, water, light, etc. He asked the delegates to visit our industries and take a look at our fine residences. We have here not only many churches, but half a hundred representatives of the Liquor Dealers' Association. We have over fifty saloons, and no department of business gave the city so little trouble. [Cheers.] The saloon men of this city, he said, were gentlemen and men of integrity. He had no doubt the local representatives would carry out the renewed hospitality of this city."

The liquor men returned his compliments in the following:

"*Be it Resolved*, By the State Liquor Dealers' Protective Association, in ninth annual convention assembled at Bloomington, Ill., that the heartiest thanks of the Association be and are hereby tendered to the Honorable J. R. Mason, mayor of the city of Bloomington, for his whole hearted welcome extended to the delegates, and that we ever bear in mind the broad principles of liberality and kindliness by him so eloquently expressed."

This mayor and his police officers confined a man and wife in their city prison last Saturday night, the 8th inst., for singing, "Are you washed in Blood of the Lamb?" The man says he had been an infidel and a great sinner, and Jesus had saved him. He was praising God and was jailed for it; while the liquor men are allowed to take charge of the city; and the same chief officer, who permitted these Christians to be incarcerated in prison, welcomes these owners of murder mills! God will hear our prayers and avenge these great wrongs.

Every effort has been used to prejudice my own people against me, because I opposed the murder mills; but they are beginning to see the truth. I preached to a large crowd at a camp meeting on the Sabbath at 3 o'clock. The Prohibition cause is gaining friends all along the line. The parade of yesterday opened several persons' eyes. God bless you in your work of saving men from the slavery of superstition. Yours in Jesus, L. G. Jordan.

A SABBATH ASSOCIATION IN IOWA.

CALL FOR A CONVENTION.

Having noticed the alarming increase in the desecration of the Lord's day in the line of almost every secular business, and being aware that this must increase at a compound ratio, unless something be done to suppress the lawless and almost defiant greed for gain, a call for a convention of the pastors and all friends of the Sabbath in the State of Iowa has been started by some of the pastors of Clarence and vicinity. This call is for a convention which is to organize into a permanent Sabbath Association for the State.

On my way to Des Moines to attend a quarterly meeting, I stopped on Wednesday of last week at Cedar Rapids and circulated the call for this convention. The plan was approved and the call was cheerfully signed by all to whom it was presented, excepting by a timid young rector in whose audience some railroad officials are usually seated.

Coming to Des Moines I began, after visiting the State fair, to circulate the petition in the capital city. Finding it difficult to meet the ministers at home, and no small task even to call at the residences of the pastors in this city of some fifty churches, and being counselled by Rev. Dr. Wishard of the Central Presbyterian church to remain in the city long enough to present the subject before the meeting of the pastors on Monday, I made up my mind accordingly, and so presented the call before this association, in which it was voted to sign the call and the name of the secretary was affixed in behalf the association.

The time and place of this meeting are not yet determined. It is our intention, however, to send this call to all the ecclesiastical bodies which meet in the near future; a number of which, Methodist conferences and Presbyterian and Lutheran Synods, will convene soon.

It is hoped that arrangements can be completed to hold this important council in the latter part of November. The place will soon be chosen. Will not all the exchanges of the *Cynosure* please extend this call. Any inquiries may be addressed to

(Rev.) CHAS. R. HUNT.

Clarence, Iowa.

CORRESPONDENCE.

SOME FACTS ABOUT THE ABINGTON BAPTIST ASSOCIATION.

BROWN HOLLOW, Pa.

Last year it was appointed that this Association should hold its next annual meeting at Dalton, Lackawanna county, Pennsylvania, on the 5th and 6th inst.; that this church (Scott Valley) should furnish a sketch of its history to be published in the minutes of the Abington Baptist Association this year. It fell to the lot of your humble servant, by vote of the church, to write said sketch. This sketch was read yesterday before a quite full house. Though many went home from the close of the forenoon session, as is customary, the fact that a sketch of an anti-secret church was to be read in the afternoon gave us a comparatively full house. Though, from the nature of the case, we were held within narrow limits, we were expected to give some facts on the question of oath-bound secretism. About a page of note paper gave these facts.

After giving a few telling facts in our experience, as a church, with this modern Baal worship, the following sentences were read with measured emphasis:

"This church believes that oath-bound secrecy antagonizes every legitimate interest of our common humanity, and in this opinion they are fully sustained by scores of representative men, both of the church and the state."

The reading of the sketch occupied thirty minutes and was well received by nearly all the audience. From all I can see of the signs of these times, light is dawning here on the minds of the clergy, as well as the laity. The people must first embrace the light, as a rule, and then the leaders (?), don't say *mis*-leaders. But hold your thoughts one moment. One thing is needful, and the preachers, some of them, have chosen that good part (?), which will make to itself wings and fly away toward heaven in some form, God knows what. Many of the clergy will not see the light until their people see. But when they see, the salary will lead them over on the other side. The people handle the money, and the "money makes the [preacher] go."

Hard saying, is it not? But it applies only to the "cotten-thread" spinal column. I know that many of the clergy are already convinced, as far as conviction can get with the salary bias, along with the love of popularity. "How can ye believe, which receive glory one from another, and the glory that cometh from God ye seek not?" How can a man know the truth, as he ought to, on the issues of the hour, if for fear of the consequences he is afraid to know it? Four-fifths of the mutes on living questions are dumb through fear. But many of them are good men, and will speak out soon. The transition stage must be recognized. We have all been in it in every decision we have ever felt compelled to make against the current of influences. The writer of this well remembers his transition struggle, both on the question of secretism and on third-party Prohibition. Satan's messengers came with scores of bribes and bade me not to touch his anointed ones, liquor and lodgery. Human nature, which is alike in us all, plead eloquently for the cause of these messengers, but conviction out-plead them all.

Yours truly, NATHAN CALLENDER.

A TESTING TIME.

MARYVILLE, Mo.

BROTHER REFORMERS:—Since I wrote you last I have been at work in this part of the West, and have just returned from a 700-mile tour North. In my general mission work I have been testing the *true* temperance element. I am sorry to say, I find many who want to vote *just once* more for the old parties—will never do so again! Others are firm for Prohibition. On one train I took a vote after talking five times. We had more than three-fourths for Gen. Fisk. I can here, and now tell you, *this fall* will be *the testing time.*

In northern Wisconsin I found many who understand what it is to be true to God, to be governed by principle and not party. I am thinking some of making my headquarters after Oct. 1 at Crandon, Forest Co., Wis. As the strong drink king is working harder than ever to hold his grip on the American people, I find one of the best plans to oust him out of the nation is to keep him out of the new towns. This will be my work for the present in connection with my general mission work. Hence, my friends will know where to write me after the first of next month, unless otherwise directed.

Yours ever, R. SMITH.

IRISH ROMANISM ANTI-AMERICAN.

The "Irish Catholic Benevolent Union" is beginning to find the word "Irish" somewhat irksome, but has delayed "for one year the proposition to strike from its constitution the word 'Irish'." Among its "benevolent" resolutions about Ireland, etc., one was adopted, "endorsing the action which resulted in the ejection from the Boston schools of such books as Swinton's 'Outlines of the World's History,' and commending the same action to other cities." Its officers are chosen from various States and Canada, and its next convention will be held in Kingston, Canada.

It will be sound "*Irish* Catholic" policy to have the title changed probably to "*American* Catholic," and thereby to escape if possible the popular odium which naturally attaches to the charge that an "*Irish*" body is so earnestly working to change the *American* public schools throughout our beloved country into nurseries of Irish Romanism.

Our political parties, however, try to compete with each other for the "Irish Catholic" votes, and vie with each other to show them favors, even when such favors tend to the subversion and overthrow of the fundamental principles of our civil and religious freedom. Boston has already been captured, and leads the way as a captive of the "Irish Catholic" army. What will the end be?

We need scarcely say that when the word "Irish" shall be changed into the word "American," the bold aggressions of such "benevolent unions" will be indefinitely multiplied, and have a ten-fold power to impose on the too passive popular ear, whilst they still more zealously pursue the object of their highest ambition, viz., the positive supremacy of the Roman Catholic religion in every State of the Union. Do Americans wish to be like the French habitans of Lower Canada?

T. H.

PITH AND POINT.

HOW STAND YOUR CANDIDATES?

I eagerly scan the candidate column in each issue, and feel to bless God that quite a number of his little ones, who are clean and dare to declare themselves against all sin, have received nominations. I pray the time may hasten when "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ." I anxiously await the publishing of the Sons of Temperance ritual. The cursed thing is deceiving many in this section, but there are a few who are "cranky" enough to speak against them. A prominent, but cool-headed, Prohibitionist told me to-day that this county will go 1,000 for Fisk and Brooks.—J. C. Y., *Custer City, Pa.*

EVANGELISM ON THE RIGHT LINE.

I had the very great pleasure of being present the whole fourteen days of the Arena camp meeting, which opened on the 3d of August and was conducted by I. E. Wolfe, the evangelist, and Bro. Swayne, the gospel singer, and it was found by God's praying host to be a gracious season of divine refreshing, a grand old revival time. The earnest prayer of the people at the beginning was for "the power from on high," and their prayers prevailed. The power came down and rested upon them through all the meeting. The God of heaven be praised! Bro. Wolfe is a man suited to the needs of the times, raised up of God to supply the place of those traitorous, captured gospel ministers, who have gone into lodgery, and become devil worshipers and workers together with him. When the Mazomanie lodgeites heard from Arena that Bro. Wolfe was likely to come to Mazomanie, they sent a threatening message to him to warn him off. But in answer to a petition for his coming Bro. Wolfe writes: "We shall, God willing, be with you in Mazomanie to begin work in the church in a week from next Sabbath, Sept. 9, 1888." Afternoon prayer meetings are being held this week for the purpose of praying down the power from on high into their own souls and upon the evangelists.—AMOS ELLIS, *Mazomanie, Wis.*

WILL VOTE WITH A PROTEST.

I am still on the good old road to heaven. Although very feeble according to the body, yet the good Lord keeps up my spirits according to his promises. If I live a little longer I will vote another Prohibition ticket, for which I waited the last forty years, although, I am sorry to say, with protest against the "woman clause."—C. STEGNER, *Northfield, Minn.*

A GOOD TEMPLAR DEVOTEE.

One of our city church papers gives regular notices of a certain lodge of Good Templars. Doubtless the reverend preacher is a member of high degree in that body, and rejoices in the high-sounding titles which his church cannot confer upon him. Perhaps, too, he gratifies the vanity of some of his members by showing in his paper the lodge titles in this "Independent order,"— at least "independent" of his church—and an order which has its Chiefs, Guards, and Sentinels, to defend it against the intrusions of vulgar church membership! Oh, yes, the reverend gentleman of this church welcomes his brother Good Templars to unite in church worship, but cannot, dare not, equally welcome church members to share in the lodge services of his Good Templar brethren! Nor would they if they could, we would fain hope.—H. *Chicago.*

LITERATURE.

FUTURE PUNISHMENT. A Test Case. By Rev. H. L. Hammond. Pp. 46. Congregational Sabbath School and Publishing Society, Chicago.

Some years ago the Chicago *Tribune* in an editorial entitled "Beecher on Hell," challenged the "Calvinistic clergymen" to answer this test case: A peaceable, industrious and charitable citizen, respected in community, is murdered by a degraded, brutal villain. The murdered man, though of excellent moral character, is an unbeliever, has no hope in Jesus Christ for salvation. The murderer, however, before execution, yields to the offer of the Gospel and learns to trust in Christ. The *Tribune* then expatiates on the apparent inconsistency of the murderer exalted in another world while his victim is tormented. Mr. Hammond accepted the challenge and ably answered the *Tribune.*

The editor, forced to give up the infidel theory, presented another, that God's standard of justice being the same as ours, why does he condemn the murdered man and accept the assassin, when it is evident that no court of justice could for a moment stand the torrent of popular indignation, should it make such a decision. Again Mr. Hammond replies conclusively, though perhaps not so clearly as at first. Both arguments are a complete answer, however, and were well worth preserving in a more permanent form than the columns of a daily. They are here presented in a handsome pamphlet, with additional brief essays on the "Duration of Future Punishment" and the "Number of the Saved." This document is to be heartily commended to those who are perplexed with infidel suggestions.

The *Swiss Cross* has an illustrated article on the Sun fish and its family relations which all young scientists will appreciate. The building instincts of the ants also furnishes a topic for an interesting article. Prof. Langley's address is a most able, scientific discourse, but was prepared for old heads.

Literature contains in its last number "A Unique Story of the War," being a sketch of the railroad raid into Georgia, led by Andrews and sent out by General O. M. Mitchel, in 1862. The whole party were captured, and seven shot as spics. The old locomotive which they seized, and with which they nearly accomplished their purpose of bridge-burning on the Georgia Central road, is now on exhibition at Columbus, O.

LODGE NOTES.

The Knight Templar Masons hold their Triennial Conclave in Washington next year.

The corner stone of the new Masonic Temple at Pittsburg was laid Tuesday, 2,500 Masons being in the procession.

At a funeral performance held by a Danville, Ill., Masonic lodge lately a number of tapers were burning on each side of the coffin.

The Grand Court of Illinois, consisting of delegates from the colored Masonic lodges, convened in Mattoon, Tuesday. The session lasted three days. The annual meeting of the Eastern Star also took place there Friday.

Labouchere, M. P., and editor of the London *Truth*, writes to the New York papers: "I learn that the Prince of Wales intends to join the Odd-fellows. He will probably be initiated into one of the Norwich lodges before the end of the year."

The parade of veterans of the Grand Army of the Republic at Columbus Tuesday last was four hours and forty minutes in passing a given point. The lying press reports keep saying there were 250,000 visitors at Columbus. This National Encampment is the greatest in point of numbers in the history of the G. A. R.

The colored Knights of Pythias held a picnic at Ogden's Grove, in this city, last week. About 200 men and women attended, and "fine music and dancing ruled the hour." The break-downs and double shuffles proved so enjoyable that several orators, who had been engaged, had to give up speaking. One of these speakers was Stephen A. Douglas, Jr., son of the Democratic leader of 1860.

The "Ohio White Caps," as the band that tarred and feathered a woman at Ada, Ohio, a few nights since, style themselves, on the night of Sept. 6, sent notes to several women running similar houses, that unless they closed up at once they would be treated the same way. They also notified the proprietor of a saloon to take warning and stop selling liquor, or his saloon would be cleaned out. The owner declares that if they visit his place they will meet with a warm reception.

The Improved Order of Red Men began their "Great Council of the United States" at the Palmer House in this city, last Tuesday. Among the prominent officials and powerful titles are Ralph S. Gregory of Indiana, Great Incohonee; Thomas J. Francis of New Jersey, Great Senior Sagamore; Thomas K. Donnalley of Pennsylvania, Great Junior Sagamore; George B. Colflesh of Maryland, Great Prophet; Charles C. Conley of Pennsylvania, Great Chief of Records; Joseph Pyle of Delaware, Great Keeper of Wampum; T. E. Peckinpaugh of Ohio, Great Tocakon; A. Andrews of California, Great Minewa.

In his official report to the Governor of his investigation of the "White Cap" outlaws in southern Indiana, the Attorney General of Indiana submitted private memoranda relative to the course to be pursued in suppressing the band. It is understood that in this memoranda he gave some important information, showing that the organization is deep-rooted, and that such is the power of many members of the band that it cannot be eradicated by ordinary means. The employment of detectives to be sent into the "White Cap" region is suggested, and it is understood that the Governor has acted in accordance with the advice. Unless something heroic is done very soon the Attorney General thinks that there will be a general insurrection, which can only be suppressed by the military power.

DON'T YOU KNOW

that you cannot afford to neglect that catarrh? Don't you know that it may lead to consumption, to insanity, to *death?* Don't you know that it can be easily cured? Don't you know that while the thousand and one nostrums you have tried have utterly failed that Dr. Sage's Catarrh Remedy is a certain cure? It has stood the test of years, and there are hundreds of thousands of grateful men and women in all parts of the country who can testify to its efficacy. All druggists.

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THE SECRET EMPIRE.

Its Oaths of Fealty.

THE VOWS OF A MASON.

FIRST DEGREE.

I, ———, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master presses his gavel or hand on candidate's head,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Freemasonry which may have been heretofore, shall be at this time or any future period, communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or in a regular constituted lodge of Masons; nor unto him, nor them, until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself. I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark, or engrave them, nor cause the same to be done, on anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person or persons under the canopy of heaven, and the secrets of Freemasonry unlawfully obtained through my unworthiness.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea, at law-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this, my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.

SECOND DEGREE.

I, ———, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on hand of candidate,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal, any of the secret arts, parts, or points of the Fellow Craft's degree, to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Fellow Crafts; nor unto him nor them until, by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws, rules and regulations of the Fellow Craft's degree as far as the same shall come to my knowledge.

Further, that I will answer and obey all due signs and summonses sent to me from a lodge of Fellow Crafts, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself.

Further, that I will not cheat, wrong, nor defraud a brother of this degree knowingly, nor supplant him in any of his lawful works.

All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air, should I ever knowingly violate this, my Fellow Craft's obligation. So help me God and keep me steadfast in the due performance of the same.

THIRD DEGREE.

I, ———, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saint Johns, do hereby and hereon (Master places his hand on candidate's hands, on the Bible,) most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts, or points of the Master Mason's degree to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

I further promise and swear, that I will stand to and abide by all the laws rules and regulations of the Master Mason's degree, and of the lodge of which I shall be a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be held.

Further, that I will answer and obey all due signs and summonses sent to me from a Master Mason's lodge, or given me by a brother of this degree, if within the length of my cable-tow.

Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted.

Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in his nonage, an atheist, a madman, nor a fool, knowing them to be such.

Further, that I will not sit in a lodge of clandestine Masons, nor converse upon the subject of Masonry with a clandestine Mason, nor with one who has been expelled or suspended from a lodge, while under that sentence, knowing him or them to be such.

Further, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

Further, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family, or property.

Further, that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.

Further, that I will not give the grand Masonic word in any other manner or form than that in which I shall receive it, and then in low breath.

Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever I should see or hear it given by a worthy brother in distress, I will fly to his relief if there is a greater probability of saving his life than of losing my own.

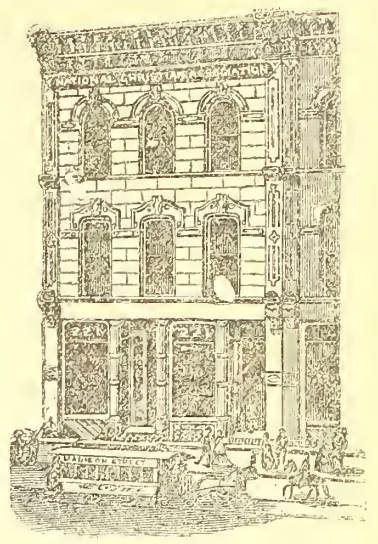
All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this, my Master Mason's obligation. So help me God and keep me steadfast in the due performance of the same.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 20, 1888.

TWO KINDS OF ANNOYANCE.

The first is to have a paper stop as soon as the time expires for which it was paid for in advance, as though afraid to trust the subscriber. He missed his paper and feels angry at the publisher, because he didn't continue his paper. He did intend to take it as long as he lived, but now he is —— annoyed, and will let it go.

The second is from an opposite cause. The following extract from a letter illustrates the other side:

"When a man presumes to send papers, dry goods, groceries, or any other merchandise, for two years on a one year order, he should not be surprised to have his bill refused for over time. Papers should not take advantage of unfair laws, but send papers on business principles."

When I order the milkman to deliver milk at the house for a week, he will continue to deliver to the end of the month, if nothing is said, and from month to month if he is not ordered to stop. But few families would refuse at the end of the month to pay for more than the one week's milk, on the ground that they only ordered for one week. The milk had been received and used; of course an honest man would pay for it.

The *Cynosure* was taken by the party without requesting the publisher to stop it at the expiration of the time paid for. If he had so requested the paper would have stopped. Each week the paper stated: "No paper discontinued unless so ordered and arrearages paid."

When the paid-up subscription expired a notice was sent to the subscriber. If that was not heard from, another notice was sent at the end of ninety days; so that if the first one fails to reach its destination, or is forgotten by the party to whom it is sent, another opportunity is offered to advise the publisher to stop the paper.

Any one who receives papers, drygoods, or groceries, under such circumstances, and then writes as did our subscriber quoted above,—such a person may have been born an honest man, but has got sadly out of repair.

A letter just received has a pleasanter tone:

"DEAR SIR:—You have been very patient with me. I have no excuse, only simple neglect. Please find draft for ten dollars and give me credit."

The cause is God's, and does not depend upon any man's subscription, but God expects every one to do his duty and be a co-worker with him. Now is the time to help in this cause by renewing your subscription to the *Cynosure*.

WANTED.—A dozen copies of the *Cynosure* of Sept. 13 (last issue). Friends who can kindly return a copy to this office (if in good preservation) will receive due credit therefor.

TWENTY YEARS.

With this number the *Cynosure* begins its twenty-first volume. The first issue was dated July 25, 1868, but several gaps between the first issues and at the time of the great fire of 1871, brought the full volumes into September. For three years until Sept. 7, 1871, the paper was only issued once every two weeks. A weekly edition was begun at that date, while the fortnightly was continued until August, 1872. The National Christian Association began the publication by a committee, and in the summer of 1871 turned over the paper to the responsible ownership of Mr. Ezra A. Cook, who published it until Jan. 1, 1883, when the Association purchased the list and resumed the publication.

During these twenty years the *Cynosure* has gleamed calmly and steadily, like its namesake in the northern heavens. It has seen the bitter opposition of the lodge change from vituperation, abuse and the peril of mobs, to a decent respect; though it has not ceased to hate. It has seen many, alas! of its early friends and supporters pass from earth. But their prayers are being yet answered, and their gifts are yet a memorial before God. Mr. Carpenter's liberality made the publication of the paper possible at first, and his wise bequests are even now sending hundreds of copies to the poor colored pastors of the South.

During these years we have seen the power of the older lodges decrease, until their initiations often do not make up the loss from secession. From the Masons, who have lost from 15,000 to 20,000, to the Good Templars, who mourn the departure of over 150,000 a year, this has been the rule. At the same time Satan has been pushing his lodge business, so that the number of secret societies has quadrupled; but with this increase is a proportionate loss of power, and in this fact we see an end of this curse of churches and nations. The testifying churches have meantime been gaining in numbers and influence in spite of some defections. Their united testimony speaking through these columns has been a mutual encouragment, and helped them to withstand such a flood of lodgery as might have swamped them but for this aid.

It will rejoice our readers to know that, to fill our orders for this first number of Vol. XXI, we print 6,100 copies, which is the largest edition yet issued. We have also decided to permanently enlarge the size of the sheet on which the *Cynosure* is printed, which will be in several respects an improvement.

The Southern Fund, to circulate the paper among the colored pastors, reached last year the handsome sum of $1,713.90, the Carpenter bequest in the hands of Dr. Roy supplying $483 of the amount. The N. C. A. Board desires this fund continued, and we cannot ask for less than the price of ONE THOUSAND copies, or $1,500. Let us, dear readers and friends, take up the labors of another year with thanksgiving for the past, and a courageous faith for the victories to come.

EDITORIAL CORRESPONDENCE.

THE VERMONT LAW AGAINST THE LODGE.

ESSEX JUNCTION, Vt., Sept. 6, 1888.

TO OUR READERS:—I am to preach next Sabbath evening in the M. E. church in Hardwick, Vt., "square against the lodge;" and on Monday evening in the town house on "The Relation of the Secret Lodge System, chiefly Freemasonry, to Civil Government, particularly the Laws of Vermont." I went through by stage from Hardwick to Montpelier, twenty odd miles, and spent two days very pleasantly with two Masonic (of course) officials in the State House Library.

I find that the legislature repealed the charters of the Grand Lodge and Grand Chapter of Vermont Oct. 28, 1830, four years after the murder of Morgan. And a few years later, Nov. 7, 1833, a a law passed fining, not less than $50 or more than $100, any man who administers or takes an "oath, or obligation in the nature of an oath," "not required or authorized by law." This fines every Mason or Odd-fellow initiated since that time, and the man who initiated him!

Six years after that law was enacted the laws of Vermont, as revised, were re-enacted by the Legislature, viz., in the year 1839. Robert Pierpont was chairman and Samuel Swift a member of the revision committee. This revision raised the fine upon the administerer or receiver of a Masonic oath from $100 to $200.

Again the laws were revised and re-enacted in 1880, and in that latest revision the fine stood,

AND STANDS NOW,

at $200 for giving or taking a Masonic or Odd-fellow's "*oath or obligation.*"

The sergeant-at-arms and the assistant librarian (both Masons) aided me officially to the volumes, and pages of volumes, in which these facts stand.

Thus the law, fining Masonic and Odd-fellow oaths and obligations, was enacted in 1828, during the Anti-masonic excitement, and twice after that excitement was dead and Anti-masonry had passed out of politics, to-wit: in 1839 and 1880; and by the two last enactments the fine was raised from *one to two hundred dollars!*

It thus appears that the law suppressing Freemasonry and Odd-fellowship is a thrice-enacted, living law. And the longer I move among and converse with the people of Vermont the more certain I feel that that law will yet be enforced. Its enforcement has been delayed by the slavery war, and now by the liquor struggle; but the enforcement will come, as the law has been kept alive for that purpose.

J. B.

A NOTABLE ANNIVERSARY.—On Monday, the 17th, was the fiftieth anniversary of the marriage of President and Mrs. J. Blanchard, who are now rousing the Vermont churches from a half-century of indifference to the danger of secretism. They are providentially spending this week at Middlebury, Vt., the very place where, in 1838, their lives were joined for so long and useful a labor for the kingdom of Christ among men. Their friends, who have been asked to pray God's blessing upon their special work in Vermont, will unite with that petition another for their safe return to their home, and that the zeal and faith and physical strength so long continued may be prolonged for the sake of the churches of Jesus Christ.

HIRAM CAMP.

Our portrait for the opening of a new volume is of an extraordinary man. Hiram Camp is of the old independent New England stock—stalwart and unconquerable, they were the backbone of the Revolution and undertook to conquer fortune with the same courage with which they resisted King George. Where there was no way in the wilderness they made one, and from stony hills they wrung fortunes. The modern terms of handicraft, "strikes" and "boycotts," they never heard, for these have come to us with the alien lodge. The whole foreign system of labor unions to control the worker on the one side, and "trusts" and "combinations" to hedge him up on the other, they would have smashed with flail or sledge, for under them the individuality and independence of a noble Americanism is nearly dead.

Mr. Camp was born in 1811 at Plymouth, Connecticut. His grandfather was a soldier in the Revolutionary war, who had four brothers in the patriot armies. This grandfather was a Congregational deacon, who, when too old to help on the farm, farmed for God by visiting every family in town, at least once a year, to talk with them on religion, and pray with them. His son, the father of Hiram, followed in the same good way, and was an earnest helper in the church. It is said that he committed half the Bible to memory, and was ready in his public exhortations to holy living. Amid such benign influences young Camp grew up to a stalwart manhood. He was early taught to bear his burden of labor, and while fastened upon a plow horse when four years old, he narrowly escaped death, when the beast ran away with the poor little fellow dangling against his legs.

While making the best use of the common schools of the time a natural taste for mechanical pursuits developed in young Hiram, and at eighteen he was permitted to work with his uncle Chauncey Jerome, a clock-maker, whose name can be seen in many an old time-piece to this day. He left home with his fortune in a cotton handkerchief; but industry, energy and a genius given of God pushed him to the front, and he was in a few years in charge of his uncle's works. Clock-making was then in its infancy, and to the vast improvements that have since been made, Mr. Camp has largely contributed. He is said to be the inventor, as well as the manufacturer, of most of the different kinds of clocks now made. In 1851 he began business for himself, forming a few years later the New Haven Clock Company, of which he was, and has remained, president and general manager. No other living man has superintended the manufacture of so many clocks, and no establishment in the world turns out so many as the New Haven Company.

While he thus gives aid beyond calculation to his fellowmen in measuring off their time, helping them to increase its value by systematic use, Mr. Camp has wisely anticipated the future by an active and pious benevolence toward mankind. The education of the young and the evangelization of the race has been his deep concern. He supports several Sabbath-schools and city missionaries in Nebraska and elsewhere. He co operated with the evangelist Moody in establishing the seminary at Northfield, Massachusetts, for young ladies, and founded the Mount Hermon Boy's school at Gill, just across the Connecticut river. He is president of the board of trustees of the latter and member of the Northfield board. He has been a constant and generous contributor to the funds of both institutions.

A man of Mr. Camp's energy and success would naturally be trusted by his fellow-citizens with public offices. He has thus served as member of the city council of New Haven, and also of the State Legislature; and the late State convention of the Prohibition party selected the leading manufacturer of Connecticut, whose inventive skill is known round the world, whose name is in the front rank of productive industry and practical philanthropy, to head their ticket at the coming election. Mr. Camp has accepted the nomination for Governor, and the sturdy citizens of the old "Nutmeg State" can do themselves no greater political honor than to elect him.

Mr. Camp's integrity and piety could not be made in any way compatible with the lodge, hence it is

no surprise that he should write an earnest letter to the American Anti-secrecy League, which was lately published in these columns. But he has kindly sent another opinion which deserves a place among the ablest opinions ever written on this subject for its force, brevity and comprehensiveness:

"Secret societies cannot be reconciled with the laws of God, or man, and are dangerous to any nation however pure the motives that at first led to their organization. They tend to evil, and to control regularly constituted authorities, and should not be allowed to exist. HIRAM CAMP."

In closing this brief sketch of this typical Christian American, we would borrow a happy illustration from a sketch published in New Haven:

"To employ a simile which has reference to his practical lifework, he knows that each human being has his place in world mechanism—whether it correspond to that of wheel, fusee, escapement, or merely tooth or peg—and aims, through the instrumentality of his missionary agents, and the help of the Divine Spirit, to fit each for his place in the great whole, so that humanity in its entirety may move in perfect accord and concord with the great Author of all nature and the Giver of all grace."

HOW STAND YOUR CANDIDATES?

NOTES OF THE AMERICAN ANTI SECRECY LEAGUE.

The responses which the officers of the League present this week are from various States and from nearly all the political parties. There is, happily, less variety in the experiences of the gentlemen below, which, with one exception, are quite uniform on their convictions against the secret orders.

Rev. Ira J. Chase of Danville, Ind., was nominated by the Republicans of that State for Lieutenant Governor. The press report of the convention indicated that Mr. Chase was an intimate acquaintance with the politicians of Indiana, and his letter explains why this intimacy should exist. His letter reads:

"I am proud to say I am an earnest, hard-working member of the Grand Army of the Republic. It is an organization I love next to the church of Christ, of which I am a humble minister."

If Mr. Chase values his lodge association above home and country, his interest in politics can be explained. We hope he would repudiate such an estimate of a society, bound by secret and extra-judicial oaths; but it is a fair inference from his letter. He at least places a low value upon the church of God, "the pillar and ground of the truth," "the bride" of Jesus Christ.

The State Superintendent of Public Instruction in Nebraska, Hon. Geo. B. Lane, is the Republican candidate for re-election. He writes very frankly, as follows:

"I am not a member of any secret society or organization, save the Grand Army of the Republic. Years ago I joined the K. P. society, attended one meeting only, and have never attended a meeting since the first night. In my own observation I have often noticed injustice done by men in office, and I have had reasons to believe that it was principally caused by relations the parties sustained in secret societies."

Pres. H. F. Hixson of Parsons College, Kansas, is nominated by the Union Labor Party for Superintendent of Public Instruction in Kansas. He writes like a man with a high and just ideal of American citizenship:

"In my work, politically, I have but one motto: Equality under the law. I allow nothing to bias me in being just to all men, regardless of position, wealth, or party. I am bound by no obligations, secret or public, nor shall I ever be, if there be aught that would cloud my sense of justice. I belong to none of the secret orders at this time. I once belonged to the I. O. O. F. but dropped them. I bitterly oppose Masonry and any order that binds men to stand by each other, right or wrong. I endorse the League in every endeavor to secure justice untrammeled by improper influence."

The letters below are both from Iowa. P. Henry Smyth of Burlington is Democratic candidate for Supreme Judge. In his absence his son and law partner responds:

"In the absence of my father, P. Henry Smyth, the Democratic candidate for Supreme Judge in this State, I have received your communication of the 7th inst, and in reply can say for him, that he has never been a member of any secret organization whatsoever. I do not know that he has any particular prejudice against such societies, although I think that he regards them as unnecessary. I remember once to have heard him say to some friends who were urging him to become a member of such organization, that he already belonged to three societies, viz.: 'The Family, the Church, and the State,' and that he thought these sufficient for any man in this country."

The Iowa Prohibitionists have nominated for Congress in the Des Moines district, Rev. J. A. Nash, D. D., late president of Des Moines University. His letter indicates a man worthy of the honor and the responsibility:

"As a professing Christian, as a man, citizen, husband and father, I have ever felt that I had all needful safeguards and reliable dependencies in the church of Christ and the providences of God, and, therefore, have never needed affiliations with secret societies, and have never allied myself with any of them, unless a short connection with the 'grangers' is an exception, which perhaps it is not. I have not even affiliated with the Sons of Temperance and Good Templars, though, so far as I know, their principles may be all right. I have chosen to avoid the appearance of evil. The church of Jesus Christ fufills all my conceptions of a society embodying all the elements, elevating, ennobling, and protecting, for the Christian citizen, without one single drawback to mar its usefulness and efficiency."

Let all good men pray and vote that our National Representatives may be men of this stamp.

—Lieutenant William Tirtlot of San Francisco called upon old friends in this city and Wheaton last week. The editors of the *Cynosure* have both been made welcome at his office in the Golden Gate city.

—Rev. C. H. Hiatt, treasurer of the Ohio Association, whose injury near San Diego, Cal., was lately noted, has returned to his home and church in Columbus, Ohio. The effect of the accident was severely painful and left a temporary lameness, but no serious results.

—Bro. I. R. B. Arnold writes from Rock Island, Illinois, that his lecture before the faculty and students of Augustana College was one of the pleasantest he ever held. He expects to stop next time at Quincy, Ill., as this unique Mississippi expedition moves outhward before the approaching winter.

—Rev. Alexander Thomson, chairman of the N. C. A. Board, visits his fruit farm every other week at Saugatuck, Michigan. The church at Bartlett, Ill., to which he ministers has taken such united action against the saloon that every ungodly element in the community has become arrayed against them. A lodge of the Order of Woodmen has also been started in the place, and this is joined with the saloon against Christ. The evangelist Frank Smith was induced to speak lately for this lodge, and his influence led some to decide against Christ and for his adversary.

—We regret to note that the *Baptist Monitor*, edited for the colored churches by Revs. C. C. Stumm and R. L. Perry, copies from the Providence, R. I., *Journal*, a long account of the laying of a corner stone for a church in that city by Negro Freemasons. The editors seem to approve such heathen ceremonies for a Christian church; but Bro. Perry has in years past spoken manfully against the iniquities of the lodge. The readers of the *Monitor* ought to know that the ceremonies over that stone were distinctly heathen, and, moreover, that the body performing them is as emphatically anti-Christian.

—In contrast with the above, the *Living Way* of Memphis has the following notes in a late number: "Freemasonry, after turning God's truth into a lie, assumes to be the father of it." "We, as Baptists, have been too slack in our treatment of secret societies and as a result they are now controlling nearly all of our churches."

—Some four years ago the *Cynosure* published an open letter to Dr. William F. Tait of Galesburg, Ill., to reason with him on the inconsistency of his effort to promote temperance by the effete methods of secret lodgery. That gentleman is a great lodgeite. He writes a letter to the *Inter Ocean* declaring himself as belonging to the Temple of Honor, Good Templars, Sons of Temperance, etc., etc., but he is not the kind of a Prohibitionist who will vote for Fisk and Brooks. Dr. Tait need hardly have told us of his opposition to national prohibition. The very fact of his superabundant lodge relations is proof enough of this fact. Wherefore should the lodges seek the destruction of the liquor business? They would then have no excuse for existence, which is the last calamity they would invite.

—A circular is sent us headed "*Melville E. Stone's Magazine*", which proves to be a prospectus for the monthly *Statesman*, edited by W. T. Mills. So far as this prospectus explains, Mr. Stone, whose name is used to give the paper standing, is to be a contributor like Joseph Cook, Dr. Funk, and others, some of whom have contributed nothing but a brief reply to some question. Stone was for years editor of the *Daily News*, whose publisher, Mr. Lawson, made it a strong paper with 150,000 daily circulation. Stone's conduct of the paper often deserved severe criticism. He is, moreover, a Freemason, and the less he is able to influence the young men of America, through the *Statesman*, or any other channel, the better. It is an astonishment that such names as those of Drs. McCosh, Seelye and Herrick Johnson are lent to boost this man Mills into public esteem, of which he seems to be quite unworthy.

OUR CINCINNATI LETTER.

THE SABBATH QUESTION AND CITY TRAVEL.

CINCINNATI, O., Sept. 12, 1888.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath I filled the pulpit of the Walnut Hills M. E church, in the absence of the pastor, Rev. J. J. Reed, D.D. This is a congregation of 500 members. In the morning we discussed the Sabbath question. Let me give you a few of the many comments made by those who came forward to take me by the hand.

Mrs. Dr. Bayliss said, "I endorse that sermon all through, only leaving out one sentence. You allowed the use of street cars to carry the people to and from church, providing they were kept tied up the rest of the day. I do not think they ought to be allowed at all. Methodists go from the hill down town to church. They might just as well worship up here. In Toronto, Canada, they have no street cars on Sabbath and people get to church."

Mr. Simpkinson, a wholesale merchant, at whose house I was entertained, said, "I am glad you gave us that discourse. I do not remember ever to have heard a sermon on that subject. It is just what we need." Another said, "That sermon ought to be repeated fifty-two times in a year." Another, "I was raised in the country and that is the way we kept the Sabbath. I praise the Lord that I was here this morning." Another, "I wish to thank you for that sermon. It did us all good."

I find there is a general anxiety on the part of Christians for our Sabbath. And yet there is a nightmare inability to do anything toward saving it. A good brother said to me, "I take the Sunday paper. It has been coming to my home ever since the war. We began taking it during the war to get the news of the battles, and we have taken it ever since. I know it is wrong. It does harm to society. But so long as others take it, I might as well have the good there is in it." Now that is the way hundreds of professing Christians think and talk. They are personally engaged with the world in breaking down a divine institution. And they have not the courage to cut loose and free themselves from responsibility in this evil.

Another good brother said to me, "I am a stockholder in a street car company. I know it is wrong to compel our men to work on Sabbath. It injures them personally, it wrongs their families and dishonors God. But I do not think you can ever stop street cars on the Sabbath. Christians generally use them. And the stockholders are no more responsible than society which justifies them." That is, I suppose, the universal sentiment in the hearts of professing Christians who hold stock in these street car companies. He admits that there is wrong in it, but insists that society sanctions it. Brother, remember we are "forbidden to go with the multitude to do evil." There are a few that lift up their voice against this sin. You stop your ear against their protest. You are a party in a business which destroys its workmen, body and soul, for time and eternity. How will you answer to God for robbing these men of their Sabbath?

A Christian stockholder said, "The money you loan is on interest Sabbath day; the farmers' corn grows on Sabbath; and therefore our cars have a right to run on that day." If that proves anything, it proves that no kind of secular work should be arrested on Sabbath. The farmer has as much right to plow, the manufacturer has as much right to run his works, and the merchant as much right to sell goods as these street car companies to run their cars on Sabbath. It is unjust discrimination to allow one to do business and make money, and forbid another. Before the war slave holders built up gigantic fortunes. But during the war they were wrecked. "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong." The fortunes which these Sabbath-breaking companies are building up will meet with a similar fate. It is the price of blood. They trade in the bodies and souls of men.

The M. E. Conference met last week at Jamestown, O. Several changes were made. Dr. Pearne goes from Wesley chapel, this city, to the Central church, Springfield, O. Dr. Henderson comes from New York to Trinity church here. Dr. Gardner, of Michigan, comes to St. Paul's. J. M. FOSTER.

THE HOME.

THE TRANSFIGURATION.

O Master, it is good to be
High on the mountain here with Thee;
Where stand revealed to mortal gaze
Those glorious saints of other days;
Who once received on Horeb's height
The eternal laws of truth and right;
Or caught the still small whisper, higher
Than storm, than earthquake, or than fire.

O Master, it is good to be
With Thee, and with thy faithful three;
Here, where the apostle's heart of rock
Is nerved against temptation's shock;
Here, where the Son of Thunder learns
The thought that breathes, and word that burns;
Here, where on eagle's wings we move
With Him whose last best creed is love.

O Master, it is good to be
Entranced, enwrapt, alone with Thee;
And watch thy glistening raiment glow
Whiter than Hermon's whitest snow;
The human lineaments that shine
Irradiant with a light divine;
Till we, too, change from grace to grace,
Gazing on that transfigured face.

O Master, it is good to be
Here on the Holy Mount with Thee;
When darkling in the depths of night,
When dazzled with excess of light,
We bow before the heavenly Voice
That bids bewildered souls rejoice,
Though love wax cold, and faith be dim,
"This is my Son, oh, hear ye Him."

—*Arthur Penrhyn Stanley.*

THE FEET OF JUDAS.

There was serious trouble in the church at Sparta, and Dea. Sankey and 'Squire Silas Hardstone were the cause of it. The deacon was poor, the squire was rich; the deacon was zealous, the squire was conservative; the deacon was hasty of speech, the squire was quick to take offense and slow to forgive. So trouble might be expected.

It came in this way: Over in Heathen Corner—for Sparta, like most country places, has its heathen corner—the deacon started a Sabbath-school. It seemed rather a forlorn enterprise at first. Two or three spinster sisters, in whose bosoms a mild missionary sentiment had replaced more youthful emotions, volunteered as teachers; an obliging neighbor gave the use of his horse and wagon for their Sabbath-day's journey, and the district committee allowed the school to meet in the school-house, with the frugal stipulation that the deacon should furnish firewood. The children did not respond very readily to the advances of the deacon and his allies; but a few came from curiosity, a few because they could do nothing else, and a few, as the spinsters found to their sorrow, because they were capable of doing a great many things else.

Rather a forlorn enterprise it seemed to every one but the deacon. His heart was in it; and to him it ranked among the great evangelical movements of the century. He read his missionary journal with new relish, because every allusion to the needs of our country or to the dangers from ignorance and godlessness seemed penned with special reference to the school at the corner.

The deacon's enthusiasm and perseverance were rewarded, and the number of scholars increased. Then, naturally enough, for it is the experience of all mission workers, he began to feel the need of funds. He wanted to buy more lesson papers; he had longings after a supply of hymn-books; and deep in his heart was an untold vision of a melodeon. His wants were greater than his meager purse, so he looked about among his richer brethren for aid, and his gaze fell upon 'Squire Silas.

Shrewd was too mild a term, so the deacon fancied, to express his advances upon the 'Squire. "Wise as a serpent," he quoted to himself with many a chuckle, moderating any undue elation over his masterly manipulation of poor, gullible human nature by adding, apologetically, "and harmless as a dove." I need not describe the way in which he worked on Silas, the hours that were spent in consulting him upon various matters pertaining to the school, the gently persistent invitation to visit it, the class which the 'Squire took for one Sabbath, and then for another, until he was finally enlisted as a regular teacher. You understand all these steps. Enough to say that the deacon was successful; Silas did grow genuinely interested in the school, and presently began to give his time liberally, and his money sparingly, for its advancement.

Then arose the trouble. No man can serve two masters; no school can have two heads. And the question was whether Silas or the deacon should be the controlling power. It certainly seemed as if the deacon had all the rights in the case. The school was his by discovery, or invention, or first possession, or accretion, or any other legal title you may fancy. But, doubtless, Silas was honest in his belief that the welfare of the school demanded a change, and that he himself was the proper man to be its superintendent. It is exceedingly easy to see the hand of duty pointing straight to the path of inclination.

Silas accordingly began to do some scheming in his turn. He easily persuaded the deacon that the school ought to have a recognized position in the church, and regular aid from the church funds. "The best thing you can do, Dea. Sankey," said he, "is to ask the church to take charge of the school, enroll the scholars among their own, and appoint a superintendent for it. Of course they will appoint you, and the work will go on just as at present. But this will put things on a permanent basis, and give us all more confidence in the continuance of the school, if anything should happen to you, you know. In fact, if I could see things put on such a permanent basis, I would give the money for that melodeon we have talked about."

Whether Silas likewise said anything to the church officials, I do not know; but a very slight hint about a needed change in the school, or what he could do if he were superintendent, would be seed in fertile soil. Certain it is, that when the deacon followed out the suggestion, and requested the church to assume oversight of the school, and to appoint a superintendent, his request was promptly complied with, but 'Squire Hardstone was the man appointed. The deacon's astonishment was unspeakable; but his wrath when Silas, after a humble expression of unworthiness, accepted the office, was by no means unspoken. The outburst, so I have been told, was terrific. The deacon saw how he had been duped, and he told Silas what he thought of it and of him in words which were like thunderbolts. The troubled church officers tried to calm the storm, but it was impossible. The deacon felt that he had been betrayed with a kiss, wounded in the house of a friend. "Silas Hardstone," he said, as they parted, "your name ought to be Judas Iscariot."

So there was trouble in the church at Sparta, serious trouble. Some of the congregation sided with Silas, some with the deacon. The old teachers left the mission school when the new superintendent began his work there, and Silas's friends retaliated by ignoring the contribution-box, in church, whenever the deacon passed it. It is said that some even refused the sacrament, because the deacon was allowed to distribute the bread and wine. I trust that is an exaggeration, but certainly the feeling of bitterness made many of them most unworthy communicants. The church prayer meetings suffered most of all. Sparta had always found them delightful, with a large attendance, a ready participation, and a devotional spirit which impressed every one. But now many staid away entirely, and those who came went home unprofited. The spirit of strife cropped out so plainly in remarks and prayers and everywhere, that the Spirit of God was forgotten.

So matters stood all through the winter, and when the time for the May communion came around, it looked as if the church at Sparta was on the point of dissolution. The pastor had tried every means to bring about harmony between the rival factions, but it semed as far away as at the beginning, and his heart was heavy. In his preparatory lecture before the communion service, it happened—if happened is the right word to use in speaking of God's arrangements—that he dwelt upon the scenes before the Last Supper, and especially upon the Saviour's rebuke of the disciples' strife. Among other things he said, "Christ washed the feet of Judas! Did you ever think of that? He knew the dark purpose hidden in Judas's heart, he knew the bargain with the priests, he knew all the ingratitude and treachery of the man who had followed him in close companionship through Galilee and Judea; yet with all this knowledge he stooped and silently washed the traitor's feet. Think of that, beloved, and see what it means for each one of you, if you are trying to imitate your Lord."

Late that night as the deacon lay sleepless in bed, he turned to his wife and said, "Mary, what does it mean?"

"What does what mean?"

"That washing of Judas's feet."

"I think it means," she answered quietly, "that you should apologize to Silas Hardstone."

"No it don't either," said the deacon, shortly, and turned away.

The deacon did not sleep well that night, nor enjoy his work the next day. A picture haunted him, and he could not banish it, however much he tried—the picture of a person lying upon a couch beside a supper table, and another, girded with a towel, bending behind him washing his feet. The face of the first is visible, and the expression upon it is a horrible study of blended surprise, uneasiness and hate; the face of the other is turned away, but a halo seems to surround it, and you know instinctively its expression is of heaven and not of earth. This picture followed the deacon everywhere, and seemed to grow plainer at every step. And the most awful thing about it was that the face of the reclining figure grew more and more like his own, while a voice kept sounding in his ears, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." The deacon was miserable.

That night, long after his wife thought he was asleep, he broke the silence with the question, "Mary?"

"Well."

"Do you suppose it would do any good if I went to Silas, and, you know, washed his feet?"

"It would do you good at any rate."

That was all that was said.

Sabbath morning came, and the deacon was unusually silent all through his preparations for church. At Sparta they have an old custom of meeting in the lecture-room an hour before the communion service for a prayer meeting of the communicants. The minister reads an appropriate selection of Scripture, but makes few or no remarks, and the time is taken up with prayer. From this service one goes with peculiarly tender feelings to the communion.

This morning there were more persons than usual at this prayer meeting; in fact, it seemed as if all the church was present. But when the pastor had ended his Scripture lesson, there was utter silence. No one rose to offer prayer, for all felt that the church quarrel made the celebration of the Lord's Supper a mockery. Consciences were busy, and lips were closed. Suddenly the deacon rose, and, to the surprise of all, made his way across the room to where 'Squire Hardstone was sitting.

"Silas Hardstone," said he, and his voice trembled a little, "I cannot go to the Lord's table until I have said to you what is in my heart. All the church know that we have quarrelled, and why we did so. All the church know that I called you a Judas. Perhaps I had reason to say it, perhaps I hadn't; God knows. But I feel that I had no right to speak such words, and I ask your forgiveness for them. If you have wronged me, I ought not to pass judgment upon it; I need mercy from the Great Judge too much myself. If you have not wronged me, I have wronged you by thinking and saying so. I want to bury all the past to-day, if you will help me. I have acted wrong, and I can't ask God's forgiveness until I have asked yours."

I need not describe the scene that followed. Silas might be slow to forgive, but he could not resist such an appeal in such a place and hour. And the example of the two leaders was followed by the rest. A good Methodist brother met me the next day and said, "I hear you had a love feast up to your church, yesterday;" and I replied, "That was exactly what it was."

And the deacon, when he told me the whole story of his inward struggles, ended, "I set out that morning to wash the feet of Judas, but I'm sure they were the feet of Simon Peter, after all."—*Golden Rule.*

THE BIBLE AND A GUINEA.

Men who have risen in the world are often fond of looking back to see what circumstances gave them their first push up the ladder of life.

A gray-haired old admiral used to tell of a piece of very good advice which he received in his youth, and which made such an impression on him, that to it he ascribed his steady advancement in life. As a lad, just before joining his ship, he occupied an humble lodging for a few nights, the landlady, a respectable, motherly woman, at once taking a strong interest in the young fellow.

"When I went to bid her good-by," he said, "the kind creature pressed a Bible and a guinea into my hands, saying:

"'There, my lad, take those, and God bless and prosper you. As long as you live never suffer yourself to be laughed out of your money or your prayers.'"

It was a word in season; the young midshipman never forgot it. To keep the resolution he made then required no ordinary firmness and courage, for let me tell you that fifty, sixty, or seventy years ago religion on board ship was a thing to suffer for.

But the boy stood firm. Alone amongst a crowd

of careless ones, he said his prayers, trying to shut his ears to scorn and mockery, and even disregarding actual personal ill-usage as much as he could.

On shore he did not recklessly fling away the money he had earned, in "treating" and folly, as did most of his shipmates. So, by degrees, becoming known to his superior officers as a steady, well-conducted young fellow, he merited the promotion he afterwards obtained.

We need just this sort of bravery nowadays—not the bravery which keeps a man staunch in the face of the enemy's cannon—we have plenty of that in the land, and we are glad of it; but the bravery of the soul that dares keep its place when the devil's ugly weapons are directly towards it—the bullet hail of scorn, laughter and mockery.

Try to lead good lives, lads of to-day! And next, do not be ashamed of being seen to do so. It is as wicked to pretend to be worse than you are as it is to strive to be thought better than you are.—*Episcopal Register.*

HOW TO CURE EXAGGERATION.

Some habits are so unconsciously practiced that a moment to mend them is the only way to detect them. The beam in one's own eye is less noticed than the mote in another person's eye.

A family while at the breakfast table one morning pledged to observe the strictest veracity for that day. A member of the family tells the "consequence."

As a first-fruit of the resolve, we asked the one who suggested it:

"What made you so late at breakfast this morning?"

She hesitated, began with "because I couldn't"—and then, true to her compact, said: "The truth is, I was lazy and didn't hurry, or I might have been down long ago."

Presently one of them remarked that she had been very cold, adding, "I never was so cold in my life."

An inquiring look caused the last speaker to modify her statement with, "Oh, I don't think I was so cold after all."

A third remark to the effect that Miss So-and-so was the homliest girl in the city, we recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely.

So it went on throughout the day, causing much merriment, which was good naturedly accepted by the subjects, and giving rise to constant correction in the interests of truth.

One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careful statements demanded under this new law.—*Ex.*

MORNING PRAYER.

And now, dear Lord, I rise from sleep,
This day my soul from evil keep;
On me thy Holy Spirit send,
To lead me safely to its end.

Incline me, Father, every hour
To manifest the Saviour's power
By works of love and righteousness,
And life of faith and holiness.

But should I die along its way,
Amid the labors of this day,
And all the scenes that it attend,
To Thee my spirit I commend,

And humbly ask of Thee to lend
Me wings of angels, to ascend
To Thee in paradise to-day;
And this in Jesus' name I pray.

THE TOOLS OF ANIMALS.

Animals do not know enough to make their own tools as a man can, and God has given them ready-made ones.

The tail of a fish is his sculling oar. He moves it first to one side and then to the other, using his fins as balances to guide his motion. If the fish moves fast and wants to stop, he straightens out his fins just as the rower of a boat does his oars.

A man makes a tool for drilling wood, but the woodpecker has a drill in his own bill, and when he drills holes in the trees in search of food, you can hear the click of his tool just as you would the man's.

The drill of the woodpecker has another tool inside, a sort of insect-catcher. On the end is a bony thorn with sharp teeth, like barbs on a fish-hook. As he works and finds an insect, he opens the drill and sends out this barbed tongue and draws it into his mouth.

Some animals have tools to dig with. The hen digs for herself and her chickens. The pig uses his snout, and roots away under the mud. The elephant uses his strong tusks, and the queer underground galleries of the mole are made with heavy claws with which he plows and digs.

The woodchuck, too, is a great digger. His hind feet are shovels to dig the hole where he lives. The beaver uses his broad, flat tail as the mason does his trowel, spattering and smoothing the mud with it as he builds the walls of his cabin; while his sharp, powerful teeth are his saws, with which he gnaws off large branches of trees to build his dams.

There is no limit to God's power in supplying the needs of the creatures he has made.—*Selected.*

TEMPERANCE.

IS TEMPERATE DRINKING SAFE.

At a certain town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, the physician, strange as it may now appear, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when there arose from one corner of the room a miserable woman. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment's silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes!" she said, "look upon me, and *then* hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience, declares its truth. All drinking of alcoholic poison, as a beverage in health, is *excess. Look upon me!* You all know me, or once did. You all know I was once the mistress of the best farm in the town; you all know, too, I had one of the best—the most devoted of husbands. You all know I had fine, noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know they lie in a row, side by side, in yonder churchyard; all—every one of them—filling the drunkard's grave! They were all taught to believe that temperate drinking was safe—that excess alone ought to be avoided, and they never acknowledged excess. They quoted you, and you, and you (pointing with her shred of a finger to the minister, deacon, and doctor) as authority. They thought themselves safe under such teachers. But I saw gradual change coming over my family and its prospects, with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow; I tried to break the spell, the delusive spell, in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me.

"The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the doctor said a little was good, and the excess only ought to be avoided. My poor husband, and my dear boys fell into the snare, and they could not escape; and, one after another, were conveyed to the sorrowful grave of a drunkard. Now look at me again. You probably see me for the last time. My sands have almost run. I have dragged my exhausted frame from my present home—your poor-house—to warn you all; to warn you, deacon! to warn you, false teacher of God's Word!" And with her arms flung high, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall soon stand before the judgment seat of God. I shall meet you there, you false guides, and be a witness against you all!"

The miserable woman vanished. A dead silence pervaded the assembly; the minister, the deacon and physician, hung their heads; and when the president of the meeting put the question, "Shall any license be granted for the sale of spirituous liquors?" the unanimous response was, "No!"—*Memoir of Geo. N. Briggs, late ex-Governor of Mass.*

A LEGALIZED INIQUITY.

A pamphlet intended to show the benefits that the country derives from the sale of liquor has recently been published. It was compiled by a Mr. Thomann who was employed to do the work by the Brewers' Literary Bureau. The author is forced to credit to alcohol ten per cent of the income, ten per cent of the idiots, forty per cent of the paupers, and forty per cent of the criminals, and then strikes a balance as follows:

DEBIT.	CREDIT.
To expense of maintaining 185,313 paupers, insane and criminals, $17,419,422.	By Federal licenses, taxes, and local licenses, $136,000,000.

This he triumphantly declares shows a credit in favor of alcohol of $118,580,570, and the *Brewers' Journal* reproduces the figures, and complacently says that "altogether, Mr. Thomann has much the best of the controversy." A more cold-blooded calculation has never been made. The author calmly admits the using up of 185,313 men, but as the revenue is a hundred millions or so more than the expense of imprisoning the victims in asylums and jails and of burying them, why, nobody has any right to complain. It is sweet consolation, of course, to grief-stricken fathers and the heart-broken mothers to know that the State is richer because of the traffic that has caused the ruin of their sons. To widows whose children have been made fatherless by the traffic it is, of course, great satisfaction to know that there is money in the business. Spread the joyful tidings around to all sorrowing homes, so that all therein may hush their grief and rejoice in the fact that the State profits by all the paupers, insane, and criminals that it allows the liquor traffic to make.—*Southern Evangelist.*

IS IT RIGHT?

Is it right to build churches to save men and license shops that destroy them?

Is it right to license a man to sell that which will make a man drunk, and then punish a man for being drunk?

Is it right to license a man to make paupers, and then tax sober men to take care of them?

If it right to license a drink-shop to teach vice, and then tax people for schools to teach virtue?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boy not to drink, and then vote to license a place where he may be taught to drink?

Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?

Is it right to teach a boy to restrain his passions, and then vote to license a place where his worst passions will be inflamed?

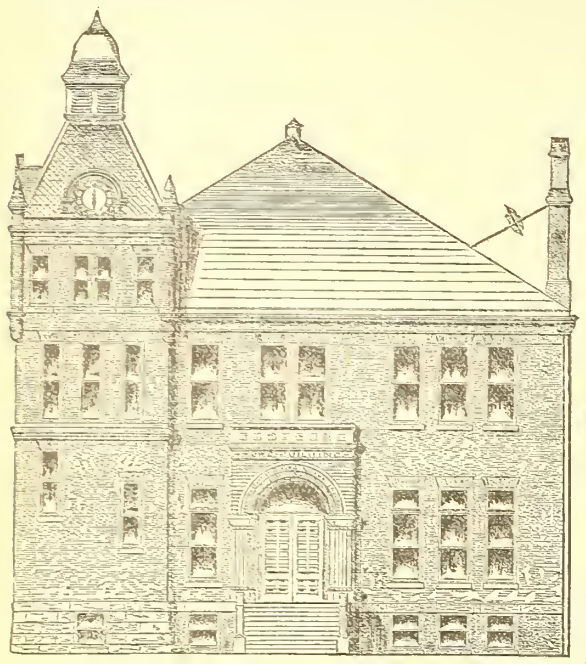
Is it right to take care of your own boy, and vote to license a place which will ruin your neighbor's boy?

Is it right to preach justice and charity, and then vote to license a thing that robs the widows and orphans of their bread?

Is it right for you to go to the polls and vote without having studied this question seriously and carefully?—*Casselton Blizzard.*

The revenue of the Federal Government from distilled liquors for the year ending June 30 was $69,306,166, an increase of about three and a half millions over the previous year. Fermented liquors yielded $23,324,218, an increase of over $1,400,000. The returns also show a great increase of cigarette smoking. Such figures are not encouraging to those who look for the abolishment of those evils through the gradual uplifting of the individual members of the community, but they only tend to inspire the Prohibitionists with greater zeal for the salvation of the country from the terrible plague of alcohol.

England, as well as America, is awaking to the ruinous character of the saloon business, and in the weeding out of the drinking places a question has arisen which is weakening the Tory following. The Tories insist that saloon-keepers who are thus deprived of their licenses shall receive compensation therefor, but the Radicals contend that they are not entitled to anything of the sort, and are in bad business anyway. They appeal to the decisions of our own courts to show that this is a business depending on public sufferance, and the people may rid themselves of it without liability to anybody. They have also introduced a bill making saloon-keepers liable in damages to relatives of persons whose death has been caused by suicide or accident resulting from drink; that persons injured by a drunken man may recover from him and the man who sold him the liquor; and that relatives, guardians, or employers may notify liquor-dealers not to sell to those under them, and recover damages for violation of the notice. That is good sense and justice. If the saloons among us were honestly held to that accountability it would stop the business; or if the liquor business were made to pay simply the expenses of arresting, trying and punishing all the criminals it causes, it would be abolished at once. Yet somebody has to pay all this.



THE MEMPHIS INSTITUTE.

The above cut is a correct picture of the Memphis Baptist Bible and Normal Institute. The building is called the "Howe Building" in honor of Mr. Peter Howe, whose generous gift of $10,000 to this enterprise helped it to the present success. The school is to be a manual training school for colored boys and girls, as well as a training school for teachers and preachers; and will be missionary in all features of its work.

Rev. H. Woodsmall organized this school in the church of which Bro. Countee is pastor in Oct., 1887; and during the months of January, February and March, up to the day of his death, there were fifty preachers in attendance, all of whom were taught free of charge. No estimate can be placed upon the work accomplished by the lamented Woodsmall during those months.

In accordance with the plans of Bro. Woodsmall, the incorporators met March 27, only a few days after his demise, and a board of trustees were elected as follows:

Eld. H. Smith, Carolina, Tenn., Chairman.
" H. C. Owen, Stanton, Tenn., Treasurer.
" A. L. Black, Milan, Tenn.
" G. W. Lacy, Woodville, Tenn.
" T. R. Guyton, Guyton. Miss.
" A. W. Williams, Rives, Tenn.
" J. T Searcy, Brownsville, Tenn.
" G. W. Harvey, Batesville, Miss.
" A. Manney, Bells Station, Tenn.
" W. A. Brinkley, Memphis, Tenn.
" R. N. Countee, Memphis, Tenn.
" J. H. Vanlue, Commo, Miss.
Bro. M. Vann, Dyersburgh, Tenn.
" H. Mayo, Memphis, Tenn.
" Jerome Howe, Wenona, Ill.
Eld. R. N. Countee, Secretary and General Solicitor.

The object of the school demands that its faculty and organization and management magnify the church, be a standing protest against Sabbath-breaking, intemperance of all forms, the raising of money by worldly instead of Bible methods, the union of church members with the worldly and ungodly in secret societies and otherwise, and in all forms of worldliness so prevalent at the present time; and that the school should also, in the character of its teachers, its spirit, aims and work, set forth the true principle of Christian morality and enterprise in all benevolent reform and missionary work. The following rules of membership will be of interest:

"ANY PERSON, church, Sunday-school, association, convention, or missionary society may become a member of this corporation by the payment of ten dollars, and the payment of ten dollars annually thereafter, the rights and privileges of membership to continue only one year for each ten dollars paid, but when more than ten is paid at one time membership may continue as long as the amount covers ten dollars a year."

"As it is the aim of the founders of this school to train true Christian leaders, and also to make the school, as far as possible, a standing protest against the prevailing worldliness and immorality in many churches, as well as in societies; and also a pattern, as much as possible, in its faculty and students in the matter of separation from the world, purity in life and habits, and consecration to Christ, no one shall be eligible for election as a member of the faculty who is not a person of undoubted Christian character, and a member in good standing in a Baptist church, or who uses intoxicating liquors as a beverage, or tobacco, or opium, or who is a member of any secret society or fraternity."

This rule, however, is not intended to prevent the employment of persons of unblemished Christian character who may not be a Baptist to give special instruction for a time in the industrial or other departments of the school, when it may be necessary or desirable.

This building is now up, and will be ready for occupancy by Oct. 15. Bro. Jehiel K. Davis, of Concord, Mich., is president, and a faithful corps of teachers have been selected. We are needing means very badly. The readers of the *Cynosure* are aware that the channels of help for a school that is opposed to secret societies are very few. A canvass in this city of fifty of our wealthy merchants on the 11th inst. realized only $8. We need $5,000, and we trust the Lord to arouse his stewards to help us. This method will do more to further the ultimate extermination of secret societies among us than anything else. I will write you again soon, and hope to be able to see you in the flesh in a few weeks. Any one who feels to give one, two, five, ten, or even a thousand or more dollars to this work, can address me through the *Cynosure*, and the blessings of God will rest upon such donor if it be only $1. God will bless that, for God takes note of the spirit and purpose for which we use the means he has entrusted to our keeping.

R. N. COUNTEE, 161 Beal St.

RELIGIOUS NEWS.

—Wheaton Theological Seminary opens Oct. 3, next. President Stratton has been visiting the fall conferences of the Wesleyan church, and arousing an interest in the institution. A number of students are already in Wheaton.

—The celebration of the twenty-second anniversary of the Halsted Street Methodist Episcopal Sabbath-school occurred last Sabbath. The church was tastefully decorated. Mr. S. A. Kean, the banker, as superintendent, delivered a brief address on the school, its work, and its varying fortunes. He was present when the first organization was effected in August, 1866, in a hall over a saloon on the corner of Halsted and 22d streets, and from that time to the present he has been superintendent. He told how the seats and tables were constructed from beer barrels, and how they were obliged to economize in many other ways. The school succeeded in dislodging the saloon in 1867, and in its place a chapel was built. In 1875 the present brick structure was erected. Mr. Kean, in order to attend this school, has driven in ten miles from his home in Evanston, rather than patronize a Sunday train. Out of the school grew a mission church, over which for a time Bro. C. B. Ward, the missionary at Secunderabad, India, was pastor.

--The Miami Wesleyan Conference at its late meeting adopted the following strong resolution against the lodge:

"As a church we have no disposition to go back on anything said heretofore against the moral, social and political evils of the day, among which we would especially mention the following:

"SECRECY,

"under which name most of the dark deeds of the day are committed. But most to be feared are the oath-bound societies, or those societies whose bond of union is a secret, and in whose dark lodge rooms are concocted schemes for the overthrow of governments, churches, and even of the family itself, and who, with their hypocritical professions of charity, patriotism and brotherly love, would deceive even the very elect; therefore,

"*Resolved:* That as a conference we will take warning from the experience of other churches and have no fellowship with these unholy alliances, and that we will in no way compromise with the very least of them, let their name or profession be what it may, but will obey the command to keep ourselves and our churches 'unspotted' from them all.

"*Resolved:* That we are pained at the manifest disposition on the part of some, who call themselves Wesleyan ministers, to apologize for and wink at the attempts of these emissaries of Satan to invade our beloved Zion."

--The Central Ohio Wesleyan Conference also gave a clear testimony against secretism:

"We rejoice in the unanimity of our people on the question of secret combinations, and will continue to labor and pray that the Christ-rejecting institutions that profess to save men without the atonement, and all kindred societies, may soon be seen to be opposed to the coming of Christ's kingdom (and all of them plants that God never planted, and evil in tendency)."

—The American Baptist Missionary Union are calling for men by scores, and money to send them. They ascribe the great harvests among the Karens of Burmah, and Telugus of India, to the oral proclamation of the gospel.

—Rev. Dr. Pentecost, the evangelist, has gone to England, and will probably remain for a year in England and Scotland. Mr. and Mrs. Stebbins have an earnest invitation to join him this fall, but have not decided yet to go.

—The Rev. Dr. William Kincaid, District Secretary of the American Board at New York, has been unanimously elected Corresponding Secretary of the American Home Missionary Society, to succeed Dr. Waller M. Barrows.

—Baptists have long had a strong following in Jamaica; and now they appear to be gaining ground in Cuba. Last year there were 800 baptisms in that Island, and 8,000 applications for baptism.

—The seventy-ninth annual meeting of the American Board of Commissioners for Foreign Missions will be held in Cleveland, Ohio, beginning on Tuesday, October 2, 1888. The annual sermon will be preached by the Rev. Henry Hopkins, D.D., of Kansas City, Mo., Tuesday evening, at 7:30 o'clock.

—The Day of Prayer designated by the officers of the World's and National W. C. T. Unions is October 14. It is earnestly requested that on that day ministers shall preach on the temperance question, and that in the evening mass-meetings shall be held. This custom prevails in temperance circles the world over.

—The African Methodist Episcopal church, whose General Conference was recently held at Indianapolis, reports a membership of 403,351, and the amount of money raised for all purposes during the year 1887 at $1,064,569. There are 3,394 churches and 660 parsonages, valued at $5,340,889. There are 17,009 stewards, 14,190 stewardesses, and 14,778 class-leaders.

—A special meeting of the American Baptist Home Mission Society will be held in Nashville, Tenn., September 25 and 26. The work of the Society among the colored people will be fully discussed. Sept. 19–25 meetings of three general organizations of the Colored Baptists of the United States will be held in the same city. Heretofore these organizations have met at different times and places. This combination of meetings promises to bring together a large body of colored Baptists.

—The nine hundredth anniversary of the introduction of Christianity into Russia was celebrated at Kief on July 26 with great pomp. A number of bishops and deputations from Asiatic and European Russia were present. The leading ecclesiastics of the Greek church were also in attendance. General Ignatieff, as president of the Slav society, took a prominent part in the proceedings.

—At the closing session of Mr. Moody's Northfield (Mass.) school twenty-one young men and women offered themselves for the foreign work. Money enough has been secured to send at once four young men as teachers to China, to start five new mission stations among the Dakota Indians, and to send a worker to Bulgaria. Dr. Taylor has been given substantial aid for his Inland China work, and not less than $10,000 has been given spontaneously to various Evangelical fields of labor. While Mr. Moody was talking about those engaged in spreading the Gospel, he drew from his pocket a gold necklace which a young woman had handed to be used in aiding these cross bearers, and which was at once bid off by one of the audience for $50.

—The General Council of the Evangelical Lutheran church of North America met Thursday morning for the first time west of the Mississippi in its twenty-first annual convention. The place of meeting was St. John's English church, Minneapolis, the oldest English Lutheran church in the Northwest. The keynote of the convention is home missions. The Eastern synods have sent large delegations. Nineteen clergymen from the Pennsylvania Synod responded at roll-call. The Swedish Augustana Synod has fifty delegates. The opening sermon by the President, Rev. Prof. A. Spaeth, D.D., was on the theme "The Nations and the Gospel." In powerful words he pictured America as the hope of the world, the English language as the nearest approach to a universal language, and the Lutheran church as the church of greatest promise in the land. The following officers were elected: President, Rev. Joseph A. Seiss, D. D., LL. D., pastor of Holy Communion church, Philadelphia; Vice-presidents, the Presidents of the synods. Recording Secretaries—English, Rev. G. W. Mechling, Lancaster, O.; German, Rev. J. Nicum, Rochester, N. Y.; Swedish, Rev. C. A. Evald, Chicago. Corresponding Secretaries—English, Rev. R. M. Schnucker, D. D., Pottstown, Pa.; German, Rev. P. Pfatteicher, Easton, Pa.; Swedish, Rev. E. Norelius, Minnesota. Treasurer, W. S. Staak, Philadelphia. Two years ago this Council met in Chicago. The Augustana Synod which prohibits the lodge belongs to this general division of the Lutheran church. The General Council condemns secret societies, but does not, as we understand, totally prohibit them from their communion.

IN BRIEF.

While the members of a colored Baptist church were witnessing an immersion at Carter's Wharf, Va., a storm suddenly came up. The rain drove the crowd into an empty freight shed, where they were huddled together. Suddenly a bolt of lightning struck the building, killing three persons and stunning nearly the entire crowd. The candidate who was being immersed was one of those killed.

A large cave has been discovered at Red Boiling Springs. The entrance is large enough to drive in a two-horse wagon and turn round inside. It has already been explored four miles, some of the passages being so small that it would seem impossible to pass through. The place is replete with underground rivers, bottomless pits, and all the needful accessories to constitute a well-regulated cavern.

Twenty years ago women could not vote anywhere. To-day they have full suffrage in Washington and Wyoming Territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario and Nova Scotia. In Croatia, Iceland, Denmark, Tasmania, and Madras they also have suffrage. Women have school suffrage in fourteen of the United States—New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon, and Wisconsin. In Kansas women are eligible to any municipal office. Whatever our opinion, it is well enough to keep informed as to facts.

Mr. P. E. Platt, president of the California Fruit Union, says that there have already been shipped this year thirty-one special trains of fruit from Sacramento. These trains aggregated 418 cars, being a gain of 30 per cent over the corresponding period last year. These cars of choice fruit are dispatched to Chicago, New York, Boston, Minneapolis, St. Paul, Omaha, Kansas City, St. Louis, and New Orleans. Fully one-half of the shipments, however, go to Chicago. Of canned goods there have been shipped East during the twelve months ending with May of this year 4 618,170 pounds, against 2,628,440 pounds for the corresponding period of 1886-87—an enormous gain, and the prices obtained for the last period of shipments mentioned were much greater than for the first.

Starting with the idea that the hand varies sensibly in size with the amount of blood in it at any moment, Prof. Mosso, an Italian physiologist, has made some most interesting investigations, says the *Analyst*. "In his first experiments the hand was placed in a closed vessel of water, when the change in the circulation produced by the slightest action of the body or brain, the slightest thought or movement, was shown by the rise or fall of the liquid in the narrow neck of the vessel. With a large balance on which the horizontal human body may be poised he has found that one's thoughts may be literally weighed, and that even dreams, or the effects of a slight sound during slumber, turn the blood to the brain sufficiently to sink the balance of the head. The changing pulse even told him when a professional friend was reading Italian and when Greek, the greater effort for the latter duty affecting the blood flow."

The forthcoming annual report of the Commissioner of the General Land Office will show that during the year ending June 30, 1888, there were made 59,095 cash land entries of all classes, aggregating 5,907,254 acres, for which the government received $11,203,071. Of these cash entries 8,318 were lands subject to private entry, 1,314 were mineral lands, 14,209 were commuted homestead entries, 2,385 were original and final entries under the desert-land act, and 152 were sales of coal lands. Sales of timber and stone lands aggregated 2,420 entries, nearly all in California. The whole number of entries of all classes, including Indian lands, during the year was 255,119, embracing 24 485,833 acres. The total receipts from the foregoing were $13-522,185. Of the whole number of entries 46,236 were original homesteads, embracing 3,175,400 acres, and 24 472 were timber-culture entries, embracing 3,733 505 acres. During the year the land-grant railroads made 40,786 selections, embracing 6 525,300 acres. Under the school, swamp land, and other grants by the government to the several States and Territories, 8,029 selections were made, covering 1,265,452 acres. In addition to the 24,485,833 acres entered under the various public-land laws during the year the area of commuted homesteads, final desert entries, final homestead and final timber-culture entries aggregated 5,647,543 acres.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 10 to Sept. 15 inclusive:

W Matthews, J Sharrack, W C Bissell, S C Miller, J W Margrave, D Marshman, J T Cullor, Rev J Muhlhanser, K J Anderson, Mrs J H Coleman, R Smith, W H McCracken, W S Grange, Rev J Richardson, E Hildreth, C D Trumbull, W N Wilson, J P Thomas, J T Steven, Rev L G Jordan, W A Jaynith, N Callender, Rev C B Shirk, Mrs E S Stephenson, B L Read, Rev J T Michael, P Baldwin, R L Gomez, L Rudy.

THE POWER OF INK.

"A small drop of ink, falling like dew, upon a thought, proclaims that which makes thousands, perhaps millions, think," wrote Byron. The inspiration of his pen might give the dusky fluid such a far-reaching power, and we wish we were possessed of such an inspiration, that we might, through a like medium, bring into such extended notice the matchless virtues of Dr. Pierce's Pleasant Purgative Pellets, those tiny, sugar-coated granules which contain, in a concentrated form, the active principles of vegetable extracts that Dame Nature designed especially to promote a healthy action of the liver, stomach and bowels.

Canker humors of every description, whether in the mouth, throat, or stomach, are expelled from the system by the use of Ayer's Sarsaparilla. No other remedy can compare with this, as a cure for all diseases originating in impure or impoverished blood.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	93¼	@	93¾
No. 3	80	@	86
Winter No 2	93¼	@	93¾
Corn—No. 2			44½
Oats—No. 2	24	@	30
Rye—No. 2			53
Brauper ton			12 00
Hay—Timothy	9 00	@	11 25
Butter, medium to best	14	@	22
Cheese	05	@	09
Beans	1 00	@	2 60
Eggs			15
Seeds—Timothy	1 40		1 65
Flax	1 15		1 28
Broom corn	01½	@	04½
Potatoes, per bus	15	@	36
Hides—Green to dry flint	05½	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	32
Cattle—Choice to extra	5 65	@	6 70
Common to good	1 40	@	5 60
Hogs	5 20	@	6 60
Sheep	2 50	@	3 85

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	98½	@	1 05¾
Spring			1 00¼
Corn	53½		54¾
Oats	30	@	45
Eggs			19
Butter	12	@	23
Wool	09		34

KANSAS CITY.

Cattle	1 25	@	5 50
Hogs	5 50	@	6 25
Sheep	1 50	@	4 30

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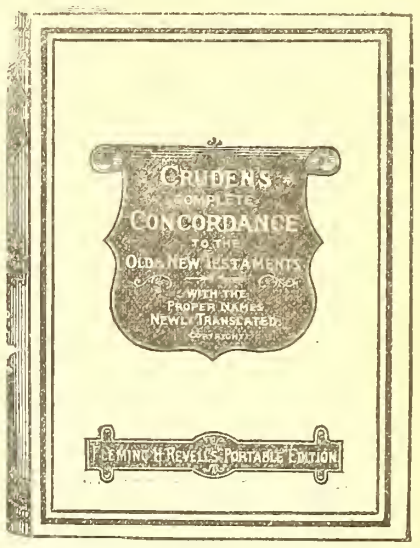
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The best time to apply manure to grass lands depends somewhat upon circumstances. As a rule, late in the fall, or just before the ground freezes is the best time; if hauled out in winter and spread upon the snow, very good results may follow, provided the land is not so sloping as that when the snow melts the manure is not washed away. If hauled out and spread in the spring, and dry weather follows, the manure is likely to be so dried up and burned that the results will not be satisfactory, but if heavy rains fall we may expect quite the reverse.

A traveler in Norway says that the horses in that country have a very sensible way of taking their food, which perhaps might be beneficially followed here. They have a bucket of water put down beside their allowance of hay. It is interesting to see with what relish they take a sip of the one and a mouthful of the other alternately, sometimes only moistening their mouths, as a rational being would do while eating a dinner of such dry food. A broken-winded horse is seldom seen in Norway, and the question is, if the mode of feeding has not something to do with the preservation of the animal's respiratory organs.

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In respect to removing suckers from trees, an orchardist writes: There is a right and a wrong way to perform what appears to many a trifling operation. Much harm may be done to the plants by doing it carelessly. Suckers or offshoots spring freely from the base of most varieties, though there are some that are very shy in producing suckers. In all cases, if they are allowed to grow, they will rob the plants of strength, which should be utilized in a much better manner until the flowers are being produced. After that period no harm is done by allowing the suckers to extend for the production of cuttings. The safest manner is to break them off with the finger and thumb. In careful hands a knife may be used with advantage, but care should be exercised that the surface roots are not injured by the operation, or one more check will be administered to the plants.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocate*. 25 cents each; per doz $2.00.

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NEWS OF THE WEEK

WASHINGTON.

The signal-service weather crop bulletin says that reports from the corn belt, including Indiana, Illinois, Iowa, Missouri, and Nebraska, indicate that the weather during the week has been especially favorable and that the corn crop, which is very large, is generally secure and past injury from the frost. The frosts, which occurred during the week along the northern border of Iowa and in Minnesota, Wisconsin and Michigan, did some damage to growing crops.

The new liquor license regulations have been adopted by the commissioners of the District of Columbia. They are very stringent, and the recent opinion of the court gives the commissioners all the power they desire in the matter of issuing and refusing bar-room licenses, and controling the sale of liquor in the District. A hearing was granted to the liquor men before the final adoption of the regulations.

The Chinese bill, which was lately passed by the Senate with only three dissenting votes, after a message from the President advising that the Chinese government had not taken final action on the treaty, was brought up Friday on a motion to reconsider. Not enough members were present to make a quorum, but the vote stood 17 to 16 in favor of reconsideration.

In the House Friday Mr. Dougherty of Florida obtained unanimous consent to have read a telegram received by Mr. White of New York from Surg. Gen. Hamilton. As soon as the telegram was read the House took up and passed the Senate joint resolution appropriating $200,000 to suppress the yellow fever infection in connection with the interstate commerce of the United States.

POLITICAL.

The Prohibitionists of Massachusetts, in State convention at Worcester Wednesday, nominated a State ticket, with William H. Earle of Worcester for governor.

Governor Hill was renominated by acclamation by the New York Democratic State convention at Buffalo.

Dr. C M. Norwood, fusion candidate for governor of Arkansas, claims to have been elected by 700 majority, and will contest the election of Governor Eagle, Democrat

Mr. George O. Jones, chairman of the Greenback National Convention held in Cincinnati Sept. 12, says that there were seven States represented by twenty-one delegates, and that there were besides over 200 letters from fourteen other States, asking that the organization of the party be preserved.

COUNTRY.

Friday morning a Baltimore and Ohio north-bound passenger train was derailed at Ankeneytown, twenty-five miles south of Mansfield, Ohio, and collided with a freight train standing on the siding. After the collision the freigt engine boiler exploded, the escaping steam scalding such passengers as had not been otherwise injured. Two men were killed outright and thirty-two persons were wounded. The majority of the victims were members of the G. A. R. returning from the Columbus encampment.

The drouth and forest fires in Arenac county, Michigan, continue unabated, and the panic-stricken inhabitants are preparing for flight. Lumber camps have been destroyed, and the damage to timber, standing and manufactured, already caused is estimated at $100,000

The Roanoke river is reported to have risen thirty-seven feet above high water mark, flooding Northampton and Halifax counties, destroying the entire corn and cotton crops in the lowlands, at an estimated loss of $1,500,000, drowning cattle, tearing houses from their foundations, and, it is feared, causing much loss of human life. The floods, which extended three miles from the river banks, began subsiding at 3 o'clock Friday.

Fire at Washburn, Wis., Friday morning, wiped out the entire business section, destroying thirty buildings at a loss of $150,000, with small insurance. The town had no fire apparatus.

By the capsizing of a boat in the Hudson river, opposite Hastings, five people were drowned Thursday. Silvester Maughen, 4 years of age; Miss Elizabeth Butler, aged 20; Miss Nettie Voorhees, aged 22, of Creekskill; John Demorest, 26 years old, and Mr. Derringer, an artist, also of Creekskill, were drowned.

Miss Lura Watson of Algona was struck by lightning during a shower Friday. Her hat was burned from her head, two large holes were burned through her waterproof and clothing, and her back was badly scorched. One of her shoes was torn from her foot and thrown several feet distant. She was badly shocked, but will recover.

A special train of ten cars, bearing six hundred fugitives from the yellow fever at Jacksonville, has arrived at Hendersonville, North Carolina, where the fugitives will be cared for by citizens. Three cases of fever developed on the train.

A large part of the business district of Huntington, N. Y., was burned last Tuesday night, causing a loss of $100,000.

There are 1,200 prisoners at the Illinois penitentiary at Joliet, a smaller number than have been confined there at any time in the last fifteen years.

The forest fires raged in Northern Michigan last week unchecked and apparently beyond control. Arenac county has been particularly unfortunate. Two families west of Standish are believed to have perished in the flames, and in many localities people have only escaped death by precipitate flight, losing all their property.

The flood in Augusta, Ga., has caused losses aggregating $1,000,000, but no estimate can be made of the damage to crops between Augusta and Savannah. Eleven persons were drowned.

Colonel Southmayd reports that the yellow fever victims at McClenny, Fla., are dying for want of attention, and that the country around is panic-stricken.

Ten men were killed and five seriously injured near Helena, M. T., Tucsday, by the premature explosion of a blast in the Wickes tunnel of the Montana Central railway.

Heavy frosts in many parts of Wisconsin Wednesday night froze cranberries, damaged corn and killed tobacco left standing in the field.

FOREIGN.

In consequence of a municipal decree in Paris lowering the price of bread, the bakers of St. Denis closed their shops. The working people, becoming incensed, plundered some of the shops. Great excitement prevailed Sunday and many arrests were made.

The London *Times* has entered an appearance in the Edingburgh Court of Session for the Parnell suit, the leading counsel in the defense being the dean of the faculty and the solicitor-general.

Advices from India say that the widow of a Brahmin villager near Cawnpore recently burned herself to death upon the pyre of her husband. She mounted the pyre unnoticed after the departure of the funeral party.

Twenty-eight persons have been drowned by the floods in the Tyrol. Many others are missing.

The steamer Laurence, when entering the port of Luz in the Canary Islands, ran into the Italian steamer Lud America, from Montevideo. The latter vessel, which was lying at anchor, sunk in a few minutes in ten fathoms of water. The Lud America carried 216 passengers and had a crew of sixty-seven men. Forty were drowned.

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"Affliction sore
Long time I bore."

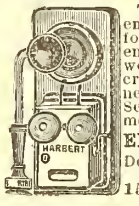
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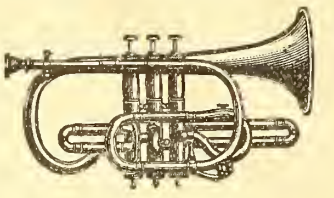
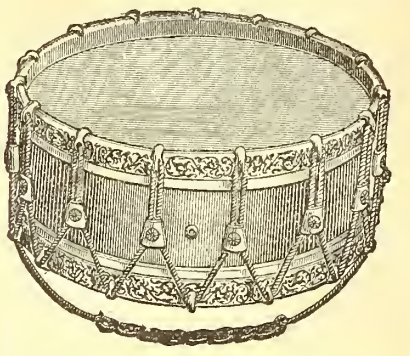
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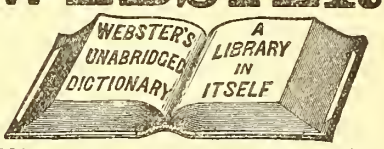
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Comparatively few realize the harm to the Church of Christ, inflicted by the lodge, and cry out against it as did the sainted Finney, but God will not forget the prayers and labor of those who do realize and are not slack to improve each opportunity, for it is his work. HOW MANY ARE CONSECRATING THEMSELVES TO THE MISSIONARY WORK OF GETTING THE *Cynosure* AND ITS IDEAS INTO THE HOMES OF RELATIVES AND FRIENDS FOR THE COMING YEAR? First, consecrate yourselves to the work as missionaries of Jesus Christ to oppose his enemy and rival, the god of the secret lodge, and then, like Joshua and Caleb, be strong in the Lord.

Mr. J. F. Helin orders the paper sent to a minister where he has been for a few days. He writes:

"During my stay here I have acquainted myself with some of the preachers. They are doing what they can for Prohibition and the enforcement of law, but do not comprehend the influence and power of secret forces arrayed against every reform movement."

Edward J. Chalfant writes:

"This fall and winter we must push the *Cynosure* in every way we can; for it is the most important anti-secret battery in the field."

Mr. Chalfant ordered 200 copies of Sept. 20th number, which he expects to sell in his city. This is a suggestion to the *Cynosure* boys and girls. Send for terms.

Congress has voted to make the Department of Agriculture an executive department, and next year we shall have a Secretary of Agriculture in the Cabinet. This department has not heretofore been of so much use to the farmer as an ordinary agricultural paper or an honest seed house, but it may accomplish much with the large drafts it makes on the public funds. It has been a pet scheme of the grange, and that effete order will probably want control of it. The farmer must remember that if his business is represented in the Cabinet, the lawyer and banker may be also. But agriculture is our great business, and should be fostered. Why not now move to unite the army and navy departments, and so cut off vast expenses, and begin to reduce our preparations for war to a Christian basis?

The effort of the friends of international arbitration has nearly arranged an important meeting in Paris for the promotion of this great reform. Mr. Cremer, member of the British Parliament, prominently identified with the arbitration movement, lately returned to London from Paris. He reports that M. Goblet, the French foreign minister, is deeply interested in the matter, and says it would afford the French government great pleasure to enter into a treaty for so noble an object, but in her present situation France cannot take the initiative. Of the French Chamber of deputies one hundred and twenty members signed a memorial for a meeting in Paris, October 22, to stimulate public feeling in favor of English, French and American arbitration. May this good work be hastened and anticipate threatening wars.

The Episcopalians of New York are yet in the courts with the case of the English clergyman who came over some months since under contract to take charge of a church. The law against imported contract labor was laid across his path by the United States officials. But this foreign contract business assumed a new phase the other day when two dozen Swedish girls from 19 to 25 years of age came off the steamer *Hecla,* all coming to this country under contracts to marry. The contracts were drawn up in New York and the engagements made by the aid of photographs and correspondence. May not the Yankee girls of over-stocked New England revolt at this proceeding, form a secret society to regulate and restrict the business, and have laws passed to suit their notion? Very likely the Castle Garden officers took a reasonable view of the case; that these comely Swedish damsels would anchor so many men down to a little home, with its steady, thrifty habits, and so gallantly hastened them to their happy destinations.

The attempt to stock one of the South side public schools of Pittsburgh last spring with Roman Catholic Sisters of Charity was a dismal failure on their part, but it aroused considerable protest from the Protestants. Lately "Father" Sheedy has hired four rooms in a school building in the first ward, and has opened a parochial school. The Catholics, it is said, predominate in the vicinity, and the school board was agreed in the arrangement, so that the priest will not be driven out, unless there is a law which can be brought to bear on him. A bitter feeling has already been engendered. The spirit of Calvin and Knox begins to revive in Presbyterian Pittsburgh. A number of pastors have begun to preach against the aggressions of Rome, and mass meetings are called to voice the public protest. The *United Presbyterian* says a secret society, with the goblin title, "Royal Black Knights of the Camp of Israel," has been unearthed in the city, which opposes these Romanist aggressions. They are probably of the tribe of Balaam, and their cure is worse than the disease.

The Prohibition party has an excellent gauge of the enthusiasm and power of the movement in the circulation of the *Voice* of New York, which is the national organ. The edition of that paper last week numbered 201,500 copies—greater, we believe, than any other newspaper in the country, and greater by 50,000 than the number of votes cast for St. John in 1884. The effort to send a copy free to every minister of the Gospel in the United States has been successful; that fund is complete, and sends out 50,000 copies to the most thoughtful and influential readers in the country. Another great project is conceived—to raise $25,000 and send the paper to half a million farmers for five weeks. It is a grand undertaking, but will be successful, we have no doubt; and the reading of that paper in all these quiet farm-houses will have untold influence. The editor of the *Voice* is more than human if he does not tremble at the responsibility, and cry out for an Aaron and a Hur to stand by him while this battle rages.

The Canadian authorities have lately pronounced a very un-Masonic decision. A consignment of the "Book of Mormon" was stopped at the custom house by the grave theological problem whether this so-called Mormon Bible was a Bible or no. If really a Bible, the duty was five per cent; if an ordinary book, fifteen per cent. It appears that while the grave red-tape officials were making up their minds, the good people of the churches bestirred themselves, and the public expression cleared up the case; so that Jo. Smith's adoption and old Mr. Spaulding's literary curiosity was declared not to be of Divine origin, and had to pay for it. It must have astonished the good Canadians that their officials should hesitate over such a question. But if these gentlemen have been schooled in the Masonic lodge, where the genuine Bible is known as simply one of the "working tools" of initiation, and the "sacred writings" of the true and false religions are of equal authority, their quandry is easily explained—they were only carrying their Masonry into their business. Dr. Buckley, editor of the New York *Christian Advocate,* found out these Canadian custom house men some years ago, when he discovered the respect they paid to a Masonic grip, passing the gripper without delay or examination.

The real friends of the working classes who have eagerly watched the results of "profit-sharing," will be ready to declare the experiment a success with the news from Minneapolis. Several years ago Charles A. Pilsbury & Co., the leading millers of the world, adopted the profit-sharing system. For two years there were no profits to divide, but last year the tide turned, and on the 17th $40,000 were distributed among their employes, which is believed to be the largest sum ever divided under this system, individual amounts varying from $25 to $2,500. This large sum represents a portion of the profits gained by the united capital and labor which go to make up a great establishment. There is every reason to believe that this system will grow in favor. Its success with the large firm of Proctor & Gamble, of Cincinnati, and other manufacturers, promise much for the future relations of capital and labor. Between these, instead of the strained and forced conditions produced by greed on one side, and the stupidity and conceit of the secret lodges on the other, there should be always a fraternal understanding, the easy and natural relations of which the Golden Rule is always the measure. Profit-sharing promises to make an end of strikes, boycotts and all other war measures of the labor lodges and the death of those lodges themselves. It has been objected that profit-sharing would work smoothly until instead of profits there were losses to divide. But it is evident that, when a manufacturer has numerous able and zealous partners sharing his interest in the busines, he will be far more likely to be successful than he whose men work for hire and are "eye-servants."

THE UNSPEAKABLE GIFT OF GIVING.

BY REV. J. M. FOSTER.

Giving must be regarded as a Christian grace. God has laid upon us the duty of ministering to the poor and carrying the Gospel to the heathen. And why? Not because he is dependent upon us. "The gold and the silver are mine." "The cattle on a thousand hills are mine." "The earth is the Lord's, and the fulness thereof." Moreover, he could have made the necessaries of life as plentiful as air and water. But he could not have done this without depriving his people of the reflex benefit of giving.

God has ordained that the poor will suffer if we do not feed them, and the heathen will perish if his people do not pour forth the means of their enlightenment, that they may exercise the grace of giving. Christ repeats the act of his humiliation and comes to us in the person of his poor and begs that we may be assimilated to him who, though rich, for our sakes became poor. And then he promises to reward our responses as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Giving is an act of worship. "Honor (worship) the Lord with thy substance, and with the first fruits of all thine increase." Prayer and alms are linked together in the bonds of worship. "Thy prayers and thine alms are come up as a memorial before God." When the Maji saw the infant Saviour they fell down and worshiped him, and presented him with gifts, gold, frankincense and myrrh. The Sabbath is time appointed for worship, and on that day offerings are to be made. "On the first day of the week let every one of you lay by him in store." The Lutheran synod resolved to use the word "offering" as more expressive. "Come ye into His courts and bring an offering with you." Giving is as much an act of worship as prayer or praise. Indeed, it is a Christian grace.

God would have us give, not by compulsion, but from the outgoings of the heart. "Every man according as he purposes in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." My attention has been called to the Greek word rendered cheerful. It is *hilarou.* We cannot mistake its meaning. From it comes our word hilarious. God loves the hilarious giver—the man who appreciates the privilege—who gives with a swing. We are exhorted to "do good and to communicate, for with such sacrifices God is well pleased." We are enjoined to "remember the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor." The parity of the Christian graces is urged. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in your love toward us, see that ye abound in this grace also." Again, "freely ye have received, freely give." And again, "give alms of such things as ye have, and all things shall be clean unto you," as if giving were the central grace in which all others meet.

When Paul went about soliciting aid for the poor saints at Jerusalem, the letters sent here and there contained no rhetorical paintings of the distress to be relieved. Next to nothing is said calculated to move the feelings. The sole argument seemed to be that the giver would be benefited. One of the plainest references to the distress was, "for the administration of this service not only supplieth the want of the saints, but is abundant with many thanksgivings to God," and here the revenue of praise to God is the great incentive absorbing all others. Accordingly, when Paul wrote the Corinthians, he directed them to make their contributions before he came. He knew that his presence among them would awaken their love for him as their father in Christ; he knew that the magnetism of his speech, his eloquence and logic would be powerful incentives, and under their influence a much larger contribution would be secured. But he wished no such influences to play upon their hearts. He would have nothing there but the love of Christ. And so he directs that their offerings be made beforehand, "that there be no gatherings when I come." In that case the giver and not the receiver will be the soliciting party. As Paul represents the Macedonians, "praying us with much entreaty that we should receive the gift and take upon us the fellowship of ministering to the saints." The children of Israel brought their gifts to build the tabernacle until they had to be restrained. Moses and Aaron lifted up their hands and said: "Tell the people to cease bringing, for we have more than enough already." What a blessed day it will be when our missionaries will lift their hands and say, "Tell the people to send no more money, for we have more than we can use already." Read the 8th and 9th chapters of 2 Corinthians. Giving is there called a gift or grace of God—the *charism* of liberality.

I believe that the grace of giving is what Paul denominates the "unspeakable gift" in the last verse. This is the only interpretation that makes it a fitting close for the argument which runs through these two chapters. He calls attention to "the grace of God bestowed on the churches of Macedonia." That must be the grace of giving, for he calls it "the riches of their liberality," and says that "beyond their power they were willing of themselves." Follow his argument. He counsels the Corinthians to "abound in this grace also," because it will "prove the sincerity of your love;" it is "the grace of our Lord Jesus Christ;" it "is expedient for you, that as there was a readiness to will, so there may be a performance also out of that which ye have;" it is a matter of equality. "This grace is administered by us to the glory" of God; it proves that "our boasting of you" to provoke others to liberality "was not in vain;" it brings a reaping according to the sowing, and it leads others to "glorify God." And then, in view of all these striking and ponderous reasons, Paul calls this grace the exceeding, the outstripping, the surpassing "grace of God in you," which causeth, through us, thanksgiving to God, "and the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God;" and, as though the thought of this soul expanding grace were too great for him, he concludes with a burst of praise to the Giver: "Thanks be unto God for his unspeakable gift."

This *charism* of liberality is an unspeakable, extraordinary gift. It is unspeakable, because it is an unction of the Holy One. It lays the ax at the root of our covetousness. It confers immeasurable blessings upon our revolted race. It brings a revenue of glory to the grace of God. No wonder the enraptured apostle exclaimed: "Thanks be to God for his unspeakable gift!" the gift of the Holy Ghost in "this priceless charism of liberality."

Cincinnati, Ohio.

NEW PARTIES AND OLD ANTAGONISMS.

BY ELDER N. CALLENDER.

Permit me to suggest that *new* parties in the political world may act as a remedy against deadly strife between the *old.* Suppose the original political parties of this country to have gone on unchecked by new ideas of reform, accumulating power and growing in intensity of hatred, one to the other, till now, and we may well picture ruinous consequences to this Republic. Once in our history such parties did exist long enough to come into deadly strife, and "the great Rebellion" came. That strife involved a moral issue, and had to be to settle that issue justly.

Now, however, the only real, grand and important issue is not between the great political parties at all, but between the reform party and the other two. Between the Prohibitionists and the great ruling parties now on the field, there is now as important an issue as between the Republicans and the Democrats twenty-five years ago. Then the Democrats, as a party, were wrong, and the Republicans right in the main issue. Now both great parties are wrong, and set against the little and the well-belabored third party, so called. If God is not with them, or rather if they are not with him, they are surely doomed. Time, the friend of truth, will settle the matter in the near future. How it will be settled we shall see.

Do not the old parties need the mediation of the new party? Let them turn their wrath from each other upon us if they will. A party with a living issue can endure the concentrated hatred of both, and never flinch. The time is when these grand old parties should be diverted by a live issue.

Both old parties ought to be devoutly thankful to God that he has made a place for their life blood to flow, and not stagnate with the blood-poisons of long-cherished political animosity. If the best element is not flowing into the new party, I am deceived. That all of the good blood flows out immediately, I do not believe. But when the old parties die, all the life-current will be wanting, and that will surely come to pass. I have no ill-will toward the old reform party, with which I worked in harmony twenty-five years. Under God it had its day, did its work nobly, and the facts are now history. So is the humiliating fact that it now shrinks from the cross of further reform, and so creates the demand for another and a better party. Should this new party succeed, as God grant it may, and then fall from the grace of reform, let it die the death of all who put their hand to the plow and look back. The very best evidence we have that God means good to this nation is that political parties die soon after they fall from grace.

Should any reply that the Democratic party has lived on from the beginning of our political organizations, it may be replied with some modesty that the question may be raised whether that party ever had any grace, or ever pretended to have. It never meddles with moral subjects, such as anti-slavery and anti-alcoholism. The Republicans fought slavery, and say they "sympathize" with temperance. But they support license. Prohibitionists sympathize with temperance, too, and vote against licensing whisky. If the Republican party made up its mind, and its body, too, to fight alcohol, as it did the "sum of villainies" twenty-eight years ago, there would be no third party now in the field to make the success of that party a question of the future. If it would, even now, throw overboard the old whisky oligarchy, repent and do its first work (take on reform), God and the people would unite to save it. There may be mercy for it yet.

AN ODD-FELLOW'S EXPERIENCE.

BY C. A. SPALDING.

I was asked by a young man if I would advise him to join the Odd-fellow's lodge, seeing I was one at the time. I asked his reasons for asking the question, and his reply was that he had been asked to join them, and thought it might benefit him or his family. As a Christian man and a member of the Baptist church at the time, I did not dare give bad advice at the peril of my soul; and knowing this man to have a hard struggle to keep from strong drink, I said to brother Nixon, being a brother in the temperance cause, my advice is not to join them, for they will not benefit you or your family, and it is not the place for you or any young man. I have never said very much about them, but this morning I felt impressed to write a few words, thinking perhaps it might do some good and help to save some young man.

When I was asked to join them, like many others I did not know the evils in them, or who belonged to them, or what the Bible said against them. All was dark. My name was taken in, voted on and accepted, and I was notified to appear within so many weeks to be put through the rigmarole, called initiation. I had to be a strong and a well man in body so as to live long and pay in a great deal of money. This was some of the benefits one receives. Keep paying in! Now and then one gets a little, very little, help, to take the curse off, if needs be. I had to sign my name in a book, was then blindfolded, when a brother took my arm, after giving the signal by raps on the door and giving the password, and I was led into the large room in the presence of all. As soon as I was in the room, down came a hand on my shoulder like a sledge hammer, chains rattled and were thrown around me, and a sermon delivered from their ritual. I was led back again into the ante-room and again blindfolded and taken into the same room, led around a few times, finally stopped and the blindfold removed from off my eyes, and behold, what a sight, a coffin! O, my God! what does this mean? Is this Bible or a heathen rite? I looked in the coffin, and lo! I saw a skeleton, perhaps the bones of somebody's dear friend. Bro. Rathbun told of an incident in the West, where a man was taken into the lodge and looked upon the bones of his dead brother, and not knowing it. I was then led around from one to the other, all having on false faces. Having taken my obligation at the altar, etc., I was declared an Odd-fellow, and I felt just like one. I then looked around to see what kind of company I had for associates, and I must admit that I was ashamed of my company. They were the most ungodly set of men I ever saw. I could see nothing Christlike in the order. When asked to pray in one of the meetings, I could not pray unless I read it from their book, which I refused to do. I found that they would lie, cheat, and they could not be beat in swearing, and were licentious and wine bibbers, and in leaving the lodge-room a number of them would go into a saloon and try to lead the writer in with them. I could not stay in the lodge and be in a justified state, so I left them, never to go back any more. If it had not been for the grace of God in my heart I have no doubt but that I would have been led off into a drunkard's grave.

Fathers and mothers, guard well your boys. Young men, as a friend to you, take advice in time and do not get into any of those traps of secret societies, but cast in your lot with God's people, and let your light so shine that men may see your good works, and glorify your Father.—*Selected.*

ODD-FELLOWSHIP: ITS HISTORY AND ITS WORK.

A LECTURE DELIVERED IN THE VESTRY OF THE CONGREGATIONAL CHURCH, SAXTON'S RIVER, VERMONT, AUG. 24, 1888. REPEATED IN THE CONGREGATIONAL CHURCH, NORTHFIELD, MASS., THE FOLLOWING WEEK, BY J. BLANCHARD.

Respected Friends and Brethren in Christ:

We are told that an Odd-fellow's lodge has been lately organized by a Freemason in this village, consisting already of above twenty members, and that young men are earnestly urged to join. After consulting some prominent citizens of the village, it is thought that a fair, friendly, and thorough discussion of Odd-fellowship might be interesting to all, and especially profitable to young men. Such a disucssion I now attempt.

I hope to give (1) A concise history of Odd-fellowship; (2) A condensed account of the rites which a man goes through to become an Odd-fellow; and (3) The nature of the system; what it is and what it does.

I. Johnson's New Universal Cyclopedia says, "The Independent Order of Odd-fellows had its origin in London about 1745." Chambers's Encyclopedia says, "They were secret fraternities, humble imitators of Freemasonry." And Grosh, the highest authority in Odd-fellowship, in his manual of the order, p. 29, says, "Its founder and members were obscure men, and its name excited prejudices which their convivial practices confirmed." In plain English, the first Odd-fellow societies were formed in low, London groggeries, and by ignorant drinking men. I was in London in 1843, when an American gentleman took me through several beer-houses or saloons, where, in parlors and tap-rooms, the air dense with tobacco smoke, swarms of mechanics sat, heavy with liquor, by tables supplied with mugs of ale and beer. Some of them were singing such ditties as,

"Here comes the jolly blacksmith, the prince of good fellows;
He stands by the anvil, while a man blows the bellows."

And so the cobbler, tailor, and other crafts were complimented in turn by the singer. Foaming pewter mugs and tin quart pots were being distributed by troops of small, sprightly boys through the low, dingy apartments and neighboring streets. These London mechanics were such as formed the first Odd-fellows' lodges in London, 143 years ago. In the ante-rooms to these parlors I saw what appeared to be the wives of these men, cheaply but decently dressed, sitting in rows on hard benches, some with babes in their arms, waiting for and drinking the liquor: a sight I have never seen before or since, and hope never to see again.

Masonry, as now practiced by men who are not masons, had been formed in a London tavern twenty-eight years before (1717). It had become popular, too high for these humble mechanics to aspire to; hence they formed these imitation lodges of their own. And the name which they took, "*Odd Fellows*," and the title of their lodge master, "*Noble Grand*" (which sounds like "Mister Squire"), shows that the first Odd-fellows, like the first Mormons, had coarse taste and poverty of ideas. This is the origin and rise of Odd-fellowship! What is there in it to promise a "GRAND LODGE OF THE WORLD," counting its members by hundred thousands and its revenue by millions? We shall see.

They had two things which make false religions grow:

SECRECY AND MOCK-SOLEMN CEREMONIES;

and Odd-fellowship grew and spread. In sixty-seven years, a Grand Lodge was formed in Manchester, England, whose "Noble Grand" was now called "Grand Sire." It was made up of Past "Noble Grands," who had tasted the sweets of absolute dictatorship in the local lodges. This Grand Lodge undertook to charter, tax and rule the whole order; and *it succeeded.*

The Manchester Grand Lodge was formed in 1812. Seven years after that (1819) Thomas Wildey, an English Odd-fellow, formed at Baltimore, Maryland, in a plug-ugly tavern, the first lodge in the United States; and a great and fundamental change took place in Odd-fellowship. I quote, not from its enemies, but from Grosh, the great authority and light of the order. In his Manual (page 31), this enthusiastic historian of the order says: "Brother Wildey 'builded greater than he knew.' Gradually there was infused into its lectures and charges much more moral and religious instruction; and at each revision these principles were increased, deepened and strengthened, until its beneficial and relief measures, from being ends, have become means to a higher and greater end, viz., to improve and elevate the character of man,....to hold man to a strict standard of duty....and lead him to a true appreciation of his whole duty, whether to God, himself, or his brother man." (Grosh's Manual p. 31). This is a definition and description of a religion, *and it is not the religion of Christ!*

But this is not all. Odd-fellowship is now not only to teach man his "whole duty" to God and man, but to bring in the Millennium, and make earth a Paradise. Thus Grosh says, on page 141, that "if men become imbued with the principles of the fourth degree, happier families and more loving nations would banish clashing interests, discordant feelings and hoary prejudices and wrongs from our earth, and make the world a Paradise." (All this without the Bible or Christ.) Nor is this the mere rhapsody of a single enthusiast. At the consecration of the Odd fellows' graveyard near Chicago, in his address, published in the Chicago *Times*, the Grand Sire said, every Odd-fellow, who had been true to the order, if buried in that consecrated ground, was "*Sure of a blessed resurrection to a happy immortality.*" And here in this village young men are told that Odd-fellowship lived up to will take men to heaven.

Thus, when Odd-fellowship underwent the change described by Grosh it took its place with Mormonism, Jesuitism, Mohammedanism, and all the Gentile, or false, religions of the earth: promising to cleanse men from sin without the blood of Christ; save men without his atonement; and sanctify them without the Holy Ghost. No candid man can, together with the lodge altars, prayers and promises, look these facts in the face and not see that Odd-fellowship is an anti-Christian religion.

II. *Let us now examine the initiation into this benign, wonder-working order: how a man is made an Odd-fellow.*

There have been revisions, alterations, blunders, mistakes and trivial variations to humor refractory candidates; but, as in Masonry, the landmarks are unchanged; and every Odd-fellow, who has been properly initiated, has been put through the following things, viz.:

1. He has promised to conceal the facts of his initiation before he is initiated, so that if he should become disgusted and refuse to proceed, he is already bound by a promise, which he is told by the Noble Grand (p. 60, Revised Odd-fellowship Illustrated), "*is a pledge the most binding of any that can be given or received.*" This pledge binds him to conceal the proceedings of a promiscuous body of men till death. And this pledge, which he is told is stronger than an oath, even, he is made to repeat four times over during initiation. And this superlatively horrible obligation, binding him for life to he knows not whom, and to conceal he knows not what, he is told is to hold him all the same, even if he is expelled from the order.

2. The candidate is blindfolded, the hoodwink being removed to horrify him with the sight of a coffin, human skeleton, etc., and put on again to continue the drill.

3. Then he is made, on entering, to profess the creed of a deist or Jew, with Christ left out: "Do you believe in the existence of a supreme, intelligent being?" he is asked. Now this new religious profession discredits and cancels his former profession, if he is a church member; and this omission of Christ from the creed, at the door of the lodge, is the omission of Christianity from all beyond. So, when he becomes an Odd-fellow he ceases to be a Christian.

4. Every Odd-fellow, on entering, has had chains put on his person while he is blindfolded, and the "Left Scene Supporter" suggests binding him to the stake.

5. When the blindfold was removed and he was confronted with a "coffined corpse, or imitation of one," in a strong light, and he was lectured on the lessons taught by death, in the midst of which he is solemnly pledged "never to make known the secrets of the order," or "make any discovery to any person or persons upon any pretense or for any purpose," he is asked, "Will you comply with these rules?"—and answers, "I will."

6. He was then instructed in secret signs, grips, and tokens, such as felons, bandits and harlots in all ages have used to make themselves known to each other, and conceal themselves from people among whom they mingle.

Now if any Odd-fellow should deny that I have given a substantially correct account of what a man goes through to become an Odd-fellow, he will be guilty of deliberate falsehood before God; and if he will make his statement in writing and swear to it, the law will put him in the penitentiary for perjury. And if I have given a substantially correct statement of the process of becoming an Odd-fellow, as John Wesley said of the Masonic lodge, "What an amazing banter upon all mankind is Freemasonry!" (See Wesley's Journal.) Instead of being an initiation to a society for humane and rational objects, it resembles an initiation into a society of jugglers, cut-purses, sorcerers and sleight-of-hand men, whose god is mammon, and their godliness gain; whose ends are sinister and selfish, and their security and protection, oaths and obligations for the concealment of crime.

Please mark: I do not say, *Such are Odd-fellows*, but, "Such is the initiation into Odd-fellowship." No sane man supposes that the twenty-two young men, lately initiated here, can be transformed from good men into bad men in a night. But I say, if they are honest men, they will acknowledge that I have here given a correct account of an Odd-fellow's initiation; and if so, they should wash their hands of it with a holy horror.

But one says, "How can they, if honest men, break their pledge to the Odd-fellows?"

I answer: A vicious promise is void, *ab initio*, both in law and morals. And the Odd-fellows' oath (for it is, *de facto*, an oath) is vicious,

BECAUSE OBTAINED BY FRAUD.

The Vice Grand, when about to administer the "obligation" to the candidate, said to him, "It will not conflict with any of those exalted duties which you owe to your God, your country, your family, or yourself;" whereas that obligation conflicts with our duties to each. God forbids forswearing one's self (Matt. 5: 33); and it is perjury "to swear to what one does not know to be true" (Webster); and crime to promise to do what one does not know to be right. The Odd-fellow does both when he swears to a blank for other folks to fill. He promises to conceal Odd-fellowship the world over, wherever he meets it. How does he know that what they do will be right?

His oath or obligation conflicts, too, with his duty to his country. Just as in a family of a dozen children, if three or four of them form a secret society to consult for what concerns the whole family, they are guilty, and should be punished or turned out of the house. Now Odd-fellowship professes to seek "universal brotherhood," which concerns all alike. They have no business to consult and act on the whole community by concealed means.

Then his obligation conflicts with his duty to his family, binding him to concealment from his wife and children. It also conflicts with his duty to himself. As Moody has shown, he yokes himself with unbelievers, and calls them "Brothers." Not that "some" bad men get into the lodge, as Judas into the church,—the lodge is open to Jews and all other betrayers and haters of Christ. He injures himself fatally by professing an Odd-fellow's creed at the door, with Christ left out, thus wiping out his faith in the God of the Bible, Father, Son and Holy Ghost.

The Odd-fellow's obligation, therefore, conflicts with his duties to his God, his country, his family, and himself. And as his promise of secrecy was obtained by assuring him that it would do neither, it was obtained by falsehood and fraud, and so was vicious and void; for a man cannot be morally obligated to sin. Moreover, the bargain between the lodge and the candidate had no consideration. The candidate paid his money for secrets, and the lodge sold him secrets which it knew were not secrets, but revealed all over the country. The bargain was, therefore, immoral, and void in law, and in fact, and every Odd-fellow is bound by his duty to God and man to expose the swindle. He sins if he does not expose it, for it concerns us all. One of them said, "You have no business with our secrets, more than you have with the key to my trunk." The answer was, "We have a right to the key to your trunk, if we can swear that we believe you have some of our goods concealed in it." This ends our inquiry, What makes an Odd-fellow?

III. *Let us now consider the nature of the sysetm: what it is and what it does.*

In brief, then, Odd-fellowship is now a *Gentile religion.* "Gentiles" meant nations whose religion had no *Messiah*, *Mediator* or *Christ.* Of such Paul said (1 Cor. 10: 20), "The things which the Gentiles sacrifice, they sacrifice to devils and not to God." Not that they all meant to worship devils. Socrates worshiped Æsculapius. The nations now worship monkeys in India and horses in Japan. But devils inhabit their shrines and receive their worships; as CHRIST "inhabits the praises of Israel," and is present "where two or three are met in his name." Odd-fellowship became a

GENTILE RELIGION

when, as its great historian, Grosh, tells us, from a secret night carousal, with an occasional collection for the poor, it began to save souls without Christ,

THE UNSPEAKABLE GIFT OF GIVING.

BY REV. J. M. FOSTER.

Giving must be regarded as a Christian grace. God has laid upon us the duty of ministering to the poor and carrying the Gospel to the heathen. And why? Not because he is dependent upon us. "The gold and the silver are mine." "The cattle on a thousand hills are mine." "The earth is the Lord's, and the fulness thereof." Moreover, he could have made the necessaries of life as plentiful as air and water. But he could not have done this without depriving his people of the reflex benefit of giving.

God has ordained that the poor will suffer if we do not feed them, and the heathen will perish if his people do not pour forth the means of their enlightenment, that they may exercise the grace of giving. Christ repeats the act of his humiliation and comes to us in the person of his poor and begs that we may be assimilated to him who, though rich, for our sakes became poor. And then he promises to reward our responses as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Giving is an act of worship. "Honor (worship) the Lord with thy substance, and with the first fruits of all thine increase." Prayer and alms are linked together in the bonds of worship. "Thy prayers and thine alms are come up as a memorial before God." When the Maji saw the infant Saviour they fell down and worshiped him, and presented him with gifts, gold, frankincense and myrrh. The Sabbath is time appointed for worship, and on that day offerings are to be made. "On the first day of the week let every one of you lay by him in store." The Lutheran synod resolved to use the word "offering" as more expressive. "Come ye into His courts and bring an offering with you." Giving is as much an act of worship as prayer or praise. Indeed, it is a Christian grace.

God would have us give, not by compulsion, but from the outgoings of the heart. "Every man according as he purposes in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." My attention has been called to the Greek word rendered cheerful. It is *hilarou.* We cannot mistake its meaning. From it comes our word hilarious. God loves the hilarious giver—the man who appreciates the privilege—who gives with a swing. We are exhorted to "do good and to communicate, for with such sacrifices God is well pleased." We are enjoined to "remember the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor." The parity of the Christian graces is urged. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in your love toward us, see that ye abound in this grace also." Again, "freely ye have received, freely give." And again, "give alms of such things as ye have, and all things shall be clean unto you," as if giving were the central grace in which all others meet.

When Paul went about soliciting aid for the poor saints at Jerusalem, the letters sent here and there contained no rhetorical paintings of the distress to be relieved. Next to nothing is said calculated to move the feelings. The sole argument seemed to be that the giver would be benefited. One of the plainest references to the distress was, "for the administration of this service not only supplieth the want of the saints, but is abundant with many thanksgivings to God," and here the revenue of praise to God is the great incentive absorbing all others. Accordingly, when Paul wrote the Corinthians, he directed them to make their contributions before he came. He knew that his presence among them would awaken their love for him as their father in Christ; he knew that the magnetism of his speech, his eloquence and logic would be powerful incentives, and under their influence a much larger contribution would be secured. But he wished no such influences to play upon their hearts. He would have nothing there but the love of Christ. And so he directs that their offerings be made beforehand, "that there be no gatherings when I come." In that case the giver and not the receiver will be the soliciting party. As Paul represents the Macedonians, "praying us with much entreaty that we should receive the gift and take upon us the fellowship of ministering to the saints." The children of Israel brought their gifts to build the tabernacle until they had to be restrained. Moses and Aaron lifted up their hands and said: "Tell the people to cease bringing, for we have more than enough already." What a blessed day it will be when our missionaries will lift their hands and say, "Tell the people to send no more money, for we have more than we can use already." Read the 8th and 9th chapters of 2 Corinthians. Giving is there called a gift or grace of God—the *charism* of liberality.

I believe that the grace of giving is what Paul denominates the "unspeakable gift" in the last verse. This is the only interpretation that makes it a fitting close for the argument which runs through these two chapters. He calls attention to "the grace of God bestowed on the churches of Macedonia." That must be the grace of giving, for he calls it "the riches of their liberality," and says that "beyond their power they were willing of themselves." Follow his argument. He counsels the Corinthians to "abound in this grace also," because it will "prove the sincerity of your love;" it is "the grace of our Lord Jesus Christ;" it "is expedient for you, that as there was a readiness to will, so there may be a performance also out of that which ye have;" it is a matter of equality. "This grace is administered by us to the glory" of God; it proves that "our boasting of you" to provoke others to liberality "was not in vain;" it brings a reaping according to the sowing, and it leads others to "glorify God." And then, in view of all these striking and ponderous reasons, Paul calls this grace the exceeding, the outstripping, the surpassing "grace of God in you," which causeth, through us, thanksgiving to God, "and the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God;" and, as though the thought of this soul expanding grace were too great for him, he concludes with a burst of praise to the Giver: "Thanks be unto God for his unspeakable gift."

This *charism* of liberality is an unspeakable, extraordinary gift. It is unspeakable, because it is an unction of the Holy One. It lays the ax at the root of our covetousness. It confers immeasurable blessings upon our revolted race. It brings a revenue of glory to the grace of God. No wonder the enraptured apostle exclaimed: "Thanks be to God for his unspeakable gift!" the gift of the Holy Ghost in "this priceless charism of liberality."

Cincinnati, Ohio.

NEW PARTIES AND OLD ANTAGONISMS.

BY ELDER N. CALLENDER.

Permit me to suggest that *new* parties in the political world may act as a remedy against deadly strife between the *old.* Suppose the original political parties of this country to have gone on unchecked by new ideas of reform, accumulating power and growing in intensity of hatred, one to the other, till now, and we may well picture ruinous consequences to this Republic. Once in our history such parties did exist long enough to come into deadly strife, and "the great Rebellion" came. That strife involved a moral issue, and had to be to settle that issue justly.

Now, however, the only real, grand and important issue is not between the great political parties at all, but between the reform party and the other two. Between the Prohibitionists and the great ruling parties now on the field, there is now as important an issue as between the Republicans and the Democrats twenty-five years ago. Then the Democrats, as a party, were wrong, and the Republicans right in the main issue. Now both great parties are wrong, and set against the little and the well-belabored third party, so called. If God is not with them, or rather if they are not with him, they are surely doomed. Time, the friend of truth, will settle the matter in the near future. How it will be settled we shall see.

Do not the old parties need the mediation of the new party? Let them turn their wrath from each other upon us if they will. A party with a living issue can endure the concentrated hatred of both, and never flinch. The time is when these grand old parties should be diverted by a live issue.

Both old parties ought to be devoutly thankful to God that he has made a place for their life blood to flow, and not stagnate with the blood-poisons of long-cherished political animosity. If the best element is not flowing into the new party, I am deceived. That all of the good blood flows out immediately, I do not believe. But when the old parties die, all the life-current will be wanting, and that will surely come to pass. I have no ill-will toward the old reform party, with which I worked in harmony twenty-five years. Under God it had its day, did its work nobly, and the facts are now history. So is the humiliating fact that it now shrinks from the cross of further reform, and so creates the demand for another and a better party. Should this new party succeed, as God grant it may, and then fall from the grace of reform, let it die the death of all who put their hand to the plow and look back. The very best evidence we have that God means good to this nation is that political parties die soon after they fall from grace.

Should any reply that the Democratic party has lived on from the beginning of our political organizations, it may be replied with some modesty that the question may be raised whether that party ever had any grace, or ever pretended to have. It never meddles with moral subjects, such as anti-slavery and anti-alcoholism. The Republicans fought slavery, and say they "sympathize" with temperance. But they support license. Prohibitionists sympathize with temperance, too, and vote against licensing whisky. If the Republican party made up its mind, and its body, too, to fight alcohol, as it did the "sum of villainies" twenty-eight years ago, there would be no third party now in the field to make the success of that party a question of the future. If it would, even now, throw overboard the old whisky oligarchy, repent and do its first work (take on reform), God and the people would unite to save it. There may be mercy for it yet.

AN ODD-FELLOW'S EXPERIENCE.

BY C. A. SPALDING.

I was asked by a young man if I would advise him to join the Odd-fellow's lodge, seeing I was one at the time. I asked his reasons for asking the question, and his reply was that he had been asked to join them, and thought it might benefit him or his family. As a Christian man and a member of the Baptist church at the time, I did not dare give bad advice at the peril of my soul; and knowing this man to have a hard struggle to keep from strong drink, I said to brother Nixon, being a brother in the temperance cause, my advice is not to join them, for they will not benefit you or your family, and it is not the place for you or any young man. I have never said very much about them, but this morning I felt impressed to write a few words, thinking perhaps it might do some good and help to save some young man.

When I was asked to join them, like many others I did not know the evils in them, or who belonged to them, or what the Bible said against them. All was dark. My name was taken in, voted on and accepted, and I was notified to appear within so many weeks to be put through the rigmarole, called initiation. I had to be a strong and a well man in body so as to live long and pay in a great deal of money. This was some of the benefits one receives. Keep paying in! Now and then one gets a little, very little, help, to take the curse off, if needs be. I had to sign my name in a book, was then blindfolded, when a brother took my arm, after giving the signal by raps on the door and giving the password, and I was led into the large room in the presence of all. As soon as I was in the room, down came a hand on my shoulder like a sledge hammer, chains rattled and were thrown around me, and a sermon delivered from their ritual. I was led back again into the ante-room and again blindfolded and taken into the same room, led around a few times, finally stopped and the blindfold removed from off my eyes, and behold, what a sight, a coffin! O, my God! what does this mean? Is this Bible or a heathen rite? I looked in the coffin, and lo! I saw a skeleton, perhaps the bones of somebody's dear friend. Bro. Rathbun told of an incident in the West, where a man was taken into the lodge and looked upon the bones of his dead brother, and not knowing it. I was then led around from one to the other, all having on false faces. Having taken my obligation at the altar, etc., I was declared an Odd-fellow, and I felt just like one. I then looked around to see what kind of company I had for associates, and I must admit that I was ashamed of my company. They were the most ungodly set of men I ever saw. I could see nothing Christlike in the order. When asked to pray in one of the meetings, I could not pray unless I read it from their book, which I refused to do. I found that they would lie, cheat, and they could not be beat in swearing, and were licentious and wine bibbers, and in leaving the lodge-room a number of them would go into a saloon and try to lead the writer in with them. I could not stay in the lodge and be in a justified state, so I left them, never to go back any more. If it had not been for the grace of God in my heart I have no doubt but that I would have been led off into a drunkard's grave.

Fathers and mothers, guard well your boys. Young men, as a friend to you, take advice in time and do not get into any of those traps of secret societies, but cast in your lot with God's people, and let your light so shine that men may see your good works, and glorify your Father.—*Selected.*

ODD-FELLOWSHIP: ITS HISTORY AND ITS WORK.

A LECTURE DELIVERED IN THE VESTRY OF THE CONGREGATIONAL CHURCH, SAXTON'S RIVER, VERMONT, AUG. 24, 1888. REPEATED IN THE CONGREGATIONAL CHURCH, NORTHFIELD, MASS., THE FOLLOWING WEEK, BY J. BLANCHARD.

Respected Friends and Brethren in Christ:

We are told that an Odd-fellow's lodge has been lately organized by a Freemason in this village, consisting already of above twenty members, and that young men are earnestly urged to join. After consulting some prominent citizens of the village, it is thought that a fair, friendly, and thorough discussion of Odd-fellowship might be interesting to all, and especially profitable to young men. Such a disucssion I now attempt.

I hope to give (1) A concise history of Odd-fellowship; (2) A condensed account of the rites which a man goes through to become an Odd-fellow; and (3) The nature of the system; what it is and what it does.

I. Johnson's New Universal Cyclopedia says, "The Independent Order of Odd-fellows had its origin in London about 1745." Chambers's Encyclopedia says, "They were secret fraternities, humble imitators of Freemasonry." And Grosh, the highest authority in Odd-fellowship, in his manual of the order, p. 29, says, "Its founder and members were obscure men, and its name excited prejudices which their convivial practices confirmed." In plain English, the first Odd-fellow societies were formed in low, London groggeries, and by ignorant drinking men. I was in London in 1843, when an American gentleman took me through several beer-houses or saloons, where, in parlors and tap-rooms, the air dense with tobacco smoke, swarms of mechanics sat, heavy with liquor, by tables supplied with mugs of ale and beer. Some of them were singing such ditties as,

"Here comes the jolly blacksmith, the prince of good fellows;
He stands by the anvil, while a man blows the bellows."

And so the cobbler, tailor, and other crafts were complimented in turn by the singer. Foaming pewter mugs and tin quart pots were being distributed by troops of small, sprightly boys through the low, dingy apartments and neighboring streets. These London mechanics were such as formed the first Odd-fellows' lodges in London, 143 years ago. In the ante-rooms to these parlors I saw what appeared to be the wives of these men, cheaply but decently dressed, sitting in rows on hard benches, some with babes in their arms, waiting for and drinking the liquor: a sight I have never seen before or since, and hope never to see again.

Masonry, as now practiced by men who are not masons, had been formed in a London tavern twenty-eight years before (1717). It had become popular, too high for these humble mechanics to aspire to; hence they formed these imitation lodges of their own. And the name which they took, "*Odd Fellows*," and the title of their lodge master, "*Noble Grand*" (which sounds like "Mister Squire"), shows that the first Odd-fellows, like the first Mormons, had coarse taste and poverty of ideas. This is the origin and rise of Odd-fellowship! What is there in it to promise a "GRAND LODGE OF THE WORLD," counting its members by hundred thousands and its revenue by millions? We shall see.

They had two things which make false religions grow:

SECRECY AND MOCK-SOLEMN CEREMONIES;

and Odd-fellowship grew and spread. In sixty-seven years, a Grand Lodge was formed in Manchester, England, whose "Noble Grand" was now called "Grand Sire." It was made up of Past "Noble Grands," who had tasted the sweets of absolute dictatorship in the local lodges. This Grand Lodge undertook to charter, tax and rule the whole order; and *it succeeded.*

The Manchester Grand Lodge was formed in 1812. Seven years after that (1819) Thomas Wildey, an English Odd-fellow, formed at Baltimore, Maryland, in a plug-ugly tavern, the first lodge in the United States; and a great and fundamental change took place in Odd-fellowship. I quote, not from its enemies, but from Grosh, the great authority and light of the order. In his Manual (page 31), this enthusiastic historian of the order says: "Brother Wildey 'builded greater than he knew.' Gradually there was infused into its lectures and charges much more moral and religious instruction; and at each revision these principles were increased, deepened and strengthened, until its beneficial and relief measures, from being ends, have become means to a higher and greater end, viz., to improve and elevate the character of man,....to hold man to a strict standard of duty....and lead him to a true appreciation of his whole duty, whether to God, himself, or his brother man." (Grosh's Manual p. 31). This is a definition and description of a religion, *and it is not the religion of Christ!*

But this is not all. Odd-fellowship is now not only to teach man his "whole duty" to God and man, but to bring in the Millennium, and make earth a Paradise. Thus Grosh says, on page 141, that "if men become imbued with the principles of the fourth degree, happier families and more loving nations would banish clashing interests, discordant feelings and hoary prejudices and wrongs from our earth, and make the world a Paradise." (All this without the Bible or Christ.) Nor is this the mere rhapsody of a single enthusiast. At the consecration of the Odd fellows' graveyard near Chicago, in his address, published in the Chicago *Times*, the Grand Sire said, every Odd-fellow, who had been true to the order, if buried in that consecrated ground, was "*Sure of a blessed resurrection to a happy immortality.*" And here in this village young men are told that Odd-fellowship lived up to will take men to heaven.

Thus, when Odd-fellowship underwent the change described by Grosh it took its place with Mormonism, Jesuitism, Mohammedanism, and all the Gentile, or false, religions of the earth: promising to cleanse men from sin without the blood of Christ; save men without his atonement; and sanctify them without the Holy Ghost. No candid man can, together with the lodge altars, prayers and promises, look these facts in the face and not see that Odd-fellowship is an anti-Christian religion.

II. *Let us now examine the initiation into this benign, wonder-working order: how a man is made an Odd-fellow.*

There have been revisions, alterations, blunders, mistakes and trivial variations to humor refractory candidates; but, as in Masonry, the landmarks are unchanged; and every Odd-fellow, who has been properly initiated, has been put through the following things, viz.:

1. He has promised to conceal the facts of his initiation before he is initiated, so that if he should become disgusted and refuse to proceed, he is already bound by a promise, which he is told by the Noble Grand (p. 60, Revised Odd-fellowship Illustrated), "*is a pledge the most binding of any that can be given or received.*" This pledge binds him to conceal the proceedings of a promiscuous body of men till death. And this pledge, which he is told is stronger than an oath, even, he is made to repeat four times over during initiation. And this superlatively horrible obligation, binding him for life to he knows not whom, and to conceal he knows not what, he is told is to hold him all the same, even if he is expelled from the order.

2. The candidate is blindfolded, the hoodwink being removed to horrify him with the sight of a coffin, human skeleton, etc., and put on again to continue the drill.

3. Then he is made, on entering, to profess the creed of a deist or Jew, with Christ left out: "Do you believe in the existence of a supreme, intelligent being?" he is asked. Now this new religious profession discredits and cancels his former profession, if he is a church member; and this omission of Christ from the creed, at the door of the lodge, is the omission of Christianity from all beyond. So, when he becomes an Odd-fellow he ceases to be a Christian.

4. Every Odd-fellow, on entering, has had chains put on his person while he is blindfolded, and the "Left Scene Supporter" suggests binding him to the stake.

5. When the blindfold was removed and he was confronted with a "coffined corpse, or imitation of one," in a strong light, and he was lectured on the lessons taught by death, in the midst of which he is solemnly pledged "never to make known the secrets of the order," or "make any discovery to any person or persons upon any pretense or for any purpose," he is asked, "Will you comply with these rules?"—and answers, "I will."

6. He was then instructed in secret signs, grips, and tokens, such as felons, bandits and harlots in all ages have used to make themselves known to each other, and conceal themselves from people among whom they mingle.

Now if any Odd-fellow should deny that I have given a substantially correct account of what a man goes through to become an Odd-fellow, he will be guilty of deliberate falsehood before God; and if he will make his statement in writing and swear to it, the law will put him in the penitentiary for perjury. And if I have given a substantially correct statement of the process of becoming an Odd-fellow, as John Wesley said of the Masonic lodge, "What an amazing banter upon all mankind is Freemasonry!" (See Wesley's Journal.) Instead of being an initiation to a society for humane and rational objects, it resembles an initiation into a society of jugglers, cut-purses, sorcerers and sleight-of-hand men, whose god is mammon, and their godliness gain; whose ends are sinister and selfish, and their security and protection, oaths and obligations for the concealment of crime.

Please mark: I do not say, *Such are Odd-fellows*, but, "Such is the initiation into Odd-fellowship." No sane man supposes that the twenty-two young men, lately initiated here, can be transformed from good men into bad men in a night. But I say, if they are honest men, they will acknowledge that I have here given a correct account of an Odd-fellow's initiation; and if so, they should wash their hands of it with a holy horror.

But one says, "How can they, if honest men, break their pledge to the Odd-fellows?"

I answer: A vicious promise is void, *ab initio*, both in law and morals. And the Odd-fellows' oath (for it is, *de facto*, an oath) is vicious,

BECAUSE OBTAINED BY FRAUD.

The Vice Grand, when about to administer the "obligation" to the candidate, said to him, "It will not conflict with any of those exalted duties which you owe to your God, your country, your family, or yourself;" whereas that obligation conflicts with our duties to each. God forbids forswearing one's self (Matt. 5: 33); and it is perjury "to swear to what one does not know to be true" (Webster); and crime to promise to do what one does not know to be right. The Odd-fellow does both when he swears to a blank for other folks to fill. He promises to conceal Odd-fellowship the world over, wherever he meets it. How does he know that what they do will be right?

His oath or obligation conflicts, too, with his duty to his country. Just as in a family of a dozen children, if three or four of them form a secret society to consult for what concerns the whole family, they are guilty, and should be punished or turned out of the house. Now Odd-fellowship professes to seek "universal brotherhood," which concerns all alike. They have no business to consult and act on the whole community by concealed means.

Then his obligation conflicts with his duty to his family, binding him to concealment from his wife and children. It also conflicts with his duty to himself. As Moody has shown, he yokes himself with unbelievers, and calls them "Brothers." Not that "some" bad men get into the lodge, as Judas into the church,—the lodge is open to Jews and all other betrayers and haters of Christ. He injures himself fatally by professing an Odd-fellow's creed at the door, with Christ left out, thus wiping out his faith in the God of the Bible, Father, Son and Holy Ghost.

The Odd-fellow's obligation, therefore, conflicts with his duties to his God, his country, his family, and himself. And as his promise of secrecy was obtained by assuring him that it would do neither, it was obtained by falsehood and fraud, and so was vicious and void; for a man cannot be morally obligated to sin. Moreover, the bargain between the lodge and the candidate had no consideration. The candidate paid his money for secrets, and the lodge sold him secrets which it knew were not secrets, but revealed all over the country. The bargain was, therefore, immoral, and void in law, and in fact, and every Odd-fellow is bound by his duty to God and man to expose the swindle. He sins if he does not expose it, for it concerns us all. One of them said, "You have no business with our secrets, more than you have with the key to my trunk." The answer was, "We have a right to the key to your trunk, if we can swear that we believe you have some of our goods concealed in it." This ends our inquiry, What makes an Odd-fellow?

III. *Let us now consider the nature of the sysetm: what it is and what it does.*

In brief, then, Odd-fellowship is now a *Gentile religion.* "Gentiles" meant nations whose religion had no *Messiah, Mediator* or *Christ.* Of such Paul said (1 Cor. 10: 20), "The things which the Gentiles sacrifice, they sacrifice to devils and not to God." Not that they all meant to worship devils. Socrates worshiped Æsculapius. The nations now worship monkeys in India and horses in Japan. But devils inhabit their shrines and receive their worships; as CHRIST "inhabits the praises of Israel," and is present "where two or three are met in his name." Odd-fellowship became a

GENTILE RELIGION

when, as its great historian, Grosh, tells us, from a secret night carousal, with an occasional collection for the poor, it began to save souls without Christ,

by the hocus-pocus of its rites. The 571 secret lodges in Boston, and the myriads throughout the world practice the same diabolism, and are all rivals and antagonists of Christ, and substitutes for his atonement.

But one says, "Prove it. It is easy to *say* Odd-fellowship is a 'Gentile religion,' and so devil worship; but prove that it is so." Well, the proofs would fill volumes. These are some of them:

1. The "Past Grand" in his charge to the candidate when initiated in the first degree, says to him: "This is the first great principle of our Odd-fellowship: *a universal fraternity in the family of man.*" "With divisions and classifications of human society our order holds no fellowship." Yet while this deceiver is saying this, he knows that none can be Odd-fellows but "free white males of 21 years;" excluding by book, not Negroes, only, but Chinese, Polynesians, Indians, half-breeds, and mixed bloods." (See Donaldson, p. 321.) A universal brotherhood excluding nineteen-twentieths of the human race! Besides this, they reject the blind, halt, and maimed, —all who are incapable of paying their dues. This cool, fundamental falsehood of the "Past Grand" closes the initiation, and proves Odd-fellowship to be a religion whose god was "a liar from the beginning and the father of it" (John 8: 44).

2. Then the "Right-hand Supporter," closing the lodge, says it will be re-opened next meeting "for the diffusion of the principles of BENEVOLENCE AND CHARITY." Now, in the face of this, turn to Grosh's Manual, page 64, and you read: "That we require the poorest applicant to contribute as much as the wealthiest, is true;" and "We pay the rich member, when sick, the same amount per week that we pay to our poorer brethren;" and this is called "benevolence and charity!" The financial reports of the Grand Lodge from 1876 to 1880, four years, show only one dollar for relief to three dollars paid in.

Now, suppose the "Noble Grand" overseers of the poor in Vermont should get together, form a secret lodge, buy regalia, etc., and use two dollars of the poor taxes for lodge business, to one paid in relief for the poor, that would be precisely what the Odd-fellows of the United States are now doing; only they pay the rich, when sick, as much as they pay the poor. If Odd-fellows choose to stand it, they can. But to call this wholesale swindling "benevolence," is simple bold lying to get money.

3. But the proof of all proofs that Odd-fellowship is a "Gentile religion," is that such a system, like popery, should claim to regenerate and send men to heaven.

The "Noble Grand," instructing the initiated Odd-fellow, explaining the hoodwink, chains, coffin, corpse, etc., says to him, "After this representation ....you have been restored to light and liberty; which," he says, "is emblematical of the light of that truth which reveals to us Love as the grand remedy for all social evils, as, indeed, it is the foundation of all good towards God or man."

Now this is simply like the Masonic initiation, a devil's regeneration. It is a double-acting caricature of real regeneration. It makes conversion to Christ through conviction of sin and the light of God's Spirit contemptible to some, while others accept it as "good enough conversion for them." It thus makes one part infidels, despising all religion, Odd-fellowship included; the other part fanatics and fools, who think it good enough religion for them. That is true of every Gentile religion; some of the members are infidels, the others are devotees, swallowing priesthood, despotism, rites, hocus-pocus, and all. The infidels go into it for buncome, and receive the mark of the beast in the hand; the devotees receive the brand in the forehead. They believe it. (See Rev. 14: 19.) The Bible calls the men who practice such religions, diviners, enchanters, necromancers, consulters with familiar spirits, etc. (See Deut. 18th.) In the dark ages they were alchemists, black-art men, astrologers, etc. Ashmole, one of the first Grand Masters of Masons, was the astrologer of his age. Jugglers, conjurers, and sleight-of-hand men, all belong to the same dark family; and are all, like Elymas the sorcerer (Acts 13: 10), "children of the devil, who *pervert the right ways of the Lord.*"

This is what Odd-fellowship is.

LET US SEE WHAT IT DOES.

1. *Like all false worships it puts men into a state to receive spirit influence.* In a juggler's seance lately held in this vestry, an aged friend of mine made to me the singular boast, that he "had never made a prayer to God in his whole life." Yet he said he was in almost constant communication with the spirits. This gentleman, like all believing Spiritualists, mediums, Mormons, and men who make Masonic and Odd-fellow rites their trade, has a maniac glare in his eye, though a man of fair standing in society, indicating slight demoniacal possession.

2. ThenOdd-fellowship "*blinds minds.*" This mind-blinding is attributed to Satan, "the god of this world" (2 Cor. 4: 4). But no one can be mesmerized by men or demons without his own consent. In Odd-fellows' hocus-pocus men consent.

3. Like all the dark orders, Odd-fellowship

BRIBES MEN

with the hopes of secret advantages. And whoever starts on the path of taking secret advantages of his fellowmen, has only to travel it far enough to become a villain.

4. Again; in Odd-fellowship, as in all the rest, Satan, as a "serpent," charms men. No other theory can explain men's love of such contemptible frivolity and balderdash.

5. Then it disintegrates churches, by consuming men's time for society and consuming or using up their social feelings. Going through the secret rites leaves something in a man which makes him dislike a Christian prayer meeting. John D. Caldwell, one of the head Masons in Ohio, said to me, "We respect such gentlemen as you, for we know you are sincere; and you must be aware we are disintegrating your churches."

6. Farther, Odd-fellowship, and the rest, weaken and destroy marriages, and produce whoredom under the name of free-love. All the evil spirits are unclean spirits, and their worships destroy purity. Balaam was a Spiritualist and trance-preacher, and he nearly wrecked the Hebrew community, which was to bring in the Saviour, by his mediumistic, trance-preaching power. (See Rev. 2: 14, and Numbers 22 to 25.) These are some of the things which Odd-fellowship has done and is doing.

It un-Gods our globe. There is but one "Way" of access for finite, sinful mortals to the Holy, Infinite God, and Christ is that "*Way,*" and Christ is omitted at the door of every Odd-fellows' lodge, where the candidate is required to give his religious belief. And as "he that denieth the Son the same hath not the Father," and the lodge denies the Son by omiting him from its creed; it has neither Father nor Son, but worships "the god of this world," who is the adversary of God and man. And the only way of escape for those who have been drawn into these lodges is to flee from these wiles of Satan, "as the bird from the snare of the fowler."

NEW ENGLAND LETTER.

[Sketch of Mr. Davis's work, continued.]

The First Arrest of Mr. Davis—Ineffectual Endeavors to get Permits—Why the City Council are Afraid of a Free Gospel—Arrest of H. L. Hastings, Gordon and Others—The Desecration of the Sabbath on the Common Freely Allowed—The Hidden Hand of the Secret Empire—In Justice of the Courts.

At the close of the summer Mr. Davis resumed his labors among the Michigan lumberman. The following year other duties left him no time for open air meetings in Boston, and it was not till July of '84 that he resumed preaching on the Common. There was no interruption until, as he was holding the third service, a policeman demanded his "permit." He replied that "he had his command from a higher Authority than the Common committee, and read Matt. 28: 19, 20, and Acts 1: 8. But the Authority quoted not being recognized by this zealous guardian of the public peace, Mr. Davis asked him in turn "if *he* had a documentary warrant from *any* source for disturbing a peaceable religious assembly." The policeman hastened to the station-house, but soon returned with an order for the preacher to go with him; to which the latter replied, with a spirit that reminds one of Paul with his Roman rights, "I refuse to be driven off the Common like a dog. If thou meanest to arrest me, arrest me." "I do arrest you," answered the policeman; adding, as he took hold of his arm, "Come with me." Mr. Davis stepped down, continuing to read and preach to a moving audience of hundreds all the way to the station-house. There he was shown the ordinance under which he was arrested, and discharged.

The following morning he repaired to a law office and diligently studied this same city ordinance, also the city charter and the "*power* to pass police regulations, together with the Constitution, Preamble, Bill of Rights, etc., both State and national. It may be remarked in this connection that when he was tried the second time before Judge Parmenter, the latter, while condemning Mr. Davis, made the extraordinary statement: "*I know nothing of the history of this ordinance*, but we find that it was enacted in the interests of order. It is a police regulation." A remarkable confession, surely, for how could he know that it was enacted in the interests of order before he knew how it originated; and what weight has a judicial decision from a Judge who "knows nothing of the history" of that very ordinance on the validity of which his judgment is based? or did he think that merely to say, "It is a police regulation," covered the whole matter?

It was plain to Mr. Davis's mind that the ordinance conflicted with the State Bill of Rights, which guarantees liberty of conscience to every citizen, and fortified by this knowledge he again resumed preaching on the Common, and continued it through all that summer without further molestation, though policemen were always present. Meanwhile application had been made by various persons for permits to preach on the Common. These applications, one and all, were treated by the Common committee with silent contempt. Among them, contrary to Mr. Davis's wish, eight reputable citizens applied for a permit for him, but this application fared no better than the others. Finally, after the committee had been pressed repeatedly for an answer, they were curtly informed through the daily papers that "No requests for permission to preach on the Common on Sundays will in future be granted."

It should be mentioned here that in 1880, before there had been any attempt to put this gag law in force, the Y. M. C. A. had held regular services on the Common without a permit, Dr. Withrow, Joseph Cook and others being among the speakers. The liquor traffic was freely denounced at these meetings, and Mr. Demming, general secretary of the Y. M. C. A., preached a particularly severe sermon against it, in which he handled the liquor sellers without gloves. After the season was over this gentleman was met by a member of the city government, himself a rumseller, who remarked to Mr. Demming, "You speakers have been too insolent. When you want to know where you shall put your stand next season, you just can't have it nowhere." He evidently voiced the sentiments of the committee, however ungrammatically, for no permits were issued the next year, nor for several years after. I do not know that the foregoing incident was ever published, but it was told me on authority that cannot be questioned, and I give it place as proving what hardly needs proving, that the saloon had found Gospel meetings on the Common injurious to its interests, and meant to stop them altogether.

The following year (1885) Mr. Davis again resumed his preaching on the Common; and besides Mr. H. L. Hastings, the publisher of the *Christian*, a corps from the Salvation Army and the Y. M. C. A. accompanied him. Eight of the number, including pastors Hastings, Davis and Gordon, were arrested and brought before the Boston Police Court, criminal session, on the charge of preaching without a license, and "against the peace of the commonwealth." Seven were declared guilty by Judge Adams, and fined $10 apiece. This in the face of testimony from the very police who had been forced by Judge Adams to swear out the complaints that only good effects had been observed to result from the meetings! Mr. Hastings, when called, was put into the prisoner's dock with twenty-three common drunkards. He, with his companions, appealed the case, and at once applied for a permit, which was not granted. He refrained from preaching on the Common, but one day ventured to read a portion of Scripture without making the least word of comment. For this offense he was again arrested, fined *thirty* dollars, and sentenced to four months in jail till the fine was paid.

About twenty days after the council had voted to refuse all permits, Buffalo Bill was allowed to exhibit his Wild West Show, with Pawnee war dance, Deadwood coach robberies and other wild scenes of the West at Beacon Park Sunday afternoon. The city is taxed to pay for Sunday band concerts, accompanied with scenes corresponding to the desecration. The Sunday Gen. Grant lay dead sixty couples waltzed on the Common to the music. And this in Puritan Boston!

Public opinion, however, began to awake. An article published by Mr. Hastings in the *Christian*, and scattered widely by the W. C. T. U., had such an effect on popular sentiment that the City Council became alarmed and sent *three* times to the Y. M. C. A. to offer the permit they had before refused. Dr. Gordon's fine was paid by the Y. M. C. A., and the other cases in some way disposed of, all but Mr. Davis. His appeal was rejected by the Superior Court, and he was ordered to stand committed till the fines and costs, amounting to $81.35, was paid. At this juncture, contrary to Mr. Davis's wish, a loved ministerial friend and old-time classmate insisted on paying the fine, and he was once more free to resume his missionary labors.

The next summer he preached on the Common, being once commanded by a policeman to stop,

but not otherwise hindered or molested. But *after he had preached a sermon denouncing Freemasonry*, he was again seized in the iron grip of this gag by-law and kept month after month waiting for his trial before the Superior Court. He was tried on four counts at once, denied his right of appeal to the U. S. Supreme Court, because not being able to employ a lawyer, and not understanding legal technicalities, he did not state his exceptions soon enough, and sentenced to pay the heaviest fine allowed by law on each count (fifty dollars) or go to jail for a year. The action of the courts which tried Mr. Davis have been simply the most outrageous travesty of justice that has ever disgraced American annals. At his first trial his counsel, Mr. Pickering, attempted to show that the ordinance had not hitherto been enforced, and by non-usage had grown obsolete; to which Judge Aldrich made the extraordinary statement that there is no such thing as an obsolete law, and ruled out all evidence relating to that question! Yet obsolete laws—laws that nobody ever dreams of enforcing because they belong to a state of society which modern progress has left far behind—are on the statute books of England; while in our own Southern States laws yet stand unrepealed that were passed under the old slave *regime*, but can no more be revived than slavery can be brought back. Indeed, every particle of evidence in favor of the defendent was ruled out. He was not allowed to bring testimony to show that there was no disturbance, no "breach of the peace," and that the character of the attendance was in the highest degree peaceable and orderly; all of which things needed to be proved to make him indictable under the warrant.

This last trial was marked by the same high-handed and rough-shod over-riding of justice. Naturally he objected to Freemasons on the jury. He was thoroughly aware that the lodge stood behind his persecutors, though true to its old-time tactics, it threw all the blame and odium on the Romanists; and, furthermore, he objected, as every true-born American has a divine, and I believe a legal right to object, to being tried by jurors who are *not* his peers—who have sworn away their birthright to a secret, irresponsible power, of which they are the cable-towed and hoodwinked slaves. It was a right, however, which the Judge refused to allow, and on Oct. 12, 1887, Boston had the inexpressible disgrace of seeing one of the most highly cultured and scholarly of her clergymen behind prison bars, while her Mayor was presenting to John L. Sullivan, a low saloon rowdy and prize-fighter, a ten thousand dollar diamond belt *in the name of the citizens of Boston!*

ELIZABETH E. FLAGG.

REFORM NEWS.

FROM OUR N. C. A. PRESIDENT.

BEAVER FALLS, Pa., Sept., 22, '88.

EDITOR CYNOSURE—Your Ohio agent, W. B. Stoddard, has just closed a brief visit to Beaver Falls and vicinity. He came here on Saturday last, and from Dr. McElree received a cordial invitation to lecture in his (U. P.) church on Sabbath evening. It was announced in some of the churches of the town during the day services, and in the evening the United Presbyterian church was filled to its utmost capacity.

The subject of his address that evening was a comparison between the pretended religion of the lodge and the true religion of Christ. And he put the matter so fairly and fully before that large audience that it was difficult to see how any man, that called himself a Christian, could feel else than ashamed of himself that he had ever tried to mix such a grand truth and such a glaring falsehood together. He had good attention all the way through. The people were evidently pleased, and they responded generously to an announced collection.

Another appointment was made for Monday evening in the Reformed Presbyterian church. A very respectable audience assembled that evening, when the discussion was upon the ceremonies of preparation, lodge entrance, mock prayers, sham pretence of light, new birth, etc. The falsely-called charity of the lodge was exposed. He especially alluded to a public statement by a learned D. D. while advocating the lodge religion. It was substantially as follows: "I," says the doctor, "pray! Certainly I pray; and I pray in the name of Christ, too; and I pray in the lodge, also,"—shaping these sentences so as to blind the ignorant by taking care not to say that he prayed in the name of Christ in the lodge; or if he had ever done so, taking care not to say that it was un-Masonic.

Bro. Stoddard spoke well both evenings. He was gentle, yet severe in his denunciations of the shams of the lodge. He did not rail on anybody, and yet you wonder how anyone having such a faithful, and yet terrible array of facts could ever think of setting his face in the lodge again.

If any people of a neighborhood wish to have the fraternity subject discussed fairly, frankly, and forcibly, they need not be afraid to call upon W. B. Stoddard. He makes a good effort at imitating, in tone and expression, and using of the arms and dodge of the shoulders, his paternal ancestor, the Rev. J. P. Stoddard, the General Secretary of the N. C. A., whose praise and popularity are national.

H. H. GEORGE.

THE EFFORT FOR THE SOUTH.

PLEASANT PLAIN, Iowa, Sept. 21, '88.

DEAR CYNOSURE:—Impaired health and constant changes have made it difficult for me to write as much as heretofore; nevertheless, "Thus far the Lord has led me on." I find earnest friends of our reform wherever I go. I have visited, since I last wrote, Galesburg, Monmouth, Roseville, Little York and Kirkwood, Ill.; and Birmingham, Washington and Pleasant Plain, Iowa. I am now enjoying the hospitalities of James Harvey and wife, who, with a few others of the conservative Friends, are faithful to maintain the old testimonies of that people.

It is said of the Messiah, that "He shall not faint nor be discouraged." I find it so with those who have become veterans in our reform. They never question the certainty of ultimate triumph over the lodge power, and they abate not one jot of their intense hostility to the whole iniquitous system. New recruits sometimes waver, but this cause has a grand army of veterans.

I spent not much time in Galesburg. I found the Prohibition question pushed to the front; but among the thinking men and women the lodge system was not forgotten. They sympathized with and aided our work in the South. At Monmouth I was agreeably surprised at the change that has taken place since I was shut out of the Second United Presbyterian church by vote of the trustees (now twelve years ago). Then there were secret societies in the college, and lodge members in some of the United Presbyterian churches. Now there are none, and the tone of Christian sentiment is purer and better. I was glad to meet Rev. Dr. Wishart and Rev. J. W. Logue, who are known to the readers of the *Cynosure*. Nor did I find Pres. J. B. McMichael, Rev. T. H. Hanna and Rev. W. T. Campbell at all wanting in their sympathy. In the opinion of the friends of the reform it is desirable to hold a State meeting of the Illinois Christian Association in Monmouth about Nov. 20.

In Roseville and Little York I found sympathy and aid; am especially indebted to Mrs. Robert Porter for hospitality and conveyance. On Saturday night, the 16th, I reached Kirkwood, and was most kindly entertained by Rev. Mr. McConnell, pastor of the United Presbyterian church, for whom I preached on the Sabbath, and whose people aided in our work. They have had some trouble here with the lodge question, but have finally "purged out the old leaven."

Warren county, including a large number of United Presbyterian churches, is under local option, and mainly through the influence of the United Presbyterian churches. It has resulted in great good to the people and churches in that county. So far as I have met them, all the United Presbyterian ministers are Prohibitionists.

From Kirkwood I went to Birmingham, Iowa. There I was most cordially welcomed by Dr. J. N. Norris and his two sons, all of whom, I need not say, are stalwarts in our reform. I was glad to find that Dr. Norris still stands as straight and walks as sprightly as of old. Half a century of devotion to the practice of medicine has but little impaired his physical vigor, and only developed his moral enthusiasm. I was glad, too, to find the *Free Press* alive, fresh and vigorous under the management of Bro. Enlow. It will, I trust, become a power in the State. Anti-secrecy friends will, I hope, give it an increased circulation. They need an organ in this State. As I had but one night to remain, the friends thought best to utilize my abilities. The Drs. Norris put a boy on a horse with a handbill and bade him go over the town and announce that I would lecture in the Free Methodist church. I met a good congregation who listened attentively to my talk, and aided fairly in means.

I was kindly taken to Fairfield, and came to this place, where I made arrangements to lecture, and went on to Washington. Here I was entertained by Dr. W. McClelland, who took me in his carriage to see many of our friends, most of whom contributed to the Southern work. It is probable they will hold the State meeting at that place in November. Owing to a delay in the train I did not get back here until after eight P. M. I found, however, an audiance of about fifty, patiently waiting in the Friends' meeting house. I talked for forty-five minutes and hope some good was accomplished I expect to go to Morning Sun and then turn East.

I had forgotten to mention my visit to Viola, Mercer county, Ill., and my kind reception by the pastor and members of the United Presbyterian church of that place, and also my visit to New Windsor, where I spent the Sabbath with Rev. O. N. Bedford, for whom I preached twice. I was much impressed with the excellency of his work and refreshed by the kindness and sympathy of his people. His wife was East, but he gave bachelor hospitality, which was not to be despised. May the Lord multiply the number of such Christian young men. Yours in Christ,

H. H. HINMAN.

GOOD CHEER IN WESTERN PENNSYLVANIA.

NEW CASTLE, Pa., Sept. 20, 1888.

DEAR CYNOSURE:—Being compelled to change my plans by the action of the Centennial managers at Columbus, of whom I have formerly written, it seemed best to take advantage of cheap fare to visit this section. Leaving home a week ago to-day my first stop was Wilkinsburg, Pa., at the home of my father-in-law, J. H. Steele. Here calls were made, former acquaintances renewed, and *Cynosure* subscriptions obtained. Stopping in Pittsburgh and Allegheny long enough to make a few collections, I had the pleasure of attending prayer meeting in the Eighth Street R. P. church, Pittsburgh, of which Dr. McAllister is the much loved pastor.

Most of my time has been spent at Beaver Falls, the home of the N. C. A. president, H. H. George. He is also the much-esteemed president of Geneva College. Acting at his suggestion arrangements were made for two meetings, the first being held in the United Presbyterian, Rev. McElree, pastor; and the second in the Reformed Presbyterian, of which Rev. R. J. George is pastor. In both instances the congregations united and the houses were well filled. Ours is no new theme for this people, yet the best of attention was given, and great interest manifested.

A woman with little brains, and still less sense, created quite a stir in the back part of the house on the second evening by constant demonstrations. She was heard to say, as I spoke of Christ's rejection from the lodge, that "the lodge had done more for her than Christ had." This was so evident that it needed no proof. Collections amounting to $13.14 were given by the friends as a substantial evidence of their interest.

New Brighton, just across the river from Beaver Falls, has recently been the field for heated discussion on the lodge question. Dr. George was invited to give a lecture on the subject by Rev. Barr, pastor of the U. P. church of that place. The Dr. complied with the request. The secretists came out, and received no consolation, as all know who have heard or read his addresses. Something must be done; the craft was in danger. A Dr. Moore of the Presbyterian church was called to the rescue, also a leading man in the Methodist church, Dr. Dempsey. While much of their addresses were given to a ridicule of Dr. George and others who chose to sing Psalms and held views not common to the mass of sinners, there was a seeming attempt to answer his arguments. For instance, Mr. Dempsey is reported to have said in his shrewd, misleading way, "I am a member of the Masonic lodge, and also a minister of the Gospel. I pray, and I pray in the name of Christ, and I pray in the Masonic lodge." But he did not say, *I pray in the name of Christ in the Masonic lodge.*

As the college year was nearing its close, and Dr. George's time was fully occupied, the discussion

(*Continued on 9th page.*)

ON THE LOWER MISSISSIPPI.

GREENWOOD, Miss., Sept. 14, 1888.

DEAR CYNOSURE:—I left New Orleans on the 8th, on the *T. P. Leathers*, one of the handsomest and swiftest steamers on the Lower Mississippi. Capt. Leathers is one of the most successful steamboat captains on the river for the past thirty years. But notwithstanding God's favors towards Captain Leathers during these years he seems to give to him very little honor for his blessing. One of the roustabouts on the steamer worked until he dropped Monday in the coal box; and the cruel mate made him lay down about ten minutes, after which he made him get up and start to work again; but the poor man was not able to work.

We reached Natchez Monday morning, and lay there one hour. I went out in the city and talked with a few persons and saw Mr. P. H. Taylor, a local Baptist preacher and a lodgeite. He has, however, seen the nonsense of lodgery and is willing to read the *Cynosure*. I met several ministers on the boat, and all talked freely on the secrecy question. Rev. W. W. Hunter, an A. M. E. pastor, wore a Masonic charm, but as soon as he learned my mission he said, "Thank God, somebody is brave enough to speak against these monsters of iniquity." Also Rev. Pemberton was glad to see me, and all of these ministers invited me to come and preach for their people against the lodge.

I reached Vicksburg Tuesday morning, and lay over until 5 P. M., taking passage on the steamer *Katie Robbins* for French Bend. I called on Rev. M. Griffin of Vicksburg, pastor of King Solomon Baptist church, and found him an intelligent man, and in sympathy with our work, and also a reader of the *Cynosure*. We arrived here this morning at 6 o'clock, and found entertainment with Mr. E. W. Barnes. He is an Odd-fellow, but has seen their folly. He has been a reader of the *Cynosure*, and promises to renew. I expect to preach at St. John Baptist church to-night, and at Locust Grove Sabbath. Masons, Odd-fellows, Knights of Relief and the Farmers' Alliance are pretty strong here. I go from here to Memphis. Pray for my success.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

CAN I VOTE FOR BROOKS?

Editor Cynosure,

DEAR BROTHER:—I am much moved by the question raised by our very able brethren, Butler and Capwell, on page six of the *Cynosure* of Sept. 6: "Can anti-secretists vote the Prohibition electoral ticket?" The answer is good, "We can under protest." We must vote against liquor if we can and not vote for another evil. Liquor and lodgery, the "Siamese twins," born of Beelzebub, and nursed by political demagogues in the great parties, are so connected by the great artery of selfishness, that to cut it will kill both. Anti-secretists may strive to sever this vital link by heavy blows at either twin, if in the effort to destroy one we do not contribute to the support of the other. If I vote for Gen. Fisk, who is clear of the lodge, and at the same time protest against the lodge virus in Brooks, be it more or less, I show my will to kill the monster.

I object to the equivocal answer of Brooks on said question. Is he capable of transparency? If not, let him step down and out. If capable of giving his precise position on this thing, let us have it. "I have no prejudice to secret societies" may mean about the same as I have no relish to crow, having tasted it. Again, it may mean, though a demitted Mason, I am not so biased in its favor that I could not fill the office of President just as well as a non-Mason. Holding and recognizing a demit, according to Masonic law, writes him down a Mason. Wherever I can vote for temperance and not at the same time vote for lodgery, I shall vote. If I could vote for the whole Decalogue at once it would suit me to an iota, but if I can vote for one rule, and not at the same time vote against any of the other nine, then I will vote for the one. How men of God can vote for licensing any sin amazes me. Selling alcoholic beverages is a sin, and legalizing the trade is a national sin, and "a reproach to any people." Yours for the right,

NATHAN CALLENDER.

WHY I AM NOT A PROHIBITIONIST.

MR. EDITOR:—Believing you are fair-minded enough to let your Prohibition readers (who vote the Republican ticket) justify their ways before members of the third party (who throw their votes away) I wish to state clearly several reasons why I am not a Prohibitionist.

1. Because it is unpleasant to disagree with relatives. When, through the power of the truth, I am almost persuaded to vote "thy kingdom come" as well as pray it, I have a conference (see Gal 1: 16) with my father-in-law. He says there is a great deal besides temperance to be thought of in politics. My father-in-law is a wealthy physician and an ardent Republican.

2. Because it is pleasant to be in a crowd. I enjoy the enthusiasm of numbers; it is a comfortable feeling. You know a large pile of barnyard compost generates heat, which is dissipated when the heap is spread upon the field. Have you never observed how cold and lonesome a radical reform is? Dea. Brown, who is an excellent Christian, though quite ignorant, says he votes for Prohibition because it is written, "Thou shalt not follow a multitude to do evil." But my father-in-law says it is wrong to make any political application of that verse, and that it applies to strikes and mobs and lynchings, as well as to the G. O. P.

3. Because I am a sensitive man. I could not endure the coarse appellations commonly given to third party men. Think of being called a crank, a fanatic, an impracticable, and worst of all, an assistant Democrat. How that would rankle in a noble soul! Of course I believe in the sincerity, and respect the courage of such men as my father, who says he was roundly abused for voting for Jas. Birney years ago; and of our former pastor, whose resignation was accepted shortly after the great Blaine campaign. But my father-in-law says that while Prohibitionists are right in the absolute, they are relatively wrong. I do not understand very well what this means, but have no doubt you will. Mr. Editor, I could give many other reasons as forcible as these for not voting Prohibition, but I spare you. I claim this excellence for the reasons given: They are as good now as they were twenty-five or fifty years ago. They make no reference to the war. Indeed, they have no bearing whatever upon the present, past or future condition of the nation. They are evolved from my inner conscience, as it were. I know that they move me, or rather hold me still (i. e., in the G. O. P.) and I believe they hold many other good men. R. E. MARX.

P. S.—I am afraid we will have more trouble in our church. Our present pastor, who was a Republican when he came to us from Iowa about three years ago, has joined the Prohibitionists, and preached a temperance sermon last Sunday. I think everything he said in the sermon was true, but my father-in-law says it is an outrageous shame to have politics preached from the pulpit. R. E. M.

PITH AND POINT.

GOOD ENOUGH TO OWN.

I have taken the *Christian Cynosure* several years and call it *our – my*—paper, because it advocates "sound doctrine" and principles that we love and endorse. It would be a blessing if taken and read by every *true* United Brethren family.—REV. GEO. M. FREESE, *Washington, Ill*

KEEP THE COMMUNION PURE.

The principles of the *Cynosure* I fully endorse, although they are not new to me. Fifty years before there was any *Cynosure*, I held the same views—no fellowship with secret societies in or out of the church. I do not wonder that the United Brethren have trouble, or any other religious body which on communion occasions invites all who are in good standing in their own bodies. I have a good neighbor, a minister, who on occasion dismisses his own congregation to attend another on communion day. He accepts the invitation, yet privately thinks the lodges are very wrong. I could fill many pages taking only my knowledge of lodges.—REV. B. L. READ, *Osawatomie, Kas.*

FROM THE PROFESSOR OF MATHEMATICS, AUGUSTANA COLLEGE.

We had a rare treat last evening in listening to a lecture on the mythological origin of the Masonic ritual. Our professors and students heartily enjoyed and sympathized with the lecture, and are deeply grateful to the gifted lecturer for the entertainment. He is not only scholarly and entertaining, but a master in the art of handling his instrument. He usually charges only 10 cents admission, but is far superior to the majority of stereopticon lecturers who charge 25 cents. May God bless his disinterested labors.—A. W. WILLIAMSON.

THE ACKNOWLEDGMENT OF GOD BY THE PROHIBITION PLATFORM.

I rejoice in the success of the good cause, but I am sorry that the third party took all the living force out of their platform when they rejected Christ. The devil does not care how many fine things men say about God if they reject Christ. Satan is a better Christian than some who profess the name of Christ. He believes Jesus spoke the truth, that no man cometh to the Father but by him, and if the devil can persuade men to reject the appointed way to God, he knows they must remain forever his own subjects This is the grand scheme to have all secret associations reject Christ. The devil laughs at their simplicity in supposing their services will reach God apart from Christ. May the Lord hasten the time when men will receive the truth. "He that honoreth not the Son honoreth not the Father that sent him."—D. MCKEE, *Clarinda, Iowa.*

A TESTIMONY AGAINST WORLDLINESS AND FALSE WORSHIP.

Thus saith the Lord, Woe be unto this people because of their iniquities and idolatry! Every one is walking in the vain imaginations of their own evil heart. The leaders and pastors of the people do publicly turn their back on the Gospel of our Lord and Saviour Jesus Christ, and teach and follow the commandments and traditions of men. They may appear prosperous in the eye of the world, but "that which is highly esteemed among men is an abomination in the sight of God." Ye must worship God in Spirit and in truth if ye would see the kingdom of heaven. That ye cannot do because ye are separated from the vine and have become withered, and God will send his holy angels and gather out all things that offend and burn them. You may deceive man, but you cannot mock God. Christ knows his own true loved ones and they know him. God says, Cursed be the man that obeyeth not the words of his covenant; and here is the covenant, "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Almighty." Ye have broken this covenant with the Lord by forsaking Christ, who is the bridegroom of the soul, and marrying the daughter of a strange god, and have polluted yourselves with strange idols, receiving the mark of the beast in your forehead.—E. L. MEADER.

LITERATURE.

ENDLESS BEING; or, Man Made for Eternity. By Elder J. L. Barlow. Pp. 165. Price, 75 cents. For sale by F. H. Revell, Chicago, and by the National Christian Association.

Elder Barlow has been the acquaintance of the *Cynosure* readers for nearly twenty years, and they will greet a volume from his pen on so important a theme with deep interest. It must be confessed that the subject upon which he writes is beset with peculiar difficulties, since not only are the arguments of those who believe in the annihilation of the wicked dead to be refuted, but there is great confusion of ideas and misconception and misuse of terms on the part of those who hold strictly to the words of Christ affirming the endless punishment of the wicked in hell. Elder Barlow, having once held the views of the former class, is able to meet them fairly and completely overthrow their position. The debates which have agitated all our denominational centers, more or less, for a few years back—"liberal" parties, "new departures," "new theologies," future probation theories, etc.—give a special value to a volume which, in a popular style, refutes some phase of this latter-day evil. The method of annihilating hell, relieving the troubled conscience of the sinner, putting "soft pillows" to his arm-holes so that he shall not be annoyed with the rope that suspends him over eternity, adopted by those who hold to the annihilation theory, is most plausible, and excellently well adapted for the purpose of lulling an awakened conscience into slumber. If in this life evil deeds have their full punishment, the sinner is in sense wise whose rule is, "Let us eat and drink, for to-morrow we die." Elder Barlow meets the defenders of the annihilation theory fairly, calmly and confidently. Insisting on exact definitions, and showing clearly the meaning of the Scripture terms respecting life and death, he not only overthrows their position, but shows also how loosely and incorrectly even orthodox people have used these terms. It is difficult to give briefly an idea of the logical force of his conclusions. Life, he shows, differs from mere existence. We can say that an object exists, it *is*, but it need not have life. Life is, therefore, a condition of existence. Death, which is the opposite of life, is not, therefore, an annihilation, but a condition of existence opposed to life. "Eternal life" is the gift of God through Christ to all who believe. Sinners, dead in trespasses, and the race, who are so dead since Adam, have this life given *here* and *now*, while yet in the mortal state. It, therefore, differs from immortality which is conferred by Christ at the resurrection of the just. A careless misuse of these terms, as if they were identical in their meaning, has helped to unsettle many minds respecting the faith. We hail Elder Barlow's work as a contribution to our evangelical literature of great value and importance. The work closes appropriately with most earnest appeals to the unconverted to cease to longer entertain the delusive hope that after a life of folly they will escape the tortures of an aroused conscience and their very existence be destroyed.

The September *American Magazine* opens with a finely illustrated article on "The American Navy of To-day," by Lieutenant Wm. F. Fullam, U. S. N. The writer shows what progress has recently been made in the direction of giving the United States a navy. A feature of the article is a description of Captain Zalinski's dynamite cruiser, the "Vesuvius." Articles on our armies and navies always have a popular interest, but with the discussion of war and arbitration we shall soon come to regard all preparations for war as unworthy a Christian nation. The very brief articles by J. G. Blaine on "The President's Error" in which Mr. Cleveland's position on tariff reform is severely condemned, and by Governor Foraker on "Tariff and Labor," are a brief sensation in magazine literature. It is understood that Mr. Blaine received $2,500, or more than $1 per word for his writing. "Rambles about Naples," is illustrated with choice views of famous Italian scenery, and is an interesting article. Charles Burr Todd contributes a charming paper on "Hiawatha's Country," which is rendered the more valuable by illustrations of the famous "Pictured Rocks," and other features of interest to the readers of Longfellow's beautiful poem.

The *Old Testament Student*, New Haven, Conn., enters upon a new volume with the September number. Some new and striking features in its attractive table of contents call for special mention. A "New Testament Supplement" contains the first four of a series of forty Inductive Studies on the Life and Times of the Christ based on the Book of Mark. They will attract the attention of all Bible students, covering as they do the Sunday-school Lessons of the coming year. These studies are broad in scope, clear in method, stimulating in treatment, adapted to all who desire to study. Henceforth not only those who wish to keep up with O. T. investigation but also all who are interested in the New Testament will find this periodical suited to their needs. We predict for this series of studies wide popularity.

Mr. George Kennan's Siberian articles are to continue through the coming year of the *Century*. Among other matters of great interest will be the culmination of Mr. Kennan's revelations in a minute and tragic account of the mines of Kara, to which more than a single article will be devoted. Mr. Kennan has written for *St. Nicholas* an account of the "Russian Overland Telegraph" enterprise, his connection with which first took him to Siberia. The *Century* for the coming year is also to contain Charles De Kay's series of illustrated papers on Ireland, for some time in preparation and already announced. They will deal with the ethnology, customs, literature, etc., of the country.

Besides the series of full-page engravings by Timothy Cole of the greatest works of the Italian masters (the result of Mr. Cole's labors in Italy during the past four years), the next year of the *Century* will contain a series of full page engravings from original drawings by Mary Hallock Foote. These designs are the artistic result of a long residence in the far West, and they will include such subjects as "Looking for Camp," "The Coming of Winter," etc.

OBITUARY.

On the 7th inst., ELI JOHNSTON died in the city of Washington, D. C., in the 66th year of his age.

Bro. Johnston was a man who feared God and worked righteousness. He was a native of Maine; practiced law in California; and came to this city in business connected with his profession. He at once identified himself with Gospel work, and devoted himself to saving souls for three or more years with a singleness of purpose that is as commendable as it is rare among members of his profession. He was connected with the M. E. church of which William Taylor (now Bishop) was pastor in California. He spoke freely against shams in religions, worldly conformity in the ministry, and had a strong aversion to the whole lodge system. In the last meeting he attended with us at No. 215 4½ Street, he gave a strong, clear, Scriptural testimony against the lodge. He drew about him a band of true and devoted friends, among whom were Dr. Werner and sister, Mrs. L. Urial Graves, whose kindly ministrations, prayers and sympathies were with him during his brief sickness, and whose munificence shrouded and coffined his mortal remains and laid them to rest in Graceland cemetery to await the resurrection of the just. His last expression was a smile and his last words, "Jesus is with me."

J. P. STODDARD.

JOHN PROTHERO, died at Saybrook, Ill., September 1, 1888, of paralysis of the brain, aged 74 years.

The subject of this notice was born in Wales in 1814. He was converted shortly after coming to this country, and for more than forty years was a member of the United Brethren church in Cheney's Grove, now Saybrook, which has been his home for more than fifty years. He loved the church of his choice and was always faithful and true to all her principles. A man of strong convictions, he adhered unswervingly to what he esteemed to be right; consequently his opposition to the lodge was strong and lifelong; and his last days were saddened by the stand taken by the church on this question. He was always faithful in attendance upon all the services of the church, a liberal supporter of all her interests, and a helper of the poor. He was simple and domestic in his tastes and found his enjoyment in his home and his God.

He was a subscriber to the *Cynosure* almost from the first number. Years ago, when able, he always kept up a club for the paper; but now, alas! our little place is almost swallowed up with lodges. He loved the *Cynosure*, and often said he would give up all the many other papers he read rather than that.

A year and a half ago he had a paralytic stroke, since which he had been gradually failing in body and mind, until he passed peacefully away to the rest remaining to the people of God.

His five children have all passed to the other shore; only his wife and two little grandchildren (girls) are left to feel the sadness of the home without "Grandpa." The parting will not be long for the wife at least.

LAURA PROTHERO.

FARM NOTES.

CURE FOR HOG CHOLERA.

To one pint of kerosene oil put a half pint of spirits of turpentine and two ounces of gum camphor. Shake this up together until the camphor is dissolved. Then pour the mixture over shattered corn, stirring it up so that some will get on all of it; then throw out to the hogs. I found my hogs would eat this in preference to corn without it, and I have never had a single case since I commenced this remedy. I had several sick hogs with cholera when I commenced giving them the above, and all but one recovered in less than a week. I had a very fine sow sick at the time, and had given her a dose by making it into a ball of dough and shoving it down her throat, she being too sick to eat. The next morning I gave my son a ball of this dough, and told him to take one of the hands and go down to where I had left her the evening before, and if she was alive, to put it down her throat. He soon came back, and said, "Pa, if you want me to catch that old sow, I'll want more help than you gave me, for she's as wild as a buck." In a few moments she came up in a trot, and commenced feeding with the other hogs.

I have great faith in this simple remedy, and advise my brother farmers to try it. It costs but a trifle.—*Richmond Dispatch.*

HOW TO KILL CANADA THISTLES.

Agricultural writers sometimes tell us to cut off the thistles, and with a feather put a drop of sulphuric acid on the stumps; others tell us to sprinkle a little salt on them; others say persistent mowing or cutting them off with a hoe will soon kill them. But on a farm infested with thistles these methods are as inadequate as trapping and shooting would be on a farm in Australasia overrun with rabbits. We must adopt some more wholesale method and make thorough work of the business. The old-fashioned summer fallow was an excellent method of killing thistles, but we have out grown it. Our farmers prefer to use phosphates and grow a crop of oats or barley or other spring-sown crops instead of letting the land lie fallow. In this they are probably right, but this constant cropping creates a necessity for better cultivation. We plant corn or potatoes and give them sufficient cultivation between the rows to hold the thistles in check. The shade from the corn also dwarfs the thistles, but does not kill the roots. The next spring the land is plowed and sown to oats or barley, and as soon as the crop is harvested the land is again plowed and sown, the first of September, to winter wheat. Grass seed is sown with the wheat in the fall and with clover seed, on the surface the following spring. The clover is mown for hay and afterwards for seed, and the next year is sometimes plowed up again or is allowed to remain another year either for pasture or timothy hay.

Probably no better rotation of crops can be adopted in the winter wheat growing sections. But great care must be exercised to kill thistles and other seeds, or the thistles, especially, will overrun our farms. Fall plowing after the corn or potatoes or beans are removed, and thorough and repeated plowing after the oats or barley are harvested, are the true methods of killing thistles. Heavy crops of clover and grass, cut early, will greatly help to clean our land, and so will heavy smothering crops of corn fodder or Hungarian grass.—*American Agriculturist.*

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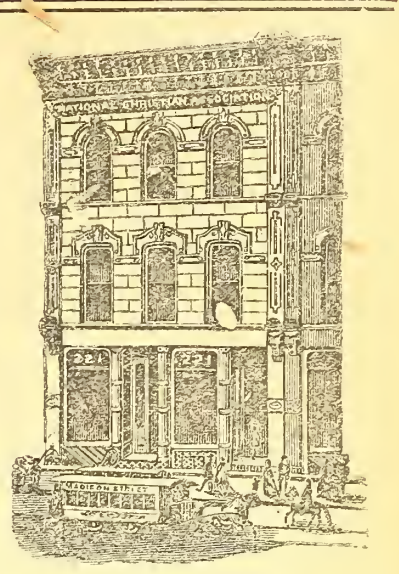
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 27, 1888.

THE VOICE credits Prof. Herman A. Fischer of Wheaton College with judicious and earnest labors for the Prohibition cause. Prof. Fischer, after a vigorous and extensive correspondence, says, "I have no doubt that thousands of Germans will cast their votes for Fisk and Brooks this fall."

THE REPUBLICANS shouted over the slight falling back of the Prohibition vote in the late Vermont State elections. Their rejoicing is premature. In the State election preceding that of November, 1884, Vermont gave only 200 Prohibition votes in the September election for State officers; but for St. John, in November following, the State gave "seventeen hundred and fifty-two votes for the St. John ticket." The September (State) vote this year was above 1,300, against only 200 four years ago. A like gain in November this year will give Fisk and Brooks over five thousand votes.

The unwonted and extraordinary exertions of the Republicans in the pending canvass betrays a consciousness that they are throwing their last die. A failure to elect Harrison will dissolve the party; and an AMERICAN PROHIBITION PARTY will take its place as it took the place of the Whig party. The Democratic party will then be loaded with liquor, as it was with slavery, and it will dip water and sink again for years. Our questioning candidates has already produced a mighty effect. Mr. W. Martin Jones, Prohibition candidate for governor of New York, at the Fisk rally at Burlington, complained sadly of the *Cynosure's* advice to set him aside and vote for a non-Mason.

EDITORIAL CORRESPONDENCE.

CORNWALL, Vt., Sept. 21, 1888.

Last night a missionary lecture with a stereopticon was given here to a fine crowd in the Congregational church, Rev. Mr. Stebbins, pastor. The lecturer said, as he showed the idol temples and their worships, "There is nothing in all these to elevate men. They only degrade them." This morning I asked him if the rituals of Masons and Odd-fellows were not equally destitute of Christ,—a perfect human example; and so whether these were not heathen temples in fact and effect? He replied that he did not know the secret rituals of our lodges; but, said he, "There is one small town in New Hampshire where a Congregational church has gone out, and the Odd-fellows' lodge have taken their building and use it for their hall!" He has promised to verify all the facts and write me within a week all the persons and particulars of this case; and when I get them you shall have them. I shall write to Elder Kimball at once and put him on the track of this plain proof that the lodges are "DISINTEGRATING OUR CHURCHES," as John D. Caldwell, the leading Mason of Ohio, said to me they were. This lecturer says the church which is swallowed by an Odd-fellows' lodge "must be a Congregational church, for they asked me to come and lecture there, and none but a Congregational church would." He will send me the particulars verified. J. B.

A MISSIONARY CHAPTER.

The departure of Bro. B. B. Blachly, of Kansas, for China recalls the late Conference of Christian evangelists and mission workers at Farwell Hall. This meeting was held three days during the last week in August with three daily sessions, and special meetings for Christian women. Two addresses were made at each session, the principal speakers being Rev. James H. Brookes, D.D., of St. Louis, Dr. J. Hudson Taylor, the leader of the China Inland Mission, and Reginald Radcliff, an English evangelist with almost world-wide experience in city mission work. These addresses were to great extent Scripture exposition, and it was hard to say which was more effective, the eloquent and ready explanation of the Word by Dr. Brookes, who has hardly a peer as a Bible student in America; or Mr. Taylor's calm, cheerful faith, seeming almost of angelic sweetness; or Mr. Radcliff's eager, practical Christianity which laid hold upon the Scriptures as an old soldier takes up the musket that never missed fire. Mr. Taylor gave most interesting accounts of the China mission, of its conception and the necessity that the Lord seemed to thrust upon them to go among the millions of China in the interior, where no board missionary had penetrated; and most touching incidents of the hopeful, confident labor of the workers who have gone into those neglected regions.

Bishop William Taylor, the apostle of independent missions, has lately been in Chicago and is now visiting the Western conferences of the M. E. church. The Chinese apostle is like his brother of Africa in faith, but otherwise they differ much, the practical shrewdness of the latter being a remarkably strong characteristic. Both are faith missions, but William Taylor colonizes his workers, while in China the 290 missionaries, men and women, scattered over eighteen provinces, devote themselves almost wholly to the proclamation of the Gospel. In China there is only one dialect to be learned, on the African coast there are thirty. The population reached by this one dialect is many times greater than the whole population on the coast. Nine-tenths of China uses this dialect. This dialect can be learned in seven months, and many of the missionaries have preached simple Gospel sermons in that time. The Chinese are ripe for the Gospel, though not hungering for it, for they know nothing about it. Every Chinaman admits that he is not living or doing as he ought, and is not able to, and many are not satisfied. The missionary meets them on this ground and points them to Christ, who makes able and saves his people from their sins. About 2,105 are members of the church of the Inland Mission. The missionaries are of different denominations, and can establish churches and teach doctrines according to their conscientious belief. Where the question is, the worship of God or devils, doctrinal differences are matters of small concern. All agree to the creed of the Evangelical Alliance. The mission was founded twenty-two years ago. They have never made appeals for funds, but have relied on God in prayer for "all these things," and in all that time have never lacked any thing. At times they have fed hundreds of starving Chinese when they knew not where the next meal was to come from. In 1886 they asked God for 100 additional missionaries and the means to support them. The number received during the year was 102.

Mr. Taylor says he carries no burdens. He seems to have learned the secret of complete trust. Nowhere he says, "are we told to 'try,' but to 'do.'" The command of Christ to do proves it can be done. It is not our doing but God doing "in us" and through us." Blessings are received in response to absolute surrender and consecration. Salvation is a free gift but privileges and spiritual blessings are won by sacrifices. "What things were gain to me I counted loss for Christ, that I may win Christ." If we want blessings, the cross and self-denial are the means. If Christ is not Lord of all, he is not Lord at all. If I stipulate what I will be or do, I am the master and not he. The Christian is to give up not only wrong things, but things that are right also. Christ "emptied himself" of no wrong thing. If we would follow him we must sacrifice many things in themselves right. A full tank with no outlet will soon have nothing but stagnant water. Living water is that which flows, and flowing water must have an outlet. Give out as well as take in if you want to be blessed in your own soul.

During the present summer Mr. Taylor has visited various parts of Canada and the United States. Funds have come to him for the support of several missionaries, and Bro. Blachly, who has been studying for a year at the Chicago Theological Seminary, and laboring among the outcasts in jails and station-houses during vacation, was moved to join the company of seven or eight who embark at San Francisco early next week. He is a whole-souled, unselfish Christian, whose earnest life and unshaken testimony against the lodge will not soon be forgotten by either professors or students at the Union Park institution. God's plan seems to be to take the choice men for the foreign work, knowing that the pressure of iniquity upon the churches will compel them to fill the vacant places, if only for self-preservation.

—One hundred copies of the present issue of the *Cynosure* are ordered for distribution in the town of Saxton's River, Vermont. Rev. J. A. Leach, whose labor has been so heartily given in this Vermont campaign, will make good use of them.

—President J. Blanchard preached on Sabbath, the 16th inst., in Shoreham, Vermont, and was engaged for last Sabbath at Cornwall. He has been requested by a number of the students in Middlebury College to address them on the subject of secret societies. They have also obtained President Brainard's consent, and the address will soon be given,

HOW STAND YOUR CANDIDATES?

NOTES OF THE AMERICAN ANTI-SECRECY LEAGUE.

The inquiries of the League are necessarily limited, generally extending only to the candidates for National and State offices, but Congressional nominees are reached so far as possible.

In the Third Illinois district William E. Mason, of Chicago, is named by the Republicans for re-election. We have not positive word of the fact that he is a Freemason, but his speech at the laying of the corner-stone of the Labor Union building, going up a block away from the *Cynosure* office, indicated very plainly that he had learned the lodge lingo from the inside. In the Fifth Illinois district Rev. J. M. Strong was nominated for Congress last week by a Prohibition convention at Elgin. He never belonged to any secret society. Mr. James L. Reber, of Wheaton, Prohibition candidate in the Eighth district, is also opposed to the lodge.

The letter of Judge Black, of Lancaster, Pa., Prohibition candidate for Supreme Judge of the State, was lately published, in which he defended his lodge relations with the Good Templars and Odd-fellows. Below is the reply of W. L. Bird, an attorney of Pittsburgh, nominated by the Union Labor party for the same office:

"I am not now and never have been a member of any secret society of any kind, and my knowledge of them is so limited that my opinion of 'their character and usefulness' is worthless."

If the Union Labor party in Pennsylvania is in favor of prohibitory laws, and Mr. Bird stands on that kind of a platform, he would appear better fitted for the place than a man who can go through the folly of an Odd-fellow's initiation and see no harm in it.

J. S. Cornwell, of Ritchie C. H., West Virginia, is the Prohibition candidate for Superintendent of Schools. He writes frankly, and seems to be a well-meaning gentleman whose convictions are yet slumbering:

"I am at present a member of two secret societies, the Independent Order of Good Templars and Order of Star of Bethlehem. Of the first I have been a member for a number of years; of the second, only a few months. You ask me to state my convictions as to their character and usefulness.

"The I. O. of G. T. is, in my opinion, a very useful institution. It has done much good in many directions; it is still doing good. Yet I am frank to confess, I don't clearly see why it should be a *secret* society. I can't avoid the conviction that its usefulness would not be in the least impaired by the removal of all secrecy. It would disclose nothing that would in the least startle any one. Membership in this order does not imply any special obligation to which any Christian man or woman can reasonably object. It does not bind its members to do any act that is not really a Christian duty. Of course, this fact does not constitute an argument for secrecy,—rather, against it.

"As to the other order—O. S. B.—I can only say that, in its character, I understand it to be very much like such societies as Freemasonry and Knights of Pythias, of which you perhaps know much more than I do. I am frank to say I have always *felt* that the secrecy of these societies is an objectionable feature, and that feeling grows with a slow but irresistible movement. *Why* an organization which aims to help and improve humanity should be secret, I can't clearly see. I heard a Freemason once remark that there never had been a President of the United States who was not a Freemason. That remark excited my fears as to the results likely to follow the multiplication and growth of secret societies. But, as I have given the matter very little thought, and desire to avoid rashness of judgment, I have refrained from the adoption of any decided views in regard to it."

The case of W. Martin Jones, of Rochester, New York, Prohibition candidate for Governor, has been so widely commented upon by the press that we give his response at some length, in justice to himself and the thousands of opponents of secretism in New York:

"Early in life and very soon after I attained my majority, while residing in Washington and at the time acting either as private secretary for William H. Seward or as Chief Clerk of the Consular Bureau in the department over which he presided, I became connected with the Masonic order. It would be hard for me to give any special reason why I united with that order. Probably more because of the association of young people that I was moving with at the time than for any other reason. Not very long after that I removed from Washington and have never since been very intimately connected with the Masonic organization. I have never held any office in connection with the order, and, in fact, have not been inside of a blue lodge or chapter in nearly eighteen years. I have only been present at the meeting of the Commandery in that time on two or three different occasions, once being to attend a funeral.

"About the same time or a little after I became an Odd-fellow also, but have never held any office connected with the order and have not been present at one of its meetings in many years,

"Not long after that I united with the Independent Order of Good Templars, and in this branch of service I readily discovered that there was open before me an opportunity of doing good to my fellow men. I have held about all the offices in the Good Templar order that there are, having been at the head of the New York State Grand Lodge for several years, and I go to attend the session of that Grand Lodge immediately after I dictate this letter. I took my demits from the blue lodge and chapter, so called, of Masonry quite a number of years ago, and have never deposited them elsewhere, and probably never shall.

"It is fair in replying to your communication that I should be explicit about these matters, although I do not know that it is very necessary. I have not done anything in the matter of being united with secret organizations of which I am in any way ashamed. I cannot concur with you in the position you take, and yet I am not very much of a secret order man, unless my connection with and service in behalf of the Good Templar order mark me such. I do not believe that the Masonic order is an un-Christian, unpatriotic or unsafe organization for a Christian man to belong to. On the contrary, I have met some of the noblest of Christian men who are members of that order and seem very much attached to it, which I cannot say of myself, because my services seemed to be required of me in other walks of life where I have not had time to devote myself to outside matters. I conscientiously believe that if a man is a good Mason in all that pertains to that organization, that he will be a pretty good man. In making this statement I do not wish to be understood as placing that organization ahead of any other, and especially ahead of the Christian church, of which I am also a member. It is an association that seems to please some people, but I never discovered that it was of any special benefit to me or to people generally, and so I have permitted my membership to become very weak indeed, while I have striven to make myself useful to my fellow men in other walks in life."

Mr. Jones continues at much length to explain that Good Templarism has but little secrecy, and he had worked loyally for it for twenty-one years. He pleads that the lodge issue should not be mentioned in the presence of Prohibition; that Wm. H. Seward would endorse him were he living; that lodge obligations were no bar to good citizenship; and that he has prosecuted liquor dealers who were possibly members of the same orders as he. We give such portion of the letter as states Mr. Jones's lodge relation fairly, and for the sake of the voters of New York who are asked to support him it should be said:

1. William H. Seward, upon whose judgment Mr. Jones relies, and in whose acquaintance he takes just pride, held some views on secret societies that would astonish the writer of the above. When a member of the New York legislature in 1831 Seward put his name to the declaration that Freemasonry was a "blood-stained fraternity that tramples upon our rights, defeats the administration of justice, and bids defiance to every government that it cannot control." In the Senate, twenty years later, he said:

"Secret societies, Sir! Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."

Let this answer for Mr. Seward. It is a calumniation to say that he would endorse Mr. Jones's position.

2. Mr. Jones has taken demits from the blue lodge and chapter, but retains Knight Templar membership. He is not ashamed of all the strippings, mock resurrections, mocking of God at the burning bush, invocations of other men's sins upon himself, and drinking from a human skull the wine of double damnation. Is there anything he could do if elected that would make him ashamed? He professes to be a follower of Jesus Christ, yet swears against him repeatedly in the lodge, and says, "I have never yet taken an obligation that unfits me to be a patriot and discharge my duties as a citizen." A "Ku Klux," a "White Cap," a "White Leaguer," an "Anarchist," or "Knight of the Golden Circle" could say the same, and say it just as fairly. If Masonic oaths do not unfit a man for good citizenship there are none that will.

3. He finds in Good Templarism an opportunity to do good to his fellow men. That is, the churches and multitudes of his fellow men are laboring to put down the drink traffic and save men from the saloon. Mr. Jones prefers to go aside with a fraction of this number, they pledge themselves to secrecy, shut out the majority, and profess to plan for the temperance cause. But this cause is the common concern of all good citizens, and for a small portion to shut out the rest from their councils is neither good citizenship, good sense, or religion.

There is no reason to change the former advice to the voters of New York. It is some satisfaction to know that Mr. Jones finds he has little need for Masonry; but how can it be safe to trust one whose moral convictions are so obtuse! Will he be any safer as governor than Mr. Hill, the present incumbent?

—The veteran John Thompson of Sabetha is at the head of the *Cynosure* campaign roll. He has sent in 149 names for the special list.

—The Ohio agent is so popular and successful in the Western Pennsylvania district that the whole might profitably be included in one work.

—The *Christian Inquirer*, of New York, thinks Bro. W. F. Davis, of Boston, "has suffered under a mistaken sense of duty;" that he had no more right to preach in a public park than in the city hall without permission. The *Inquirer* is hardly fair. The city hall is a place for the transaction of business, the park for public resort. The *Inquirer* hardly shows the spirit of Roger Williams in this remark.

—After reading such an exposition of the character and work of the Odd-fellow lodge as is given in the address in this number, it is simply amazing how men of age and ability, who have been much trusted by their fellow citizens, can honestly continue to support such an evil. Judge Black of Pennsylvania is one of these. We believe he would himself feel that a burden was lifted from his conscience should he forever abandon the lodge. We are sure good men and angels would rejoice.

—Mrs. Lucretia Edwards, widow of Bishop David Edwards, who was the first president of the N. C. A., is still living in Dayton. The *Telescope* says: "She has a comfortable home in this city, but for several years it has been her custom to spend a number of months each year with two daughters and their families, residing at Lexington, Ill. Sister Edwards is a widow, indeed, and though since the decease of her illustrious husband she has lived retired and less known to the church abroad, she is no less esteemed by the church where she resides."

—At the Cincinnati annual Methodist Episcopal Conference, in session in Jamestown, Ohio, last week, Dr. I. C. Iliff, in charge of the Methodist Mission in Utah, said that, notwithstanding reports given out by the press in general, polygamy is on a decline in Utah. The government officials are enforcing the laws against Mormonism, and many of the older leaders have been and are being driven out of the Territory, their places being filled by a set of younger and more Americanized men. He thinks that in a few years polygamy will be driven out of Utah.

TO FRIENDS OF REFORM IN IOWA.

The annual meeting of the Iowa Christian Association draws near. Will all those who have not paid their subscriptions to the Association, please remit the amount thereof to James Harvey, Pleasant Plain, Jefferson Co., Iowa, by the middle of October, if convenient: and if not, as soon thereafter as practicable. Those who owe subscriptions to the *Cynosure*, taken by the State Agent, are kindly requested to remit to James Harvey by the 15th of October, or so soon thereafter as you can. By doing so you will greatly oblige your servant and brother,

C. F. HAWLEY, *State Agent.*

NEW ORLEANS DEPARTMENT.

The following additional pledges have been made and are due and payable when $1,000 has been pledged:

F. I. Elliott	$10.00
Rev. R. Billings	5.00
S. L. Fay	5.00
A. C. Higgins	5.00
J. M. Logue	2.00
Sam'l Graham	5.00
Total	$32.00

The following subscriptions were paid at the time of making them: J. Gardner, Jos. Powers, E. M. Fay, P. W. Carnahan, Wm. Peterson, O. C. Carnahan, R. Hammond, Mrs. Avery, Wm. Wishart, D. Findley, J. B. McMichael, F. E. Reed, J. F. Wilson, T. H. Hanna, one dollar each. Mrs. M. W. Hodgman, John Bradley, F. Wells, Prof. Hurd, two dollars each. H. C. Carse, Mrs. E. Hinsdale, Mrs. J. Dagger, five dollars each. J. D. Dickinson, $3; Rev. Calhena, 50 cents; a friend, 90 cents; H. T. Axtell, $10. Total cash, $51.40. Previously acknowledged, $441. Total, $524.40.

—The Department of State at Washington has received a report from United States Consul Seymour, at Canton, China, stating that there have been many cases of severe persecutions of native converts to Christianity in the Consular District of Canton. They were attacked with stones, their crops destroyed, and they were deprived of water, tortured, etc., and finally compelled to seek other places for safety. So relentless were their persecutors that many of the families had to remain away from their homes for more than three years. Most of the victims are members of the American Baptist Union churches. The Union at Swatow recently announced that hereafter consular aid will not be invoked for the protection of the native members of its churches and that they will have to seek redress directly from the Chinese authorities. The consul says that there are already indications of practical benefit from their action. He adds that while the treaty between China and the United States forbids such persecutions, it is silent with regard to their prevention or correction.

REFORM NEWS (*Continued from 5th page*).

was partially dropped, though carried on to some extent through the newspapers. President C. A. Blanchard was written to in reference to coming, and replied favorably. He was not permitted to do so on account of sickness in his family. This was interpreted by secretists to mean that he did not dare to; that we were whipped. I took special pains to have my meetings known in New Brighton, and challenged at the meetings, and in the *Tribune*, any questioning of my statements or public discussion of the same. What the result will be remains to be seen. I am told that a number were carried away with the eloquence of Dr. Dempsey, and not seeing the fallacy of his professed arguments, were led to the lodge. The *Tribune* gave over half a column to a very fair report of my second lecture. Some thirty of the friends subscribed for the *Cynosure*.

I came here last night, attended another Covenanter prayer meeting, and shall work as the Lord may open the way. Let us, friends, be up and doing, earnestly laboring for the Master, for precious souls are being deluded and destroyed.

W. B. STODDARD.

WHAT SHALL BE SAID FOR MICHIGAN?

The question is, Shall we attempt to have a convention in this State this fall? If you say yes, dear reader, will you put in your appearance, or your good will by sending a contribution, large or small, and not leave the burden in every respect on the shoulders of a few. And now I have a few remarks to make, and wish my interested brethren to canvass the matter freely with me, and if you agree to my proposition let me know, or if otherwise be free to express your view of the matter, either to me by private correspondence, or through these columns.

Under the existing circumstances it is my impression we will do better to hold a convention where one has been already held, and where a favorable impression has been previously made, than to venture upon a new territory. Without an agent in the field to prepare the way, and make the necessary arrangements, we are finding our efforts to some extent a failure. Where we have once had a successful meeting, and where there is some one sufficiently interested to do all the preliminary work, so that the meeting, as far as the locality is concerned, may go off smoothly, it strikes me we might hold an effectual convention. By simply holding one convention in a place we scarcely make an impression, or open up our intentions and aims before the people, and often, and usually, it is the case, that if we would return again to the same place we should meet with much more interested attention from the community than could possibly be by simply going before them as strangers to them, and they comparative strangers to our aims and intentions.

Under the above mentioned conditions I should not wish to venture to hold a meeting unless we could be assured of a universal interest and attendance. Better fail upon new ground than upon soil which has once been broken. The second meeting should be better than the first, in order to accomplish the desired result.

October is a good time to hold such a meeting, especially this campaign year. We perhaps could not do more for Christ this year than to hold, somewhere where we are known and understood as an association, one of our grandest efforts at a convention, just as near to election day as possible, and put in our strongest blows for Prohibition. I say perhaps we could not do more for Christ in any meeting we might hold. I leave the suggestion to those who are far better qualified to judge. By all means let the standard not fall, nor even lean to the right or left.

"Since God our captain doth command,
He'll bring us safely through."

Brethren, don't wait. Let me hear at once your suggestion as to whether we shall hold a meeting, time, place, etc.

H. A. DAY,
Williamston, Mich. *Secretary M. C. A.*

THE HOME.

SAVIOUR MINE AND THINE.

BY E. H. P.

On the Cross they stretch and nail him,
Saviour slain for me.
O careless heart! do thou bewail him;
His shrinking soul with death is riven,
In quiv'ring flesh the spike is driven,—
His blood is shed for thee.

On the Cross aloft they place him,
Substitute for me.
O thoughtless heart! do not despise him;
Torn is his frame by fearful shock,
As sinks the Cross's foot in rock,—
That shock he bore for thee.

On the Cross 'neath burning sun,
Messiah sent for me.
O hardened heart! with pity run,
Above his head mounts ever higher,
The blazing orb, chariot of fire,—
His pulse beats yet for thee.

On the Cross now midday darkens,
While Christ dies for me.
O burdened heart! pray, for he hearkens;
Darkness three hours; his love still brightens,
Victor in death, thy load he lightens:
"'Tis finished," cries, for thee.

St. Andrews Bay, Fla.

THE FELLOWSHIP OF THE SPIRIT.

MR. MOODY'S ANSWERS TO INQUIRIES.

Q What does the passsge mean about grieving the Holy Spirit?

A. It is a Christian that grieves the Spirit of God. An unconverted person doesn't grieve the Spirit, because he has never given him access to his heart. We speak about grieving a friend. We don't speak about grieving an enemy. People of the world resist the Holy Spirit; Christians grieve him. Let us turn to the 4th of Ephesians and the 29th verse: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." Now notice: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice. And be ye kind, one to another, tender-hearted, forgiving one to another, even as God for Christ's sake hath forgiven you." It seems to me that Paul throws light upon that very thing. Dissensions and differences always grieve the Spirit of God. I have seen how a blessed work in a church has all been spoiled by differences coming in, and by dissensions. And then if a man isn't willing to confess Christ, that is grieving the Spirit of God. Then, again, young men have asked me this question: "Can I go here and there—to the theater or the ball-room?" If you go, and find when you come home at night and get alone in your closet with your Master that there seems to be a sort of leanness, you have spent an unprofitable night, I should say you have grieved the Spirit. Confess your wrong, and don't go and do it again. Don't go and ask this minister and that if it is right to go here or there, but just make up your mind that if you have spent your time unprofitably you have grieved the Spirit of God, and don't do it again. And you may go into the company of scoffers and hear a number of things that will have a bad effect on you. That will grieve the Spirit of God. Get out of their society. Right on that line is the question of quenching the Spirit. Too much pleasure will quench the Spirit—too much businesss, too many cares—and therefore we ought to be on our guard. We are told not to quench the Spirit. "They that will be rich fall into tempta tion." Now, if I am out on a desert, and I have got a fire, and there is a terrible storm coming, and my life depends on that fire, how I will take care of it, and watch over it, and nurse it. Our spiritual life depends a good deal upon us. We must be careful how we guard this life. It is the most precious thing we have down here in this world. We want to be on our guard continually, and watchful.

Q. Didn't the Holy Spirit come on the day of Pentecost for all time, and are we to pray that he come again?

A. I think it is perfectly Scriptural to pray that the Spirit may come in power. You will notice in the 2nd chapter of Acts that when the Spirit came 3,000 people were converted. That was a great day. But turn a little further on in Acts, and you find Peter and John arrested and brought before the Sanhedrim. They were instructed not to preach any more in the name of the Lord Jesus Christ. What did they do? They had another prayer meeting, and the place was shaken where they were praying, and they went into the temple and began to preach with new power and there were 5,000 people converted. Going on a little farther, to the tenth chapter, we find Peter down in Cæsarea, in the house of Cornelius. As he spake, "the Holy Ghost fell on all them which heard the word." This was ten years after the day of Pentecost. I believe it is perfectly Scriptural to come together and pray that the Holy Ghost may fall upon us; and I believe if the church of God would rise to that blessing, we might have Pentecostal fire back again, and we would soon light up this dark world.

Q. Isn't the Holy Spirit in every believer?

A. Yes; the Spirit dwells in every true believer, but we may have more than that. There are some men that I believe are Christians—I can't doubt that—but they have got no unction—no power; and then again, there are Christians with unction—with power. I heard a man use this illustration. He said he saw a sign on a building: "This store is to rent with power or without power"—that is, with steam or without steam. It would be a good thing if we would say to a person when he wants to join the church: "Do you want to be one of the members with power or without power?" If I were the pastor of a church, and some one wanted to be a member without power, I think I would say: "We have got enough of that kind now." [Laughter]. It is the privilege of every one of us to have power. But we have got to pay the price. Do you know what the price is? It is a complete and unconditional surrender to God for anything. If God wants me to leave my home and start for Africa, I am to go. That is what it means. I have lived long enough to make this discovery—I don't know my own heart, but I think I have got this far—I think if Gabriel should come and tell me that I could have my own will in everything, and I might have my own will to the end of my life, I would say in an instant, "No! Let the Lord's will be done." If the Lord wanted me to go to Africa I would start this afternoon. I'd rather a thousand times be in Africa with God than be in America without him. The trouble is, we are afraid to surrender. We are afraid God is going to take away our health or our pleasure. Not at all. He is a loving Father. The fact is, God can't trust us with power. Do you think railroad men would put trains in the hands of madmen? God is not going to put this power into the hands of a man who has got unholy ambition! He can't do that. If our aim is to give glory to God he can trust us with power.

Q. Can we expect a baptism of the Holy Ghost?

A. Well; I will not talk about terms. You have been in some meetings before now when it seemed as if the Spirit of God just brooded over you—where you felt as Moses must have felt when he heard the voice saying: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." You have been in meetings where hundreds were under deep conviction of sin, and the unseen world seemed to be more of a reality than the world we are living in. That is how God works through the Spirit. I think it is perfectly Scriptural to pray that he should come in power into our midst.

Q. How shall I set out to get this power?

A. Have just one desire. Have just one aim. Let everything else go. Make everything else secondary. Make up your mind that you are willing to lay everything else aside that you can get this power. Hunger and thirst for it. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Q. Is there any danger of expecting too much?

A. No; I don't think so. I don't think we expect enough. I will tell you where the trouble is. We may mark out a way for God to give us the blessing. We may set the time. Now, there are no dates in God's promises. There are no two persons converted exactly alike, and I don't suppose any two persons get this power exactly alike. A great many people don't come to Christ because some member of the family—some aunt or some grandmother—had a certain experience, and they are expecting the same kind of an experience. That is a great mistake. Not two persons ever looked alike. There is a great variety in this world. Have an experience of your own. Ask God to deal with you personally. Christ never healed two men alike. Suppose the man he healed of his blindness in Jerusalem is walking along the street. Bartimeus, we will suppose, comes up and says: "How did you yet your sight?" The man says: "A certain man named Jesus—I don't know who he was—took pity on me. He spat on the ground and made some clay and filled my eyes." You'd think that was enough to put out his eyes—to fill them with clay. "Then he said to me, 'Go and wash in the pool of Siloam.' I went and washed and received my sight." "Why," says Bartimeus, "I don't believe you have got your sight. He didn't send *me* to any pool. He just spoke and I saw." You can run all through the miracles of Jesus Christ and you will find no two are alike. That is a lesson for us. There is great variety in God's Kingdom. You have seen those little tin soldiers, haven't you, that all come out alike? I suppose that if we were making men we would make all alike. We'd make them in one mould, and if they didn't fit we'd break every bone in them to make them fit the mould. [Laughter]. God's way is to bless you according as you use what he has given you already. Use what you have got, and keep looking for more, and it will just increase. That is brought out, I think, in the parable of the talents.—*New York Witness.*

SEEK THE SPIRIT'S GUIDANCE.

Jesus teaches that it is the work of the Holy Spirit to lead men into all truth. Men are more willing to discuss with each other about truth than they are to ask for the guidance of the Spirit. Ten people discuss theater-going to one who prays about it. There is no trouble about guidance if only we want to be guided. The trouble lies here—that we want to lead, not to be guided. Thus we fall into the ditch and possibly lead some one else there also. No one need miss the right road for lack of light. But many miss it because they shut their eyes and go ahead. We pity men physically blind, and then put out our own spiritual eyes, and refuse the healing touch of the divine Spirit. Let it be understood that God has made abundant provision for our guidance in the smallest matters.

Our whole spiritual life and our eternal welfare are utterly dependent on the work of the Holy Spirit. We see then how solemn a thing it is to "grieve" the Holy Spirit of God, whereby we are "sealed," and how suicidal a thing it is to 'quench" the Spirit. The world of the lost is filled with spiritual suicides. Were a suicidal mania to affect any town the world would be filled with horror, yet this is exactly what the angels see is happening everywhere. To stop this and to restore life is the work of the Holy Spirit.—*A. F. Schauffler.*

THE SMART STEER.

Sam Jones was talking to a man of weak faith one day. The doubter asked if Mr. Jones could not give him a demonstration of religion.

"None," was the reply. "You must get inside the fold, and the demonstration will come of itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right here. Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on a platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps in the trough, without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells every body there is no water in the trough. Another steer, not so smart, but with more faith, steps on the platform; the water springs into the trough, and he marches up and drinks. That's the way with relig ion. You've got to get onto the platform. You can't even examine it intelligently until you are onto the platform. If you slide around the back way, you'll find the trough dry. But step on the platform, and the water and the faith come together without any trouble—certain and sure and abundant.—*Detroit Free Press.*

A man's true companions are his thoughts and purposes; his character forms his real neighborhood and surroundings. The most pitiable poverty of soul may cringe amid the splendor of Murray Hill, and true royalty may be enthroned in some squalid tenement amid the grimy bricks of Baxter Street. When Ben Johnson, the poet, was ill and poverty-stricken, a sympathetic nobleman laid his case before the king, whom he had often delighted by his dramatic talents. With a great show of condescension the king sent him a paltry present. Johnson returned it, with the message: "I suppose his maj-

esty sends me this because I live in an alley; tell him his soul lives in an alley." Many a rich man lives in a mental alley, and many a vivacious intellect is surrounded by moral narrowness and squalor.

HUMPHRY DAVY AND THE SAFETY-LAMP.

Few boys have ever led a happier, busier, or more varied existence than old Humphry Davy. He was the son of a poor wood-carver who lived in the pretty seaside town of Penzance, in England, where Humphry was born in 1778. Lowly, however, as was his birth, in his earliest years Humphry gave many proofs that nature had endowed him with rare talents. Some of the stories told of his early brightness are hard to believe. They relate, for instance, that before he was two years old he could talk almost as plainly and clearly as a grown person; that he could repeat many passages of Pilgrim's Progress, from having heard them, before he could read; and that at five years old he could read very rapidly, and remember almost everything he perused.

His father, the wood-carver, had died while Humphry was still very young, and had left his family poor. But by good fortune a kind neighbor and friend, a Mr. Tonkine, took care of the widow and her children, and obtained a place for Humphry as an apprentice with an apothecary of the town. Humphry proved, indeed, a rather troublesome inmate of the apothecary's house. He set up a chemical laboratory in his little room upstairs, and there devoted himself to all sorts of experiments. Every now and then an explosion would be heard which made the apothecary's household quake with terror.

Humphry began to dream ambitious dreams. Not for him, he thought, was the drudgery of an apothecary store. He felt that he had in himself the making of a famous man, and he resolved that he would leave no science unexplored. He set to work with a will. His quick mind soon grasped the sciences, not only of mathematics and chemistry, but of botany, anatomy, geology and metaphysics. His means for the experiments he desired to make were very limited, but he did not allow any obstacle to prevent him from pursuing them.

He was especially fond of wandering along the seashore, and observing and examining the many curious and mysterious objects which he found on the crags and in the sand. One day his eye was struck with the bladders of seaweed which he found full of air. The question was, how did air get into them? This puzzled him, and he could find no answer to it, because he had no instruments fitted to experiment with. But on another day, soon after, as he strolled on the beach, what was his surprise and delight to find a case of surgical instruments, which had been flung up from some wreck on the coast. Armed with this he hastened home, and managed to turn each one of the instruments to some useful account. He made an air-pump out of the surgeon's syringe, and made a great many experiments with it.

Fortunately for Humphry, he formed a friendship with a youth who could not only sympathize with him, but be of a great deal of use to him. This was Gregory Watt, a son of the great James Watt, the inventor of the steam-engine. Gregory Watt had gone to Penzance for his health, and had there fallen in with the ambitious son of the wood-carver. This new friend was able to give Humphry many new and valuable hints, and encouraged him with the hopeful words to go on in his studies and experiments.

Already Humphry was getting to be known as a scientific genius beyond the quiet neighborhood of Penzance. He had proposed a theory on heat and light which had attracted the attention of learned men; and at twenty-one he had discovered the peculiar properties of nitrous oxide—what we now call "laughing gas"—though he nearly killed himself by inhaling too much of it. He had also made many experiments in galvanism, and found siliceous earth in the skin of reeds and grass.

So famous, indeed, had he already become, that at the age of twenty-one—when most young men are only just leaving college—he was chosen lecturer on science at the great Royal Institution in London. There he amazed men by the eloquence and clearness with which he revealed the mysteries of science. He was so bright and attractive a young man, moreover, that the best London society gladly welcomed him to its drawing-rooms, and praises of him were in every mouth. His lecture-room was crowded whenever he spoke. But he was not a bit spoiled by all this flattery and homage. He worked all the harder; resolved to achieve yet greater triumphs in science than he had yet done. An opportunity soon occurred to bring his knowledge and inventive powers to account in a very important way. For a long time the English public had every now and then been horrified at the terrible explosions which took place in the coal mines. These explosions resulted often in an appalling loss of human life. Their cause was the filling of the mine by a deadly gas, called "fire-damp," which, when ignited by a lighted candle or lamp, exploded with fearful violence. One day an explosion of fire-damp occurred which killed over one hundred miners on the spot.

This event called universal attention to the subject, and Humphry Davy was besought to try and find some means of preventing, or at least lessening, similar calamities. He promptly undertook the task, and set about it with all his wonted energy. The problem for him was how to provide light in the mines in such a way that the miners might see to work by it, and at the same time be safe from the danger of fire-damp explosion. Many attempts had been made to achieve this purpose, but they had all failed. Davy began his experiments. He soon made many valuable discoveries. One was that explosions of inflammable gas could not pass through long, narrow, metallic tubes. Another was that when he held a piece of wire gauze over a lighted candle, the flame would not pass through it. As a result of his long and patient toil Davy was able at last to construct his now famous safety-lamp, which has undoubtedly saved the lives of thousands in the period which has elapsed since it was invented. He presented a model of his new lamp to the Royal Society, in whose rooms in London it is to be seen to this day. It is a simple affair, being merely a lamp screwed on to a wire gauze cylinder, and fitted to it by a tight ring. His idea was to admit the fire-damp into the lamp gradually by narrow tubes, so that it would be consumed by combustion. The safety lamp was in fact the greatest triumph of Humphry Davy's useful life. "I value it," he said, "more than anything I ever did." Honors of all kinds are showered upon him. Many medals were awarded to him, and the greatest miners subscribed from their scant wages enough to present him with a magnificent service of silver, worth $12,000. His discovery was hailed from every part of Europe. The Czar Alexander of Russia sent him a beautiful vase; and he was chosen a member of the Historic Institute of France, while his own government conferred upon him the honorable title of baronet. —*Harper's Young People.*

TEMPERANCE.

THEY ARE HAPPY WITH THE LAW.

The *Voice*, the New York organ of the Prohibitionists, is publishing statements and interviews designed to show that the Brooks or high-license law is a failure in Philadelphia, though admitting that it "cut down the number of saloons from 6,000 to 1,350." The *Voice* also quotes from a correspondent of the New York *Herald* in Philadelphia, who represents the brewers of that city as "tickled to death" over the results of the operations of the law. These brewers, he says, claim that their business has increased twenty per cent since the law went into operation, a result attributed to the large demands for bottled beer for family use, and the increased business done by the saloons that succeeded in receiving a license.

The same correspondent says that the Republican leaders tried to get the brewers to contribute liberally to the Harrison and Morton campaign fund, with the understanding that the Brooks law would be repealed. But this proposition, he adds, was rejected with scorn. They have experienced the advantages of the law for their business and don't want it repealed.

Possibly these statements are true. Great surprises sometimes follow legislation. The good people who have voted for Prohibition in States that have adopted it, have in nearly every case been surprised to observe that the sale and use of liquor continued in those States. The liquor-traffic problem is a very peculiar and difficult one to solve, depending, as the enforcement of any restrictive law does, upon not only the self-restraint, but the active and aggressive co operation of the people, many of whom have become habituated to the use of intoxicating beverages.

But the discovery that the brewers of Philadelphia and many of the liquor men have been made happy by the adoption and enforcement of a law restricting the number of places where liquor is sold will induce some curious reflections in the mind of Governor David B. Hill of this State. He has for two years been vetoing just such measures, on the assumption that the brewers and liquor sellers would be gratified by his action. Indeed, they have given him every reason to believe that they were satisfied with and happy over it, and it is understood that his campaign fund will this year be extensively replenished by their voluntary contributions. But should they happen to hear from Philadelphia that the kind of legislation they have been fighting has, when put in operation, actually largely increased the profits of the beer business, they may change their minds and denounce the governor on account of his action. If the Brooks law works that way in Philadelphia why would it not have the same effect in New York? Possibly the governor may find that he is leaning on a broken reed, and that nothing will answer but an assurance, privately given, that he will never again veto a high-license measure.—*Rochester Morning Herald.*

THE WORK OF DEATH.

A hundred and sixty thousand saloon keepers, according to the census, and not a very late one, either, are at work in their nefarious business in our United States. There are about eighty thousand ministers on the rolls of all our churches. Not over sixty thousand of these are in the regular work. Three saloon-keeepers to one minister! Then there is the great army of distillers and brewers and wholesalers, and the work of death goes on, day and night, seven days in the week. We open our churches a few times a week, preach, pray, visit, educate, do all in our power, but these whisky and beer resorts are open all the time nearly, with all the downward-gravitating attractions of human passion, appetite and depravity to aid them. Shall we sit by and permit the shallow sophistries of the enemy to protect this great, organized, death-dealing iniquity? The saloon must go! On that point we must agree. On that point people are beginning to agree with marvelous unanimity. The "how" is an easy matter—we can cross the Red Sea when we are ready to cross it.—*Herald and Presbyter.*

At the recent meeting of the Catholic Total Abstinence Society it was admitted that in some sections of the country, nine-tenths of the liquor sellers are Roman Catholics.

Here is a significant paragraph from the *Democrat*, published at Tyler, Tex.: "Kansas has 100,000 more people than Texas. Kansas has one penitentiary with 999 prisoners. This is the result of Prohibition. Texas has 100,000 less people than Kansas, and the liquor traffic. Texas has two large penitentiaries with 3,000 convicts. The spring court will send about 500 more."

Covington, in the high license State of Nebraska, just across the river from Sioux City, in the Prohibition State of Iowa, is fast securing a hard reputation. Low dive-keepers who have been outlawed in Iowa have swarmed into this little Nebraska town, and with their advent have come reports of robbery, midnight brawls and general lawlessness. This shows the necessity of a national law like the Prohibition law of Iowa, so that the outlawed classes will have no shelter under the Star-spangled Banner. —*Midland.*

An important decision in Iowa somewhat discourages the friends of temperance. Justice Shields directed the return of the one thousand five hundred dollars' worth of liquors seized from Pfeiffer's drug-store, at Cedar Falls. There was no question as to the proof of the sale of liquors by the druggists without conforming to the formalities of the law, and it is understood that the Justice based his decision upon the ruling of the Supreme Court allowing the transportation of liquors into Iowa, which, he holds, carries with it the right to sell. If this decision should be upheld, it will tend to destroy the effect of all State prohibitory laws.

The tariff duties amount to $300,000,000 a year all told; while the direct and indirect waste of the liquor traffic is over $1,500,000,000. Then who will reckon up in dollars and cents that awful waste through liquor; 60,000 lives annually, hundreds of thousands of wretched homes; the darkened future of millions of children; 35 per cent., according to Dr. Willard Parker, of all idiots; 45 per cent. of the insane; 90 per cent., according to Judge Noah Davis, of all paupers; and 80 per cent of all crime! Here are the two issues pushing for recognition. Clergymen, Christian laymen, humanitarians, all, which of these issues do you deem the more important, and which shall now have your recognition? —*The Voice.*

OUR CINCINNATI LETTER.

CINCINNATI, O., Sept. 19, 1888.

EDITOR CHRISTIAN CYNOSURE:—Thursday evening, the 13th inst., the opening address was delivered in Lane Seminary by Prof. Roberts, the chairman of the faculty. His theme was, "The Relation of the Ministry to the Young." The rising generation is the hope and promise of the future. Our public school system is being secularized. Anxiously we ask, What of the future? The minister's relation is four-fold: preacher, teacher, leader in worship and pastor. The legislator embodies in legal formulas public sentiment; the minister creates public sentiment. The lawyer and judge expound and apply the law and settle disputes; the minister is the prophet of God declaring the law. The minister is above all.

Children think far more than they get credit for, and they should have the truth; not the "new theology," that originated with the devil in the garden of Eden, and was proclaimed from the pinnacle of the temple in our Saviour's temptation. Teach them the catechisms. This talk against catechisms, creeds, dogmas etc., is the worst of folly. The Bible reveals a scheme of redemption. The moment it is brought in contact with the mind we begin to think, and in dogmatic form.

There is a lamentable lack of reverence in the house of God. Too many preachers use mirth-provoking allusions in the pulpit. The young must be taught that they go to God's house to worship, and that "great fear is due in the meeting of his saints." The public conscience is all but dead. Political campaigns are chiefly employed in throwing dirt. The party is most successful that can most effectually bespatter the opposing candidate. A new life must be infused into society. This can only be done by educating the young in the high principles of duty.

Not the head or hand, but the heart controls the life. Out of it are the issues of life. The Holy Spirit breathes upon the hearts of children as well as upon those of adults, but it is through the Word. Children belong to the flock of God and require nourishment, and hence the twice-repeated command, "Feed my lambs." Arithmetic can be used in the devil's service as well as Christ's. The heart must be trained. The love of money is eating at the heart of God's people. Last year the church in America gave $8,000,000 to home and foreign missions. But the wealth in the hands of Christians in this land in that time increased $600,000,000, to say nothing of the principal. Not one per cent was given to foreign missions. Why is this? The heart is not right.

Last Sabbath I spent in Bloomington, Ind. Twenty years before, on the self-same day, I spent my first Sabbath in that place. In the morning I preached in the United Presbyterian church, Rev. Lyons, pastor. The president of the university, three of the professors and a number of the students were present. A collection was lifted for National Reform, amounting to $11.77. At 3:30 P. M. I lectured before the university students. Entering the old familiar chapel I was carried back twenty years. I remember the time I first entered it. Dr. Nutt, the president of precious memory, sat in the center of the platform. On his right sat Prof. Balentine, who taught us to scan Homer and render the Memorabilia. Next came Prof. Dodds, who taught us to measure the feet of Virgil and Horace. Then, Dr. Wylie and Prof. Kirkwood, who taught mathematics and philosophy. On the other side came Prof. Maxwell, modern languages, Prof. Hoss, English Literature, and Dr. Owen, chemistry and geology. All were professing Christians. They were men of high moral character, who feared God and eschewed evil. They gave a pronounced Christian character to the institution. On that well-remembered day I sat among the sophomores, Frank McDonald on one side, James Dunn on the other, and over to the left, among a group of seven, a young lady who lived out at "Pine Grove," with whom I graduated three years later, and who has stood by my side for the past ten years, in sunshine and in shadow. Twenty years have wrought great changes. Professors and students have all been exchanged for new ones. New grounds have been purchased on the east side of town, and two new buildings put up at an expense of $67,000. They expect to put up another next year, larger than either, and perhaps a fourth for a library. President Jordan is building up the institution very rapidly. He is one of the greatest piscatologists of the age. They expect to have above 500 students this year. Already seventy ladies have enrolled. In the evening I preached in the Presbyterian church, Rev. Hunt, pastor. This was a union service. Revs. Shaw and Lyons were out. A collection was lifted for National Reform.

Yesterday was "Presbyterian Day" at the Centennial Exposition. Revs. Hays, Richie and Leonard were the reception committee in the religious department. These facts were conspicuously posted: In Cincinnati, twenty-three Presbyterian churches, forty ministers, 5,000 members, expends annually on her works $125,000. In Ohio, 500 ministers, 600 churches, 76,000 members, and expends $1,000,000. In Northwestern Territory, 1,394 ministers, 1,734 churches, 185,000 members, and expends annually $2,500,000. The growth of the church is striking. Ministers in 1800, 200; ministers in 1888; 6,000. Members in 1800, 20,000; members in 1888, 700,000. Churches in 1800, 450; churches in 1888, 6,000. Contributions in 1800, $2,500; contributions in 1888, $11,500,000.

In going about I find that it is a common thing for professing Christians to go to the postoffice for their mail on Sabbath. This is a sad state of affairs. Until the church is willing to obey God we need not expect her influence in the world to be very powerful. The world will not suffer her to pluck the beam out of its eye, while this mote is in her own eye.

J. M. FOSTER.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON I.—Fourth Quarter.—Oct. 7.

SUBJECT.—The Commission of Joshua.—Joshua 1: 1-9.

GOLDEN TEXT.—Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.—Eph. 6: 14.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Calling of Moses.* Vs. 1, 2. All of us receive a divine calling, though not to the same work. Death is continually depleting the ranks of God's faithful ones.

"Part of the host have crossed the flood,
And part are crossing now."

Who will take their places of the young, the ardent, the strong? Who will lift up the standard of reform as it drops from the hands of the noble men and women who have upheld it so long and so faithfully? Who will take, not the easy but the arduous, the unpopular, the disagreeable posts of duty? Joshua was qualified to fill Moses' place because he had been faithful in a humble position. We saw in a former letter how bravely he fulfilled his duty as one of the twelve spies; how he stood a valiant witness for God when the infatuated multitude were about to stone him. He thus showed the qualities of a leader. He was believing, he was courageous, he was faithful. He had exactly what is wanted in our public men to-day—backbone. He was not at this time a young man; he must have reached fourscore, the age when Moses himself received his great commission. The government of the world to-day is largely in the hands of old men. Middle life and even old age may be our most useful as well as our happiest period, but the foundation for it must be laid long before in a youth free from all habits that undermine the constitution, debase the morals or enfeeble the intellect. Chief among these is the tobacco habit. College records show that those who bear off the highest honors are never smokers; nor will our future leaders either in science, morals or government be taken from that class.

2. *God's Promises—their Breadth and Fulness.* Vs. 3, 4. "The meek shall inherit the earth." "God giveth to him who is good in his sight, knowledge and wisdom and joy." "Godliness hath promise of the life which now is and of that which is to come." These are a few of God's promises to the Christian. It is certainly "a fair and a large land" which he calls us to possess, for it is not only all of heaven, but in a high and peculiar sense all of earth.

3. *Encouragements to Spiritual Victory.* Vs. 5-9. What a vital current of strength must have poured into Joshua's soul with the promise, "As I was with Moses so I will be with thee." The saints of past ages had no monopoly of God's presence. As he was with Peter or Paul or John, so he will be with the humblest Christian soldier as he girds on his armor and goes forth to fight the good fight of faith. "This Book of the law shall not depart out of thy mouth," etc. The root of courage is faith, but "faith comes by hearing and hearing by the Word of God." He is "strong and very couragcous" who knows how to wield the sword of the Spirit. Bible study should be made a practical thing. For every difficulty, every temptation, every doubt we ought to be able to go to the Bible as to an armory, and find just the weapon we need. This was what Luther found in the chained Bible in his Erfurt cell. Our children and youth should not only be taught to study the Bible but how to use it. Questions of geography and metaphysics should not take the place of those more important ones which bear on our practical daily life. We cannot banish the saloon by fighting it from the merely material side,—its enormous cost in dollars and cents. We need, as Joshua did, the fiat of God's Word. The lodge is inimical to good government, but before we can fight it with success, we must show that it is also inimical to Christ's kingdom. The weapons of mere earthly wisdom will glance from evils so powerful, like javelins from the skin of leviathan. Only the sword of God's Word can pierce them between the joints of their armor.

RELIGIOUS NEWS.

—The Day of Prayer designated by the officers of the World's and the National Woman's Christian Temperance Unions is October 14.

—Mr. Moody goes soon to Nova Scotia for his first visit there, and after the Presidential election, with his family, goes to California for the winter.

—The Congregationalists of San Francisco have invited the American Home Missionary Society to hold its annual meeting in San Francisco in 1890.

—The United Presbyterian congregation at New Concord, Ohio, has granted their pastor, Rev. David Paul, D. D., an indefinite leave of absence to recuperate his health. He is now spending a season with his son-in-law, the celebrated Hebrew scholar, Prof. W. R. Harper, of Yale College, New Haven, Conn.

—The Chicago Theological Seminary (Congregational) opens with the largest number of students it has ever had—over one hundred and thirty.

—Evangelist Whittle, of Chicago, left Chicago Thursday, Sept. 13, for Ireland. He goes first to Belfast. The profound Irish prejudice against England gives an American a peculiar advantage over an English evangelist. Many among Major Whittle's friends in all parts of his own country will fervently wish and pray that his work over there may be attended with the richest results.

—Evangelist Moody advises young men wishing to become evangelists to start out as book agents and study human nature.

—Rev. Albert Ethridge, late State evangelist among the Congregational churches of Illinois, has received a very hearty and unanimous call to the church at Marseilles, Ill., which he will probably accept.

—Rev. A. W. Parry, who was last year acting as financial agent for the seminary at Evansville, Wis., has returned to pastoral work, and has been elected chairman of the Free Methodist churches of his district.

—The Quakers of Plainfield, N. J., held commemoration services a few days since in their ancient meeting house, erected in 1788. The exercises were of a historical and literary character. Nathan Harper read a sketch of the meeting house, telling among other things that the society was organized in 1721, but did not build this house until 1788. It is the oldest building of any sort standing in Plainfield.

—Great interest is manifested in the proposed series of studies on the "Life of Christ," by Prof. W. R. Harper of Yale, which will be largely taken up by the Christian Endeavor Societies about the first of November. While this course is not obligatory upon any member of the society, and is not confined to the societies, yet it is believed that it will be a very great help to all those that engage in it, in giving them a clear and comprehensive view of the life of our Lord.

—The annual report of the Rev. Geo. Muller's famous orphan houses at Ashley Down, near Bristol, England, tells once more a tale of a sustained flow of benevolence towards an institution which employs none of the ordinary means of attracting the attention of the charitable. Two thousand and fourteen orphans have been under the care of the houses during the past year, and it is stated that there are still many vacancies for orphan girls, with whom no money is expected, neither is any influence needed for their admission. In May last the balance in hand is stated to have been £1,078, or only enough to last for two weeks' support; but contributions, both in money and in kind, sufficient for their needs, have continued to pour in. The total amount received in this way since 1834, when the houses were started, is stated to be £1,153,004, by which sum 106,672 persons have been taught in the schools entirely supported by the funds of the institution, not to speak of the schools assisted from the same source. During the period five large houses, at an expense of £115,000, have been erected,

IN BRIEF.

A Scotch boy injured his leg severely. The cure progressed slowly, and the mother who was very anxious, concluded to consult a "bone setter." The latter worked hard over the leg, and at last "got the bone in" to the music of the boy's lusty screams. "Didn't the setter do it well?" asked the mother after it was over. "Yes, he did mother," said the lad, "but I was na sic a fool as to gie him the sair leg."

The French national debt is the largest in the world—$5,000,000,000; annual interest, $264,000,000. Thus the interest alone is nearly $60,000,000 more than the total wants of the United States Government, with double the population, very nearly. The *per capita* tax of the French people is $15, the largest of any people, yet borne patiently, and, to all external appearance, willingly. The President receives a salary of $153,000 a year.

The largest dam in the world is to be built across the upper end of the San Mateo cannon, about four miles west of the village of San Mateo, Cal. The dam will consist of a solid wall of concrete from hillside to hillside, the measurements being 700 feet long, 175 feet high, 175 feet thick at the base, and 20 feet thick at the top. The vast reservoir which will be formed by the construction of this dam will have the enormous capacity of thirty-two million gallons, and at a future time will be connected with the San Francisco watershed by a tunnel five miles long.

"The youngest child of W. M. Tipton," says the Macomb (Ill.) *Journal*, "a bright little fellow of two summers, was out in the yard playing, and when found by his mother shortly afterward he was trying to put a live rattlesnake into a bottle. The little fellow was fondling it and would lay it down and pick it up again, the snake all the time being perfectly passive and making no effort whatever to bite. The mother's horror can be better imagined than described, when she took in the situation. She called her husband, who came, and when the snake was laid down, he grabbed his child and killed his snakeship."

The orthodox Hebrews of New York have just welcomed the learned Rabbi Joseph from Russia. The rabbi will organize the several rabbis now in charge of houses of orthodox Jewish worship. He will see to it that all the ancient forms are duly followed, and all the peculiar forms of the chosen people touching food and sanitation will be under his direction. He will establish a new ecclesiastical court of arbitration, which will have particular care of social questions and matters of marriage and divorce. He comes fresh from the charge of one of the largest synagogues in Wilna, Russian Poland, and does not speak English.

A Paris philanthropist induced a number of generous merchants, manufacturers. and tradespeople to take into their employment such unemployed men as he should send with letters of recommendation. Then he advertised for men out of work, got together a great throng, talked to them of the dignity of labor, the blessings of economy, the dangers of intemperance, and then directed them to call for letters of recommendation which would put them in the way of getting work at the minimum rate of 80 cents a day. Immediately more than half of his throng of 727 unemployed men disappeared, and that was the last he saw of them. Of the remainder some took letters and never presented them; some worked half a day and then wanted the wages of that time, and at the end of three days only eighteen men were at their posts, and these were all genuine artisans and laborers.

The work of gilding the dome of the Massachusetts State-house will, according to the contractor, occupy fifteen men about forty days of nine hours each. The dome, he says, from pine-apple peak to base must be thoroughly cleaned, and every particle of gilt and verdigris removed as well, and all rough spots made smooth. After this has been done, the copper surface will be polished to the smoothness of glass, and then given a coating of size, over which will be a layer of yellow paint. When this has partially set, the surface will be ready for the gilders. Two hundred and forty packs of 23-carat gold-leaf will be required. This is within one carat of pure gold, the whole weighing about 3½ pounds Troy weight. Each package contains 24 books, composed of tissue paper, between the leaves of which are 20 sheets of gold, each sheet being about 3⅜ by 3 inches, or a little over 9⅛ square inches. So thin are these sheets that 1,000 of them piled one upon the other makes only an inch in height.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 17 to 22 inclusive:

Mrs M C Eaton, B Fuller, J S Culbertson, J B Blair, S C Kimball, J H Marshall, W Schmidt, Mrs A Haughawout, W Williams, J E Pierce, A F Smith, Rev Etheridge, J L Moore, Mrs M Wilson, Mrs E F Potter, G Bolander, Mrs R Fry, J Leeper, C D Day, R Wilson, E A Sherriff.

PLAN FOR FALL WORK.

Not simply the work of the farm and shop, but for REFORM work in your township or city. Modern idolatry, or lodge worship has no opponent to-day so effective as the *Christian Cynosure*. Plan to take it, and circulate it among your neighbors. Look at your date tab. All arrears should now be paid. Plan to increase the circulation of the *Cynosure*.

"TIMELY WISE!" FOR SHARP EYES!

"Nor love, nor honor, wealth, nor power,
Can give the heart a cheerful hour—
When health is lost. Be timely wise:
With ill-health all taste of pleasure flies."
So speaketh Gray, and who denies?
No surer fact beneath the skies.
Alas! for him who early dies
Because he is not timely wise.
Alas! for him who will endure
The ills he might so quickly cure:
Night-sweats, and cough, and hard-caught breath,
Consumption's heralds, signs of death.

To be cured, take Dr. Pierce's Golden Medical Discovery. Thousands have been cured by it who, otherwise, would now be filling untimely graves. For all liver, blood, and lung diseases, it is specific.

"There is a divinity that shapes our ends,
Rough hew them as we may."

No close observer of human affairs can gainsay the poet as above quoted. The close observer aforesaid must have noted, however, that there are many persons who seem to think that their ends will be shaped without any "rough hewing" on their part. How much nobler is it for young men to strike boldly out to build well their own characters under God's guidance. To all who aspire to do a good work and do it well, we say write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., who will give you helpful suggestions.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	95⅛	@	1 00
No. 3	75	@	84
Winter No 2	95⅛	@	97½
Corn—No. 2			41
Oats—No. 2	23¾	@	29
Rye—No. 2			53
Branper ton			12 50
Hay—Timothy	9 00	@	11 25
Butter, medium to best	14	@	22
Cheese	05	@	09
Beans	1 00	@	2 60
Eggs			16½
Seeds—Timothy	1 40		1 65
Flax	1 15		1 28
Broom corn	02	@	04
Potatoes, per bus	15	@	36
Hides—Green to dry flint	05⅛	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	32
Cattle—Choice to extra	6 15	@	6 45
Common to good	1 40	@	5 50
Hogs	5 20	@	6 60
Sheep	2 50	@	3 85

NEW YORK.

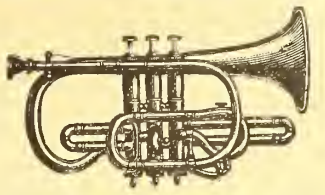
Flour	3 20	@	5 25
Wheat—Winter	98½	@	1 04½
Spring			1 00
Corn	51½		57
Oats	30	@	45
Eggs			19
Butter	12	@	23
Wool	09		34

KANSAS CITY.

Cattle	1 25	@	5 50
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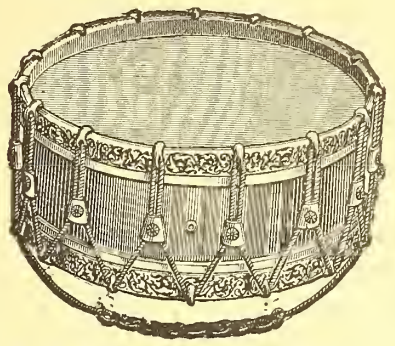
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Never lean with the back upon anything that is cold

Never begin a journey until the breakfast has been eaten.

Never take warm drinks and then immediately go out into the cold.

No doctor can prescribe diet. Eat what you like if it agrees with you.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost or difficulties of the throat produced.

When going from a warm atmosphere into a cooler one, keep the mouth closed so that the air may be warmed in its passage through the nose ere it reaches the lungs.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating.

Never omit regular bathing, for unless the skin is in active condition, the cold will close the pores and favor congestion and other diseases. After exercises of any kind, never ride in an open carriage or near the window of a car for a moment; it is dangerous to health or even life.

BURDETTE ON SLEEPLESSNESS.

Here are some of the "infallible" remedies that the humorist Burdette has jotted down in his health book:

Eat nothing within three hours before retiring.

Eat a light, but substantial, luncheon just before going to bed. Nature abhors a vacuum. (This is one of the prescriptions I like)

Read light literature before going to bed.

Read nothing after supper. Walk a mile in the open air just before bed time.

Go to your room an hour before retiring, and read until bed time. Give up smoking altogether.

If you are a smoker, a cigar just before retiring will soothe and tranquilize your nerves, until you can't keep awake.

Don't think about sleeping; you scare away slumber by wooing the drowsy god.

Resolutely resolve, as you lie down, that you will go to sleep, and sleep will come naturally.

Take a warm bath, and go from the tub into bed.

Take a cold sponge bath and jump into bed, and you'll be asleep before your head touches the pillow.

Walk slowly about your room half an hour.

Lie on your right side, with your cheek on your hand.

Lie on your left side, with your head resting on your arm.

Count up to one thousand. (I tried this inhuman bit of idiocy one night. I came very near falling asleep two or three times, but was startled wide awake by suddenly becoming conscious that I had lost my count, and had to begin over again. This cure kept me awake one whole night, when I was so sleepy that I could scarcely keep my eyes open)

Drink milk. (This, according to my experience, is the best prescription in the lot. It will make you sleep better than all the bromides going, which are a delusion and a snare. But milk diet not only makes you sleep at night, but you want to sleep all the next day. It makes you intolerably stupid all the time. It is a very pleasant half awake feeling, if you have nothing else to do but to enjoy falling asleep at any time, and in all manner of places, like Colville in "Indian Summer"—the best told story of these times—but if you have any work to do, it is rather embarrassing.)

So, what is a sleepless man, who wants to sleep, going to do? If he eats a light luncheon, smokes a mild cigar, reads Bunner an hour, walks a mile in the air, comes back and walks another mile about his room, takes a sponge bath, cold, followed by a tub bath, warm, drinks a pint of milk, jumps into bed and lies on both sides, with his head on one arm and one hand, and counts a thousand, it will be time to get up, anyhow, and he can have a few nervous fits during the day.

It is a fact, however, that even men who think they suffer from sleeplessness do not lie awake half so long as they imagine they do. When a man says to me, "I did not close my eyes once all night," I know he lies.

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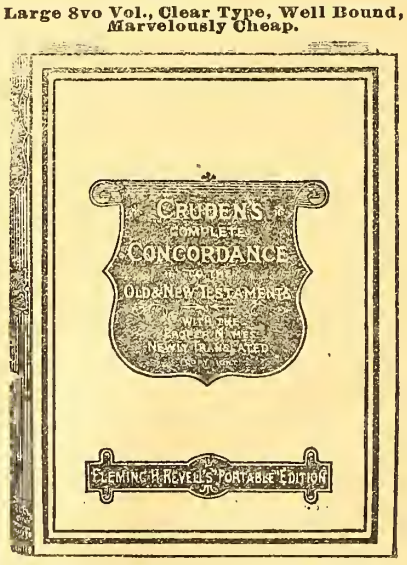
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NEWS OF THE WEEK

WASHINGTON.

The House bill to make the department of agriculture an executive department was passed by the Senate Friday. As passed, the bill provides that the department of agriculture shall be an executive department under the supervision and control of a secretary of agriculture, who shall be appointed by the president by and with the advice and consent of the Senate.

Representative Dougherty (Fla.) tried to secure unanimous consent in the House Friday for the passage of the Senate joint resolution appropriating $100,000 for the relief of the yellow fever sufferers, but Mr. Kilgore (Tex.) objected, and the matter went over.

The President has received official information of the refusal of the Chinese government to ratify the amended treaty.

The Senate sub committee on finance has begun its investigation of the sugar trust. Charles E. Searles, secretary of the trust, is the first witness, and Messrs. Havemeyer and Harrison have also been summoned to appear. The investigation of the copper trust will be begun Thursday.

The Republicans in the Senate held a caucus Saturday morning for the purpose of considering the date of adjournment, coupled with the probability of bringing in a tariff bill before adjourning. The utmost secrecy prevailed as to the result. However, it is understood that a tariff bill will soon be presented by the Republicans, accompanied by very little discussion in the Senate. About Oct. 10 is the date now predicted for adjournment.

The bill to pay the Roman Catholic church of St. Peter and St. Paul of Chattanooga, Tenn., $18,000 for rent of the building by the Union army during the war, which passed the House some time ago and has been hanging in the Senate, has finally passed the latter body with some minor amendments.

The first positive stand taken in Congress against the enactment of a law to confer upon the President the power asked for in his recent message on the subject of our retaliations, was, by Senator Sherman in a speech, made on Tuesday last. It was conservative in tone, counseling moderation in adjusting controversies with Canada, and was listened to with marked attention by both Democrats and Republicans.

CHICAGO.

Walter C. Newberry was on Friday nominated by the President to be Postmaster at Chicago, vice S. Corning Judd. Newberry is an old Chicago man, since the war engaged in the brewing business here and in Virginia. Those who know him promise a change in our mismanaged office.

The nineteenth annual reunion of the old soldiers of the army of the Cumberland was held in Central Music Hall last week. Gen. Rosecrans was elected president to fill the vacant place of Sheridan.

THE PESTILENCE.

Surgeon General Hamilton returned to Washington Friday from Camp Perry, near Jacksonville, Fla., reporting the work of organization finished and the camp in splendid condition. He thinks the number of new cases at Jacksonville reached its maximum Friday, as there are only eleven or twelve hundred white persons left in the town who are free from the disease. The climate, he says, is terrible.

During the twenty-four hours ending at 6 o'clock Sunday night there were ten deaths from yellow fever at Jacksonville and 133 new cases were reported. At Decatur, Alabama, two new cases were reported but no deaths.

Reports have reached New Orleans that a part of the track between Harrison and Vicksburg, Miss., has been torn up by frightened people in order to force trains to stop and carry them to places not infected by yellow fever. There is said to be a reign of terror in and about Jackson, Miss.

Ten new cases of yellow fever were reported developed Thursday at Decatur, Ala., and a regular stampede from the city is in progress. Decatur is 180 miles east of Memphis, on the line of the Memphis and Charleston Railroad. Great excitement prevails there, and people are fleeing and the stores are closing up. Monday the Memphis dispatches said: "Confidence is restored, and the feeling of uneasiness, which amounted to a panic Friday, has given way to a more rational view of the situation. There really has never been any cause for the alarm that has been felt here. Decatur, Ala., and Jackson, Miss., the only two towns in the South outside of Florida affected by yellow fever, are both a considerable distance from Memphis."

COUNTRY.

Preparations for the county centennial celebration are about completed in Pittsburgh. The city is a mass of bunting, flags, archways, and numerous decorative designs. It is estimated that nearly 300,000 visitors will be here during the celebration.

George Q. Cannon, ex-delegate to Congress, surrendered himself to the court on the 17th, and was sentenced to six months in the penitentiary and fined $350 on two indictments for unlawful cohabitation.

Seventeen criminals were sentenced to be whipped at the fall term of the criminal court in Wilmington, Delware, and yesterday morning the sheriff administered the lashes, which numbered 225.

James McGinnis was instantly killed at Memphis, Tennessee, by a shock from a dead telegraph wire that was crossed by an electric light wire. The manager of the electric light company has been arrested for criminal carelessness.

A crowd of armed men rode to the houses of two Negroes, near Opelousas, La., and after leading the Negroes a short distance away riddled them with buckshot. The killing is supposed to have been brought about by incendiary language used by the Negroes. The affair caused intense excitement.

Texas fever has broken out at Chesterville, Ohio, where Texas cattle had been sold, and a great deal of stock has been lost. Some disease, believed to be pleuropneumonia, has killed a dozen or more head of cattle at and near Wabash, Ind.

It is believed that wreckers caused a disaster on the Wabash Western Road Wednesday night, resulting in the death of the engineer and firemen, the latter having just returned from his wedding trip. Two other men were badly wounded. The impression prevails that the obstruction was intended for a Burlington train. Another obstruction at Huntley's Crossing, near St. Louis, almost derailed Superintendent Magee's special, while returning Thursday from the scene of the former wreck, the occupants of the cars being severely shaken up.

FOREIGN.

A terrible drowning accident happened Sunday morning five miles west of Brockville, Ont. Five persons were drowned by the sinking of a sailing yacht in midchannel.

The volcano on the island of Stromboli is in a state of active eruption. Steamers passing the island report that instead of the usual thin vapor which arises from the crater, there is a constant column of flame. Clouds of dust surrounded the mountain for a distance of ten miles.

Advices from Stanley Falls state that Professor Jamieson, who was engaged in organizing an expedition for the relief of Henry M. Stanley, died of African fever at Bangolas, on the Congo, on Aug. 17. The organization of another relief expedition is now regarded as hopeless. Officials of the Congo Free State believe that Professor Jamieson, having become convinced that, owing to the treachery of Tippoo Tib, there was no chance to make further arrangements for his expedition, was returning when he was stricken down with the fever.

The Cologne *Gazette* pleads for united action by England, Germany, Belgium, and the Congo State in an endeavor to relieve Emin Bey. There is no time or reason, it says, for jealousies. Europe's honor and prestige with the Africans are at stake. The *Gazette* proposes a German expedition from the east and an English and Belgian expedition from the upper Congo, to meet at Victoria Nyanza.

The *Deutsch Lundschan* publishes in abstract form the diary of the late Emperor Frederick, containing details and events of the Franco-German war. The events recorded in the diary during the period show that of those who were engaged in founding the German Empire Frederick took the greatest part, and that he thought of the foundation of an empire before others dreamed that such a result was possible. The abstract also proves that the German princes, especially those of Bavaria, consented grudgingly to the establishment of the empire.

Considerable excitement was caused in Ottawa, Canada, to-night by the arrival from the United States of two Chinese dignitaries in bond, Y. L. Fu, Secretary of the Board of War, and H, K. Ku, Secretary of the Board of Punishments. They were in charge of a policeman, who accompanied them to a leading hotel, where he watched them at dinner and eyed their movements until the Minister of Customs could be consulted as to what disposition could be made of them. Considering the high position the commissioners occupy, and the fact that they come to learn the manner of government in the Dominion, they feel their humiliation keenly.

Hundreds of lives have been lost by floods in the province of Almeria, Spain, and many persons are ruined, their entire possessions having been carried away.

A large box arrived at St. Petersburg, Sept. 23, from Warsaw. The address was insufficient, and the box was opened, when it was found to contain the body of a lady attired in a costly dress, with a profusion of lace and jewels. The woman had been strangled to death. It is suspected that she was murdered by nihilists.

One hundred and fifty square miles of land in the Burdwan district of Bengal is flooded. The crops in Bombay and Deccan are threatened by drought. The government is preparing to take measures of relief.

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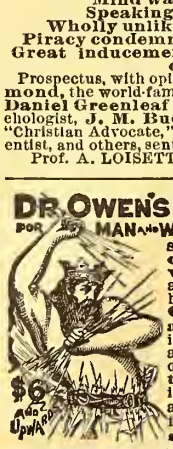


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An election is a many-sided story. Every party can get some satisfaction from it, according to the point of view. The Republicans were well pleased with their success in the late Vermont and Maine State elections, for they had a decided victory. As the complete returns came in the Prohibitionists also figured out their share of gratification, thus: In the Vermont State election four years ago, they polled 200 votes; this year nearly 1,400, an increase approximating 700 per cent. The St. John vote in the same State was 1,752. Increase this by the same ratio and we have a handsome showing. So in Maine. Volney B. Cushing, the Prohibition candidate for Governor this year, had 3,151 votes. Four years ago Eustis received 1,137—a gain of over 275 per cent. This vote was even nearly 150 per cent gain over the St. John vote of 2,160. If the ratio holds good, Fisk will have a vote of 8,500.

Arkansas local elections have made no great stir in the whirlpool of politics, but the labor journals are raising a cry of alarm. They claim that their candidates were elected but were counted out by the Democrats with high-handed fraud. If they can make out a case before November, it may make Arkansas a doubtful State. It would seem that somebody is expected to perpetrate frauds in Indiana, as a dispatch from General Harrison's city says that a great secret league has been formed, known as the Indiana Fair Election League, whose members are from all parties, and whose object is to prevent illegal voting. Nine men in Indianapolis constitute the central committee, and each county has its organization. If the ordinary officers provided by law are unable to save Indiana from the raids of Northern Ku-klux, it is a pitiful comment on Republican government that secret irresponsible leagues, like the White Caps, or the old Vehme Gericht of the Dark Ages, are the last resort. General Harrison must watch his neighbors, lest their secret conclaves become the source of greater evils than they profess to cure.

The five members of the Utah Commission have again presented two reports. John A. McClernand and A. B. Carlton, as last year, submit a minority report, which differs from the majority mainly in recommending that there be no further legislation restricting Mormons in voting, as they seem to be penitent and will no longer resist the law. The position of these gentlemen is overthrown with every issue of the Mormon church organ. The majority report shows that the Mormons are yielding by necessity to law. Some control has been granted non-Mormons in municipal affairs and in the schools, but the Mormon church is committed to a policy which, if successful, will destroy the public school system in Utah. This report urges that the appointment of school officers be given to the governor, and shows, by the fact that a Mormon legislature denied Gov. West his plain right in appointing territorial officers, the hypocrisy of the Mormon agents at Washington proclaiming the loyal submission of Mormons to law. Both reports favor a Constitutional amendment. In Congress, a few days since, the Attorney General stated that there have been 500 convictions since the Edmunds' law of 1882 was passed, and nearly $50,000 in fines collected, besides the forfeiture of Cannon's $25,000 bail bond.

With the opening of Congress Monday noon the present session began to be the longest in its history. In 1850, when the Missouri compromise was under debate, the session was prolonged to the last day of September. There is nothing before our legislators of importance to keep them spending $12,000 daily of the public funds. Their work might have been done a month ago but for some hope of influencing the November vote. The Senate has for two months been formulating a tariff measure to displace the Mills bill. It is now ready, but is kept from the public. It is believed, however, to arrange a reduction of the revenue to the amount of about $65,000,000. It will reduce the duty on sugar fifty per cent., which it is calculated will reduce the revenue by $25,000,000. The entire tax on tobacco and cigars is to be removed, which makes a reduction of $30,000,000, and the tax on whisky for use in the arts makes another reduction of about $10,000,000. This accounts practically for the entire amount of reduction. Wool remains practically as at present, and the custom duty on other imports is increased in accordance with the principle of protection to American industries. The consideration of this bill will probably occupy most of the present month, and the Senate will oppose any effort of the House to adjourn until the vote on the bill is taken.

The sixth annual conference of the society, Friends of the Indian, was held lately at Lake Mohouk, New York, and was attended by General Fisk, chairman of the Board of Indian Commissioners, General C. H. Howard of Chicago, Miss Collins of Dakota Indian Mission, Lyman Abbott, pastor of the Plymouth Church, Brooklyn, and others interested in Indian affairs. General Fisk presided. In his review of Indian work and progress General Whittlesey, secretary of the Board of Indian Commissioners, said that at present there were about 260,000 Indians in the country, and the number was increasing. Twenty years ago next spring General Grant inaugurated the present peace policy in the management of Indian affairs, and began a new era for the aborigines. There were then no schools worthy the name; now Indian schools are attended by 14,000 children, nearly one-third of all who are of school age. Dr. Abbott said the systematic education of 50,000 children for less than half a century would solve the Indian problem. The education thus to be afforded must not merely be offered as a gift; it must be imposed by superior authority as a requirement. In other words the education of Indian children must be made compulsory. It should also be non-political. The Indian bureau should not be part of the political machine. He urged that the President appoint a non-political commission, who shall be authorized to organize and direct a new educational system; that the money for that system be appropriated in the lump by Congress to that educational commission, and that the appointment of teachers, the organization of schools, and the maintenance of the entire system be placed under its direction and control, freed from the entanglements involved, on the one hand, by connection with an administrative bureau; on the other hand, by the necessity of securing "influence" in the House of Representatives for needful appropriations.

The rule of Rome in Boston has brought on an extraordinary crisis. Female suffrage being allowed in school elections in Massachusetts, Protestant women are preparing to vote, and their example is followed by the Catholics. Last week the offices of assessment and registration were thronged by thousands daily. Over 4,000 registered Thursday, and some 15,000 during the week. The Protestant women organized a committee of one hundred to detect and punish fraud, of which many cases were reported. But perjury is allowed by the priests, who assure their followers that false swearing is justifiable if done for the church. Dr. Miner, who addressed the N. C. A. convention held in Washington, has been most earnest in resisting the Romish attacks on the schools. He showed his congregation a blood-spotted letter threatening his life, and said it sustained his belief that Romanism would stop at nothing to carry out its schemes. He then propounded these suggestive questions: "Do you remember the very sudden death of a recent vicar general of Boston (Rev. Father Glyndon)? Do you know of the scandals which preceded that death? Do you know about the $20,000 paid to hush up those scandals? If not, ask Archbishop Williams. Do you know the means by which they were hushed up and the instrumentalities through whom? If not, ask Archbishop Williams, and he will tell you ask the janitor of one of the principal public edifices of the Roman Catholic church at South End." Possibly the Catholics may gain the election, but the agitation is good. No Protesant should fear the result. The timid and cowardly who flinch when the crisis comes are the most to be dreaded. They are always giving up the Truth for crucifixion. But best of all should be an aggressive and holy zeal for Christ that would bring the priest-ridden Romanists under the power of the Gospel, before his fears and prejudices engage him in a war on our cherished institutions.

MARRIAGE IN ENGLAND.

BY REV. JOHN BOYES.

An animated discussion on marriage and marrisge laws is being carried on in the magazines and newspapers. The discussion being on this wise: In the August number of the *Westminster Review* Mrs. Mona Caird tells her opinion somewhat freely on marriage. She thinks that when a man and woman decide on getting married, they ought to draw up a marrisge contract, stating the terms on which they agree to live together, and the terms on which, when they disagree, they will separate. The state and society are to have nothing to do with the affair beyond maintaining the legality of the contract. Mrs. Caird says that her aim is not to effect the separation of the sexes nor their communion in common, but only to secure their greater happiness by using such precautionary measures as will result in people being matched as well as paired in marrisge. Mrs. Caird is not very clear in her statements, but if we understand her aright, she does not intend to question the necessity of marrisge, or to assume that it is a mistake for men to marry, but because men and women are so essential for one another's happiness, she would have them be careful in making their selection and in guarding their future by proper contracts. Mrs. Caird's notions are rejected, in the main, as impractical, too favorable to divorce transactions, and altogether too revolutionary even for such a restless age as ours.

In the September number of the same magazine in which Mrs. Caird discusses the subject, "Is Marrisge a Failure?" Miss E. R. Chapman writes an interesting article on "Marriage Rejection and Marrisge Reform." This is not a reply to Mrs. Caird, as it was written before that lady's article was published. Miss Chapman contends that marriage is, upon the whole and in its essence, a good thing. She proposes to reform the marriage laws so as to redress the inequality, as against the woman, of the conditions on which the marriage contract is now based, and having done this she would make marrisge absolutely indissoluble. She thinks that it is not to the negative and destructive, but to the higher, constructive and progressive faculties of our nature that we must look for the root of the prevailing discontent with arrangements that our fathers regarded as satisfactory. Admitting the importance of our social arrangements, we are to strive after an ideal condition, and so keep leaving defective things behind.

Mr. Julian Wertheimar contributes an article in the September number of the *Nineteenth Century*, the gist of which is that the state should, by direct legislation and by the pressure of social opinion, prevent the marrisge of persons who are physically unhealthy, mentally deficient, or morally wicked, thus applying the same principle to the culture of the human race that a skillful stock breeder does to the domestic animals.

There are no doubt many anomalies in marriage laws which a prudent discussion may help to remove. To throw discredit upon marrisge is to retrace our steps to a bygone level of civilization, when all the baser passions of human nature had sway.

Mrs. Caird forgets, when she would make marriage a free contract, that such contracts cannot be trusted, and are the source of innumerable litigations. They are constantly being tried by employers and men, but are found so inoperative that the sentiment of the nation is opposed to them. Under such a condition the women would be placed at a tremendous disadvantage, scarcely less formidable than in the savage days when might was right.

Miss Chapman would seek to accomplish her purpose by the closer supervision of the marriage contract, and through the feeble power of a social sentiment accomplish that which the mightier power of a religious faith has failed to realize. To attempt to enforce a conception of the marriage bond far in advance of what the average human nature can realize is too utopian for the present generation.

Mr. Wertheimar's ideas will have to wait till science discovers more of the laws of heredity, and till we are nearer agreed as to the perfection we want to reach. We shall require wiser statesmen than have yet been born to superintend the selective processes by which we are to attain the stature of an ideal humanity.

Huddersfield, England, Sept., 1888.

One of the State deputies of the order of Good Templars reports that the night selected for the institution of a lodge was "prayer-meeting night," but that the two churches in the community adjourned their meetings, and "came in and helped us, both ministers becoming charter members;" which the *Rescue* declares to be "a fact on which both the ministers and the order are to be congratulated." Perhaps the order may be congratulated, but the cause of temperance cannot be. When any professedly temperance work becomes a rival of the church, its usefulness as a temperance concern is gone, for there cannot be any real temperance that is not Christian temperance. We have in this another proof of the fact, which we have known for a long time, that the success of the order of Good Templars bears no relation to the success of the cause of temperance. Temperance has nothing whatever to do with secrecy.—*Signs of the Times, Oakland, Cal.*

A TRUE REFORMER.

The man who knows his cause is just
  Is armed with forces strong as steel;
No fear disturbs his perfect trust,
  Or cools the ardor of his zeal.

His faith is fixed in living laws,
  That move the centuries along,
And plant the triumph of a cause
  Upon the right and not the strong.

He may be jeered and mocked of men,
  And all his words may seem to wait,
The Truth be crucified again,
  Between the forms of lust and hate.

But in his eye no tear appears;
  He leans on One to whom alway
A day is as a thousand years,
  A thousand years are as a day.

—*I. P. Trowbridge.*

"CYNOSURE" INDIA MISSION WORK.

As a few readers of the *Cynosure* have become specially interested in our India mission work, and have shown practical sympathy, they will be glad to hear what we do with the help which they send.

The *Cynosure* takes up some special items of Christianity which are usually neglected by other Christian workers. The books which you send to India exposing the fallacies of secret societies supply a great want in the mission work here. I need not repeat what I have already stated of the growth of influence of secrecy in India. Both among Europeans and educated natives it takes the place of Christianity, and hence is opposed to the saving religion of Christ, which missionaries come here to spread. Of course secrecy at first view does not seem to be opposed to Christianity, but rather to favor it. This makes the deceit all the more dangerous.

But I must not philosophize. I simply want to give you a few facts about what becomes of the contributions you send to your India mission. A good supply of the small tracts of the National Christian Association were sent me. One way of distributing them was to put them in Christian newspapers. The *India Watchman*, *Bombay Guardian*, *Harvest Field*, *Purity Trumpet* and others sent them out in their regular issues. Those who paid for the tracts thus sent to me made an excellent investment. Thousands were reached by those tracts, most of whom probably had never heard before of the evils of secrecy.

One tract was received through the *Guardian* by a railway locomotive engineer. It struck him with special interest. He had professed a change of heart in a meeting I held about two years ago, and such precious babes in Christ need careful instruction as to the difference between heart religion and pharisaical whitewashing. He lent this tract to the locomotive foreman of one of the stations which his engine passed. This foreman was a Mason. Our engineer asked him to read the tract carefully, and to tell him whether such things were true of Masonry. Upon his next run the foreman returned the tract, refusing to state whether those things were true; but was quite vexed at the exposure. The engineer then handed the same tract to the foreman of another station on his line with the same request. This foreman was also deeply stirred. So that one little tract went the rounds, bearding the lions in their dens; and eternity alone will reveal the good which it has done. The brother or sister in America who gave the half cent which paid for that tract to come to India must have been a person living close to God in prayer.

And this leads me to say that while you send out books and tracts upon secrecy, or send any other ammunition into the Lord's battle, remember that the shot must have powder behind it. God's arrows of truth will not reach the heart unless sent from a bow of faithful prayer.

The interesting story of that one tract may be multiplied by hundreds or thousands. God waters and gives the increase as these tracts and larger books are being scattered over India. An immense amount of good is being done in this needy mission field.

Among those interested in your books is a man who was once a Jew. He professed Christianity some years ago, but was ensnared by worldliness, and for a time went into the Brahmo Somaj. He had recently been to my house and procured several works on secret societies. These are bringing him into contact with some phases of thorough-going Christianity which he never saw before. I earnestly trust that he may be again awakened, and may come over on the Lord's side to stay. Probably the ordinary Christian books would not have been read by him. But these books on secrecy will give him volumes of truth which I hope may seize his heart.

Another way that your mission contributions have helped the cause of God in India is through our colporteur evangelism. These evangelists go from door to door with books and tracts, and preach the Gospel as they go to individuals, or to companies they may collect together. This is a new agency in India, and promises to do a great amount of good. Expenses of getting from station to station, transport of books, etc., are considerable. Most of it is raised by the evangelists themselves as they go, but it needs outside help. I have been in this book business only about two years, and yet you may be surprised to learn that my sales of publications in English during the past year were about one-fourth of those of the Bombay Tract Society, and one-half of those of the Madras Tract Society. Our colporteur evangelists go from station to station over India, spreading the Word of God to many hearts who would not otherwise hear it. Through this agency we can sell books far more rapidly than by merely keeping them on our bookshelves and advertising them. The books which we sell are specialties, such as books upon secret societies, Romanism, holiness, total abstinence, etc. Through this channel books of the National Association are taken from door to door, and reach many persons that otherwise would never hear of them.

When books are sent to us by God's people in America, the proceeds are all applied to this evangelistic mission work. A little is also applied to advertise your books in newspapers, etc. It is only by such help that I have been able to prosecute the work so vigorously, and I look to God and his people for large supplies for the future, that his Word may have free course and be glorified.

Brethren, pray for us, that the Word of the Lord may run and be glorified, and that many souls may be saved from sin to live and labor for Jesus in Asia. Yours in eternal victory,

Wallace J. Gladwin.

Bombay, India, Aug. 28, 1888.

INGERSOLL BLACKLISTED.

A dispatch to the Chicago *Herald* from New York, Sept. 24, says: Robert Ingersoll has been blacklisted by the Republican National Committee, and will make no campaign speeches this fall. Cassius Goodloe, who has charge of the bureau of oratory, has notified the Colonel that his services will be dispensed with. "This will leave you free," so ran Goodloe's letter, "to make such arrangements as you please with State committees. But State committees are not likely to engage Pope Bob after he has been repudiated by the National Committee. Ingersoll's attitude on the rum question is the cause of the trouble. At the Republican convention in Saratoga, when Warner Miller took the nomination for governorship, and forced upon his party a platform promising local option and high license, the Colonel made a speech containing the widely-quoted sentence about a Mississippi river of whisky, with banks of sugar and thickets of mint, and violently asserted the doctrine of personal freedom in the use of intoxicants. This was grievous offense to Miller, and he announced to several friends that Ingersoll should not be permitted to speak in New York State during the campaign. It is presumed that this decision was formally conveyed to the campaign committees, because Ingersoll was not afterward communicated with in regard to a projected stumping tour for which he had been previously engaged. The understanding had been that he was to devote five weeks to the campaign at a remuneration of $1,000 a week, speaking every evening along the route to be laid out by Colonel Goodloe. Colonel Ingersoll thinks he has been treated shabbily and he is wrathy about it.

The Woman's Christian Temperance Union of New Hampshire purpose to open a home for intemperate women, and the State Legislature has granted it the sum of $5,000, to start the work.

FREEMASONRY AND CIVIL GOVERNMENT IN THE LAWS OF VERMONT.

ADDRESS DELIVERED IN THE TOWN HALL, HARDWICK, VERMONT, SEPT. 10, 1888, BY J. BLANCHARD.

"The powers that be are ordained of God;" and rulers are his ministers for good. (Rom. 13.) And, though in human hands, capable of perversion and corruption, yet civil government is a benediction. It is freighted with the temporal happiness and hopes of the human race.

That which is miscalled "Freemasonry," which is neither *masonry*, nor *free*, is the foe of civil government. In the words of Seward, Filmore, J. C. Spencer, and other eminent men, to the people of New York, "It bids defiance to every government which it cannot control." Hence, there is not a state or principality in Europe which has not been forced, either to join the lodge in self-defence, or to suppress Freemasonry by law. And, to-day, the Governments of England, Denmark, Sweden, and the German Empire, protect themselves from the conspiracies of secret lodges by joining them. The Prince of Wales, King of Sweden, and late Crown Prince Frederick of Germany, are or were Freemasons. But free popular republics cannot protect themselves from Freemasonry as monarchies can, because of their frequent change of rulers, and their destitution of the tiles, trinkets, and royal regalia of kings, which belong to both lodge and monarchy alike. Hence, Freemasonry overthrew Cromwell's free "Commonwealth of England," and restored popery and the Stuarts to the throne of Great Britain. It also overturned the French republic of 1848, of which Lamartine was president; and our American school historian, Wilson, in "Mexico and her Religion," shows that Masonic lodges introduced into Mexico by Gen. Jackson's minister, Joel R. Poinsett, overturned Mexican republics and empires alike, and kept that unhappy country in a long agony of revolutions.

But we need not go out of the United States for proofs that Freemasonry is hostile to all civil government, especially to free governments.

The rite which now rules Freemasonry in America and Europe, was formed in Charleston, South Carolina, in 1801. It is called "The Ancient and Accepted Scottish Rite," and consists of thirty-three degrees. It was formed by adding eight new degrees to "The Rite of Perfection," which was formed by popish priests, aided by Chevalier Ramsay, an apostate Presbyterian. This Rite of Perfection of twenty-five degrees was started by Jesuits in "The Jesuits' College of Clermont," in Paris, France. Stephen Morin, a Jew, brought over this "Rite of Perfection" of twenty-five degrees; and John Mitchell and Frederick Dalcho, with others, added eight degrees to the Jesuits' "Rite of Perfection," making thirty-three in all; and in 1801, opened a "Supreme Council of Sovereign Inspectors General," in the city of Charleston, S. C., the first Supreme Council in the world. The landmark law of Masonry requires but one Supreme Council in one nation; but secession and disunion had already began to be agitated in the shape of nullification, and the United States was made an exception, so that Northern Masons might not meet and mingle with Southern nullifiers in Southern lodges. Twelve years later, that is to say, in 1813, a new separate Supreme Council was formed in the city of New York; and the United States Territory was divided between these two secret Supreme Masonic Councils by the Ohio and Mississippi rivers; giving the Northern Council what was north and east of those rivers, and the Southern Council all south and west of them. Fifty years later Stephen A. Douglas, by his Kansas-Nebraska bill, made the very same division, giving to freedom the corner north and east of the Ohio and Mississippi, and to slavery all the rest, to the Gulf of Mexico and the Pacific ocean. Whether Mitchell, Dalcho, and their associates were planning disunion in 1801 or not, the god of the lodge, who was also god of the rebellion, doubtless contemplated disunion at that early day. And we know, too, that Aaron Burr, who was a member of Benedict Arnold's staff (and both were Masons and both traitors) attempted to dismember the Union and form a Southwestern Empire; and he (Burns) used the Royal Arch cypher in his treasonable correspondence with Gen. Gaines. So early did Masonry contemplate and begin the separation of this Republic by the Ohio and Mississippi rivers.

John C. Calhoun's nullification followed thirty years later, and had its headquarters in the same city where the same Supreme Council was, and still is, which, in 1813, Masonically divided the United States by the Ohio and Mississippi rivers, as Mr. Douglas's bill politically attempted to divide us fifty years later still. Mr. Douglas was a Mason, a member of Springfield Lodge, Illinois, which lodge chartered Joseph Smith and his Mormon lodge, which lodge still exists, its ceremonies being changed, and having the Endowment House for its temple. Mr. Calhoun's nullification did not succeed, because General Jackson's patriotism was stronger than his Masonry. He had shed too much of his blood for the Union to be willing to give it up; and he swore if Calhoun attempted its dissolution, he (Jackson) would "hang them higher than Haman."

But secession followed in 1860, when eleven States which had loved the Union—and which now love it, its flag, and its fourth of July—went out and attempted to abolish popular government, and form "an empire whose corner-stone was to be slavery." These are the words of Alexander H. Stephens, the Vice President of the Confederacy. Of course he knew. His letter was read throughout the United States. And Jefferson Davis proposed, in a speech to his Congress in Montgomery, Ala., "the reconstruction of the Union with New England left out." Thus the Charleston Supreme Masonic Council in 1801, the Mason Aaron Burr, four or five years later, in 1805-6, John C. Calhoun and his nullifiers thirty years later, and the secession in 1860, attempted to destroy popular government, and establish an empire with human bondage for its corner-stone. These certainly were attempts to destroy free civil government.

"Well," says one, "and what has all this to do with Freemasonry? and what had Freemasonry to do with all this?" We shall see, by noting what follows.

All old men know, middle-aged men have heard, and young men have read, that in 1832,

WM. WIRT AND AMOS ELLMAKER

were voted for to be President and Vice President of the United States, by Anti-masons, and that Vermont gave her electoral vote solid for the Anti-masonic ticket. The lodges throughout this State were then turned inside out, and their secrets exposed and explained to the people. There were then but two thousand lodges, and fifty thousand Masons, in the United States. The discussion was taken to the people and fifteen hundred lodges replied by giving up their charters, and forty five thousand out of fifty thousand Masons left their lodges to return to them no more. Of course, every one of the 45,000 was a witness that Masonry had been correctly revealed. And the revealers were not perjured. As their oaths were illegal and immoral, they had no binding force, and they had nothing to do but to repent of them, and reveal them when they knew it. The Northern lodges went down even to the remotest western frontier States. Masonry then sunk in the North and rose in the South. In the South slavery existed, opinion was not free, and discussion could not follow it. The lodge then became a "Southern institution." And secession, which was already begun in nullification, burrowed in Southern lodge-rooms, which became council-chambers of treason in perpetual session. General Jackson's threat to hang the nullifiers had driven them into secret meetings.

"But," one says, "how do we know there were any such secret meetings?" "May not the nullifiers have given the whole thing up?"

I answer, "No!" The first secession ordinance was passed in Columbia, South Carolina, Dec. 17, 1860. Now if you turn to the record in Greely's "Great American Conflict," you read, that when the motion for South Carolina to secede was under discussion, Parker, Inglis, Rhett and Keits said, "This is no new motion. We have been working this thing up for thirty years." Now go back from 1860 thirty years, and it takes you to the time when the lodge went South. Of the two hundred and fifty thousand great slaveholders, there were few who were not Masons. And just so true as we know those slaveholders "worked up" secession, and just so true as we know they did not "work it up" out-doors, but in-doors, not in open meetings but in secret, so truly do we know that their meetings were not in public halls but in secret lodge-rooms, for there was nowhere else to meet. And just as we know, by *reductio ad absurdum*, that the straight line between two points is the shortest, so we know that those lodge-rooms were the rooms where the rebellion was born and brought up; and if so, those lodges have inflicted a half million of deaths, and a billion of taxes, on the United States! The South never would have seceded but for the discussions, oaths, and obligations of obedience, in those secret lodge rooms. The ten lodges in the District of Columbia all went for secession. Albert Pike took about fifty Cherokee and Choctaw Indians, and initiated them in Federal Lodge No. 1, in the District of Columbia, before he could get them to scalp our dead and wounded troops at the battle of Pea Ridge. And those ten lodges had so filled the city of Washington with rebels, that when the great-souled Lincoln arrived there he said to Senator Pomeroy of Kansas, "In case of a rebel attack here, I know not whom I can trust."

If further proof is desired that the Southern lodges were the nurseries of the Rebellion, it is abundant and at hand. The newspapers of that day stated that the raids on Kansas were organized and paid for by "the Blue Lodges" of Missouri. And when ex-Senator Pomeroy, then the Free State leader of Kansas, arrived at Kansas City, he was told by friends that he would be killed if he attempted to go up into Kansas river, unless he joined the Masons; but if he joined the lodge, the Masons run the raid on Kansas, and though they would murder him as a simple citizen of the United States, they would save him if he joined their lodge! Mr. Pomeroy is now living in Washington, and will confirm what I say. Again, no one doubts that the Ku-klux Klans were hostile to civil government. And Gen. C. H. Howard, who had just made a tour of the South, when the Ku-klux were at their worst, told me, from his personal knowledge, that these night assassins kept their robes, masks and disguises in the closets of the lodge-rooms of the South. Those disguises covered the murderers of thousands of Union men and women, and Republican voters throughout the South. And Freemasons *kept the garments* of them that killed them!

If these terrible facts are true, and the arguments sound, they prove that Freemasonry is hostile to every American institution and every American principle. And if these facts are once established they put the blood shed by the Rebellion over every lodge-door in the United States. Christian Associations, even children's societies, prayed and toiled for our soldiers. But I never heard of a liquor saloon or a Masonic lodge either praying, sending medicines, making bandages, or even scraping lint for the cause of free government. But while our soldiers were fighting, the lodge-leaders, who make Masonry their trade, kept on initiating. They told our troops that if they joined the lodge they would get favors from the rebels. They thus initiated thousands, and sent them back on the return waves of that war which the lodges South had hatched!

"But," one sincerely asks, "how do you account for the fact that so many good men and brave soldiers belong to the lodges?"

The answer is, they go in through ignorance. The pulpit is silent, and the press advertises the lodge, and those who run the lodge misrepresent for gain; and when they get men to join, they swear them to conceal it before they let the candidate know what he is.

"But why do not good men quit it after they know what it is?"

The answer is, they *do* quit it. The average of Masons in the United States, who attend lodge-meetings regularly, is only *one in five*. The lodges are supported, as a rule, by the dues of members who do not attend their meetings. Three-fourths are the "good men" who dislike and wish the lodges were dead. A Philadelphia Mason wrote me: "The haters of the order, in the lodges themselves, are more than legion. But such is our dread of its vengeance, if the lodge is mentioned to us, we either say nothing, or what little we can in its favor." As a rule, ministers dread to ask their members whether they are Masons or not! The secrets have all been revealed, over and again; as the records of Rhode Island, Massachusetts, Vermont, and New York legislatures show. So that the lodges now sell secrets which are not secrets; and every honest man, who is initiated, not knowing the secrets are revealed, and to be had for a quarter of a dollar, is a swindled man. But he sees his minister is silent, and so he is.

But the great power of the lodge, as of all false religions, is in its worships. The devil is its god, whom the Bible calls a serpent; and he charms men, as literal snakes charm their victims, and then swallow them. And those who steadily practice Masonic rites, have their minds blinded by the mesmeric force of the charm.

"But," one says, "are you not a fanatic? You tell us that Freemasonry is largely, if not chiefly, responsible for our war, which hung crape on door knobs in every village in the North; so that Longfellow could say:

> "'There is no home, however well defended,
> But has one empty chair.
> There is no flock, however nursed and tended,
> But one dead lamb is there.'

"Why, then," you ask, "have none but you and a few Anti-masons found out the deep and dreadful nature of the lodge? Do you, can you, expect us to believe you?"

I answer cheerfully, the State of Vermont found out the nature of the lodge before we did.

I have just come from Montpelier, where I have spent part of two days in our State capital. I say *our* State capital because I am a born Vermonter, and I shall claim my birthright till death. I give you the result of my investigations in the State Library:

Oct. 28, 1830, the legislature repealed, by one brief act, the charter of the Grand Lodge of Vermont, and the charter of the Grand Chapter of Vermont, two charters at a blow. I found no repeal of that repeal. Nor did my Masonic friends present know of any. And as these charters only authorized that Grand Lodge and Chapter to "own real estate," "sue and be sued," etc., the legislature meant and intended the destruction of Freemasonry in the State of Vermont. Did they believe the lodge a harmless and innocent, or a dangerous and destructive thing?

Then I found in the records:—

Nov. 7, 1833.—The same Vermont legislature, finding, perhaps, that the lodge still showed signs of life, passed a law fining the man who imposes, and the man who takes, "an oath, affirmation, or obligation in the nature of an oath, not authorized by law," (which includes Odd-fellowship,) not less than $50 or more than $100! Were the Vermont House of Representatives, Governor and Council fanatics?

Perhaps you say, "That was done in the time of the Morgan excitement, which was a popular furor over a murdered man: and politicians out of office inflamed the excitement to get into office."

Well, I found the laws of Vermont were revised and re-enacted in 1839, six years after the slave question had swallowed all other questions, and drove Anti-masonry out of politics. Robert Pierpont was chairman, and Samuel Swift was a member of the revision committee. And the whole committee was made up from among the coolest and most capable men in this or any other State. Did that committee, as they had power to do, weaken or throw out, as obsolete, the law fining Masonic oaths? So far from it they raised the fine from $100 to $200, and the legislature re-enacted it. The legislature doubled the fine six years after Anti-masonry had gone out of politics!

1880.—Then a gentleman handed me the last Vermont revision, forty-one years later, (i. e. 1880). I opened to the book, and there the fine stands, doubled!—$200 fine for imposing or taking a Masonic oath or Odd-fellows' obligation, "in the nature of an oath," or "an oath or obligation not authorized by law." I had not time to search the journals, from 1830 to 1838, to see if by cunning or fraud some act has been smuggled through to permit lodges to hold real estate. But the fact still stands out in the "laws," journals, and revised statutes of Vermont, three times enacted, and now standing as living law, extirpating secret lodges and punishing them as crimes. And to leave no possible doubt of their meaning, the exceptions to this law, specified, are, "oaths, affidavits," etc., which are "administered

WITHOUT INTENTIONAL SECRECY."

A secret oath or obligation is, to-day, by Vermont law, finable two hundred dollars, for giving or taking it.

Now if the State of Vermont has been governed by fanatics for more than half a century, from 1830 to 1888, then Anti-masons are possibly, but not certainly, fanatics. But, God be praised that these hills and valleys bear a population among the coolest, clearest-minded people on earth. True, there are a few exceptions even here, as Mormons, and spiritmongers; but Mormons are Masons; and all who practice secret worships are children of darkness, and not children of light.

Let us rejoice in God, that Christ, by the prophet Isaiah, has declared that he had not "spoken in secret," or dark places, "from the beginning" (Isa. 48: 16); and by his beloved disciple John (18: 20) he is recorded as declaring to the high priest just before his death, that "in secret he had said nothing." So no one can join a secret society without trampling on the example of Jesus Christ, the Son of God, our Saviour. And the statutes of this noble State of Vermont, for fifty-eight years, have classed, and do now class, Freemasonry among crimes punishable by law. And now that slavery is passed away, and the liquor traffic is passing away, when the minds of the people of Vermont shall be turned again to those secret orders which the State has once condemned and crushed, those laws will not be repealed, but enforced. May God hasten the day.

—Twelve years ago one hundred Modocs came from Oregon to Indian Territory; now 69 of the tribe are Friends.

NEW ENGLAND LETTER.

[Conclusion of the sketch of Mr. Davis and his work on Boston Common.]

Why didn't he get a permit?—Anarchists treated better than ministers of the Gospel—Resolutions of the Evangelical Alliance—Attitude of the Protestant clergymen—A braver man than Mr. Davis—Ungentlemanly conduct—Some curious facts—Conclusion of the story.

"Why didn't he obey the law and get a permit?" This was at first the popular cry, alike absurd and illogical. As remarked by H. L. Hastings's caustic pen,—"If it takes the editor and proprietor of this paper (the *Christian*) fourteen months' waiting and forty dollars' fine and a term in jail to get a permit to preach on Boston Common, how long would it take a stranger like Paul at Athens or Jonah at Nineveh to secure a permit?"

But the principle involved did not hinge with Mr. Davis on the ease with which a permit could be secured, but on the right of the city officials to grant one, and the right of Christian ministers and Christian freemen to go cringing before these alien usurpers of despotic power and ask it. This was the real point of controversy. H. L. Hastings, Drs. Plumb and Gordon, and Joseph Cook bravely and nobly advocated the cause of the imprisoned preacher; and as the facts came to be more generally known, the pressure of Christian sentiment in favor of his release and the repeal of the ordinance was brought to bear with gradually increasing force on those in power, but with small effect. Gov. Ames had already mortgaged himself to the Romanist party, and the rumseller and the Jesuit had ruled Boston too long to be willing to relax their hold on her liberties.

When first imprisoned Mr. Davis was treated far worse than the Anarchists of Chicago: thrust into a cell in what was called "Murderers' Row," because only the most desperate criminals were there confined; given no food for twenty-four hours, and obliged to breathe air foul with prison odors; denied visits from his friends, even his own wife allowed to see him but fifteen minutes once a week, and that in the presence of a jail official. The severest tests of martyr courage which the civilization of our nineteenth century will allow were tried on Mr. Davis without shaking his constancy one iota, though before the final sentence was pronounced, the judge kindly gave him much the same offer which the English courts gave John Bunyan—the remission of all fines and penalties if he would promise to preach no more in the name of Jesus—without a permit. But, like him, Mr. Davis stoutly refused to turn traitor either to his divine King or the highest interests of humanity. "But what good will your testimony do?" was the last appeal of a sympathizing legal practitioner. "The people of Boston will let you rot in prison, and the pismires carry off your carcass piecemeal through the gratings of the door, before they will heed your testimony." To which Mr. Davis characteristically replied, "If that is so, begone with your infamous permit, and make room for the honest pismires!" But, as it turned out, the best part of Boston's citizens, I do not use the word numerically but in its old Greek sense, were not quite so willing that the infamous sentence against Mr. Davis should be carried out, as the city court and the city council would have fain believed. Letters were sent to Gov. Ames urging him to use his executive power and release him from his unjust, because unconstitutional, imprisonment. The Evangelical Alliance passed the following resolutions, drawn up by Joseph Cook:

Resolved, That the officers of this Association, together with the committee whose report on preaching upon the Common has just been received, be appointed to petition the proper authorities for the abolition of such rules and ordinances as prohibit public speaking on public grounds of the city without a permit; and that we consider it important that a decision be had in the Supreme Court of the United States upon the principle involved in the case.

Resolved, That the secretary of this meeting convey the above resolutions to the Board of Aldermen this day.

Resolved, That the above named committee and officers are requested to take measures to secure, if possible, the release from jail of Wm. F. Davis.

The day on which these resolutions were passed, lawyer Pickering took to the mayor a petition signed by 2,000 names. The venerable Prof. Phelps of Andover wrote to Joseph Cook in the following touching words: "Dear Sir: I wish from my sick bed to tell you how much I admire your masterly defence of Boston Common as a free preaching ground for the people. Keep thundering. The obnoxious law must be repealed. As Burke said of the Stamp Act to the British Parliament, 'You *ought* to repeal it, you *must* repeal it, you *will* repeal it.' Our quiet friends would not be silent if they knew the stupendous history of out-of-doors preaching. I wish I could ring out a blast about it. If I could write or speak once more before going to my rest, I should say, 'God bless you in this work.' My trembling fingers can say no more." The aged Heman Lincoln, now gone to his reward, was not too old to blow a bugle blast in the Boston *Journal*, on what he justly calls "a statute as odious and unjust as any in the code of the Blue Laws," "a despotism which would create a revolution in London." "All England and Scotland," he goes on to say, "and Wales and Ireland, are in turmoil, and the indignation of the United States is at a fever heat, because a Tory Cabinet is attempting to strangle free speech in Ireland. Can we imagine Mr. Gladstone or Mr. Parnell humbling themselves before the Lord Mayor of Dublin, and asking permission to make a speech in some public park?"

But one Protestant clergyman, so far as I know, went out of his way to denounce Mr. Davis, or defend the ordinance, and that was the tobacco-using, 33-degree Mason, Alonzo H. Quint. At the same time there were many pastors, who, whatever their inward opinions, remained tamely silent under this great outrage on their sacred calling, while others acknowledged the power that was behind the mayor and the council, by saying, "Why can't he keep still on Masonry? His business is to preach the Gospel and not run a tilt against windmills." Probably Jezebel and her courtiers wondered why Elijah couldn't let idolatry alone. The *Congregationalist*, as well as the Congregational House where it is published, has the misfortune to be dominated by Masonic influence, Dr. Quint being on its editorial staff, and its treatment of Mr. Davis's case was mean and petty to such a degree that one might well blush to see a religious journal, and the organ of the old Puritan faith, fallen so low. But though other duties have taken Mrs. Davis's time since the period when she held, for the Sunday school public, a place equal in popularity to that which "Pansy" holds now, her correspondence with Dr. Quint must have convinced that gentleman, as well as all others who read it, that she wields quite as trenchant a pen as her husband's adversaries, and fully merits the chivalrous compliment paid her by Joseph Cook, "If there is a braver man than Mr. Davis it is Mrs. Davis."

Several hearings took place before the city council. In the one of February 29, 1888, H. L. Hastings presented an address which he dedicates "to those publishers of the Boston papers who for years have every Sunday, openly and defiantly violated State law, but who lecture ministers of the Gospel upon the sanctity of city ordinances which forbid the preaching of the Gospel to the poor; who howl in startling headlines over the wrongs of Ireland, the suppression of free speech in Dublin, and the imprisonment of Irish agitators; but who roar you as gently as any suckling over the fining and imprisonment of ministers of Christ for preaching the Gospel and reading the Bible in Boston." And also "to those members of the city government of Boston, who, having invited a public hearing upon this question, occupied the time devoted to this address in conversing among themselves, or who retired from the council chamber to attend to business, take a smoke, or consult their spiritual advisers in the anteroom; and to all other members of a city government which taxes me to pay for Sunday jig playing on Boston Common, contrary to the laws of the commonwealth, and fines and imprisons me for reading the Bible on Boston Common and worshiping God in accordance with the State Constitution and Bill of Rights."

But when it was a foregone conclusion *not* to listen to reason or justice, the most scathing arraignment of their cause glanced off like bullets from a crocodile's skin. The hour fixed for the last hearing, to sum up the case before the council, was 2 o'clock P. M. Dr. Plumb and lawyer Pickering, together with Mrs. Davis and her sister, were kept waiting till five minutes of three, the members meanwhile straggling in, but not enough for a quorum. At last they decided to give Mr. Pickering a hearing of thirty minutes. They interrupted him, they would not allow his argument, because they declared they could not go back on the decision of the Supreme Court! "They did not want law," they said, "they wanted facts," and proposed to cross-examine Mr. Pickering, who told them he did not understand that he was called there as a witness but as a lawyer, but if they chose to treat him as a witness he would wait their questions. To crown the climax of low insult, one of the members actually sat on the table all the time Mr. Pickering was speaking, *puffing his cigar with his hat on.* In justice to a part of the council, however, it should be said that the mayor has all along expressed himself in favor of repealing the ordinance if the council would agree;

and also when the final action was taken whether or not it should be repealed, a small minority spoke out nobly in favor of liberty of conscience and free preaching on the public grounds. But now comes a curious fact. These men were Irish Catholics, and they voted for the right at some risk to their official heads, judging from another fact given by Mr. Hastings, to whom a city official said as he signed the first permit, after the matter of preaching on the Common had got into the courts and newspapers, "*I suppose I shall be defeated at the next election.*" His expectations were realized and he *was* defeated, and so far as could be learned has never been elected to office since. Their reason for so voting, however, is not hard to find, for on the authority of one who is himself a member of the city government these were reformed men, who knew why their old enemy, the saloon, hated and feared public preachers like Mr. Davis; but how shall we account for another fact equally curious and more startling, that those who opposed most bitterly the repeal of the ordinance were *Americans and Republicans.* Before we lay all the blame of Mr. Davis's imprisonment on the Irish and the Romanists, or even the saloon, let us query whether the lodge is getting its full share. Boston has 571 lodges and thirty-seven Catholic churches. Which represents the most powerful constituency?

I have now brought this strange story to its close. Mr. Davis, on his release, addressed at Music Hall between four and five thousand people, ropes having to be stretched across to keep out the crowd which still continued to seek admittance after the hall was packed to overflowing. He has outgrown the cheap terms of "crank" and "fanatic," so freely showered upon him at first,and the value to the cause of Christian liberty of his long imprisonment, so bravely and patiently borne, is beginning to be tardily acknowledged. So must it ever be.

God bless the hero of Boston Common, and save the Commonwealth of Massachusetts, by granting that when her dearest and most sacred rights are invaded she may never lack a man like William Davis to stand in the breach and suffer even bonds and imprisonment that the Word of God may be free.

Elizabeth E. Flagg.

NOTICES.

IOWA STATE MEETING.

The annual meeting of the Iowa Christian Association, opposed to secret societies, will be held in the Swedish Evangelical Lutheran church at Stanton, Montgomery county, Iowa, commencing Wednesday, October 17, at 7 P. M., and continuing through Thursday, October 18, with forenoon, afternoon and evening sessions. Able speakers, both Swede and English speaking, are expected to address the convention. All churches and associations in Iowa opposed to secret societies are urged to send delegates. Stanton is on the main line of the C., B. & Q. R. R., between Villisca and Red Oak.

C. D. Trumbull, *Cor. Sec'y.*

NOTICE TO NEW ENGLAND ANTI-SECRETISTS.

Dear Brothers and Sisters in Christ:—Is it not time that the friends of the anti-secret cause in New England organize their scattered forces, and come together in the name of the Lord for mutual prayer and counsel? "Thou hast given a banner to them that fear Thee, that it may be *displayed* because of the truth." I agree with Bro. M. A. Gault in his recent utterance in the *Cynosure*: "The best time to press the idea of Christ and divine law in government is in the very heat of a political campaign, especially when Prohibition, with its attendant moral questions, is at the front," Nothing stirs up the waters of political corruption like a "Presidential year," but "when the enemy comes in like a flood," *then* is the time to "lift up the standard against him." The bravest way is always God's way

Let us hold a convention at the time and place on which the majority shall agree, and rally around the banner of Christ against anti-Christ In the name of our divine Redeemer, who "ever spake openly to the world," let us renew our warfare against "the unfruitful works of darkness" by re organizing the New England Christian Association opposed to secret societies and every other evil which hinders the progress of His kingdom. It is trusted that Sec. Stoddard and Elder Kimball will be present. It is also proposed to invite Rev. H. L. Hastings and Wm. F. Davis, the hero of Boston Common. Every friend of the cause is earnestly requested to correspond with the writer as to place and time of holding said convention; and it is hoped that all suggestions will be made at once, that there be no unnecessary delay. Yours in the work,

Elizabeth E. Flagg,
Cor. Agent for New England.

—In the great town library of Konigsburg Professor Tschakert has discovered a number of hitherto unpublished, indeed unknown, sermons and scholia by Luther. They belong to the important period 1519-21, and are undoubtedly genuine. The sermons were preached at or near Wittenberg, and give a clear idea of the conflict in which Luther was then engaged.

REFORM NEWS.

FROM THE WASHINGTON HEADQUARTERS.

Sept. 21, 1888.

Some of the Washington "fraters" are exceedingly loquacious. A "well-set" gentleman of the District who preferred that his name, like the secrets of his orders, should be to me unknown, has just withdrawn, taking a few tracts and leaving the valuable information that Washington and Grant "were Masons;" that he belonged to and had organized a great many Masonic, Odd-fellow and other lodges; that Congress held secret sessions; that every church, including his own (the Lutheran), had secret sessions; that every family is a secret society; that we had better expend our efforts on the Jesuits and against the confessional, etc. Another gentleman was from Georgia. He called at the request of a friend for a catalogue and tracts, and gladly took a copy of the *Cynosure* to read on his way home.

Bro. W. S. Dulin, has been assisting in gathering information, for his interest in this feature of our work has proved signally efficient. His knowledge of ways and means, his familiarity with every department of the government acquired by twenty-three years' service in the Capitol and Department buildings, his knowledge of men and personal acquaintance with many of the older members of both Houses, gives him superior advantages and renders his services doubly valuable in getting access to men who would under other conditions be difficult to approach.

Yesterday we celebrated Mrs. Stoddard's birthday by a short trip on the *W. W. Corcoran.* Leaving the office in care of Prof. Mitchell, and the Industrial School to enjoy a single day's vacation, we shipped for Mount Vernon. The day was faultless and the whole trip a delightful one. It was my first down the Potomac below the old city of Alexandria, and we passed several points of historic interest before reaching the home and tomb of Washington. Our picnic lunch in the old cook room at Mt. Vernon, and a wander about the premises for a couple of hours, will be among pleasant and cherished memories.

Last Sabbath I spent in Alexandria, preaching in Zion Baptist church, and for our Free Methodist brethren. We were the guests of brother and sister English, whose home was once the spacious mansion of the Lee and other F. F. V's. There is ample room for true reformers "who fear God and work righteousness" in the home and hearts of its present occupants. I visited the church and saw the pews where Washington and Lee used to worship, and the house where Ellsworth was shot was pointed out to me, but the old slave pens were "plucked up, root and branch," to make room for homes and advancing Christian civilization. The world moves, but the devil is busy binding in slavery of the lodge many of those who so recently were made freemen by the issues of the war. We must cry aloud and spare not to expose the dangers. J. P. Stoddard.

THE GOOD GROUND OF WESTERN PENNSYLVANIA.

New Wilmington, Pa., Sept. 26, '88.

Dear Cynosure—I am still in the Keystone State. I had thought to have reached Ohio again ere this, but have found such a grand field to work in this section I have been slow to move. The people here are largely of the Scotch and Scotch Irish descent. There is a saying in regard to this people which contains considerable truth: "It behooves a Scotchman to be right, for if wrong, he is eternally wrong." Scotch Christians are usually of the Presbyterian persuasion. They believe in the perseverance of the saints, and live accordingly. There is a latent sentiment pervading this entire community, which if sufficiently awakened would cause the lodges to sink into popular contempt. Honest people need only to have the facts brought to their notice to cause them to detest this thing of darkness.

On last Sabbath evening I had the pleasure of addressing a fair sized audience in the First United Presbyterian church of New Castle. The pastor, Rev. R. A. Browne, gave what assistance he could, subscribed for the *Cynosure,* and gave, unsolicited, a written recommendation to his people. By special request I am to return to New Castle and speak in the Covenanter church to-morrow eve. As both United Presbyterian and other churches will be represented at this meeting, I may look for a large attendance.

I have given two lectures in this place. On Monday evening I addressed those who gathered in the First United Presbyterian church. For a combination of reasons the attendance was not large. Perhaps a hundred were present. Last evening, at the Second United Presbyterian church, the attendance was much larger, probably three hundred or more being present. Westminster, a college under the control of the United Presbyterian church, is located here. Quite a number of the students have become interested in our work. I have just mailed Bro. Phillips a list of eighteen subscriptions to our paper, taken in this vicinity.

Time forbids mention of personal kindnesses. The Lord will reward those assisting in the advancement of his cause. I shall, D. V., reach East Liverpool, Ohio, next Friday. From thence to Stubenville. Yours for Christ, W. B. Stoddard.

PENNSYLVANIANS HEAR THE NEWS.

York, Pa., Sept. 20, 1888.

Dear Cynosure:—On the 11th of June I went to Frystown, a village east of this city, to sell "Stories of the Gods." I sold thirteen copies in about one hour. And I have sold one hundred and eighty-two copies of this convincing pamphlet up to date. I think I can sell three hundred or more. I hope all the readers of the *Cynosure* will help to scatter this pamphlet all over the world. I have mailed one to a friend in Michigan, and one to a York minister, who is laboring to teach the Thugs of India some good ideas. And I suppose I may close this paragraph by remarking that a Thug and a Mason should both remember the old saying about the pot and the kettle. The great principles of Freemasonry are quite as black as any that can be found amongst the Hindoos.

Can we get some one to sell anti-secret papers, pamphlets, etc., in every county in the United States? The people are now buying stories of Jack the Giant-killer and the poetry of Mother Goose, while they should be reading about the Thugs of all ages and nations. Our American Thugs are very busy just now getting all things ready to Ku-klux Uncle Sam, the goddess of Liberty, and our simple American voters.

In August I sold three hundred copies of the *Prohibitionist,* a York paper, to help our York W. C. T. U., who are trying to regulate our thirsty Thugs. And I am expecting to sell two hundred *Cynosures* this month, "for the good of the order," or perhaps I should says, "for law and order."

This winter all anti-secret citizens should do their best to push our great reform to the front. We have all been sitting on the back seat long enough. No one has as good title to the front bench as the honest and honorable anti-ring American.

While in Frystown, I found about twenty young men in the yard of a school-house, waiting their turns to be examined by the school directors for positions as teachers. The directors were inside, with one young man, who was no doubt full of great expectations, and perhaps of knowledge, too. As Nimrod was a mighty hunter, who was always finding game, I could not help trying to catch these unsuspecting young gentlemen with my anti-secret traps. After selling a few pamphlets, I addressed them for about twenty minutes, going through the secret societies without stopping to give a single rap. As I spoke, I could see secret society badges and astonished faces; but all listened with close attention. Several asked for the address of the N. C. A. and *Cynosure.*

I hope no anti-secret reformer will fail to address our fellow citizens whenever there is an opportunity to do so. It is not necessary to have a hall or other room in order to deliver an anti-secret lecture. I never miss a chance to address a crowd or congregation of any sort, in any place. The very great importance of the anti-secret cause makes it unnecessary to apologize for speaking in the plainest language on all proper occasions. Yours, etc.,

Edward J. Chalfant.

IOWA GETS THE BANNER.

Dear Cynosure:—When I last wrote I had begun my canvass in the Stanton congregation of the Swedish Lutheran church. In Stanton and Fremont congregations, including the fourteen subscriptions of which I spoke in my last letter, I took sixty-six new subscriptions to the *Cynosure* in three weeks. I have now raised the list of *Cynosure* subscribers in Page county, Iowa, to 148, of whom 130 are new. If any county, aside from New Orleans

city, should attempt to rival Page in the number of *Cynosures* taken, I may find time to increase the list of subscribers there. I think there are enough Anti-masons in this county who have not been visited to swell the list to 175, and perhaps higher. But, as other work is pressing, we will let the list stand at 148 for the present. I have taken 63 new subscriptions in Montgomery county, just north of Page.

As the result of this canvass, 48 papers will come to new subscribers at the Stanton postoffice in Montgomery county. Stanton is a village of not over five hundred inhabitants. Is there any other village postoffice to which a like number of *Cynosures* come? I will add that every one of the Stanton subscribers are Swedes; and further, that every one of the 67 subscriptions that I have taken during the month past were given by Swedes. And I would ever be grateful for the hospitality and kindness shown me by pastors Ostlin and Widen, and by brethren Hagg, Ossian, Wisstone, Peterson, Ruth and a host of others, too numerous to mention.

The annual meeting of the Iowa Christian Association will be held this fall in the Evangelical Swedish Lutheran church of Stanton, Montgomery Co., Iowa, commencing on Wednesday, Oct. 17, at 7 P. M., and continuing over Thursday, Oct. 18, with a forenoon, afternoon and night session. Pains will be taken to have able speakers, and a general attendance is invited.

Let United Presbyterians, Covenanters, seceders, United Brethren, Friends, Congregationalists, Baptists, Presbyterians and Methodists (Free, Wesleyan, Protestant and Episcopal), and all others who believe in Jesus Christ as the *one Mediator* between God and men, come together in the name of the Lord Jesus, and meet with the Evangelical Lutheran church of Stanton in their new church edifice, which will seat twelve hundred people. Together let us hold the annual meeting of our Association, which is set for the defense of the Gospel, against the great conspiracy of Satan to supplant it, by introducing a deistical ritual of worship through the secret lodge system.

Let us unite to oppose a system of religion that ignores the doctrine of repentance towards God, and of faith in our Lord Jesus Christ; of *redemption* through *his blood*, and *regeneration* by the *Holy Spirit*, and leaves men to depend upon the observance of ceremonies of human invention, and works of righteousness that they can do, for salvation.

Let the fact that Satan is stealing a march on the church, by educating the young men in a deistical ritual of worship, and building them up in self-righteousness, and thus, through the secret lodge system, pre-empting them for himself, arouse the churches that hold the grand old doctrine of salvation by *grace*, received in humble penitence, through faith in our Lord Jesus Christ.

Let delegations come to our annual convention at Stanton from all the churches that hold the doctrines of grace as taught by Christ and his apostles, and by Martin Luther and those who came after. Let fervent, believing prayer be continually offered to God through Jesus Christ our Lord, for the success of our annual meeting, and the speedy triumph of Christ over the secret lodge system.

C. F. HAWLEY.

CORRESPONDENCE.

BUTLER ON BROOKS.

EDITOR CYNOSURE:—Considerable has been said concerning John A. Brooks and his Freemasonry. No one doubts Dr. Brooks's ability. Those who have heard him speak feel and realize that he is heart and soul at war with the liquor traffic. A few years since, when temperance was not so popular as now, the writer heard the Prohibition candidate for Vice President speak. I have not the notes of that speech at hand and cannot give the language, but it pleased the lodgeites, and unless Mr. Brooks's sentiments have changed since then his views are in harmony with that demit. Bro. S. E. Starry, the degree-worker, demitted from the lodge; but the hour he violated his Masonic covenant that demit was annulled, and its holder became a seceder. "It is the obligation that makes the Mason." Has Dr. Brooks ever violated that oath? If so, how, when, and where?

The writer believes with Dr. Blanchard that in politics and in secular affairs there is a latitude to our actions not allowable in religious matters. With maturer years and thought our views sometimes change, and the writer sees religious and civil affairs in a different relation than a few years since. But in this instance it is on political grounds and not religious that we object to voting for adhering Masons. If it were only on religious grounds we objected to oath-bound lodgery we could pocket our Anti-masonry, go to the polls and vote for Brooks. But Masonry is immoral, criminal, despotic, and intensely anti-Republican. And while I am no stickler religiously or politically, yet I fail to see the consistency and propriety of voting for men, who, since becoming voters, have voluntarily and deliberately sworn, under the most horrible oaths and barbarous death penalties, eternal allegiance to mastery and despotism, say nothing of my religious convictions against Masonry as heathen idolatry, pure and unadulterated. Even as a politician, I, and every true American, have a right to demand of Dr. Brooks some positive assurance that he has seceded from organized swindling and despotism. The saloon is no more incompatible with Christianity and good government than the Masonic lodge. Why draw the line on the one and not on the other? Dr. Brooks is brought face to face with the question and gives us a truly Masonic answer. Prohibition is an important issue, but it is not the only one, by any means, now before the voting public. Dr. Brooks deliberately shouldered a musket and fought for the stars and bars. [Bro. Butler is probably mistaken. Dr. Brooks says he was not in the rebel service.—ED.] That, along with his lodgery and his years of Democratic voting, all in harmony, shows the education of the man, the bent of his mind and his political makeup on many important principles of popular government. Mr. Brooks gives no other reason for leaving Democracy than his opposition to the liquor traffic. A man may be a rabid Prohibitionist and yet have erroneous ideas of the great underlying fundamental principles of free government. Space would be required to enumerate other grave questions on which the patriotic voter should have clear answers from Dr. Brooks aside from Freemasonry. M. N. BUTLER.

THE PEOPLE'S CHURCH, HUMBOLDT, NEB., AND ITS PASTOR.

HUMBOLDT, Neb., Sept. 20, 1888.

KIND READER:—You are cordially invited to attend a meeting at the M. E church in Humboldt, next Sunday, at 11 A M. The subject for discussion is "Bible Politics." As we are now in the midst of an exciting campaign, and the political parties of our country are setting forth their claims and asking for the votes of the people, should we not consider most seriously our duty in this struggle? Does the Bible tell us what sort of politics to maintain in our government? Does it tell us what kind of men sould be placed in office? Certainly it does. To present these matters from a Bible standpoint is the object of the meeting next Sunday. Please come and judge for yourselves. E S. EYERLY.

EDITOR CYNOSURE:—The name, E. S. Eyerly, in the above notice, you will recognize as a subscriber to the *Cynosure*, who also heartily endorses its work in opposition to secret societies. He is an able minister of the Gospel, though for some years past without a regular charge, and preaching only occasionally, while residing on a farm in vicinity of town. Recently, however, the Lord has called him from his farm, as he did Moses from his flocks, to lead his people out of bondage. For some months he has been preaching for the People's church, organized here a few years ago, as you and others will recollect. While without a pastor a long time it had run into a condition expressed by the words, "suspended animation." This church lately extended a call to Elder Eyerly to become its pastor, and he has accepted. You and all the friends of reform in our churches who have known anything of its checkered history, will rejoice to know this, and the prospect it gives of a new start into life, and of coming again into favor with God, even more, as we hope and pray, than at the beginning. I may add this, as an indication of good yet to be done in this "valley of vision" full of dead bones, his discourse last Sabbath on "Bible Politics" made a profound impression. If all ministers of Christ would take that subject into their pulpits and handle it as he did, fewer Christian voters would help to put bad men into civil offices, high or low.

WILLIAM C. BISSELL.

THE SOUTHERN COLLEGES.

In addition to the interesting expressions from institutions in the South, published some weeks ago, we give the following:

ERSKINE COLLEGE, DUE WEST, S. C.

"As our institution is of an anti-secret order, books of that sort would be acceptable to us." JAS. BOYCE.

FISK UNIVERSITY, NASHVILLE, TENN.

"We have a number of books in the library opposed to secret societies. We shall be glad to have the library supplied with any number of good books on that subject." E. M. CRAVATH, *President.*

WASHINGTON AND LEE UNIVERSITY, LEXINGTON, VA.

"Books discussing the question of secret societies would be an acceptable contribution."

JACOB FULLER, *Librarian.*

CARSON COLLEGE, TENN.

"Books opposed to secret societies will be thankfully received." S. W. TINDELL.

PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

"As we are enemies to the lodge, we could not object to books against secret societies."

JAS. M. COX, *Librarian.*

BRANCH NORMAL COLLEGE, LITTLE ROCK, ARK.

"We shall be very glad to receive and give place to your works against secret societies, although I am myself a prominent member of one or two of them. Among the papers filed in our reading room is the *Cynosure*. I guess if we can stand that, we can stand the rest."

J. C. CORBIN, *Principal.*

SCHOFIELD NORMAL AND INDUSTRIAL SCHOOL, AIKEN, S C.

"We have a reading room for boarding students, founded and still managed by a member of the Society of Friends. We are glad to show the many wrongs of secret societies, for they are a stumbling-block to the uplifting and upbuilding of *true homes*."

MARTHA SCHOFIELD, *Principal.*

GREGORY INSTITUTE, WILMINGTON, N. C.

"I would be glad of books opposed to lodgery, which is now so rapidly gaining a foothold among this people. I would that this Southland might be filled up with this class of literature. I heartily endorse the *Cynosure* and the work it is doing." GEO. A. WOODARD, *Principal.*

STATE NORMAL SCHOOL (COLORED), FAYETTEVILLE, N. C.

"A library of books opposed to secret societies would be very acceptable, indeed. I have observed much of the evil resulting from the unfruitful works of darkness, and this has caused me to refrain from becoming a member of any of these so called societies. I feel that such a library as this, pointing out the evils of these societies as they now exist, would prove a blessing to our students and would be most earnestly read by them."

GEO. H. WILLIAMS.

—The Yorkshire Post tells (what might be written in letters of gold) how that the Rev F.W. Keene, curate of St. Paul's, Morton, has for the past few days been doing the house-work and washing and minding the three little children of a poor man and woman who have been removed to the Gainsborough small-pox hospital. The woman died. Not one of the cottage neighbors could be prevailed upon to enter the house.

LITERATURE.

In the October *Scribner's Magazine* the railway series is continued with a discussion of "The Railroad in its Business Relations," by Prof. Arthur T. Hadley, of Yale, ex-Commissioner of Labor Statistics in Connecticut, and author of the standard work on "Railroad Transportation: its History and its Laws." Prof. Hadley explains with great clearness and precision the growth of the railway as a corporation; the evolution of rates from the old toll system; the union of roads and rolling stock under one management; and the consolidation of connecting lines and the forming of systems. Among the other features of the article is a discussion of the relations of the railway corporation to investors, employees, and shippers and passengers, involving the questions of rates, pooling and government control. Portraits of Judge Cooley, Albert Fink, and Charles Francis Adams are given as representative men engaged in the solution of these problems. Portraits of Vanderbilt, Scott, Thomson and Garrett are given as representative men in the business development of the roads. "The Temples of Egypt," by Edward L. Wilson, is the most richly illustrated paper of this issue. An Egyptian Temple perfectly preserved in all its details does not exist. The author has accordingly illustrated each important part by the most notable existing example from among many, and the result gives an adequate idea of what one of these marvelous structures must have been in its completeness. Hugh McCulloch, ex Secretary of the Treasury, discusses vital "Problems in American Politics."

The October *Missionary Review of the World* opens with a kind of summary of the late international missionary conference in London, in which Dr. A. T. Pierson urges a "new departure" in the mission work, a "Crusade." It is a bugle-call full of intense conviction that the word of the Lord to the church of Christ is, "Up! Sanctify the people." Put away from among you the accursed love of the world and its wealth. Pour out your offerings—your best gifts, your money, your children, yourselves—that my Gospel of salvation may be heard in all the earth *speedily*. He especially calls upon the pastors to begin the work of preaching this crusade. Dr. Pierson also gives an interesting summary of the conference in two different letters, and tells how, in company with Dr. Gordon, of Boston, he has begun already to preach this crusade in Scotland. The "Early Mission Work Among the Indians of New England," by Julia M. Bliss, and "The Basel Mission," by Rev. Henry W. Hulbert, of Beirut, Syria, are valuable papers on Missions. Prof. Shodde, of Capital University, Ohio, on "The Instituta Judaica," and Rev. Charles S. Robinson, of New

York, on "Christian Civilization and Language" are valuable papers. The reports of organized missionary work include a number of home and foreign societies, whose statistics are here given, which are generally very encouraging. Such messages as the *Review* is giving to the churches should be read in every family with prayerful consecration to this great work.

The novel and thrifty system of farming in Japan is the subject of a readable article in the *American Agriculturist* for October. Notwithstanding their quaint and primitive farming implements, there is no waste or loss in Japanese farming, and every foot of soil is put to the most productive use. Good land is too valuable to allow of fences or hedges in the fields, and not a savage plant is permitted to flourish at the farmer's expense. The thorough manner in which the Japanese cultivates his bit of earth is interestingly described.

Miss Frances E. Willard, whose name and works are of world-wide fame and influence, is introduced to the readers of Alden's illustrated magazine, *Literature*, for September 1, in a fine portrait, a bright, readable biographical sketch, and a contribution from her own pen on "Woman's Temperance Work: Its Origin and Evolution." Other later numbers have portraits and biographies of Francois Guizot, the celebrated French historian, philosopher and statesman, author of the histories of France, England, etc; also of Paul H. Hayne, the late lamented Southern poet.

Lodge Notes.

The National Council of Good Samaritans met in Columbus, O., and next year goes to Wilmington, Del.

August 26 seventeen members of the Society of Jesus was raised to the priesthood by Cardinal Gibbons, at Woodstock College.

The Sovereign Grand Lodge of Oddfellows met in Los Angeles lately. Gen. Underwood, of Kentucky, was elected Grand Sire, and Charles M. Busbee, of Raleigh, N. C., Deputy Grand Sire.

One of the Chicago lodges of Elks, which is patronized by theatrical and sporting men, lately received into membership five Freemasons who belonged to the mystic shrine, or were of the 33d degree.

The Republican campaign managers in Indiana are greatly disturbed over the report from Chicago that the grievance committee of the locomotive engineers' brotherhood is arranging to throw the influence of the order against Harrison.

The General Masonic Relief Association of the United States and Canada concluded its third annual meeting at Louisville, Ky., Sept. 19. About thirty members were present. The next meeting was set for New York, September, 1889.

The switchmen, in their secret organization, are almost unanimously opposed to the proposition attributed to Chief Sargent, of the firemen, that the Knights of Labor be admitted to the federation, and many of the leading switchmen are outspoken in their opposition to anything of the kind.

Although the case of Odd-fellow Grand Secretary T. E Huddle of Bloomington, suspended by his lodge for nine months, for "conduct unbecoming an Odd-fellow," is one of the most serious that has ever come before the order in this State, the Grand Master has suspended sentence, pending an appeal to the Grand Lodge.

The annual State convention of the Illinois Grand Lodge, Knights of Honor, met in Decatur last week. The organization has a total membership of nearly 130,000 in the United States, and 6 500 in Illinois. Since 1873 they report there has been paid out in $2,000 benefits nearly $25,000,000 to the widows and orphans of deceased members. Twelve thousand deaths in fifteen years is a heavy rate.

A correspondent of the Chicago *News* writes thus of the mission of the "Ancient Order of United Workmen," of which Rev. John A. Brooks was two years ago the grand mogul: "The K of L. desires 'America for Americans,' but the A. O. U. W., going a step further, steps into a quagmire in wishing to seperate one State from another. It is not State sovereignty which they desire, but State isolation, based on Republican protection ideas and a putrid idea of the inter state commerce law. In other words, it is Parsonism—i. e., the logical outcome of the hanged Parsons, who was a rabid protectionist, rebel and anarchist, and next November, if the workingmen of the country are not awake thoroughly to the occasion, the A. O. U. W. will be used to down legitimate Democratic effort."

Bishop Lafleche of Three Rivers, Quebec, has suspended the Jesuits from religious ministrations in his diocese. The members of the order own several colleges there and direct several churches. The order only prevents them from performing their sacerdotal functions in the diocese, but they can still hold property. The step, it is stated, is undertaken after an investigation which went to show that Catholics were influenced on their deathbeds to change their wills in favor of the Jesuits.

The annual convention of the National Council of the order of United American Mechanics was held at New Brunswick, N. J., Sept. 25, sixty-eight delegates being present. The present membership of the order is 23,762, a gain of 2,942 during the past year. The amount in the treasuries of the councils at the last report was 889,909; received during the year, $173,571, making a total of $563,480; paid out for benefits during the year, $72,938; other payments, $56,819, making $129,757, and leaving a balance of $433,723; net gain, $43 815. The insurance department has 526 members.

Statistics of the Jesuit Mission show that in the Balkan peninsula there are 45; in Africa, especially in Egypt and the eastern coast, 223; in Asia, 699, of these 195 being in China alone; in Oceanica, 270; in America, North and South, 1,130; total, 2,376. Great attention is paid to nationality. In Illyria, Dalmatia and Albania they are Venetians; in Constantinople and Syria, Sicilians; in Africa, Asia Minor and China, French; Indian Presidencies, German and Belgians; Philippines, Spanish; Malay Archiæpelago, Dutch; in Australia and New Zealand, Irish; in the Americas, Germans, Neapolitans, Piedmontese, Canadians, English and Spaniards.

In 1887 F. E Huddle, a prominent Oddfellow of Bloomington, was elected secretary of the Grand Lodge of Illinois, I. O. O. F. He was for a number of years editor of the *Odd-fellows' Herald*. The other day Huddle was upon trial by a Bloomington lodge, and was sentenced to suspension from the order for nine months. The charges were that soon after Huddle's election he separated from his wife without cause, and that since then he has allowed her but $5 per week for herself and children, and that he has pleaded in justification that his wife had been guilty of a scandalous offense, which ples, it was claimed, is not true. Prominent attorneys appeared on each side. One of the principal witnesses against Huddle was his own sister.

A dispatch from Halifax, Nova Scotia, says: "Some time ago the Odd-fellows of Manchester Unity had some trouble with one of their officers over some funds and expelled him. The case was aired in the courts, and after it was disposed of there the expelled officer appealed to the higher authorities of the order in England to be reinstated. The result of this appeal was in favor of the expelled officer, but the lodge to which he belonged refused to receive him again into the membership, and the other lodges of Manchester Unity on the province stood by it in this decision. In consequence of this the head authorities have suspended all the members of the lodges. The members of Manchester Unity say they don't care one jot for the action of those nominally at the head of the order, and will continue to work as of old, and will not trouble themselves over the suspension."

The Supreme Council Scottish Rite Masons in Boston, Sept. 19, elected these officers: Henry L. Palmer, of Milwaukee, M. P. Sovereign Grand Commander; Charles L Woodbury, of Boston, Past Grand Lieutenant Commander, and Gen. Samuel C. Lawrence, of Boston, Grand Minister of State; Gen. Lucius R. Paige, of Cambridge, Mass., Grand Keeper of Archives; Robert E. Patterson, of Philadelphia, Grand Marshal General; Charles T. McClenachan, of New York, Grand Master General of ceremonics; William R Higby, of Bridgeport, Conn., Grand Standard Bearer; George O. Tyler, of Burlington, Vt., Grand Captain of the Guard; Albert B. Moriarity, of New York, Assistant Grand Secretary. Illustrious John Hodge, thirty-third degree, of Lockport, N. Y., was by unanimous vote of the Supreme Council of the Northern Jurisdiction created an active member thereof, to fill the vacancy occasioned by the death of Illustrious Josiah D. Evans, thirty third degree, Past Grand Master of the Grand Lodge of New York and Grand Minister of State of the Holy Empire. Titles and dignities being exhausted, the order will wait a year.

Dr. Sage's Catarrh Remedy cures when every other so-called remedy fails.

Extraordinary, but nevertheless true. We refer to the announcement of B. F. Johnson & Co., of Richmond, Va., in which they propose to show working and energetic men how to make from $75 to $250 a month above expenses.

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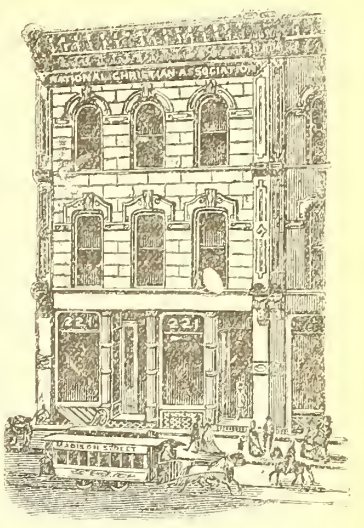
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The Christian Cynosure.

Editors.

J. Blanchard. Henry L. Kellogg.

Chicago, Thursday, October 4, 1888.

THE SOUTHERN FUND

begins again, and the first report is a cheering one. Beside the cash donations acknowledged on the 13th page, there have been $20 pledged. Let us open a list of ten-dollar shares as last year. One hundred and fifty of them will make up the sum needed to send 1,000 copies of the *Cynosure* to the poor colored pastors of the South. Their letters are encouraging as ever, and we must make this means of instructing them as efficient as possible. Our publisher has sent word to the donors of last year inviting them kindly to share in the good work again. Let him have a large and prompt and hearty response.

The fact that the secret lodges have allowed the statute of Vermont, repealing their charters, and fining Masonic oaths $200, to stand fifty-eight years without attempting its repeal, shows that they fear the people of the State, and know that if the question comes up they will vote to enforce the law, and fine every adhering Mason $200 who has taken the oath of initiation since 1833. But neither Masonry nor Mormonism can be destroyed by legislation and judicial penalties. We must push forward to arouse and enlighten the churches of Christ. Duff Green, in the *U. S. Telegraph*, 1836, said: "Our chief danger (as slaveholders) lies in the Abolitionists' organized action upon the consciences of our own people." That was true. And it is equally true of our war against Mormonism and the lodge. Christ alone is mightier than Satan, stronger than "the strong man armed," and there are no churches on earth of which we have more hope than those of Vermont.

EDITORIAL CORRESPONDENCE.

Cornwall, Vt., Sept. 25, 1888.

To our Readers:—I preached on Sabbath for the Congregational church here—the eighth Congregational church I have spoken in since coming into Vermont. Last night I lectured here in their fine Town Hall to a large audience of men and women. Rev. M. C. Stebbins, pastor, read the Scriptures and offered prayer. The meeting was joyous. A third more than we looked for were present; and many expressed warm approbation of the meeting. Several old men came and said: "I have seen the initiation showed up here in Vermont just as you described it; but now the press and pulpit say nothing, and the people are getting ignorant and are imposed upon." These old men seemed happy and joyous as young children at a visit.

Their pastor, Rev. Mr. Stebbins, is a superior man; and, what is better, a man "full of faith and the Holy Ghost," as was Stephen. I may speak another Sabbath before turning homeward. And if effectual doors are opened I intend to enter them. So effectually has the lodge sealed pulpit and press, that ministers and magistrates were ignorant that Masonic and Odd-fellows' oaths and obligations are crimes punishable by Vermont laws. As soon as they learn this they will see that a secret oath is not binding; it is not an oath, but a crime, and a sin, also; for Christ has forbidden it (Matt. 5: 34). An immoral oath, or even a bargain or contract without a consideration, is void *ab initio*, and is not to be kept, but repented of and renounced.

And now that Masonry has been revealed all over Vermont, it is vastly more wicked than it was before. The secrets sold are not secrets, can be had for a quarter of a dollar. Hence, lodges, like all swindling shops, as mock auctions, lotteries, and faro banks, must be suppressed by law,—aye, and will be. And the little auxiliary lodges, which have come to the rescue of Masonry, are meaner than their mother, as "Copperheads" were meaner than traitors, having the same venom, but without rattles, and so, more dangerous.

Rev. Joseph A. Leach has been drawn on the jury and so taken off his work for a time. But the holy fire in him will burn brighter for a temporary smothering. It is possible the way may be prepared for our national anniversary in Vermont the coming winter. But if not so soon, I am more and more convinced that a light will yet set on every one of these mountains, and the blaze illumine the United States. Vermont has the advantage of all the other States by her history in this reform. J. B.

COLLEGE SECRET SOCIETIES.

Mr. John Addison Porter writes at great length in the September *Century* magazine of these secret organizations, which have been condemned by our best educators as "college pests," and which are firmly excluded from the most efficient institutions of America. The article is profusely illustrated with small cuts of lodge and club buildings, and closes with an argument in favor of these organizations which every lover of sound literature must regret to see in the leading American magazine of its class.

The writer dwells at length on the history of college secret orders,—a matter of no interest except to those who have been sworn into them,—and in estimating the number of members, unjustly attempts to swell the aggregate by adding the open literary societies of Princeton and the clubs of Harvard. There are thirty-two general college fraternities, with 67,941 members, including in the latter enumeration under-graduates and alumni; the former, of course, being a small proportion of the whole. The secret sisterhoods among the female colleges number seven, with 2,038 members.

The first college lodge building was built by students of Kenyon College, Gambier, Ohio, thirty-three years ago, a log hut "in a deep ravine, far away from any human dwelling." The societies were "then accustomed to rendezvous stealthily in college garrets, at village hotels," or anywhere most conveniently out of sight, as became their nature and the character of their ceremonies. The gloomy, windowless structures at Yale were next built, their forbidding exteriors anticipating the ghoulish performances within. These orders thus by self-confession belong to the lodge system. Their oaths, ceremonies, concealment, self-seeking, nomenclature and mock-solemn and mock-religious performances are all of a piece with the lodges of their elders.

Mr. Porter argues from the fact that the fraternity buildings are now tasteful and homelike that these societies will be permanent. The change has come about through the multiplication of lodges outside the colleges—the growth of the evil system in power and popularity. He claims that if all the college presidents and faculties should unite against them, it would only drive them into "a temporary seclusion;" that is, they would dodge into their dark holes like the Masons in 1827-40, and in a few years creep out to renew their undermining of the character of American youth.

The writer quotes Stewart L. Woodford, a New York politician, to show that these secret lodges have been largely influential in the matter of elective studies, against which there is a reaction in our best institutions. He also appeals to the reputation of many who have become eminent in after public life, to give his college orders a character. Among these are Garfield, Evarts and Dr. Storrs. Garfield, when in college, belonged to an anti-secret society; Evarts, years ago, condemned the Yale societies; and Dr. Storrs, within two years, has approved the effort to expose the real nature of the secret system. Mr. Porter also misstates the effort of Pres. E. E. White to banish the societies from Perdue. It was successful even in the courts, but Freemasons in the legislature compelled Pres. White to resign.

HOW STAND YOUR CANDIDATES?

NOTES OF THE AMERICAN ANTI SECRECY LEAGUE.

The reports received within a few days at the League headquarters are of surpassing interest to American voters, and we hasten to place a summary of them before our readers.

The representative of the League obtained a hearing before President Cleveland last Wednesday; and as the time was short and the information important, the President was requested to answer written questions, whether he is a member of any church, and of what church? Also whether a member of any beneficial or secret society; and if so, of what society? Mr. Cleveland replied, "I am not a member of any church or beneficial or secret society;" and to the last two questions wrote with his own hand, "*None*," "*none;*" underscoring each word.

This information puts the Democratic candidate somewhat ahead of General Harrison in this respect. But from New York we have a similar statement, but more guarded, from Mr. Morton, Republican candidate for Vice President. The gentleman deputed to find out Mr. Morton's standing, deserves all praise for his perseverance in the face of discouragement and apparent defeat, for it seemed hopeless to try to interview Mr. Morton. He was seen finally in the hallway of his hotel and his attention called to the inquiry and circular of the League. Mr. Morton responded that he did not belong to any secret society. He was in too great haste to make any further statement or explanation.

With the exception of Mr. Thurman, the leading candidates on the National tickets have stated their position towards the lodge. The aged ex-Senator is at present too unwell at his home in Columbus, O., to be seen by strangers. We hope soon to add his name to the list of those who repudiate the lodge.

Other responses to the League have a peculiar interest. Thus below we are able to present the standing of nearly the whole Democratic State ticket of Wisconsin; and the unanimity with which they write of their position on this question is as pleasing as it is unusual. The candidate for Governor, James Morgan, dry goods merchant of Milwaukee, writes:

"I am not a member of any secret organization."

Andrew Kull, dealer in fine stock, Lake Geneva, candidate for Lieutenant Governor, responds:

"I hold no relations, and never did, to any secret order, and have given myself no concern of their merit or demerit."

T. E. Ryan, of Waukesha, nominated for Attorney General, says:

"I do not belong to any secret society, and further, I never did. I am not ready, without further study, to express my views upon their merits or demerits. I know but little of them. I am unable to see wherein they are any particular benefit; whether they are any injury to society or not is a question that can be answered only by those who have given the matter their attention."

A. C. Larson, Judge of Eau Claire county, is nominated for Secretary of State. His reply is also satisfactory:

"I do not have now, nor have I ever had, any connection whatever with any secret society or organization of any kind. As to their character I cannot say, as I have never taken sufficient interest in them to investigate their methods of procedure, or the means employed in accomplishing their aims and objects. They may possess a peculiar usefulness to a certain class of persons, but I do not believe in their general usefulness."

—Secretary Stoddard is making a grand effort to redeem our Washington work. He will be able ere long to report the work done among Congressmen and the pastors of the city, which will do much to convince the most doubtful that the effort to establish a reform headquarters was not in vain.

—Rev. Wm. Fenton of St. Paul has issued another number of the *Christian Liberator*, and fills it with incisive arguments against Freemasonry. He invites correspondence with all who wish to see the paper a permanent and regular publication at 50 cents per year. His address is 74 South Robert street, St. Paul, Minn.

—Bro. Hinman returned from Iowa last week Wednesday and the next day went on to Ohio to continue his efforts for the Southern work. Correction should be made in the amounts reported as raised by him. A S. Waterbury should have been credited with $10 instead of $1, and J. D. Dickinson with $2 instead of $3.

—We call attention of everybody to the letter of E. J. Chalfant, the energetic volunteer agent against secretism in Pennsylvania. Had the reform a half dozen such men in every State, the work of organizing against the lodge would progress rapidly. He writes that the 200 copies of September 20th *Cynosure* sent him were not enough for the demand, and more could have been sold.

—Beside Mr. Chalfant's effective work in Pennsylvania there are several very efficient volunteer agents in the distribution of tracts and papers. Among them A. F. Smith of Nashville, Tenn., F. A. Oldis of Dakota, T. E. Baldwin of Missouri, and James P. Thomas of Kansas, deserve special mention. Bro. Davidson began in New Orleans in the same way, and he has developed into a very efficient State evangelist against the lodge. May God bless and reward the work of these volunteer missionaries of a reform gospel.

—Howe Institute, at New Iberia, La., opened on the 18th of September. Elder and Mrs. J. F. Browne reached New Iberia on the 13th, with Miss Farley and Miss Work, the new teacher from Wenona, Ill. Miss Robinson, another teacher, remained during the summer at the Institute. Among the general rules of the institution is one forbidding attendance on secret societies.

—The Twelfth Annual meeting of the New Hampshire Christian Association is advertised to meet in the Advent Christian church, Dover, October 23d to 26th. We are in doubt how to understand this notice. The New Hampshire Association was formed as an auxiliary to the N. C. A., but there is not a word in the published program for over three days to show that anything will be said against the lodge. Miss Flagg, the N. C. A. New England representa-

tive, has a little corner of an afternoon to speak on temperance, Bro. W. F. Davis of Boston and Elder Isaac Hyatt are to give sermons and addresses, and the Lord's Supper is to be partaken; but why, in the midst of all these good things, is the object for which the Association was organized to be tabooed?

—The debates which we have noticed as beginning at Wheaton, Ill., on the Prohibition and Republican issues have been continued in various places about. Messrs. Wylie and Moffett debated some five times, and the latter is to be complimented for his "grit" in standing up so well before Mr. Wylie's Prohibition batteries which demolished all his Republican defenses. Prof. Fischer and Mr. Gary were to speak together four times, but the latter withdrew after a great meeting in Naperville where the enthusiasm seemed to be much against him. At this meeting Mr. Gary endeavored to make fun of the American party, and opened the way for an excellent reply from Prof. Fischer, who is county chairman of the Anti-secrecy League. The latter gave a strong testimony against the lodge, and ably vindicated the independent voter.

THE NEW ENGLAND RALLY AGAINST ROME.

The *Cynosure* has given much attention to the remarkable discussion now going on in the vicinity of Boston, begun by the effort to suppress Gospel preaching on the Common and continued by an attack by priests on the public schools.

In addition to the excellent letters of our New England correspondent, which in the present number conclude the story of William F. Davis and his imprisonment, we are glad to give our readers the following account of the spread of the awakening against Romish aggression from a letter in the last *Christian Standard:*

"In Watertown,a suburb of Boston,the people are not allowed to have a copy of Josiah Strong's 'Our Country' in their public library because Father Stack, the Watertown parish priest, and one of the trustees of the library, objects to the above book on account of its chapter on Romanism.

"Again, in Lowell, about twenty miles out from Boston, we see the pupils in the High School condemning Swinton's Outlines of History, and demanding a policy on the part of the Lowell School Committee that shall be as 'aggressive, enlightened and American as the city of Boston.'

"Three of the Watertown public school rooms have been closed on account of the depletion of the pupils which has been caused by the formation of Roman Catholic parochial schools. The falling off in the public schools in this town from last year's attendance has been four hundred.

"On the other hand, the meetings which are being held in Boston, and the work that is being done by way of parrying these daring attacks on our free institutions, are reminders of the enthusiasm and patriotism which fired the Bostonian soul when, in revolutionary days, the old South Church and Faneuil Hall rang with protestations against English tyranny.

"Last Monday noon between two and three thousand people gave dignified, yet thrilling emphasis to every utterance that was spoken in condemnation, not of Roman Catholicism as a religion, but of Roman Catholicism as the open and avowed enemy of the public school. For nearly two hours Tremont Temple rang with the applause which greeted bold, yet well-tempered speeches, and resolutions which look to the reinstatement of Swinton's History and the vindication of Mr. Travis. There was nothing ultra or blood heated, but there was a rumbling, the echoes of which are likely to reach the ears of the Pope of Rome.

"The day before, which was Lord's day, Rev. Wm. F. Davis, just out of a ten months' confinement in jail for preaching the Gospel on Boston Common without a permit, spoke to nearly four thousand people in Music Hall. Mr. Davis is an outdoor preacher for the masses, and has labored in lumbering districts, but is nevertheless a scholar, and a man of more than ordinary intellect, having in early years commanded $1,800 as a salary in the Boston Latin School, and having graduated at Harvard and Andover. He rejoices now that his experience in jail is to give him additional power in preaching to convicts.

"The audience to which Mr. Davis preached last Sunday was somewhat ultra, and did not represent Boston banks or broadcloth. Nevertheless, there was brain and sense and soul there, nor was the much more aristocratic and dignified and learned audience of Monday any less enthusiastic and earnest in their opposition, not to Roman Catholic religion as such, but to Roman Catholic politics.

"Every Saturday's paper advertises several anti-Catholic meetings and their speakers in Boston and vicinity for Sunday, and the American Reformation Society, which has been organized for the special purpose of resisting popish aggressions, has nearly sixty auxiliary societies in this vicinity. This society is doing much in the way of enlightenment by the distribution of literature.

"Another measure for the repression of Romanism in this country is that one which proposes to assist industrious Protestants in the crowded parts of England to come to the many New England farms, which have been deserted by the westward emigration of New England farmers in recent years. Of the fifty towns in Worcester county, Mass., more than half of them have fallen off in population in late years. It cannot be said that a living cannot be gained on these farms, for in some cases the Yankee deserters have been followed by Irish Catholics, who are making money on the deserted farms. These same Catholics were assisted in many cases by the Catholic priests, whose movements in this direction must be checkmated by similar movements on the part of the Protestants. H. L. Hastings, a brainy man of Boston, is at the head of this movement, and proposes to carry it on himself if he does not find proper encouragement from the Boston Evangelical Alliance. Mr. Hastings is a great man for circulating anti-infidel and anti-Catholic literature, and his books and tracts have a wide circulation in this country and in England. Last fall, before the Boston municipal election, he circulated his documents broadcast through the city, which proved one of the effective agencies for reducing by thousands the vote for Irish Catholic mayor, and of cutting down the number of Catholic Aldermen and Councilmen by one half."

OUR CINCINNATI LETTER.

Cincinnati, O., Sept. 25, 1888.

Editor Christian Cynosure:—Last Sabbath morning I preached in Trinity M. E. church to a congregation of 550, and judging from the well-filled pews they were out in force. This is the third time I have preached in that pulpit. They gave me a cordial invitation to return next Sabbath, but a previous engagement made it impossible to accept. I preached on Sabbath reformation. Judging from the hearty amens heard while preaching and the many congratulations received after service, the people there are in fullest accord with our work. I have been reading a volume of prize essays on the Sabbath. There are three, "Heaven's Antidote to the Curse of Labor," "The Torch of Time," and "The Pearl of Days." In the second there is a passage which I wish to quote.

A street-car company resolves, by a vote of the corporators, to run their cars on Sabbath; they give orders to the superintendent to that end, and he in turn conveys the order to a conductor, who is a conscientious church member. He says, "God forbids labor on the Sabbath day, and requires that it be spent in holiness. It is the only opportunity I have of improving myself in mind, in heart, in soul; it is the best opportunity I have of cultivating the affections of my wife and children. I could not justify myself in sinning against God and myself in conceding to such an unfeeling and unjust command."

"Well," says the superintendent, "the company have no wish to employ you or any other person against the dictates of their own conscience; but the *work must be done,* and if you will not consent to do it, I must look out for some one who will do it. There are plenty of people who will be glad of such an offer. However, as you are a faithful and trustworthy servant, I shall not thus abruptly accept your refusal to labor on the Sabbath, but shall give you time to reflect. And, I may add, that such labor is not to be gratuitous. You will be paid for it in proportion to your six days' wages,—that is an important consideration; therefore, balance all in your mind, and inform me, in the course of two or three days, of the conclusion you arrive at."

The conductor, "who is a young man and unmarried and has none but himself to provide for, would, unhesitatingly and on the very spot where such conversation occurred, throw up his place, brand the conduct of the company as infamous and unjust, and refuse to submit to such vassalage and sin, let the consequences be what they may." But he has a wife and family to support, and his position is very different. "With a burdened heart he goes home and acquaints his wife with the unlawful demand made on his sacred birth-right. The first sight of his loving wife and smiling children has a talismanic power in renewing his resolution to withstand this demand; their appearance awakens innumerable associations entwined about the Sabbath, and which render it dear to the heart of the laboring man. The conductor unfolds to his wife the un-Christian demand made on his Sabbath, and the very act of revealing it strengthens his determination to resist it. When the tide of feeling has ceased to flow, sober reason places the consequences of resigning his situation in stern reality before himself and his wife. No other situation presents itself to them, nor is there any likelihood of one appearing soon. In providing for the wants of a rising family there is nothing saved to meet this trying emergency. The children are still helpless; their wants are daily increasing; every feeling of the parent's heart and soul rebels against exposing these smiling and innocent young ones to starvation. Yet, how is that to be prevented if the conductor resigns his employment. If he is idle a single week he becomes bankrupt; and who will trust him a week's provision when he has no security for being employed on the succeeding one, or even month? He looks again at his wife and children, and that look unnerves his former resolution. As a husband, as a father, as a man, he cannot expose them to starvation. There is only one way of preventing it, and that is to retain his present situation by agreeing to labor on the day of sacred rest. Conscious of the sin he is about to commit, his heart rises in righteous indignation at the company for driving him to the dreadful alternative of choosing between laboring on the Sabbath or starving his wife and family. He is compelled to accede to their unjust demands.

"Let any railway director or shareholder, if he is a husband and father, suppose himself placed in circumstances similar to those of the conductor we have now described, and then say whether or not the laborer may be coerced to extend his labors to the Sabbath. If the heart of such a conductor or shareholder is not dead to feeling, we calculate on his verdict in support of our proposition; namely, that the rest of the Sabbath ought to be preserved from all encroachments of unnecessary labor, because there are people in every department of labor in which the laboring classes are engaged similarly circumstanced to this street-car conductor, and where Sabbath labor is required, they are exposed to the same species of coercion.

"In Prussia fifty-seven per cent of the workmen in manufactories and sixty-nine per cent engaged in transportation are compelled to work on Sabbath. In England and America 2,500,000 men are deprived of their Sabbath by the railroad and postal service. Professing Christians are often their employers and reap the profits of their Sabbath toil. How can they do this great evil and sin against God?"

In the evening I preached in Union chapel, a colored church on 7th street. The house was filled with an audience of 600. J. M. Foster.

PERSONAL MENTION.

—Rev. R. Loggan, well known as an able lecturer in Kansas and other States, has removed to Philomath, Oregon, where he may now be addressed.

—Mrs. Stoddard expects to leave her work a few days to attend the National W. C. T. U. meeting in New York, Oct. 17, and will be the guest of Mr. Henry Harrison while there.

—Letters from Pres. J. Blanchard indicate that he will soon return from his two months' successful work in Vermont. Rev. J. A. Leach, who has so ably assisted him, will continue to carry it on. He is an able and excellent man, who has become thoroughly awakened to the danger of the lodge system to the Christian church.

—Miss Ida Gross writes to the *Living Way* of Memphis that she joined the secret order of Tabernacles in 1879 and became an adebt in its ritual, believing it truly a divine organization. But after carefully examining the order in the light of God's Word she was convinced of her error, and led to see that secret orders were one of Satan's chief agencies to pervert the church.

—Prof. H. A. Fischer of Wheaton College is finding much encouragement in his effort to organize the German Prohibitionists of the country. Since from the ranks of their countrymen the saloon business has its most powerful and considerable aid, it is a grand conception to antagonize their evil work with German reformers, whose "mouths the Lord has touched" with a message of entreaty and warning.

—Bro. Alexander Thomson, chairman of the N. C. A. Board, lately resigned his membership in the Cook County Prohibition committee, and Dr. E. C. Guild, a stalwart Anti-mason, was elected in his place. Dr. Guild has also been nominated for the State Board of Equalization in his district. Hon. Roswell Dow, of Sycamore, Ill., another well-known reformer, has been nominated for the same office in his district.

The Home

GEORGE NEUMARK'S HYMN.

[Two and a third centuries have passed since a young man of twenty-nine years, sitting hungry, desolate and alone in an upper room of a house in one of the filthiest streets of Hamburg, Germany, composed and sung, on an old violincello which was all the world to him, this beautiful hymn. Without food, without friends, without employment, surely, if any man might have reason to distrust God, this young man had. But his faith rose all the stronger. He trusted God, he built on the Rock, and soon the way opened and he became secretary to the Swedish Ambassador. There is a lesson for every Christian heart in this hymn. Have you made it yours?]

Leave God to order all thy ways,
And hope in him whate'er betide:
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love
Builds on the Rock that naught can move.

What can these anxious cares avail—
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all-discerning love, hath sent;
Nor doubt our inmost wants are known
To Him who chose us for His own.

He knows when joyful hours are best;
He sends them as He sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own His loving care.

Nor, in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest is of Him preferred;
Time passes, and much change doth bring,
And sets a bound to everything.

All are alike before His face:
'Tis easy to our God most high
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of Him are wrought,
Who setteth up and brings to naught.

Sing, pray, and swerve not from His ways,
But do thine own part faithfully;
Trust His rich promises of grace,
So shall it be fulfilled in thee:
God never yet forsook at need
The soul that trusted him, indeed.

—*Selected.*

FIDELITY OF GOD TO HIS PROMISES.

[From an address at Northfield, Mass., by J. Hudson Taylor of the China Inland Mission.]

I have had all sorts of experiences in all sorts of circumstances, and when I have come to God and pleaded his own promises in his own Word, I have never been disappointed. I have been in circumstances of great difficulty, and have been led to ask him for remarkable help. I was nearly wrecked when I was going out to China the first time. Our vessel was becalmed, and gradually drifting upon the coast of New Guinea. We could see the savages on the shore. They had kindled a fire, and were evidently expecting a good supper that night. When I was a medical student some of the other students used to jeer at me because I was going among the heathen, and they would talk about "cold missionary." Well, it did look that night as if somebody was going to have a piece of hot missionary. The captain said to me: "We can't do anything else but let down the long-boat." They had tried to turn the head of the vessel around from the shore, but in vain. We had been becalmed for several weeks, with never a breeze, or any sign of one. In a few minutes we would be among the coral reefs. We would be at the mercy of those savages, and they didn't look as if they had much mercy. "Well," I said, "there is one thing we haven't done yet. Let the Christians on board pray about it." There was a black man on board, a steward, who was a very sweet Christian man, and the captain was a Christian and myself. I proposed that we should retire to our cabins, and in the name of our Lord Jesus Christ ask our Father, and his Father, for a breeze immediately. They agreed. I went to my cabin and told the Lord that I was just on my way to China; that he had sent me; and that I couldn't get there if I was shipwrecked and killed; and then I was going on to ask him for a breeze, but I felt so confident about it that I couldn't ask him. So I went up on deck; there was the second officer, the chief mate—a very godless man. I went up to him and said: "If I were you I would let down the mainsail." Said he: "What do you want me to let down the mainsail for?" I said: "We have been praying for a breeze, and it is coming directly, and the sooner we are ready for it the better." With an oath he said he would rather see a breeze than hear of one. As he was speaking I instinctively looked up, and noticed that one of the sails was quivering with the coming breeze. Said I: "Don't you see that the corners of the royals are already shaking? My dear fellow, there is a good breeze coming, and we had better be ready for it." Of course the man went to work, and soon the sailors were tramping over the deck. Before the sails were set the wind was down upon us. The captain came up to see what was the matter. He saw that our prayers had been answered; and we didn't forget to praise God for so signal a deliverance from the perils to which we were exposed. We have been penniless in the interior of China; but we simply turn to this book and draw a check and it is always honored.

Now, when you can take Scripture and test it again, and again, and again, in ten thousand different circumstances in life—when you find at every turn there is something appropriate, and a familiar passage, that perhaps you learned in childhood and never understood, comes to your mind when you need it, and just fits your case—when you find that God is true to all his promises—isn't all this evidence of verbal inspiration? It is words that proceed out of the mouth of God; not ideas. There are no unclothed ideas. You can't think without thought formulating itself in words. Put the Word of God to the test. The more you test it and prove it, the more satisfied you will be.

LOVERS OF THE WORD SHALL PROSPER.

Let us look for a moment at the first Psalm. It says that if you will fulfill certain conditions whatsoever you do shall prosper. Find a man who has fulfilled these conditions and hasn't prospered in whatsoever he has undertaken, and then you will have proof that this Psalm is not verbally inspired. What does it say? "Blessed is the man that walketh not in the counsel of the ungodly." It isn't, "that walketh in ungodly counsel," mind you. A good many people walk in the counsel of the ungodly just because it isn't ungodly counsel. It is the "counsel of the ungodly" that is to be avoided. I am afraid there are churches that sometimes walk in the counsel of the ungodly. Sometimes a matter comes up, and some counsellor in the church will say: "Well, the first thing is to secure the money." This is the "counsel of the ungodly." The first thing is to know the mind of God. There are a great many maxims of the ungodly—and some of them are very good when they are properly interpreted. An example may be found in the maxim, "Take care of number one." Who is number one? The ungodly says, "I am number one." But God is number one. Take care of God's interests first, and he will look after yours. "The counsel of the ungodly," then, is something different from ungodly counsel. And you know, "standing in the way of sinners," doesn't mean that we do wrong when we go among sinners to shine among them as lights in the world. But if we are constantly among them without the purpose of doing them good, we shall very soon find that "evil communications corrupt good manners." Then there is a warning against sitting in the seat of the scornful. What does that mean? It includes a good deal more, perhaps, than we commonly think. If a man goes to church to criticise, is he not sitting in the seat of the scornful? "But his delight is in the law of the Lord; and in his law doth he meditate day and night." A man who loves the Word of God—a man who dwells upon what it says—a man who keeps a little text in his mind to think about as he is walking on his way, and that meditates upon it day and night—"whatsoever he doeth shall prosper." If you can find a man who carries out this direction and doesn't prosper, you can doubt the inspiration of the first Psalm; but find the man first. Put the thing to the test and see if it isn't so. I have very, very imperfectly and faultily carried out this direction for a good many years past, and it is wonderful how the Lord has made things to prosper that I have been connected with. Things that have seemed very unlikely to prosper he has made to prosper.

Look at Joshua as an example. He was to be "strong and very courageous"—not to fight battles and put down Canaanites, but to observe to do all that the Lord directed, because the Lord's directions were verbally inspired, and they were inspired for the purpose of making him who observed them prosperous in his work. "Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." When Solomon came to the throne and had a temple to build, God told him that if he would observe all the things that were written in the book of the law to do them, he would be prosperous in building the temple and in governing the realm. The book of Ezra is a very interesting study. If you have never gone through it, take time to do so. There is a gap of fifty-nine years between the 6th and 7th chapters. The people were given a commission to build a temple at Jerusalem; but after twelve years they hadn't completed it yet, and they were so remiss that God allowed obstacles to spring up, and the work was stopped and nothing done for fifty-nine years. Then there arose a man after God's own heart. "He was a ready scribe in the law of Moses." "Ezra had prepared his heart to seek the law of the Lord, and to do it." That was the man that God used in the building of the temple. Whatsoever that man did, the Lord prospered it.

Here is a promise to test: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." Do you believe on the Lord Jesus Christ as the Giver of this full blessing? It doesn't mean "He that believeth on Me for the pardon of his sins," because there are many persons who are pardoned and who have not this fullness of blessing—you can see that rivers of living water do not rush out from them. But it is: "He that believeth on Me as the Giver of the fullness of the Spirit." Look also at that other passage: "Whosoever drinketh of the water that I shall give him shall never thirst." I accept that promise. I do believe that I shall never thirst again. I do believe that from me—poor little me—rivers shall flow, rivers of living water; and God shall be glorified, and souls shall be saved. If we refuse to accept the promises of God, we make him a liar. Why should we expect to be hungry when he says, "He that cometh unto me shall never hunger?" Why should we expect to thirst when he says, "He that believeth on me shall never thirst?" Those of you who are familiar with the original know very well that the word used there is the same as is used in another passage: "No man hath seen the Father at any time." So that the meaning of the passage is: "He that cometh to me shall not hunger at any time; and he that believeth on me shall not thirst at any time." I suppose he will always have an appetite; but he will never be famished and thirsty and unable to get refreshment. Shall we not take this promise and test it? Oh, if we do so, we shall find it such a source of blessing! If we do not, how much sorrow we may bring upon ourselves—how much dishonor we may bring upon our Lord! Oh, our Master wants us to be strong. He wants to give us more of the Holy Spirit. When you are brought into the presence of some poor soul who is in sorrow and trial, and you don't know what to say to comfort that soul, just look up and say, "Father, let the living water flow according to thy Word," and see if he doesn't answer that prayer. When you are brought into some circumstance of perplexity, and there is a question, perhaps, brought to you, and you don't know how to answer it, and it must be dealt with, just look up to Him and ask Him who is All-Wisdom to be your wisdom, and guide you in this matter. You will find you will never lack resources when you are resting in the living God. God doesn't leave his people without sufficient resources for every circumstance. He will be with you in any field into which he may lead you to labor in his name.
—*New York Witness.*

HOW JOHNNIE BROWN PAID THE TAX.

The Browns were rather poor. They lived in their own small house, but you will guess that it was not much of a place when I tell you that the tax on it was just two dollars.

Widow Brown lived by washing for her richer neighbors, and supported her two children, Johnnie and Daisy.

Last year Johnnie, being past ten years old and a strong boy, undertook to pay the tax himself.

The bill came in November and was due about the middle of December.

Johnnie had been saving every penny he could earn, and had already eighty-seven cents put away in a tiny old pewter pitcher on the high shelf of the cupboard.

He had, moreover, a job on hand that was likely to last long enough to make up the whole sum. Deacon DeWitt's old storehouse had been pulled down, and was to be rebuilt on the opposite side of the road, and there was a great pile of bricks to be moved over, and Johnnie was moving them in his own little wooden cart.

Back and forth, back and forth, he went in the

mornings before school hours, and after school was out at night, his wooden wheels creak, creaking under their load, the pile of bricks steadily growing smaller on one side of the road and larger on the other, and the pile of nickels and pennies as steadily increasing.

There were two mornings in each week that Johnnie could not work; the days that his mother was away at her washing he must stay at home and take care of little Daisy; so he had but four working days in each week.

The mornings grew shorter and colder. December came in, and the air was frosty to Johnnie's nose when he put it out at the door before the sun was up, and the bricks were frosty to his fingers, and they wore out his mittens so fast that there was nearly always a hole in them, and Johnnie's ardor began to cool, and he cuddled down under the blankets for "one more little snooze" so many mornings that it began to be doubtful about the tax-money being ready in time.

Every night he worked as late as his mother would allow him to stay out, and went in resolving to be up and at it early next morning; and the next morning his ardor was as cool as the weather, and he couldn't seem to get it rekindled till the sun was well up.

"What shall I do to make myself get up the minute I wake? Ma, I wish you would make me," he often said.

And the little, wise mother as often said, "You'll never be a man unless you make yourself do the right things, my Johnnie! I'm not going to pull you out of bed mornings, and you past ten, and you the only man about the house!"

And then Johnnie would beat his knees with his fists, and say, "I *will*, I WILL get up!"

And perhaps the next morning he would, but after that he fell back into the old way again. And the days went by steadily, and the money wasn't accumulating fast enough.

"I guess you won't manage to get it all, Johnnie," his mother said one evening. "I shall have to save a quarter or so to make it up."

And Johnnie felt, rather than heard, in the words a shade of disrespect for "the only man about the house."

"How many days are there left before tax-day?" he asked.

"Only six that you can work," replied his mother.

"Only six!" repeated Johnnie. "Only six! I didn't think it was quite so near. Why won't you let me stay out longer nights, ma?"

"You do stay out about as long as you can see. I don't think it is best for you to be out after dark. You may get up in the morning as early as you choose, but evenings you must be in the house."

Johnnie went to bed that night in rather low spirits. He feared his best efforts would not now make up for those lost morning hours.

He waked up very early next morning, and jumped out of bed without a minute's delay. He was half-dressed before he discovered that it was not daylight that shone in at his little window up under the roof, but the light of the old moon just rising in the east.

"I don't care! Ma says I may get up as early as I choose, and if I get these two dollars ready I've got to get up *terrible* early! I'm going to work if 'tis only moonlight," he said

The clock struck five as he came down into the kitchen and felt for his boots behind the stove. He found cap and mittens and crept softly out.

"The old moon doesn't give a very big light," he muttered between his chattering teeth, "but I guess I can see to move bricks."

He ran around the DeWitt corner with his little cart creeking behind him, and fell to work so vigorously that he was soon warm enough.

When the deacon came and counted the tiers of bricks that night, his eyes twinkled as he picked out the nickels from his purse, and he said, "I guess you didn't lie abed this morning, sonny?"

And Johnnie, laughing, answered, "No, *sir!* and ran home and dropped his money into the pewter pitcher with a triumphant clink.

Six mornings saw Johnnie at work "terrible early," as he had said, and the evening before tax-day he poured out and counted his earnings, and they amounted to two dollars and one cent.

The next day he went and paid his taxes like a man. He brought the receipt and laid it in his mother's lap, and he knew, by the glow on her cheek and the light in her eye, that she was pleased and proud, though she only said, "You'll make a man, Johnnie!"—*Joy Allison, in Youth's Companion.*

A person may as well be in darkness as to be overwhelmed by a flood of light.

TEMPERANCE.

"I WANT TO VOTE FOR MY PA."

"Good morning, my little man; and whom will you vote for to-day?"

So said a neighbor to little Jimmie Lambert, a brave five-year old. It was village election day, and the neighbor was on his way to the polls. Jimmie straightened himself up, and was puzzled but for a a moment; a bright thought struck him.

"I—I'm goin' to vote for my pa," he said, as if there could be no doubt about the propriety of that.

"I guess you are hardly big enough," replied the man, laughing, "but you might try."

Jimmie's old plays suddenly grew stale. Here was a new thing that men were doing, and he wanted to do the same; for all play is but an imitation of real life, whether it be the play of children in the nursery, or of grown-up people on the stage. But he was sorely puzzled how to do it, and after trying several things, and calling them voting, he said to his little sister, fourteen months younger than himself:

"Mamie, let's go an' vote down town," and off they went. But mamma saw them. Now Mrs. Lambert was somewhat out of temper that day; for Mr. Lambert, while fuddled with beer at the saloon, had just made a peculiarly unfortunate bargain. He had traded his cow, one main support of his family, for a washing-machine, which some smooth-tongued guzzler assured him would do their washing before breakfast, meaning, of course, if they commenced early enough. Mrs. Lambert was kneading bread and brooding over the matter, when she spied her two children just turning into the street.

"Jimmie!" she cried; "James Henry! Do you hear me? Come into the house."

James Henry obeyed, but reluctantly. "I'm goin' to vote for pa," he said, by way of apology.

"I wish you would vote for him," retorted Mrs. Lambert, as she went into the pantry after some flour, "that he wouldn't have any saloon to go to."

This was taken at once by Jimmy, as his mother's permission to do the voting forthwith, and slipping out of the door he was soon on his way to the hall, carefully leading Mamie by the hand.

The usual question of license or no license was before the people, and as the contest was expected to be very close, the excitement ran high. Each side had computed its forces, and was seeing that their last man was brought in. The large room was full of men looking on, passing tickets, keeping tally of voters, or discussing the situation in loud tones. Jimmy, still holding Mamie's hand, timidly twitched a man's coat, and looked up in his face.

"I wan't to vote for my pa," he said.

"You're too small, my little man, to—"

"Who is it?" cried a second.

"Sam Lambert's children," responded some one.

"Lobbying for a new candidate?"

"Give him a vote!"

"Give the boy a chance!"

So ran the exclamations around the room.

"Give us a speech," said a brawny gunsmith. "What office does your pa want?" And so saying, he stood the little ones side by side upon the judge's table. All were hushed for a moment in expectation of something to cause fresh merriment. Some who had just come in stood with their ballots in their hands, enjoying the diversion with the rest.

"Poor little things!" said one, in a sympathetic whisper, as if to suggest that the play had gone far enough. Jimmie's lips trembled, but he managed to say:

"I want to vote for my pa."

"Shimmie's doin' to vote for our pa," repeated Mamie, in a prompt, clear voice, "so 'e won't do to s'loon!"

The merriment was over. An almost painful awe crept over that assembly of men, as if in the voice of helpless childhood they had heard the voice of God.

"Won't none of yez help these babies?" cried an Irishman. "Sure an' I've a moind to help 'em meself."

"Give 'em some tickets!" shouted a voice. It was a happy thought, and no sooner said than done.

"I'll count for yez, me little man," continued the Irishman, and he took a ballot from Jimmie's hand, folded and voted it. Then what a wild hurrah went up from that crowd! An officer rapped for order.

"The boy has voted now; who will vote for the little girl?" cried the gunsmith.

"That's me!"

"I'm another!"

"I'm your man, little one!" And three hands were outstretched for ballots, drawing them from Mamie's closed fist.

Another cheer went up.

"You must remove the children, gentlemen, and stand back a little," commanded one of the judges, rising. As they were lifted down another cheer arose, with cries of "Good!" "That's it!" and all eyes were turned to the cornet band teacher's blackboard, on which a local artist was sketching in outline the two children with an inscription over and under like this:

"VOTERS, ATTENTION!

"*Please Vote for our Pa, so 'e Won't Go to S'loon.*"

In vain did the other side try to dampen the enthusiasm. The children triumphed, and the prohibition board was elected by thirty-one majority. And so Jimmie did vote for his pa, and won.—*Sel.*

SALOONS SPREAD THE DRINK HABIT.

"The saloon creates a demand where none before existed, that it may profit by supplying that demand. It artificially stimulates an evil habit that it may thrive by pandering to it. It methodically breeds debauchery, poverty, anarchy and crime for pay. It purposely seeks to multiply the number of drinkers, and hence, of drunkards. It invades every new community, demands tribute from every home, and lies in wait with fresh enticements for each new generation of youth. Each one of our two hundred thousand drinking places forms a distinct center of aggressive forces and skillful devices for spreading the drink habit among men. Every plausible temptation and solicitation that trained talent can suggest are used to entrap the young, the ignorant, the toiling and the homeless, with the knowledge that a customer once secured is usually a customer for life. Experience indicates that four-fifths of American drinking and drunkenness is due in the first instance, not to any natural appetite of our people, but to the presence and sleepless efforts of this gigantic engineery, working seven days a week and twenty-four hours a day, unrestrained by any scruple and everywhere, contemptuous of public and private right."—*Clinton B. Fisk.*

TWO QUARTS OF WHISKY KILLED HIM.—John Walters drank two quarts of whisky on a wager at Wilkesbarre, Pa., Sept. 14, and then dropped over dead. He, with a number of other miners, had been on a spree since the Saturday before.

The temperance sentiment in the country is taking practical form in many ways. No liquors are now sold on the vestibule train of the Pennsylvania railway, or upon the limited express on the New York Central railway.

The committee of representatives of several organizations have issued a petition, to which have been appended nearly 200 signatures of different officials to every member of the Parliament of Great Britain urging them to vote against compensation.

J. L. Palmer, chairman of the Arkansas Prohibition State Executive Committee, claims that forty counties of Arkansas have gone against license, and says that whisky had a great deal to do with the raid on ballot boxes at the State capital. The returns carried away, he said, were from precincts which gave Prohibition majorities.

Attorney General Bradford says that at Leavenworth, Kan., the prohibitory law is suppressing the joints and that the metropolitan police force is doing extremely well, considering the obstruction which they meet with from the whisky crowd of that city. Several persons are now in jail and at the next term of court several others, prominent among them the proprietors of the Delmonico Hotel, will be arraigned. The General says that all the hotel proprietors have declared their intention of shutting up their houses if they are prosecuted, but that he does not intend letting any such action influence their prosecution.

Cleveland has set an excellent example in the matter of the enforcement of the law requiring saloons to be closed on Sunday. She very plainly shows that the law can be enforced in a large city if the officers of the law have the conscience and courage of good citizenship. The pretense of municipal officers that the saloonkeeper is an absolutely unmanageable element in society is as dangerous as it is false. Of course there is an immense money power back of him, and it requires much grit to molest him in his lawlessness, but in can and must be done. If the Sunday closing law can be set aside in the interest of mammon, so can, and so *will*, every other law. This is a new thing in our country—this open and contemptuous defiance of law, and if there were no other reason for the abolition of the saloon than its avowed lawlessness, that should be enough.—*Exchange.*

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—Fourth Quarter.—Oct. 14.

SUBJECT.—Crossing the Jordan.—Joshua 3: 5-17.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43: 2.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *God's Ministers are to go Before his People.* Vs. 5-8. Joshua's faith is positive, assertive. "The Lord *will* do wonders among you." There is no qualifying "if" or "but." He tells the people to sanctify themselves in perfect belief that the wonderful event for which he bids them be prepared will come to pass. It is altogether reasonable to expect great things when in the service of an Almighty God. Such faith is contagious. We can only convince others when we are ourselves firmly convinced. There is also another important lesson to learn—that when God is about to make some mighty manifestation of himself to his people, he requires preparation of heart. Before the greatest event in human history, the coming of his Son, he sent forth the great apostle of repentance, John the Baptist, crying, "Prepare ye the way of the Lord." The true place for all God's ministers is to go before the people as did these priests, bearing the ark of the covenant. They are always to lead, never to follow. When a minister says, "I know that a certain thing—Freemasonry for instance—is an evil, but I dare not preach against it for fear of giving offence," he is lagging shamefully in the rear when he ought to be at the front. There is many a wrong that only needs to be vigorously denounced from the pulpit to receive its death-blow. The ministry should be the bravest class of men on earth, and it is a sad thing for the cause of right when they prove, as is too often the case, the most timid.

2. *God's Providential Dealings Witness to His Living Presence Among His People.* Vs. 9-17. Even miracles are not wrought without a reason. The people were marching to confront a host of giant enemies, of whose tactics they knew little, but whose savage prowess they had every human reason to dread. This was a generation that did not witness the overthrow of Pharaoh and his army in the Red Sea, and by this sign, the passage of Jordan dry shod, they were to understand that the same wonder-working God was with them as with their forefathers—with Joshua as with Moses. But the miracle was not performed till they came to the banks of the river, and the feet of the priests were actually dipped in the overflowing waters. Faith does not fret over difficulties, or even insuperable obstacles before she comes to them, nor is it God's way to give divine help before we actually need it. Before we enter on the conquest of the spiritual Canaan there is always a Jordan to be crossed, forever dividing us from the old wilderness life. We are to die to the world; but God will not give us the strength thus to overcome until we come to the separating stream and boldly determine to cross it. In the cause of reform we must expect to meet not one, but many a Jordan. The half-hearted, the timid, the time-serving, shrink back with fear. They see only the swelling current ahead. There was never a crusade attempted against any particular evil, but the cry comes up on every side, "It is an evil too mighty to be overthrown." "Strong drink will always be manufactured and sold," is the argument with many of the half-hearted ones; "the only thing to do is to regulate it." "Men will always band together in secret societies; neither law nor public opinion can ever suppress the lodge." And so on through the whole category. But all we have to do is to press forward, and when we have not only reached the banks of our Jordan, but our feet are actually in the waters, we shall find that nothing is too hard for the Lord. They crossed at the time of barley harvest, when Jordan overflowed all his banks. The time God generally chooses for his people to cross the Jordan of difficulty is when it seems most impassable. The time when a giant iniquity is nearest its fall is at the time of its greatest power and popularity. When the apocalyptic Babylon was at the zenith of her pride and luxury rose the wail, "in one hour is so great riches come to naught."

—Christianity is now the faith of over 2,000,000 of the Indian population, a number ten times as large as that of those who follow the teachings of Buddha; whereas, in 1830, there were only 27,000 native Protestants in India, Ceylon, and Burmah; in 1871 there were 319,363. The government expends $850,000 per annum in supplying the spiritual wants of the troops and the civil service.

Religious News.

—The Young People's Methodist Alliance which is a sectarian Christian Endeavor society, held a large convention in Chicago last week. Bishop William Taylor spoke at the closing session.

—Rev. Byron Gunner, of New Iberia, La., writes that his church is in the midst of a precious revival. Several have been converted and others are earnestly seeking salvation.

—The evangelist Moody, passing through Chicago, stopped over the Sabbath and preached twice in his church on Chicago Avenue.

—In seven years 20,000 persons have professed conversion in Indiana Yearly Meeting of the Friends as reported by the committee on the ministry, and that 8,000 have applied for membership in the Friend's church.

—On Sunday, Aug. 19, a new Baptist church mission was dedicated in the heart of Chinatown, San Francisco. The lot and building cost $20,000. The mission includes about 100 Chinese, of whom twenty-five have joined the church. The main attraction is the night school. Ninety Chinese, who work in shops and factories, are taught English. The day school has 120 Chinese girls and boys.

—Philadelphia has now 675 churches; New York 432; Chicago 371, and Brooklyn 300. Of those in Philadelphia, the Methodists lead with 107; the Episcopalians have 102, the Presbyterians 101, the Baptists 85, and the Roman Catholics 54.

—The first Malay convert has been baptized in Singapore, in the person of a woman who was led to Christ by Miss Blackmore, of the Woman's Foreign Missionary Society. This woman has a remarkable career. When a child she was taken prisoner, with her father by cannibals. The father was killed and eaten, but the daughter was subsequently rescued by a trader, whose wife cared for and brought her up.

—The eleventh annual report of the work of the Pacific Garden Mission, Chicago, for the year ending Sept. 1, has just been published. The work of Colonel and Mrs. George R. Clarke and their assistants has long been well-known to the people of this city. The annual reports the progress of the work and the addition of new help in the work. There was during the year a total attendance upon all the meetings conducted by the mission of 106,640 persons. The number of meetings was between six and seven hundred, and the money contributed from all sources to carry on the work amounted to $2,129 98. As the necessary expenses of the work were more than double that amount, the heads of the enterprise make a special appeal to those interested in the work to contribute for the liquidation of the deficit and for the furthering of the work of the coming year.

—In the last number of the *Sword and Trowel* Mr. Spurgeon says: "The pastor and church at the Tabernacle are now free from all hampering connections with unions and associations, but by no means without communion of the warmest kind with the Lord's faithful people. We have no doubt that ways will be found in which all the benefits of fellowship will be enjoyed with those churches with which we can honestly and heartily unite. Of any movement our friends shall be informed. Our attitude is that of waiting for Divine direction. Unbelief is in a hurry, faith can bide its time."

—Some two years since much notice was taken of the gospel wagon introduced into the city mission work at the national capital. Two years before the Christian workers of Boston had a similar wagon built for street use, the cost being donated by a Christian lady of Northampton. This wagon holds an organ and some twenty persons, speakers, singers and tract distributors, and has about closed its fourth successful season. The pastors of the different denominations have assisted in the open air services from the carriage as it goes from place to place, and there is a uniform testimony of the success of this method of reaching the masses.

—The Swedish Augustana Synod has 268 ministers, 545 congregations, 383 church buildings, 70,244 communicants. The contributions average over $1 a member for objects outside the congregation, and nearly $7 a member for all purposes. The Minnesota Conference has 210 congregations, of which 167 are in Minnesota, 21 in Wisconsin, and 22 in Dakota. There are but four of its pastors residing in Dakota. All but four of the Dakota churches are less than ten years old. All of the twenty-two churches along the Pacific coast have been organized since 1879. Though nearly all are struggling missions, their 1,081 communicants have given $1 apiece to missions, education, etc., and $10 per member to the support of their own congregation. Where there is so much work there must be also a fair share of faith. The record is all the more instructive because so large a portion of the membership of this Synod consists of recent immigrants, who are blessed with anything but an abundance of this world's goods.

—Rev. T. Harada, recently pastor of the First church at Kobe, Japan, made a short address before the Chicago ministers lately on the work in that interesting country. His attention was first called to Christianity while a student in a school conducted by a daughter of Dr. Scudder; afterwards he was converted while in the school at Kioto. The church of which he is now pastor was organized some twelve years ago with eleven members. It now has 380 members, and is erecting a fine building. While pastor of the church he divided the membership into eight sections, and each section elected their own leader and engaged in religious work. One of the most surprising facts connected with the work in Japan is the prominence of the young men. Nearly all the ministers are young; the pastor of the largest Congregational church in the kingdom is only twenty-three years old; and a young man is also editor of the leading paper in Kioto. There are but five or six missionaries who are actively engaged in preaching the Gospel; nearly all are teaching or learning the language. Recently a church was organized with 150 members and self-supporting. This is a crisis, too, in the work, as there is a great awakening among the people. Five colleges have been opened by the government, in which there are 1,500 students, and nearly all these graduate without being converted to Christianity. Skeptical literature containing the views and teachings of Huxley, Spencer and others is freely circulated and commonly read. There are also no less than 575 newspapers in circulation, and of these only five are Christian, with a circulation of but 1,500. To counteract all the agencies of evil, and to take advantage of the great opportunity, there is need of much activity among Christian workers.

EDUCATIONAL NOTES.

—The entering class of Smith College numbers 153, of whom 128 take the regular course and twenty-five are special students. The whole number of students in the college is 450.

—Wellesley College opened with 195 freshmen this year and had turned many away because of the lack of room. The Wellesley girls are now 700 strong.

—The foundation and basement of the Mennonite Bethel College at Newton, Kansas, are so far completed that the laying of the corner-stone can take place on October 12, 1888. The directory College extends a hearty and urgent invitation to all friends of education both in and out of the Mennonite churches to attend on the occasion, and an excursion will be present from Pennsylvania.

—William and Mary College, founded in 1693, and from which Thomas Jefferson, James Monroe, John Tyler, Chief Justice Marshall, General Winfield Scott, Peyton Randolph, John Randolph, of Roanoke, and many other distinguished men were graduated, was damaged during the Civil War, some of its buildings were destroyed, and its endowment fund was lost, so that some years ago it had to close its doors; but additional funds have been raised (says the Southern papers), and it is to take on a new lease of life. In its best days it was a very interesting institution, and carries us back farther toward the first settlement of the country than any other institution, except Harvard and Yale.

—It has been finally decided by the committee of the Iowa Synod having the matter in hand by appointment of that body, to accept the offer made by Dubuque, Iowa, and remove the theological seminary from Mendota, Ill., to that city. According to the account published in his appeal to the congregations by Rev. Grossman, the president of the Synod, this school has had its share of ups and downs. It was called into existence at Dubuque, in a small rented room; it then found a home in a building which had become the property of the Synod. After a few years the building being too small, Synod resolved to remove the seminary to St. Sebald, Clayton Co., Iowa. For seventeen years the seminary was located here, when it again became necessary to obtain better accommodations, which were found at Mendota, where the institution has been doing successful work for fourteen years. At the last synodical meeting at Madison, the necessity of a new large building was presented, and a committee appointed. Offers were made by St. Paul, Mendota, and Dubuque, the last mentioned being accepted.

Farm Notes.

THE PROPER SELECTION AND CARE OF SEED CORN.

The essentials to securing good seed corn are these: Select the choicest ears from corn that has not been frosted, or that was well cured before frost, gradually dry it very thoroughly, and keep it perfectly dry, and away from frost and from all vermin until ready for use. Dampness and mould must be guarded against. Various systems and details of management are employed to obtain these requisites.

A large and yearly increasing number of farmers prefer to pick corn for seed as soon as it has glazed; some take it while yet in the dough, others wait until the grains have shrunken a little, but all who go by this plan pluck the ears long before frost. The best developed and heaviest and most regular ears are chosen, in Northern latitudes (where earliness is necessary) those most mature, with the brownest and loosest husks. Where earliness is the great point aimed at, mark the first ears as they appear, so that the best of these can be taken at the right time. Avoid abnormally large ears unless perfectly filled out; choose ears with the smallest cob; take only those the rows of which run even and full to both ends, making the ear perfectly filled out; reject all ears that show any imperfection. Select ears only from vigorous stalks, large at the ground, and the more tapering the better—the object of this being to secure a stand that will not easily blow down. Some growers, especially in Ohio, between latitudes thirty-nine and forty, and also in Wisconsin, are particular to choose from stalks bearing but one ear, and the closer it is to the ground the better, believing this course gives a growth that will withstand all ordinary windstorms, while permitting such an increased number of hills or stalks per acre as to give a maximum crop. But by far the greater number of reports urge to select from stalks bearing two or more ears. The late secretary of the Georgia Agricultural Society, Hon. E. C. Grier, made a great point of taking only the top ears from such stalks, and in a few years so improved his corn that it was famous.

The husk is usually left on ears gathered thus early from the standing corn, so that they can be braided in traces. Make the traces small, containing not over half a bushel of ears at the outside, and less would further reduce the risk of heating. Several very careful farmers tie only two ears together, and hang them over a wire, being careful even to prevent one ear from lapping over the other. Hiram Smith warns that if three or four ears lie close together while still green, fire drying will not save it. He hangs the single ears on a wire, by the staples used in fastening butter packages, and if in an upper room in the house it does not require fire-drying. All who pluck seed corn early emphasize the the value of having it well cured where it cannot be frosted. A Nebraska farmer, W. R. Harris, does this by hanging the traces of ears over a wire strung in the roof of the barn, where the air circulates freely. Most farmers hang in a protected shed, hot house, or dry, airy room, for several weeks, always where it can get much sun. Kiln drying is recommended by many, if the above means are lacking, to have the corn, and specially the cob, perfectly dried before severe weather, or if it is to be secured in large quantities. —*American Agriculturist.*

FALL SETTING OF FRUIT TREES.

The principal advantage in setting out trees in the fall is, that on many farms there is more time for doing the work than in the spring. On the majority of farms work in the spring is always pressing, and for this reason it is advisable to lessen the amount to be done as much as possible.

In setting out trees at any time it is very important that the holes or places should be sufficiently large to allow the roots plenty of room without crowding them. So far as possible let them stand out naturally, the same as they grew in the nursery. Have the soil loose in the bottom, spading or forking up the depth of the spade will not be amiss.

If manure is applied it should be thoroughly mixed with the soil before filling in around the roots.

Be careful to keep the roots moist. Allowing the roots to remain exposed to the wind and sun will dry out the moisture very rapidly; this and a failure to fill the soil in carefully about the roots, are two of the prime causes why trees fail to grow as they should.

A very good plan is to have a pail or small tub of water into which the tree roots can be dipped before setting the trees. Then fill in the soil carefully; after the roots are covered tramp the soil down firm. This aids materially to put the soil in close contact with the roots, a very important item towards securing a good start to grow.

As a rule, trees set out in the fall should be carefully mulched. This should not be applied until after the soil has frozen reasonably hard. The principal object of mulching is to keep the soil at as even a temperature as possible, to prevent thawing and freezing, and the best time of applying is after the soil is frozen. Straw, bagasse, leaves or fodder are all good materials to use for this purpose. Protection against rabbits should also be given, either by wrapping with rags or straw or washing with a mixture of copperas and glue, applying to the stems as high up as a rabbit standing on a drift of snow can reach. Any time after the leaves fall will answer for setting out trees, only be sure that care is given to thoroughly prepare the soil.—*Farm, Field and Stockman.*

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How often do we hear the above said of some poor pilgrim o'er life's thorny path, whose tottering step, pallid face, unnatural glitter of the eye and hacking cough, and its accompanying involuntary pressure of the hand over the lungs, the seat of the dread disease—consumption—that causes the remark? Too frequently, alas! and in the interests of such unfortunates this is penned, to assure them that their steps need tend no longer toward that narrow receptacle that awaits all—that is, until life's allotted space is covered—from any such cause, for the scientific researches of Dr. R V. Pierce, resulting in the "Golden Medical Discovery," have wrested from Nature a remedy which never fails to cure this scourge of our race (which is nothing more nor less than Scrofula of the Lungs), if taken in time. Druggists sell it.

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Lamps are now so universally used that the care of them has become one of the daily and most important of domestic duties, not only of the country but of the luxurious city home. If not attended to every day, the perforations of the burners become clogged with carbon and dust in a short time, refuse to move easily, the light is dimmed, and a most unpleasant odor ensues.

If occasionally our duties exceed the limits of our time, and we find the wick well-nigh consumed, a strip of old soft cotton may be pinned to the end of the wick for the nonce and thus convey the oil to it.

At some insuspicious moment a hole in the lamp chimney confronts one, no other is nearer than the grocer's; a neatly cut piece of letter paper, generously covering the offending fracture, nicely pasted on, will serve until we can do better.

Whenever the lamps are filled, with a clean, soft piece of flannel polish the burners and mountings of the lamps. It is but a moment's work and keeps them bright and shining. Smoked chimneys and ill-kept lamps are trying alike to eyesight and temper.

A clear, bright light adds so much to the comfort and enjoyment of the evening occupations, that one is well repaid for the daily disagreeable task of keeping the lamps in perfect order. Kerosene oil and lamps are now so cheap that, even in the country, it is no longer regarded as a luxury, but a necessity to have an abundance of light for home cheer and use.

The lamps used for sewing and reading should be provided with shades, not only for the comfort they impart, but for the positive saving they are for the eyesight. A chimney frequently breaks from having been too tightly screwed on; the glass expands from the heat of the flame. The wick is more evenly snuffed by rubbing the charred edge with a piece of paper or soft rag, than by trimming with a pair of scissors. Before using lamp-wicks soak them in vinegar, and dry thoroughly to prevent their smoking.

Turning the wick slightly into the tube and removing the chimney before blowing out the flame, is a safe and cleanly method of putting out a lamp. Not only is the odor from a lamp partially turned down extremely disagreeable, but the noxious gases from it are equally unhealthy. The chimney may be quickly and easily cleansed by breathing upon and into it, and wiping and polishing it with newspaper. A piece of red flannel put into the bowl of the lamp, besides giving a dash of color, gathers the impurities of the oil.

Burners sometimes get clogged and refuse to turn up and down. This may be remedied by putting them into an iron kettle containing a quart of water and a double handful of wood ashes. After boiling a little while take out, and with a soft rag wash and dry them perfectly. Or they may be put into a bath composed of equal parts of milk and vinegar, and boiled.

A SAFETY LAMP.

If, after putting the wick into the bowl of the lamp, and before pouring in any oil, the bowl is crammed with sponge, the wick and sponge then saturated with the oil to the fullest capacity of the bowl, the lamp is converted into a safety lamp, so that there is no danger to life from accidental upsetting or breakage of the lamp, or fear of spots on the table-scarf or carpet. Add more sponge as the wick burns away; keep the bowl full of it. The lamp will continue to burn until the oil in wick and sponge is exhausted.

A nursery lamp is easily prepared by filling a tumbler three-fourths full of water; on this pour about half an inch of sperm oil. Take a cork an inch across, cut from it a piece half an inch thick, and take a piece of tin smaller than a nickel. Make a hole in the center of the pieces of cork and tin, through which draw an inch length of common cord, having the tin on top of the cork. Submerge the end of cord in the oil. The tin will prevent the cork from burning, and the cork will float the tin. If one floater does not afford sufficient light, two or more may be used.

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Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to cold wind.

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Rev. B. T. Roberts, *editor of the Free Methodist:*—For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

John G. Fee, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

Rev. J. P. Lytle, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

Rev. Edward Beecher, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

Rev. W. W. Patton, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

Rev. James H. Fairchild, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

Rev. Dr. James. B. Walker, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

Rev. Nathan Brown, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.

Charlotte Elizabeth:—Whatsoever worship is paid to any but God is paid to devils.

Peter Cartwright:—Masonry originated with the devil and will end with the devil.

Bishop David Edwards:—Membership in such societies is deserving of the discipline of the church, in the case of any of her own members, who, after due admonition, persist in clinging to their fellowship.

Dr. Wm. Paley, *the author and philosopher:*—Promises are not binding when the performance is unlawful. When the promise is understood to proceed upon a certain supposition, and that promise turns out to be false, the promise is not binding.

David R. Kerr, D.D., *editor of the United Presbyterian:*—How can any man in good conscience swear to keep secret what, for anything he then knows, ought to be exposed? How can any man in good conscience swear to obey a code of laws yet unknown to him, and what for anything he knows, may be in conflict with the law of God? Such oaths are in their very nature essentially immoral.

Rev. M. W. Fairchild, *Plymouth church, Lansing, Mich., address published by Genesee Congregational conference:*—These secret societies tend to weaken Christian fellowship, and diminish interest in church institutions, church services and church work. The lodge not infrequently entirely supplants the church The testimony to this effect is overwhelming. The very *nature* of these orders necessarily damages church fellowship

Rev. J. T. Cooper, D. D., *Philadelphia:*—I wish to set before your mind, the glaring inconsistency in which professing Christians involve themselves when they become members of the society of Masons or Odd-fellows. Nothing is more sure, nothing is more susceptible of a demonstration, than that the religion of these societies rises no higher and extends no further than simple deism. They have no Christ, no mediator, not even in their prayers.

Nathaniel Emmons, D D :—I am convinced by the highest and most irresistible moral evidence, that the Masonic institution itself is the darkest and deepest plot that ever was formed in this wicked world against the true God, the true religion, and the temporal and eternal interests of mankind.

The Library of Universal Knowledge says of Dr. Emmons, who was one of the greatest of the Congregational clergymen: "When Masonry was popular he zealously opposed it."

Rev. James Williams, *renouncing Mason and presiding elder M. E. Church, 1875:*—While Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America, from Asia over the islands of the Pacific to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.

Rev. Wm. DeLoss Love, D.D., *Milwaukee, report to Presbyterian and Congregational convention of Wisconsin:*—Now if Masonry neither had, nor claimed to have a religion, we should have nothing to object on that point. But since it does claim to offer to men the true religion and the way to heaven, we have decidedly to say, that the society that fellowships in religion alike the heathen Chinese, the Mohammedan Arab, the American pagan savage, and the nominal Christian, is not itself Christian, does not illustrate the Christian religion nor show the way to heaven.

Rev. John Marsh, D. D., *of the National Temperance Society, New York:*—Secret temperance organizations are but stepping-stones. Young men here learn the language, forms and degrees of a temperance Masonry; and while they gather weekly in a secret lodge for, as they say, business, improvement and enjoyment, they easily slide into the more artful, deistical and dangerous Masonry, which has once and may again fill us with terror and give us blood to drink. From such a connection we say, the Lord deliver us. We plead with our temperance brethren to look at their responsibility, and at once cut loose from all connection by abandoning everything pertaining to secrecy.

Albert Barnes, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

Rev. Thomas H. Stockton, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. Hamline, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 323, 4.*

A M Milligan, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

Rev. J P. Lytle, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

Rev. Joshua Bradley, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. Ward, *missionary in India:*—When men get saved out here they get out of the lodge of neccssity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

Joseph S. Christmas, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

Drs. Leonard Woods, Ebenezer Porter and Thomas H. Skinner, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

Rev. Moses Thatcher:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

Joseph Cook:—I do abhor the selfish, clannish spirit of secret societies.

William Otterbein, *founder of the church of the United Brethren in Christ:*—A Freemason cannot be a Christian.

Bishop Warburton:—Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies.

Richard S. Storrs, D. D., *pastor of the Church of the Pilgrims, Brooklyn*—My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it.

Cardinal McCabe, *Dublin:*—Secret societies, which seem to possess a fatal charm for our people, have from time to time drawn thousands of misguided youths within the fatal circle from which there is no escape.

Rev. Lebbeus Armstrong:—Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre eminent rank.

Henry G. Ludlow, *pastor Spring St. Presbyterian Church, New York, 1829:*—I can hardly think that any candid and intelligent Master Mason can seriously assert that Masonry should be kept up. For my own part I have ever been disgusted with its nonsensical ceremonies, and ashamed of myself for submitting to them.

George F. Pentecost, D, D., *pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "Words and Weapons."*—I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

H. L. Hastings,—Freemasonry is the one institution of this country that will not bear investigation. Schools are inspected; churches throw their doors open and invite the strictest scrutiny; political parties are examined, searched and riddled if anything like corruptness is seen or suspected in connection with them; all these institutions simply ask a fair field and no favor.

Rev. J. E. Roy, D. D., *Secretary American Missionary Association:*—A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.

Rev. James H. Brookes, D. D, *editor of the "Truth," and pastor of Washington Avenue Presbyterian church St Louis:*—It would give me pleasure to aid you in your work of seeking to bring Christians out from entangling alliances with secret societies. It seems to me that the positive injunction of the Holy Ghost, "Be ye not unequally yoked together with unbelievers," applies particularly to those disciples of our Lord who have been led into such societies.

The Bishop of Birmingham, England:—Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine Incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, as Freemasonry it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims descent from the secret societies of Pagan Egypt, Greece and Samothrace.

Rev. Henry Jones:—On what then does the whole superstructure of Freemasonry rest but a base fabrication of wicked men, who in some dark and apostate age of the world, have risen up, united into a secret society and darkly handed down their inventions to flatter us to believe that their institution is good as having originated among wise and good men; and being ignorant of the manner in which their false pretensions would be exposed, have told us that it was establishde on certain specified facts and events, which by looking at them carefully, and comparing them with our Bible, we find never had existence?

News of The Week

WASHINGTON.

The President Wednesday sent the following nominations to the Senate: John H. Oberly, of Illinois, to be Commissioner of Indian Affairs, vice John D. C. Atkins, resigned: Samuel H. Albro, of New York, to be Superintendent of Indian Schools.

The Republican Senators are in wrath because a great many sacks of Republican campaign literature sent out by their Congressional Committee to Springfield, Mo., have been sent Springfield, Md., sixteen miles away, and are now lying in the latter office condemned as old paper.

The results of the investigation of the faulty construction of the tunnel for the Washington aqueduct continue to excite the greatest indignation on the part of leading members of both houses of Congress. They assert that a rigid investigation will be begun forthwith, and the guilty parties brought to a severe accountability.

CHICAGO.

The refusal of the Chicago wholesale grocers to join a national "trust" concocted in Milwaukee to put up the price of groceries, created quite a sensation last week.

Fire destroyed a furniture manufactory on Lake street Friday morning, and the foreman finisher and a shop boy perished in the flames.

Marshall Field & Co., the great dry goods house, have enlarged their retail store so that it is now 150x260, and is without doubt the largest and finest establishment of the kind in the world.

A corner in the market on wheat deliverable in September created intense excitement on the Board of Trade last week. One old gambler, Hutchinson, controlled the market and ran the market up to $2 00. He made a million and a half dollars, perhaps, in the deal. This whole option business is illegal, and the public looks on while one gambler gouges the others.

COUNTRY.

The general council of the Sioux Commissioners with the Indians at Lower Brule Agency, D. T., dissolved Thursday night, and the Commissioners left for the East. Their labor was unsuccessful. Leading Indian chiefs will visit Washington to present their views on the proposed treaty and urge changes the Commissioners were powerless to concede.

Chief Justice John Gray, who has more influence with his nation than any other chief, said before leaving for the Lower Brule conference, that he will guarantee that every Indian on the reservation will sign the treaty if the government will pay them $1 per acre for 11,000,000 acres of land, but they positively refuse to come to terms for 50 cents per acre. He has stipulated that all the money from the sale of the land shall be immediately deposited to their credit. They want this money as a perpetual fund to help them toward civilization, as they believe it is the last treaty the government will ever have with the Indians, and therefore they want to make the most of it.

The legally elected Governor, Guy, with an armed force, marched into Tishomingo, the capital of the Chickasaw Nation, Indian Territory, Thursday, ousted the acting Governor Byrd, and took his seat. It is feared that trouble will follow, but it is rumored that government troops are held in readiness to quell any disturbance.

Sixty eight thousand four hundred and thirty one persons attended the Cincinnati Exposition Friday.

The loss of the Southern Pacific Company, through recent snowshed fires on the western slope of the Sierras, along the line of the Central Pacific Railroad, is estimated at $200,000, and the loss through the destruction of timber and fuel will probably exceed $500,000.

One of the most extensive prairie fires that ever visited Dakota occurred last Tuesday. All of the western part of Lamoure county, and much of the southern and western part of Stuttsman county, were burned over. The strong wind drove the flames before it at unprecedented velocity. Instances of where the fire ran faster than horses and wagons are narrated. Many farmers will lose everything, and much distress will be experienced. The fire seems to have originated in Coteaux county, about thirty miles west.

A malignant disease, believed to be Texas fever, is reported to have broken out in a large herd of cattle on the farm of County Commissioner Bower, near Evansville, Ind. A strict quarantine has been declared.

A monster gas well, with a capacity estimated at nine million feet daily, was drilled in at Sweetzer, Indiana, Wednesday. This makes twenty five natural gas wells drilled in the county without a failure.

Hog cholera is alarmingly prevalent at Fairmount, Ill. One farmer has lost over one hundred head in two days, and the disease is spreading rapidly.

The first snowstorm of the season visited Bradford, Pa., Friday night. At Lafayette Corners, the highest point in McKean county, a heavy snowstorm was in progress at 10 o'clock. Snow also fell at Colegrove and other points. The weather is freezing cold.

Augustus Stewart, William Reed, Geo. Halcomb and John Mannen, of Mayfield, Ky., were buried beneath a falling gravel bank near that place Sept. 27. The bodies of Stewart and Reed were taken out, mashed into a jelly. Halcomb and Mannen were alive, but their injuries will no doubt prove fatal. A team of mules was also buried and the animals killed. While taking out gravel for turnpikes a slide of earth contalning many tons occurred at Evansville, Ind. Two men and a team were killed.

J. W. Brown, convicted of bigamy at Detroit, Mich., Tucsday, seven of his alleged thirty three wives having testified against him, was sentenced yesterday to seven years and six months imprisonment.

A political row at the headquarters of the Republican county committee at San Francisco, Cal., took place Thursday, when some unknown person fired a shot from the rear. General confusion ensued, and several shots were fired promiscuously. David Donohuc was shot in the head, and died in a few minutes. A. Christensen was shot in the chest, and will die. Two others werc also shot, but not fatally.

The cool, bracing weather has had a most gratifying effect at Jacksonville, Fla., as shown by the marked decrease in the number of new cases of yellow fever. Dr. C. J. Kenworthy, city health officer, reports that the epidemic is rapidly abating, and there is much less sickness in the outlying wards. There were seventy nine new cases of yellow fever reported Sunday, thirteen whites. There were six deaths. Total number of cases, 2,626; total number of deaths, 255. A special from Fernandina says: "Twenty-five new cases of all kinds are under treatment. All doing well. The only problem is to feed the unemployed laborers, who are quiet and well-behaved so far. The State Board of Health issued an official bulletin declaring a continued belief in the existence of yellow fever, and warning refugees not to return to Jackson, Miss., until it issues a proclamation that all danger is over. This measure is taken on account of the return of a number of people whose courage had revived. For ten days no mail matter has been permitted to leave Jackson.

FOREIGN.

Emperor William's progress through Southern Germany has been cordial in the extreme. The display at Stuttgart was the finest the city has ever witnessed.

The committee of the lower house of the Austrian Diet, to which the question was referred for consideration, has reported in favor of rejecting the proposal to give an official reception to Emperor William, of Germany, on the occasion of his approaching visit.

Sixteen persons perished in the fire at Cronstadt, Russia. The building destroyed was a lofty wooden tenement. The staircase was burned away, and a number of the inmates leaped from the windows to the stony street to escape the flames and were mortally injured.

A steamer from Kelva, East Africa, brings news that two Germans, eleven of their servants and twenty one native insurgents have been killed at that place. The insurgents had renounced all allegiance to the Sultan on the ground that he had no right or power to transfer their country to the German company. The German company has been driven from all points except Bogamoyo, which place is protected by German men-of-war.

It is officially announced that Prince Bismarck has obtained the consent of Emperor William to prosecute the publishers of the *Deutsche Rundschau* for revealing state secrets in publishing the abstract from the diary of the late Emperor Frederick. The Emperor gave his consent to the proceedings irrespective of the question as to whether the published extract is genuine or not.

At a conference of miners held at Manchester, England, at which 250,000 miners were represented, it was decided to strike on October 29 unless the demand for an advance of 10 per cent in wages was acceded to.

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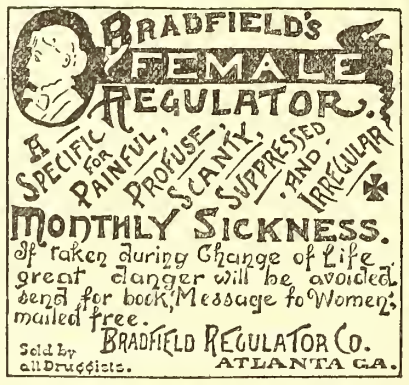
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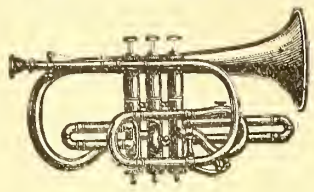
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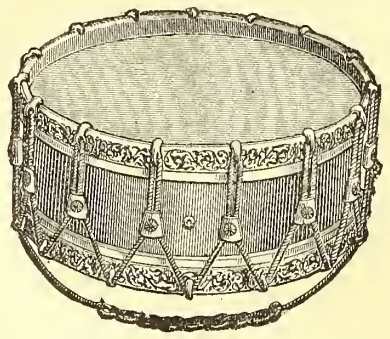
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The Orangemen, Patriotic Order Sons of America, American Protestant Association, National Minute Men, Order of American Union, United Protestant League, etc., etc.—secret organizations that are posing as the great deliverers of the land from the Jesuit lodge, make a grand parade of titles, oaths, and flummery, but two Boston Anti-masons, William F. Davis and H. L. Hastings, are doing more to break the power of Rome in America than all these orders ever did, or ever can, should they live for a thousand years. Their work is but casting out devils by Beelzebub.

"Col." Long, of Kentunky, who was the chief speaker at the late Illinois Good Templars' meeting, said in his public address that "No man has the right to commit the Good Templars to any political party, for it is non-partisan." This is exactly what we have claimed all along for this boasted "temperance" order. While the temperance cause has come to the Pisgah-top of demanding the legal abolition of the liquor traffic, this order is enjoying itself with the leaks and onions of Egypt in ignominious bondage to the devil of secretism.

The centennial celebrations in Ohio are proceeding with their Samaritan mixture of "Good Lord and good devil;" church one day and lodge the next, fearing the Lord and worshiping their own gods (2 Kings 17:33). The effect of this arrangement must be such a religion as Christ rebuked while talking with the woman at the well (John 4:22) and the production of such abhorred characters as Simon Magus (Acts 8th). Yet there is hope that on those days devoted to the true religion there may be so earnest and forcible a statement of Christian principles as shall promote a more vital piety in the church and shake the towers of unrighteousness. There is an effort to secure this end in Cincinnati. On Tuesday of this week, the first "Ohio day," a convention of citizens is to be held in Music Hall to consider such questions as, "What can and ought to be done to perpetuate our free institutions on the principles on which they were founded?" It is expected that ex-President Hayes will preside, and that addresses will be made upon the influence of the principles asserted in the celebrated Ordinance, adopted by the Continental Congress, July 13, 1787, that "Religion, morality and knowledge" were necessary to good government and the happiness of mankind, in the wonderful prosperity of the "Northwest Territory."

The Iowa W. C. T. U. is a most unfortunate organization. It is not only, by its constitution, compelled to make war upon the saloon traffic and help exterminate it, but a part of the body has drawn the bow,—or the sword, or whatever weapon may be considered appropriate—upon the rest. It must be regretted that the last battle is hotter than the other. Mrs. Judith E. Foster has just been re-elected president of the organization by a vote of 226 to 21. Mrs. Foster is bitterly opposed to the Prohibition party and says some unkind things of her sisters who support it,—as sincerely, let us hope, as she does the Republican. One of the ladies presented a memorial petitioning the National Union to recede from its position on Prohibition; and with astonishing inconsistence, denounces the devotion of the time of officers to the interests of a political party, and characterizes the methods adopted by the national body in this direction as unchristian and calculated to be disastrous to the organization. If this denunciation had been prefixed with an impeachment of Mrs. Foster for stumping for the Republicans, we could balance so much of the account. But if the W. C. T. U. intends the annihilation of the liquor traffic, and the Prohibition party seeks the same great result, there surely is no room for a quarrel between them. If they differ in methods let there be rather a noble emulation to see which shall best succeed.

Chicago has another strike—a street car strike. The last attempt of that kind resulted in an all-day's battle with a mob up and down West Madison street past the *Cynosure* office. This time it is the North Side men, who left the horse and cable cars Saturday morning on a question of wages largely. The men made their proposal to the company two months ago; and last week renewed it with the request for an arbitration of their differences. The request was not granted, and the men quit. The mayor and police are ready to meet any emergency and there will hardly be such wild riots as occurred on the West Side about three years ago. Both sides have made long statements to the public; for both understand that the jury of public opinion will decide the case. Both are also in some respects equally obnoxious to the people. Yerkes, president and manager of the company, is the agent and representative of the Philadelphia company which bought the North and West Side street car lines, thus forming a gigantic monopoly, which has been bold in its disregard of the public convenience. The new cable line on the North Side has been a great vexation and disappointment, and not a few would be glad to see the money combination broken down. On the other hand, the men seem to be fairly paid; and the fact that the leader in the strike is the obnoxious mischief-maker and anarchist, George Schilling, the head of the Knights of Labor district to which the men belong, is bad for their cause. Schilling is not a working-man, but an agitator and "blatherskite." He has not the requirements for a safe counselor for workingmen. He is precisely the man who is unfit to guide them into measures which shall give their cause the advantage of public favor. All, therefore, who are not compelled to walk will regard this movement with comparative indifference.

The Illinois Grand Lodge of Masons met again in this city last week. The censorship of the press was so strict that but brief reports were given to the public. The total membership reported was 40,722, a net increase of 513, and as but two new lodges were opened, while some dozen applications were refused, it is evident that the order is more carefully selecting its material year by year. The lodges were urged to contribute to the orphan asylum founded by Masons in Chicago. At the last public report there were *four* inmates in this establishment, and one of these was self-supporting. An active man or woman could fill the building in a day or two with deserving poor and homeless children, and so make it what it pretends to the world to be—an actual charity. But this is far enough from the object of the Masonic founders of the institution. J. C. Smith, high in Odd-fellowship as well as Masonry, was re-elected Grand Master. It is some satisfaction that he will soon cease to misrepresent the people of Illinois in the office of Lieutenant Governor. Bishop Fallows did not make any display of himself at this meeting, but Dr. Lorimer fully made his place good, being appointed "Grand Orator." Dr. Thomas, however, came up smiling to do the religion of the lodge, of which he is an excellent representative. Thomas is a Knight Templar, and is chaplain of a blue lodge and a commandery in the city. Lorimer is a 32-degree Mason and member of the Consistory, one of whose tenets is the baptism of children, of which, as a Baptist, he is an avowed enemy.

The semi-annual conference of the Mormon church, held for some years in remote places, was opened last week in Salt Lake City. The addresses of several of the "saints" who have served their term for polygamy, though less defiant, had as strong prophetic cant as ever. The power of the priesthood would break down prison walls, and the Mormon gospel would cover the whole earth. But two steps have just been taken which help break down Mormonism. The Senate last week Tuesday unanimously passed the bill setting apart $80,000 for an industrial Christian home in Utah as a refuge for Mormon women and children. This has been bitterly opposed by Mormons, as it will encourage many to escape from a bitter bondage. Then on Monday the Supreme Court of Utah passed a final judgment to dissolve the Mormon church corporation, and have its property declared an escheat to the Government. Marshal Dyer, appointed receiver some months ago, has collected over $1,000,000 worth of property, which is now declared was held for the purpose of sustaining polygamy. The case will now go to the Washington Court. If sustained it will be a blow from which the Mormon leaders can hardly rally.

THE FOE IN HIDING.

BY MRS. ANNA E. STODDARD.

Temperance has been a household word ever since the noble women met for prayer, then started forth on their mission "for God and home and native land,"—a crusade against the terrible evils of the dramshops with all the horrors which follow in their wake, and a purpose to eradicate the evil in its manifold forms, under whatever guise or wherever fostered. They have not hesitated to follow it into the social circles, and say to the fathers and mothers, sisters and brothers, For the sake of your weaker brother or sister, the wine-cup should be banished from the side-board and table. They have not hesitated by pen and voice to proclaim that it should be ejected from Capitol and White House. They have insisted that it is an unmitigated evil, and are demanding its entire prohibition. Our white-ribbon host have stood valiantly for the right and against the wrong in this great movement.

Did it ever occur to you, my dear sisters of the W. C. T. U., that our young men and middle-aged have been, and are being drawn into associations whose practices are of such a character as to tend to draw them from the paths of sobriety and rectitude? Yet such is the case. My interest was awakened some years ago through the efforts of members of Masonic, Odd-fellows, and kindred orders to induce gentlemen of my acquaintance to join these societies. "Come in and join us; we frequently have wine suppers, dances, etc.; generally private, you know; go from labor to refreshments," (the lodge ceremonies being called "labor.") This with other incidents led me to investigate and learn if this was a prevalent custom, or only local. I have pursued these investigations until my early impressions have ripened into a deep conviction that the lodges are a prolific source of the monster evil against which we contend.

A Masonic banquet was held in Boston a few years ago in honor of "St. John's day" (one of their great days). A copy of the official report fell into my hands, in which I read that they drained their glasses twenty-one times; and nine of the prominent ministers of Boston were in attendance, some of them being mentioned by name as lifting the glass to their lips and offering the toast! Now how many young men in that company do you suppose would, under those circumstances, refuse the cup or turn their glass upside down?

A prominent Prohibitionist of Washington, D. C., who has been allied with the Masonic order, but has not affiliated with them for several years, was recently urged to attend one of their banquets. This he consented to do, with the understanding that no wines or liquors should be served. He went, and on going to the table found his plate, with the others, encircled with five glasses. He kept silent, but refused to have his glasses filled. At one side sat a Masonic brother, a member of the same church and a Sabbath-school teacher, who not only allowed his glasses to be filled, but also drank three glasses; when our friend the Prohibitionist leaned over to him and suggested perhaps he had drank about enough for a Sabbath-school teacher. He left the remaining glasses unemptied. "That is the last of my connection with the order," added our friend as he told of the affair.

These are not isolated cases, nor an obsolete custom; nor is it confined to a few of these secret, oath-bound societies. On inquiry, I find that in very many, if not all of these societies, when a candidate is initiated he is expected to furnish wines, liquors and cigars; and as there are frequent initiations, initiations perhaps every week, we can readily see that our friends who attend these meetings are tempted, and that, too, under circumstances which are hard to resist.

A gentleman in Chicago was induced to join the Masonic order before entering the army as a volunteer. With two companions he received three degrees at one time by special arrangement. Nearly the entire night was consumed, and the weary company passed from their "labor" to a neighboring saloon, which had been kept open for their accommodation, for "refreshments." Liquor was liberally served at the expense of the new members. The gentleman mentioned being a temperance man, protested, but finally yielded. This was his first and last investment in liquor and his first and last visit to the lodge.

Instances might be multiplied (for they are as well known as the societies themselves), showing that in the seclusion of the lodge, young men and old are subjected to temptations which they would never meet did they not attend these societies; for they would not enter a saloon, and their home influences are of the opposite character. But when shut in with their fellows, the world and home excluded, and subjected to sneers if they refuse, is it to be wondered at that they yield? And the appetite once formed, who can tell what will be the end?

I trust that these few facts will awaken an interest among our White-ribboners, and lead them to investigate the subject more fully for themselves; that they will realize that our common "foe is in hiding," and that a faithful warning should be sounded against the evil here as elsewhere. May the Lord strengthen us for every good word and work. "Yours for God and home and every land."

TO PRESIDENT AND MRS. J. BLANCHARD.

ON THE FIFTIETH ANNIVERSARY OF THEIR MARRIAGE.

BY ELIZABETH E. FLAGG.

Fifty years of shade and shining, deserts parched and Elim's green;
Golden years,—a mist is on them from the graves that lie between!

Fifty years of precious converse, heart to heart and soul to soul.
While your pilgrim feet pressed onward, glad and eager, to their goal!

Fifty blessed years of trusting every promise of God's Word;—
Broad, sunlighted pinions lift they, white as Dante's heavenly Bird.

Fifty years of war with evil, grand and stern their faces glow;
Stand they each like sworded Michael, with his foot upon the foe.

Friends whose names so dear and honored, are as household words to-day;
Weak my rhymes to voice our blessings; human lips can only pray.

God bless all the years remaining twixt your palm branch and your crown;
And when from the walls of jasper, with His sainted ye look down,

Chording sweetly with the New Song may the psalm of Miriam tell,
In exultant strains the victory those brave years made possible.

Wellesley, Mass.

UNION OF CHURCH AND STATE.

BY REV. M. A. GAULT.

The *American Sentinel* of Oakland, Cal, a little paper edited and supported by the Seventh Day Advent people, but having little or no influence outside of that circle, should have a chromo for being the most persistent in falsifying and misrepresenting the National Reform movement. The little influence exerted by this paper, is more on the side of liberalism and infidelity than anything else. Its effort is to tear down the Christian theory of government, without substituting anything in its place.

It accuses us of trying to unite church and state. This is its main charge. We do have clearly defined theories of the relation of church and state, which we have these many years published to the world, and they have been accepted by the ablest minds, who have honestly reflected on this subject. But these opposers have never yet presented a single theory on this subject, except the infidel theory, that civil government has nothing to do with Divine law, that the powers that be are not ordained of God, but by the people.

There never have been but four theories on this vexed question of the relation of church and state.

First, there is the papal theory which regards the state as subordinate to the church, and the Pope as the infallible head of both. This theory prevails wherever the Roman Catholic Church is dominant. The Islam or Mohammedan theory which prevails in Russia and Turkey holds that the spiritual controls the temporal power and is almost identical with the papal. Under the operation of this theory, the blood of God's people has been shed like water. We are decidedly opposed to this theory.

The second theory is called the Erastian or English theory. It is the reverse of the first, and subordinates the church to the state. It is the theory that prevails in England and Germany, and in the past has shed torrents of blood. It is almost as dangerous as the papal theory.

The third theory is the Secular or Infidel theory, and is the one embodied in the Constitution of the United States. It is that civil government can appeal to no higher law than public sentiment or the will of the majority. This is the theory of the *American Sentinel*, as well as the whole junto of infidels. It is the theory that deluged France with blood during the Reign of Terror. It is the one that is now on trial, and we believe will be exploded like each of its impious predecessors.

The fourth theory is the Christian theory, and the one taught by the National Reform Association. It is that the civil law of the Bible is of Divine authority, and to it all civil enactments should conform. It is the one stated in the American and Prohibition platforms of 1884, and in a modified form in the Prohibition platform of 1888.

THE PHILOSOPHY OF THE TARIFF.

"PROTECTION"—WHAT IS IT?

BY REV. M. C. STEBBINS.

Every genuine and honest patriot, and surely every Christian patriot, will promptly admit the importance of a clear understanding of the prominent issues upon which the pending Presidential election is being contested.

There can be no question that, so far as the Republican party is concerned, it has embodied its supreme issue in the term "Protection". It is claimed that as this is voted up or down, the industrial prosperity of this great nation, unique in its God-given, natural endowments, its free government, freedom of religious faith and practice, free speech, free press, free schools, free ballot, diversity of population and diversity of production and demand, is secured or imperiled.

Surely, then, it behooves every citizen intrusted with a ballot to get a clear apprehension of what "Protection" is. The question before us is a question of fact. It should be studied with a mind unbiased by political ambition, or partisan prejudice. The investigation should be an honest, manly search for truth.

To clear the ground a little, we note that "Protection" is *not* what it purports to be—a defence against hostile assaults. A partisan press, and partisan speakers have filled the air with the alarming cry that we are beleaguered with industrial foes, of which England is the most fierce and dangerous; that this industrial foe is maintaining a sleepless vigilance, that she may find a chance to pounce upon American industries and crush them out; hence, every toiling voter should rally round the Republican standard and bravely battle for his bread and butter, and high wages.

Now how much of fact is there underneath this parade of danger? Why, simply this: Some of our smartest, most far-sighted, most successful merchants, our most patriotic and benevolent citizens, those who contribute most to enrich our country, and help forward every good work in it, if unprevented, would buy a portion of their stock in trade from other equally honorable and enterprising parties who have goods of foreign manufacture or product to sell. These merchants would give a measure of the benefit of their good bargains to the thousands of their patrons who have just as inalienable a natural right to spend their honest earnings to the best advantage. This simple analysis of industrial hostility dissipates all symptoms of angry warfare and leaves nothing but amicable and profitable exchange between parties entirely capable of taking care of their own interests without any help from government.

The normal consequence of all such trade is the mutual advantage of all who are affected by the exchange. Because it is mutually advantageous it will go on unless arbitrarily obstructed. The sensible American merchant will not decline to trade simply because the foreign party to the bargain may think that the bargain will be advantageous to him, any more than he will trade for the sole purpose of giving the foreign party a good bargain.

These are fundamental principles underlying all exchange, and are so plain, and of such universal application, that the success of designing men in blinding the minds of the masses in regard to them is simply amazing. It is evident then that the term "Protection" is thoroughly deceitful, and does not even suggest the doctrine and methods to which it is applied.

The question then recurs, What is "Protection," for the maintenance of which the Republican party asks the control of the national government? It is simply this: AN ARBITRARY INTERFERENCE WITH NATURAL AND LEGITIMATE TRADE.

Now the test of the correctness of a definition is the universality of its application. Let it be remembered that "Protection" manipulates the tariff, not primarily to produce revenue, but to control trade, and it is only with application and results that accord with its primary purpose that we now have to do.

By way of example we will apply our definition of "Protection" to one or two of the four thousand

or more instances at hand. Why are the sixty millions of people of the United States taxed 80 per cent on all the sugar that they consume? It is simply because the government has arbitrarily interfered with the natural and legitimate trade in sugar.

Why are the hundreds of thousands of men and women in the United States who wear garments made from goods of foreign manufacture compelled to pay a tax on every garment? It is because government has arbitrarily interfered with the natural and legitimate trade in goods of foreign manufacture.

It is obvious that the term "Protection" in its current use has no application to the taxation covered by the system of internal revenue. The interference of the government with the traffic in intoxicating liquors and tobacco may be arbitrary, and still more than justifiable, on the ground that such traffic is illegitimate, because in its effects it is destructive to physical, mental, moral and social well-being.

Having answered the question, What is "Protection"? the way is prepared for the future consideration of some related questions.

Cornwall, Vt.

NOTES OF A NEW ENGLAND JOURNEY.

BY CECIL HAMPDEN HOWARD.

In whatever season you view the landscapes of New England there is always in it some element of beauty. To the lover of nature, there is something very refreshing in this provision. Discriminating travelers have been known to say that New England is best seen in June or October, but long experience with New England landscapes lead us to say, all seasons are beautiful, according as they are studied. An element of beauty most conspicuous at all seasons in New England may be found in the great quantity of noble trees, whether bare or covered with foliage. Perhaps the most pleasing effects in this line of observation are the roads which are covered with arches of foliage of all kinds.

"Within my dreams I see the arch of green
That o'er each winding road doth show its sheen;
O heart of mine, I doubt if there can be
In any distant land a scene more fair
Where heaven nearer seems in time of prayer!"

One of our points of attraction was North Brookfield, Mass. Manufacturing of shoes has rendered the town prosperous, and people of taste have cultivated the natural beauties within and without the place. This may be said to be due in a large measure to the establishment of a "Village Improvement Society," a kind of angel in disguise to all neglected towns. If you speak of North Brookfield, you would naturally suppose there should be East and West Brookfield, as well as Brookfield proper. This supposition is correct, and the four are happily within easy driving distance, and the winding roads that connect them are as beautiful as any in New England. In fact, of these towns their distinctive feature may be said to be a succession of beautiful drives in every direction. Hill and valley are so happily blended as to render the trips most charming in their variety of scenery.

Then in driving distance we have the quaint towns of Brimfield and Sturbridge. Neither of these have been visited by a railroad yet, and preserve to some extent their first tone of simplicity in thought and surroundings. Sturbridge, settled in 1738, has a record of 150 years existence. Think of that, good Western friends,—150 years without a railroad, where few Western towns exist as many hours without some steam conveyance! However, the environments are so different, there can be no comparison. Yet the towns do not seem to suffer at all. Of course it was quiet; such a haven of rest as nervous invalids need, where close communion with nature will inspire some of the most noble sentiments, and renew one's youth in a marked degree. Many more towns have railway communication which are within driving distance, which in point of industry and beauty are closely related.

A walk through the well-kept cemetery in Sturbridge reveals the usual tales of families swept away, or nearly so; as the plats of those of the same name are large and well filled. Allen, Marcy, Plympton, Howard,—these are a few of the families whose graves in long lines show numbers in families, as well as of those who have departed.

Out of North Brookfield, toward Boston, we go through Worcester, Mass., and other large towns and cities to "the Hub."

Boston! To the student of past history, as well as to the observer of the customs of to-day, there is a large field of study in that well known city. Yet, candid reader, upon due reflection, was it not most interesting in colonial days? Many conflicting circumstances have changed it, as all old cities are changed, and, Boston as it was in the days of our reserved Pilgrim ancestors, is only to be found in picture and story. The surroundings are changed, yet a vivid imagination may bring you a vision of long lines of historical personages threading her well-known "Common" or "Public Gardens." Certainly we know that a view of the places wherein historical episodes have occurred bring most forcibly to our vision the reality of the occurrences. It is hardly necessary to say that the suburbs of Boston attract as much attention to-day as Boston has at all times. Charlestown, Roxbury, Brookline, Dorchester, Chelsea and Cambridge. What a list of places, which, aside from their historical interest, are eminently well worth seeing! Should you take the Common alone, you could read and study upon its history many days. How much more so when Boston is considered as a whole.

Perhaps of all the most interesting things to do, visiting noted literary men is productive of the most profit and pleasure. It was with the greatest of pleasure, therefore, that an occasion offered for us to call upon the famous "Mrs. Partington," in the author's home at Chelsea. We drove over in a carriage and found the genial man in his study. Very few people know that the author's real name is Benjamin Penhallow Shillaber; that is, of the present generation of readers. An hour was all too short to talk with him, and yet,—such interviews can never be indefinitely prolonged. He was looking in the best of health, but was unable to go about except in a wheel chair. His only unmarried daughter, Miss Caroline Shillaber, was with him. It has been his practice for some time to spend the summer with his other children, so we were most fortunate in finding him in his home, although regretting that ill health should have caused his detention. A previous meeting with him in New York rendered the call all the more pleasant. It is safe to say, after a careful perusal of his writings, that he is even more genial and humorous in person than in his works. His surroundings were in every way suited to a man who has shed so much fun and genuine humor on the pathway of all his readers. His poetry grows in popularity and beauty as the readers of his prose works diminish. He is really thought to day to be seen at his best in his poems. A grand man in every way, one is tempted to exclaim even to his face, "God bless you for the sunshine you have created for others." The remembrance of our call upon him was one of the most delightful features of our summer trip.

Perhaps the most forcible impression one has of modern Boston, is that it is so thoroughly equipped for mental work. It were not too much to say that the libraries there have all the best and most of the rarest works in all languages. Few, indeed, are the works upon any subject which one cannot find therein. Our next objective points shall be Salem and Portsmouth, and their historic surroundings.

Brooklyn, N. Y.

CATHOLIC IMMIGRATION INTO THE UNITED STATES.

[Written by Rev. Rob't J. Breckinridge, D.D., in 1835.]

A concatenation of circumstances has exposed, and will continue to expose this nation to more than a common share of the danger to which all are subject, from the intrigues of this superstition (Romanism). Every distinctive feature of our social system encourages attempts against us, and every movement in the elements of the decaying and renovating systems of the old world has a tendency to throw off upon us the worst portions of their population. The suppression of the monasteries in Portugal and Spain, and the expulsion of the Jesuits from the latter, all occurring under the new and more liberal order of things in both States; the free toleration of the Protestant religion in France since the Revolution of 1830, for the first time, in the same degree, since the revocation of the edict of Nantz—thus raising up a practical exposure of Papism, and restraining its absurdities by an open contempt all over France, and in the same degree making the priests uneasy and disposed to find new abodes; the very Reform bill of England, which retains suffrage to a point above the reach of most papists out of Ireland, and the still more momentous act to papists, namely, the one for Catholic emancipation, drawn by Sir Robert Peel himself, in which there is an express clause excepting the Jesuits from all participation in the benefits of the act, and excluding them from Britain; a thousand contingencies abroad are driving them upon us. On the other hand everything invites them here. Our public improvements give them immediate and constant employment, at very high wages; while the priests, from the regular levies on such as live and the constant plunder of those who die, live in luxury and project extensive churches, with inquisitions under them, and nunneries beside them—for the joint exercise of their malevolence and sensuality, the leading passions—which their rules cherish.

Our commercial treaties open a direct trade in German and Irish Catholics, which lands nothing short of 100,000 every year on our coasts. Into Baltimore alone about 10,000 Germans, most of them papists, are brought annually from the free cities in the north of Germany—in vessels, returning laden with tobacco, at rates so low as to drive our own ships from exporting our own products. Our naturalization laws allow all these people to become American citizens in five years. And nearly every State in the Union allows every such person, over twenty-one years of age, to vote at all our elections as soon as he is naturalized—a right they never had at home, and are unfit to have anywhere; dangerous to us, and of no personal advantage to them; because the most of them are not only entirely ignorant of our condition, our system and our policy, but are the most degraded and brutal white population in the world, and appear to be utterly insensible that public order is a good, that obedience to law is a virtue as well as a benefit, or that human blood is more precious than that of unclean beasts. And whether wise or stupid, good or bad, their priests control their votes, direct their combinations, encourage their violence, attempt to shield them from punishment—extenuate their ill conduct, and are their absolute directors. It is settled truth in all our great cities, and the word of the priest is more powerful than the cord of the hangman; and hundreds of people have seen mobs quelled by the voice of a foreign priest when the whole power of our laws was * * * Now if our priests were men of reasonable intelligence and attainments, which commonly they are not; if they really understood and loved our system, which ordinarily they do not; if they were Americans, instead of generally foreigners; if they held a pure and moral system of religion instead of a most depraved and monstrous one; if they were the very best instead of amongst the very worst men in the land; it must be perfectly clear to every thinking man that it would be eminently wrong in a social state resembling ours to permit them to hold and exert the enormous and irresponsible powers which reside in their hands. But the fact is, every priest is in abject and sworn subjection and fidelity to a foreign authority—a prince absolutely represented by diplomatic agents in our own country; . . . a sovereign whose states are as really his as those of any other prince are his,—and who, besides his local sovereignty, which is most despotic over his own kingdom,—and his universal supremacy claimed over all the citizens of all countries on earth, and his direct power, as the vicar of Christ, over everything that Christ could control if he were personally present; besides all these, has ever claimed and exercised the most insolent power over all the kingdoms of the world—dethroning princes, releasing subjects from oaths of allegiance, taking crowns from one head and placing them on another—extirpating whole States by cruel wars—dashing nations against each other in furious conflict—parceling out whole continents as gifts to his vassals—and emptying one-quarter of the earth in exterminating crusades upon another! These priests that exercise this power over the destinies of this great nation, are, as many of them as are Jesuits, sworn to unquestioning obedience to a foreign subject of a foreign prince, and still farther sworn to unlimited devotion to the Pope of Rome.

Thousands of postmasters have been turned out of office for no other reason than that they did not belong to his [President Cleveland's] party. And what, in many instances, was the character of the men he appointed to fill their places? The New York *Tribune* published some weeks ago a list of some four hundred men who, according to the testimony of Democratic newspapers, were notorious rascals, whom President Cleveland had appointed to office. Among them were numerous ex-convicts, robbers of the government, embezzlers, gamblers and drunkards. The *Tribune* gave their names, location, the office to which they were appointed, and offered to make correction if in any case there was any misrepresentation. A recent editorial of the *Tribune* states that in only a single instance has it been called upon to make a correction. In the face of such a record President Cleveland's renewed pledge to civil service reform is grotesquely sublime.—*Free Methodist.*

NEW ENGLAND LETTER.

Anti-Roman Cause—The Anti-Romanist Fight Affords Woman Suffrage Argument—The Roman Catholics and Marriage—A Modern Pulpit Theme—The New England N. C. A. Convention.

The anti-Roman st fight still waxes hot and heavy, with little help, however, from the daily papers, except on the wrong side. Already Rome largely controls the press, and her attempted control of the public schools is only the second step in her upward march to political power.

A year or two ago Meriden, Conn., had a Travis case. The heroine of it—this time it was a woman—was Miss Josephine Cass, one of Wellesley's most gifted graduates. But the Protestant part of the committee were made up of sterner stuff than the Boston School Board, and voted to retain her. She had, however, made up her mind to resign and go abroad for a year's study at Cambridge, England; and thus the school lost a most able teacher, only because she refused to falsify history and say that black was white at the bidding the Romish hierarchy. The petition of the Evangelical Alliance to restore "Swinton's Outlines of History" has been formally refused—only two, the same women who stood so nobly in the breach before, Miss Hastings and Mrs. Field, voting for its restoration. The nay ballots were cast by nine Romanists and three Protestants, if they can be called such, including Dr. Duryea. The majority of the Protestant members were absent, thus laying themselves under the charge of a cowardly shirking of the question. But it is just possible that they may soon be given the chance of staying away for good. A phenomenal sight, never before witnessed in Boston or, indeed, any American city, has been the daily crowds of women flocking to the city hall to be registered. As a consequence the assessors have been for a time the most hard-worked officials in the country, not excepting any of our public servants at Washington. At first the throng of applicants was almost entirely Protestant, but the Romanist side held secret meetings and organized a still hunt, with the result of putting a large number of Catholic women on the registered list. The two sides could be distinguished from each other at a glance. Protestant women went to the assessor's office by twos; Catholic women in squads led by the priest. Even in this circumstance may be seen the wide difference between the Protestant and the Romanist faith: the intelligent freedom allowed by the one and the complete moral and spiritual slavery demanded by the other. Aside from the chief issue involved, the movement is important because it demolishes the stronghold of the anti-suffragists who have hitherto pointed to the small number who claimed their privilege of voting on the school committee as a proof that women did not want the ballot. I do not know how the School Board stand on the woman suffrage question, but I am sure that the next election will prove to the dullest understanding among them, that given a sufficiently strong motive, women will flock to the polls and accept thankfully even the smallest crumb of their political rights.

But while Rome is gaining in one direction she is losing in another. Dr. Fulton still continues to draw crowds, and has certainly hit the papal dragon some staggering blows. Rev. Joseph T. Duryea can hardly enjoy his scathing denunciations of his course as School Committee, delivered before an audience that packed Music Hall even to the entire platform, of a Congregational clergyman, who boasts of having bowed down to the Pope of Rome and received his blessing, merits the doctor's caustic insinuation that whether he took the vow of a Jesuit priest at that time and continues in the Congregational church to do more harm, is not known to the American people." At the Congregational ministers' meeting in Pilgrim Hall, Rev. J. C. Bracq, Secretary of the McAll Association, gave a most interesting account of the religious condition of France, in which he stated that in all the most important French educational institutions, Protestant professors and directors are in the majority, while in some of them are to be found no Catholics at all. One-tenth of the Chamber of Deputies are Protestants; and in the French Senate are more ministers of the Gospel than in the Senate of the United States. Crowded tent meetings are now being held by two French evangelists in the city of Worcester, and among the converts are numbered many Romanists.

The present attitude of the Catholic church in relation to reform is one of especial interest. There is a disposition to seek her aid as an ally in moral movements, but how far can she be depended on? or will she be the reed upon which, in the striking simile of Scripture, "if a man lean it shall even go into his hand and pierce it?" If the statement of five Jesuit priests made to an equal number of Protestant clergymen, as reported in *Zion's Herald*, be correct, she will certainly prove the latter. Total abstinence, according to them, is not required by the church, even on Paul's ground of saving a weaker brother; and on the same general principle she does not condemn liquor-selling, for if it is not wrong to drink moderately, it is not wrong to sell to moderate drinkers. A convention of rum-sellers would lay down much the same platform. Its quarrel with Masonry, as we all know, is simply a family feud. The vow of a Jesuit priest and the oath taken in a Masonic lodge have some striking points of resemblance. There is much danger that the anti-Romanist, like other popular movements, will be seized upon and engineered by the lodge power, which never allies itself with reform except to betray it to its enemies. I know an ardent "British American" who is all the time proselyting for the various secret orders and receiving good pay for his services. Nor is the disposition to organize into petty political lodge clans an encouraging sign. Orangeism is not a whit better than Fenianism. Our English-born citizens are giving important aid at this crisis, but for their own good let me suggest that they discard the drinking habit of John Bull, and not allow beer and wine to flow so freely as I fear it occasionally does at their banquets and gatherings; and furthermore, not to think that the Beelzebub of Jesuitism can be cast out by the Beelzebub of the lodge, for such an attempt will only end by making them the mere tools of some political party.

I was reminded to-day of Mrs. Harriet Beecher Stowe's keenly humorous observation in one of her books, that she "looked forward to a time when every leading clergyman should embody his theology in a serial story, to be delivered from the pulpit Sunday after Sunday, and the papers would contain among other items the announcement that the Rev. Dr. Cool Shadow would go on with his interesting romance of 'Christianity a Dissolving View,'—designed to show how everything is, in many respects, like everything else, and all things lead somewhere, and everything will finally end somehow." Taking up Monday's daily with its notices of the sermons preached by Boston's leading clergy, I read that "in the First Parish church in Roxbury, the pastor, Rev. James De Normandie, preached a notable discourse having reference to the moral and theological teachings of the new novel called 'Robert Elsmere'." What do the toiling masses care for dissertations on the last theological novel, however remarkable, or original, or profound? They want the Bread of Life and not a stone; they want Christ and not human opinions about him. Such a notice sheds some light on the puzzle, why the church does not reach these masses. No wonder they throng to the Common to hear Mr. Davis, while one of our costliest city sanctuaries on a fair Sunday can muster but twenty-five hearers.

Will the friends of reform, even in the heat of an exciting Presidential campaign, bear on their minds and hearts the subject of a New England N. C. A. Convention, and write me promptly, freely and fully their opinions as to the best time and place for holding it. So far as heard from, Worcester, where our first conventions were held, is considered a locality central, accessible and convenient in all respects. As Bro. Kimball's New Hampshire Convention comes the last of October, the time for holding a general convention will have to be at some period after the November elections. Will all friends of the cause not only lay their plans to be present, but make it the subject of daily prayer that we may in all things be led of the Holy Spirit. Much depends on wise and concerted action, little or nothing on great names and large numbers, and everything on the presence of consecrated workers.

Elizabeth E. Flagg.

THE BLAIR AMENDMENT.

Cincinnati, O., Oct. 4, 1888.

Editor Christian Cynosure:—Last Sabbath I preached in the St. Paul M. E. church, which has a congregation of 700 members, both morning and evening. This is the congregation which Bishop Joyce was serving for the third term when he was elected last May to the office he now fills.

On Tuesday evening the Presbytery of the Lakes met in this city, and Rev. R. C. Joyce discussed the Blair Amendment to the National Constitution. It provides that every State shall secure an education for its people in the essential branches and the Christian religion. That would keep the Bible in our public schools, or restore it where it has been put out. It provides that no State shall establish a religion. Some of the Eastern States had an established religion long after the Constitution was adopted. Now Utah admitted there is nothing to prohibit them from establishing Mormanism, or New Mexico Roman Catholicism, as their state religion, without this amendment. It recognizes the Christian religion, and removes many serious objections to the instrument as it stands. Presidents Jefferson and Jackson refused to proclaim a fast because they conceived that the Constitution "interdicted" any interference with religious matters. It provides against any sectarian division of the school fund.

The Roman church is making an assault upon our school system at this very point. It is well to draw out the spear and stop the way. Is this amendment an encouraging National Reform move? Yes, so far as it goes. But it omits what is absolutely essential. It does not recognize Jesus Christ as King of kings. It is like trying to get the benfit of his law without giving him the credit of it. That is just what the Masons do. It is repairing the walls while the foundation is unsafe. It is fragmentary. A reform that prohibits the liquor traffic, but allows Sabbath desecration, is of very little value and cannot long continue. A permanent reform must be fundamental, and it will have in it the germ of all true reforms. J. M. Foster.

IMPRESSIONS OF THE AMERICAN BOARD.

Oberlin, O., Oct. 5, 1888.

I had, together with my wife and about 450 other residents of Oberlin, the privilege of attending the seventy-ninth annual meeting of the A. B. C. F. M., at Music Hall, Cleveland, Oct. 3 and 4. The sessions commenced on the 2d and closed on the 5th. The opening sermon was by Rev. Dr. Hopkins, son of President Mark Hopkins, on Tuesday night, and the presiding officer was Dr. R. S. Storrs, of Brooklyn, N. Y. The attendance was usually large. The great hall was nearly filled at most of the sessions, and quite so at some of them. A vigorous old man of 92 said he attended the meeting sixty-eight years ago when there were but eleven members present and they met in a small room. Dr. Storrs referred to a meeting in Cleveland under circumstances of great discouragement in the fall of 1861, and of the marvelous growth since that time. It was predicted that the warm discussions on the subject of a doctrinal basis, which occupied so much time one and two years ago, would repel some friends and diminish receipts. The steadfast adherence to doctrinal soundness has resulted in just the reverse. There has been an advance all along the line, in donations and in work accomplished.

The first impression of the men who constitute the "Board" was that they were venerable, earnest, able, and devoted to the great work which they have in charge. The discussions showed them to be as conservative and as disinclined to get out of the ruts of conventional usage as they were fifty years ago, when they feared to offend the slave power by instructing their missionaries not to receive slave-holders to their churches. Not that they are now afraid of slavery. It is easy to trample on a dead lion, but not so with a living one. Some discussion arose as to what action the Board should take in reference to the great movement for Christian union between the Congregational and Presbyterian churches of Japan—a movement which has for its object the visible unity of all the divided members of the body of Christ in that country. As no event in modern times is more wonderful than the moral, religious and social revolution in Japan, so no religious movement, springing as it does from the purest intentions of the infant church of the land, is more praiseworthy, more in harmony with the prayers of our Saviour and the commands of the inspired Apostle, than this movement for Christian union. That the A. B. C. F. M. should feel called upon to put a wet blanket on it is as amazing as it is deplorable. "Why can ye not discern the signs of the times?" was a no more appropriate question addressed to the Jewish church by our Saviour, than it was fifty years ago to this same missionary body in reference to slavery, and to-day in reference to its relation to Christian union and kindred reforms.

The address of Dr. Storrs Wednesday morning was one of great power, full of rich and noble thoughts, most encouraging and inspiring. The papers on India, China, Turkey, Africa and Japan were most ably prepared and were storehouses of most wondrous events. The addresses were in the main able and eloquent, only once or twice marred by a fling at "free trade," and of devotedness to "our denomination." A Japanese paster, in somewhat difficult but very pure English, spoke of the wondrous growth, of the vast opportunities, and the

dangers that are in the pathway of the Japanese, unless they are speedily converted to Christ.

Rev. Mr. Rood was present, who had spent forty years in mission work among the African Zulus, and now in a vigorous old age longs to go back and spend the remainder of his days in his work. Dr. Green, the oldest missionary in Japan, the father of the Congregational churches in those islands, is still in the prime of manhood. Dr. Hamlin, the venerable missionary to Turkey, looks good for twenty more years of service. Dr. Storrs pointed to the venerable men who had so labored in and loved the mission work, as an evidence that it was "a very healthy business." There were, too, a goodly number of youthful missionaries who had seen some service in their fields and were only anxious to get back to their work. There were, too, quite a number of the sons and daughters of missionaries present, most of whom are students in Oberlin College.

But in spite of the fact that within the last year some 3,000 students have declared their purpose to enter the foreign field, there is a great and crying want of men. The East African, the Turkish and the Indian missions are depleted and suffering for want of help, while there is a loud call for more missionaries in China, Japan, and elsewhere. This seems remarkable, especially when we consider that Bishop Taylor finds no trouble in getting any number of laborers for his self-supporting missions, even in the most inhospitable climates, and that "Faith-missions" are being constantly planted and sustained with no lack of laborers. It admits of doubt, whether the conditions of enlistment under this missionary body are in harmony with the demands of the times. That there should be a few men of large breadth of mind and culture to be practical "bishops" (overseers) is evident; that there ought to be a far greater number of men and women of devoted piety and a lower standard of educational requirement seems to be indicated by the exigencies of the hour.

So, too, with respect to the urgent demand for money, which was to so large an extent the burden of the addresses, it seems to me there is a mistake. When a worldly man wants to get a great deal of money for lands or mining stocks he does not make a plea for money; he holds up, turns over, and magnifies the *things he has to sell.* Let the missionary work and the needs of the heathen world be held up and magnified so that all men will see them and their Christian philanthropy will respond. Mere begging often repels natural benevolence.

The ordinary business of the Board seemed to be harmonious. All the old officers were re-elected; and action was taken looking to a change in the election of members, making the body more democratic. I noticed Dr. Alonzo Quint figured on some of the committees. I suppose the reason was that since they had met to consider their duties to the *heathen,* it was right that a distinguished representative of one of the prominent forms of heathenism should have a voice. It was not, however, the Quints, but such men as Drs. Goodwin and Little, of Chicago, and Drs. Storrs and Behrends, of Brooklyn, that commanded the attention of the people. That such a great meeting, representing so much talent, piety and consecration, should be held in the midst of a heated political campaign, is one of the many evidences that God has not forsaken the nation, and that he still intends to use us for the promotion of his kingdom on earth.

H. H. Hinman.

Reform News

FROM THE WASHINGTON HEADQUARTERS.

Washington, Oct. 3, 1888.

The Republicans have given more publicity to their work of late. On Friday evening of last week they made a grand rally. The *campaign ball,* fourteen feet in diameter, was set in motion at 7:45 P. M., and escorted up Pennsylvania Avenue, and to Republican headquarters on corner of Massachusetts Avenue and 14th Street, by a torch light procession, while an immense throng crowded the avenues.

I did not hear the speeches at the grand stand, but from reports in our "Independent" papers infer that they contained about the average amount of wisdom served up at such occasions. Saturday afternoon the long-talked-of banner was flung out on the avenue just below 4½ street, and cheered to the echo by a motley crowd. It is equal in appearance, if not superior, to that of the Democrats seven squares nearer the White House. It may have little significance, but it is noteworthy that the banner of the Republican party is anchored at one end to Perry Carson's rum-shop, while at the other appears in large letters, "Joseph Lee, Undertaker," at the top of the building, while the business entrance is advertised as L. W. Snook's *Saloon,* and said to be among the most disreputable places in the city. Perry Carson, it will be remembered, was one of the colored delegates from this city to the Chicago Convention, and his saloon seems to be a general rallying place for "reformers" of his ilk.

Many who left the city for the hot season have returned, and the demand for tenement quarters is better than through the summer. All but three of the N. C. A. rooms are now occupied, and we hope, ere long, to secure a desirable tenant for these. I see no good reason why they should not be kept full, as they are now in fair order. A gentleman, whom I did not know, said to me this evening in a hardware store, as I was making a small purchase, "I understand you are getting that old house fixed up in good shape."

I said, "We have made some changes we thought needful."

He replied, "There was certainly need enough of straightening it up."

From this little incident I infer that our building is observed, and even its sanitary condition and carpets and fixtures, as well as its occupants and our work here, carefully noted.

Our religious services, as well as Mrs. Stoddard's industrial department for the poor children, are steadily progressing. I was not present last Sabbath, having an engagement to preach at Zion Baptist church the same hour, but learn that there was an increased attendance, and more than usual interest.

On Friday next friends are coming in at 3 o'clock P. M. for prayer and conference and I hope this may be the beginning of a series of Friday evening meetings in which the question of the secret orders will be discussed among other topics of importance.

The work of enrollment to which I referred in a former letter is going quietly on. The number interviewed to date is 186; of these 115 are Masons, 19 I. O. O. Fs., 20 belong to other secret societies, and 85 to some church. A full report with some interesting notes will be given when the list is complete, or as nearly so as practicable. Meantime I trust that this branch with all others of the work will be remembered by the friends in their prayers, for it is no easy task to which we have been assigned in this stronghold of the "Hidden Foe."

J. P. Stoddard.

NOTES FROM EASTERN OHIO.

Uhrichsville, Ohio, Oct. 1, 1888.

Dear Cynosure:—Though early, I will improve the opportunity to recount some items of the past week, while awaiting a train to the South.

My last lecture given at New Castle, Pa., was not all I had hoped for, the attendance being comparatively small. This I attribute to three causes: a dark night with slight rain, the indifference of some, and attendance at other meetings. The Y. M. C. A. entertainment enlisted a number who are interested in good works generally.

Rev. Mr. Laird, pastor of the church in which I spoke, had assisted one of our former lecturers of Irish descent when at his former pastorate in Vermont. The calumny of the lodge was heaped upon him and his little flock, he thought unnecessarily, by rash and overdrawn statements. I was assured of his endorsement and sympathy in my work. I gave my second lecture at the special request of Robert Speer and others. I had a pleasant visit at his house. He is a brother of our friend and co-laboror, T. C. Speer, of Northwood, Ohio. I should also mention the pleasant meeting of Bro. R. H. Shaw, who was once a Mason, but has renounced it for Christ's sake. He was formerly a Baptist, but on coming to New Castle received such persecution by secretists in the church that he has removed and united with the Free Methodist brethren, where he has found a more congenial home. His testimony added much to the lecture.

En route from New Castle I shared a seat with Rev. Williams, president of Meadville, Pa., M. E. College. He reported at present some five hundred students. He became interested in my work; talked and asked questions freely. Said he knew comparatively nothing of the Masons; had never joined though repeatedly solicited. He belonged to the Royal Arcanum, but looked upon the secrecy as a kind of necessity, as in other business matters. He seldom went to the lodge; simply paid his insurance.

By request I gave my reasons for opposing the lodge. He asked if I knew the obligations taken. I handed him the *Cynosure* containing obligations of the blue lodge. After reading, he remarked, "Any man who will take such obligations teetotally binds himself to the devil."

At Steubenville, Ohio, I had hoped to have found the way open for lectures. Rev. Harshaw, pastor of the U. P. church, kindly extended the hospitality of his home and subscribed for the *Cynosure,* but advanced a theory which I had never met before. He thought our agents should not visit churches already in sympathy with our work, but work on the outside; that the visitation of an agent to such a church was an inference that they thought the pastor either not able to present the facts or not doing his duty. I may reply to this for the benefit of any who may entertain similar views. While it is true that all pastors over churches bearing special reform testimonies should keep their members so instructed as to make the work of an agent among them unnecessary for their own good (aside from soliciting aid for outside work), yet it is a deplorable fact that they do not. The state of the United Brethren church to-day may be cited as an illustration. The necessity of special agents for special works is everywhere recognized. No more can an agent reach those uninterested without the aid of those interested, than a man can live without eating.

Brother John Berry, of this place, who has long ardently advocated our principles, lingers on the shore of time. His interest in reform is unabated, as was indicated by his earnest expressions and inquiries. A contribution was kindly given to our cause by him.

Learning of an excursion to the Columbus Centennial, I improved the opportunity to spend Sabbath at home, returning on my ticket as far as here to-day.

Mrs. Stoddard has many interesting experiences in defending her husband's position with those who call entertaining different views. The other day a gentleman selling pianos called and was permitted to come in. On inquiry he was told of my work. He replied that he was a Mason, and if a man lived up to the teachings of Masonry he would be a Christian. My sister inquired if he thought blind-folding and cable-towing men helped to make them Christians? Much surprised, he inquired, "What do you think of a man who will swear to conceal a thing and then tell it?" She replied, "He who swears to his own hurt and changeth not, is not wise." The piano agent found he was in the wrong pew and moved on. Oh, how many are deceived by such sly tricksters!

Time and space forbid my mention of many things of which I had thought to write. Some have asked me about Odd-fellowship. Let all interested read and ponder President Blanchard's able address in *Cynosure* of Sept. 27th.

The State Convention and our finances should be reported and considered soon. "Let us work while the day lasts, for soon the night cometh in which no man can work." W. B. Stoddard.

POLITICS NEED NOT HINDER REFORM.

THE COURTING FACILITIES OF GOOD TEMPLAR LODGES.

Hudson, Wis., Sept. 28, 1888.

During the last twenty-five days, I have lectured each evening except Saturday, and have preached twice on Sabbath. I began in the People's Opera Hall, Burlington, Iowa, where Mrs. C. A. Dunham, at the head of the W. C. T. U., collected a fine audience. It was the first public lecture in the interests of Third party prohibition, and was entertained by an excellent quartette, of which Bob. Burdette's sister was the leader. Since then I have spoken in Illinois three times at Aledo, and at Sunbeam, Coalville, Viola, New Windsor, and Kewanee, and in Wisconsin twice at Lake Geneva; and at Neillsville, Greenwood, Independence, Durand, Arkansaw, Waubeek, Fall City, Wanega, Amy, Elk Mound, Colfax, Locheil, Augusta; and have yet three weeks' appointments before leaving the State. All my meetings in Wisconsin are arranged by the W. C. T. U., and every one has been a success.

The women of this Eau Claire district, are strongly for God in government, and woman suffrage. It is remarkable how unpopular Mr. Olin and Mr. Richmond are with these women since their efforts to head off woman suffrage at the National Prohibition Convention. In the State W. C. T. U. convention last June at Milwaukee, Mrs. Olin and others worked hard to defeat a woman suffrage resolution, but it was carried mainly through the efforts of the women of this Eighth District.

In coming into this district, I was fearful lest the Good Templar influence would be thrown against me. But I find that Good Templarism is declining in influence. Many lodges are dying out. The best temperance workers are giving it up, and testify that it is doing very little for the Prohibition cause. The general complaint is that the lodges are worked

by a class of young people who turn it into a frolic and play. It is most popular where the young people want courting facilities. Some Good Templar correspondents have circulated the report in different papers, that a Covenanter and United Presbyterian minister in Waukesha county opposed the organization of a lodge at Vernon; but in spite of their efforts to prevent it, a lodge was organized, and is flourishing. I happened to lecture last summer at Vernon, in the hall where this lodge meets, and was informed that among its membership there was not a third party Prohibitionist. I also happen to know these ministers, as well as all the U. P. and Covenanter ministers in the State, and can certify that they are all third party Prohibitionists, and more, when they can get it. By circulating the above report, Good Templars have tried to make the impression that these ministers are opposed to temperance and prohibition. M. A. GAULT.

PRESS COMMENT.

A great Catholic Congress in Germany has decided unanimously in favor of temporal power being restored to the Pope, and condemned the laws of Italy regulating the clergy. This is a very ominous manifesto, seeing that there is an irrepressible conflict between the Quirinal and the Vatican, and seeing that it is the same question in Germany, America and everywhere, namely, whether Catholic priests are subject to civil power.—*Ex.*

It has been remarked, for the encouragement of reformers, that when one is swimming against the tide of public opinion he is certainly not a dead fish, since a dead fish floats with it. We regard it as more cheering still to reflect that reformers can beat all live fish records, by actually turning the tide of public opinion from a wrong to a right direction. Let the brethren who are swimming against that tide of public opinion which tolerates the desecration of the Sabbath, continue to head up stream. The whole body of water will flow their way by and by.—*Interior.*

The Evangelical Alliance of Boston held a public meeting September 10, in which the topic was "The Priests of Rome and Our Public Schools." The prevailing sentimtnt was that parochial schools are dangerous to our public schools, and a committee was appointed to go before the School Board and protest against the casting out of Swinton's textbook, and to take steps for its restoration. Resolutions were adopted in favor of compulsory attendance at the public schools, and the meeting endorsed a petition asking Congress for a law against any religious denomination meddling with the management of the public schools. This is an interesting contest, and we shall keep an eye on Boston. The *Catholic Telegraph*, of Cincinnati, says that good Catholic parents will not allow their children to attend these schools.—*Christian Standard.*

Every one at all familiar with the subject knows that in the present state of affairs the cost of the raw material has little to do with the cost to the consumer in this country of the manufactured article. Prices are fixed by arbitrary agreements of the manufacturers. The price of articles is determined, not by the cost of making them, but by the price for which that article can be imported and sold here. Wool is low—it pays the farmer but poorly for raising it—but woolen goods are high, because of the duties upon them. What is needed is, not free wool, but free woolens. Every housekeeper pays twice as much for all the sugar he uses as he should; but to make raw sugar free would not afford him the relief he should have. The only possible way to reduce the price of sugar to what it should be is, to make refined sugar free of duty. Raw hides are imported free of duty, and it hardly pays a farmer to take a hide to market; but boots and shoes are high, because of the duties upon those imported. As the inter-state commerce law works chiefly for the benefit of the railroads, so President Cleveland's scheme of tariff reform would work chiefly in the interests of the manufacturers. What is needed is stringent legislation to break up all conspiracies to fix the price of labor, of manufactured goods, of produce, and of transportation. The state of things brought about by combinations to control prices is working ruin to the farmers. They are the class that is most trodden down and oppressed at the present time in this country. The farmer is compelled to give two days of his labor to pay for one day's labor employed in making nearly every article which he buys. But President Cleveland's scheme will only make the condition of the farmer more intolerable. It will aggravate rather than remedy the evil from which the country is suffering.—*Rev. B. T. Roberts in the Free Methodist.*

CORRESPONDENCE.

PROBLEMS FOR MASONIC CHRISTIANS.

MILTON, Fla.

EDITOR CYNOSURE:—Is the man a consistent Christian who preaches Christ in the pulpit, he being a member of the Masonic fraternity, rejecting Christ in their ritual and prayers?

2. Is any man entitled to our confidence and respect as a true Christian, whose life and character are controlled by Masonic oaths and public opinion?

3. Are not those who place their hope of salvation on a Christ-excluding religion as far wrong as heathen, and more guilty?

4. Are not Masonic ministers stumbling-blocks in the way of all other Masons, though they preach Christ in the pulpit, as they are paid to do?

5. Is it not indecent and partial to require a Masonic candidate to solemnly swear to be chaste toward the female relatives of brother Masons only?

6. Can a Christian innocently neglect to inform himself and others in regard to a Christ-excluding religion in our midst?

7. Who strains at a gnat and swallows a camel, if not the Masonic Baptist, who will not commune with a person who has not been put under water?

8. Is not the man who will not inform himself in regard to an important duty as guilty in the sight of God as the man who knew his duty and did it not?

9. Can it ever be right to solemnly swear to keep another's secrets in all cases, except murder and treason?

10. Is wrong-doing any less sinful because so-called good men have made it popular?

11. Would any respectable man join a Mason lodge, knowing the inside working of the order, as all ought to know it?

12. Is it not mainly because Masons are ashamed of their doings that candidates are required to swear "to ever conceal and never reveal" the secrets of the order?

13. Is not the man who has committed known sin an impenitent sinner till he confesses and forsakes the sin?

14. Is not the man who is publicly known to have committed sin an impenitent sinner till he confesses and renounces it publicly?

15. Would not the professing Christian, who dare not answer these questions, do well to revise his religion?

J. M.

MASS FOR VICTORY.

YORKSHIRE, N. Y., Sept., 1888.

"Let party names no more
The Christian world o'er spread."
—*Wm. Tansur, in 1768.*

"Ye different sects who all declare,
Lo, here is Christ, or Christ is there!
Your stronger proofs divinely give,
And show me where the Christians live."
—*Charles Wesley, in 1743.*

"Sectarianism is so much a matter of course—the education into it is so incessant and deep, and universal—that men can hardly conceive of the possibility, much less understand the merits of a 'more excellent way.'" Thus wrote Gerritt Smith in a public discussion of the subject of sectarianism April 12, 1847. Mr. Smith closed the discussion in the use of the following words: "The Spirit of God will drive out this demon of discord and diversion, and present the church, in all the irresistible might of oneness and indivisibility. Hasten, O God! the day which shall witness this blessed change—this glory of thy church—this triumph of thy truth!"

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them."—Paul the Apostle, in the year 60.

Surely the time is fully come, that we, soldiers in Immanuel's militant army, should ignore all our *human* devisings that culminate in casting up bulwarks as against each other's approaches, and all our *party* names and organizations, and *unitedly* rally under the banner of our Leader. It is in accord with his plan that victory over the enemy shall be attained through the combined efforts under himself, of his incarnate soldiery.

Even if we should ignore the teaching of authorities quoted above, and blot out the record of the prayer of our Savior, in which he prays the Father that his followers might be one, and all other Scripture teachings in regard to oneness—union and unity, and consult *only* human policy, *that* would lead us, barely as a war measure, to throw down *all* separating obstacles, in order that we might mass upon the enemy to overthrow and destroy his Masonic temple and all the other breastworks he has erected for the defence of his kingdom and reign.

R. W. LYMAN,
A private soldier of nearly sixty-five year's standing.

PITH AND POINT.

ONE YEAR WITH THE LODGE ENOUGH.

I commenced taking the *Cynosure* when it was a small sheet, once in two weeks. I am now in my eighty-fourth year and quite feeble, yet I wish to renew my subscription and keep posted as to the success of the efforts being put forth, that have thus far proved mighty through God to the pulling down of the strongholds of secretism, and convincing many of its supporters of its harm to society and the necessity of their abjurement for the good of themselves and others; at least that was my motive, having been initiated in September, 1826, and got my longed-for discharge in October, 1827.—WM A. BARTLETT, *El Paso, Ill.*

A CHURCH THAT MAY BE HELPED BY THE SOUTHERN FUND.

I endorse the sentiments published in your paper, in reference to secret orders, but I am burdened with so many things I cannot possibly spare the money to subscribe. My prayers shall be offered for the success of your mission. I am opposed to secret orders, but all my congregation belong to them. The churches here feel the ill effects of the lodges.—L. F. B, *Pastor of Washington Avenue colored M. E. church, Macon, Ga.*

FROM A NEW ORLEANS PASTOR.

I am a strong opposer to all secret societies, or anything that has their appearance. I did abhor secretism from my early Christian life, and never thought it a safe stand for any follower of Christ, nor do I believe that any church that indulges in any of these damnable secret societies is fit to be called a church of Christ. I speak earnestly, because I am a bitter enemy to these societies. Pray for me.—REV. THOS. PETERSON, *New Orleans, La*

A MENNONITE PASTOR NEEDS HELP.

I am glad to learn of the untiring fight of the National Christian Association against the great enemy of the church of Christ May God abundantly bless you and your work. Our church (Mennonite) has always maintained a firm stand against secret societies, but as this enemy is gaining more and more inroads in the Christian churches, we have the more trouble to maintain our position. The immediate reason for my writing is to get some information concerning the order known as "The Knights of the Golden Eagle." The society is about organiz'ng and erecting a hall in the little village near which I live, and around which most of the members of my church live, and they naturally exert a tempting influence, especially on the young people. Your paper, the *Christian Cynosure*, is regularly received at our office as an exchange (*Mennonite, Milford Square,*) but I have not noticed any mention of, or any article on the above-named order. Will you please be kind enough to give me some information, if you can, concerning it, as to its object, oaths, workings, etc. I want to gather this information, so that when I find it necessary I may attack, or at least defend my position toward the order. —ALLEN M. FRETZ, *Redminster, Pa.*

LITERATURE.

THE POETRY OF THE FUTURE. By James Wood Davidson, A. M. Pp. 182. Price 60 cents. John B. Alden, New York.

In this little gem of a volume is wrapped up a critical study of poetical philosophy. The author is a Southerner, whose life has been mainly spent as a teacher, journalist and author. The purpose of his volume is to show that the one essential of English verse is rhythm—the ordinary stanza, meter and terminal rhyme are rejected. He is as radical in rejecting the standard of beauty which all rhetoricians and critics have held up to us from time immemorial, and substitutes one of a highly utilitarian character. The prosodists, from old Lindley Murray of our grand-fathers' time to the present, are also superseded with a new standard of poetic measurement. And by this rule our author measures off our favorite poets as if he were fitting them for a Procrustean bed. While his views are not likely to be popular for a time, if ever, they are interesting; and for some of our ambitious and precious young people, who love a jingling of words as well as a jangling of bells over a moon-lit snow, a study of this little volume is recommended.

ALDEN'S MANIFOLD CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE. Vol. 8. John B Alden, New York.

The eighth volume of Alden's Manifold Cyclopedia extends its titles from "Ceylon" to "Club Foot," and is fully equal to its predecessors—its handsome type, numerous illustrations, handy form, neat, substantial binding, and more than all, its skillful editing, which brings within such convenient limits such a vast amount of knowledge, so well adapted to popular needs, are a satisfaction and a delight to students. Not only in its marvelously low price, but in every other respect, this seems better than any other Cyclopedia suited for use in the homes of the masses, and in our public libraries. A specimen volume, to be returned if not wanted, may be had of

the publisher by addressing him at New York, Chicago, Atlanta, Ga., or San Francisco. In cloth binding for 50 cents, or in half Morocco for 65 cents; postage 10 cents.

Of all the pet names of the chrysanthemum, Queen Mum is the latest, as appears in an elaborate article on this new craze in flower culture in the September *American Garden* of New York, which has several bright and attractive papers on this popular flower, the "queen of autumn," and a close rival of the rose in public favor. Other attractive features of the September *Garden* are illustrated articles on some big cherries, new apples and other fruits. Charles Barnard's papers on "The Home Lot,' conclude with a statement of the remarkable results in vegetables and health, from his 25x60 ft. garden. Greenhouse construction, landscape gardening, farm embellishment, etc., complete a highly valuable number of this foremost of gardening periodicals, of which the price is only $1 a year. E. H. Libby, publisher, 751 Broadway, New York.

An article which will command a wide attention is written by Dr. L. M. Yale, in the October number of *Babyhood*. There is undoubtedly a marked diminution of the milk-giving power among the women of our land, and the medical editor of *Babyhood* attempts an explanation of its causes, which will be read with great interest. "Laxative Food," by Dr. Jerome Walker, and "Excessive Wax in the Ears of Children," by Dr. Charles H. May, are other articles which will prove valuable to all mothers. There are also seasonable remarks on proper clothing for children; an amusing article on "A Novelty in Nurses;" letters on the danger from chewing gum, on the proper way of administering medicine to infants, the care of delicate children, etc. etc. Miss Frances E. Willard gives her own version of what she thinks on the doll question, and closes a discussion in which the whole country has been interested.

Lodge Notes.

The Good Templars propose to erect a monument to Finch at Evanston.

James L. Monaghan, Grand Master of the Switchmen's Benevolent Aid Association, was nominated for the Legislature by the Republicans of the Fifth Illinois Senatorial District.

The "supreme," "sublime," "inscrutable," or what-not lodge of Good Templars meets in Chicago next year. This is the organization which was reunited at Saratoga two years ago by John B. Finch.

The Chicago Chapters of the order of Eastern Star held a memorial service for Rob Morris, the founder of the order, lately at the First Methodist church. Drs. Lorimer and Thomas did the speaking for the occasion.

The report of Commander-in Chief of the Grand Army of the Republic at Columbus shows that the organization had 395,245 members two months ago. During the last year this order has expended $215,975 in aiding its members.

A session of the Grand Lodge of I. O. O. F. was held in Olney, Ill., in connection with the State Fair in the local Oddfellows' Hall, for the purpose of amplifying the secret work in order to instruct the local lodge in some special features.

Six thousand people witnessed the laying of the corner stone of the new Whitley county (Indiana) court house, at Columbia City, Sept. 20, with Masonic ceremonies H. G. Thayer of Plymouth, Ind, Past Grand Master of the State of Indiana Knights Templar, delivered an address.

Governor Gordon of Georgia made an address of welcome to the late meeting of the locomotive firemen's lodge in Atlanta, and began with this picce of buncombe: "Ladies, gentlemen, fellow citizens and brothers;" and, as the last word dropped from his lips, the crowd present rose and cheered for five minutes.

The Illinois Good Templars met lately at Elgin. Uriah Capp, who was loaded upon the State Prohibition ticket last spring, presided. The drummers of the order have been busy making hay in the sunshine of Prohibition, and have initiated over 8,000 new members. At the same time they have lost nearly as much as they have gained.

It is proposed to erect a Masonic temple in Fredericksburgh, Va., as a memorial to George Washington, who the lodge claims was there made a Mason, August 4, 1753 The Virginia Legislature has granted a charter, which has been approved by the governor, and the matter has been placed in the hands of seven trustees, who are empowered to go on with the work and to solicit aid from all Masonic bodies or individual Masons in any part of the country.

The Atchison, Kansas, *Patriot* thus advertises the shame of a man living in that city: "John M. Price, of this city, is at this time a member in good standing of forty one different fraternal orders, societies and lodges. We have seen a list of them and know whereof we speak. Of the forty-one secret orders, societies and lodges in which Mr. Price holds membership, he is a charter member of seventeen of them and assisted in their organization. As a member of these several orders, societies and lodges, Mr. Price says that he has had conferred on him one hundred and two degrees; that he is in possession of four hundred and six different pass-words, grips, signs and tokens, and that the offices he has held in them from time to time, when added together, make an aggregate of one hundred and forty-three years. In many of these orders Mr. Price has been particularly active, and has been honored with the highest positions they could bestow. Of the fraternal grand bodies of the State of Kansas in which Mr. Price has held offices he has served as Grand Master and Chief Executive of eight of them, to wit: Grand Master of Grand Lodge of A. F. & A. M.; Grand High Priest of Grand Chapter of R. A. M.; Grand Commander of Grand Commandery of K T.; President Grand Council Order of High Priesthood; Grand Master of Grand Lodge of I. O O F.; Grand Chancellor of Grand Lodge of K. of P.; Grand Master of Grand Lodge of A. O. U W.; Grand Dictator of Grand Lodge of K. of H.

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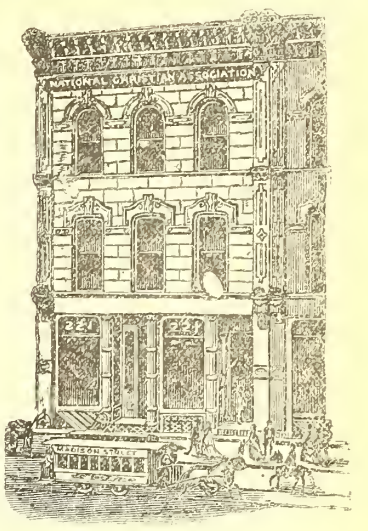
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO THURSDAY, OCTOBER 11, 1888

WHAT CAN I DO?—There are a thousand readers of this Cynosure who would willingly undertake some great thing for the reform if within their power. They would lecture, or address great conventions, or edit papers; but, as only a limited number are needed for such efforts, they excuse themselves from doing anything. Now for every brother or sister in this Christian reform whose heart God has stirred up, our publisher makes a proposition on the 13th page. Be sure to read it before going further, and consider whether the Lord would not have you undertake something you can do, and do well. "Whatsoever He saith unto you, DO IT."

EDITORIAL CORRESPONDENCE.

MIDDLEBURY, Vt., Oct. 2, 1888.

TO OUR READERS:—It rained all day yesterday and far into the night; yet, to my amazement, a large audience came into the elegant town house, to hear a free lecture on "The Relation of Secret Societies to Christianity and Civil Government." I attribute the handsome turn-out, under God, to the women of Middlebury. Mrs. Judge Linsley was a girl-companion of Mrs. Blanchard, and Mrs. President Brainerd, though the mother of six beautiful children, has herself the sprightliness of sixteen.

I was weary with a day's travel and labor, but the Spirit of God was in the beautiful hall and I "spake as the Spirit gave me utterance." And though 400 members of secret lodges have their headquarters in Middlebury, and my rambling speech was the severest possible indictment of them, with no appeal to any motive but conscience and God's fear, there was perfect order, and not an objector answered the long and ringing applause which several times burst out. Even a row of pretty, irrepressible boys, whom their godly mothers had sent to the front seat, though they had a little sport with each other at times, gave fair attention and joined heartily in the applause.

I am sorry to say that the Congregational church strangled the notice of the meeting and forbade it to be handed to their pastor, Rev. Mr. Keith, who was willing to read it. But the Baptist and Methodist pastors read the notice to their people cheerfully. The latter, Rev. Mr. Thompson, is a Prohibitionist. He preached to his people that they should "not pray God to bless the country, and then go to the polls and throw their votes into a beer-barrel."

I have promised to write out my intended remarks and send the *Cynosure* containing them to all who will give their names to Messrs. Cushman and Goddard, editors of the college paper, *The Undergraduate*. These young men, with some aid from others, put posters for the meeting in every house in Middlebury. Like Ahimaaz and Jonathan, "they are swifter than eagles, and braver than lions." The world will hear from them.

Their college is blessed with an excellent faculty. And, though the number of students is relatively small, small flocks of sheep are always healthier and better than large ones. Rollin C. Mallory, Dr. N. S. S. Beemen, and their compeers, graduated from Middlebury, from the old wooden college building. Now there are three beautiful stone edifices, and though the lodges of Vermont bear hard against the college (and one Mason can hang a jury or govern a church through its "committee"), Middlebury will yet stand in the conflicts before us, true to its record. And the spirits of Star and Slade and Swift are still hovering over it.

POLITICS.

I crossed the lake to Essex, N. Y., and visited an old farmer who is a Democrat. Bantering him, I said, "Are you not willing to 'protect' the farmers of Addison county and their merino sheep by voting a 'tariff for protection'?"

"Sir," said the old farmer, (who lives in a mansion built by himself), "merino wool has been sinking steadily for seventeen years. The tariff has had nothing to do with the sinkage. We have had the high war tariff all that time."

Dr. Stebbins, pastor of the Congregational church in Cornwall, one of the clearest thinking men in Vermont, and best informed on the party issues of the day, will give our readers the philosophy of the tariff, as no one else can. Please read and study his articles.

RELIGION.

There are counted in the Middlebury lodges, 160 Masons, 75 Knight Templars, 100 Knights of Honor, and 40 or 50 Odd-fellows. These lodges are sucking the life out of the politics and religion of Addison county, Vermont. They have stript and sworn one Congregational pastor who has been foolish enough to speak in public for the lodge. I predict his days will be "few and full of trouble," unless he repents and returns to Him who "in secret said nothing," but told his disciples that what secrets should be whispered in their ears, should be "proclaimed on the housetops," as we are now doing. The Middlebury people can see by, bare inspection, that the members of the lodges having headquarters here are not useful Christians, but even the few that belong to churches are mere ban dogs of the lodge.

J. B.

THE TENDER MERCIES OF SECRETISM.

Of all the denunciations of Christ, there is none more terrific than that recorded in John 8: 44: "Ye are of your father, the devil, and the lusts of your father ye will do; he was a murderer from the beginning." These words were forced upon the thought when learning of the assault of the secret lodge, known as the "Order of Modern Woodmen," upon Rev. Geo. R. Milton, pastor of Prospect Street church, Elgin, Ill., a few days since. The ostensible object of this order is to take advantage of the efforts to enlarge their business made by the life insurance companies. These wealthy corporations endeavor to create the belief that to insure the life of the head of a family is not only a solemn duty, but a certain source of a handsome speculation. The desire to insure once created, then the multifarious and nefarious insurance orders, Woodmen, Royal Arcanum, United Workmen, Foresters, etc., etc., step in and offer to insure at one-half or one-third the rate. This Woodman order has spread rapidly in Illinois of late, by taking advantage of the insurance wave raised by the old companies. Its initiation comprises a certain amount of rough, horse-play jokes, varying in nature with the character of the candidate. It not only promises to insure for this life, but for the next, for it is a burial society as well. In this it becomes a part of a great secret system of false religion; and it is like all the other lodges in its venom and cruelty. The same ear-mark is upon Good Templars who instigated the mob at Vineland; on the college societies as seen at Ithica, N. Y.; the Knights of Pythias at Washington City; the Orangemen, Red Men, etc., throughout their whole history; and even the infants of the G. A. R., the "Sons of Veterans," show in their papers the vindictiveness of Pharisees or of Freemasons toward those who object to their secrecy.

The case in Elgin is, in brief, thus: A member of the Prospect Street church died, and the widow requested her pastor to take the customary charge of the funeral services. The dead man had also been a member of the Woodmen order, which asked to conduct its peculiar services. The widow gave them permission, as she says in a published note, "to perform such services as they deemed fit, but not until the religious services of the church had been performed." But the lodge claimed to control the services at the cemetery, and attempted to leave Mr. Milton at home; and when he appeared in his place with the mourners at the head of the grave, one of their number shoved him away, growling out, "Get away, you G—— d—— crank!" Mr. Milton is not a man to be trampled on, and he was about to proceed when an official of the lodge began his part of a performance, which they would have made a sacrilegious exhibition; but the widow, with most commendable and courageous spirit, went over to the man and stopped him with the remark, "This is my husband's body, and I want him to have a Christian burial." The fellow slunk back abashed and confounded, while Mr. Milton proceeded. The lodge men, enraged that they could do nothing until the grave was ready to be filled, snatched off their badges and threw them on the ground; and as Mr. Milton was returning home in company with Pres. C. A. Blanchard one of their number attempted to pick a quarrel, and had the pastor been alone he would undoubtedly have been assaulted. The poor dupe of the lodge was at last given over to a policeman to prevent more serious consequences.

The lodge flew to the papers and Elgin was filled with a hubbub of falsehood. A note from the widow and an explanation from Mr. Milton, however, gave another complexion to the affair. The latter says in his letter in the Elgin *News:*

"It is well that the Christian community should understand that an 'Insurance Society' plus something else has come forward to take the place of the Christian church in performing the last sacred rite to her members. The Christian minister, representing officially the church which Christ has purchased with his own blood, is asked to either stand on a common level with the 'Modern Woodmen' in the burial of her dead, or to stand back and give place to this modern institution.... Let the divine church bury the dead, or let these man made societies bury the dead; but let not the church of the living Christ be yoked together with unbelievers in that most solemn ceremony or most awful mockery."

We have had numerous inquiries respecting this "Woodmen" order. It makes little difference whether we know its oaths and puerile secrets. Such demonstrations of its character as the above reveal sufficiently its heathenish nature.

MEETING OF THE N. C. A. BOARD.

At a meeting of the Board of Directors in Carpenter Hall, Wednesday afternoon, October 3, Rev. Geo. R. Milton presided in the absence of Rev. A. Thomson. Rev. T. N. Chalmers, passing through the city on his way to New York State, was introduced to the Board and remarked respecting the great and urgent need of pressing into the new fields of the West and pre-empting them before the lodge shall become established.

A report of Bro. Hinman's work in preparing for a Southern district headquarters was made, and it was voted that, until the subsidence of the yellow fever epidemic so that work could be renewed in the South, Bro. Hinman be requested to canvass the northern part of Indiana. It was further voted, inasmuch as the conditions on which the fund for Southern district headquarters have not been met, that those who have made contributions or pledges be notified of the fact, and requested to allow the N. C. A. to apply such funds in support of Bro. Hinman's work in the South.

A report of the New England agency was presented by the N. C. A. Treasurer, and the responsibility of the Board and its co-operation in the proposed New England Convention was favorably discussed, though no action was taken. The work at Washington was also reported, and presented some very encouraging features. Reports from Secretary Stoddard read to the Board spoke of the present favorable condition of the N. C. A. work in that city.

Correspondence was reported from Elder Isaac Bancroft favorable to his taking a position as assistant agent at Washington. The Publication committee, to whom was entrusted the matter of correspondence for a Washington agent, reported that their correspondence with a number of gentlemen had not received favorable replies, though all addressed heartily sympathized with the work of the N. C. A. at the National Capital. It was voted that an engagement be made with Elder Bancroft. It was also voted that the General Agent continue the employment of Mr. Dulin at his discretion; also that he present our cause before the churches of New York, Philadelphia and other Eastern cities before his return to this office. It was voted to approve the suggestion of the General Agent that the next National convention to be held in Washington early in March next.

The offer of Mr. H. M. Hugunin of a MS. on the "Secret Instructions of the Jesuits," was discussed, the approval of the Committee on Publication having been heard. It was voted to refer the manuscript to the committee with the design of an immediate publication in Boston; and thanks were tendered Mr. Hugunin for his consideration.

The report of a committee appointed to correspond with the references of Mr. John Brown of Elsinore, California, was made to the effect that the replies unanimously endorsed Mr. Brown as a man of character, intelligence, integrity and piety, and the suggestion was approved that an effort be made to secure his services as a lecturer in California.

HOW STAND YOUR CANDIDATES?

NOTES OF THE AMERICAN ANTI SECRECY LEAGUE

In the 15th Congressional District of Illinois the Democrats have nominated a Mr. McKinlay for Congress, of whom Mr. Curtis, correspondent of the Chicago *Daily News*, says: "He is recognized as a man of some ability and popularity, and particularly prominent in secret societies, being a Mason of high rank, an Odd-fellow, and a member of several other organizations. He is working among the brethren to get their support." No doubt as much might be said of scores of candidates who are secretists. But press correspondents are seldom bold enough to state the fact.

Of Mr. Botkin, Prohibition candidate for Governor of Kansas, Rev. Paul S. Feemster, formerly engaged in the N. C. A. Southern work and in the Kansas State work, writes that he took three degrees in Masonry much against his inclination, and has

not been near the lodge since initiation, though he never publicly renounced. He gave Bro. Feemster much encouragement when he lectured in Mr. Botkin's church.

The Prohibition candidate for Lieutenant Governor of Ohio is John T. Moore, a lawyer of Jackson, O., and member of the Presbyterian church. Of his lodge relation he says:

"1st. I am an Odd-fellow of thirty-one years' standing—a large portion of the time 'bad' standing—that is the exact position at this writing. I have an unbroken health record of forty years' duration.

"2nd. The character of an order depends upon that of its members. Odd-fellows, in the main, sustain a character, or characters, for honesty, truth, temperance, intelligence, probity, etc., as good as men in general."

Mr. Moore then gives a lawyer's desquisition on some of the virtues of Odd-fellowship, such as can be read in any manual of that order, but professes to hold his convictions of the virtues of the lodge so lightly that evidence might overthrow them.

Warren R. Fowler of Canon City, Colorado, is candidate for Lieutenant Governor in the Prohibition party. He writes:

"I reply with pleasure to your request asking my views in regard to secret societies. Forty years ago I became a member of the Masonic order, but have not met with that order for fifteen years. I decided many years ago to never meet with them again as a Mason. If I were to choose my burial place I have sometimes thought I would prefer the potter's field rather than the Masonic enclosure. Still I am on very good terms with my old Masonic brethren, personally; yet I think I would be surer of heaven from the potter's field. I was twenty-five years ago the president of a Union League, but that has long since passed away. I am nominally a Good Templar, but I have no time to meet with them for the reason that I have more important business in the line of temperance and religion. I have come fully to the conclusion that what is for the welfare of mankind ought to be communicated to all men. Salvation does not depend upon secret organizations."

Other Prohibition candidates in Colorado speak for themselves below.

W. W. Watters, of Leadville, is nominated for Secretary of State. His position is thus given:

"I have never taken much stock in secret societies. As a boy was a member of the order of 'Sons of Temperance," and am now a member of the 'P. O. S. of A.' I believe that our American institutions are endangered by the influx of foreign ignorance and lawlessness, and that organized opposition is the best means of protecting our beloved land from the encroachments of this worthless horde. But I care not whether a candidate be a member of our order or not so long as he is truly American in his ideas. I am opposed to Freemasonry and all secret orders which have for their object the preferment of their members."

For Auditor of State W. A. Rice, lumber dealer of Grand Junction, is nominated. His lodge relation is given very frankly:

"I have belonged to the I. O. O. F. since April, 1874, and to the Masons since February, 1881; joined the Good Templars when I was thirteen years old and have been a member at two or three different times since that time; have not kept up my membership with the Good Templars regularly. Have held offices in the Odd-fellows and am now Grand Guardian of Colorado. That, however, is not an important office, as I only have work at the Grand Lodge when it is in session. Have never held any office in the Masonic lodge; have not attended regularly since becoming a member. Had I the time, would attend more regularly and would accept an office and help the order along more than I have in the past. Think I can appreciate the orders to which I belong, and so far as my experience and observation go, the social and benevolent work of the orders is good; know they are not perfect; and always hold them as of less importance than the church. Am also a member of the Cumberland Presbyterian church. On the point of whether the capability as a civil officer is lessened by being a member of these orders or not, I cannot answer; only will say that I have never had my attention called to the subject."

For Superintendent of Schools, the party nominated Rev. J. A. Smith, pastor of the M. E. church at Trinidad. He takes a view of the lodge question more reasonable than the above, and to these gentlemen we would commend the following from his letter:

"I have no connection with any secret order at present. A Christian man can always find as much as it is possible for him to do in his church work. For my part I have never found time to devote my energies to the two kinds of work. It takes all my time to do my ministerial work right, and then I feel that I fall very short of the mark. The church, as a divine institution, was intended to accomplish all that it is possible for any of these orders to do, and to go beyond them and secure the salvation of perishing humanity. While there is much that is good in their work, yet there is much that militates against the salvation of those identified with them. There is a charm in their ritualistic services that so fascinates, that the great heart truths of the Gospel seldom take deep root in man's soul. Their religion is mere morality, without the higher element, spirituality. It is external without the internal purity."

One of the Prohibition Congressional candidates, John Hipp, a lawyer of Denver, manifests some feeling:

"I left one order because it encouraged violence during a strike, and am prepared to leave three others to which I belong, whenever I am sure that my duty to my country or my God require it. In each case that I joined such a society, I was assured that it should not interfere with my duties as a citizen or a Christian. It has never done so. Further than that I do not care to go, as I do not recognize your right, or the right of any man or set of men, to inquire into my private affairs."

We can assure Mr. Hipp that he must not ask for public office if he does not wish his private character inspected, least of all of Prohibitionists. There is not a drinking man in America who does not resent inquiry into his private affairs: and indulgence in lodgery is worse.

—The State Sabbath Association organized at Elgin, Ill., a year ago, holds its second meeting in this city November 20 and 21. Dr. John Hall, of New York, Rev. Wm. F. Crafts, Dr. Herrick Johnson, of McCormick Theological Seminary, are among the speakers engaged.

—The Executive Committee of the Illinois State Association is arranging for their convention. The desire of the Monmouth friends that the meeting be held in that city is good news, and every effort will be made for its success. The time is not yet fixed but will probably be during the first week in December.

—So long a time had passed since we heard from our faithful Bro. Davidson in Louisiana, that we began to fear for his personal safety. But when a letter dated September 20 came in Saturday, we understood that the yellow fever scare had kept his mail more than two weeks on the way. It will appear next week.

—The position of the Good Templars on Prohibition, indicated in Rev. M. A. Gault's interesting letter in this number, appeared to us the other day, when a Prohibition speaker, about to address an open meeting of Good Templars, felt constrained to ask whether his remarks, which would be of a political character, would be offensive.

—It being understood that Rev. George Warrington of Birmingham, Iowa, was willing to act as a State agent for our reform, his name was urged before the N. C. A. Board, in a letter from Secretary Stoddard, for the Washington work. The Directors requested the committee, appointed some time ago to correspond for a suitable man for this responsible place, to immediately write Bro. Warrington.

—A gentleman who has been somewhat prominent in the Prohibition work in Illinois, and was present when the Good Templars threw the Pittsburgh National Convention of 1884 into confusion, has evidence that there was a preconcerted plan among them to make a disturbance, the result of which might break up the convention, should Pres. C. A. Blanchard be allowed to speak and say anything respecting the position of the American party on the lodge. Finch was not alone, but was leading a gang of secretists who could readily become hoodlums if it served their purpose.

—A late issue of the *Voice* prints a part of the letter of W. M. Jones, Prohibition candidate for Governor of New York, to the American Anti-secrecy League. A friend in that State inquires how it is that the *Voice* letter differs from that in the *Cynosure* of September 27. The *Voice* printed the last half, the *Cynosure* the first of Mr. Jones long letter. We gave Mr. Jones's reply to the questions proposed to him, and such part of his explanation of his Masonry, Odd-fellowship, etc, as seemed to give his position fairly. The *Voice* epitomizes that essential part, and prints the rest.

—The New York *Independent*, which is this year as strong a Republican sheet as in 1884 it was opposed to that party, has for weeks been maintaining at much expense an able discussion of the tariff issue from leading advocates of both sides. The last number gives over a page to Henry George, the land reformer, who gives his reasons under the title, "Why I am a Free Trader." The old Abolitionists were free traders so-called. Many of them opposed the raising of government revenue by tariff as an injustice to the poor and advocated direct taxation for national as well as local expenses.

—Rev. Thomas M. Chalmers, who addressed the Board last Wednesday, is a late graduate of Monmouth and Xenia, and is just beginning work as pastor of a United Presbyterian church. Under direction of the Mission board he goes to Walton, New York, for six months. In his remarks he urged the importance and urgency of putting such agencies in operation in the new places of the West as shall anticipate the lodge and arm the churches and people against them. He had been told by Odd-fellows in Missouri that members of that order in the Southwest contributed $10 each to help the strike on the Burlington road.

PERSONAL NOTES.

—Rev. Alexander Thomson is, we understand, spending a little time in Canada, and was not, therefore, present at the Board meeting last.

—Bro. C. F. Hawley, Iowa agent spent last week with his family in Wheaton. He attended the N. C. A. Board meeting of Wednesday afternoon.

—I. R. B. Arnold shows the spirit of genuine Christianity in his effort to save Orleans College, Nebraska, from its burden of debt. He is raising a $500 fund to help. Bro. Arnold is a Wesleyan and Orleans College belongs to another denomination.

—Last Friday Rev. E. R. Worrell, secretary of the N. C. A. Board, was ordained at Riverside, Ill., at a meeting of the Presbyterian ministers of Chicago and vicinity. His venerable father, Rev. B. F. Worrell, who for several years lived in Olathe, Kansas, attended the meeting of the Board last Wednesday.

—It is reported that the grave of Wendell Phillips, the great reform orator, at Milton, Mass., is still unmarked. But a monument is soon to be erected by Mrs. Green, a sister. It will be a rough, weather-stained granite bowlder about five feet in height, and in the front center will be placed a sunken tablet bearing an inscription.

—Rev. H. H. Hinman was attending the meeting of the American Board of Commissioners for Foreign Missions in Cleveland, Ohio, last week. A special train of six cars loaded with professors, students and citizens went up from Oberlin to the meeting. Bro. Hinman, when missionary in Africa, was under the American Missionary Association.

—The Saratoga *Daily Union* of the 4th inst. has the following item on the *Cynosure* editor: "Ex-President Blanchard of Wheaton College, Illinois, and his venerable and accomplished wife, returned to Elmwood Hall last evening to remain for a few days, and witness the last dying gasp of the season of '88." From Saratoga they come on to Dale, New York, stopping on their homeward journey for a brief visit with Mr. and Mrs. F. W. Capwell.

NOTICES.

IOWA STATE MEETING.

The annual meeting of the Iowa Christian Association, opposed to secret societies, will be held in the Swedish Evangelical Lutheran church at Stanton, Montgomery county, Iowa, commencing Wednesday, October 17, at 7 P. M., and continuing through Thursday, October 18, with forenoon, afternoon and evening sessions. Able speakers, both Swede and English speaking, are expected to address the convention. All churches and associations in Iowa opposed to secret societies are urged to send delegates. Stanton is on the main line of the C., B. & Q. R. R., between Villisca and Red Oak.

C. D. Trumbull, *Cor. Sec'y.*

NOTICE TO NEW ENGLAND ANTI-SECRETISTS.

Dear Brothers and Sisters in Christ:—Is it not time that the friends of the anti-secret cause in New England organize their scattered forces, and come together in the name of the Lord for mutual prayer and counsel? "Thou hast given a banner to them that fear Thee, that it may be *displayed* because of the truth." I agree with Bro. M A. Gault in his recent utterance in the *Cynosure*: "The best time to press the idea of Christ and divine law in government is in the very heat of a political campaign, especially when Prohibition, with its attendant moral questions, is at the front," Nothing stirs up the waters of political corruption like a "Presidential year," but "when the enemy comes in like a flood," *then* is the time to "lift up the standard against him." The bravest way is always God's way.

Let us hold a convention at the time and place on which the majority shall agree, and rally around the banner of Christ against anti-Christ. In the name of our divine Redeemer, who "ever spake openly to the world," let us renew our warfare against "the unfruitful works of darkness" by re organizing the New England Christian Association opposed to secret societies and every other evil which hinders the progress of His kingdom. It is trusted that Sec. Stoddard and Elder Kimball will be present. It is also proposed to invite Rev. H. L. Hastings and Wm. F. Davis, the hero of Boston Common. Every friend of the cause is earnestly requested to correspond with the writer as to place and time of holding said convention; and it is hoped that all suggestions will be made at once, that there be no unnecessary delay. Yours in the work,

Elizabeth E. Flagg,
Cor. Agent for New England.

The Home

THE WEIGHT OF A WORD.

Have you ever thought of the weight of a word,
That falls in the heart like the song of a bird,
That gladdens the Springtime of memory and youth,
And garlands with cedar the banner of Truth,
That moistens the harvesting spot of the brain,
Like dewdrops that fall on the meadow of grain,
Or that shrivels the germ and destroys the fruit,
And lies like a worm at the lifeless root?

I saw a farmer at break of day,
Hoeing his corn in a careful way;
An enemy came with a doubt in his eye,
Discouraged the worker, and hurried by.
The keen-edged blade of the faithful hoe
Dulled on the earth in the long corn row:
The weeds sprang up, and their feathers tossed
Over the field, and the crop was—lost.

A sailor launched on an angry bay,
When the heavens entombed the face of the day,
The wind arose like a beast in pain,
And shook on the billows his yellow mane;
The storm beat down as if cursed the cloud,
And the waves held up a dripping shroud—
But hark! O'er the waters that wildly raved
Came a word of cheer, and he was—saved.

A poet passed with a song of God
Hid in his heart like a gem in a clod.
His lips were framed to pronounce the thought,
And the music of rythm its magic wrought;
Feeble at first was the happy trill,
Low was the echo that answered the hill;
But a jealous friend spoke near his side,
And on his lips the sweet song—died.

A woman paused where a chandelier
Threw in the darkness its poisoned spear;
Weary and footsore from journeying long,
She had strayed unawares from the right to the wrong.
Angels were beck'ning her back from the den,
Hell and its demons were beck'ning her in.
The tone of an urchin, like one who forgives,
Drew her back, and in heaven that sweet word—lives.

Words! Words! They are little, yet mighty and brave;
They rescue a nation, an empire save;
They close up the gaps in a fresh bleeding heart
That sickness and sorrow have severed apart;
They fall on the path like a ray of the sun,
Where the shadows of death lay so heavy upon;
They lighten the earth over our blessed dead.
A word that will comfort, oh! leave not unsaid!

—*Unidentified.*

THE MISSION OF THE JEWS.

Prof. S. I. Curtiss of the Chicago Theological Seminary preached on a late Sabbath evening on the above topic. "What is to be the final mission of the Jews?" was the question he propounded, and proceeded to answer, as reported in the *Herald*, by deductions drawn from the evidence of the Bible, construed passages in Isaiah and Romans as a promise that the Jews would eventually return to Jerusalem a converted people, recognizing Christ as the crucified Saviour. The world was moving more and more rapidly as time advanced. Might not Christian missions be expected to gain in the same proportion that civilization progressed? Were we not to expect much of the Jews? We learn from the Bible that the time was coming when the Jews would recognize the Messiah.

It had been truly said that one-half of the nominal Christian world worshiped a Jew and the other half a Jewess. Neither Greece nor Rome, with all their fame and greatness and power, furnished a history that stirred the heart like that of the little country of Palestine. The Israelites were God's ancient people. Their modern history was a pathetic story of persecution. They were gifted with miraculous vitality, otherwise they must have been extinguished. As a people they possessed more intellectual strength than any other nation. In Berlin, where Jews constituted 5 per cent of the population, their children constituted 35 per cent of the attendance at the schools. They became great scholars, statesmen, authors, musicians. They were a mighty factor in the secular press. They were becoming great holders of real estate.

In 1871 there were 642 bankers in Prussia, and all except forty were Jews. In every walk to which they had been admitted they had excelled, as proof of which such illustrious names as D'Israeli, Gambetta, Mendelssohn, Strauss, and many others might be mentioned. Jewish missions had proved most difficult, but there were now forty seven Protestant societies laboring exclusively among the Jews. Some had been converted to Christianity, but the time was coming when the Jews would be converted as a people and gathered to their country in Palestine. The time was coming when they would recognize that Christ bore their sins and sorrows and that all his suffering was for their sake. In the sixty-second chapter of Isaiah were these words: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." The Jewish population in Jerusalem has doubled in the last few years. The speaker believed it was again to be the great center for the propagation of the Gospel—the source of light to the nations of the world.

POWER OF AN OHIO GAS WELL.

Although the gas wells about Findlay are under control, the tubing is anchored, and the awful force is held under by gates and levers of steel, it is impossible to escape a feeling of awe in this region at the subterranean energies, which seem adequate to blow the whole country heavenward. Some of the wells were opened for us. Opening a well is unscrewing the service pipe and letting the full force of the gas issue from the pipe at the mouth of the well. When one of these wells is thus opened the whole town is aware of it by the roaring and quaking of the air. The first one exhibited was in a field a mile and a half from the city. At the first freedom from the screws and clamps the gas rushed out in such density that it was visible. Although we stood several rods from it the roar was so great that one could not make himself heard shouting in the ear of his neighbor. The geologist stuffed cotton in his ears and tied a shawl about his head, and, assisted by the chemist, stood close to the pipe to measure the flow. The chemist, who had not taken the precaution to protect himself, was quite deaf for some time after the experiment. A four-inch pipe, about sixty feet in length, was then screwed on, and the gas ignited as it issued from the end on the ground. The roaring was as before. For several feet from the end of the tube there was no flame, but beyond was a sea of fire sweeping the ground and rioting high in the air—billows of red and yellow and blue flame, fierce and hot enough to consume everything within reach. It was an awful display of power.

We had a like, though only a momentary, display at the famous Karg well, an 8,000,000 feet well. This could only be turned on for a few seconds at a time, for it is in connection with the general system. If the gas is turned off the fires in houses and factories would go out, and if it were turned on again without notice the rooms would be full of gas, and an explosion follow an attempt to relight it. This danger is now being removed by the invention of an automatic valve in the pipe supplying each fire, which will close and lock when the flow of gas ceases, and admit no more gas until it is opened. The ordinary pressure for house service is about two pounds to the square inch. The Karg well is on the bank of the creek, and the discharge pipe through which the gas (though not in its full force) was turned for our astonishment extends over the water. The roar was like that of Niagara; all the town shakes when the Karg is loose. When lighted, billows of flame rolled over the water, brilliant in color and fantastic in form, with a fury and rage of conflagration enough to strike the spectator with terror. I have never seen any other display of natural force so impressive as this. When this flame issues from an upright pipe, the great mass of fire rises eighty feet into the air, leaping and twisting in fiendish fury. For six weeks after this well was first opened its constant roaring shook the nerves of the town, and by night its flaming torch lit up the heaven and banished darkness. With the aid of this new agent anything seems possible.—*Charles Dudley Warner, in Harper's.*

A STITCH IN TIME.

"It takes all my time to run after that child and pick up her things," said Mrs. Ansel.

Her face was flushed, and she hung up the broad-brimmed hat with a weary air. Then, returning to her seat by the window, she stumbled and almost fell over a book-bag, which had been thrown carelessly upon the floor. She sighed more wearily than before, and put it upon the hall table where it belonged.

"I should cure her of such disorder," said Aunt Hetty with a firm look.

"Oh, I wish you would," answered Mrs. Ansel, "but you would have to change her whole nature to cure her of carelessness and disorder. I am afraid you will give up in despair."

"I shall not give up until I have tried thoroughly, and you must promise to pick up no more of her belongings, nor help her in any way," said Aunt Hetty.

Mrs. Ansel promised.

The next moment Nellie danced into the room. She was as pretty as the princess always is in the fairy books. She had golden curls and brown eyes, and a dimple in each pink cheek. What was the reason that Aunt Hetty scowled at this pretty creature?

The ruffle of her dress was dragging along the floor after her dancing feet, and she called impatiently:

"Mamma, where is my hat? It's almost time for school."

"I hung it up," answered mamma. And then, in spite of Aunt Hetty's warning look, added, "Wait a moment and mend your dress, dear. Here is a needle all threaded."

"Oh, bother! a pin will do as well," and she stooped and pinned the torn ruffle in its place.

As she reached the school house, Nellie was surrounded by merry companions, for she was a general favorite with schoolmates and teachers.

In answer to the ringing of the bell there was a wild scamper of feet for the door.

"The first one in is the best!" shouted Nellie, and in the scramble that followed fleet Nellie would certainly have proved herself best by gaining the door first, had not Agnes Moore caught at her flying figure and torn the ruffle from its frail fastenings; then, as it hung like a loop, she caught her foot in it, and both girls came down "crash!" upon the steps. They were not hurt, but they lost in the race.

In the moment before the ringing of the second bell, Nellie was going anxiously from one girl to another, questioning, "Have you a pin? Do, somebody, give me a pin. I am a perfect object, with my skirt-ruffle dragging in this way."

But nobody had a pin to lend, although at almost any other time she could have collected a hundred, and then the bell rang and Nellie sank into her seat.

"I wish I had sewed it," she sighed.

Miss Lewis, the teacher, always had the classes recite from the further end of the room, so that the desks were between herself and them, and Nellie, by being a little careful, could keep her torn dress from sight.

The platform where Miss Lewis sat ran entirely across the school room, and the piano was placed at one end, while the teacher's desk was at the opposite end, near the western window.

Just before recess there was a knock at the door, and Miss Lewis ushered in a tall gentleman with gray hair and whiskers, and a most benevolent smile. This was Dr. Barrows, the "Angel Committee Man," as little Dora Wilder had named him. He never asked them any hard questions or found any fault, but would listen to a song and reading, and often before going would tell a story, and often had a book or present of some kind to be given to the best scholar.

He looked around with a delighted face.

"Well, Miss Lewis, 'tis refreshing to come in here. It is like stepping into a beautiful flower-garden, only all these lilies and roses and pinks and pansies can think and talk and sing as well as be beautiful."

And he sat down and beamed upon them all.

I am afraid some of the "flowers" giggled at this, but Miss Lewis looked at them and they were sober.

"Will you hear the arithmetic class?" asked the teacher.

"I think not to-day," answered the doctor. "I came in mostly to hear a little singing. Some of the committee are saying there is no need of paying for singing in the schools, and want to discharge Professor Long. I object to this, and I want to hear what he has taught them."

Miss Lewis smiled assent, and turning to Nellie Ansel, who played the piano accompaniments, nodded, saying:

"Nellie, please play the accompaniment. The school will sing 'A Swallow's Flight.'"

Nellie half rose from her seat, then sank back with a look of anguish. What a figure she would be walking across that long platform with the torn ruffle trailing behind her! Miss Lewis had often noticed her careless ways, and only a few days before had talked to her seriously. She knew the scholars would all laugh to see her trailing robe, so she muttered, "Please excuse me."

Miss Lewis looked surprised, then angry.

"Are you ill?" she asked.

"No, ma'am," answered Nellie.

"Then come and play the accompaniment immediately," said the teacher; but Nellie did not stir.

"Well, well," said the kind doctor, "young folks will have their freaks. Maybe some other little girl will play."

And then Miss Lewis turned to Kittie Gray, and Kittie sprang eagerly forward, saying:

"I can't play very well, but I will do the best I can," and she did do her best; but, alas! her best was very poor.

"The Swallow's Flight" was now fast, now slow, and then would stop entirely and think an instant while poor little Kittie was clumsily turning her music or trying to find the right chord. At last the song was ended. Kittie was flushed and out of breath, and Miss Lewis thanked her and said she might take her seat now, and the singing could proceed without the piano.

Half a dozen songs followed, but without the usual piano accompaniment the singing lost half its beauty, for Nellie played remarkably well.

At the close of the singing the doctor thanked them kindly, saying, "Very nice! very nice!" but there was no enthusiasm in his manner. As he arose to go, he unfolded a paper parcel which he had been holding on his knee.

"As I came in at the gate," he said, "I met an Indian girl with a load of baskets woven of sweet-scented grass. I bought this one, thinking I would give it to the best scholar, but I am more pleased by the obliging kindness of the little maid who tried so hard to give pleasure by playing for us. Forgetting herself and her imperfections, she bravely did the best she could."

"Kittie Gray," Miss Lewis said, holding the basket toward her, and Kittie tripped up the aisle, and with a rosy, delighted face took the dainty canoe-shaped basket in her hands.

And Nellie hid her face upon her desk and thought, "Oh, if I had only taken a stitch in time!"

An hour longer of school, and then she hurried home. Aunt Hetty was awaiting her, sternly resolved to *hide* her hat, book-bag, and, in fact, everything not instantly put in place, and to insist upon her mending the torn dress. But the hat was hung up neatly, the book-bag placed on the table, and Nellie sat down by the window and carefully mended her dress.

No one knew what created such a change in careless Nellie, but she was changed. Aunt Hetty believes to this day that it was because Nellie saw her determination to be firm with her.

But Nellie knew it was because she had herself seen how much often depends upon "a stitch in time."—*The Pansy.*

AN OPEN SECRET.

What is it that gives to the plainest face
The charm of the sweetest beauty?
Not the thought of the duty of happiness,
But the happiness of duty.

This is life's lesson, children, dear,
They are blest who learn it early,
For it brightens the darkest day with cheer,
Though Fortune's face be surly.

There's a certain narrow, quiet path
Of daily thinking and living,
Of little deeds of sacrifice,
Of loving and forgiving.

Of patience and obedience,
Of gentle speech and action,
Of choosing the right and leaving the wrong
With a sunny satisfaction;

And if we never leave this path
For the thing the world calls pleasure,
There will come to meet us a heavenly joy
Beyond all power to measure.

For on this narrow, quiet way,
God's angels move forever,
Waiting to crown with peace divine
Our every high endeavor.

Yes, this is what sheds on the lowliest life
The glow of the sweetest beauty,
Not the thought of the duty of happiness,
But the happiness of duty!

—*Celia Thaxter, in Youth's Companion.*

"DON'T! DON'T!"

"Don't! don't!" a little voice seemed to say, clear and strong, in Harry's ear.

Two cents lay on the window-seat; some one had forgotten them. Two cents' worth of candy came right up before Harry's eyes, and in a moment he had put out his hand to take the cents.

But that "Don't! don't!" Who spoke?

He turned and looked. No one was in the room. The door was open, but no one was in the entry.

"Nobody can see," he said to himself.

"Thou God seest me," said the voice.

"Nobody'll know where they've gone," said Harry.

"Thou shalt not steal," the voice said again.

Harry was frightened at himself, and ran away as fast as he could. He was saved from a great sin and trouble. If he had taken those two pennies, he would most likely have taken more another time, and not been so frightened about it, either.

I knew a boy who stole a ten-cent piece once. He felt very badly about it. He was so ashamed that he did not know what to do. Not long after he had a chance to steal again. He did, and that time it was not half so hard. So he went on and on, and at sixteen he was in prison.

What voice was that which said, "Don't! don't?" That was conscience, God's voice in the soul. Always listen to the voice that bids you keep God's commandments.—*Sunday-school Evangelist.*

TEMPERANCE.

OPPOSED TO PROHIBITION.

The first number of the *Personal Rights Advocate* appeared yesterday. It is a weekly paper, published every Sunday, and printed in German, Scandinavian, and English. It is the organ of the Personal Rights league, an organization claiming to be composed of "progressive and liberal-minded citizens," who propose to resist all interference with personal rights. Its platform alleges that the Prohibition party is the supporter of intoleration, and by destroying the citizens' appreciation of their personal rights, places itself at the head of the nation.

"Prohibitionist agitations," it says, "have assumed an attitude so threatening that it becomes the duty of liberty-loving citizens to oppose them as being harmful to public interest and reprehensible."

Excessive indulgence in alcohol, says the league, can be prevented only by rational and liberal laws to control the liquor traffic and the strict enforcement of laws against the misuse of stimulants. The league also seeks to prevent the adulteration of food and drink, to promote the teaching of ideas of liberty and justice in the public schools, and prevent corruption in the press and in politics.

Among the contributors to the paper are Mr. H. Raab, ex-State Superintendent of Public Instruction of Illinois, who argues in favor of German in the public schools; Charles H. Ham, on "Manual Education," and Francis A. Hoffmann, Jr., on "Trusts."

The present organization is only temporary, as it is the purpose of the originators to establish branch societies elsewhere and make the league a national affair.—*Chicago News.*

"THE ABSTAINER'S CREED."

The following is from the pen of the Rev. A. T. Pierson, D.D., and is called by the author "The Abstainer's Creed:" "Believe that the demon of strong drink is the gigantic foe of God and man; that it ruins man alike for happiness on earth and blessedness in heaven; and that two-thirds of all the pauperism, crime and woe of earth may be traced to him as his progeny; that he was conceived of Satan, born of the depraved appetites of men, and inflicts only suffering upon his victim; that under his rule reason is crucified, love dies and conscience is buried; that man descends into a hell even upon earth, and has no resurrection for his manhood nor redemption for his enslaved soul but in the power of God; that no drunkard can enter the kingdom of God nor abide his presence who shall come to judge the living and the dead. I believe in the saving and keeping power of the Holy Ghost; that the whole Catholic church should unite to assault and overthrow this awful traffic in strong drink, and deliver humanity from the curse of the drink habit; that the only salvation for humanity is in uncompromising total abstinence for the individual, progressive prohibition for the community, and, above all, the embrace of the Gospel of Christ, who alone can redeem body and soul from the slavery of sin and thrill us with the power of life everlasting."

AN OFT-TOLD TALE.

We have just had an illustration in our quiet little town, not the first and doubtless not to be the last, of how short and direct is the way from beer to bier. The length of a seven shooter between the foaming glass and the suicide's brain was the distance in this instance. The time, a flash, a report, a groan, and the journey was made. The same distance between a circle and its center; the latter a ghastly corpse, and the former, the circumference, a widow and a large family of children. Upon this center I have just gazed as one in the circle of a brewer's family, which I was suddenly summoned to visit. Its the old story, from beer to bier. The more than "thrice told tale" makes it monotonous, and were this local incident a singular one it might not be worth this recital in the midst of the thousands of casualties that call for the spade and the mourners. But this circle touches others, and, joining their diameters, we have an equatorial girdle of the earth.

This drop in the lake is one of a ceaseless number, and the waves roll in widening concentric circles until the remotest shores are touched, and they cross every path upon its surface and all feel the vibration.

Entering the home of the brewer, I passed the beer-mug on the dining-table, not quite emptied, to the coffin under the chandelier in the parlors, and the story is shortly told by the widow in tears and sobs.

"He has been drinking more of late than usual. Formerly he was satisfied to take beer, but for some time he has been indulging in stronger drinks. The doctor warned him, but he didn't stop. I remonstrated with him often, this morning again just before the shooting. He got angry. We had some words. My son rebuked his father for his abuse of me. We left the room and scarcely had gone till we heard the sharp report of his pistol. We returned and all was over, just as you see it. Husband was kind when he was sober, but was irritable after a debauch. Yes, it was beer and strong drink that did it."

What could a minister say to a sorrowing widow in such a case? Just as I rose to go she asked: "Do you think there is any hope for those who die as my husband died?" I replied by saying:

"Could I have hope for those who lived as he did, I should not despair for them dying, no matter by what means. The bullet was no surer, only a little quicker, than the glass, for bringing this about." It was hard, but it seemed needful to say this for the good of a bloated son standing near.—*Joel Swartz, D. D., in Union Signal.*

VERY EXPENSIVE BEER.—A dispatch from Wichita, Kan., says that Attorney General Hollowell has brought action in the District Court to have the fine and costs in the noted Stewart whisky case made a lien upon the Timmermeyer block in which the liquor was sold. Stewart was sent to the county jail a year ago for seventeen years for selling 208 glasses of beer in violation of the Murray law. The fines amount to $20,800 and the costs to over $6,000, all of which it is claimed by Hollowell can be collected from the property. The Timmermeyer block is one of the principal blocks in the city and the amount can easily be realized from its sale. This is the first of a number of "confiscations" to be undertaken under the same law.

In order to discourage the use of tobacco several of the [Friends] yearly meetings have for a number of years had reports made through the quarterly meetings of the number of members who use tobacco, also the number who cultivate and sell it. These reports have formed the basis of estimates which show us up in a bad light. For instance, reports to Western Yearly Meeting this year show that 1,315 members of the church use tobacco. Supposing the tobacco cost them $15 a year, that is thirty cents a week on an average, the amount worse than wasted is $19,725. There are in Western Yearly Meeting 3,752 families and parts of families; out of these 1,315 may be found who use tobacco, leaving 2,437 families which are free from this filthy habit and its expense. If in these there be set aside as much per family to the church as the others give for tobacco, the amount thus devoted would be $36,555. Were this amount put into the hands of our consecrated working committees and individuals, how much good might it do!—*Christian Worker.*

Dr. Norman Kerr, an eminent physician of England, believing the statements of temperance people to be extravagant that 60,000 people died annually from the effects of strong drink, began as early as 1870 a personal inquiry, in connection with several medical men and experts, expecting to quickly disprove the same. According to their deductions the latest estimate of deaths of adults yearly caused through intemperance is: In Great Britain, 120,000; in France, 142,000; in the United States, 80,000, or nearly half a million each year in three countries aggregating a population of 122,000,000.

A man in Trenton, N. J., was recently drowned in a beer glass. He had been drinking hard and was well under alcoholic influence, when he entered a saloon and ordered a glass of beer, which was brought him. He sat down at a table and fell into a stupor, his head dropping forward into the glass before him. When the barkeeper tried to arouse him half an hour later it was found that he was dead, his nose being immersed in the liquor in such a way that respiration was completely stopped.

WASHINGTON LETTER.

WASHINGTON, D. C., Oct. 5, 1888.

The United States Senate is giving itself principally to politics these days, while it may be said that the House of Representatives is withholding itself principally from everything. The House has not had a quorum for several weeks. Only such business as could be done "by unanimous consent," has been done. And until another of the annual appropriation bills is disposed of—the General Deficiency—which is still before the conferees of the two Houses, it cannot be said that the year's regular work for either House is finished.

The present session of Congress is at this writing the longest in American history by five days. The longest preceding session was that of 1850, the year of the Missouri compromise, which adjourned at noon on September 30. Constructively, the session of 1868, following the impeachment proceedings against President Johnson, was longer, the adjournment *sine die* having taken place November 10, but as a matter of fact, that Congress took a six weeks' recess, from July 27, and never afterwards had a quorum or attempted to transact any business.

The recent discovery of a shortage of nearly a thousand dollars in the account of Mrs. Becker, one of the oldest clerks in the Redemption division of the Treasurer's office, has created a feeling of great uneasiness in the Department. The system of counting the money in the Treasury has been examined into by every Treasurer who has succeeded to the office, and has been changed and improved from time to time, until it was believed that the most perfect system of checks had been devised. The discovery of the theft, however, has revealed the fact that this woman, who has been in the office for twenty-three years, may have been systematically taking money from the packages that have been passing through her hands during all that time, and yet there is absolutely no way in which the fact can be proved. The above mentioned shortage was discovered by a mere accident, and other clerks may have been systematically doing the same thing. In other words the government may have been robbed of $1,000, or it may have been robbed of $1,000,000, and there is absolutely no way in which the theft can be proved.

A commission was appointed and is now considering certain changes in the rules governing the cancellation of redeemed notes so as to render frauds more difficult. But whatever may be done the fact still remains there in the U. S. Treasury, as in any private business some one must be trusted with the handling of money, and no matter how thorough the checks are made, still trust must be imposed somewhere, and sooner or later some of the persons trusted may be found out.

A few yards from a certain church in this city lives a rum seller with his shop next door. On last Sunday afternoon six kegs of beer were taken to this saloon and that evening the keeper celebrated his daughter's wedding by drinking the beer while services were being held in the church. The Commissioners of the District have been petitioned to remove the saloon on the ground that there is a public pump in front of it, and that women going there for water are compelled to come in contact with drunken men. *

EDUCATIONAL NOTES.

—Dr. Sheldon Jackson writes from Sitka that the training school at that place has 160 children.

—Mrs. Bishop Warren gives one hundred thousand dollars to endow a theological school in connection with Denver University.

—The use of tobacco has been forbidden in the Santee Indian Normal Training School. This step has been made possible by a growing sentiment against the weed on the part of the Dakotas.

—Mr. Moodys' boy's school at Mt. Hermon, Mass., has 318 students, over 300 having been refused. The girls' school has about the same number, over 400 having been turned away. In these two schools there are about sixty teachers.

—Tobacco is to be shut out at the Chambersburg (Penn.) academy. No boy will be admitted who uses it in any way. Boarding and day pupils will be treated alike. The ground taken is that tobacco produces baneful effects on the minds and health of the students.

—If the Southern Methodists do not mold public opinion in the South upon any given question, they very much affect it, and their position is a fair index to it. This is especially true in educational matters. No other denomination in the South, unless it be the Baptists, is doing so much for the education of the people. But we observe what we think is a capital defect in their work: they are not educating enough boys. They are not educating nearly as many of their sons as they are educating of their daughters. They have more female colleges, and their female colleges are better attended than their male schools. The Southern Methodists have sixty-eight schools of college grade, distributed as to the sexes as follows: Fifteen male schools, forty-four female schools and nine co-educative institutions. It is estimated that the male and female graduates annually sent out are to each other as one to four.—*Nashville Christian Advocate.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON III.—Fourth Quarter.—Oct. 21.

SUBJECT.—The Stones of Memorial.—Joshua 4: 10-24.

GOLDEN TEXT.—Then ye shall let your children know, saying, Israel came over this Jordan on dry land.—Joshua 4: 22.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Manner of Passing Over.* Vs. 10-13. One reason why the priests were commanded to stand still in Jordan till the people were passed over, was doubtless to encourage the timid and fearful. The feeblest spirit must have been inspired with courage and confidence at the sight of the priests and the uplifted Ark of God standing firm in the midst of Jordan. God deals very gently with his weak saints. It may also be considered a type of the work of Christ, who by passing through the Jordan of Death, has forever robbed the passage of its terrors. "The people hasted and passed over." Yet they were not escaping from enemies; they were marching to meet them. The church needs more of this noble zeal. It is said of the ancient Spartans that they always marched to battle to the sound of flutes and recorders, because their valor was of too finely tempered a sort to need the inspiration of martial music. Those who form the ranks of the church militant should not need the support of numbers nor of popular enthusiasm to spur them on in the conflict against evil. They "passed over armed." Many serious defeats are caused by going into the battle of life unprepared. We need the whole armor of God, for if there is a part unprotected it is there that the enemy will strike. Rum, tobacco, and the lodge gain most of their victims in this way. The former are thoroughly prepared for the assault; the latter are not armed even for defence.

2. *The Coming up out of Jordan.* Vs. 14-19. Joshua was a type of Christ; he led the people into the promised land; and it was fitting that God should "magnify him in the sight of all Israel." So he has given to the Captain of our salvation a name that is above every name, at which every knee shall bow, both in heaven and earth. When the people had passed over, the priests were commanded to come up out of Jordan and the tide rolled back. There was no pursuing enemy, as in the passage of the Red Sea, to be overwhelmed, yet if any had been foolish enough to lag behind, thinking there was still time to make the passage, the same fate would have overtaken this dilatory and procrastinating soul. It is not necessary to be the avowed enemy of God and his people to share the doom of such. It is not necessary to be a rebel angel to have a part in that place of punishment prepared for rebel angels. It is enough to squander away the accepted time, the golden *now* that heaven has given us in which to escape.

3. *The Stones of Memorial.* Vs. 20-24. One man out of every tribe was chosen to build the cairn of twelve stones, which was to be a monument to future ages of this wonderful event. Thus every man and woman in Israel became through these representatives personal witnesses to the power and love of God. "Ye are my witnesses, saith the Lord." Is our testimony for him, true, fearless, uncompromising? One of the titles given to Christ in the Apocalypse is "the faithful and true Witness." He is often called the Rock, not only because a rock gives shade and protection, but because of its fixedness, its immovability by sea or tempest. Are we living stones hewn out of that Rock? It was to be a memorial to future generations. The story was to be told to their children when they were dwelling safely in their walled cities. The stories of God's dealings with us as a nation, the heroic acts of our early leaders, their brave words for God and truth and freedom cannot be told too often to our children. They should be taught to draw their life's inspiration from the worthiest models, and be instructed in those Christian principles which are at the bottom of true patriotism. Only through such education can noble sires have noble sons, but it is an education that must begin in the cradle.

RELIGIOUS NEWS.

—We regret to learn that Rev. Henry Avery has been obliged on account of ill health to leave College Springs, and the Congregational church there is left without a pastor.

—A call for a State Convention in Iowa for the promotion of Sabbath observance has been issued. The convention will be held in Cedar Rapids, beginning Tuesday evening, November 20. It is proposed to organize a permanent Sabbath Association. The convention will also discuss the best methods of enforcing the Iowa Sunday law. Stirring addresses will be delivered on various topics relevant to Sabbath observance by speakers of various callings and of different denominations. This call has already received the hearty endorsement of the pastors of Cedar Rapids and Des Moines, and of other signers from places too numerous to mention.

—Rev. Dr. Withrow, of Third Presbyterian church, took up on the Sabbath the subject of the Boston schools and the control exercised over them by the Roman Catholics. He said there were Catholics and *Catholics.* The one class might be regarded as likely to become good American citizens; the other might be called Jesuits, a class of Catholics which has ever been famous for causing trouble in the countries where they have had existence. They had been expelled from every country of Europe, and no where in the world could they exercise more zeal and liberty in the promotion of their schemes than in the United States to-day. He would have more to say next Sunday evening; meantime it behooved every American to watch events and to remember that "eternal vigilance is the price of liberty."

—The eighteenth annual meeting of the Northwest Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal church will be held in Chicago from October 9 to 11. Delegates will be present from Indiana, Michigan, Wisconsin, and Illinois. Among those to speak are: Rev. Dr. L. M. Vernon, of Italy; Dr. V. C. Hart, of China; Dr. William Butler, of India; Chaplain McCabe, Mrs. Lucy Rider Meyer, of Chicago, and others. The meeting will be in the new Oakland M. E. church, corner of Langley avenue and Oakwood boulevard.

—The Misses Leitch, of Northern Ceylon, who passed through Chicago not long since, have paid their own expenses in their missionary work for the past ten years. On their way home they raised forty thousand dollars for Jaffra College in England and Scotland.

—The rapid growth of the Methodist Episcopal church in the South is shown by the fact that more than 4,000 new churches have been built in sixteen States since the war.

—The late North Michigan Conference of the United Brethren church was very true to the reform standard of the denomination. Bishop Weaver presided and had the mortification of seeing his scheme for the overthrow of the church voted down. In the debate as reported in the *Christian Conservator*, he said: "The prevailing sentiment everywhere is against secret societies." Rev. C. L. Wood asked him: "If this be true, how is it, Bishop, that in Dayton, where you hold your membership, every thing in the shape of secret orders is received and fellowshiped? Does the sentiment prevail against them there?" He answered: "Dayton is a very small part of this church. I do not know that there are such in the church." This seems strange that the Bishop has lived in Dayton so long and has not learned of secret orders being in the church. The charity that would allow his ignorance of it, would reflect on his intelligence to his reproach, so that we would prefer to believe that he knows about it, and leave him to explain his mental reservation or recall his statement. He was asked whether secret order members were legal members of the church, and will they have a right to vote at the coming election? He answered, "I do not consider them legal members, nor will they have a right to vote in our elections." But this poorly comports with what he wrote to Wauseon circuit telling them how they could manage to keep a member of a secret society in the church despite the decision of the presiding elder against it. Bishop Weaver knows that in various parts of the church both ministers and members who are members of secret orders are in the church, and when he is with it he tolerates it and does not seek to prevent it.

Home and Health.

THE GUEST CHAMBER.

Unless a dressing-room is attached, be careful to provide all the accessories of the bath and toilet. If there is room, provide a small ornamented tin bath-tub, with a square of oil-cloth to spread beneath, the usual washstand crockery, clean combs and hair brushes, plenty of coarse bath towels and fine towels for the face, also a mug for tooth-brush, a pitcher and glass for drinking water, and a clothes brush; above all, be sure that the soap-dish and all utensils are washed and made perfectly clean every day. Remember that the comfort of your friend will depend more on a dainty cleanliness of all surroundings than on elegance. In the washstand drawer should also be found a bottle of glycerine, a box of harmless face powder with puff, hairpins in a neat case, a paper of pins, a case of black-headed pins, a paper of needles of different sizes, a spool of black and one of white thread and also one of black silk, a thimble, and any other little things which your good sense may suggest for the various emergencies of a friend away from home. And in the lower part of the washstand place a box of blacking with a brush, also a bottle of the best liquid blacking for the use of ladies. After all these things are provided for, remember that this is to be also the sitting-room and library of your guest for such times as he desires to be alone; therefore, if the room is large enough, have a comfortable lounge; likewise a rocker and one or two low, easy chairs; a writing table, supplied with pens, ink, paper and envelopes; and a small book-case, filled with a choice collection of standard works and a few of the newer ones—not heavy works on history or philosophy, but the most entertaining poetry, fiction and popular science. In a word, throughout all your furnishing, stop and think, at every turn, what you yourself would like to find there, in case you were coming as a guest. —*The Housekeeper*.

A good receptacle for holding soiled clothing can be made by taking a common flour barrel, lining it with cambric, and covering the outside with cretonne laid in plaits. Border the top with a ruche of the same. Cover the lid with the same material and screw on a brass knob in the center.

To destroy the black buffalo or carpet moth, which eats straight lines across carpets, dresses, etc., take corrosive sublimate of double strength, one tablespoonful in a quart of boiling water, and saturate the floors and woodwork thoroughly.

Keep the back, especially between the shoulder blades, well covered; also the chest protected. In sleeping in a cold room, establish the habit of breathing through the nose, and never with the mouth open.

If a bedstead creaks at each movement of the sleeper, remove the slats and wrap the end of each in old newspapers. This will prove a complete silencer.

The best household economy is to supply your house with modern improvements.

THINGS WORTH REMEMBERING.

That a bag of hot sand relieves neuralgia.

That warm borax water will remove dandruff.

That salt should be eaten with nuts to aid digestion.

That milk which stands too long makes bitter butter.

That a hot, strong lemonade taken at bedtime will break up a bad cold.

That it rests you, when sewing, to change your position frequently.

That rusty flat irons should be rubbed over with beeswax and lard.

That a little soda water will relieve sick headache caused by indigestion.

That a cup of strong coffee will remove the odor of onions from the breath.

That tough meat is made tender by lying a few minutes in vinegar water.

That well-ventilated bedrooms will prevent morning headaches and lassitude.

That a cup of hot water drank before meals will relieve nausea and dyspepsia.

That a fever patient can be made cool and comfortable by frequent sponging off with soda water.

That consumptive night sweats may be arrested by sponging the body nightly in salt water.

That one in a faint should be flat on his back, then loosen his clothes and let him alone.

That cold tea should be saved for your vinegar barrel. It sours very easily and gives color and flavor.

VOLUNTEER AGENTS.

The American Bible and Tract societies have been able to accomplish their extensive and beneficent work, chiefly through volunteer local agents. Many of the readers of the *Cynosure* appreciate the need of such an agency for the National Christian Association. Not a few noble names of aged workers could be added to those mentioned in last week's *Cynosure*. But we must try and enlarge and systematize this work so that at every postoffice where the *Cynosure* is taken, there shall be some one, who will see that each home is visited, at least once a year, with anti-secrecy tracts. Children can be the distributing agents if an older head directs. Those known to be favorable should be asked to contribute to the expenses of the N. C. A. work. Special arrangements could be made with such an agent for small clubs of subscribers to the *Christian Cynosure*.

The Association will furnish tracts and aid in every practical way. And now let every one who will act as N. C. A. local agent send name and address to this office, where a list will be kept and printed from time to time.

DONATIONS.

Cynosure Ministers' Fund:

Wm. Souter	$ 2.00
M. M. Morse	.50
M. B. Nichols	10.00
Edward Dolph	1.00
Mrs. Irene Stoddard	1.00
Ira Mettler	1.50
Minerva Harvey	1.00
D. S. Dean	10.00
Before acknowledged	21.29
Total	$48.29

For Memphis Baptist Institute:

D. S. Dean, of Wisconsin ... ...$10.00 which has been forwarded to Eld. R N. Countee.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 1 to 6 inclusive:

Mrs C N Holden, M M Morse, H Johnson, B Tunnicliff, J D Wood, T W Baird, M Orton, W Hine, S C Rollins, A C Lenn, R H Buttermore, A J Houghton, J Gardner, A Wakeman, Mrs L Knapen, J P Lytle, C Fox, V Geil, I Mettler, S A Eby, Mrs G Nelson Sr, G Perry, J Hart, M Fitch, Mrs S J Johnson, Rev A Hartzell, H G Hanson.

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Wheat—No. 2	1 14		1 15⅓
No. 3	99	@	1 13
Winter No 2	1 14	@	1 16
Corn—No. 2	43¾	@	44⅝
Oats—No. 2	24	@	30
Rye—No. 2			60
Bran per ton			12 50
Hay—Timothy	9 00	@	12 00
Butter, medium to best	14	@	23
Cheese	05	@	09
Beans	1 00	@	2 60
Eggs			19
Seeds—Timothy	1 15		1 60
Flax	1 36		1 40
Broom corn	02	@	04
Potatoes, per bus	15	@	36
Hides—Green to dry flint	07	@	13
Lumber—Common	11 00	@	18 00
Wool	13	@	32
Cattle—Choice to extra	6 20	@	6 50
Common to good	1 20	@	6 00
Hogs	4 50	@	6 55
Sheep	2 90	@	3 85

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	1 15	@	1 18
Spring			1 17
Corn	53½		58
Oats	25	@	43
Eggs			22
Butter	12	@	23
Wool	09		34

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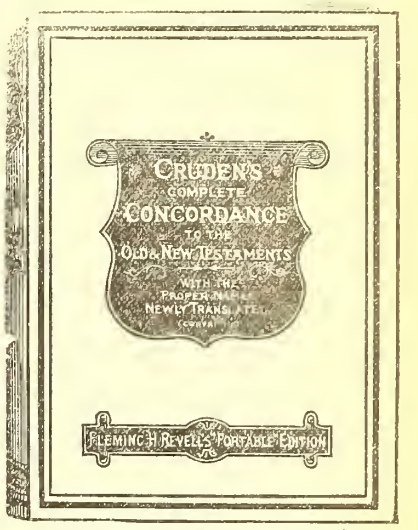
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FARM NOTES

ORCHARD AND FRUIT GARDEN

Planting Fruit Trees.—In most of our Northern States, this month is the most favorable season for planting hardy trees of all kinds. In former years the opinion prevailed that trees should never be taken up before several hard frosts had occurred, but from year to year tree planters have become more impatient. In consequence nurserymen have taken the hint and are now preparing trees for early transplanting by stripping their foliage. While this method is not to be recommended except in some rare cases, the plan of deferring planting so late that the trees cannot become established in the soil before winter is not any more commendable. Stone fruits, such as peaches, cherries and plums, do better when transplanted in spring, but for apples, pears, quinces, etc., if the ground is in proper condition, fall planting is preferable. Whatever season has been determined upon for planting, experienced orchardists find it to their advantage to order their trees in the fall and heel them in until wanted, so as not to suffer delay when work is most pressing.

Heeling in consists in burying the roots in a place where they will keep in good condition until ready for planting. The usual method is to open a trench, lay the trees in a slanting position and fill with earth. The soil has to be worked carefully among the roots so as to leave no open spaces around any part of them. It is well to raise the soil over the roots so as to turn off water. Properly heeled-in, trees will be found in better condition for planting next spring than those taken directly from the nursery row.

Raspberries and Blackberries start so early in spring that whenever the ground can be brought in proper condition, it is better to plant them in autumn. Cut off all the wood to within six inches from the roots. Raspberries should be planted four feet apart each way, or two feet apart in rows not nearer to each other than five feet; blackberries six feet each way, or two feet apart and rows six to eight feet apart.

Grapes.—The lists of really good varieties of grapes are now so large that experienced planters find it difficult to make a choice. The following list comprises the varieties which have probably given better satisfaction over the largest areas than any others: Black; Concord, Worden; red; Brighton, Delaware; white; Niagara, Goethe.—*American Agriculturist.*

FALL OR SPRING PLANTING.—The question whether it is best to plant fruit trees and shrubs in the fall or spring, must be decided not only by the climate of the locality, but by the character of the location. Where the autumn is usually prolonged, and the trees can get well established before severe weather comes on, it is usually better to plant in the fall. The soil is then warm and mellow and the work is pleasanter, and the roots find a more genial bed, than in the cold spring when the ground is long in becoming dry and warm, and other work is so pressing that planting does not receive the proper care. Whether it is decided to plant in fall or spring, select the varieties and order the trees early in the fall, have the trees sent early, heel them in carefully, and they will be as well off as if they were left in the nursery, and can be planted at the most convenient time.—*American Agriculturist.*

LAYING DOWN GRAPE-VINES.

The results of repeated experiments show that the practice of laying down or protecting half-hardy vines and shrubs is not sufficiently adopted in the colder States, and even such vines as may be reputed quite hardy are improved by the operation, and start sooner in spring and grow with more vigor from such protection, especially after unusually severe winters. A vineyardist showed us the fine condition of his vines, of hardy American sorts, which had been simply prostrated and held down by placing common fence rails upon them, and he found the grapes to ripen about one week sooner the following season than on vines which had been entirely exposed. Another large vineyardist, who had tried the experiment on a small scale, assured us that a few days' work on his plantation, as winter was setting in, would have been worth more than one thousand dollars to him, the winter having been one of great severity. But as he expected winters generally would be milder, he did not adopt the practice for the future. Additional corroboration of the practice is furnished by P. E. Bucke of Ottawa, in a communication to the *Canadian Horticulturist,* who says that a prominent fruit-grower estimated that the time he spent in laying down and covering his vines late in autumn, paid him at the rate of one hundred dollars a day while so employed in his next season's crop.

Covering the vines with two or three inches of earth would considerably increase the labor and expense above merely prostrating them, and it may not be necessary except in severe regions or with the more tender native sorts. It should be applied only to those vines having well-ripened wood. Intermediate between the efficiency of covering with earth and merely prostrating them, is applying a cover of evergreen branches a few inches in thickness. There is no danger of this light and dry protection rotting imperfectly ripened buds and wood, and the branches serve to retain the snow which the winds blow over them, and afford further protection.—*Cultivator.*

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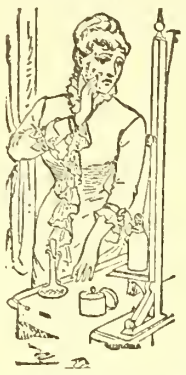
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General Washington Opposed to SeCRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK

WASHINGTON.

The public debt has been decreased $12 247 065 during September.

The bakers at Washington, D. C., have commenced to raise the price of bread from 5 to 6 cents a loaf in consequence of the advance in the price of wheat.

The President's message announcing his approval of the Chinese exclusion bill was sent to Congress last week and was referred to the respective committees on foreign relations of the two houses.

The inspection of the new aqueduct shows at every point evidence of bad work. It is said that $90 000 was needlessly expended for a new reservoir, owing to the incompetence of the army engineers. The President is severely criticised for his inaction in the matter. A committee of citizens called on him last May and protested against a continuance of the poor work, but he paid no attention to them.

The Republican tariff bill was reported to the Senate last Wednesday by Mr. Allison. According to the estimates made by the Senate finance committee, the bill provides for a total reduction of about $75 000 000, made up approximately as follows: Sugar, $27,759 000; free list, $6 500 000; tobacco (internal revenue) $24 500,000; alcohol in the arts, $7 000 000; other reductions in customs, $8 000 000. The bill embodies an entire revision of the tariff schedules and the administrative features of the present law, proposing the re-enactment of all such features as in the opinion of the majority of the committee ought not to be changed.

POLITICAL.

Levi P. Morton's letter, accepting the Republican nomination as Vice President, was published Wednesday last. Judge Thurman has not responded yet to his nomination. He has just gone to Washington to argue in the telephone cases before the Supreme Court.

In consequence of a cold and hoarseness, Mr. Blaine determined Friday morning to give up his trip to East Saginaw and Ishpeming, Mich. He will fill his engagement at Grand Rapids, Monday, and from that point will proceed to Indiana. He has declined the reception tendered him by the Chicago Union League, but will arrive in Chicago about the 17th or 18th of October.

The Utah Democratic Territorial Convention at Provo, decided to make no nomination for delegate, a proposition being made to unite all Gentiles on a candidate to oppose the Mormons.

So far as known the only votes against General Gordon for Governor of Georgia were cast in Spalding county, where a ticket bearing the name of the colored bishop, Turner, received some votes. The Republicans elect two Negroes to the House and one white man to the Senate. Several counties send independents to the House, but these are Democrats.

While Senator Blair of New Hampshire was addressing a Republican meeting at Charlottesville, W. Va., on the tariff question, a man in the audience threw four rotten eggs at him. Great excitement followed, and the perpetrator of the outrage was arrested. The Senator made a dignified reference to the indignity offered him and proceeded with his speech. The citizens generally denounced the act.

The assessment for poll tax closed in Boston, Oct. 1 and the registry lists show the applications of 4 198 women during the day, making a total registration of 25 149 women. The total vote last year was 51,741, of which less than 900 were women. The election occurs in December.

The Indiana Democratic committee makes a proposition for the appointment of a committee of 100—45 to be Democrats, 45 Republicans, and 10 Prohibitionists—to discover and punish election frauds.

P. D. Wigginton, of California, has been unanimously selected by the Executive Committee of the American party to fill the vacancy occasioned by Judge Greer's declination of the Vice Presidential nomination.

At a citizens' meeting in New York, Thursday night, Abram S. Hewitt was renominated for mayor. It is expected that the County Democracy will indorse Hewitt, while Tammany Hall will make another nomination. The factional contest will have an important bearing on the national election.

Miss Agnes Batty, the Republican nominee for Superintendent of Public Instruction for Labettee county, Kan., and her competitors, Miss Fannie Cooper, the Democratic nominee, and Mrs. A. C. Best, the Union Labor candidate, are making an active canvass, each being billed for speeches at various school houses for five nights of each week until the election.

COUNTRY.

Flour has advanced at Minneapolis, Minn., $2 within two months, and it is predicted that it will touch $10 a barrel.

Over one hundred persons injured is the record of the accident during the ceremonies attending the laying of the corner-stone of the new St. Mary's Polish church in Reading, Pa., Oct. 7. Probably seven thousand people gathered at the site of the church to witness the ceremonies, and about one thousand of them were crowded on a temporary floor laid on the joists and walls of the edifice which had been carried up one story. The walls gave way and the disaster followed.

A terrible accident occurred this afternoon on the Kutztown, Pa., fair grounds. The Roman chariot races had commenced and two chariots, each drawn by four horses hitched abreast, had made one circuit of the race-course, when one of the teams became unmanageable and dashed into the crowd of spectators. Men, women and children were trampled under foot, and a number of persons were injured, one fatally.

Shanklin & Austin's banking house at Trenton, Mo., the oldest bank in Northern Missouri, has failed, owing to the collapse of the Traders' Bank of Chicago. It is said that the depositors will not push their claims.

The court-house, with most of the records, and the jail of Sac county, Iowa, were burned at Sac City, Tuesday night. A prisoner named Charles Carlson is believed to have been burned, but his body has not been found.

The Secular Union Congress, whose object is the total separation of church and state, will open its twelfth annual congress at Pittsburg to-morrow.

The Cincinnati & St. Louis express which left Washington Saturday night, collided with an east bound freight train from Martinsburg, W. Va., near Dickerson, killing three train men and injuring six others. By almost a miracle the passengers all escaped injury.

Two barges from St. Clair, Mich., went ashore at the Port Sanilac dock Tuesday morning. Capt. Jones, the cook, and two men were drowned.

The National Women's Christian Temperance Union will hold its fifteenth annual meeting in New York city, Oct. 19 to 23. Among those to speak are General Clinton B. Fisk, the Prohibition candidate for President; Mrs. Mary A. Livermore, the Prohibitionist new convert; Mrs. Mary T. Lathrop, of Michigan, the Prohibition lecturer; Mrs. Clara Hoffman, the Prohibitionist speaker, of Missouri; Miss Francis E. Willard and Dr. Mary Weeks Burnett, both delegates from Illinois to the National Prohibition Convention at Indianapolis.

A whisky famine is threatened in Kentucky. The distillers of that State are preparing to limit the production of their establishments next year to 11,000 000 gallons. A vision of a mighty thirst rises gaunt and grim in the mind of the Kentuckian at the awful prospect and makes a Sahara of his life.—*Daily News*

Agent Andrew Paxton, in his monthly report to the executive committee of the Citizens' League, showed that during September 107 saloon keepers had been prosecuted upon 208 charges. In the trials 324 witnesses had been used, and $1,317 in fines imposed.

FOREIGN.

Sixteen persons perished in the fire at Constradt, Russia, Tuesday. The building destroyed was a lofty wooden tenement. The stair case was burned away and a number of the inmates leaped from the windows to the stony street to escape the flames and were mortally injured.

Among the distinguished persons received by Emperor William was Mgr. Galimberti, the papal nuncio, who had been instructed by the Pope to present his card.

The Pope Thursday received Dr. Von Schloeze, the Prussian envoy to the Vatican, for the purpose of making final arrangements with reference to Emperor William's visit.

The Emperor of Germany arrived at Vienna Oct. 3. Emperor Francis Joseph received him at the railway station. The sovereigns cordially embraced and kissed each other and shook each other's hands. During the exchange of greetings they remained with their hands clasped.

Two children of Rev. John Cherry, of Galt, Ont., died Thursday of eating poisoned chocolate drops sent through the postoffice from Toronto and addressed to his wife. Packages were also received by twelve other families, but fortunately before they had tasted the poisonous drops they heard of the deaths of Mrs. Cherry's children. The drops contained strychine. No marks were on the packages to indicate who the senders were.

News from Moisic, Canada, 202 miles east of Saguenay, is of the most appalling description. The whole population of that district are on the brink of starvation. The fisheries this season have signally failed; the crops, of no great account at any time, have also turned out badly, and the few provisions in the place are high in price, and the unfortunate inhabitants do not know which way to turn for food and clothing.

Snow fell to the depth of six inches during Tuesday night at Thedford and Strathroy, and to the depth of three inches at Zurich, All the places are in Western Ontario. At the time of sending the reports snow was still falling.

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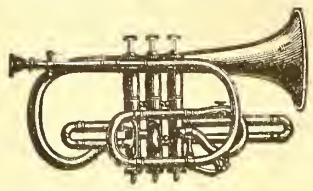
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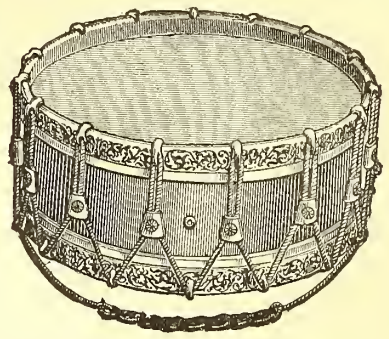
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Too late for a timely notice we see a call from Prof. Dickie, chairman of the National Prohibition Committee, urging that all who desire the success of the principles of the party should observe last Sabbath, the 14th, as a day of prayer for the guidance of God in all right efforts for this end. The National W. C. T. Union, which meets this week Friday, some time ago set apart this day for prayer and their work. These calls to prayer are eminently fitting. For the destruction and entire uprooting of the liquor traffic, churches as well as individuals should unite in beseeching Almighty aid. And when, in all political movements, there shall be a call to prayer, to lay before God all plans, all methods, all efforts, for his blessing upon them if they accord with his Divine will, then indeed shall there be new hope for our loved America.

There is nobody to deny that the ordinary saloonkeeper is a man of brutal and murderous spirit, but we hardly attempt to say as much of the rich distiller. He is rather complimented when his class comes together in a well-dressed convention. But the liquor business is not partial. It begins to make a savage out of every one it touches, from maker to drinker. A few days ago people were amazed to see a small army of policemen guiding a big drove of cattle through the streets of Chicago, on their way to the Stock Yards from a North Side distillery, where they had been captured only after the threat of a pitched battle with their keepers. A city ordinance forbids the feeding of more than three cattle under one roof. This is a necessary provision for the public health. The distillers have been trying to get it repealed so they could keep large sheds full of slop-fed, disease-breeding cattle, and paid no attention to the law—took it into their own hands, until the mayor taught them better. Beside this threat at the health of a great city, this one distillery with its cattle so befouled the North branch of the river that the pumping works had to do double duty for its purification. This matter of cost to the city stopped the swill business, and it is probable that some such sordid reason will at last give us prohibition, so little do the life and health and happiness of the people seem to weigh in the political scale.

A party of Mormons disbarked the other day at New York from the steamer *Wisconsin.* Among the number were young boys and girls, unprotected but by the long-haired "missionary," whose story of the beautiful land inhabited by the church had filled their imaginations. There were lone women with children, and young women, several of whom appeared to be sealed to the brute who was enticing them to a bitter bondage. The commissioners at Castle Garden looked the company over carefully and next day returned them all on board the steamer, to be taken whence they came. A few weeks since a case of peculiar aggravation was reported. In a party of Mormon converts from Sweden was a fair young girl of fifteen, who was rescued by an older sister living in Brooklyn. It was learned that she, with two other girls and two women, were to become the spiritual wives of the leader. They were all pledged to say nothing to outsiders about the subject of matrimony, and the young ones were infatuated with the old wretch who had gained such power over them. There were seventy-two of this Swedish company, and they were accompanied by twice as many "converts" to the Mormon faith from England. The party returned to the *Wisconsin* were constructively paupers. But amid all the clamor against the immigration of poor laborers, why is there not something said about keeping out these supplies for Mormon lust? Why should not our laws bar out these poor deceived people from the moral bedlam at Salt Lake, as well as the Chinamen from the attacks of political hoodlums?

The New West Commission is one of the most successful of the agencies for the reclamation of Mormondom. At the annual meeting held a few days since in this city the secretary, Rev. C. B. Bliss, reported the expenditure of $89,000 in the support of thirty schools and four academies in Utah and New Mexico; 2,725 pupils, 1,500 of them of Mormon parentage, were taught by sixty-four teachers. In the central towns the schools were crowded, and many children were turned away for lack of room. In the chief school at Salt Lake, there were 275 pupils and seven teachers. The Commission now owns property worth $75,000, and last year spent $25,000 more than in any preceding year. Mr. Bliss in his report argued that the chief evil of Mormonism is not in the fact that it is a government within the National Government, claiming obedience inconsistent with that due to the central authority at Washington, but in the fact that it is a religion; and so, of necessity, a false religion. In this is the hiding of its mysterious power over mind; just as in the almost incredible facts respecting the lodge. Nothing will explain either Masonry or Mormonism but this; and the Bible is full of examples of the same satanic power in its accounts of false worships.

Boston and New York are headquarters for different and hostile schools of "Christian Scientists," so-called—or miscalled. But we believe this pestilent philosophy has reached its fullest development in Chicago. A body calling itself the "Church Triumphant," or "Society Arch Triumphant," practicing the tenets of the "Koreshan" system which are taught in the "College of Life, led by a Dr. Teed, has been flourishing for a year or two. Teed pretends to healing by some mental or faith power and was under indictment last winter for the death of a faith patient, whose life might have been saved. His lectures have been given on State Street to an audience largely composed of women, such, we imagine, as Paul calls in his second letter to Timothy, as "silly women laden with sins." They have now removed to a residence in the south part of the city, where the "Koreshan" principles are taught, including the method of attaining immortality, the union of church and state, opposition to labor and marriage, and the breaking up of families. To this "Home of Life" are invited those who wish to leave their households and "follow the customs of purity and prepare themselves for immortality." Teed's converts seem to be mainly women, and his "Church Triumphant" is tending to bald free-loveism. Satan attempted to quote Scripture to Christ. He tempts poor mortals, by a pretense of the most precious things of Christian faith, into the black abyss of unbelief.

Prohibition is yet marching on in Iowa. The new liquor law of the State went into effect Oct. 1. Only druggists can keep liquor for sale; and the restrictions are so rigid that many refuse to take out a license. The decision of the Supreme Court at Washington that the right of inter-State traffic could not be limited by State laws, and thus liquor in the original packages could be brought into Iowa, raised a new obstacle to the prohibitory law. But an important decision by the State Supreme Court has settled this question for the time being. An injunction was asked in the lower court against a saloonist on the ground that under the laws of the State he had no right to sell liquor at all, though it was not denied that he sold only in unbroken packages. The dealer's counsel made a long and able defence and gained their case. The right to import in original packages carries with it the right to sell; and whisky and beer brought from Illinois or Wisconsin in pint, quart or other packages could in such packages be sold, in spite of the State law. But the higher court decided that though the right to import gives the right to dispose of the importation, yet the sale must be in conformity to law, and must be in the original package. But the small flask is not that original package. That package comes from the distillery with the government stamp upon it. This is an important check to the "unbroken package" business, as few men will care to buy by the barrel. But the difficulty of maintaining State prohibitory laws are seen to be great. Some evasion of this decision will be concocted, and the only true course is to cover the nation with a law that shall put down the whole traffic and manufacture of liquor as a beverage.

SHOULD CHRISTIANS PARTICIPATE IN HUMAN GOVERNMENTS?

BY REV. H. H. HINMAN.

A good brother writes to know what Scriptural reason can be given for taking part in civil government. I answer first, that the Jewish theocracy was a system of civil government of divine institution. It was not a church in the Christian sense of the word. It was made up, largely, at least, of those who were not regenerated and not spiritually obedient to God. Its object was mainly to control the external conduct of men. Its greater purpose seems to have been, like that of all civil governments, to establish justice and secure the blessings of liberty, by protecting people against the selfishness of others. Its penalties were all of a temporal character. It said nothing of that retributive and divine justice which God alone can determine and which is to be meted out to all, according to the deeds done in the body. It provided for the choice of civil officers by the people. It recognized the authority of the king as the chief magistrate of the nation and required obedience to his lawful authority. If it is replied that this government was legitimate only because it was divinely instituted and that the same claim cannot be made for any other civil constitution, the answer is, that the necessities of all other people are the same as those of the Hebrews. If in view of their necessities God provided for them a civil government, then he sanctioned such a government for others. It is true that no government is legitimate that contravenes the divine law, but if in harmony with it, it has the sanction of God and is obligatory on all who are within its jurisdiction.

2. We are expressly told that "the powers that be [the civil governments] are ordained of God;" that the magistrate is "a servant of God to execute wrath upon every one that doeth evil, and that he beareth not the sword in vain." We are commanded to pray for kings and all that are in authority, and to render tribute (pay taxes), not only for wrath, but for conscience' sake. Surely we ought not to pray for what has no rightful existence.

3. Our Saviour recognized the civil government when he commanded men to "render unto Cæsar [civil government] the things that are Cæsar's, and unto God the things that are God's." Cæsar's authority, with its limitations, was just as real as God's. Christ sanctioned civil government when he commanded Peter to pay tribute "for me and thee." He recognized the authority of the High Priest and of Pilate as civil rulers, though he did not sanction their injustice. Paul appealed unto Cæsar, claimed the protection of Roman law, and his rights as a Roman citizen. Surely, if civil government had been illegitimate Paul would never have claimed his rights under it.

If we are to pray for all that are in authority, that we may lead quiet and peaceable lives, we ought, when we can, to choose men who will execute true judgment and righteousness. If, in the providence of God, we, the voters of this nation, have come to be civil rulers, we ought to rule in righteousness, not only as officers and legislators, but as those who create legislatures and make presidents. "He that ruleth over men must be just, ruling in the fear of God."

AN APPEAL TO ALL PATRIOTS IN AMERICA.

A LETTER FROM THE GRAND-DAUGHTER OF WILLIAM MORGAN.

Much has been spoken and written by intelligent people in almost every State in the Union in condemnation of secret orders. And justly so, for they have ample proof of the baleful influence of organized secretism on society and a government "by the people and for the people." And yet, notwithstanding all that has been proven by reputable people throughout America, that secret orders are unnecessary and insufficient to the uplifting of men, and positively harmful in their tendencies, and utterly inadequate and detrimental to the welfare of laboring men of this country, there are many men blind to their own interests and ready and willing to follow blind leaders in upholding their beloved orders, which are enemies to liberty, justice and a free government.

This Republic is in more danger of disruption from its multitude of secret organizations at the present time than any other known evil. Organized secretism is subversive of civil liberty, and represses the spirit of liberty of conscience. Most of the secret orders of to-day would be very appropriately named if they were designated as public enemies. Patriots will fight for this country, and many of them are members of secret orders that are in conflict with the laws of their country. A husband expects the confidence of his wife, yet if he is a member of a secret order he has permanent secrets from her; if he is a kind and loving husband and confides in her, all except the secrets of the order, she will not feel so badly, but there are too many that are naturally secretive. This organ of the human head, for good or evil, is more developed and ultimately fully developed, and generally for evil socially and practically, when they become members of secret orders. It takes organized shape in the mind and becomes a controlling element in their lives.

I appeal to every patriot, every kind and loving husband, do not join secret organizations; and if you are members, do not, by all that you hold dear, continue in the bonds of secretism.

Where are the noble, enlightened, and patriotic men of America? Will they not enlist in this great cause, this reform, one of the greatest and truest of reforms,—the suppression of organized secretism in our beloved country? There are some reforms that can not be reached by law, but this is not one of them. Secret societies can be prohibited by law, and not infringe upon the rights of liberty-loving men. I ask you, patriots and fellow citizens, do not most of the secret orders of to-day ignore and violate one of the fundamental principles of our government, even the principle of JUSTICE?

Rock Falls, Oregon. Mrs. George Spencer.

A CHAPTER OF REFORM HISTORY IN PENNSYLVANIA.

BY ELDER N. CALLENDER.

About the year 1869, I think, while I was in full harmony with the Abington Baptist Association, at one of the annual meetings at Scranton, I was notified that I was appointed to write an essay on the "*Relation of Secret Societies to the Church.*"

Conscious of my lack of knowledge on the subject, I consented with much reluctance. I had not by me the sources of information. Late in the quarter (our conferences were every three months) I commenced the essay and used such sources of information as I had. It was read before the quarterly conference convened at Blakely, Lackawanna county. Six of the ten ministers commended it. One Mason, one Odd-fellow and one Good Templar took it to task, and one was master. Some stayed away till the paper was off. Much excitement was manifested. No one tried to controvert the points taken, while the brethren wrangled with one another. I simply stated the facts. The paper was emphatically commended by G. M. Spratt D. D., T. J. Cole, A. M. Calkin, Thomas Seyse, J. B. Kenyon, and one or two more, whose names I can not recall. After this public avowal of my views on the lodge question, I was made a target of Masonic hatred and a degree of persecution.

From the decided way in which the main part of the ministry stood up, on the day of the conference, I expected their sympathy and co-operation. My expectations were disappointed. Nothing in all my previous experience so surprised me. The Masonic lion had roared, *in the church.* Reputation, influence and salary were at stake. Who could now make the sacrifice? While nearly all owned the justice of our cause, not one dozen could be found to stand up squarely to the issue of *consistent* Anti-masonry —*nonfellowship to all lodges the only place to stand.*

At the next annual meeting of the Abington Association, convened in Clifford, I approached the ministers, one by one, and asked them for their views and attitude on the lodge question. While their answers varied, in one thing there was harmony. Not one of them justified Masonry, while nearly all condemned all lodgery. But not one of them could be constrained to co-operate in an effort to get it out of the church,—while owning it to be an evil thing in the church. About this time Eld. S. E. Miller took the side of *consistent* Anti-masonry, and bravely stemmed the tide of opposition and persecution. Eld. A. L. Post had been true to these principles all along, but had not joined in the conflict yet. Soon as an opportunity presented he was in the heat of the conlict, and became a tower of strength to the right. His grand record against the "sum of villianies" is well known and is immortal. Brother Newell Callender bravely stood up to the right also, as he had done in anti-slavery days against slavery.

About this time, seeing the need of light on the question, I succeeded in getting lecturers to come and help us. Brethren J. R. Baird, D. P. Rathbun, the Blanchards, J. L. Barlow, J. P. Stoddard, Edmund Ronayne, and some half a dozen others, nobly responded and did very effective work. These lectures covered several years. Ronayne worked the three degrees of Masonry in Providence, Lackawanna county, Pa., a district of Scranton City. Brother Starry, of Iowa, also worked the degrees in Clifford, Waverly, and Factoryville. Many were the incidents connected with these years of active work, but they must be omitted, mainly.

To Eld. J. R. Baird must be accorded the credit of breaking the ice as a lecturer. I had before this preached three sermons at our church on Masonry, which raised something of a breeze. J. R. Baird lectured as follows: at Dalton, Benton, Lackawanna county, Clifford, Lenox, Harford, New Milford and Gibson, Susquehanna county, then back to Scott Valley, Lackawanna county, Pa. In this circuit we met savage menaces and many annoyances not named for want of words to characterize them; some of them very amusing, while others were too fiendish to amuse any one but Satan.

It would demand a book to record the incidents of this one lecture tour. D. P. Rathbun made a deep impression for God and truth. The Blanchards advanced the cause of truth grandly, while others entered into their labors and pushed on the work. The field of activity was from Montrose on the north, Wilkesbarre on the south, taking in Thompson, Uniondale, Carbondale to Scranton.

Our C. A. Blanchard was scorching the lodge in Wilkesbarre while Chicago was in flames. Masonry never took such a scathing there, before or since. God gave him power to turn the very elements against it. On the last night a mob was *planned*, but by the vigilance of Mrs. Dr. J. C. Miles, was thwarted by his friends; much as the one in Vineland, N. J., was by Mrs. Professor Willson defeated some time after. Next article will show a deep scheme to divide a peaceful church.

THE HOME FOR MORMON WOMEN.

The Congressional Record of September 22 opens with the Memorial of Mrs. Angie F. Newman, National superintendent of work for Mormon women, in behalf of the loyalists of Utah. Senator Edmunds presented it, giving it the strongest endorsement, by saying that, for the first time in his career, he felt justified in asking that a memorial be printed in the *Record*, as well as printed and referred to the committee of Territories. He said, "This Memorial is principally, not argument or oratory, but a statement which extracts from the hierarchy's laws and regulations concerning marriage, and so on, which are verified, and the document is, therefore, of much value for public information." The Memorial was thus printed and referred.

It opens with a summary of the speech of Hon. John T. Caine of Utah, in the House of Representatives, August 25, 1888, and to its nine assertions makes categorical answers, utterly disproving them by indisputable statistics. The first assertion is, that polygamy is a dead issue; that less than one per cent of Mormons are now polygamous. Statistics show that more than one-half per cent of Mormon men have been convicted of polygamy under United States law; that the number of indictments out is greater than the number of convictions, and that not one-twentieth of those living in polygamy have yet been reached by law. Six women are incarcerated for "contempt of court" in refusing to acknowledge the paternity of their children. One of these was "a girl of sixteen, the wife of her own father. Her two-months'-old babe had a divided upper lip and no roof to its mouth, and yet polygamy is a lost art." And this is a *Christian* country.

Some other facts brought out in this Memorial are that since the organization of the Territory of Utah, its legislature was solidly Mormon—mostly polygamous, until the passage of the Edmunds bill, and in all that time, thirty-eight years, it passed no marriage law, no law against incest, adultery, or any sexual crime, except rape. Consider what this means to the women of Utah, and then cease to wonder that the Christian women of America are aroused to come to their rescue.

Many quotations are given from high Mormon authority, proving that open rebellion against the laws of the land is encouraged and enjoined. Here is an extract from a "Conference Epistle" sent out by John Taylor and Geo. Q Cannon; after a tirade about "human freedom, political equality, and the rights of man," that reminds us of similar utterances by liquor organs, it says: "We do not ask freedom as a favor—we demand it as a right. The Edmunds bill was begotten by prejudice, conceived in ignorance, and brought forth in hate." Another of their leaders said in the Territorial Legislature: "The Edmunds bill is an unjust law, and it will be so until it is buried. We are not here in this Ter-

ritory under the laws of the United States, but under Territorial law."

Mr. Caine claims that the education furnished by Mormon authorities is "non-sectarian;" how can this be when the Book of Mormon is the standard reader in their schools, and the Territorial Board of Education is appointed by the General Conference of the church? At its last session, Sept. 1, 1888, this conference declared in favor of exclusive sectarian education, and appointed seven of the leading lights of the Mormon church a Territorial Board of Education.

The Memorial justifies Senator Edmunds' statement that it is a document of great value for public information, as it is packed full of facts bearing on the Mormon problem that can probably nowhere else be found in such compact form. Dr. Pierson in "The Crisis of Missions" says, "Facts are the finger of God." Certainly these facts are his finger pointing out an awful danger to our nation. To these facts Mrs. Newman asks the careful consideration of Congress, "First, as the official record of a people who, under the guise of love for the American flag, are seeking statehood at your hands; second, we ask that on this emblem whose crimson bars have been made indelible only by the blood of heroes, you will see that in its field of blue no star of dishonor is set."

A note just received from Mrs. Newman brings the good news that on Tuseday afternoon the Senate unanimously passed the bill appropriating $80,000 for a home for Mormon women. Our readers will remember that this home is designed to afford a refuge and means of fitting themselves for self-support to Mormon women wishing to escape from the horrors of polygamy. It is the first step in their redemption, and is the thing for which Mrs. Newman and the missionary ladies of Utah have been laboring. All who have heard Mrs. Newman's telling reports at our National Conventions will remember her eloquent appeals for help in securing this home as the only way out for our sisters from their worse than Egyptian bondage. If they renounce Mormonism they must have protection, or their lives are not worth a moment's purchase; this protection cannot be given by any private institution; it can be secured only under the United States government. They must be taught something by which they can earn an honest living, or the last end will be worse than the first. These two things the bill just passed by the Senate proposes to do.—*Union Signal.*

REFORM.

Probably there is no word in the English language more frequently misused than the word reform. It may represent a principle or a means of attaining notoriety. It may stand for a whim of philanthropy, or a practical method of promoting the well-being of mankind. The types and symbols of reform are various. The ethics of reform are as elastic as ether. Reform, so-called, has justified acts of cruelty. In its name pain has been inflicted, injustice done and innocent blood shed. Politicians use the word as a shibboleth. Anarchists tag it to a dynamite bomb. Idealists make it a grave in which they bury the real. Fanatics take refuge in this verbal conceit until they behold a nimbus over their heads. Nihilists convert it into the hilt of the dagger which they plunge into the innocent heart.

Some years ago a party of New England zealots undertook the Brook Farm experiment. Fourrier was their prophet. They deplored the evils of the age. The times were out of joint. They proposed to set them right. An atmosphere of mystery pervaded their movements. In their maudlin dreams they saw the dawn of a new creation. They believed that nature would enlarge their gift, reveal new sources of energy and open up new vistas of happiness. So in aid of social reform they withdrew from the world, set up their wigwams on Brook Farm, in Massachusetts, and formed themselves into a "congress of kings." As Emerson subsequently wrote: "It was an Age of Reason in a pattypan." The experiment failed, as might have been expected. The delusions that fuddled their brains vanished like the morning mist. Hawthorne wrote a novel ridiculing this potentous phalansterian movement. And concerning New England reformers, who set the world agog, Dr. Ezra Ripley said: "That superiority which places a man above the power of doing good to his fellow men seems to me not very desirable. I honor most the man who transcends others in capacity and disposition to do good, and whose daily practice corresponds with his profession. Here I speak of professed Christians. I would not treat with disrespect and severe censure men who advance sentiments which I may neither approve nor understand, provided their authors be men of learning, piety and holy lives. The speculations and novel opinions of such men rarely prove injurious. Nevertheless, I would that their mental endowments might find a better method of doing good—a more simple and intelligible manner of informing and reforming their fellow men."

All genuine reform is based on common sense. Its roots do not spread in the air, but inhere in the earth. It is nourished by a discriminating philanthropy. It is developed by human kindness and self-sacrifice. Fault-finders are not reformers. Scolds have never reclaimed the race. We cannot reform the world seated in dressing-gown and slippers, with our feet on the fender, whatever crumbs of philosophy we put in our pipe. Often a man starts out in life with the notion of reforming something before the idea of self-regeneration enters his head. "The best reform bill," as Carlyle well observes, "is that which each citizen passes in his own breast; where," he shrewdly adds, "it is pretty sure to meet with strenuous opposition." All true reforms, like charity, begin at home.

The greatest reformers lead simple lives. They do not litter up their neighbors' dooryards with the sweepings of their domestic hearths. They seldom lapse into languishing or lazy habits, or pretermit the homely duties that make up the round and routine of daily life. They consider that time is capital, business duty and life a task. Indeed, the world is regenerated less by sermonizing than by work. No practical reformer poises himself on the stilts of abstraction, but walks on his own legs. He is not content with saying, "Do this," or "Do that," but sets an eloquent example by leading the enterprise and doing his full share of the work. Let us put our philanthropy to a test. Do we feel a genuine concern for the welfare of the masses? Are we willing to sacrifice party spirit in the cause of good government? Do we spare criticism and censure? Are we sure that while reminding the people of their duty we are not neglecting our own? Are we nursing a pet hobby, or striving for a coigne of advantage, or hoodwinking ourselves with false notions of the nature and purposes of the schemes we advocate? In a word, are we alive to our duty and striving for light?

Preaching will not do. Prayers are not enough. Lord Rea bewailed the political abuses of his time. "Well," he said despairingly to Sir David Ramsey, "God mend all!" "Nay, Donald," replied his lordship earnestly, "we must help him to mend it." We confess that this is by no means an easy and altogether agreeable task. We must assume a combative attitude, engage in perilous duties, forego, in a measure, luxury and ease, study men and motives, and come in contact with life. We must array ourselves on the side of the minority. Signing petitions, attending prayer meetings and caucuses, contributing to temperance funds, do not comprise the chief duties of citizenship. A lukewarm acquiescence and passive obedience are not enough. We need heat and enthusiasm, the sudden inspiration of the Christian martyrs. Every citizen owes a portion of his life to the common good. "I cannot praise," said Milton, "a fugitive and cloistered nature, unexercised and unbreathed, that never sallies out and sees his adversary, but slinks out of the race where that immortal garland is to be run for not without dust and heat." Would we purify politics and reform our election methods? Would we fight the rum demon? Would we contend for a higher type of citizenship? Would we extend the influences of education and the usefulness of the church? If so, let us go directly to the root of the evil. Let us know our real position, at all events, and consider what sacrifices we are prepared to make. The seeds of reform do not spring up in sterile ground and bear immediate fruit. It is by a supreme test that a creed proves its strength and gains adherents. Our reform-beds must be watered and weeded, nursed and watched. We must elect pure men to office and scrutinize their acts. Morals are above politics; virtue is incomparably above worldly ambition; in sowing the seeds of reform, let us emphasize their importance and inestimable worth. And in contending for the right, let us eschew all paltry rhetorical devices and clinch our arguments with facts.—*The Interior.*

The artificial Christian is one who has no internal spiritual life. As the weights of a clock move all the wheels, so artificial Christians are excited by things without them. They want an inward principle to do good freely. But the Spirit of God works a kind of natural freedom.

The best rule under persecution is, if you are made to suffer for religion, see that religion does not suffer by you.

AMONG BAVARIAN CASTLES.

LETTERS FROM OUR ARTIST FRIEND IN EUROPE.

Possenhofen, Bavaria.

Possenhofen is not so picturesque as Tegernsee; it has a longer lake and the mountains are much farther away, though on a clear day we see a long chain of them still covered with snow, and evenings they are nearly always visible. There are beautiful paths through the woods all about here, and on the lake are three small steamboats which make the round of it in about three hours. We went one day lately on an excursion with the little *Bavaria*, the children's favorite from the three boats.

Princess A. is a very simple and sweet young girl, who appears to be quite uncomfortable when she is obliged to allow people to courtesy to her or kiss her hand, as she often must. Our oldest pupil, Princess S., declares open war against the court etiquette and the aristocracy in general; she says princes and princesses are treated just like babies and she will *not* be one; when she is eighteen years old she will demand her property and then she will go to the university and study medicine,—"and be a doctor like papa," she always ends off with. Of course every one is duly horrified at such rebellious intentions in a princess, and all protest against it except the duke himself, who listens with a twinkle in his eye and says nothing. There is a diversity of opinion about it, but some of the ladies are quite sure he will allow her to study medicine really, if she wishes when she is of suitable age. It would make a sensation if she should really become a doctor. A lady doctor is unknown in Germany.

Tegernsee.—On the way back here we were a day in Munich again, and I was a few hours in the great "International Art Exhibition," which is open there since June 1st. The French pictures have not yet come, and those from Vienna were not numbered, so that the most interesting part of it is not to be seen until later. There are several thousand German paintings and many Italian and English ones. Among those from England are several of Herkomer's portraits; his celebrated picture that made so great a sensation at Berlin several years ago, and at Paris since, called the "Lady in White," is here; and is, I think, the most beautiful portrait I have anywhere seen. It is a portrait of our American Miss Grant. There are also several paintings by Alma Tadema, who is usually considered the greatest English artist of our times, but I did not like them as well as I expected. One of his pictures is called "My Doctor," and is a very peculiar thing. The "doctor," a bald-headed man with a red beard, sits in the front of the picture holding his watch in his hand and apparently counting the pulse of some invalid whose hands only come into the view. The "doctor" is staring into vacancy instead of looking at his watch, and altogether it makes one feel uncomfortable. Tadema has pictures called "My Father" and "My Children," besides "My Youngest Daughter" and one or two of his more distant relatives. He seems to like to display his relatives. Whistler has a room full of his work that you will remember hearing so much about when Oscar Wild was in America. Whistler's portraits are all called "Lady C., in grey and green," "Sir H., black and grey arrangements," etc. His landscapes, too, are all "arrangements," in yellow and grey, pink and blue, blue and green, and so forth. They are all so indistinct that it is a puzzle to know what they are intended to represent. The Germans call the room where his pictures are the "Room of Dark Forebodings." Mr. Yakopides has a large picture which attracts much notice and is much praised. It is of five children and their grandmother, and is called "The Children's Quarrel." The figures are all life size.

We have been having more weather of the same kind as when I wrote last, and we are tired enough of it. There have been in July until the 24th just three fair days. Everybody has rheumatism or something else, and the children are as cross as they usually are when they cannot play outside.

I was given two days holidays last week, and went to Munich to see the Art Exhibition, but only got through the foreign part of it; that is, the pictures sent from Austria, Italy, Spain, France, England, America and the Scandinavian countries. It is interesting to see the different tones the pictures have from the countries. Everything from Belgium and Holland is grey—a foggy grey. Those from France have all blue-green tints. The Italian and Spanish pictures are mostly very gay, in the Italian red, and in the Spanish yellow, predominating. The Scandinavian ones have much blue-grey, and the German paintings are noticeable for their warm grey and olive shades. The Spanish collection has taken all

the best medals, far ahead of the French, and the German and Austrian paintings rank next. There is nothing specially good from England except Herkomer's portraits. They sent a mass of "æsthetic" subjects that are either abominable or ridiculous.

The duchess will not allow any of the princesses to see any of the exhibitions because there are a few rather immodest ones that they might accidentally see. Those pictures are all either French or Austrian. I do not remember one among the German, Spanish or Italian collections. I think most such pictures get sent to America; we do not see nearly so many here.

Next week Monday and Tuesday is to be a great celebration in Munich of the centennial anniversary of the birthday of King Ludwig I. They have been preparing for it for a year or more, and it is to be the grandest affair possible. There are to be immense processions by day, and torch-light parades in the evening. There will be such crowds that it will be impossible to see anything from the street, and all windows fronting the streets through which the processions are to pass are already sold, or rather rented at very high prices for the occasion. I should not like to go into such a "jam" as it will be if we were not sure of having the best view possible from the palace windows, which stands on the east promenade of Munich.

To-day we are invited to the "Grand Diner" with the Duchess and her ladies of honor. I wish I could describe one of those dinners to you. There are usually about fourteen or sometimes sixteen at table, and Fraulein F. and I are the only ones who have not a title, the rest are all barons and baronesses, countesses, princesses and duchesses. The amusing part is the performance of the five waiters with their faces drawn down so as "to look dignified." One of them is named "Sheep," and looks exactly like one—just stupid enough. Another is "Fox," but is not specially cunning. The third is "Small," and he is over six feet high. Then there is the Duke's "Hunter"—a giant really—and "Reply," who is small and thick. They march in like a funeral procession, each one solemnly seizes a plate and retires; then they return, each seriously bringing a clean plate, and repeats the operation till the fifteen are gradually changed, when they begin the process with the knives and forks, and at last the food itself comes. That happens after every course, and there are seven or eight courses. Of course it takes about two hours, and one has time to get hungry again before it is over.

I have discovered lately that this castle is more than twice as large as I supposed it was; instead of being a square it is a double square, with two courts and the church between. I thought that the second square did not belong to the castle because it has a brewery in the lower part, on the other side of the church; but I walked down what is called the "east corridor" the other day, looking for one of the ladies in waiting, and was surprised to find myself on the opposite side of the church and over the brewery. I have found a fair-sized theatre there, which was in use when King Max Joseph lived here, but which serves for a general storeroom now. Almost next to it is the Protestant chapel of Queen Caroline, who was Protestant, and bequeathed this chapel "to her Protestant friends forever;" and so, notwithstanding the present Duke and his family are all Catholics, they are obliged to allow Protestant services to be held there quite often. It is a room about the size of the "lecture-room" in the college at home, and it is usually very full. There is another chapel (Catholic), also established by one of the old queens, where a light is kept perpetually burning before a picture of the Virgin in memory of the same person. Then there is a third chapel where mass is said every day so long as the old Duchess-Mother is here, from now until December 1.

I shall be glad when the month is over; from August 15 until September 10 the whole castle is to be crowded with visitors, all duchesses, dukes, princes and princesses, without counting the "counts" and "barons" who always put on more airs than the Arch-duke; and whose lackeys are greater "swells" than the Emperor himself. Our Duchess had a visit last week from her brother and sister, Arch-duke and Duchess of Austria, who were as friendly as possible; and when the Arch-duchess accidentally forgot to say good-by to me she sent back a message from Munich to ask me to excuse it!

R.

—About $10,000,000 a year, it is estimated, is spent by the church to evangelize the heathen, while in the United States alone $100,000,000 are spent every three months on popular amusements, and many times that sum every year on intoxicating drink.

OUR CINCINNATI LETTER.

Cincinnati, O., Oct. 10, 1888..

Editor Christian Cynosure:—There is an article in the *Century* for October on "The New Political Generation." Three generations have passed away since the adoption of the United States Constitution. The first was "the constructive generation," extending from 1789–1825. In this Washington, Jefferson, Madison, Monroe, Jay, Randolph and Hamilton figured. The second was "the compromise generation," reaching from 1820–1860. In this Webster, Clay, Jackson, Calhoun, Benton, Taney and Everett insisted that a compromise with slavery was the only *modus vivendi* for the nation. The third was "the reconstructive generation," extending from 1860 to the present. In this Lincoln, Seward, Sumner, Grant and a host of others struck down the system of slavery and proclaimed liberty throughout all the land. The South has been reconstructed and the nation is prospering. A fourth generation has appeared upon the stage. It is "the new political generation." It has many duties, but the chief, says the writer, is to sweep away the spoils system.

To reform the civil service is of great importance. Joseph Cook says: "The parliamentary expenses of the Brighton railway in England were $15,000 a mile. George III. sometimes expended for purposes of political corruption the money voted to him as king, and called his gifts golden pills. We all remember very well that Lord Chatham's measures of reform were often spoiled by Lord Bute, and that the latter frequently succeeded by striking the great statesman's followers with a golden club. It is said that Lord Bute, in a single day, issued to the order of his agents twenty-five thousand pounds. On one occasion a government loan was raised among his adherents by private subscription, on such terms as to distribute among them three hundred and fifty thousand pounds of public money. In the days of the Pensioned Parliament peerages were bought and sold, and now and then the amounts paid for them entered in the books of the exchequer. It was very common to buy a member of the Lower House, and even a lord was sometimes sold over his chair as you sell goods over the counter of a stall. But in 1832 a reform of the civil service began. In 1853 Sir Stafford Northcote drew up a plan which made it an accomplished fact.

"What is the particular regulation of office holding in Great Britain? The premier appoints, of course, his colleagues in his cabinet, with the advice of the Queen. Then the cabinet together choose subsidiary officers just under them. Only about thirty men in the upper ranges of the civil service are changed when the party or the ministry changes. With very few, and now decreasing, exceptions the lower ranges are filled by competitive examinations. A man once in position expects to keep his place during good behavior, and to be promoted for merit. The consequence is, that the control of politics has been taken out of the hands of party in Great Britain, so far as office-holding is concerned, and put into the hands of the people, where it belongs."

The spoils system was introduced here by Andrew Jackson. It is to-day making the waters of American politics bitter. The new generation must inaugurate the English civil service reform. But this is not the greatest task devolving upon the coming political generation. The Sabbath must be rescued from the hands of its enemies. The liquor traffic must be destroyed. Speedy and easy divorce must be arrested. High moral worth must be required as a qualification for office. And there must be a national recognition of the Lord Jesus Christ as King of kings in the fundamental law of the land.

Last Sabbath I preached in the United Presbyterian church, Rev. W. H. French, D. D., pastor. In the morning I discussed the Sabbath reform. The people must be warned against the crying sin of Sabbath desecration. Israel trampled under foot the Sabbath. The prophet Jeremiah was sent to warn them. They imprisoned the prophet for his fidelity. But soon the Chaldeans carried them captive to Babylon and kept them in bondage for seventy years. God said it was, "that my land may have her Sabbaths." A few Christian ministers to-day lift up their voice against Sabbath desecration. Generally they are frozen out or starved out or forcibly driven out of their pulpits for their temerity; but God is keeping the record. Haman always comes to the gallows at last and Mordecai is exalted among the princes. Before the war the majority of ministers were "dumb dogs" on the slavery question. It was policy to keep quiet. To-day the overwhelming majority are silent on Sabbath desecration. Some of their leading men are stock-holders in a street-car, cable company, or they take the Sunday newspaper, or advertise in it. They would be offended and leave if rebuked from the pulpit, and then the congregation would decide that their pastor's usefulness was at an end. Or they would stay and fight their pastor, and the congregation would take sides with the rich, who are so helpful to them, and in that case the pastor must go. And so they keep quiet to save their necks. Some of us do not think their necks are worth saving! Where is the spirit of Luther and Knox to-day? Would they have crouched before sin like whipped spaniels?

Yesterday was "Ohio Day" at the Centennial Exposition. A Christian convention was held in Music Hall in the afternoon. Ex-President R. B. Hayes presided. In his address he said: "Ohio is fortunate in her situation; the river on the south and lakes on the north, both leading out to the sea. All the through railroad lines from the Atlantic to the Pacific pass over Ohio. It is rich in soil, in coal, iron and gas. It is settled by the best of New England Puritans, Virginians and Pennsylvanians. In war and peace the Ohio man is in the front. Its fundamental principles, 'religion, morality and knowledge,' are essential to good government."

Rev. Geo. P. Hays, D. D., represented the Presbyterians. He called attention to Greece, Italy and Palestine, effete nations, and weak and beggarly people. Palestine has a beautiful sky, a rich soil, every degree of temperature, from mid-summer to mid-winter,—the Dead Sea 600 feet below the sea level, Lebanon 10,000 feet above, and yet all the animals it produces are fleas, bed-bugs and scavenger dogs, and all the men Arabs and Bedouins. Ohio is great because she has the Christian religion. They tell us our colleges are small, but some mighty big men come out of them. This is the only State having a seating capacity in its churches for all over ten years of age.

Prof. Bodoin represented the Episcopal church; Rev. Washington Gardener, D. D., represented the M. E. church. It was a grand array of words. Rev. Lockwood represented the Baptist church. He pointed out the dangers ahead: (1) Immigration. In the old world they have liberty in amusements. Amusements are the safety-valves. But here we have liberty in amusements, politics, religion everything. They do not know how to use it. (2) The conflict between labor and capital. Trusts, monopolies, pools, corporations are arrayed against trades unions, Knights of Labor, etc. Unless they are reconciled there will be a reign of terror. (3) The liquor traffic. Sixty-three per cent of all engaged in the liquor business are foreigners, seventy per cent of the saloon-keepers. The liquor traffic controls the politics of municipality, commonwealth and nation. What can be done? (1) The ministry must speak out. A minister who will trim or suppress the truth because of some rich member in his congregation is beneath contempt. (2) Guard the public schools. They are the digestive organ of the political body. By them the foreign elements will be assimilated. (3) Christians must unite in a non-partisan effort to purify politics. They tell us ministers must be meek—meek as Moses. Yes, meek as Moses when he broke the tables of the law to pieces over the golden calf. Meek as the Nazarene when he said, "Woe unto you scribes and Pharisees, hypocrites." Resolutions were adopted at the close pledging allegiance to the grand principles of the Christian religion.

J. M. Foster.

We have spoken of the daring advance upon our public school system made in Pittsburg by the Romish priesthood who had induced a subservient school board, no doubt filled in great part with their creatures, to grant them public school property, erected at the expense of the tax payers, for the use of their parochial schools. This impudent demand, and the flagrant betrayal of their trust by the school board, aroused the Protestant population of Pittsburg and the committee appointed to look after the public interests have obtained an opinion from the Superintendent of Public Instruction of the State of Pennsylvania that the Catholic school board in Pittsburg has no right to use a public school building for parochial purposes, and that its action in so doing is not only an unauthorized violation of trust, but a violation of the State Constitution. The decision is summoned up in the statement: "A school is not sectarian because taught by a minister or priest, or any church official, but a school controlled or managed in the interest of any particular church organization, upholding its peculiar confession and ecclesiastical practices, and used for any class of pupils exclusive of others, is certainly sectarian. No money raised for the support of the public

schools can be used for its support without a direct violation of the Constitution." The decision should be a sufficient notification to the offending parties to remove their school at once, as they will finally be compelled by law to do. If these events will arouse Americans to a sense of the insidious and determined purposes of Rome, they will serve a valuable purpose.—*The Christian Evangelist.*

NOTICE.—The Illinois State Convention will be held at Monmouth, Dec. 4th and 5th. The New Hampshire State meeting will be held in Dover, Oct. 23d to 26th. New England friends will please write to Miss E. E. Flagg, New England agent, respecting a convention and re-organization.

NOTICE.—The agent of the Iowa Association is in pressing need of funds. The donation subscriptions to the Association are all due now, with one or two special exceptions. Will you, brethren, please send your subscriptions to the Treasurer, James Harvey, Pleasant Plain, Jefferson Co., Iowa? Will not those of you who have received the *Cynosure* through the State Agent, and who have not yet paid your subscriptions, remit at once to Mr. Harvey? Please *do not forget* to attend to this call at your earliest convenience. Collectors at various points will confer a great favor by collecting what is due in your locality and remitting the amount to the treasurer. Thus you will greatly oblige the State agent and lecturer. C. F. HAWLEY.

REFORM NEWS.

PROHIBITION DAY AND DR. BROOKS AT COLUMBUS.

COLUMBUS, O., Oct. 12, 1888.

DEAR CYNOSURE:—My work during the past week has been largely through Guernsey and Muskingum counties, stopping but long enough in the towns visited to look up subscribers and secure funds for State work, which are much needed. As in the past, we have found an open hand and a willing heart. Friends have responded heartily as they were able. The total secured during the week was thirty-one dollars; all of which will be duly acknowledged, with names of contributors, through the *Cynosure* by the State treasurer in due time. In addition to a contribution of five dollars, Bro. John Compher of Smyrna pledged to give the same each year while able.

As we are commencing our fourth years' work in the State we must again ask those who have so kindly assisted us financially in the past to do so this year. In addition to these we very cordially extend the invitation to all who have come to our ranks throughout the State, who believe with us that the system we oppose is of the devil, and should be rooted up. Send us a helping hand in this conflict, and you will reap a glorious reward. We will not send out circulars this year to friends in the State, but trust the need will be manifest, and that God will open the hearts of his people to push this work to the very gates of the King's enemies. We need $100 more for the fall and early winter work.

We will write of the State convention soon, which should be held at some suitable point as soon after the fall election as may seem practicable. I will pledge you to do just as much missionary work as God's help and your aid will permit. All contributions and pledges should be sent to Rev. C. W. Hiatt, this city. If you cannot help now, write him at once what you can give, stating the time that will probably be the most convenient.

A GREAT DAY AT THE CENTENNIAL.

All will want to hear about Prohibition day at the Ohio Centennial. I quote from the Columbus *Dispatch* of last evening. The *Dispatch* is a non-partisan Republican paper, if such a thing can be.

"Prohibition day at the Centennial has been a great and unqualified success. The number assembled exceeded any similar occasion of the kind ever held in Ohio." "Despite the cold and chilly atmosphere which seemed to seek out every nook and corner in the exposition buildings and grounds, the Prohibitionists commenced arriving at the grounds early, and came by hundreds and thousands. The trains were loaded down, and each hour up to noon saw no diminution of the stream of people passing within the gates."

A low estimate of the Prohibitionists present would be ten thousand. The immense auditorium that seats this number was well filled, while many were examining exhibits in other parts. One of the managers stated that, except on the Grand Army day, there had been no such a concourse of people assembled on the ground. The parade marched four deep, and was an hour or more passing the review stand. Many stood aghast. One astonished Republican inquired, "Are all these Prohibitionists?" On being assured that they were, he replied, "We're goners." We were not greatly surprised. God hears and answers prayers. The prayers of the widowed mothers, who have seen their only support in old age enter these pathways to hell to return in purity no more, will be answered. The saloon, the dance-house and the lodge will not stand before the united, earnest prayers of faith of the godly men women of our nation.

But what infinite wisdom we need in choosing our leaders. Moses in the mount communing with God, Aaron in the plain holding an Odd-fellows' ball—oh, what a difference!

HOW STANDS DR. BROOKS ON THE LODGE?

Through the courtesy of Bro. Hiatt, who very generously dined the distinguished guest, I took dinner yesterday with Gen. Clinton B. Fisk and wife, Dr. John A Brooks, Rev. Sam. W. Small, Hon. M. V. B. Bennett, Hon. Samuel Dickie and others. As representative of the N. C. A. I was granted an interview with Dr. Brooks, with the knowledge that I expected to publish his statements. Whatever I may or may not like in the statements made, I can but admire the Dr.'s honest and free expression of his belief on the lodge question. He is doubtless still blinded.

Q. I understand, Dr., you are a dimitted Mason?

A. I am not. I have no dimit. I am a non-affiliated Mason. I have been both a Mason and an Odd-fellow, but I do not attend.

Q. Do you consider your Masonic obligations binding?

A. I consider all obligations I have taken as binding.

Q. Do you consider the teachings of the lodge right?

A. I do. I have known many being lead to Christianity by the symbols of Masonry.

Q. Have you given this subject careful consideration?

A. I think I have.

Q. Are you aware that Masonry is a Christ-excluding, and hence a false religion?

A. No, sir; I do not so consider it. I am surprised that any Jew can conscientiously remain in the lodge.

Q. Have you prayed in the name of Christ in the lodge?

A. When I have prayed orally, I have.

I would write further of the man and my impressions did time and space permit. Hon. M. V. B. Bennett says he was a Knight Templar when converted, but then left. He will go into no society where he cannot take his wife and child. When his attention was called to the Knights Templar parade held in this city, he said any decent man would be opposed to all such things. "You have the best people with you. God bless you!"

W. B. STODDARD.

THREE IOWA CONFERENCES WELCOME THE AGENT.

DEAR CYNOSURE:—From Stanton I went to Lenox in Taylor county to attend the Iowa Synod of the United Presbyterian church. At the suggestion of Dr. Johnston, the president of the Iowa Christian Association, I was called upon to address the Synod, and responded by making a few remarks bearing on the secret orders, and the work of the I. C. A.

As the Iowa Conference of the Evangelical Swedish Lutheran church met the same week, I took my departure before the Synod closed its session, and went on to the Swedish Conference at Dayton, Webster Co.

Here, as at the Synod of the United Presbyterian church, I was very kindly received and entertained. The pastor of the Dayton Lutheran church, Rev. C. A. Hemborg, is president of the conference. He arranged for me to preach on the antagonism of the secret lodge system to our holy Christianity, on the Saturday night of the Conference. A large audience was present to hear. Pastor Hemborg said to me before I left him, "You are welcome to our churches. It is just what our churches need." I felt refreshed by my associations at Lenox and at Dayton.

Leaving Dayton, I came to Clarence, in Cedar county, and went five miles into the country to attend the session of the Iowa Wesleyan Methodist Conference. Here I met Rev. Geo. Fry, the vice-president of the I. C. A. One evening of the Conference was given to I. R. B. Arnold, who, by the aid of his stereopticon views, clearly showed that Freemasonry is a revival in Christian countries of the ancient idolatries of the heathen nations. That is what the fundamental degrees of Freemasonry are, when viewed from the standpoint of their ceremonies. They are ancient heathen idolatry introduced into Christian England and America.

The profoundest Masonic scholars teach this fact, yea, and glory in it, as an evidence of the great antiquity of Freemasonry. These scholars admit that Freemasonry as at present organized dates back no farther than the beginning of the 18th century, if quite so far; but they clearly show that it is a reproduction of the worships that were conducted in the secret lodges of idolatrous Egypt and Greece. No candid person who has read the "Master's Carpet," by Edmond Ronayne, or heard Bro. Arnold lecture or read his "Stories of the Gods," can for a moment doubt that fundamental Masonry, that is, Masonry in its first three degrees, is heathen idolatry, revived in its ceremonies.

Then in its ritual of worship, or authorized form of prayer, Masonry is deistical. Christ, the one Mediator, through whom, alone, we can come to God, is purposely ignored.

Ancient Craft Masonry, or Masonry of the first three degrees, is, therefore, a compound of *heathen idolatry* and *deistical infidelity*. Those who join in the lodge worship, that is, in the lodge ceremonies of initiation, and in the lodge prayers, like all other false worshipers *worship devils*. So taught the inspired Moses in the law; so taught the inspired Psalmist, and so taught the inspired Paul. And if false worshipers worshiped devils in the days of Moses, and in the days of the Psalmist, and in the days of Paul, then false worshipers worship devils in our day. No worship can be more false than is the worship of Blue Lodge Masonry.

Masonry ignores the doctrine of repentance toward God, and of faith in our Lord Jesus Christ. Redemption through his blood, and regeneration by the Holy Spirit have no place in the Masonic processes of salvation. Heathen ceremonies, Christless prayers, and pharisaical self-righteousness takes the place of the glorious Gospel of the ever blessed God.

So devilish is the religion of Freemasonry that, instead of calling men to repentance, *it binds them to sin*, and then blasphemously affirms that those who strictly adhere to its obligations are *free* from sin. The worship of the lodge is, therefore, as false as anything that ever emanated from the father of lies.

Again, therefore, we affirm on the authority of the inspired Word of God, that the lodge worship is the *worship of devils*. Is it any wonder, then, that as fast as Christian men and ministers who have been beguiled into the lodge come to the knowledge of these facts they leave the lodge, never to return? He has read his Bible very carelessly who does not know he is forbidden to drink the cup of the Lord and the cup of devils. The churches do, therefore, greatly err who permit those who worship devils in the lodge to partake of the Lord's Supper in the church. The Holy Ghost has forbidden it; the church should forbid it.

The Lord be praised, some of the churches *have* forbidden it; and as the truth is manifested individual Christians and churches will take sides with Christ against the lodge until the separation between those who worship Christ in the church and those who worship devils in the lodge is complete.

I left the Wesleyan Conference before its close, and came to Wheaton, where I am enjoying a family reunion. The time of the annual meeting of the Iowa Christian Association draws near, and on the 12th I must return to my work. C. F. HAWLEY.

THE LONG-DELAYED LETTER FROM THE SOUTH.

LEXINGTON, Miss., Sept. 20, 1888.

DEAR CYNOSURE:—I came here from Greenwood on the 19th. I preached and distributed tracts to a large and enthusiastic congregation at St John Baptist church of Roebuck last Friday night. My sermon was received with much enthusiasm; but Rev. W. James and two other brethren, who chanced to be Odd-fellows and Masons, have since used every method in their power to make the people believe I lied. I am told that Rev. James said he could prove that Jesus Christ was a Mason. But these devout would-be Masonic teachers failed to say aught to me. I showed several gentlemen Webb's Monitor and Mackey's Ritualist, where they reject Christ, and they were astonished, and said they were done with the lodge.

I preached to a moderate congregation Saturday night at Locust Grove Baptist church, one mile from Greenwood, and preached at the same church Sunday night to a crowded house of eager listeners. After services, by permission of Rev. S. Q. Thomas, acting pastor, I began to distribute anti-lodge tracts to the congregation, but before I got half-way around the house Mr. Zedock W. Davis, a Masonic Odd-fellow, and editor of the *Golden Rule*, a Negro lodge paper, and also deacon of the church, cried out, "Dat's not Baptist usages to distribute papers

(*Continued on 12th page.*)

CORRESPONDENCE.

SOCIAL PURITY MISSIONS FOR INDIA.

Mrs. A. L. Prindle, a well-known city missionary, who for some years superintended the work of the W. C. T. Union in this city for the reclamation of lost women, and is now engaged in the same difficult and self-denying work in Columbus, Ohio (201 Third street), has received two letters from India, which are of surpassing interest to Christian women. They are from our correspondent and co-worker, Bro. Gladwin, of Bombay, whose late appeal for the *Cynosure* India mission we trust all our readers have noted. Mrs. Prindle sends these letters for the friends of the N. C. A. to read and pray about, and aid in such ways as the Lord may open to them. —ED.

BOMBAY, India.

MY DEAR MADAM:—Your kind letter gave us much encouragement. The little tract by M. M. I am printing in my paper, and shall have extra copies struck off in tract form. It is indeed a blessed testimony to the power of God in saving souls. We need such here, because there are thousands of fallen ones whom we want to bring from darkness to light. I trust that earnest hearts may cordially face this sad phase of mission work. There are thousands in India who, under the guise of religious devotion, abandon themselves to lives of infamy. These are usually called "Temple women." Besides these, there is still another large class all over India known as "dancing women." These professional dancers are supposed to make their living mostly by dancing and singing at festivals, marriages and entertainments of all sorts; but it is a well-known fact that as a class their lives are loose.

One of the saddest phases of this subject is to know that, year by year, the ranks of these are recruited from little girls among the poorer classes. It is not an uncommon sight to notice around the vilest brothels many young girls who are wholly given up to the vilest life.

Quite recently the police brought us a girl of 13, rescued from one of the worst houses in Bombay. But where one is rescued we ought to have thousands. We are hoping to establish a series of "Rescue Homes," which shall become a large and important part of the grand mission machinery now at work in this great land.

The Reformatory Hospital, which was opened in January under the care of a lady in England in response to our call, is doing well. Our most special need *just now is devoted rescue workers.* We need two immediately, but so far our appeals have been in vain. I do not know why it is that the daughters of the Lord shrink from this most needy part of the battle field. Of course this is the hardest work that could be taken on *earth*; *that* is only the best of reasons why truly consecrated souls should prefer it to lighter work. Just look for a moment at the ease with which Satan secures thousands of women in all parts of the earth, to abandon themselves wholly to the most terrible martyrdom in his service. Filled with his spirit, they rush into his unholy warfare, and are his most mighty and successful agents on earth.

It is a crying shame, a slander upon our holy Christianity that the great majority of *professed daughters of the Lord* are not willing to devote themselves to the service of Christ, except under comparatively easy circumstances. If Christian young ladies would only get as full of the Spirit of the Lord as their fallen sisters are of the spirit of the devil, there would be a pentecostal revolution on this earth within another year.

I am writing *this* letter with a very particular object. I want you should read it to others, and let these burning questions be laid upon many hearts. I want prayer offered as never before for India, and especially for our new "Purity and Rescue Mission." And can we not have something besides prayers? America has sent hundreds of noble missionaries to India for various branches of the Lord's work; but for *this most difficult part* of mission work *none* have as yet been sent us, though I have made several appeals for help.

There is much to be done, and consecrated souls who are willing to do *anything* for God, and so adapt themselves to whatever the Spirit may direct, will *here* find all that their hearts and hands can do. Here is a place "to go forth bearing precious seed, weeping, with the assurance that we shall doubtless return again rejoicing, bringing our sheaves with us."

SECOND LETTER.

It is especially cheering to know that the members of the Woman's Christian Temperance Union are arousing to see the great importance of their work in its missionary aspects. As a light cannot be hid under a bushel, so the work of your Union cannot be limited to America. Your crusade is already acquiring a world-wide fame, and in some way it must spread. When the Maine law of *prohibition* was first enacted a strong party in Scotland undertook to imitate it, and organized for prohibition on that ground. But very soon after a still larger party in England took the ground of license. This "lean kine" devoured the "fat kine," and the prohibition party gave up their platform and set aside the right for the easier way of wrong. After over thirty years of compromising warfare England is now being moved by a small party who are blowing the trumpet for entire prohibition.

We praise God that the W. C. T. U. has undertaken the cause of social purity. I am urging our ladies in India to follow the example of their American sisters in taking a leading stand in this direction. I believe this will be done soon, and strongly. You must have noticed accounts of the great meeting in Exeter Hall, held in London by the Gospel Purity Association, in behalf of Repeal and Repeal work in India. * * * WALLACE J. GLADWIN.

FAITHFUL EVANGELISTS.

MAZOMANIE, Wis., Oct. 8, 1888.

DEAR CYNOSURE:—I again write to inform you that Messrs. J. E. Wolfe, the evangelist, and R. W. Swayne, the Gospel singer, commenced their labors in the M. E. church in Mazomanie on the 9th of September. Their labors have proved a very great blessing to many souls, both in the town and many miles away. Their work has, indeed, been a great success, especially considering that they had to fight against very determined opposition on the part of some. The Holy Ghost power was dwelt upon by the preacher; and the light, life and fire of the Spirit was felt by the people. The influence of the work was so wide-spread that one Black Earth preacher said it had reached to that place and far beyond; and two young men who had been blessed at the Arena camp meeting said they had walked sixteen miles to the service on Sunday morning, and back again home in the evening.

Bro. Wolfe struck heavy blows at the prevailing vices of the place; he did, in fact, what every preacher of the Gospel ought to do in compliance with the requirement of God's Word. He lifted up his voice like a trumpet, and showed the people their sins. His attacks on Spiritualism and Universalism were strong. His arguments—which were many—on the doctrine of the atonement, were a lucid exposition; in fact, a demonstration of divine truth so telling that Christian people of all denominations were delighted and lifted up into fresh light and power. His closing address to Christians on Sunday, October 7, with regard to secret societies, pointing out their duty to come out from them, was impressive, and produced a good effect. To our God be all the praise and glory. Dear friends, your prayers are requested by the evangelists upon their labors. AMOS ELLIS.

A GOOD STORY OF ELDER BAIRD.

LUCESCO, Pa., Oct. 1, 1888.

EDITOR CHRISTIAN CYNOSURE:—In a late *Cynosure* I see that W. B. Stoddard notices a late remark by D. L. Dempsey, D.D., of New Brighton, Beaver county, Pennsylvania, in defending Freemasonry. He says: "I pray? Certainly I pray; and I pray in the name of Christ, too; and I pray in the lodge, also." The inference he wants to be made from this is that he prays in the name of Christ in the Masonic lodge. By the way, Mr. Dempsey is learning something, as the following will show. It was related to me by Rev. A. T. Wolff, of Alton, Ill., and Elder J. R. Baird himself. Bro. Baird was at that time lecturing against secret societies, and Dempsey was M. E. presiding elder in Indiana county, Pennsylvania.

Dempsey held a quarterly meeting for a certain charge, and preached on Saturday preceding communion. His soul was stirred to its very depths, because he was classed as a Baal worshiper. He took the opportunity to free himself on that occasion. He began by denouncing the United Presbyterians, Covenanters and Wesleyans. They were all so strict that they would not fellowship secret societies.

He warmed up with the subject, and finally came to the point. Standing in the pulpit and holding up a tract, he says, "I hold in my hand a tract entitled, 'Masonic Murder,' said to be written by one J. R. Baird. Now to my certain knowledge there is no such man as J. R. Baird in existence; and this tract is a base fabrication and a lie."

Dempsey was safe just then. Baird was not there; but God heard the lie and took care to bring it home to its author. Bro. Baird came into the county in due season, and was informed of Dempsey's assertion. He tried every means, even to the offer of a reward to any person who would bring about a meeting between himself and Mr. Dempsey, but all in vain. At last he had an appointment in the very neighborhood where Dempsey had made the assertion. Three evenings he spoke. The attendance was better each time. The last evening, about the middle of the lecture, he paid his respects to Dempsey as follows: "By the way, about one year ago, a certain Methodist Episcopal presiding elder, the initials of whose name are D. L. Dempsey, stood where I now stand and held in his hand a tract such as I now hold. This tract is entitled 'Masonic Murder,' and was written by J. R. Baird. I am that Baird. I wrote this tract. Dempsey then said that there was no such man in existence. I am here to-night, about fifty years old, and weigh nearly 200 pounds. Dempsey says I was not in existence a year ago. Now, we will not say that a Methodist Episcopal presiding elder would lie! You *know* he would not lie—but a miracle has taken place, and when you see Bro. Dempsey again ask him what he thinks of his yearling."

Bro. Baird's Scotch accent and inimitable irony would have to be heard to appreciate the effect, but Dempsey learned a lesson. *Then* he said, "Baird does not exist." To-day he will *not* say, "I pray in the name of Christ when I pray in the Masonic lodge." Men may be no better, but one lie fairly nailed drives its defender to leave a hole to creep out at next time. I do hope Bro. W. B. Stoddard will have a chance to let the light shine on the Masonic lodge in New Brighton, and give Dempsey a full ventilation as a truth-teller in respect to secret societies. Your brother in Christ,

J. W. SNIVELY.

PITH AND POINT.

A CORRECTION.

EDITOR CYNOSURE:—Please permit me to correct a wrong impression that might be made by a recent note in your columns. Mr. Gary told me that he preferred not to go to Downer's Grove before (not after) our joint discussion at Naperville. I have no doubt he would have filled the appointment at Downer's Grove with me had not Republicans in that place objected.—H. A FISCHER, *Wheaton, Ill.*

EXCELSIOR.

The *Cynosure* grows better year by year (was always good). There is no paper that I read with greater interest or prize more highly. I hope you and your associate laborers may be long spared for this warfare against the powers of darkness.—MYRON ORTON, *Pekin, N. Y.*

LITERATURE.

BIBLE STUDIES. International Sabbath-school Lessons for 1889. By Geo. F. Pentecost, D. D. Pp. 403. Price, paper, 50 cents; cloth, $1.00. A. S. Barnest & Co., New York.

When last year Dr. Pentecost arranged to publish his notes on the S.S. lessons in book form, thousands of teachers were made glad by the arrangement. The publication in the monthly *Words and Weapons* was hardly sufficient for every purpose. Dr. Pentecost's success as pastor, evangelist and writer on religious topics has given him great prominence before the Christian public, and his helps for teachers have never disappointed their expectations. This volume will be a "real help" that few teachers, classes or schools, who have read Dr. Pentecost's inspiring pages in the study of their lessons for 1888, will consent to lose during 1889. No "lesson help" will inspire fresher and more wholesome thought upon each lesson. It is never dull reading, and the truths with which the studies abound are invaluable and flash out brilliantly from the page they illumine. An important feature of the *Studies* for 1889 is the issue in handy and attractive form of quarterly numbers.

The installment of the Lincoln series in the October *Century* is on "Plans of Campaign," and is a full and authoritative statement of Lincoln's reasons for interference in the conduct of the war, in the early days of the McClellan *regime.* The fact that Lincoln took up the study of war scientifically is here brought out, and as the record proceeds the reader is more and more amazed at the evidence of McClellan's inability or disloyalty. Had Lincoln insisted on the adoption of his own plans immense saving of blood and treasure would have resulted. Another paper having a war subject is Walt Whitman's memoranda, made at the time, of "Army Hospitals and Cases," giving scenes among the wounded soldiers in Whitman's individual and vivid prose style. The present

number closes the 36th volume and 18th year of the magazine. The frontispiece of the number is a portrait of the late Emma Lazarus, the Jewish poet of New York; and in the body of the magazine appears a sympathetic study of the genius and personality of this most interesting woman. The opening illustrated article of the number is a paper by Richard Jefferies, on "An English Deer-Park," with illustrations by Alfred Parsons and Bryan Hook. Theodore Roosevelt closes his Ranch series with an anecdotal paper on "Frontier Types," the text being expanded by a number of Remington's studies of Western character and incidents. But to most readers the most interesting and important illustrated article of the number will doubtless be George Kennan's description of "The Tomsk Forwarding Prison," in his series on the Siberian Exile System. Two short papers on "The New Political Generation" and "Christianity the Conservator of American Civilization" are not to be measured by the line, but are the most important in the number. The first argues from the great labors that have been accomplished by one generation after another in our political history, that the next task before us is the reconstruction of the Government itself; and, as the slavery of human bondage has been abolished, the servitude of the spoils system must now be taken in hand and wiped out. The other shows by very conclusive reasoning that our civilization cannot be preserved by our public school system alone, or by philosophical training, but without Christianity there is no possibility of its continuance. Our free institutions, assailed by foreign and hostile customs, are not to be preserved by standing armies, by politics, by intellectual culture, but by the Gospel made a power by a living church. The story "A Strike" most nearly approaches trash of anything we have seen in the *Century* for a long time.

The illustrated weekly magazine, *Literature*, is an interesting and instructive periodical. In its plan of giving illustrated biographical and critical studies of popular authors, recent issues have been devoted to Guizot, the historian and statesman; Paul Hamilton Hayne, the brilliant Southern poet; Ralph Waldo Emerson, philosopher and transcendentalist; and Wm. M. Thackeray, novelist and humorist. Each subject it well presented in a biographical and critical sketch followed by copious characteristic selections from his works. John B Alden, publisher, New York, Chicago, Atlanta, and San Francisco.

St. Nicholas for the month is well supplied with short stories of various character, good, bad and indifferent. Of a descriptive nature there are some excellent articles, as: "Sea gulls from the Light-house," by Louie Lyndon, and "A Floating Home," by Edmund Wilson, both full of that loving interpretation of animal life which is childhood's own; and "Tea," by E. H. Libby, a brief article giving all the facts which any one need care to know about tea and its history. Of poems and verses there are plenty. The number overflows with illustrations.

The current number of *Swiss Cross* is a most attractive one for young scientists, and well calculated to interest all young people in scientific literature. "The Legend of the Big Elm Tree" is an entertaining sketch from New England history, with a picture of the "Big Elm" at Deerfield, Mass. "The Artesian Wells of San Jacinto" and "A Bird-Spider" are finely illustrated, as is also the article on the Cactus, which is fit for an encyclopedia, giving some account of all the varieties of this interesting family of the vegetable kingdom.

Vick's charming *Magazine* for October devotes some space to Japan maples, of which photographic illustrations are given. Timely articles are "Winter Plants for Greenhouse and Window," "The Perennial Garden," "The Crab Apple," "Winter Sunshine."

The *Pacific Health Journal*, Oakland, Cal., is one of the most practical of the health magazines. It is devoted to temperance principles also, and has useful hints for the household.

Science in its last issue gives us an article on the Nicaragua Ship-canal with plates which give the unlearned reader an excellent idea of this great enterprise which the other day came near to making itself famous in politics. If the story be true that the managers of this enterprise really proposed to give the Democrats $100,000 for their campaign fund as the Republicans charge, it argues badly either for the real merit of the proposed water way.

Lodge Notes.

In the New York State Commandery Knights Templar, competitive drills for prizes were declared unwise and prohibited.

A. A. Carlton, a member of the general executive board of the Knights of Labor, has tendered his resignation, to date from the first of the present month, and it has been accepted.

The semi-annual session of the Grand Lodge of Odd fellows just held in Boston, develops the usual statistics: receipts, $200,782.40; amount paid out for relief, $72,579.50. That is, for every three dollars received, about one dollar has been paid in relief.

The members of Blair Lodge of Masons celebrated the twenty fifth anniversary at Masonic headquarters on Monroe street in this city. The program embraced a speech by Sheriff Matson of McGarigle fame, an address by Norman T. Gassette, "Commandant of the Lines" in the K. T. fizz'e of 1880. The evening concluded with a dance.

An amusing incident has just been brought to light in connection with the 'Q" strike. Dan Cummings was one of the brotherhood leaders when the strike began. As it did not succeed he went into the grocery business at Lincoln, Neb., where he found he could ship to the best advantage over the "Q" and did so. For this he was expelled from the order, and he is now back on the road on a regular run.

It is claimed that the existence of a secret organization of Democrats for the evident purpose of putting into operation corrupt election schemes has been discovered at several points in Indiana, and that if it does not already it will extend throughout the State before the close of the campaign. Persons are paid benefits to become members of the order, and in one of the initiating degrees, it is said, is a pledge to vote for Cleveland, Matson, and Myers.

The once powerful District Assembly 49, of New York Knights of Labor, is rapidly dropping to pieces. The two factions seem determined to rule or ruin, and there is no possible way to restore harmony. Lately Master Workman Quinn has suspended several local assemblies for refusing to elect delegates to the District Assembly over which Quinn presides. Quinn's enemies say they do not care for the suspensions and will pay no attention to them, as Quinn only took the step out of malice, the suspended locals containing some of the best fighters against him. Lively times are expected in Indianapolis when the delegates from both factions apply for admission to the General Assembly.

The twenty-second annual session of the Grand Lodge of the colored Masons for the State of Illinois, meeting in Peoria, came near breaking up in a row. The dispatches say that Theodore W. Jones, of Chicago, who had been suspended for ninety-nine years by the Grand Master, attempted to enter the Grand Lodge. A big row ensued, and for awhile bedlam reigned, the air being filled with violent language, and the aid of the police was invoked before the trouble was settled Jones was arrested, but released. Afterward Deputy Grand Master Thomas Smith and Grand Tyler Henry McClain, of Chicago, were arrested. The suspension of Jones has been temporarily revoked, and he was permitted to take his seat, but his case will be acted on later. George M. Baily, of Braidwood, State Grand Lecturer, has also been suspended, for alleged violation of the Masonic laws, and his case will come before the session, which bids fair to be an exciting one. Nearly every section of the State is represented.

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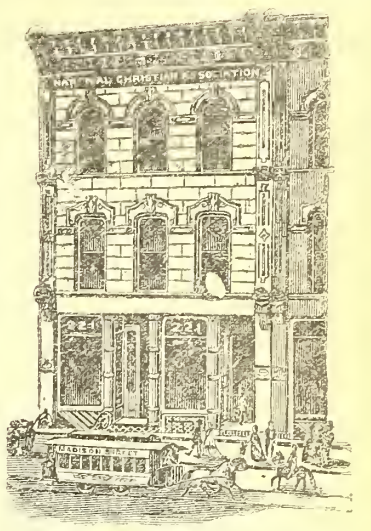
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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 18, 1888.

The fund for the Southern ministers must not be forgotten in these warm political days. Election will soon be past, and the nation will again resume its quiet and the current of business settle into its usual channels. Let us give to this effort to salt the South with our reform literature our best prayer and effort—raise a great wave to bear a thousand copies of the *Cynosure* into the hands of colored pastors. A large number who gave last year are so well pleased with the investment that they intend to renew it. There are others still who should help in this work and share in the blessing that is sure to follow.

The "Protection" article of Dr. Stebbins of Vermont arrives just as our forms are being made up, too late for this number. Read carefully his exceedingly able article in our last number. The next *Cynosure* will contain his new article.

If England imposed a tariff on horses sold into Canada of ten dollars each, Vermonters and New Yorkers would sink ten dollars on each horse sold over the line. Then let the United States retaliate by imposing a tariff of five dollars on Canada horned cattle bought by Vermonters. How would a tariff of five dollars per steer, laid by the United States, "protect" Vermonters against the ten dollars per horse paid to Canada? The tariff protects us "as vultures protect lambs, covering and devouring them."

MR. CAPWELL'S CIRCULAR.

This is a New York matter, but like the man's almanac which suited all latitudes, this circular is as good for all the United States as for one of them. It is the beginnirg of a divorce of the American from the Prohibition party, which must take place if the lodge must fall; as fall it certainly will, if Christ's words do not pass away.

The Prohibition party has done and is doing a great and mighty work. But its work, like that of the Free-Soil party in 1848, is strictly a preliminary work. Its name is not national, but the grand, over-ruling objection to it is, that it is controlled by the lodge and its children. Mr. Jones's nomination is an instance and proof of it. In the Syracuse Prohibition nominating convention, Demorest, a Mason, and Lossing, a non-Mason, were put forward among others for Governor, and Lossing appeared to lead in the preliminary votes. Mr. Jones was then sprung on the convention and his nomination urged openly on the ground that he would draw secret society votes!!! Lossing was as good a man and Prohibitionist, besides being an eminent writer and author. But the friends of Jones assumed that there were votes of secretists which a secretist only could "draw." Thus they boldly subordinated Prohibition to secretism, and carried their man on that ground of giving pre-eminence to secretism! And if they had been consistent, they would have moved to change their name, from *the Prohibition* to *the Secret Prohibition party!* Tom Corwin said in the United States Senate, "Put one slave-holder with forty-nine non-slaveholders, and the slave-holder will find means to control the fifty." And that was true so long as *slavery* was put on an even footing with LIBERTY in the United States. But when slavery drew off and divorced itself, it soon kicked the beam.

So is it and will it be with lodgery. Yoke yourself with it, and it will both rule and ruin. But separate from it and it will sink.

"But," one says, "why did the *Cynosure* advocate joining the Prohibition party?" The answer is: *The Cynosure never did advocate joining the Prohibition party.* St. John came to us and said: "I stand on every plank of your platform, and our candidate, ex-Senator Pomeroy, gave us notice that he should withdraw. Being thus without a candidate, we took, not his party, but St. John! So we have done ever since. We have drawn a quarantine around the Prohibition party, and voted only for its candidates as come out, after due examination, healed of the lodge pestilence. But now that, in the Empire State of New York, the lodge pest walks into the State caucus at Syracuse and nominates for Governor avowedly a man who is so full of its deadly virus that men, who love that virus better than they love temperance and prohibition, will vote for him, we cry "Halt," and "Right-about face!"

We have nothing to say against Mr. Jones personally; we have no doubt but he is a very gentlemanly Freemason, Odd-fellow, and a member of other secret fellowships, as in his letter he says he is. But we object to voting for a man to govern all the people of New York who is under special secret obligations to parts of them.

The Masonic mother treats every church, state, or party that admits it, as Æsop says a slut-dog treated her hospitable neighbor who lent her kennel to her till she should get over her sickness. When the mother was restored, and her brood well along, the hospitable owner came and mildly asked for her house, when the intruder growled fiercely at her and said, "Now if you ever get this kennel, you must whip me and all my puppies!" Masonry crept meekly into and was entertained by Prohibition; and now she has multiplied children born in her likeness. She boldly puts secretism above temperance and claims the party as her own.

FISK AND BROOKS.

The *Cynosure* has allowed free utterance to those objecting to our voting for Fisk and Brooks. We *feel* as they do, though we vote earnestly the Prohibition ticket and hope every true American will do so, who lives to see November 6th next. There is no time to swap horses while crossing a river; and we are in the midst of the mighty current of American suffrage. As soon as we reach the opposite bank—November 7th next, we shall have a word to say as to the "what next?" of the *American party* and the anti-secret cause. We hope soon to see all the real anti-secretists in the United States marching, shoulder to shoulder, in solid column under the banner of the American Anti-secrecy League.

Four years ago we nominated *Senator Pomeroy.* Gov. St. John said to us: "I stand on every plank of your platform;" and our candidate gave notice that he should ask to resign in St. John's favor. We voted for St. John and our cause "goes marching on." Now we have General Fisk, for whom we all wish to vote for; but we can not vote for Fisk without voting for Brooks. *If we could, the Cynosure would do so*: though we have a high opinion of Dr. Brooks, as a man, and believe he does not consider himself a Mason. Neither do we consider him a Mason. Voting for Brooks differs as much from voting for a Mason as eating pie crust, shortened with lard, differs from eating pork. A slave-holder in Tennessee put eleven slaves in a wagon and hauled them to Ohio and freed them. He could not free them till he crossed the Ohio River. They were his slaves till he got them over. But he was not a slave-holder during that long journey but an emancipationist. The slaves' status was emancipation *inchoate.* So Dr. Brooks is not a Mason, but an Anti-mason *inchoate.* He has quit the lodge; and, as we believe, honestly says he "is not a member." We shall therefore vote for, though we would not have nominated, him. And we will join the American League after November 6th next on the principle of the boys' play: "the devil take the hindmost." *The Cynosure don't vote for Masons.*

INGALLS ON THE TARIFF.

"The tariff question is not of as much weight as the fly on the cart-wheel. We have got to aim at a solid North, as the Democrats are sure of a solid South. The tariff is only a feint, a false pretense. It is only an instrument for jugglers and tomfoolery. If the Republican party fails in this campaign it will inevitably go to pieces. If it fails the historian may write its history immediately, add the word "finis" at the end, and the volume is complete. It is our last fight unless we win."—*Senator Ingalls, in Chicago Tribune of June 18.*

Dr. Potter, of Elmwood Hall, Saratoga, cut out and preserved the above slip. Senator Ingalls is one of the sharpest, shrewdest men in Congress, and his judgment will doubtless become history. The rush of Republican speakers and the steady fall in the price of Merino wool for seventeen years past, have swept the people of Vermont like a forest reeling in a wind. But the reaction is already begun. The Roman Catholic Irish now furnish the chief hope of Mr. Harrison's election. Did Mr. Blaine visit Italy in his late voyage in Europe? And did he see the Pope?

—The *Lutheran Witness* of Zanesville, Ohio, published some time since a series of very able articles on dancing, written by the late Dr. Walther, the founder and head of the Missouri Synod. There is now appearing a series of articles of equal ability from the same pen directed against the theater.

THE CHICAGO STRIKE.

It is no trifling affair to deprive a half million or more people in a great city of their ordinary means of transportation. Only the most serious reasons should be regarded in such a case, and the condemnation should not be light upon the heads of authors of a causeless curse.

As we said last week, there is little popular sympathy with the combination of Philadelphians who bought up the street railways in the North and West divisions of Chicago. They constructed a cable road in the former at the great inconvenience of the public, and with an unsatisfactory service when at last in operation. They refused to improve upon the horse car service on the West Side except upon such conditions as would enrich them at public cost. In case of a strike they could not, therefore, expect much sympathy from their patrons. Such a strike has been impending for weeks on the North Side. The men demanded equal wages with other parts of the service, beside other favors. They were refused and went out, but aside from an 8 per cent. increase of wages their demands were met. Last Wednesday the West Side men also struck. Their pretext was that their wages would be reduced, their real object to compel a favorable settlement with their fellows.

The inconvenience, loss and suffering occasioned by these strikes was enormous. The working people, men, boys and girls who live generally at a distance from the business part of the city, were compelled to walk or pay a considerable part of their day's earnings for a ride in an open wagon. The poor were the greatest losers in this strike. They endured it for a day or two, but on Friday a committee of West Side citizens went to the Mayor, and demanded that some settlement be made, and so unreasonable a strike brought to an end. Mr. Roche had exhausted his diplomacy in futile efforts in the same direction on the North Side. He would attempt no more unless it would be agreed beforehand that the new men who had been employed should be allowed to remain, and that the outside lodge leaders and agitators should be shut out, and only employes be admitted to conference. A settlement was immediately concluded on the West Side and the men returned to work Saturday, but with the threat to resume their strike if the North Side wages were not raised.

During the three days there was much disturbance and some harmless shooting in several quarters of the city, but the mob was easily controlled, and seldom threatened a serious outbreak. The daily press reporters shamefully exaggerated every circumstance, and are almost equally deserving of blame with the strikers.

The whole affair shows the power and unreasoning character of the labor lodge. The West Side men had but the slightest excuse for their conduct. Their wages were good, and they made no personal complaint. But under the lead of their lodges, they were induced to begin a strike which they knew would seriously affect hundreds of thousands of people. This case but adds one more to the score that is being made up against the secret orders, for which the people will some day ask a reckoning.

—The N. C. A. Board holds its regular quarterly meeting on Thursday, the 25th inst., and it is hoped that every director will be present.

—Next week we shall give a summary of the standing of all National and State candidates so far as reported to the Anti-Secrecy League.

—A letter from W. B. Stoddard, giving an account of an interview with Judge Thurman of Ohio on his relation to the lodge, was received too late for insertion in this issue.

—The Topeka *Daily Leader* is advertised as the only Prohibition daily in the world. Dr. L. H. Dowling, the editor, proposes to issue it during the campaign on every day but the Sabbath, and his enterprise gives us a bright, aggressive paper, full of news and Prohibition arguments.

—Dr. J. E. Roy, as trustee of a part of the fund left by Mr. Carpenter for the promotion of the reform in the South, is arranging to place sixteen libraries of the best books on secret societies in as many Southern colleges. For each library Goodwillie Brothers, box manufactures of this city, have donated a fine hard-wood case, and a shipping box. These books will thus be kept together and in a more conspicuous position, and their usefulness thereby much increased.

—The Record of the American Missionary Association against secret societies is a very handsome little tract issued by the Carpenter fund in Dr. Roy's hand. It begins with the resolution at Mt. Vernon,

Ohio, introduced by Pres. J. Blanchard, and subsequent notices of this subject in the A. M. A. magazine. The action of the Executive Board of the Association instructing its teachers and pastors to endeavor to purify their churches and schools from lodge influence is an important part.

—Our New England letter refers to a late note on the approaching State convention in New Hampshire. We do not wish to judge "before the time," and so possibly misjudge an excellent meeting. We have no doubt those named in the program will be true to the truth. But we do believe the printed program open to criticism, when the only part assigned Miss Flagg, the New England representative of our reform, is this: "2:30–3:30 P. M., Temperance: Mrs. C. W. Bixby, North Weare, Miss E. E. Flagg of Wellesley, Mass., and others will speak;"and when an association understood to be organized for the overthrow of the lodge, puts no word of the matter into the three-days' program, which at the same time specifies a number of other topics.

PERSONAL NOTES.

—Rev. C. S. Spalding, whose experience in Odd-fellowship we published lately from the *Wesleyan Methodist*, is pastor of a Wesleyan church at Peruville, New York.

—Rev. George Warrington tarried in Chicago and Wheaton on Saturday and Sabbath on his way to Beaver Falls, Pa. He has in consideration the agency at Washington.

—The *Inter Ocean* notices that Pres. C. A. Blanchard is engaged to preach every Sabbath in the Chicago Avenue (Moody) church of this city, during the temporary absence of Rev. Mr. Goss in the South.

—Miss S. A. Farley of the Howe Institute, New Iberia, La., is again North, to complete the canvass for that institution began last year. She reached Chicago last Thursday, and several of the Presbyterian pastors are favorably considering the claims of the school.

—Pres. J. Blanchard had planned to return by Detroit and spend a day or two with Bro. C. C. Foote, but at the last moment changed his route, and came direct to Chicago, reaching here Friday evening. Both himself and Mrs. Blanchard are in excellent health.

—The New York *Witness* announces the death of Margaret Dougall Cochrane, daughter of the late John Dougall, founder of the *Witness* and abettor of every Christian reform. Mrs. Cochrane and her husband were for years connected editorially or in the business management of the paper.

—A card from Rev. N. Wardner of Milton Junction, Wisconsin, gives us sad news of the death of his wife a few days since. The news of this loss will be heard with sincere regret by a large circle of personal friends, and by the whole Seventh-day Baptist denomination, in which Bro. Wardner has for years been an influential preacher. His testimony has been widely given also in favor of the effort to suppress the lodge.

—Rev. Dr. E. P. Goodwin, pastor of the First Congregational church of this city, returned from the meeting of the American Board quite ill from a hemorrhage of the throat or lungs, the doctors could not determine which. His case was reported as quite serious on Friday, and a long rest from pastoral labors and a change of climate will be necessary for his recovery. Dr. Goodwin is one of the few pastors in Chicago who venture to express their objection to secret societies in the pulpit.

—Rev. J. W. Logue, now residing in Monmouth, Ill., but formerly in Northfield, Ohio, has been lately called upon to mourn the death of his beloved wife, who died on the 29th of September. His daughter, who is an instructor in Monmouth College, attends her father in the sad journey to Ohio, where the body of the wife and mother was buried. The sympathy of the *Cynosure* readers will be given freely to this aged brother and co-worker in this deep affliction.

—The *Midland* gives the following facts in a notice of Mrs. Logue's death: "Mrs. Logue was born in Baltimore, Md., Dec. 3, 1820. She was the daughter of Samuel Cooper, and a sister of the late Rev. J. T. Cooper, D. D. In 1843 she was married to Rev. J. W. Logue. She was the mother of five children, three of whom survive her: J. T. Logue, attorney-at-law, and at present member of the city council at Cleveland, Ohio, a prominent business man of the city; Rev. J. R. Logue, pastor of the Second United Presbyterian congregation of Washington, Iowa; and Miss Jean C. Logue, professor of English literature in Monmouth College. She was a most excellent woman, loved and respected by all who knew her, for her many Christian graces."

—Word has reached us of the death of Daniel Varney at Fond du Lac, Wisconsin. Mr. Varney was a very pronounced opponent of secret societies, and desired to help the N. C. A. in its work in every possible way. He gave liberally years ago and made a will in which, it is believed, the cause is generously remembered. Having no very near relations, it is probable that his purpose remained unchanged. For several years he has preferred to live alone, and although friends used every effort to secure him a comfortable and pleasant home, he clung to his old habits of life. He was a friend in his religious convictions. Bro. Phillips, the N. C. A. treasurer, went immediately to Fond du Lac on learning of his death.

TO THE ANTI-SECRECY VOTERS OF THE STATE OF NEW YORK.

A CIRCULAR.

The *Cynosure* has given the answers of candidates as to their relation to secret societies, and the answer of the Prohibition candidate for Governor of this State is entirely unsatisfactory.

I have written every member of our New York State Executive Committee, and not one of them is satisfied with it. W. Martin Jones, Esq., tells us he is a member of Masonic and Odd-fellow lodges, and one or two others, and has no regrets for his initiations or disapproval of the lodges. Of course members of the American Anti-secrecy League, which propounded the questions, *will not vote* for Mr. Jones. Correspondence has occasioned delay. It is now too late to call a convention. What, therefore, shall be done? Why, exercise our inalienable right as American citizens—"SCRATCH."

I will furnish *pasters* free to all anti-secrecy voters who will apply to me by mail prior to the first day of November, enough to supply all the anti-secret voters in their vicinity; and they can cover the name of Mr. Jones by that of N. WARDNER, of Syracuse. Mr. Wardner came within three votes of being elected Mayor of Syracuse. He is much respected through the State, and is opposed to secret lodges, as they are opposed to equal American citizenship.

F. W. CAPWELL.

NEW ENGLAND LETTER.

Prohibition Matters—Shall Mormon Missionaries be Allowed to Import Children?—A Bit of History About Boston's Namesake—Mrs. Livermore—Our Women's Colleges and the Mission Field—A Word of Explanation—The New England Work.

The political campaign in Massachusetts is a remarkably quiet one, perhaps for the reason that a Republican triumph seems to be a foregone conclusion. The Prohibition party is working quietly but effectively. I hope in my next letter to be able to give the status of our Prohibition candidates, Wm. H. Earle of Worcester and Prof. John Bascom of Williamston, as regards the lodge. Both of these gentlemen stand on such high ground, morally and intellectually, that I shall be surprised indeed if they have any connection or sympathy with secretism.

Judging from the reports in the daily papers of a late meeting of the Boston City government, the highest state of amity and good will does not prevail in their counsels. Some of the members had been on an official visit of inspection to Deer Island, and imbibed rather more whisky than their heads could stand. The result was a battle of words and fists, and charges of malfeasance on Mayor O'Brien, which if true must have sounded very unpleasantly in his honor's ears. Nice inspectors, these, of our penal institutions! who, if even-handed justice should be meted out to them as to common offenders, would have made a much longer and closer acquaintance with Deer Island than this official junket allowed. But a city that sends 200,000 gallons of rum to the Congo in a single ship, perhaps deserves to be ruled by a rum-soaked government; only let her remember that neither her "culture" nor her Puritan traditions will offset such a heinous wrong to God and humanity.

The "Hub of the universe" seems to be not only the converging point for all kinds of literary fads, but one to which the enemies of truth and righteousness seem to be especially directing their efforts. Now it is the Mormons! Not content with deluding the simple-minded European peasant of adult years, Mormon missionaries are now importing poor little orphan waifs to be brought up and educated in their peculiar tenets; and they now propose to land them in Boston instead of New York to avoid the trouble with the authorities which they have had in the latter city. The Alien Commissioner of the port of Boston recently told a reporter that "there was no way of stopping their landing—no more than when children are brought here by Sisters of Charity—which is a common thing." This will strike the average mind as a slightly different matter. Sisters of Charity do not teach polygamy as a part of their religion, however mistaken that religion may be. Such an answer looks a little as if the Commissioner did not care to stop an outrage on helpless childhood that ought to set the blood of every patriotic American to boiling. That there is no law to exactly cover such cases is a very inane excuse. Why is it not as easy to amend our immigration laws so as to exclude these innocent victims of Mormon craft, as it is to amend them so as to exclude the Chinese? It is not pleasant to read that when the Collector of the port of New York had done his duty as an American official, by refusing to let the children land, his decision was overruled by a counter order from the authorities at Washington. It is to be devoutly hoped that next March will give us an administration which is not under mortgage either to the Pope of Rome or the powers at Salt Lake.

Most of the New England colleges, and very notably Wellesley, are beginning the year with larger Freshmen classes than can be comfortably accommodated. The number of women seeking a liberal education with the intention of entering some one of the professions was never so great as now; but from statistics in the Hartford *Secretary* it would seem that the call to the foreign missionary work has been but feebly responded to. From Smith College, out of 250 graduates, only two have entered the foreign missionary field. Of Vassar's 695 graduates, only twelve. Wellesley has given twenty-one, and Holyoke, during fifty years, 150. But a Christian woman who enters a profession, the medical for instance, may do quite as much good, and be as really a missionary as one who goes to heathen lands; and while we may have too few like Harriet Newell, we cannot have too many like the late Dean Rachel Bodley.

The most philosophic minds and soundest reasoners, when they come to investigate the subject of secret organizations, generally reach a conclusion like Francis A. Walker, who has been writing on the Knights of Labor in the New Priceton *Review* in an article so timely, so keen and thoughtful that it has attracted wide attention. He attributes the sudden decline of the Knights of Labor to the practical common sense of the majority, who, on looking the matter over, failed to see any good and sufficient reason why they should continue to be at the trouble and expense of supporting an organization of so little practical use, and which contained so many elements of harm to the working man. The stars in their courses fight against Sisera.

Does not our able and judicious *Cynosure* editor mistake the situation when he says in a recent editorial paragraph that the New England representative of the N. C. A. is allowed "but a piece of an afternoon" at the approaching New Hampshire convention to speak on "temperance?" No restriction has been laid upon me as to subject, or time, really. Temperance is simply put down as a general theme, which may include a very wide range of topics. As heretofore, my address will have a strong anti-secret drift, but is it not well to remember that "Prohibition is in the air," and also to remind people that anti-secretists are always anti-saloon, the American party being *the* first party to put an ironclad prohibitory plank in its platform? I feel confident, however, that neither Elder Isaac Hyatt nor William F. Davis will fail to deliver some ringing blows against the lodge system, even though the subject may not be distinctly mentioned in the program.

Words of help and cheer for the newly-started anti-secret cause in New England are being constantly received; and one letter has come from far-away Oregon, even, containing a contribution toward the work. Let us thank the Lord and take courage.

ELIZABETH E. FLAGG.

The best and most forcible argument to present to a Christian man against joining secret societies is the argument that the Apostle Paul presents: "Be ye not unequally yoked together." If a church member delights in the society and companionship of the majority of the men whom he meets in the lodge room, that fact does not speak in very high terms of commendation of his Christian character. A Christian must be Christ-like. He must love Christ and love to hold communion with him and with his people. The lodge room is not the place to encourage this spirit.—*The Midland*.

THE HOME.

SPINNING.

Like a blind spinner in the sun
I tread my days;
I know that all the threads will run
Appointed ways.
I know each day will bring its task,
And, being blind, no more I ask.

I do not know the use or name
Of what I spin;
I only know that some one came
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall, but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race
My threads will have, so, from the first
Though blind, I never felt accursed.

I think perhaps this trust has sprung
From one short word
Said over me when I was young—
So young I heard
It, knowing that God's name had signed
My brow, and sealed me his, though blind.

But whether this be seal or sign,
Within, without,
It matters not. The bond divine
I never doubt.
I know He set me here, and still,
And glad, and blind I wait His will.

But listen, listen, day by day,
To hear their tread,
Who bear the finished web away,
And cut the tread—
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

—*Helen Hunt Jackson.*

THE CHRISTIAN AND THE PHILOSOPHER.

Baron von Kottwitz was a man of remarkable piety. His early youth had been spent at the court of Frederick the Great, where he was a page. Following there the prevailing influence, he fell into careless, reprehensible habits. Gradually he came to reflection, and that brought him to a feeling of utter disgust of his dissolute ways. He frequently wandered into churches longing for a word that would pierce him with conviction, and spring up within him unto everlasting life.

That winged message he found on a Sabbath in a little Moravian church where he had gone to attend services. As he grew in his Christian life his consecration of himself and his great estates was remarkably complete. It was in the early part of this century, when Christianity in Germany had a few enthusiastic followers. Even patriotism was at a low ebb, for Napoleon did not meet with the unanimous resistance with which the German people at their best would have met the invader. Great poverty accompanied the national humiliation, and, to alleviate this, Baron von Kottwitz devoted his life, his own estates and that of his wife, who entered into his plans with beautiful sympathy. He established new industries to cultivate self-help for the people wherever and whenever possible. In Berlin he took possession of some deserted barracks and housed there six hundred families. The poor in Berlin are said to have been more familiar than with his name than with that of their king.

Fichte, the infidel philosopher, once expressed a desire to meet him, and Baron von Kottwitz, when he heard of it, with characteristic humility, was the first to make a call. Fichte questioned him as to the motive and inspiration of his manner of life. Von Kottwitz, always true to his colors, acknowledged his implicit faith in God, and the great help he found in prayer. True to himself, Fichte replied:

"A child may pray, but a man wills."

The old man said, "My dear Professor, I have 600 poor families to feed, and often in the morning I don't know where I shall get bread for them for the day. What can I do then but pray?"

With tears streaming down his cheeks, Fichte confessed:

"Dear Baron, that is beyond my philosophy."

* * * * * *

This beautiful and touching story which, in addition to its intrinsic interest, possesses the additional charm of being true, was told the writer a few days ago by an eminent Christian lady resident in Berlin, but now visiting Saratoga, and at his urgent request written out by her for the benefit of all who may read it. It shows that the Christian's instinct of prayer will ever bring him to God, and that the answers to his petitions, becoming a part of his own personal experience, constitute a foundation, firmer than philosophy, for his faith to rest upon.—*Rev. R. P. Kerr, in Central Presbyterian.*

FAITH, OR DIVINE HEALING.

At the International Bible Convention held lately at Ocean Grove, Dr. L. W. Munhall, the well-known evangelist, who conducted the convention, gave the following Bible reading on the "Faith Cure," which is one of the most sensible things we have seen upon the subject. Use the remedies God has placed at our disposal, asking his blessing upon them; when they fail, ask God, in true faith, to heal anyway, medicine or no medicine, saying, "Thy will be done," and if he sees fit he will do it. This it seems to us to answer the very instinct of the Christian's faith. Less than this, no Christian could be satisfied with; more than this the Bible does not warrant.

BIBLE READING BY DR. L. W. MUNHULL.

It is claimed by some that there is the same warrant, on the authority of Isa. 53:4 and Matt. 8: 17, for recovery from diseases as for justification from sins. We dissent.

Justification and salvation is offered all: See Isa. 45: 21, 22; 1 Tim. 2: 3, 4; 2 Peter, 3: 9, John 3: 16, Rev. 22: 17.

Physical healing is not offered to unsaved people at all.

Physical healing is not offered to all saints. Isa. 53: 4; Matt. 8: 17 and 5: 14, 15, are Hebraic. Isaiah is "concerning Judah and Jerusalem," Matthew was written for the Jews, and James "to the twelve tribes of the dispensation." Whatever is written for the Jews may apply to the church if we find that which corresponds with it, in any message to the church. In 1 Cor. 12: 9, 30, we find that "gifts of healings" were imparted to some members of the church—not all. Whether this meant that those receiving these gifts had the power to heal another, or they were for their own recovery, or both, we don't now say; but we do call attention to the limit placed upon these gifts. Not all had them.

Christ healed without the consenting faith of the subject. Paul did not: See Acts 14: 8–11; 2 Tim. 4: 20.

The gift and performance of miracles mark the introduction of each dispensation. Miracles are not performed in these days. Raising the dead, stilling the tempest, and feeding the multitudes are miracles. The supernatural healing of a diseased person is not a miracle.

No one can be saved from guilt, sins and hell except through Jesus' death and mediation.

Thousands are cured of physical disease through the aid of medicines who wholly reject Jesus as Saviour and Healer. Many as devout and spiritual people as ever lived have believed for healing, with unquestionable faith, to the end, and died.

Elisha died of disease.—2 Kings 13: 14. Paul's thorn in the flesh remained, though he prayed thrice that it might be removed.—2 Cor. 12: 7–10. Paul left Trophimus at Miletus sick.—2 Tim. 4: 20.

God uses means for the accomplishment of his purposes with and concerning the sons of men. "Faith without works is dead, being alone."—James 2: 17. God recognizes the ministry of the physician. See Gen. 50: 2; Job 13: 4; Matt. 9: 12, and Col. 4: 14.

God recognizes the remedial benefits of medicines. See Prov. 17: 22; Jer. 8: 22; 30: 13; 51: 8; Ezek. 47: 12, and Luke 10: 34. God has prescribed remedies. See Isa. 38: 21; 1 Tim. 5: 23. The Good Samaritan's treatment is a case in illustration. God sent disease upon his people as punishment for their sins. See Ex. 15: 26; Deut. 28: 21, 22, 27, 35, 59, 61, etc. God never sent sins upon any one. God sometimes continues diseases as a means of discipline. See 2 Cor. 12: 7–10; Heb. 12: 5–11. God answered Paul's prayer, not by removing the thorn, but by giving him necessary grace to bear it. Who will say that the thorn, with that grace, was not better than no thorn and not the grace.

Many a dear saint has, by the ministry of suffering, been brought into the sweetest and most glorious experience.

We believe that God can raise up sick ones. If some one very near to us is sick unto death, do we not ask God to raise them up, if in accordance with his will? We know of many who have been supernaturally and wonderfully taken from the jaws of death, and raised to health and strength when, as in the case of the woman who touched the hem of the Saviour's garment, physician and remedies had all failed.

If any saint is sick, get the best physician, take the remedies he prescribes. God has not forbidden the use of remedies. Ask God to use and bless the remedies; but trust God, not the remedies. If God should not see fit to use the remedies, and they fail, and he gives special faith for recovery, then exercise that faith, and stand still and see the salvation of God.—*Record of Christian Work.*

KEEPING THE SABBATH.

A Chicago lady recently ascribed her conversion to the following incident:

She was traveling through New Mexico, three years ago, and was side-tracked at Santa Fe one Sunday. She and a lady friend had some handkerchiefs they wanted washed, and spying a Chinese camp a short ways off, went to it, and she asked a Chinaman if he would wash the handkerchiefs. He replied, "No, me no washee to day." The lady friend, thinking, of course, that John was lazy, recommended her to display her cash and renew the request. So she held out a dollar bill, together with the handkerchiefs, and asked him again to wash them. At this John grew solemn, and reaching up to a shelf took down a book, which the lady was surprised to see was a Bible, and holding it in one hand, pointed to it with the other, looked into her face, while a tear stood in his eye, and said:—"Me Chinaman and you Melican lady; and I lovee that book. You no good lady." There were no handkerchiefs washed that day. A profound impression was made on the ladies and their party, ending in the conversion of the speaker.—*Sailor's Magazine.*

SEVEN WAYS OF GIVING.

The following seven ways of giving are from the pen of Dr. A. T. Pierson in the *Homiletic Review.* We commend them to our readers:

1. The careless way. To give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way. To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. The systematic way. To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, or one half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practiced.

6. The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. The heroic way. To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

GRANDMOTHER'S MISSIONARY STORY.

"It was a long time ago, when I was no older than Willie, that there came into Boston harbor one day, a whaling vessel, whose captain brought word that the king of the Sandwich Islands wanted a missionary.

"'Wants a missionary!' people said with surprise. 'And does he want to cook him?' some one asked, remembering the fate of poor Captain Cook.

"No; the king had changed his mind, and wanted some one to teach him and his people about the white people's God. So, up among the hills of Massachusetts went the news and the question, Who will go? A young man in Andover Seminary, Hiram Bingham, said, 'I'll go;' and another, Asa Thurston, said, 'I'll go;' and soon each had asked the girl he liked the best to become his wife and go too. The girls said 'Yes,' and then what busy times there were! mothers, aunties, sisters, and friends all doing something to provide for the homes to be made in those far away islands of the sea.

"After a while weddings were over, boxes were packed and good-byes said, and in October, 1819, they set sail. They did not go in a cozy steamer' bent on making the passage in the least possible' time, but upon a whaling vessel, whose kind captain made them as comfortable as he could, and while he prayed—if pray he did—that they might see some whales, this little band of missionaries prayed for

favorable winds and smooth seas; for they had to sail away around by Cape Horn—there was no Panama Railroad then—and so, when they reached Hawaii, the biggest of the Sandwich Islands, it was April.

"How glad they were to see land once more! The king, too, was glad to hear of their arrival. He had been so sure they would come that he had destroyed all his idols. So, when he had freshly besmeared his body with cocoanut oil, had put a bunch of tall feathers on his head, and a green girdle about his waist, he went down to the ship to pay his respects to these gentlemen, and to welcome their sweet young wives. Soon they built a little house and went to house-keeping, and received the natives in their own homes. Can you imagine how strange it all was—the native men and women coming in and looking at everything, and saying so many things in a language that no one understood, and which was laid down in no books?

"But they set about finding out what these strange words did mean, and when one learned a word he told the rest. Then they put their wits together to spell it, and were amazed to find that they could spell every word with only twelve different letters. Wouldn't it be fun to learn to read with only twelve letters? There couldn't be so many silent ones, could there? After a while they made a primer, and how wonderful it seemed to the natives that books could talk!

"After a few years other missionaries came; there were Rev. Titus Coan, Dr. Judd, and Dr. Damon, and in these homes, I mustn't forget to say, that little missionary children were growing up, and becoming a great help as the years went on. Pretty soon the Gospel was preached in all the Islands,"—grandma called it pretty soon, but it was as much as fifty years—"and there were pretty homes, fine fields, churches and school-houses all over the Islands. Here they told the American Board they would support themselves; they had been helping themselves and others somewhat all the time, but now they would take no more help."

Willie, who has a head for figures, asked how much it had cost the American Board in fifty years, and "Oh-d" a great deal when grandma said it had cost more than a million dollars. But she told us that a certain firm in California, in two years, had gained more than that in the sugar trade with these Islands, and that the trade was the outgrowth of missions—the bread cast upon the waters returned—Willie looked quite satisfied, since, as he said, that sugar had come back instead of bread, and he liked it better.

"Far away to the southwest of the Sandwich Islands is a group called the Gilbert Islands, and Rev. Mr. Bingham's son, Hiram Bingham, Jr., who was a young man now, wanted very much to carry the Gospel to those islanders. They were so savage, however, that they wouldn't let him land, and drove him away with arrows. But the young man kept asking the Lord to pity them and make them willing to hear about Jesus. After awhile he went again, and this time they let him stay, and how glad he was to puzzle his brain over their strange language. By and by he was ready to make them a little primer, so his father wrote him: 'We will send you by the Morning Star our old font of type; we have a new one from the States.' When the type came and the junior Bingham attempted to set it up, the language was so different—though they used all the same letters, only a great many more a's and n's--that he could do nothing with it. What trouble he was in! People were waiting for the primers, and the primers were waiting to be printed, and now a strange thing happened.

"Away six hundred miles to the eastward a ship was tossing in a dreadful storm. By and by it sprang a leak, and though the ship carpenters tried to mend it, and the sailors pumped bravely, the seam kept widening and the water gaining. At last the lifeboats were brought out and filled. The sailors lashed themselves to pieces of the ship, and one poor fellow floated day after day until one morning he was washed ashore at the Gilbert Islands. How wet and hungry he was! But when he had been warmed and clothed, and given a breakfast he was found to be a practical printer. When he learned what dilemma Mr. Bingham was in, he said, 'We'll cut off the d's and make a's, and cut off the h's and make n's'. This they did, and soon the primer was given to the people.

"Afterward Hiram Bingham, Jr., made the whole New Testament into the Gilbert Island language, and went to Honolulu to have it printed on the new type. Here his sisters had a seminary, and when commencement day came the new king, Liholiho, was present, and dear Mrs. Thurston, grown silver-haired and saintly, leaned upon his arm as they went into the parlors. There upon the table lay two newly-bound copies of the Gilbert Island Testament, and two swarthy islanders came in and bought them, and everybody was glad and happy."

Here grandma stopped to find little Archie fast asleep; but Willie's eyes were open wide, and he said that he wants to preach to the islanders when he grows to be a man.—*Congregationalist.*

TEMPERANCE.

CLINTON B. FISK ON REFORM.

Nothing can resist the onward march of a genuine reform. Every such movement enters into and becomes a part of the Messianic purpose to set judgment in the earth. Agitation on this question is the duty of the hour. Let it go on from press, platform and pulpit, in the prayer-meeting and at the ballot box, until every patriot who loves his country, every Christian who loves his God, every philanthropist who loves his race, every father who loves his child, every son of the Republic will, a marshaled host, uplift the Constitution as a banner of reform and under its folds march to the ballot-boxes of the land, and under an avalanche of freemen's ballots bury beyond resurrection the American saloon. Then shall our whole Union become the citadel of sobriety, the national name be purged of this great shame, and our glorious banner,

"Whose hues are all of heaven,
Its red the sun-set's dye;
The whiteness of the moon-lit cloud
The blue of morning sky,"

shall be the flag of hope for all mankind as it floats over our sober, free and happy people.

"O'er the high and o'er the lowly
Floats that banner bright and holy,
In the rays of freedom's sun.
In our Nation's heart imbedded,
O'er our Union newly wedded,
One in all and all in one.

"Let that banner float forever;
May its lustrious stars pale never
Till the stars shall pale on high;
While there's right the wrong defeating,
While there's faith in true hearts beating,
Truth and freedom shall not die.

"As it floated long before us,
Be it ever floating o'er us,
O'er our land from shore to shore.
There are freemen yet to wave it,
Millions who would die to save it,
Wave it, save it evermore."

LIQUOR DEALERS' LANDLORDS LIABLE.

A late dispatch from Clinton, Iowa, says: "Some months ago Henry Judge, of Lyons, while working at a fire in the Gage block, was furnished liquor by a saloon-keeper, became intoxicated from drinking it, and in his wet clothes fell asleep in an alley where he was frozen so that one leg had to be amputated. His wife sued the saloon-keeper for damages, and by default a year ago got a judgment of $801.55. A suit before a jury in the District Court here to make the judgment a lean on the building in which the saloon-keeper sold the liquor ended to-day by the jury returning a verdict against the owners of the building for the amount, and making the building liable for the judgment. The owners are heirs of the late J. P. Gage, a long-time banker of Clinton. The verdict opens up a new field for prosecution for money of saloon-keepers doing business in violation of the State prohibitory law and their landlords. There is not a druggist in Clinton county who will apply for a permit under the new law to sell liquor. The old permits expire Sept. 30, consequently no liquor can be sold legally in the county."

JOHN WESLEY ON TEMPERANCE REFORM.

We may not sell anything which tends to impair health. Such is eminently all that liquid fire, commonly called drams or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders (although there would rarely be occasion for them, were it not for the unskillfulness of the practitioner); therefore, such as prepare and sell them for this end only, may keep themselves clear; but who are they? Do you know ten such distillers in England? Then excuse these; but all who sell them in the common way, to any who will buy, are poisoners general. They murder her majesty's subjects by wholesale; neither does their eye pity nor spare; they drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them; the curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there! The foundation, the floor, the roof, are stained with blood; and canst thou hope, O thou man of blood, though thou art clothed in purple and fine linen, and farest sumptuously every day,—canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore, thy name shall be rooted out, like as those whom thou hast destroyed, body and soul; thy memorial shall perish with thee.—*Sel.*

An appeal to Boston women to vote to protect the public schools, was printed and circulated by the Boston W. C. T. U. by calling at every house, and placing the circular in the hands of every woman.

Lee Ryrnes, aged 60, a salesman in New York, who was once a millionaire merchant in New Orleans, but who had through business troubles taken to drink, and, four years ago had been deserted by his wife, dropped dead on the street one night late.

During a wake at Racine, Wis., James Payton, James Callahan, and Mrs. George Dinen, mourners, were poisoned by drinking embalming fluid, some having been left by the undertaker in the bottom of a glass, which they used in drinking beer. Payton can not recover.

At a meeting of Kentucky distillers in Cincinnati, October 1, the question of reducing the production of bourbon whisky in 1889 to 11,000,000 gallons was discussed in secret session, along with other matters. The meeting adjourned, to assemble again at Louisville or Lexington at the call of the president. Only eight or ten persons were present.

Rhembold Eberhard, aged 45, was found by the roadside near Louisville, Ky., Sept. 26, dying of morphine poisoning. He was taken to his home a few blocks away, where he died without recovering consciousness. Some letters he left showed that he was about $200 short in his accounts with J. F. Stone & Co, whisky dealers, whose books he kept, and that he had committed suicide for that reason.

Mrs. L. Hildebrandt died at Wheeling, West Va., from the effects of pistol shot wounds inflicted by her husband. Hildebrandt is a workingman at one of the rolling mills, and Saturday was pay day. Coming home under the influence of liquor, he refused to give his wife money to purchase food for Sunday, and upon her saying that there was nothing to eat and that several small bills must be paid, he drew a revolver and fired three pistol shots at her. One bullet penetrated her back near the spine as she was fleeing for her life, and death resulted. The husband is in jail.

Ingersoll, at the Republican ratification meeting in New York, said: "I don't believe that if the Mississippi itself were pure whisky and the banks loaf sugar, and all the flats covered with mint, and that all the bushes grew teaspoons and tumblers, there would be more drunkenness than there is now. [Loud and long cheering and laughter.] I am perfectly willing that gentlemen who smoke Havana cigars and drink champagne or Chateau Yquem should pay my taxes, and I want the man who does not do that, but is willing to take the domestic article, to go scot free.

For some months past there has been a boom in brewery stock in England. It came about in this way: The proprietors of the famous Allsopp brewery organized a stock company and invited the public to buy shares. At the same time a statement was published showing that the profits of the business were immense. The effort to secure stock became a perfect craze and all classes of citizens, including clergymen, invested. At first the dividend declared by the Allsopp company amounted to eight per cent. Then it fell to six per cent. and now the profit does not amount to enough to justify the company in declaring a dividend. It is now asserted that the Allsopp charged $5,000,000 for the "good will" and deliberately deceived the public in regard to their profits. While we have no sympathy with the brewers in their deception of the public, we can not but feel that the investors in such stocks deserved to be the losers. There are thousands of openings for the profitable investment of capital which are legitimate and beneficial to mankind. Every Christian man, at least, ought to put his money where it will do the most good, and big dividends is not the best indication that the investment is doing good.—*Midland.*

REFORM NEWS (Continued from 5th page).

against secret orders in dis here church, and it shan't be tolerated. Everybody in here belongs to secret 'cieties, and the church can't stand dis!" The lodge element began to prepare for their lodge throat-cutting, tongue-tearing deviltry, but when they saw that the majority of the young men and women and elderly people were my schoolmates in my boyhood days, and they intended to stand by me, they became quiet, but Mr. Davis continued to growl and say, "You see what yer done." Although I said not an offensive word in my sermon about the lodge, yet just as soon as I commenced to distribute tracts and *Cynosures* this deacon seemed to almost be ready to sssassinate me.

Greenwood is the place where it is supposed that the Negro Masons lynched a man last year; and from what I have seen here I believe they are ready to repeat the bloody deed. I am informed that the white secretists here want to break up the Negro lodges, but they are building a large lodge hall. This is very unjust, but it don't look unreasonable for Southern Freemasons. Greenwood is a growing little city with about 1,000 inhabitants. It is situated on the Yazoo River, and is the county seat of Leflore county, with the Mississippi and Yazoo Valley railroad running through the town, and another, the Georgia Pacific, in course of construction.

A reunion with my old father and other relatives and schoolmates, after an absence of twelve years, was quite enjoyable. Many of my Greenwood friends desired me to remain a month and preach against lodgery. The Alliance and Knights of Relief and Odd-fellows are very much on a decline among the colored, but the Masons seem to be prospering.

There was one lodgeite of Blue Lake wanted to know what we meant by exposing his lodge. He said he could prove the divinity of Masonry, but he failed to produce his evidence. It looks reasonable for a man to justify Masonry who has had a poor, weak woman living in the house with him for the last two years, and working her in the field like a horse, and then not even giving her respectable clothes to wear, and carry her to church in his buggy, and make her get out and walk back home, a distance of 2½ miles, while he takes another woman in the buggy, with the remark, "No woman can ride in my buggy who talks to a man that speaks against Masonry." This poor woman has one child for such a man, and yet this man stands high in Masonry! I say it looks very reasonable for such a man to justify secretism; that loves darkness rather than light, because their deeds are evil.

Crops are very poor all through these parts. I preached at Mt. Pleasant church, Lexington, Rev. M. C. Scott, pastor, to a large and patient audience, Wednesday night, and distributed tracts. Bro. Scott is a Mason, but he has seen his error. This place is one of the strongest lodge towns I ever visited, but the people seem to be ready for the truth. This is a Prohibition town with about 1,500 inhabitants. Peace and harmony seem to exist between the races.

TCHULA, Miss.—I reached this place about 11:30 A. M. There are more saloons here than any other kind of business houses—about 400 inhabitants and six saloons. At a glance you can see alcohol is king. This is a very rowdy town, the bull-dozer's headquarters. I have distributed very many tracts here. Everybody belongs to some secret lodge, and some of them won't read the tracts, but a few copies of the *Cynosure* will set them to thinking. Mr. Gay is the leading colored man in this place, but he is a Mason and thinks it all right.

YAZOO CITY, Miss., Sept. 21.—I reached this place yesterday evening. I was here about an hour when a dispatch from Jackson announced the appearance of yellow fever in that murderous whisky city. This set the Yazoo citizens in a rage of excitement, and some of them wanted every stranger to leave the city. I had expected to preach at the Baptist church, but the announcement of yellow fever in Jackson had everybody excited. I walked up to the M. E. church, and there were only five persons out. I walked over where Prof. P. A. Wardlow, formerly principal of Natchez College, and now principal of the Yazoo city public school, was conducting a night school of young men, and met him with a smile on his pleasant face. I think it well to continue the *Cynosure* to Prof. P. A. Wardlow here in this place. He is in sympathy with our reform, and will use the paper and his influence for the good of the cause. I am so surrounded I don't know what course to take. If I go to Jackson I will be quarantined; so I must wait on the Lord. Rev. S. A. Anderson, a reader of the *Cynosure*, called on me, and assured me he was in sympathy with our work. I met a deacon who was given all the Masonic degrees in a single night, and he declared when he got to the part of cutting his throst his blood stopped running for awhile. Owing to the quarantine law I shall have to leave here today. If these people feared God more, and had less fear of yellow fever, all things with them would be better. Pray God to deliver us from these terrible curses.

FRANCIS J. DAVIDSON.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IV.—Fourth Quarter.—Oct. 28.

SUBJECT.—The Fall of Jericho.—Joshua 6: 1-16.

GOLDEN TEXT.—By faith the walls of Jericho fell down, after they were compassed about seven days.—Heb. 11: 30.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Promise of Victory.* Vs. 1-5. Jericho was straitly shut up. To human view, and by human arms, it seemed impregnable; hence its attitude of defiance. Every great iniquity against which the church is called to battle, is a Jericho. It boasts of its age, its impregnability, and meets every call to surrender with taunting defiance. Slavery was once such a moral Jericho as the saloon is now; but it fell as the saloon will fall. Perhaps no popular evil so closely resembles this ancient city in its haughty defiance of any power able to overthrow it than does Masonry. It has succeeded in instilling into the minds, even of those who dislike the institution, a feeling that it is hopeless to battle with it. They see its formidableness; they see how it has entrenched itself into our national life, its growth unchecked by any laws such as most European governments have found it necessary to pass for their own protection. They forget that the spiritual weapons of the Gospel are "mighty to the pulling down of strongholds." By faith the walls of this fortified city fell down; by faith will the lodge Jericho fall. It was the stronghold, not of one isolated tribe, but of all the confederate nations of Canaan united by a common fear in a common defence. So the lodge is the stronghold of every other evil. Intemperance, gambling, Sabbath-breaking, political corruption, all hide under its shadow. But God's word stands sure, "I have given into thine hand Jericho," not shall or will, but *have* given it. The spirit of entire faith always possesses in itself the earnest of victory.

2. *The Compassing of the City.* Vs. 6-11. Jericho will not fall unless the Ark of the Covenant goes before. No reform will prosper that does not take Jesus Christ with it into the heat of the conflict. The Good Templars fail to reform men because no drunkard can be saved from his cups by a system of secret grips and passwords, or even of mere morality. He must have the anchor of a living faith in Christ to resist the stormy waves of temptation. One great reason why the Anti-masonic reform of sixty years ago failed to work any permanent results, was that it was not a religious movement, but simply a political one. It took no lasting hold on the hearts and consciences of the people. Reforms that are built on the shifting sands of party are soon swallowed up and their places filled by rival issues. There is a significant lesson in the blowing of these trumpets of victory while the ramparts of Jericho yet stood unmoved in their frowning strength. Some one has said that "the surest way to command success in life is to put one's self in the attitude of success." An inborn assurance that we shall finally reach the goal of our desires naturally works its own fulfillment. This same law holds good in spiritual conflicts. Let us attack Jericho firmly persuaded of success in advance, and the victory is ours.

3. *The Fall of the City.* Vs. 12-16. The number seven denoted completeness. The work of the Lord must not be done deceitfully, but with a whole heart, patiently, perseveringly, until our faith is rewarded and Jericho falls. What if they had stopped at the fifth or sixth time of going round the city? Too many in their combat with evil are like that king of Israel who only smote thrice and stayed, gaining in consequence only a partial victory over his own and his country's foes. A half-hearted faith deserves and gets only half a triumph.

RELIGIOUS NEWS.

—At the meeting of the Philadelphia Baptist Association at Bustleton, Pa., some little flutter was caused by the letter from the church at Lower Marion, which announced that Robert J. Burdette, the well known humorist, had been licensed to preach.

—Dwight L. Moody, the evangelist, who arrived at San Francisco a few days since, has decided to spend the entire winter on the Pacific coast, and will commence a series of evangelistic meetings in that city January 1. He left last week Monday for Portland, Oregon, to hold a series of meetings at different points in the northwest.

—A circular letter has been issued by the colored clergy and laity of the Protestant Episcopal diocese of Virginia, protesting against the proposed legislation to erect a separate jurisdiction for them.

—What promises to be an interesting Conference on Jewish missions is to be held in New York city, at the Hebrew Christian church, Oct. 30 and 31, with preparatory services on the two preceding evenings. Among other speakers will be Drs. Crosby, Erdman, Kellogg and King and Rev. M. W. Pressly, pastor of the North church, Philadelphia.

—The members of the North Ohio United Brethren Conference do not mean to be misunderstood on Prohibition any more than in their opposition to the lodge. They resolved:

"That it is the sense of this conference that all Christians should withhold their support from any party that proposes to sanction the legal existence of the dram shop by license or taxation.

"That nothing short of the absolute *prohibition, state* and *national,* of the manufacture, importation, exportation and sale of all intoxicating liquors as a beverage, will ever destroy the liquor traffic."

—The National Prison Association, at its annual meeting in Boston last July, adopted the following resolution: "*Resolved*, That the practice of observing one Sunday in each year as Prison Sunday, by the churches, which has been adopted in some States, is approved and recommended for adoption in every State in the Union, and that the third Sunday in October is hereby designated as a suitable day for this purpose." The observance of the day has also been recommended by the National Conference of Charities and Correction. Both these organizations are struggling for the improvement of our charitable and penal system.

—The annual report of the American Bible Society shows an encouraging progress in their work. The cash disbursements of the year for general purposes were $506,453 46. The cash receipts for general purposes were $557,340.18. In addition to this, $4,971.28 were received to be permanently invested. The number of volumes issued from the Bible House for the year was as follows: Volumes printed at the Bible House, 854,000; imported from abroad, 7,132; printed abroad, 380,528; purchased abroad, 85,998; total, 1,327,658. The number of volumes issued from the Bible House, 1,032,672; in foreign lands, 471,975; total, 1,504,647. Of these, 420,242 were Bibles, 661,373 New Testaments, and 423,032 portions of the Bible. Including copies sent from the Bible House, the aggregate circulation in foreign lands was 535,807 copies. The issues of the Society during seventy-two years amount to 49,829,563 copies. Concerning the Bible for the blind, the report says: "The number of volumes in raised characters issued during the year was 552. The total number of volumes for the blind issued in forty-six years is 15,020."

—Last week the ladies of the Northwestern branch of the Woman's Methodist Missionary Society held their eighteenth annual reunion. Throughout the United States the auxiliaries of this society number 4,838, with an annual membership of 115,228. Since their organization they had raised $ 1,680,315.68. In foreign fields they possess real estate valued at $ 259,810; and they support to-day 67 missionaries, 70 assistants, 469 Bible women and native Christian teachers, 9 hospitals and dispensaries, 27 boarding schools, 262 day schools, 3 orphanages, and 3 homes for the homeless.

—At the late meeting of the American Board at Cleveland, Dr. Alden, the home secretary, reported that all the corporate members of the Board are dead. Seven missionaries and twenty-two assistant missionaries have been sent out during the year. Receipts from donations were $ 394 568, an amount larger than any preceding year. Other resources brought the amount up to near $ 700,000. The secretaries unite in asking for a reinforcement of forty ordained missionaries. The number of ordained and assistant missionaries now in the field from America is 472; native pastors, teachers, preachers, and other helpers is 2,135. In 336 native churches there are 30,546 members, of whom 4,388 were added during last year, a larger number than for any of the preceding fifty years. The whole number from the first is 105,477. In theological seminaries and station classes there are 251 pupils; in fifty-nine colleges and high schools for boys, 3,947; in fifty girls' boarding schools, 3,068; in 892 common schools, 34,855; whole number under instruction, 42,773. The secretaries ask for $750,000 to forward the work next year.

Home and Health.

CHILDREN'S CORNERS.

There are comparatively few houses in which a large, bright, warm room can be spared for a nursery. Even where this might be done, the mother cannot employ a nurse to stay with the children, and her own cares and duties are too various to admit of her being long in any one place. Perhaps she does not keep even a maid-of-all-work. Then the children must inevitably follow the mother about, in kitchen, bed-rooms, or sitting-room, as her work demands. It is not uncommon, in so-called well-regulated families, to find children's toys scattered all over the house, while hats, coats, and mittens are seldom twice in the same place.

A nursery or play-room for the children may be out of the question; but surely some corner, chest, drawer, or portion of a closet, may be found for each child, where its individual possessions should be kept when not in use. On the whole, the most satisfactory piece of furniture in our house is a home-made one—a set of shelves which his father made for our five-year-old boy. The shelves are somewhat more than a yard long, and separated by unequal distances in order to accommodate the different-sized toys. On the top shelf stand his bank, vase, and several pretty but somewhat fragile toys; the next shelf is entirely devoted to books, of which he has more than most boys, while the lower ones are filled with his remaining treasures. To a simple brass rod with rings, pretty, inexpensive curtains are attached. When these are drawn, the effect is that of book-shelves—an ornament to our living-room, where they stand under the mantel in one corner. There the boy is "monarch of all he surveys," and he has no excuse for leaving his toys about the house. When his friends come to play with him, it is easy for them to take out such things as they wish and put them back again when they are through playing, thus avoiding the general chaos so common after children's visits.—*American Agriculturist.*

CARE OF LAMPS.

Whatever about the house is dull don't let it be the scissors or shears used for trimming the lamp-wicks. Some women appear to attach no importance to this point, not thinking that in order to have a smooth cut the instrument must be sharp. I have tried both round and square ends for wicks, and give my vote in favor of square ones; the flame is much broader; but the corners must be perfectly even and smooth, else when the wick is turned up high it will smoke. The person lighting a lamp should be careful not to touch the wick with the match, as it has a tendency to roughen or spread it. Hold the match over the wick very close to it and wait until the flame reaches it, instead of making frantic dashes at it, as I have seen people do, evidently under the impression that they were hastening the operation, when it seemed to me they were, on the contrary, retarding it, as they would draw the match away before the wick had time to ignite, and so several trials would have to be made. I have had so much comfort from following a simple direction given in some newspapers or magazine that I wish to allude to it here, viz: Keep the wick turned down below the top of the burner except when the lamp is in actual use. If this be done, and there is no leak about the fixture, there is no reason why, if the lamps are carefully wiped every morning, there should be oil on the outside by evening. By the way, why is it that so many housekeepers persist in keeping their common lamps on the shelf behind the kitchen or sitting-room stove, the very dirtiest place to be found? If in the kitchen they are covered with moisture from boiling water, etc, and smoke and dust arising from the stove. Why not put them in a closet, or, if it is not convenient, have a shelf away from the stove? If kept in a cold closet in the winter, of course they should be taken out and warmed before being lighted, lest the chimneys should crack.—*Good Housekeeping.*

HOW TO KILL FLIES.

The Louisville *Commercial* states how a prominent druggist of Louisville hit on a novel scheme to get rid of the troublesome insect: "Bodine, a druggist in Louisville, runs a soda fountain, and everybody knows how the flies are attracted by the sirups, etc. The druggist was almost in despair at the swarms of these buzzing pests which made their rendezvous at his store. He dared not use the insect powder in the ordinary way, and the fly paper was too filthy to be considered. In the midst of his dilemma he accidentally discovered that the insect powder is of almost as rapid combustion as gunpowder, though the flame lives several seconds. By a further investigation he discovered that a portion of the powder, thrown from the bellows through the flame of a lighted match held six inches away, produced the required flame, and was capable of destroying flies by the million. He, therefore, puts out some bait for them every morning. When they have collected in sufficient numbers, he gets his powder and match, and the work of destruction is sure and swift. No guilty fly escapes the scorching of the wings. By this means all the flies in the store can be destroyed in a few minutes, and their flayed remains are dumped into the street by the gallon. In the same paper we are told that other soda fountain men have adopted the idea, and say it works like a charm."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 8 to 13 inclusive:

J W Riner, S Graham, Rev L F Mittler, J N Lloyd, W Elliott, J W V Humble, J P Dops, F A Noe, J Taylor, S H Phillips, J Forbes, Z Foss, J S Trumbull, O M Lewis, J Griffin, T Freeman, M M Morse, E M Curtis, J Farland, C C Canfield, S A Pratt, J McLean, W McCracken, S C Dodd, J L Wadsworth, J S Rice, W T Elliott, T Luce, E Cook, Miss E Fahs, P F Thurber, J Flomerfelt, G Swanson Jr, B Harper, J Lantz, A F Smith, Rev C G Fait, T C Radabaugh, C A Stewart, H Hollander.

AN ENGLISH MEDICAL AUTHORITY affirms that the best regimen for preserving health may be summed up in the maxim, "Keep the head cool, the feet warm, and the bowels active." There is a world of wisdom in the observation. Obstinate constipation, or costiveness, is an exciting cause of other diseases; and, with many persons of sedentary habits or occupations, this inaction of the bowels is a source of constant annoyance, producing piles, prolapsus of the rectum, fistula, and various dyspeptic symptoms. All these are warded off, and health is maintained, by the use of Dr. Pierce's Pleasant Purgative Pellets.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	1 13½	1	14¼
No. 3	97 @	1	10
Winter No 2	1 13½@	1	14
Corn—No. 2	43¾@		45¼
Oats—No. 2	24 @		30
Rye—No. 2			57
Bran per ton		12	50
Hay—Timothy	9 00 @	11	75
Butter, medium to best	14 @		24
Cheese	05 @		09
Beans	1 00 @	2	60
Eggs			18
Seeds—Timothy	1 15	1	52
Flax	1 36	1	50
Broom corn	02 @		04
Potatoes, per bus	34 @		38
Hides—Green to dry flint	07 @		13
Lumber—Common	11 00 @	18	00
Wool	13 @		32
Cattle—Choice to extra	5 00 @	6	30
Common to good	1 40 @	4	90
Hogs	4 50 @	6	55
Sheep	2 25 @	4	25

NEW YORK.

Flour	3 20 @	5	25
Wheat—Winter		1	13
Spring		1	17
Corn	51 @		53
Oats	25 @		42
Eggs			22
Butter	12 @		25
Wool	09		34

KANSAS CITY.

Cattle	1 25 @	5	30
Hogs	3 00 @	6	05
Sheep	1 50 @	3	75

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I have been watching this business for some time, and have very positive convictions that when a farmer runs for office it is all over with that farm. I don't care so much for the man, but I hate to see a fine piece of land spoiled. I have three neighbors who are great politicians; one has got as high as poor-master, another has been town supervisor and a third went to the "legislatur"; and I would not buy a ton of hay from either one of them, if he ever has one to sell, for fear of the weeds that make up so large a part and would sow down my acres. I have just driven by one of these farms and it is a sight. Bull thistles stand about as fast as aldermen, and Canada thistles scratch the shins of burdocks and mullins. The street is as full as the pastures. The meadows are mostly stunted daisies; not richness enough to grow decent daisies. The fellow's sheep stand in a stinking barnyard, with wool falling off in chunks from sheer starvation. Tools used last summer are lying about the lots. The man has not had time to pick them up for shelter: indeed, his barns and sheds would hardly keep the rain off them. He has been running for office, and once, six or eight years ago, was poor-master. The man "pulls ropes" well at a caucus, and "fixes" things in the saloons; but he will not touch a rope at home nor fix farm or shed. His "folks" go to church in an old bang-about wagon behind a beast that hangs down his head as if ashamed to be seen in the streets, as indeed it ought to be. Turkeys sit on posts, lean as exclamation marks. He doesn't make a garden, because the hens would scratch it up. His orchard is gone to suckers, and limbs lie around that blew off five years ago. When he was poor-master he bought sour meal and stinking flour, and the tramps finally all went around us; they couldn't stand it. So the town kept him in two terms; but the honest poor got sick on our hands and it cost more in the end than honest dealing.

Is the picture too realistic? I will omit drawing the outlines of the other two. I only know they are mortgaged; their children are neglected; and at present they are waiting for a change in politics so as to "get in" again. They are sitting about the stores and saloons, waiting and keeping the "boys" all right. I have nothing to say against any and every man doing his political duty; but when a farmer gets a bee in his bonnet, depend upon it the bummers look on him as a young "lamb" is looked on in Wall Street. They will make him "set up" for them till he is quite too much and too often set up himself. They understand he can be flattered and bled, and flattery is cheap. Every village has a set of loafers who rely for nearly all their drinks on these farmer politicians.—*Independent*

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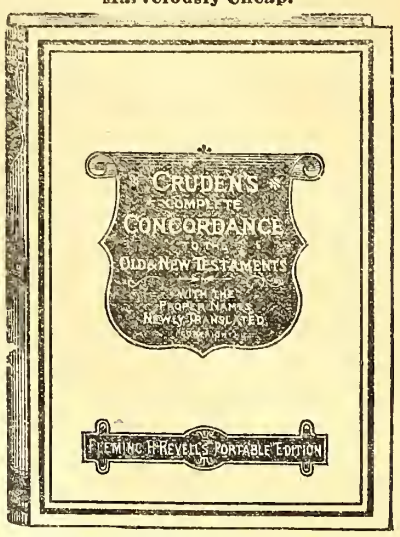
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News of The Week

POLITICAL.

James G Blaine spoke in Indianapolis last Thursday to an immense crowd said to number from 20,000 to 30,000

Miss Anna Dickinson has been speaking for the Republicans in Indiana. Mrs. Gougar has followed her and the result has been so disastrous that the State committee has dropped Miss Dickinson.

The Ohio Prohibitionists had a special day at the centennial at Columbus, Thursday, with an immense attendance and addresses by General Clinton B. Fisk, Dr. John A. Brooks, Rev. Sam Small, Prof. Dickie and others. Gen. Fisk remained to take part in the celebration by the W. C. T. U. Addresses were made by Susan B. Anthony, Frances E Willard, National President of the Union; Clara Hoffman, President of the Missouri Union; Rev Anna Shaw, M. D., of Evanston; Mrs. Zerelda Wallace, mother of General Lew Wallace, and others.

A Prohibition tent sent out by John Studebaker of Bluffton, Ind., to cover the 11th congressional district, has been returned to Mr Studebaker's home after a very stormy voyage. The tent was frequently bombarded with sticks, stones and rotten eggs by enemies of Prohibition. At New Coriden, Jay county, while J. S Hughes of Indianapolis was speaking, clods were thrown upon the tent by, it is alleged, a Republican. At Salimonie, while T. E. Ballard was speaking, rowdies interrupted the meeting and were driven off by attendants armed with clubs.

COUNTRY.

Forty-seven new cases of yellow fever and two deaths was the record Thursday at Jacksonville. The total deaths since the outbreak of the pestilence number 304 The quarantine at Jackson, Miss., was raised Thursday.

During the year ended June 30 last the Western Union Telegraph Company earned $19,711,164, while its expenses, not including the dividend, interest, and sinking fund account were $14,640,592.

Owing to wind and rain, the caterpillar and the ball-worm, the condition of the cotton crop has declined from 83 8 to 78 9. The crop is everywhere late.

Mary Griffin, aged 55, died of voluntary starvation Wednesday in the almshouse at Meriden, Conn. She took nothing but water for fifty-five days.

Rockford, Ill., voted against license at the last election, but liquor has been sold there clandestinely, and Wednesday the grand jury returned seventy-three indictments against fifteen persons or firms for violating the law.

Herman and Frederick Deering, twin brothers, 6 years of age, traveling alone, arrived at New York Wednesday from Liverpool, en route to St. Louis, where their parents now live.

At Bevier, Mo., Friday, during an attack of striking miners on new men who had been brought in to take their places, Thomas Wardell, a wealthy coal operator, against whom the men were especially bitter, was shot and killed.

The Brewers' Union has, as alleged, issued another circular calling for a boycott of Milwaukee beer.

Malignant diphtheria is prevalent at Oxford Junction, Iowa, there having been fifteen deaths within little more than a week.

Another natural gas well was struck at Sparta, Ill. The gusher was found in well No. 3, in St. Peter's sandstone, at a depth of 883 feet. The gas is flowing from a five-inch pipe and burns to a height of thirty feet.

A most appalling accident occurred Wednesday evening on the Lehigh Valley railroad at a point midway between White Haven and Penn Haven Junction, Pa., near the little station known as Mud Run. On that day the annual convention and parade of the Father Matthew society, was held at Hazleton. An enormous crowd went down there from Luzerne and Lackawanna counties. Seven long trains with the cars crowded to the doors followed one after the other. On the return trip the third section was stopped and the fourth drawn by two engines from lack of proper signals plunged into it from the rear. Sixty-three were killed and others will die, and the number of the injured is about as many.

The greatest day in the history of Quincy, Ill, ended in a great calamity. It was on Wednesday the second day of the annual celebration, and fifty thousand people were in the city. The vast multitude was assembled to see the fireworks, and a large amphitheater had been erected for their accommodation. This was crowded with over 5,000 people. Scarcely had the show begun when with a crash the vast structure fell, burying the people in the debris. The cries and groans of the injured, impaled on beams and timbers, were agonizing. The number of injured exceeded five hundred. There were fewer cases of broken limbs than at first reported, but sprains, bruises and fractures were numerous. Only one case was thought to be fatal. It is positively claimed that the calamity resulted from faulty construction.

FOREIGN.

Emperor William arrived at Rome Thursday afternoon. He was met at the railway station by King Humbert, and the greeting between the two monarchs was most cordial. Large crowds lined the streets leading from the station to the Quirinal, and an enthusiastic welcome was extended to the German Emperor.

A biography of the late Emperor Frederick of Germany will be published in London shortly. It will relate solely to his domestic life. It is believed that his widow is the author of the work. The profits derived from the sale of the book will be devoted to a hospital for treatment of diseases of the throat. The *Pall Mall Gazette* says the work is being revised by Lord Salisbury.

A City of Mexico special says that Henry Eyring, a representative here of the Mormon colonies in the State of Chihuahua, denies the report that the Mormon church has bought four hundred million acres of land in that State formerly the property of the Zuni Indians. He also denies the charge that the Mormons contemplate moving en masse to this country. The Mormons here now number only 150 families occupying 200,000 acres in Chihuahua. There is much discussion in the press regarding Mormon immigration, the general sentiment being adverse to it.

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The poet called a woman's face
That gladdened all who saw its beauty.
A face, no doubt, that beamed with health,
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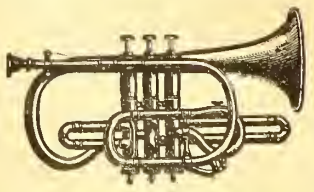
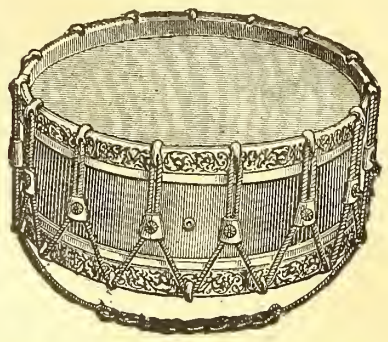
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Last January the bee-keepers of New York State, meeting in Utica, formed a "Honey Producer's Exchange," which was designed to be an inter-State association. The exact nature of the affair is seen in the circular of the secretary which says: "This organization is to be a secret one." Statistics of the honey trade are to be gathered by a salaried officer and used for the benefit of members only, who thus combine to form a most odious "*trust,*" which should be as offensive to those engaged in this interesting business as well as to the public at large. We might expect such a trust among brewers or distillers, but among bee-keepers never. The useful moral lessons continually suggested by the little insect with which they are in partnership, should rebuke every such suggestion.

The United States Supreme Court has given another decision on State prohibition which nearly crushes out the surviving hopes of the supporters of the liquor traffic. An Iowa distiller who professed to manufacture spirits only for sacramental, culinary and medical purposes, and to sell his product only outside the State, was the defendant in the case. The lower courts declared a distillery in Iowa to be a nuisance under the law, and the Supreme Court confirms the judgment, declaring that it does not conflict with inter-State trade, which can only be controlled by Congress; and also that it does not conflict with the rights of private ownership. The decision of the Supreme Court in the Kansas case decides the latter, and Chief Justice Marshall is quoted to substantiate the first. The party press are taking all possible advantage of the decision: (1) By declaring it to be solely in the interest of the "State Rights" principle, because Justice Lamar, a Democrat, was called upon to pronounce the decision; and (2) claiming that it is a triumph of the Republican party. Had not that party in Iowa so often in years past repudiated the statement that prohibition belonged to them, they should have due honor for this victory. By whatever agency it has come the nation should thank God for it.



JOHN C. SPENCER,
State Prosecutor in the Morgan Trials.

[See 8th page.]

With hardly an exception, responses to the Anti-secrecy League from lodge men disclaim any interference of their orders in politics. Down in Indianapolis the *Journal* is the leading daily. It is owned by John C. New, whose name used to be written on our bills as Treasurer of the United States. Mr. New is a great light in the Republican party, but he had trouble with his "union" printers, and since they struck he has employed men whose business would not be controlled by that kind of a lodge. But the other day his "rat" office was transformed: the men were all discharged who would not join the "union" and others employed who were on the lodge roll. And this was all to save lodge votes for the Republican party. A few years ago the same change was made in the *Inter Ocean* office in this city. But the lodge does not control politics!

The young German Emperor has returned to his capital from Rome. The diplomatic exchanges over this visit have long been a matter of interest to all who revere or fear the Pope, since Leo XIII. made at the first an emphatic protest, lest the visit should influence Italian elections for free government. It is reported that William's visit to Leo was very satisfactory to the latter. The Emperor bent on his knee, and then was led to a private interview of nearly half an hour. But, though the Pope has just sent to Germany very costly gifts, he has sent a circular to foreign courts representing that the Italian press is rendering his situation more difficult by their remarks on the Emperor's visit, and it is said the Emperor declared to him that because of the relations between himself and King Humbert, which must be maintained in friendliness, papal aspirations could not be encouraged in Germany. The results of the visit have been beyond doubt a blow to the hopes of the Vatican.

Hon. John Wentworth, one of the best known and most distinguished of Chicago's pioneers, died last week at the Sherman House in this city. Mr. Wentworth, under the familiar title, "Long John," was a man of immense stature, and partly for this reason few men in Chicago have been so generally recognized by the teeming thousands of the city. He was one of the first editors in the city, and after studying law, which he never practiced, he was sent to Congress in 1843, when only twenty-eight years old, the youngest member of the body. He remained in Congress for several terms by re-election, and was well acquainted with Webster, John Quincy Adams, Thomas Benton and Henry Clay, and his address, given in Central Music Hall, just after the opening of that beautiful auditorium, upon these eminent statesmen, will long be remembered. He was afterward mayor of the city, and served in other public capacities, always looking upon Chicago with a kind of paternal pride. It is significant that, although years ago enrolled as a member of Oriental Lodge of Freemasons, he has not been known publicly to have any connection with the order of late years, and was given a Christian burial from the Second Presbyterian church on Friday last; the only notice taken of the lodge being the presence of one titled Mason in a private and unofficial capacity among the pall-bearers, who numbered nearly forty.

A few weeks since we reprinted from the English *Fortnightly Review* an extended account of the secret societies of Sicily. With the large immigration of Italians, we should have supposed there would have been some earlier development of these orders among them. A year or two since an Italian was assassinated in a singular manner in Chicago, and his murderers were tried and hung without any mention of secret society work in the suspicious circumstances. In New York, however, an Italian murder in the vicinity of Cooper Institute has been traced to the Maffia, a Sicilian order much resembling the dreaded Camorra of Southern Italy, whose Masonic, self-imposed penalties cover perjury in the courts and assassination in the streets. This New York case is sufficiently horrible. The press reports of Monday say that the victim was stabbed a week before. He belonged to the Maffia, which punishes by death any member who divulges its secrets or gives information to the police concerning the identity of its members who have violated the laws of the land. This Italian had done both and knew he was to die. He had been marked for death some time before by the order, and had arranged with his son to carry on his business in case of his sudden disappearance. He was enticed into a saloon, and a quarrel provoked over a game of cards. The members of the order, half a dozen or more, who were to inflict its penalties, crowded the miserable wretch into the street and plunged the ready dagger into his breast. They then returned to the saloon and renewed their vows of secrecy. But in vain. The officers of the law, who have perhaps themselves sworn as vilely in the lodge as these wretched Italians, will now hunt them down and hang them.

THE CLAIMS OF PROTECTIONISTS.

BY REV. M. C. STEBBINS.

We have seen that protection, as the term is used to denote a tariff policy, is exactly defined by the phrase, "*Arbitrary interference with natural and legitimate trade.*" And yet it was claimed by Hon. James G. Blaine, in his letter of acceptance of the Republican nomination to the Presidency in 1884, that such interference with natural and legitimate trade had been the cause of all the prosperity and advance in wealth of the United States since the adoption of the war tariff. The same preposterous claim was the burden of his famous Paris letter of 1888, and has been substantially repeated in his later political speeches.

Gen. Harrison, in his recent letter of acceptance, endorses the same doctrine in such words as the following:

"The Republican party holds that a protective tariff is constitutional, wholesome and necessary." * * * "We believe it to be one of the worthy objects of tariff legislation to preserve the American market for American producers, and to maintain the American scale of wages by adequate, discriminating duties upon foreign competing products." * * * "Less work and lower wages must be accepted as the inevitable result of the increased *offering* [the italics are ours] of foreign goods in our markets."

Hon. Levi P. Morton, candidate for the Vice Presidency, is not less extravagant. He says:

"The American people have now enjoyed the protective system for a far longer continuous period than ever before in the history of the national government. *The result is*, that for more than a quarter of a century they have realized a degree of industrial and financial prosperity unprecedented in this country, and never equalled in any other." * * * "In a business life, now extending over forty years, I have witnessed and compared the effect upon the country of the revenue tariff tending to free trade, with the protective tariff encouraging home industries. Under the former the development of the country has always been arrested, while under the latter it has uniformly been promoted."

Hon. Warren Miller, the Republican candidate for Governor of New York, in a recent speech, which a prominent religious journal characterizes as a "splendid speech," says:

"In '44 the Democratic party came into power. It promised to maintain the tariff system of '42. But instead it returned to the tariff-for-revenue-only system. The usual results followed. In 1861 the Republican party was in control and at once gave us a protective tariff system. With *the result* you are all familiar. The growth of the country in the last twenty-five years almost passes comprehension."

It is no wonder that men who put forth such reckless statements scout the theories of honest thinking men, and appeal from the conclusion of reason to assertions that are *called* facts. For a theory, in order to gain a standing among sober students of political, or any other science, must show a rational sequence of the facts that it calls results, from the facts that it terms causal. Of such a sequence no one of the gentlemen above quoted has made an approximate showing. The utter and manifest impossibility of such showing is a sufficient reason for the failure.

The presumption upon the ignorance and credulity of American voters implied in their statements is marvelous. To assume that American voters have not sufficient intelligence and mental capacity to discern, when the truth is fairly put before them, the utter absurdity of the declaration that the industrial, social and financial prosperity of this great country, providentially favored and enriched beyond any other, with a population remarkable for their intelligence, energy, and varied genius, helped by a free government, free schools, free churches, free speech, a free press and free suffrage, is all the result of an arbitary interference with the natural and legitimate trade which the people are disposed to prosecute—to assume, I say, that the American voters have not intelligence and mental capacity enough to discern the utter absurdity of such a declaration, is to assume that they are too ignorant and feeble-minded to be safely intrusted with the responsibilities attendant upon the exercise of the right of suffrage.

The necessary limits of this article will not allow the present exhibit of the absurdity of the claims of these protectionists that becomes strikingly apparent by the examination of the lobbying and fooling of issues, by which interested capitalists bring about the legislative interference with natural and legitimate trade that is embodied in a "Protective Tariff." We now have space only to show some special absurdities in the above citations, and how history is falsified to support "protection."

Gen. Harrison says: "It is one of the worthy objects of tariff legislation to preserve the American market for American producers."

Now if it were possible for tariff legislation, by arbitrary interference, to so strangle international trade as to keep the entire American market for American producers and limit them to that, would it not be disastrous to American producers? A glance at some official statistics will afford a decisive answer to this question. I take the year 1883, not because there is anything very peculiar about that year, but because it is a year during which a maximum tariff prevailed, and because it is the latest of which the full statistics are now at hand.

During the year ending June 30, 1883, there were exported from the United States "bread and breadstuffs," $208,040,850; "cotton, raw," $247,328,721; "provisions," $107,388,289; "mineral oil," $44,913,179; "tobacco and manufactures," $22,095,229; total, $629,766,166. Why did not the war "protective" tariff provide a home market for these products of American labor? Simply because when it had done its utmost to obstruct the natural processes of profitable exchange, there still remained $629,766,166 worth of the above named products of American labor that the home market could do nothing with. It must find a foreign market or be wasted, or immensely depreciate the price of the entire annual product.

The case was not very different during the same year with regard to several branches of manufacture. I happen to know by first hand testimony of cotton and woolen manufacturers, that for many months, running on short time, and at slackened rates, they had been piling up in store their products because the home market, almost their sole dependence—thanks to a high "protective" tariff—made no demand for these goods. Forced sales failed to realize the actual cost of the goods to the manufacturers.

As another worthy object of tariff legislation Gen. Harrison specifies "to maintain the American scale of wages." Can Gen. Harrison, or anybody else, tell us what "the American scale of wages" is? Hon. David A. Wells, a man who makes his statements with conscientious care, says, "The difference in wages in the same industries in different sections of the United States is well illustrated in the following returns of wages in the iron industries of different States made under the census of 1880: Unskilled labor in blast furnaces in Virginia, 82 cents per day; in Alabama, 98 cents; in Pennsylvania, $1.09; and in Missouri, $1 29. Skilled labor in iron rolling mills in Alabama, $2.25 per day; in Massachusetts, $2 70; in Pennsylvania, $3.03; in Ohio, $3 87; and in Kentucky, $4 62. The yearly average wages in the aggregate iron industries of the different sections of the United States is reported as follows: Eastern States, $417; Western States, $396; Pacific, $354; Southern, $304." From computations made by Mr. Nordhoff from the same census, it appears that the operatives in the cotton mills of Maine, New Hampshire and New Jersey earn, upon an average, $225 per year, while those in New York receive only $218; those in Virginia, $150; those in North Carolina, $135. The operatives in the woolen mills of Connecticut receive on an average $335 per year; those in wool-producing and wool-protected Ohio receive $196.

In view of such facts, the question recurs, What is the "American scale of wages"? Another question also is suggested. How does it appear that a "protective tariff" is successful in maintaining any particular scale of wages?

One more remarkable statement of Gen. Harrison is worthy of notice: "Less work and lower wages must be accepted as the inevitable result of the increased *offering* of foreign goods in our markets." Well, then, if this statement be true, and if it be the proper function of legislation to prevent such an inevitable result, why is not the legislative duty a very plain and simple one, viz., to make it a penal offence for any one, whether American or foreign, to *offer* "foreign goods in our markets"? It seems to be assumed that the average American is incompetent to judge whether it is expedient for him to buy goods that are "offered" to him. Comment is unnecessary.

As it is for truth that we are seeking, let us in the light of history examine the statement of Hon. Mr. Morton: "In a business life now extending over forty years I have witnessed and compared the effect upon the country of the revenue tariff tending to free trade, with the protective tariff encouraging home industries. Under the former the development of the country has always been arrested, while under the latter it has uniformly been promoted."

Mr. Morton's forty years of business life then extends back to 1848, and puts him at near the beginning of the longest consecutive period of the most widely prevalent prosperity that this country has ever experienced. In regard to this period, Mr. Blaine, in his "Twenty Years in Congress," says:

"The tariff of 1846 was yielding abundant revenue, and the business of the country was in a flourishing condition. Money became very abundant after the year 1849 large enterprises were undertaken, speculation was prevalent, and for a considerable period the prosperity of the country was general and apparently genuine. After 1852 the Democrats had almost undisputed control of the government, and had gradually become a free trade party. The principles involved in the tariff of 1846, seemed for the time to be so entirely vindicated and approved that resistance to it ceased not only among the people, but among the protective economists, and even among the manufacturers to a large extent. So general was this acquiescence that in 1856 a protective tariff was not suggested by any one of the three parties which presented presidential candidates. It was not surprising, therefore, that in 1857 the duties were placed lower than they had been since 1812."

The financial crash which occurred in this year 1857, but from which the business of the country quickly rallied, was quite independent of the tariff. It was due to the reciprocal effect of the vitiated currency, and extravagant speculation. The currency was almost wholly the issues of State banks based upon credit, instead of coin.

The war period from 1860 to 1865 was a period of general disturbance. Everything was shifting. From this time onward, so far as the high tariff was a causal influence upon the industries and commerce of the country it was harmful, and helped to hasten and protract the longest and most serious period of business depression that the country has ever known in times of peace—that from 1873 to 1879. The depression of manufacturing made our large manufacturing villages scenes of distress and riot among the laboring classes. There were numerous demands made upon State and city governments to provide remunerative work for those who were threatened with hunger and cold. Our God-given prairies were yielding their annual supplies of food more than abundant to satisfy every home want. The manufacturers, "protected" by a maximum tariff, though for prudential reasons checking the product of their mills, were still packing away in storehouses goods for the want of which hundreds of thousands were shivering in rags. This is a specimen of the "development of the country that has uniformly been promoted by a protective tariff."

POLITICAL JUDGMENT DAY.

MILLIONS COME TO JUDGMENT!

Democrat, come to judgment!

Stand up and hear thy sentence. What hast thou to say?

I am a party.

Yes, what hast thou done?

Maintained my party lines half a century. Sung tariff and other pieces beautifully, and made "cotton king."

And what more?

Defended the "divine" institution called slavery.

What about whisky?

Took it in freely and never felt any scruples.

Thou art doomed, like Cain, to live awhile, with a mark on thy forehead. Stand aside till the day of final destiny.

Comes up the Republican party. "Plumed Knight" in front. Harrison back in the shade.

What hast thou to say?

On a moral issue I came; on the same I bravely fought and won, and then skulked, and taking cold, think I am consumptive.

Yes, this is the well-known diagnosis of the judge: He that dodgeth shall surely die. I gave thee time to repent and ye repented not. Temperance made many supplications to thee, but thou hast mocked her seven times.

Attorney Special Pleader, appears: Your honor, we are the very best temperance party, and will demonstrate it by "high license."

Both false and absurd. Now stand to thy doom!

Special-Pleader again: Most potent judge, extend our time, give us space to repent.

Individuals may repent, parties never. Parties do not reform. The Whigs faltered, compromised and died. Republicans took up the moral issue dodged by the Whigs, and lived to fight it through. Now ye falter, and compromise as did the Whigs, and shall surely die. King Saul departed from God, took to sorcery, disturbed the repose of the dead, and lost the kingdom, with his life. So hast thou refused the living present for the dead past, and thy doom is sealed. Why hast thou called on the witch of Endor (Alcohol) to save thee in power? Thy dominion is ended.

Our court calls next the Prohibitionists.

What say ye for yourselves?

We came to meet a grave emergency that is almost without any parallel. This embraces every single interest of the whole people; political, social, moral and religious, for all time, and eternity.

The court rules the statement true.

But why a third party? Could not the old parties have done thy work?

Answer, (with much reverence to the court): Would they do it? Does not the G. O. P. propose selling indulgences to commit an acknowledged crime, and

turn the blood money to the government? Did we not try persistently, yet most humbly, to persuade the G. O. P. to take up this reform we represent, and thus supercede the necessity of the third party?

The court rules this true also.

The court to the third party, greeting: Thou hast valid reasons for thy being. Thou hast accepted no compromises with the liquor oligarchy. This is right. Nevertheless there is somewhat against thee. Thy platform is nearly sound. Thy Moses is right, but thy Aaron is guilty in the matter of the calf. He has danced before the calf. He does not condemn the sin of the camp, the "secret empire." Many of the other leaders are making love to that empire and in league with it. This is thy weakness and error. Therefore thou art on probation. If thou cherish the viper, secretism, thy day is short. Sin lieth at thy door. Nevertheless thou shalt accomplish good, for the good that I find in thee. Live till thy mission be accomplished.

The court does not recognize the other numerous political organizations, save to keep a police watch on their trails. N. Callender.

MASONIC TREASON MATURING.

BY M. N. BUTLER.

Dr. Blanchard's speech, "Freemasonry and Civil Government in the Laws of Vermont," is a telling document, and should be widely circulated. Little do the American people realize the part played in the Great Rebellion by the Masonic order and its votaries. But it is destined to exposure. Already step by step the unearthing goes on. Item by item it is accumulating, and in God's good time the perfidy and plotting and treachery of the treasonable fraternity will be revealed to the astonished people. Every American should aid in the collection of evidences and facts in this direction. In a few years when this lodge discussion shall have been forced into politics, and a great political paper like the *Voice* will be leading the patriotic forces, then these startling facts will prove to the younger men of these United States the dangerous character of this secret conspiracy that is even now plotting for their destruction, as it did for the awful carnage of '60 to '64. Freemasonry is a perpetual conspiracy. It is a vast pest house of political intrigue, especially in the higher lodge circles. The Blue Lodge is virus itself, and every initiate is corrupted in his citizenship. The atmosphere of the lodge room taints the body politic. It is deadly poison to manly honor and patriotism. Every principle of lodge government is at war with free government and popular institutions. Its very nature, purpose and avowed object is the overthrow of popular rule. It has always been at war with human liberty, it always will be. Could its plottings and stupendous schemes at this hour be unveiled to the voting public, the past would be forgotten in expectation of the terrible future. All other questions would pale and vanish before this gigantic conspiracy. The saloon power, with all its damnable nature, is a pigmy to this darker, deeper, deadlier system. The tramp of armed minions, the growing boldness in lodge demonstration, the monitions on every side, should warn the masses of the pending danger; and the fact that it does not, only shows but too plainly how chloroformed is the general public. An army, officered, armed and drilled, vast in its secret proportions, sworn to despotism by the most horrible death penalties, points to an awful reckoning in the near future. The lodge is adroitly pushing Roman Catholicism to the front as its golden opportunity. Read Miss Flagg's letter in last *Cynosure*. Not only is the lodge more to be dreaded in Boston than popery, but everywhere. And it is deplorable that at this critical juncture the American movement must pause to vote for Prohibitionists who smell of lodgery in National, State and county politics. All this inquiry by the "Anti-Secrecy League" would be far more effective had the Americans a campaign in full blast. Let us re-read the words of your New England correspondent: "Nothing stirs up the waters of political corruption like a 'Presidential year,' but 'when the enemy comes in like a flood' *then* is the time to 'lift up the standard against him.' The bravest way is always God's way." Chalfant, of Pennsylvania, hits it when he says: "We have all been sitting on the back seat long enough. No one has as good title to the front bench as the honest and honorable anti-ring American." Two campaigns have found us on a back seat. Shall another?

Avalon, Mo.

When a Christian backslides, it is as if the prodigal re-acted his former folly, and left his father's house a second time.

THE LODGE, RELIGION AND POLITICS.

Remarks made, and intended to have been made, in the Town House, Middlebury, Vermont, October 1, 1888, by President J. Blanchard, class, 1832, Middlebury College, dedicated, without their knowledge or consent, to President Ezra Brainerd and Hon. John W Stewart, Gov. and M. C., as representing the Religion and Politics of the State of Vermont.

There are but two sorts of religion on earth: Christ's and Satan's. The secret lodges are religions, and they are not Christ's. This book (Mackey's Lexicon of Freemasonry, page 16) says: "A Mason living in strict obedience to the obligations and precepts of the fraternity is free from sin." This proves Masonry to be a religion. That it is not Christ's religion, one needs but the sight of a lodge procession to see. Jews are Masons. But Jews are not Christians. Secret lodges are, therefore, religions of anti Christ, or Satan.

"But why single out Masonry?"

The able author of *the Modern Eleusinia, or Philosophic History of Freemasonry*, says: "The analysis of one secret order is the analysis of every one." *For they are all fashioned after the same idea.* The Masons, too, own the huge temples, which are the headquarters of all the other secret orders, and furnish council-chambers for them. They detail Masons who are farmers to run the grange; Masons who are scholars to oversee college secret societies; Odd-fellow Masons to superintend Odd-fellowship, etc., and so combine and compact together by mutual good understanding all permanent secret orders which dispense with Christ, and yet practice religious ceremonies, and to worship Christ's rival and antagonist, *the god of this world.* This is the principle of all the false religions on earth.

"But how is it," says another, "that only a handful of Anti-masons have made the terrific discovery that there are lodges of devil-worshipers spread throughout Christendom and the world?"

The answer is, there are millions of church members in the United States who regard secret lodges as antagonizing Christ. United Presbyterians, who have 600 educated ministers and thousands of members, Reformed Presbyterians, Wesleyans, United Brethren, Free Methodists, Friend Quakers, Mennonites, etc., have each a rule of discipline excluding Freemasons from their communion. The Synod of Cincinnati, one of the most august bodies in the great Presbyterian church, has an unrepealed resolution standing on its records, adopted in 1836, that: "Membership in a Masonic lodge is incompatible with a creditable profession of the Christian religion." I stand here, therefore, with millions of the best people at my back.

Testimonies, of like effect, from the early fathers of New England and elsewhere might be multiplied to fill a moderate volume. Dr. Hopkins of Newport, Rhode Island, speaks of the lodge as belonging to "the kingdom of Satan," (see Park's Memoirs of Emmons,) and Dr. Williston of East Haven, grandfather of Dr. Storrs of Braintree (the father of Dr. Storrs of Brooklyn), used to say: "*A Freemason is hand-in-hand with the devil.*" "And such," said Dr. Storrs, "were the current opinions of New England ministers at that day." The first lodge formed in New England, in 1773, had then just began to multiply itself, and those ministers, the best and ablest the world ever saw, had a fair chance to observe the lodge and to know its nature and effects on the public welfare.

THE STATE OF THE LODGE HERE AND NOW.

There are now between three and four hundred members of secret lodges with headquarters here in Middlebury, viz: Freemasons, 160; Knights Templar, 75; Knights of Honor, 100; Odd-fellows, 40 or 50; besides two secret societies in the college, making some 400 in all. These are, of course, subordinate lodges, paying dues to head centres elsewhere, and so, in the words of Prof. Robinson of Edinburg University, are "*sworn to obey unknown superiors.*"

A Knight Templar in Wheaton, Ill., whose family, it was reported, sometimes suffered for want of necessaries, contrived to pay $90 for his rig to march in the conclave in Chicago. If the 400 lodge members in this town have averaged for initiations, dues, degree fees and special charges, $50 each, they have paid to get fairly ready to be taxed, *twenty thousand dollars!* If we could add the cost of regalia, banquets, uniforms, swords, gloves, gauntlets, chapeaus, and feathers, the sum paid by these lodges would astonish everybody. And if we add a moderate computation for the time and brains expended on them, these lodges have cost the people of Addison county, Vermont, hundreds of thousands of dollars. If these lodges are good they *may* pay. If bad they do not.

WHAT THEY ARE AND WHAT THEY DO.

How do they affect the family, the foundation of church and state? Let us put the question to the husbands. Suppose, in their absence, the wives of this country should join secret women's societies, pledged and sworn to lifelong concealment of their proceedings from their husbands? Then empannel those husbands to decide whether those secret lodges are good or bad! Those husbands would insist on divorcing their wives, or that those wives divorce the lodges. Such would be their verdict.

But we have the estimate of secret lodges by the whole people of Vermont, especially of Freemasonry, their mother and type, recorded in the laws of the State. October 28, 1830, the Vermont legislature repealed the characters of the Grand Lodge and Grand Chapter of Vermont; and as all local lodges held charters, not from the State, but from these two "grand" bodies, the repeal of these illegalized and outlawed Masonry in the State of Vermont. Lodges can neither hold real estate, sue or be sued only by criminal prosecution as a nuisance, or as violaters of law. Three years later, the lodges having continued to exist, the legislature, November 7, 1833, passed law enacting that any person administering or taking "an oath or affirmation or obligation in the nature of an oath" not authorized by law, "shall be punished by fine not less than $50 or more than $100." The word *punish* makes the "oath, obligation, or affirmation" a crime. The law goes on to except oaths, affidavits, etc., to secure lawful rights, which *are not administered with intention of secrecy.* But secret oaths are crimes.

The laws of Vermont have been twice revised, and the revision re-enacted, to-wit: in 1839 and in 1880. And the ablest and best men in the State, as Chief Justice Robert Pierpont and Judge Samuel Swift, were on the committees of revision. They not only left the laws against Masonry standing, but they doubled the maximum fine, making it $200. And the legislature enacted it. And every officer since 1833, sworn to execute the laws, has sworn to enforce these laws against the lodge. Similar laws in other States have been repealed, and doubtless a repeal of these laws would have been attempted, but that the lodge "feared the people" of Vermont.

No one can show, no one has ever attempted to show, that the secret lodge system or the saloon system helps the general welfare. In 1832 Vermont gave her electoral vote solid against the lodge. Of 2,000 lodges, all then in United States, 1,500 gave up their charters and suspended their existence. Not a widow wailed, not a pauper plead for their life or suffered in consequence of their temporary death. And revivals of religion, the mightiest and most benign that ever blessed this and adjacent counties, followed the fall of these lodges. There is no reason why they should exist, but every reason why they should be suppressed.

OBJECTIONS.

1. How can you rely on the testimony of seceders who have violated oaths of secrecy?

Answer.—Criminal oaths are not binding: and lodge oaths for fifty-eight years have been crimes in law and crimes in fact. And their cut-throat penalties would have been punished, but oaths in lodges bind to perjury in the State: and swearing false in the trials before special justice Wm. L. Marcy was not deemed by Masons lying under oath, but keeping a Mason's oath to conceal.

2. You acknowledge there are good men by hundreds now in the lodges. How do you account for it?

Answer.—As I account for "Aaron, the saint of the Lord," being led by the people into lying and idolatry against the law of the realm. It was popular.

(2) Of every five Masons in the United States an average of one only regularly attend lodges. The one-fifth run and rule the lodges, and the four "good men" stand as outside pillars, pay the dues, and avoid lodge vengeance. But the "good men" are coming out, and will all "come out," as God commands.

The stimulus of liquor keeps up saloons and makes multitudes of men "fools and blind." The stimulus of false worship to day enslaves four-fifths of the whole human race. No lust equals the lust of idolatry, as the Bible abundantly shows. And lodge worship is Gentile worship, demon worship, idolatry. The lust which leads to polygamy is mainly practiced by leaders. The false worships of Mormonism subjugates the Mormon masses to priests, and leads to demoniacal possession. I have travelled one hundred miles in Utah. The Mormon masses are sincere as maniacs. They worship devils, and are mesmerized by priests and are "possessed" by them. And Masonry is Mormonism—a religion invented by men, and its power is in the agreeable stimulus of false worship. No frivolity, no tomfoolery seems disgusting to a believing Mason when

once he is under the stimulus of false worship. You may blind-fold him, strip him, put a rope around his neck, or chains on his person, and all is lovely when once he is "possessed" by the spirit that rules the lodge, and he becomes pliant to the operator as a charmed bird or frog to a snake, while the spell is on him. And nothing but the power which casts out devils will restore him to himself, his family, his country and his God. And this will do it if applied for in faith. For "he (Christ) must reign till he hath put all enemies under his feet."

NEW ENGLAND LETTER.

A singular addition to the Prohibition vote—Temperance men and wine banquets—Our Prohibition candidates in Massachusetts and the lodge—The school question—The Italian vote—The origin of the Know Nothing party—Our New England Convention.

It is said that the retail dealers in spirits and malt liquors, while they take no concerted action, intend to throw their votes for Prohibition, which, counting the votes of employes, will approach ten thousand. The reason for this astonishing change of base is that they find that a third of their number will inevitably be thrown out by the police commissioners; and so they have determined to exclude all from the privilege of license. If Boston should, at the next election, go for no license through this addition to the Prohibition vote, it would be a curious instance of the liquor Beelzebub casting out himself. Local option protects suburban towns but ineffectually when a victim of the liquor habit can satisfy his cravings any time at the small trouble and expense of a ride into the city. In consequence "the midnight train" is often made very unpleasant for ladies, and, indeed, all respectable people, by the number of drunken men on board, while a glimpse into the smoking-car is a revelation of Pandemonium itself.

A sailor went into the North End Mission last week and asked for a glass of water, stating that he had been five days in port, and during that time had not tasted any food, but lived on liquor. The day before he had $35 in his pocket, but was now without a cent. He was asked to sign the pledge, to which he replied "that his sister had urged him to do it, but he must get one more drink first." Can we estimate the advantage to one such poor, tempted soul if every dramshop in Boston could be closed up? The city came within about 8,000 votes of going no license last year, and it is not impossible that some fine morning her dealers in legalized poison will wake to find their occupation gone.

A Democratic paper states that the various candidates for office are now paying big bills for wine and refreshments at the leading hotels, the last orgy being held at the Parker House at the expense of John F. Andrew, the recreant son of John A. Andrew, Massachusetts' beloved and famous "war governor." It adds, "The funny part of it is that some very pronounced temperance men, who are parading themselves as Prohibitionists in practice and principle, are paying the bills for a lot of wine at different hotels." I can only say that if temperance men don't want to run the risk of putting themselves in any such ridiculous light before the public, they had better stop training in the old party ranks and work for the election of men who do not require to be "dined and wined" at the expense of their political friends and admirers. There is no danger that an Earle and Bascom man, for instance, will be called upon to pay a bill for so much champagne drank in honor of his favorite candidates. How long will temperance men consent to suffer in pocket and conscience, and be made a laughing stock of beside, for the purpose of supporting an old and corrupt party?

I have written to our Prohibition candidates for Governor and Lieut. Governor, Mr. Wm. H. Earle and Prof. Bascom, to inquire their status in regard to the lodge, and have received very satisfactory replies from both these gentlemen. Liberty has not been given me to publish Mr. Earle's letter, but I can say that he is not a member of any secret order, and is conscientiously opposed to secretism as a principle. Prof. Bascom writes: "I was a member of a secret society in college. I have not maintained my connection with it since graduation. Without being strongly opposed to secret societies in college, I do not like them. I think secret societies that affect one's standing in the community and one's social relations very undesirable." Anti-masons in Massachusetts need not be afraid to vote for either of these two candidates, nor can I see how any man who has thought at all on the subject, or has any anti-secret convictions whatever, can give his vote for Ames and Brackett, who let no public opportunity slip to eulogize the lodge, and whose record in regard to other reforms is equally unsatisfactory While the Republican party nominates such standard-bearers temperance people may quietly make up their minds that the day of constitutional prohibition is not yet.

Boston pulpits still continue to thunder forth on the school question, and it is really a matter for congratulation that a question has at last arisen to give our conservative city pastors an excuse for giving some Bible instruction on the political duties of Christian citizens. There is an increasing sentiment in favor of having more women on the School Board; but Dr. Duryea's course has not been favorable to having more clergymen. Perhaps it is necessary now and then that a popular idol should fall to keep us from undue hero-worship. Dr. Fulton, it is said, received invitations to preach in six different churches in Washington provided he would not mention the subject of Romanism. His new book, "Washington in the Lap of Rome," ought to waken American voters to the serpent which is throttling liberty at the very seat of our national government. It may be interesting to know that there are between 400 and 500 Italian voters in Boston, and nearly 30,000 of this nationality scattered through the State, who, Catholics though they are, are radically opposed to parochial schools. They are too well acquainted with the effects of priestly interference with education in their own sunny Italy. It almost follows from this fact that they are to a man Republican, as it is from the Democratic party that the parochial schools get nearly all their support. Race antipathy, however, is the chief reason why Italian voters are in this campaign almost solid for Harrison and Morton. They are naturally unwilling to vote the same ticket with the Irish laborer, with whom they have such frequent collisions, both races having that qualification which Carlyle or somebody else says is the distinguishing mark of a poet—of being hearty haters.

A letter from Bro. Philip Bacon of Weatogue, just received, I believe voices the general sentiment of New England anti-secretists: "I think it (the convention) has been too long delayed, and should be held at the earliest time practicable." It is hoped that plans for it will very soon be formulated, and as we raise once more the banner of this much-needed reform in our Puritan New England, may all be done "in His name."

Elizabeth E. Flagg.

OUR CINCINNATI LETTER.

Cincinnati, O.

Editor Christian Cynosure:—Hon. James G. Blaine, in his Indianapolis speech last Thursday evening, said, that according to the census of 1860, eleven States—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, and Colorado—had an aggregate wealth of $4,000,000,000. In 1880 it was $16,500,000,000, and in 1888 at least $20,000,000,000—more than all the United States when Lincoln was inaugurated. In 1860 these States had 10,000 miles of railroad. Now they have 80,000. From the discovery of America to 1860, the exports of the United States amounted to $9,000,000,000. From 1860 to 1888 they were $17,500,000,000. In 1860 Indianapolis had 18,000 people, now 100,000; Chicago 109,000, now 750,000; Minneapolis and St Paul were not known in 1860, now they have 400,000. Kansas City, Omaha, and Denver were unknown then, now flourishing cities. All this development is due to the tariff.

In his Port Huron speech Judge Thurman said the difference between the wages paid in England and America is not sufficient to justify a high tariff. "According to the last census Great Britain had a population of 401 to the square mile, and the average wages paid were 97⅔ cents per day. New England has a population of 201½ to the square mile, and the average wages were $1.02 per day, about four cents more than in England. Ohio has a population of eighty to the square mile, and wages average $1.08 a day. Colorado has two to the square mile, and wages out in Colorado average $1.45 a day. The entire United States, not including the Territories and District of Columbia, has twenty-four to the square mile and the average wages are $1 12. What fact does this establish? Does it not prove that the more dense the population the greater the competition among wage earners, and the lower the wages, and the reverse of the proposition, the less the competition among wage earners, the higher the wages? No man can deny this who has any regard for the truth."

Well, what is between these two men? Last year the dutiable goods imported amounted to $450,000,000. On these the government levied a tariff amounting to $212,000,000. But the goods manufactured in this country amounted to $5,389,000,000. Had it not been for the high tariff the people would have gotten these for about $4,000,000,000. That is, the people pay $1,000,000,000 more for their goods than they are worth to maintain the tariff. Blaine says, "Notwithstanding our wonderful advancement under the tariff, that is too much. I am in favor of a reduction from 50 to 40 per cent." Judge Thurman says, "The tariff ought to be reduced from 50 to 40 per cent." What is between them? Blaine says the Republicans should have the privilege of reducing it. Judge Thurman says he would prefer having it left to the Democrats. There is their issue. It is no issue at all. The great questions of Sabbath reformation, Temperance reformation, Divorce reformation, and Civil Service reformation they say nothing about. These parties have served their day. They can not discern the signs of the times. There must be a National Reform party to deal with these living issues.

Last Sabbath morning I preached in the First Reformed Presbyterian church, Rev. D. McKinny, pastor. In the evening preached in the Avondale M. E. church, Rev. Dr. Hypes, pastor. Rev. Dr. Hitchcock, of Chicago, was present. Our audience represented the best elements in the city. They are with us in the cause of reform.

My heart was made glad by a letter from our recording secretary, in which he said, "I remember you in my prayers every day." There is the secret of triumph of National Reform. Prayer moves the arm that moves the universe. J. M. Foster.

Reform News.

ALBERT PIKE AND CO. AT WASHINGTON.

Washington, D. C., 215 4½ St, N. W.,
October 16, 1888.

The *Post* of this city opens its leading editorial this morning with this sentence: "The present session of Congress having ceased to be of any use to the public, the question of its adjournment is of little public interest."

This is doubtless a true bill, and the only real object in continuing sessions is the hope of either party to gain a point or make capital in the election contest. It is merely a party wrangle, from which the country can derive no substantial benefit. It must be humiliating to every true American citizen to see the constitutional government of this great nation dwarfed and degraded into a mere "political machine," run by Senators and Representatives for partisan ends. The people look on while politicians play at "high tariff, low tariff and no tariff," and pay $12,000 a day to keep the game running.

While this is going on at the capitol there is another assembly in session in this city, known as "The Supreme Council of Sovereign Grand Inspectors General, of the Southern Masonic Jurisdiction." Seeing notice of a meeting at 2 o'clock this afternoon at their "Asylum" I sought opportunity to meet this titled body, and, if permitted, to listen to their deliberations. I found the door unlocked and so stepped in. The Council evidently was not in session. The apartments were simply superb, and the men in attendance were of the finest physical specimens of the race. Albert Pike, "the most Puissent Sovereign Grand Commander," with white locks falling over his shoulders, was the central figure of the group. They were evidently men who are intent on business of some kind, whether for the weal or woe of society. I said to one who approached me, "I saw a notice of a meeting here at this hour in the morning papers and dropped in to see and learn what I could." He replied, "The business is nothing that interests the public and of a strictly private character." I thanked the gentleman for his information and withdrew, meditating upon what *business* it could be that had called together representatives of the secret lodges in more than half the States in this Union, and from three foreign nations, that does not "interest" or at least concern the public.

Referring to the list published in the morning *Post*, the names of Senator Henry M. Teller of Colorado and James D. Richardson of Tennessee appear, and in the "Provincial Council," the name of Senator J. N. Dolph of Oregon is enrolled; and when I read further that Albert Pike of Pea Ridge notoriety presided at both assemblies named, I could hardly conceive that men of that type of mind and position would assemble to discuss trivial matters or to hold a mutual admiration society with closed doors. Delegations to this select body from foreign countries give emphasis to the inference that it has a deep and far-reaching import.

Conning the matter over the forcible words of one of their poets came to my mind as perhaps expres-

sive of the ultimate purpose of which this gathering may be intended to contribute:

"Onward, and all earth shall order
Ere our peaceful flag be furled;
Masonry at last shall conquer
And its altar be the world."

If universal empire is the goal of its ambition, we can then understand why plans for its accomplishment should be matured in secret. If the aim is to despoil the state of its liberties, then the necessity of obliging those in confidence to hide the facts under a terribly stringent form of oath. If it is designed to destroy Republican equality and institute aristocratic and privileged classes, then imposing titles and gaudy decorations are in the direct line of their movement. And if the Christian religion is to be covertly assailed by a determined effort to supplant the divine order by human inventions, then the reason for this secret congress is apparent. The presence of representatives from foreign nations and of leading spirits from all parts of our country is perfectly natural. It is consistent and easily accounted for, as the rational means to the coveted end, and upon no other supposition can it be reconciled with reason or religion.

To-night I am detained by our regular Tuesday prayer meeting or I should visit the Briggs House, where a grand banquet is advertised for the craft. It is well to keep an eye on them.

J. P. Stoddard.

A GREAT AND GLORIOUS WORK IN MEMPHIS.

Memphis, Oct. 15, 1888.

Dear Cynosure:—"They that wait upon the Lord shall renew their strength." As you are aware, I have been blest by the friends of the Saviour to have a rest of two months, during which time the blessings of the Lord were mine to enjoy, and on more than one occasion did the Lord manifest himself to me mercifully during those months of rest. I am now on the field and engaged in the very same aggressive warfare that I was when we first learned of each other, and I am becoming more and more convinced of the fact that there is no armistice in this war against wickedness in high places.

I have been preaching a series of sermons on the subject of "The Christian's Place in Secret Societies." I announced the series one month ago, and every Sunday night for four weeks I have had a crowded house, and eager and attentive listeners. God was with me. More and more did I feel the influence of the Holy Spirit helping me. Many, Masons and Odd-fellows particularly, came to see how much of the secret work I would divulge, and to their astonishment I finished the series without any exposition of the so-called secrets. I took the Bible and so completely dissected the foundation of all their boasted institutions that last Friday night the W. M. of one of the largest lodges of the city came to our church and publicly renounced all fellowship with the unfruitful works of darkness, and became a member of our body. He was formerly a member of a Baptist church in the northern part of our city.

The good work is still going on, for since I started this article I have been called to talk to two men, who belonged, one to the Immaculates, and one to the Odd-fellows. They are anxious to join our church, but our rule, as you are aware, calls for a complete separation from all worldly institutions. We have a family church of 307, and we would rejoice if we had in it all things common, as was the case in the Apostolic day.

OUR SCHOOL.

Our school building is nearly completed. It has been, and is yet a great burden on a few. I have been earnestly canvassing this city for means, and out of a hundred of our most wealthy men we realized $8. Few people are interested in such a school as we purpose to have here. The avowed opposition to secret societies will be a great hindrance to our getting means. We will be complete and ready for occupancy by Nov. 5th, and we will have a debt of $4,000 or $5,000 before us. The school will be self-sustaining in nearly every one of its departments. We have now sixty-six pupils in our church; and with seatings and facilities for 300 pupils in our new building, we do not think we will have room enough to accommodate all who will be in attendance this fall and winter.

We expect nearly one hundred preachers. We had fifty last year. These our church furnished with room and fuel (I mean our building) for three months without any recompense. We are doing all we can to make the work a success. We are sacrificing all we can to raise means for the work.

None of my brethren are as zealous as I am in this work. I am aware that by an education of our children and preachers against the lodge, such as we purpose to instill in the school, will do more to wipe out lodgism among our folks than all else on earth. I hate the lodge as bad as I hate the devil himself; and I can scarce preach a sermon, or have a talk privately or publicly, that I do not take up the subject of the lodge and its folly. Hence my interest in the school is as deep as my love for the church. It is God's plan to save my race from the thralldom of secrecy as practiced in oath-bound secret societies, which are almost without limit among our people.

We earnestly appeal to all who may feel moved by the Holy Spirit to help us in this work of reform. Prof. Jehiel K. Davis of Concord, Mich., is principal of the school. He was raised a Quaker, and is in full and earnest sympathy with our race, and a staunch anti-secret society man. Pray that our work may succeed. Yours as ever, R. N. Countee.

POLITICS AND REFORM IN NORTHERN INDIANA.

La Otto, Ind., Oct. 10, 1888.

Dear Cynosure:—The cyclone of political excitement that is sweeping over our country, and especially over the State of Indiana, which seems to be the very storm center, is very unfavorable to a calm consideration of moral and social questions. Nevertheless the voice of conscience is heard, and some men have not forgotten how to be honest and candid. I recently made a visit to Utica, Ohio, where I was met by that veteran reformer, Caleb Lyon, who took me to his pleasant and hospitable home, but not until he had introduced me to the pastor of the United Presbyterian church, Rev. A. H. Orr, and had arranged for me to preach Sabbath morning for his people, and at night in the Covenanter church. Next morning he brought me to town, and I met a good congregation, made up of the United Presbyterians and Presbyterians, the latter having recently lost their house of worship by fire. My testimony on the lodge system was in the main cordially received. At night there was, notwithstanding the darkness and the rain, a good large congregation, the United Presbyterian and the Methodist people uniting in the service. I spoke on the relation of the lodge system to the Christian religion, and think there were but few who dissented from the conclusions that were reached. I was heartily thanked by Rev. Armstrong, who had kindly given way for me, and was most hospitably entertained by Rev. Orr, who next day took me in his carriage to see a number of people.

Notwithstanding this people are giving largely to the Prohibition movement, they contributed $27 in cash for our work in the South, $20 of which was the gift of brother Caleb Lyon.

From Utica I went to Mansfield, and finding no opening for reform work, I went to Columbia City, Indiana, and visited that stalwart reformer, John Shuh, who for so many years has been faithful among the faithless. But he saw no opening for work. Northern Indiana is mad with political excitement. He made a generous subscription for our Southern work, and took me to Larwill, where the Wesleyan people are holding a revival meeting and have succeeded in getting some women interested in the cause of Christianity. From there I went back to Columbia City, where the Democrats were having a grand demonstration in honor of their candidate for Governor.

From thence I came here to La Otto. Here the Wesleyans were holding their quarterly meeting, and I accepted the kind hospitalities of brother David Simons, and have attended their services, preaching once for them, and arranging to lecture to-night. There was a good attendance from all parts of the large circuit. Rev. Aaron Worth preached three very able sermons. The pastor, Rev. B. F. Hester, once a Wheaton student, is a man of ability and steadfast faith. The services were all of great interest. At 6 o'clock Sabbath evening there was a meeting of prayer and conference under the auspices of the W. C. T. U., which was ably conducted by Mrs. L. Holbrook. Many strong words were spoken by both brethren and sisters in behalf of Prohibition. There was in fact an intense interest in the Prohibition movement. I did not meet a single individual at this quarterly meeting who was not willing at least to be classed with that party, while with most of the brethren there was an intense enthusiasm. So strongly has this devotion to the good work of Prohibition taken hold of the mind of our Wesleyan brethren, that other reform principles are held in abeyance. There are none of them who have any sympathy with the lodge system, but by one consent they seem to have remanded that subject to the irrelevant issues. Nearly every brother who was here, had at one time or other taken the *Cynosure*. Only one of them now takes it. Perhaps our Wesleyan brethren are doing what old Dr. Beecher said Massachusetts was doing for temperance legislators, "Letting go to spit on her hands." I hope so. Surely there is occasion for devotion to political prohibition.

On Saturday, the 13th, the Republicans had a great demonstration and barbecue here. The principal speaker for the occasion was Capt. J. B. White, member of Congress from this district, and candidate for re-election. He runs a wholesale liquor store at Ft. Wayne, and presumes to speak for "the party of moral ideas." Three poles send out their several flags to the breezes of this little city. The Cleveland flag is highest, the Prohibition banner but a little lower and the Harrison flag lowest. This may not indicate the vote, but does somewhat the enthusiasm. The political excitement is wearisome. It will be a good day when it comes to an end, whatever may be the result. H. H. Hinman.

THE SHOT-GUN QUARANTINE IN MISSISSIPPI.

BRO. DAVIDSON'S EXPERIENCES.

Rising Sun, Miss., Sept. 28, 1888.

Dear Cynosure:—I left here on the 19th, intending to go to Memphis, but went no further than Lexington. Durant was quarantined, and allowed no passengers north or south to stop in the town. I returned back to Tchula and took a train for Yazoo City, intending to lay over night there, and go to Jackson Friday; thence to Vicksburg, and along down the river. But I had not been in Yazoo City longer than an hour when yellow fever was reported in Jackson. This news seemed to throw everybody into great excitement, and groups of terror-stricken people could be seen on the streets discussing the situation. Threats were heard that all strangers must leave town, and before 7 o'clock Friday morning, a movement was on foot to rid the city of strangers, if the shot-gun had to be applied.

I walked up Main St. to the postoffice to mail some letters, and was warned to stay in doors or I would be jailed. I asked an officer if I would be permitted to take the north-bound train, intending to come to Rising Sun, and go on horseback across to Johnsonville, and take the L. N. O. & T. R. R, for New Orleans. The officer was very kind, and explained how critical things were, but he said I could take the train, but he didn't know how it would be for me to get off at other stations. I accepted the situation and purchased a ticket to Rising Sun, and then had to walk a half mile from the depot to take the train, as it was not allowed to stop in the city. Both citizens and officers were armed with shot-guns and Winchesters to prevent passengers from getting off at Yazoo City. The train sped along passing all stations until we reached what the conductor said was quarantine station. Here all passengers were requested to get off, and about thirty colored excursionists did get off; but as I had overheard a private conversation with a farmer and the conductor that the farmer wanted Negroes to pick cotton, I prepared to resist any such injustice. I held on to my railroad ticket and insisted on going through to Rising Sun.

When we reached Tchula the train was compelled to stop nearly a mile from town, and no passengers were allowed to get off. The citizens were armed with rifles, shot-guns and pistols. Here we met the train from Durant and Lexington. I met among the passengers from Durant and Lexington, Mr. Thorman, postmaster at Roebuck, and Mr. Wilson, who vouched for me at Sidon, and was of great service to me. Had it not been for these gentlemen I would not have been permitted to get off the train at Sidon, four miles below here. We hired a wagon and came up here. Everybody is in a terror of excitement, and strangers passing through endanger their lives. It is not unusual to see the white citizens riding along the roads with Winchester rifles. Such terror-stricken people ought to serve God, but from their actions they fear yellow fever more than God, and regard not the life of their fellow man. I cannot get about much, owing to the quarantine, but will catch up all the reliable information I can get. The white lodges in these parts are willing to break up Negro lodges. Surely if it is wrong for Negroes to meet in these dark lodge rooms, it must be wrong for our white brethren too. And I think the better way is for them to first set an example to the Negro by throwing off their wicked obligations.

Although Mr. Z W. Davis tried hard to make it appear at Locust Grove that I was a peace-breaker and a fomenter of sedition in the church, yet his false charges, although I had not the privilege of refuting them in the church, seems to be doing his

(*Continued on 12th page.*)

Correspondence.

NATIONAL PRAYER BEFORE ELECTION.

Ypsilanti, October 10, 1888.

Editors of the Christian Cynosure,

Dear Friends:—We are approaching the time when the officers to rule in our nation must be chosen. It was a custom with the ancient people of God to cast lots to discover the mind of the Lord in doubtful cases. Now I think that our elections are a kind of casting lots, judging by the way that Matthias was elected an apostle. But they did not submit anything to the decision of the lot till they had prayed that God would give the answer by that means.

I think that all Protestant churches ought to hold prayer meetings, all over the country, to ask of God a right overruling in our election. And we ought to remember in our prayers the abused and neglected classes, such as Indians, Chinese, and freedmen. We want such men as Lincoln and Grant, on account of these classes; men who fear God, and rule for the benefit of *all* people belonging to the nation.

The regeneration of our politics, and the purification of our government, and its establishment on a truly Christian basis, can only come from God. And right measures can not be carried out without right men to do it. The personal character of our rulers is therefore a fit subject for a day of humiliation and prayer; and we ought never to forget the wonderful things God has already done for our nation.

It seems to me that the National Reform Association, or the Evangelical Alliance, ought to lead us forward in this; and every one who can gain access to the throne of grace ought to strive in prayer for us now. Do we not want the everlasting and everblessed kingdom of our Lord and Saviour *speedily* established among us? The Bible has many promises to our nation on which to base our faith, and many things indicate that the times are nearly fulfilled, so that we may lift up our heads in hope. It is high time for us all to go down on our knees in prayer, and strive earnestly together that wickedness may be cast down and righteousness exalted in all the multifarious national cares of all departments of our government. Your friend,

Cynthia Derbyshire.

A FEW QUESTIONS.

Knoxville, Tenn.

I have long been an ardent admirer of the *Cynosure* for its bold, aggressive warfare against that "blood-stained fraternity" "that bids defiance to every government that it can not control," yet a question that the Christian press in general carefully avoids or handles very cautiously; and I have always been compelled to acknowledge the fairness and reasonableness of the *Cynosure* on all questions, whether its views have accorded with mine or not. Hence, I heartily regret to see in its columns an article that would be dishonest, if it were not silly. I refer to the article, "Why am I not a Prohibitionist?" If the writer of this article means anything, he means that all Republicans are either devoid of conscience or brainless. I will not insult the intelligence of the readers of the *Cynosure* by answering such a scurrilous charge, which would be simply to point out one Republican, who passes a fair amount of intelligence and honesty. A man must be a a hideous combination of conceit and self-righteousness who can deliberately brand as either fools or knaves all men who do not precisely agree with him in respect to the method of accomplishing a reform, regarding the necessity of which there is no difference of opinions. My object in referring to the letter is simply to direct the attention of the *Cynosure* to it, hoping that it will vindicate itself by disclaiming all responsibility for the sentiments expressed by the writer.

The attitude of the *Cynosure* towards partisan Prohibition is suggestive of a few questions.

Is the Republican party as much under the influence of the saloon, since the sentiment of the party will not permit a whisky man on its ticket, as the Prohibition party is under the influence of the lodge when it honors a member and defender of the lodge with the second place on its ticket? To place the Republican party in the same relation to the saloon that the Prohibition party sustains to the lodge, would it not be necessary for the former to nominate some such a man as Raster for Vice President?

Why would not the *Cynosure's* plan of "questioning candidates" be just as sound policy and effective if applied to the saloon question? It can not be argued that the saloon imperils the institutions of our country more than does the lodge, if the judgment of our greatest statesmen from Washington's time to the present is of any value; and it can not be claimed that the prohibition question was in politics first and consequently should be settled first; nor that there is greater probability of electing a President upon the one issue than the other at the coming election.

Is not the election of good men more important than the success of any party? If we have the right kind of legislators and executives, why need we care how platforms read? The most sanguine Prohibitionists do not hope to see their party in power before '92, at the earliest. Now every State that has not already voted on a prohibitory amendment can have an opportunity to do so in less than four years, if a majority of the people desire it, and so use their votes; for legislators must represent their constituents. In view of these facts, would it not be wise and consistent for every man who really has the overthrow of the saloon at heart to vote for men, regardless of party, who will pledge themselves to vote for submission first, and in case that fails, for the best restrictive measure? Is it humane, is it Christian to neglect those that we *can save now*, in hopes of saving a greater number at some future time, especially when the means we use to save the few will hasten the time when we can save all? W. J. S.

[Remarks.—Our readers have a right to expect that their opinions on public questions will, under reasonable limits, be given a place in these columns. The article referred to was so evidently ironical that it should not provoke offense.

As to the first question above, as we understand the declaration of the Republican platform on "personal rights and liberties," it affirms the former platforms which favor a perpetuation of the liquor traffic. The Prohibitionists make no declaration in favor of the lodge. Mr. Harrison is not in favor of prohibition; he is, therefore, in favor of continuing the saloon business in some form. Mr. Brooks, though not now a member of any secret society (the brother is mistaken in the terms used above), yet upholds the lodge. Their cases are parallel.

We believe in questioning candidates on all moral issues; it ought not to be expected of the *Cynosure*, however, to take up more than the lodge issue, as a specialty.

Good and true men should always be put in office. If they are such, a declaration of principles equally good and true will not hinder them in serving the public welfare. Nor will it hinder local work against the saloon if we demand that the nation be rid of its terrible curse: rather the demand for the later emphasizes and gives influence and power to the first.—Ed.]

THE WORK OF A HEROINE.

Ligonier, Ind., Oct. 11, 1888.

Dear Cynosure:—The last report of C. F. Hawley gives Iowa *the banner*. I do not know how many *Cynosures* come to Indiana, but I know how many come to Ligonier. I have taken

NINETY-SIX SUBSCRIPTIONS

since Aug. 27th—ninety-four up to Sept. 20th, devoting such time to the work as other duties would permit. There now come to Ligonier postoffice ninety-seven papers, ninety-one of which are to new subscribers, two to former subscribers, while three go to different postoffices in the county. Add to this number the sixty-five (less one, included above,) subscriptions reported by colporteurs E. W. Shaw and F. L. Johnston, and there are 165 *Cynosures* coming to Indiana. Ligonier is ahead of Stanton, Iowa, in the number of *Cynosures* taken, but C. F. Hawley reports "his heart encouraged and his hands strengthened" by pastors, Christians, and the people generally. It is quite easy to do large work under favorable circumstances.

I canvassed in Ligonier, Indiana, where I have grown up from childhood, and been so *extremely* popular as an Anti-mason as to have been expelled from the Christian church, and my name cast out as evil by the cable-towed gentry and their dupes; where I am now forbidden to speak in church against this heathen devil-worship on penalty of being "considered disorderly;" where every precaution is taken to prevent any allusion to the subject; where, in short, Freemasonry rules, from the pulpit to the saloon. These are briefly some of the circumstances under which I have obtained ninety-six subscribers to the *Cynosure*. May God bless them, and make them as good seed sown, which shall bring forth fruit even an hundred-fold against this "beast" called Freemasonry. Rufina Fry.

PITH AND POINT.

HOW SHALL WE VOTE?

Some time ago I saw in the *Cynosure* something about Jones, the nominee for Governor on the Prohibition ticket in New York, being a Mason of a high degree. I would like to have you speak out through the *Cynosure*, or otherwise, and say what you think about it, and what we had better do. I am heartily in sympathy with you and the cause in which you are working. Perhaps you will remember me as one of the old and tried friends, one that has stood and is still standing by the good cause.—Hiram Preston, *Lincklaen, N. Y.*

Bro. Preston will have read in last *Cynosure* the advice of Mr. Capwell and of the *Cynosure*. We hope that he and all other Anti masons of the State will accept it.

DR. WITHROW ON PAPAL INDULGENCES.

The Boston school question was, as it were, continued by Rev. Dr. Withrow, of the Third Presbyterian church, last Sunday evening, in his treatment of "Romish Indulgences." He handled the subject without gloves. He first drew attention to the natural tendency in man to win his own salvation by personal merit and suffering inflicted, as by the heathen, or by corrupt religionists. Priestcraft easily imposed on superstition on the pretense that it could obtain divine favor, and for money relieve the sinner. Dr. Withrow went fully into the history of indulgences until their full development under the notorious Tetzel: and in the most emphatic manner warned the Roman Catholics that they could not be allowed to falsify history for our public schools, nor to appropriate the taxes of the people to support their special teachings.—T. H., *Chicago.*

THE PROHIBITION CANDIDATE FOR GOVERNOR OF MICHIGAN.

I have, week after week, been looking in the *Cynosure* to know how the candidates in Michigan stand. We have no information in regard to A. B. Cheney, Prohibition candidate for Governor. I expected Bros. Clark, Foote, Day or some other prominent man to see to the matter in time. The true Christian Prohibition element in this State ought to know, and herewith I send a slip of newspaper showing you its name, date, nomination of Cheney and his *connection with the Good Templars.*—James Brandt, *Forest Grove, Mich.*

MISSIONARIES AND REFORMERS.

We welcome your paper to our home, and are in sympathy with your work against secret societies. My father kept a postoffice at the time of Morgan's death. He was strongly opposed to Masonry. He had seven sons who grew up to manhood, and not one of them ever joined a secret society; and we have five—not one a Mason or Odd-fellow. Let the good work go on, I pray. Please send a copy of the *Cynosure* containing a reference to Burk B. Blachley, and his stand against secretism and missionary work in Chicago and China, to his aunt in Bangkok, Siam, who has been forty years a missionary, and will be much interested in your work.—Mrs. Bell Blachley, *Arlington, Kan.*

Literature.

A Brief History of the Republican Party from its organization to the Presidential campaign of 1888. By Eugene V Smalley. Pp. 156. Price 50 cents. John B. Alden, New York.

The origin, growth and achievements of the Republican party will ever form a notable, chapter not only in American but in Universal history. The generation which saw its rise and prowess is nearly passed from earth, and the young men who are succeeding to their victories and responsibilities are too often indifferent to the fact that great moral principles were at the foundation of the wonderful success of Republicanism. Mr. Smalley's contribution to our political literature should be welcomed by them. It is a compendious record of the political history leading up to the war and of the ill-managed reconstruction that followed. Mr. Smalley was for many years editorially connected with the New York *Tribune*, and has done his work well. The book is handsomely illustrated with vignettes of Lincoln, Grant, Garfield and other leaders of the party, including the candidates now in the field. It gives a vast collection of facts which will furnish food for thought and argument to every voter in the country. Beside the history proper, the platforms of the different Republican conventions are inserted, and an exceedingly interesting chapter by Charles T. Congdon on "Early Republican Leaders." Statistical tables of the popular votes for President since Fremont in 1856 are given. In 1880 the American vote, which was near 4,000, is reported as 707. For the accuracy of all the statements of the volume we are unable to vouch, but it is a most interesting book.

The Missionary Review of the World for November is already on our table. Its table of "Contents" is brimful of interesting matter. Among the twelve papers we note particularly "The Mission Tour of Scotland," "Home Missions," and the "Miracles of Missions," all by Dr. Pierson. The second paper on the "Basel Mission" is of intense interest. So is "Missions Among the Mormons," by Prof. Leonard, and "Early Mission Work Among the

Indians," by Miss Bliss. Dr. Post's article on "Medical Missions" (his speech before the World's Conference, revised and furnished the Review by himself) is masterly. Starbuck's paper, giving the cream of all the foreign missionary magazines, translated into English, is highly valuable. We have, also, the last reports of eleven leading missionary societies, including the American Board, which has just held its 78th annual meeting. Correspondence from various countries; the "International Department," with papers from Dr. Gracey, Dr. Cyrus Hamlin and others; the "Monthly Concert," by Dr. Pierson; "Progress and Results of Missions" in all the fields of operation, and the "Statistics of Missions," containing tables of statistics and a classified catalogue of all the missionary societies of the world. The Review holds on its peerless course, without any diminution of power or interest. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 per year.

The *American Magazine* for October, in addition to the other valuable literary features, contains a series of papers on practical questions of the day. A few of the many legitimate ways in which "The Surplus" in the U. S. Treasury can be utilized are shown by M. W. Hazen. Mr. Hazen's paper is a very forcible one; he makes a strong plea for a National Training school, and shows how it could be conducted. Mr. M. M. Estee, chairman of the late Republican convention in Chicago, has a paper showing the effect of free-trade on Pacific coast industries. Mrs. J. Ellen Foster, chairman of the Women's National Republican committee, argues that "Prohibition is not a National Issue," and Mr. Enoch Ensley, of Tennessee, gives "A Southerner's National View of Protection." These discussions of topics that are prominent in politics will be approved, or otherwise, according to the political tastes of the reader. The illustrated articles are "The Orinoco River," one of Dr. W. F. Hutchinson's South American series; "The Valley of the Connecticut," by John R. Chapin; "The Great Red Pipestone Country," by Helen S. Thompson; and "Pioneer District Schools," by Florence A. Davidson. The opening article is a brief history of great interest of the celebrated Seventh Regiment of the New York State militia. The work of this body as a police force, and afterward in the war, has extended over many years.

Gerard Davis's portrait of himself, copied from a painting in the National Gallery, is a handsome piece of engraving which forms the frontispiece of the October *English Illustrated Magazine*. The illustrated articles are "John Hopper and his Time," "A Dead City," and "The Morte D'Arthur." The first is some account of an English painter and his friends during the last part of the eighteenth century. The illustrations are copies of his portraits. The second is a very interesting account of the old ecclesiastical city of St. David, on the westermost point of Wales. The old Cathedral and adjacent ruins suggest a vast amount of tradition and religious history. The last is upon a topic made popular by the great English poet, and to a somewhat critical account of the Round Table stories adds some of the more fascinating of these relics of a half heathen age.

Murat Halstead was present as a correspondent at the battle of Gravelotte, in the Franco Prussian war. In the November *Century* he will tell the story of the battle as he saw it, and give an account also of a subsequent visit to the battle field, after the monuments had been erected.

LODGE NOTES.

The Freemason papers make much ado over the laying of the corner-stone of a Government building at Auburn, New York, Sept. 4, last.

The *Lever* reports on good authority that "Rev." C. H. Zimmerman, Knight of Labor champion at Lake Bluff, has deserted the Prohibition for the Republican party.

The twenty-fifth annual convention of the Brotherhood of Locomotive Engineers was called to order in Richmond, Va., Oct. 17, by P. M. Arthur, Grand Chief Engineer.

The Brotherhood of Railroad Brakemen held their first secret session at Columbus, O., Oct. 17. The plan of federation as proposed by the Brotherhood of Firemen at Atlanta will be carefully considered.

The Grand Lodge of Illinois, Knights of Pythias, in session at Galesburg, conferred the Grand Lodge degree on sixty-six knights, and charters were issued to fourteen new lodges.

Grand Master Smith reports fourteen children in the Masonic Orphans' Home in this city. There is room for a hundred or more, and the institution has been open two years. This is another sample of Masonic "charity."

"It is not often," says the Masonic organ of Columbus, Ohio, "that we have the pleasure of noting the laying of a corner stone of a church by the fraternity. Especially is this the case with the Presbyterians, who, as a rule, are too exclusive to allow such ceremonies."

The Commander-in-Chief of the Loyal Legion of the United States, at its fourth annual meeting at Philadelphia, Pa, Wednesday elected ex-President Rutherford B. Hayes Commander-in-Chief; Senator Joseph R. Hawley, of Connecticut, Senior Vice Commander in-Chief, and Judge Walter Q. Gresham, of Indiana, Junior Vice Commander-in-Chief.

The most important action of the present general executive board of the Knights of Labor was taken Wednesday in Philadelphia, when Thomas B. Barry, a former member of the board, was formally expelled from the order. Mr. Barry was accused of a series of abuses and vituperations, and was suspended from duty last August. A month afterward he forwarded his resignation, but this was not acted upon until Wednesday, when the board refused to accept it and expelled him.

In the *Journal of United Labor*, which appeared Saturday, General Master Workmen Powderly, over his signature, ventilates everything which has a bearing on Barry's case. He charges him with having violated every pledge made when he entered the order. He pronounces Thomas B. Barry one of the most despicable scoundrels living. In concluding his long letter Mr. Powderly says: "This whole trouble will be settled at Indianapolis. On personal grounds I would not notice Mr. Barry, and only tolerated him for the sake of the order. I trust in this crisis to the same powers that have sustained me in the past—God and the tried and true in the Knights of Labor."

General Master Workman Powderly, it is claimed by prominent Knights of Labor in this city, has, during the last two or three years, found considerable time to devote to the reading of Blackstone and other legal text books. He has about completed his preliminary legal studies, and will soon apply for admission to the bar. It is also said that he is now taking lessons in language from a private tutor. As he has been drawing a salary of $5,000 a year, including traveling and other expenses amounting to at least half as much more, many of the Knights of Labor are inclined to think that he should have devoted all his time to building up the order.

The Grand Encampment of the Knight Templar Masons have established a new "Malta Work." Its ritual prescribes, in addition to the banner of St. John and banner of Malta, five Ceremonial banners; one white, having upon it Palestine, 1099, and the letter B; one red, having upon it Cyprus, 1287, and the letter L; one black, having upon it Rhodes, 1310, and the letter D; one purple, having upon it Candia, 1523, and the letter R; one yellow, having upon it Malta, 1530, and the letter A. The cost of these banners is from $40 to $85; costumes for the "Eminent Prior" cost from $25 to $70; for Lieutenant Commander, $25 to $70; Captain General, $25 to $70; Chaplain, $31 to $46; caps, $1 to $3.75; surcoats, $2 50 to $3; cloaks, $5 to $15; leggins, $1.75 to $4.50; swords and belts, $7 to $10.50. Total cost of the paraphernalia for work in this degree, from $163.25 to $387.75.

There is one matter in the address of M. W. Grand Master Smith, of Illinois, which is deserving of more than ordinary consideration. It is the position of British Grand Lodges in regard to the selection of materials. In this matter the old maxim, "All is fish that comes to the net," seems to prevail. This belief certainly does not hold with American Masons, and it behooves the Grand Lodges here to take action in the matter. Let us look at the condition of things, if the British system is to be allowed. There are many men who would like to become members of the fraternity but they feel that they could not be admitted here. They, therefore, while visiting in England, Ireland or Scotland, present their application, and are cheerfully, and with alacrity, admitted, and the degrees are conferred upon them. Then they return to this country and expect to be recognized as Masons.—*Masonic Chronicle.*

OBITUARY.

HIRAM MILLS was born in the State of New York, Oct. 13, 1826, and died at his home in Aberdeen, Dakota, Sept. 18, 1888.

Bro. Mills was married to Miss Lucretia Gould Feb. 6, 1855. He united with the church in 1852. Soon after his marriage he removed with his wife to Houston county, Minnesota. In 1883 he, with his family, came to Dakota, settled on a claim in Edmunds county, where he remained until the fall of 1887, when he came with his family to Aberdeen, where he resided until his death. For thirty-six years Bro. Mills was a bold soldier of the cross of Christ, ever ready to give a reason for the hope within; was a strong advocate of the doctrines of the Bible; was a warm friend of the *Christian Cynosure*, and also of the *Wesleyan Methodist*, and endeavored to put those papers into the hands of those who were not acquainted with them. With Christian zeal and courage he sought after the old paths, believing in and maintaining by his life all the distinctive features of the Wesleyan Methodist church. Often during the past few months he was heard to say, "I am built on Christ;" and during his last sickness he was found fully trusting in the Lord.

Bro Mills leaves a wife and eight children to mourn his loss. They have the sympathy of all who know them, all feeling that in the death of Bro. Mills the church has lost a faithful worker, the wife a kind husband, the children an affectionate father, and the community a good neighbor. The funeral services were conducted by the writer.

G. W. SMITH.

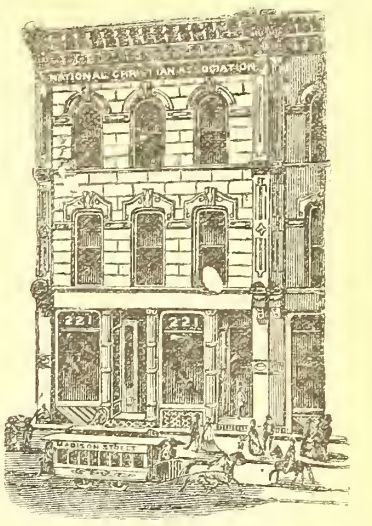
"There are moments when silence prolonged and unbroken
More expressive may be than all words ever spoken."

Look at that wan and wasted woman, once the picture of health, now so pallid. She cannot begin to tell her sufferings, but as from day to day she goes through the house, attending to her many cares, her attenuated form, her white face, her stooping shoulders, her pinched features, all tell that she is a silent martyr to disease. Her once cheery voice is seldom heard, but her silence tells her suffering more than words could do. O! ye silent, sorrowing, suffering sisters, there is a cure for your troubles; Dr. Pierce's Favorite Prescription is a sovereign remedy for the derangements and maladies peculiar to your sex. As a powerful, invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages in particular. For over worked, "worn out," "run down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, 'Favorite Prescription" is the greatest earthly boon, being unequaled as an appetizing cordial and restorative tonic.

It is useless to attempt the cure of any disorder, if the blood is allowed to remain impure. Neuralgia and rheumatism are traceable to a disordered condition of the blood, and in numberless cases have been cured by taking a few bottles of Ayer's Sarsaparilla.

A good head of hair is desired by every one. *Hall's Vegetable Sicilian Hair Renewer* will restore the hair, if the hair cells are not closed up.

Young men who need business experience, and at the same time to increase their cash on hand, will find it greatly to their interest to confer with B. F. Johnson & Co., Richmond, Va.



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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SECRETARY.—Rev. R. N. Countee, Memphis, Tenn.

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The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, OCTOBER 25, 1888

W. Martin Jones, Prohibition candidate for Governor in New York, writes us complaining that the whole of his letter explaining his lodge relations was not given in our columns. The only thing our New York readers need or wish to know is that Mr. Jones is under special secret obligations to the Masonic lodge, and that he refuses to quit it. A man sworn to partiality to Freemasons is not fit to be Governor of New York.

Elder D. K Leavitt was elected an officer of the Scotch Presbyterian church in Cincinnati when the senior editor of the *Cynosure* was its pastor. A letter from his daughter, Miss Lizzie B. Leavitt, informs us of her father's death September 17, last month, in Mt. Carmel, Ohio, which was his last pleasant earthly home. In 1838, just half a century ago, when slavery was at its worst,and there seemed no hope of its extinction, the elders, Mr. Leavitt among them, voted to refuse membership to slaveholders owning slaves across the river in Kentucky. In 1845,when secret temperance societies made their appearance, after a sermon from Christ's words, "In secret have I said nothing," Mr. Leavitt remarked to the speaker, "As soon as you announced your text, I was satisfied that you were right. If Christ did not join secret societies, that is sufficient: we must not." His long life has been consistent, rare and beautiful. And if all church officers were like him, the church would be indeed "the light of the world." His interesting family who survive him reflect the light of his example. "Mark the perfect man, and behold the upright: for the end of that man is peace."

Dr. J. N. Norris, of Birmingham, Iowa, and his two sons, Dr. Wm. Pitt and Dr. John Jay Norris, are sensible and sincere men; yet, we are told they are going to vote differently in the pending election. The father can not vote for Gen. Fisk, because he disspproves of Dr. Brooks' lodge relations. Dr. Jay votes for Cleveland to drive the Republicans, by defeating them, into a general stampede to the Prohibition party. And Dr. Pitt will vote for Fisk and Brooks as the best that can be done against the lodge. He regards Dr. Brooks as a newly hatched reformer, who has run away with bits of lodge-shell over his eyes. The ability and integrity of these three men are attested by two or three generations, who have loved them as physicians,and trusted their lives in their hands, and the diversity of their judgment proves that there is some national ground for each party to stand on; and duty must be decided by a preponderance of reasons. So while the *Cynosure* endeavors to give the views of all a fair hearing it steadily advises what it deems, on the whole the wisest and best course. We are sometimes compelled to vote as the Paddy put his old hat in the window, not to let in the light, but to keep out the cold. Nobody is for absolute free trade, abolishing all tariff, and supporting our government by direct taxes; and nobody is for a tariff so high as to bury our circulating currency as surplus revenue in the vaults at Washington. These matters will bear careful discussion. But the secret lodge and the saloon systems are national curses, simple and pure. They do no good and need no discussion,—nothing but prohibition and suppression. Let them alone and national ruin stares us in the face.

JOHN CANFIELD SPENCER, L.L. D.

This distinguished American was born in Hudson, N. Y., in 1788, and died in Albany in 1855, at 67 years of age. His father, Ambrose Spencer, was long in public life, presiding at a Whig convention in Baltimore when 79 years old; after being a member of the State Legislature, member of Congress, mayor of Albany, and Chief Justice of the State.

The son followed his father's footsteps. He was private secretary for Gov. Tompkins, postmaster, Judge Advocate, member of and speaker in the State Legislature, State Senator, Attorney General, member of Congress, Secretary of State and Superintendent of Schools in New York, U. S. Secretary of War, Secretary of the Treasury under Tyler. He resigned because opposed to the annexation of Texas; and after this career in office, devoted himself to, and distinguished himself in literature and the practice of law.

In the midst of this magnificent career of civil promotion and public office, when 41 years of age, March 1, 1829, he accepted the appointment of special Attorney General to prosecute the murderers of William Morgan; when, to use his own words, the Masonic lodge "had subdued the whole public press of the country;" when "the usual and customary weapons of the fraternity were resorted to;" and the most atrocious calumny was heaped on the officer by the Masonic press." And even the Governor who had appointed him, true to the villainous instincts of the lodge, betrayed his own appointee by publishing his private letters to aid, countenance and abet witnesses in the defeat of the law, and shielding murder by perjury and contumacy.

Mr. Spencer faced this storm of villainy, treachery and crime without flinching; though, as in the trials of the Haymarket anarchists, the wives and daughters of wealthy Masons lavished sympathy upon crime, carpeted the jails of criminals and fed them with delicacies prepared by their own hands. Whitney was imprisoned for a year, and Sheriff Bruce for two years and four months. Bruce was made a witness for the defendants and swore to Morgan's being taken across into Canada blind-folded, and returned to his prison in Fort Niagara, with his (Bruce's) own assistance. And Hiram B. Hopkins had before testified that he was Bruce's deputy, and by his orders had prepared a cell in Niagara county jail in which to confine Morgan while on his way to his doom! A public building erected by the people to protect the lives and property of citizens, used by Masons elected to office by citizens' votes, was now proved by those Masons to be used to aid and screen abduction and murder!

Poor Whitney, haunted by conscious guilt, afterward came to Chicago and proposed to confess his share in this mass of crime to Thurlow Weed, but died before Weed could meet him for the purpose; and the blustering Col. King, hearing that Bruce had testified to his guilt, went up to bed and fell dead by an apoplectic fit, or, as the multitude believed, by poison, self-administered.

Mr. Spencer boldly charged the Governor with aiding and abetting the criminals whom he pretended to be prosecuting, and threw up his commission as the Governer's agent and attorney.

The first people's convention ever called to nominate candidates for President and Vice President of the United States, met in Baltimore two years later, September, 1831, and nominated William Wirt and Amos Ellmaker. Mr. Spencer was president of that convention, and by a special vote was requested to act as chairman of the committee to prepare a brief history of the judicial proceedings which followed the abduction and murder of Morgan. He drew up the long and detailed report of those proceedings with singular ability and accuracy. And when the lodge system is finally "rooted up", that report will form a terrible chapter in the history of its fall, and a memorial of one of our great and fearless lawyers who was

"Faithful found among the faithless,"

a true patriot and true American.

THE AMERICAN ANTI-SECRECY LEAGUE REPORTS.

One week from Tuesday next is election day, and in due time for that important event we print a summary below of the work of the League in securing a statement from National and State candidates on their relation to the lodge. The initial letters in the list indicate respectively the Prohibition, Republican, Democratic and Union Labor parties. Candidates in sixteen States were addressed on this question, so far as their postoffice addresses could be obtained. The replies have been satisfactory to an unexpected degree, many of those connected with the different lodges manifesting marked indifference to them. The list is as follows:

NATIONAL CANDIDATES.

Prohibition, Clinton B. Fisk, *none.*
" John A. Brooks, non affiliating Mason, Odd-fellow and United Workman.
Republican, Benjamin Harrison, G. A R.
" Levi P. Morton, *none.*
Democrat, Grover Cleveland, *none.*
" Allen G. Thurman, *none.*
Union Labor, Alson J. Streeter, Mason.
" Chas. E. Cunningham, ———
United Labor, Robert H. Cowdry, ———
" W. H. T. Wakefield, *none.*
Industrial, Albert E. Redstone, ———
" John Colvin, *none.*
Woman Suffrage, Belva A. Lockwood, G. T.
Anti-Foreigner, James L Curtis, ———

CONGRESSIONAL.

Ill. 5th Dis. P, J. M. Strong, *none.*
8th P, J. L. Reber, *none.*
15th D, — McKinlay, Mason, Odd-fellow, etc,
3rd R, Wm. E. Mason, Mason.
Neb. 1st, P, E B. Graham, *none.*
Colo., P, John Hipp, member of three orders.
Iowa, P, J. A. Nash, *none.*
Penn., P, W. T. May, *none.*

STATE.

Colorado.
P, Governor, W. C. Stover, Mason (rabid).
P, Lt. Gov., W R. Fowler, ex-Mason.
P, Sec'y of State, W. W. Watters, P. O. S. of A.
P, Auditor, W. A. Rice,. O. F. and Good Templar.
P, Supt. Schools, J. A. Smith, *none.*
Connecticut
P, Governor, Hiram Camp, *none.*
Illinois.
D, Governor, John M. Palmer, Mason.
P, Governor, D. H. Harts, *none.*
R, Lt Gov., L. B Ray, *none.*
P, Sec'y of State, J. R, Hanna, *none.*
P, Treas., John W. Hart, Tem. of Honor.
P, Att'y Gen., F. E. Andrews, lodge member.
P, Auditor, Uriah Copp., Good Templar.
Indiana.
R, Lt. Gov., I. B Chase, G.A.R.
P, Supt. Schools, C. H. Kiracofe, *none.*
Iowa.
D, Judge, P.H.Smyth, *none.*
Kansas.
P, Gov., J.D.Botkin, ex-Mason.
P, Treas., R.M.Slonaker, *none.*
P, Att'y Gen., S.A.Hyer, *none.*
P, Sec'y of State, L.K. McIntyre, non-affiliating.
U L, Supt. of Schools, H.F.Hixson, *none.*
P, Supt. of Schools, Miss Sarah A.Brown, *none.*
P, Auditor, Gabriel Burdett, *none.*
P, Judge, I.O.Pickering, Mason.
Massachusetts.
P, Gov. Wm. H. Earle, *none.*
P, Lt. Gov. —— Bascom, *none.*
Michigan.
P, Gov., A.B. Cheney, Good Templar.
P, Att'y Gen., Samuel Clute, *none*
P, Treas., Alfred Wise, Mason.
P, Sec'y of State, P.N.Hagle, G. Templar and K. of L.
P, Supt. of Schools, J.Montgomery, *none.*
P, Land Com., G.P. Waring, *none.*
Minnesota.
P, Treas., J.H.Allen, Mason.
Nebraska.
P, Auditor, John F.Helin, *none.*
R, Supt.Schools, Geo.B.Lane, G.A.R.
New Hampshire.
P, Gov., E.L.Carr, Odd-fellow, Good Templar and Son of T.
New York.
P, Gov., W.M.Jones, Mason, Odd-fellow, G. Templar.
P, Lt.Gov., G.T.Rowell, *none.*
Ohio.
P, Gov., W.S.Payne, Sons of V., etc.
P, Lt. Gov., J.T.Moore, Odd-fellow.
Pennsylvania.
P, Judge, James Black, I.O.O.F., G.Templar.
U L, Judge, W.L. Bird, *none.*
Vermont.
P, Auditor, C.S.Parker, Mason.
P, ——— H.M.Secley, *none.*
West Virginia.
P, Gov., T.R.Carskadon, *none.*
P, Att'y Gen., John U.Myers, *none.*
P, Supt.of Schools, J.S.Cornwell, G. Templar and Order Star of Bethlehem.
Wisconsin.
D, Gov., James Morgan, *none.*
D, Lt.Gov., Andrew Kull, *none.*
D, Att'y Gen., T.E.Ryan, *none.*
D, Sec. of State, A.C.Larson, *none.*

The following interesting reports form a supplement to those which have appeared from time to time and are summarized above. The fact must be viewed with infinite satisfaction, by all who maintain that pure Americanism which secret societies assail, that the men who have been most trusted by their respective parties, and have been placed on the national tickets, are so generally free from the lodge. The Prohibitionists and the farmers and working men, who should have been least perplexed by this question, are rather the most so. May the error never be repeated. The following are the letters referred to:

AN INTERVIEW WITH THURMAN.

I have just returned from an interview with the "old Roman." He was at breakfast when I called at 10:30, but appeared on the scene about 11, and after reading and answering numerous telegrams, shook hands with ex-Governor Bishop and myself, took out a cigar and lighting it, remarked, "I have just been through a siege of hand-shaking. My God," said he, "the grip some of those fellows had. I did not mind shaking hands with the women so much, as their hands were soft." I told him my mission; that I had called for an expression of his views on the lodge question, telling him that Cleveland and others had given theirs. "What do you mean?" said he. "What lodge?" I then designated the Masons and Odd-fellows. He replied, "I am neither for nor against them. I don't know much about them. I never belonged to a secret society, and have not given the subject much consideration,

I have thought sometimes as I have seen them march on the street with their high boot-legs and feathers, they were foolish; but I have known some good they have done in the way of charity. If the boys want to march around and have a good time, I have no objection."

Ex-Governor Bishop said he had never belonged to a secret society, and his view of the subject was similar to that of Judge Thurman. The Judge said he was quite well, but I could see he was quite frail. He thought the Democrats would succeed.

W. B. Stoddard.

NINETEENTH PENNSYLVANIA DISTRICT.

Col. Levi Maish, of York, Pa., is the Democratic candidate for re-election to Congress in this district. He is a Freemason. He was a Union soldier, but he owed much to the lodge power for great favors, thankfully received.

Hiram Young, of York, Pa., is the Republican candidate for Congress in this district. He is the editor of the *York Dispatch*, a lodge-Republican organ. The high tariff, secret societies, and the ground hog are Hiram's best themes for vigorous discussion. He is a very good Freemason.

Edward E Knauss is the Prohibition candidate for Congress in this district. He resides in York. He says in a letter addressed to me:

"I belong to the I. O. O. F. and K. of P. I think the good work which is in the secret orders should be in the church; and I am almost satisfied that the secret orders are conflicting in various ways with the work and church of Christ. Having never taken much interest in secret orders, my experience is limited. But in my short Christian experience it has become a question in my mind as to whether or not a follower of Jesus Christ can consistently be a member of any order. In regard to the Masonic order, I know nothing about it."

It seems to me the free and independent voters of this district might easily decide whom to vote for.

Edward J. Chalfant.

PERSONAL NOTES.

—Bro. Bancroft came on from Iowa last week prepared to undertake the work in Washington to which he is invited by the N. C. A. Board. He went to Springfield, Ill., for a brief visit with friends before going to Washington.

—Elder J. L. Barlow's name has, through our carelessness, appeared in the list of lecturers with the Iowa address unchanged. He is now pastor of the Baptist churches at Mt. Ida and Bloomington, Wis., and correspondents will address him at the latter place.

—Bro. Davidson's interesting account of his quarantine experiences, during the yellow fever scare in Mississippi, will be read elsewhere. After some delays and by a circuitous route he reached home in New Orleans to find his wife seriously ill, and at last report she is still quite sick. We trust a kind providence will restore her to health and Bro. Davidson to his useful labors for the reform.

—A brief note from New Iberia, Louisiana, bears the sad news of the death of Mrs. Browne, wife of Elder J. F. Browne, principal of Howe Institute. There are no particulars given, and we wait to learn more of this event of so sad interest to a multitude of the *Cynosure* readers who have long known and esteemed Bro. Browne, and who will heartily extend to him their warmest sympathies in this hour of his trial.

—Rev. B. W. Williams, a valued contributor to the *Cynosure* in Texas, has prepared a series of six temperance lectures, which he is delivering successfully in the South. The subjects discussed in them are: Origin, Progress and Principles of Temperance Reform; Total Abstinence the Duty of the Individual; Prohibition the True Policy of the State; Popular Objections to Prohibition; The Prohibition Party a Necessity; The Teachings of the Bible in Regard to Temperance.

—Major George A. Hilton of Washington is one of our ablest speakers for the temperance cause. He attended the National Prohibition convention at Indianapolis, and seconded the nomination of Sam. Small for Vice President. The Washington delegation wished to present the name of Major Hilton himself. He has lately been speaking for the W. C. T. U. in Arkansas, and the *Union Signal* says he has now become one of the most popular and effective workers recommended by the W. C. T. U. He goes almost invariably under the auspices of that society, and always brings about most encouraging results. Everywhere he is most persuasive in adding the names of honorary members from among those men who have been slaves of the intoxicating cup, and his signers have a persistent way of keeping their pledges when once taken, for the Major proceeds solely on the basis of the Gospel temperance pledge. We must add with satisfaction to the above that Major Hilton, though once entrapped by the Masonic lodge, has overcome that enchantment by God's grace and is a free man.

THE NATIONAL W. C. T. UNION.

New York, Oct. 19, 1888.

Dear Cynosure:—The great gathering of the National W. C. T. U. in this city was preceded on the 17th and 18th by meetings of the executive committee of Superintendents of departments and other preliminaries. Friday morning the convention assembled in the Metropolitan Opera House, the largest in the city, and the regular business was taken up in order. The attendance was all that could be desired, many being unable to find seats, while enthusiasm was depicted on every face.

The first part of the morning session was given to the minutes of the executive committee and such business as they called for immediately. Then Miss Willard said, as the business had been dispatched so readily they had earned a little respite, and introduced to the audience the Hon. Neal Dow, who is 85 years old. He was received with marked enthusiasm, and began by saying that he was surprised at the sight which greeted his eyes, having seen its equal only on one occasion, and that in England at the meeting of the Temperance Alliance; and while the women had as yet no vote in politics, he said the day was not far distant when the great evil they were opposing would be driven from the land. Mrs. Monroe, president of the Ohio Union, was called to the chair while Miss Willard made the annual address, which, like the woman who uttered it, was grand and good.

The afternoon session was devoted to reports of the corresponding secretary, Mrs. C. B. Buell, of Miss Esther Pugh, treasurer, and different superintendents on Hereditary, Health, Kindergarten, Scientific Instruction, Sunday School work, Temperance in Schools of Higher Education, Franchise, Parlor Meetings, and Suppression of Impure Literature,—all showing a healthy growth during the past year and a stronger demand for earnest work and workers in future.

The evening session was opened by Mrs. J. T. Ellis, of New Jersey, by reading of Scripture and prayer. As Gen. Clinton B. Fisk came upon the platform, the audience could not restrain their enthusiasm and cheer after cheer echoed through the house. Mayor Hewitt, of New York, then gave a most hearty address of welcome to the women, whose aim was high and good, but he felt constrained to say that he believed they and his honored friend, Gen. Fisk, were far in advance of the times, and for one in his position to adopt measures which are not backed by public sentiment would be useless and vain, leaving no doubt in the minds of the audience that he believed in high license; but he bade them God-speed, saying that if they made the progress in the coming fifteen years that they had in the past, they would accomplish their object, for public sentiment would then make Prohibition possible.

Mrs. Burt, president of the New York State Union, welcomed the ladies to the State in a neat, unique speech. She was followed by Gen. Fisk, who could not be heard for some moments for the cheering. Though not in his happiest mood, still he spoke grandly and well, saying that he should have to differ from his friend, the Hon. Mayor Hewitt, in that the time was here, and that the aim was not too high, and he for one, with the noble women here, as well as those abiding at home, should not, nor would not lower the standard one inch, but press on to victory, be that sooner or later.

Mrs. Mary A. Livermore responded in behalf of the National W. C. T. U., to the words of welcome from these different speakers, telling among other good things of her recent conversion from the Republican ranks to Prohibition.

Mrs. Barker, of Dakota, made a very stirring collection speech, and while that was in progress two beautiful marble clocks were brought to the platform; one being presented to Mrs. Mary A. Woodbridge by Miss Henrietta Moore, the other to Mrs. L. N. Stevens by Mrs. Francis J. Barnes, in behalf of the National W. C. T. U. A beautiful banner was then presented to the National body by Rev. Anna Shaw, the gift of Elizabeth Thompson, who is spending a princely fortune in this and other lines of Christian philanthropic work.

Two surprises were given to the convention when ex-Governor John P. St. John and Chairman Dickie successively were introduced, each giving a few inspiring words. The last speaker was Mrs. Mary J. Lathrop, of Michigan, and she was at her best, brilliant and forcible.

I feel that justice can not be done the convention in these few words, but will enable you to catch a glimpse of the first day. Next year you will want to come yourself and get the whole. Let me say that in all the deliberations and speeches, a gentle Christian spirit is manifest and a "thus saith the Lord" given for every step taken; and while they may not have taken up all the reforms we might wish, they are contending for the right so far as they see, and we must pray and labor that these women so noble, so devoted to the interest of humanity, may see yet more clearly and come to rebuke other evils which to us seem of equal magnitude with the great evil they are so earnestly combatting.

Anna E. Stoddard.

HIGH-HANDED PROCEEDING AT THE COLUMBUS CENTENNIAL.

Columbus, O., Oct. 15, 1888.

The managers of the Centennial here are displaying to the world their true character. After inviting to their grounds the various religious denominations, getting from them what money they could, promising their doors should remain closed on Sabbath; yet unheeding their self-respect, the laws of God and of the State of Ohio, in the face of earnest protests of city clergy, leading business men, Lutheran and Presbyterian Synods; they threw open their doors yesterday (Sabbath) to whatever idle pleasure-seekers might with them trample underfoot the law, offering extra inducements by railroad, and admission for half price. Circulars advertising their shame, and the shame of the State that they should employ such a set of law-breakers, were sent out over the land, stating that all the machinery would be running as usual, etc. In short, that it would be a grand opportunity to visit the Centennial at half price.

Instead of telling the public that, Judas-like, they were after the thirty pieces of silver, they found some poor, hard-working coal miners whom they endeavored to use as their scapegoats. It was very necessary these poor men should see the great Centennial and get some lager beer. As if to pull the wool over the eyes of the public, like an Odd-fellows' ball opened with prayer, they proposed to have some religious exercises. A veteran Jersey cattle-breeder by the name of Rev. W. R. Parsons, of Worthington, was procured for this purpose.

But, thanks be to God, our high-handed law-breakers don't find all clear sailing. The doors were opened and in came clerks with kid gloves and women with satins and silks,—not much like a coal mining company. But when they came to the painting "Christ Entering Jerusalem," they found the door closed, and in large letters "*Remember the Sabbath day to keep it holy.*" As they pass through the ladies' hall they find many of the exhibits covered and the same suggestive words. As they pass through the next building they find here the same words are attached to the large coffee mill, and save the click of the pin-making machine, which made $28 by its Sabbath desecration, naught breaks the silent monotony. But the doors of the Educational department are locked, barred and bolted. Here policemen vainly thump in their endeavor to call out the occupants. Finally they pry open a window and in the name and by the authority of the august law-breakers who run the Centennial, they throw open the doors,—an insult, not only to God and the good people of the State, but to Dr. H. A. Thompson and his able assistant, through whose efforts the Educational department has been made what it is.

In the afternoon the imported preacher endeavors to hold service in the colosseum, but finds that the visitors are not interested in that line. He gathers the dozen who have come in together, and going to the Educational department asks the privilege of worshiping with the Dr. and his associates, who have met there each Sabbath for worship since the Centennial commenced. He is granted the privilege, and calls attention to the wonderful way man has used the creations of God.

Revs. Hiatt, McChesney and Bell thoroughly denounced this outrageous action from their pulpits yesterday. The six hundred or more who composed Rev. Hiatt's audience, unanimously voted:

Whereas, The board of directors of the Ohio Centennial Exposition have opened said Exposition to the public on this Lord's Day, October 14, 1888,

Resolved, That this congregation place itself on record as indignantly opposed to such flagrant violation of the laws of God and man, and declares itself in sympathy with every movement that was made toward preventing this outrage on public decency and order.

General Hurst, Governor Foraker and others who are at the head of the Centennial management, are trying to shift the responsibility of this act, now it is bringing them into the contempt of decent people.

W. B. Stoddard.

The Home.

THE DIVINE CALL.

To-day, to-morrow, evermore,
Through cheerless nights without a star,
Not asking whither or how far,
Rejoicing though the way be sore,
Take up thy cross
And follow Me.

I cannot promise wealth or ease,
Fame, pleasure, length of days, esteem;
These things are vainer than they seem.
If thou can'st turn from all of these,
Take up thy cross
And follow Me.

I promise only perfect peace,
Sweet peace that lives through years of strife,
Immortal hope, immortal life,
And rest when all these wanderings cease:
Take up thy cross
And follow Me.

My yoke is easy; put it on,
My burden very light to bear.
Who shareth this my crown, shall share—
On earth the cross, in heaven the crown;
Take up thy cross
And follow Me. —*The Quiver.*

ALL FOR CHRIST.

TESTIMONY OF MR. [illegible] B. STUDD, GIVEN IN SHANGHAI, CHINA.

Ten years ago, when a school boy, I first realized the Lord Jesus Christ as my personal Saviour from the sins I had committed. I realized that he died to wash my sins away, but there I stopped. I did not recognize that he was to be my keeper, that he was to be my Saviour from sin, present and future. No, I just accepted his salvation as a free gift, and then went on trying to keep myself.

About four years ago I started in life, as men say. It had always been my ambition to go the bar, and so I began to read law. I had only been reading for a few months when I was overtaken by a very serious illness—an illness that laid me on what for some time seemed to be my death bed. Then it was I began to think of my past life, and I could not but see that it had been very unsatisfactory. I made resolutions that if God would raise me up I would live a better life, and begin to do some Christian work. But they were resolutions with reservations—I was not prepared to live entirely for God.

In his infinite mercy God did raise me up, and I did begin to do a little Christian work; but it was very little, done fitfully, and left undone when any small excuse offered. I went back to work at law, but I got ill again and had to leave England. I returned after a few months, with fresh vigor, and after eighteen months' hard work I began to look forward to doing something in my profession. However, last October I was again overtaken by illness, and was ordered to Australia for the winter. I felt very despondent; it seemed as if I was never going to get on.

I spent four months in Australia, and was just starting for home when I got a letter from my brother [Mr. C. T. Studd] here, saying that if I would return by China he would come down to within a reasonable distance of the coast and see me. Right glad was I to get that letter, for I wanted to see my brother. As I was getting near Shanghai I began to think to myself, I won't stay very long in China; my brother is so keen about missionary work he will perhaps be persuading me to stay and go inland with him. I did not want that. I arrived at Shanghai about ten days ago (on May 19th) and found that my brother had come here to meet me. When it was suggested that I should stay with my brother at the Inland Mission House I was somewhat alarmed, for I was afraid of being thrown too freely into the society of such earnest Christian workers. I did not know what they might not want me to do, and I was afraid of being identified too much with Christians by men of the world. Yes, I liked the good opinion of men; and the world does not like much real religion.

For the first day or two it was all right, though I could not help noticing the calm and peace amongst the people with whom I was living. They had their trials and difficulties, but these did not seem to burden them. I asked the secret of this peace, and was told, 'O! whenever we have a difficulty we lay it definitely before the Lord in prayer, and he always does according to his promise, 'Cast thy burden upon the Lord and he shall sustain thee.' "

That was all very well, but I did not understand it. I believed in prayer, but I knew nothing of it as such a power in everything. Unconsciously I began to wish that I might have this peace. I began to ask how I might get it, and was told to submit myself entirely to the Lord Jesus and trust him in everything. I did not feel I could do that; I did not want to submit myself wholly. I didn't know what it might lead to; it might lead to my going to missionary work in China, and I didn't want to do that, as I was determined to go home and go back to the bar. I then heard there were to be some revival meetings in Shanghai, and that made me quite determined to go away at once. I thought they might want me to take part in them, which I was afraid to do; so I took my passage in the Japan Mail starting on Friday last.

However, I began to feel such a hungering for this peace that I made up my mind at all costs to have it, and after much prayer I surrendered myself to the Lord Jesus, trusting that he would make my will his own. That was on Wednesday, and since that time I have had such peace, such joy in my soul, that I can't express it in words. I know it has made me feel altogether a different creature, and really last Thursday and Friday I could scarcely believe that I was not in a trance, that I should not suddenly wake up the old self; but no, thank God! it is no trance, but just this—the Lord Jesus Christ is my keeper. He kept me then, he keeps me now, and he will continue to keep, I know, so long as I trust him.

I can now understand what I never could fully before, the self-denial of my brother and others who have given up home and comforts in order to preach the Gospel in China, and to live as Chinamen. Why, I see now it is truly their greatest pleasure to tell of the love of Jesus, and to be always in his service—it is no hardship to them, they have given up a sham that they might obtain a reality. Their sole aim now, and I pray God that mine may be for the future, is to be telling of the love of the Lord Jesus; and of the salvation which he is offering to every man who will only believe. Do trust Jesus and trust him fully.

"O taste and see that the Lord is good; blessed is the man that trusteth in him."—*Selected.*

FASTING AND PRAYER.

Let me tell you about some of the Chinese converts, men of faith, full of the Holy Ghost, who are living unostentatious Christian lives. When I was last in Gan-king, there was a dear old gentleman there, who is now a very zealous worker for God, though once a bitter persecutor. This man was invited to dine with us one day, but he requested to be excused. We were a little astonished, but it proved that for months past that dear man had been accustomed to set apart one day in the week for fasting and prayer for the conversion of his aged mother. He is still fasting and praying for her, for he does not want her to pass away without having received God's grace. May not I request you to unite with him in asking God for her conversion? Some of our missionary sisters visited her village, and her feelings toward the Gospel appear to be already changed.

In Shansi, also, I found native Christians who were accustomed, not infrequently, all alone or together, to spend time in fasting and prayer for spiritual blessing for those around them, and for guidance and help in their work. They recognize that this fasting, which so many dislike, which requires faith in God, since it often makes one feel weak and poorly, is really a divinely appointed means of grace. Perhaps the greatest hindrance to our work is our own imagined strength; and in fasting we learn what poor, weak creatures we are—dependent on a meal of meat for the little strength we are so apt to lean upon. However the blessing comes, this I know: we do find that when we have a serious difficulty in the China Inland Mission, and set apart a day of fasting (we have had very many during the last twenty-one years) God always interposes. He goes before us and makes rough places plain.

The Lord's will is that all his people should be an unburdened people fully supplied, strong and happy. Obey in faith the conditions of the first Psalm, and you will surely be prosperous in all that you do—in everything domestic, in every business transaction, as well as in every spiritual service. It is the Lord's will that his people should be as the children of a King. Shall we not determine to "be careful for nothing, but in everything by prayer and supplication with thanksgiving" bring those things that would become burdens or anxieties to God in prayer, and live in his perfect peace?—*Rev. J. Hudson Taylor, in Divine Life.*

THE MISSING PAGES.

"Have a paper, sir? Something to read in the train, ma'am?—*Times*, *Herald*, *Sun*. All the magazines!"

But the people hurried past John's little stand into the station, as they had done all the morning. Only two papers sold, and here was noon! Profit, two cents. On sunny days his sales were pretty brisk; but it was drizzling. The thick air was full of falling soot, and nobody cared to stop to buy.

"No wonder they want to hurry out of this horrible place!" muttered John, looking about at the wet, dingy houses, the pools of black mud through which the horses tramped, and clouds of smoke rolling through the streets. He thought of the sunny farm on which he was born, and felt that he never could grow used to this place. Two cents profit! Not enough to buy a loaf of bread.

John thought of his mother, and of the scanty breakfast which they had eaten together in their bare garret, with its windows opening on the sooty roofs. If he could but have had a good trade, he might have carried a nice little treat home to her. But the crowd hurried past, and nobody stopped.

"Magazine, ma'am? Something to read on"—

The lady stopped. "Ah, your books are dirty!" she said, dropping the sooty magazine with a shrug.

As if he could help that! But he began blowing away the soot for the twentieth time that day. It was four years since his father died, and he and his mother had come down to town; and in that time he had done nothing but fight weakly against soot and starvation.

He opened one of the story papers for boys. There was a sea story in it: a boy goes off in the first chapter as a stowaway; in the third, "the gallant lad leaped upon the deck, and the commodore clasped him in his arms?" On the next page was an account of a boy going home from work, who arrived in time to scale the walls of a burning house and rescue a child, for which daring act he was the next day taken into partnership by the child's father, a millionaire.

"Some fellows have such splendid chances!" said John, laying down the book with a sigh. "Now I've been here for years, and nothing grand or noble ever turns up for me to do. Buy twenty-five papers daily; sell them—if I can. On Saturdays, buy the weeklies; once a month, the magazines. That's the heft of it, year in, year out. How's a fellow to make a living at that sort of work?"

An old gentleman who had missed the train sauntered up, and began idly looking over the boy's stock.

John watched him anxiously. If he should buy one of the six bound books! Profit on each was a quarter of a dollar! If he should buy one of those, he could take home a little treat to his mother, after all.

The boy's eyes fairly glistened. For, besides being fond of his mother, he was hungry; and the smell of fried oysters and coffee from the stall near was almost more than he could bear.

The old gentleman took up one of the books. John thought he was certainly going to buy one. What should the treat be? A bit of fresh meat? A mince pie? He decided that steak would be the best.

"Ah! here is a book which I have wanted for a long time," said the gentleman. "What's the price of this, my boy?"

"Those are one dollar each, sir."

"I'll take this. No, you needn't wrap it up. I'll read it in the train."

He laid down a bright new dollar.

John could almost smell the delicious steak, and he thought of his mother's thin, starved face. They had not tasted meat for days. But a glance at the book, as the gentleman dropped it into his satchel, caused him to say faintly:

"Stop, sir! I did not see which one you had taken. That is an imperfect copy. There are four leaves missing in the middle."

"Too bad!"—throwing it down. "The money, please."

"Will none of the others suit?" said John.

"No. I have wanted this book for some time."

"You can have it for half-price," said John, eagerly.

"I don't want a mutilated copy at all."

John handed him back the money; and, closing his satchel, the man walked on a few steps, and sat down in an open doorway to wait for his train. He was a ruddy, fat old gentleman, with a kindly, shrewd blue eye. Having nothing to do, he thought the occurrence over leisurely.

"That's an honest lad," he said to the proprietor of the store in which he stood. "He might have cheated me just now, but he did not."

"Who? John M'Tavish? As honest as steel. He's been under my eye now for four years, and I know him to be as truthful a lad as ever was born of Scotch blood."

"Um, um!" said the old gentleman. But he put on his spectacles, and eyed John from head to foot.

The next day he stopped at the same shop, and walked up to the proprietor.

"How's he for intelligence, now?" he began, as if the conversation had stopped the moment before. "Stupid, probably?"

"I don't think he's very sharp in trade," was the reply; "but he's a very handy boy. He has made a good many convenient knick-knacks for the neighbors,—that bookshelf, for instance."

"Why that's the very thing I want in a boy! Well, there's my train. Good day, sir."

"He'll be back again. Odd old fellow!" said the storekeeper, laughing.

The next day he was back, and he came at the same hour.

"I like that boy's looks, sir. I've been watching him. But of course he has a dozen relations—drunken father, rag-tag brothers—who would follow him?"

"No. He has only a mother; and she is a decent, God-fearing Scotchwoman,—a good seamstress, John tells me, but can get no work. Times are dull here just now. Pity the country folks will pour into the cities. Mrs. M'Tavish has nothing but what the boy earns at his stand yonder."

The old gentleman made no reply. But the next day he went up to the boy's stand. John was looking pale and anxious. Some of his regular customers had refused to take their magazines, times being so hard. They would be a dead loss on his hands.

"Paper? Magazines, sir?" he asked.

"No. A word with you, my lad. My name is Bohnn. I am the owner of the Bordale Nurseries, about thirty miles from here. I want a young man to act as clerk and salesman on the grounds, at a salary of thirty dollars a month, and a woman who will be strict and orderly, to oversee the girls who pack flower seeds, at twenty dollars a month. I offer the positions to you and your mother, and I give you until to-morrow to think it over."

"But you—you—don't know me, sir!" gasped John.

"I know you very well. I generally know what I am about. To-morrow, be ready to give your answer. I will take you four weeks on trial. If I am satisfied, the engagement will be renewed for a year."

All the rest of the day, John felt like one in a dream. Everybody had heard of the Bordale Nurseries and of good old Isaac Bohnn, their owner. But what had he done, that this earthly paradise should be opened to him?

"You'll come, eh?" said Mr. Bohnn, the next day. "Thought you would. When can you begin work?"

"At once, sir."

"Good! By the way, there's a vacant house on the grounds which your mother can have, rent free, if she remains with me. A mere box, but big enough. There's my cart. Suppose you come out, M'Tavish, and look about you. You can come back at night."

John locked up the stand, sent a message to his mother, and went with Mr. Bohnn. He had not yet told his mother of this change in their affairs.

He was very silent when he came home that evening, but oddly tender with his mother; and she noticed that he remained a long time on his knees at prayer that night.

They had only a little bread and milk for breakfast the next morning, and John scarcely tasted it.

"You look as if you could not bear this much longer, mother," he said, coming up to her, and putting his hand on her shoulder. "You need good, wholesome meals and the fresh air and the hills and the trees instead of this!"—looking out at the piled stacks of chimneys belching forth the black smoke of an iron foundry.

"Don't talk of them, John, lad!"

"Well, I won't." And he put on his hat and went out.

An hour later he came back.

"What is wrong? Why have you left the stand?" asked his mother, in alarm.

"We are going to have an outing, mother. Don't say a word. I can afford it."

She never had seen the boy so full of excitement. He hurried her to the station; and soon they were gliding among beautiful rolling hills and across lovely meadows that were sweet with the odor of new-mown hay. At noon, they came to stretches of rising ground, covered with nurseries of young trees of delicate green, and with vineyards, and field after field of roses, mignonette, and all kinds of sweet-smelling flowers.

"Why, John, this is fairyland! What is this place?"

"The Bordale Nurseries. We will get out here, mother. I want to show you a house that"—

He trembled with agitation. His face was pale, as he led her down to the side of the broad, glancing river, near which was nestled in the woods a cozy little cottage, covered with a beautiful creeper. There was a garden, a well, and a paddock for a cow. Inside, the rooms were clean and ready for furnishing. The river rippled drowsily against its pebbly shore. The birds darted through the blue, sunny air. The scent of roses came in upon the breeze.

"Mother," said John, "this, I hope, will be your home now." And with that he began to laugh and caper about her like a boy, but the tears rolled down his thin cheeks.

John M'Tavish is now foreman of the Bordale Nurseries, and a man of high standing in the country. Not long ago, he said to old Mr. Bohnn:

"I owe this all to the friend who said a good word for me that day in Pittsburg."

"No, John," said the old man. "You owe it to the book with the missing pages. The chance came to you, as it comes to every boy, to be honest. Honesty and industry, John, are what did it; and I am inclined to think that they never fail to command success in the end."—*Selected.*

TEMPERANCE.

KATE FIELD AND THE CALIFORNIA WINE MAKERS.

No wonder the California Viticulturists have employed Miss Kate Field "to preach (her) Gospel of the Grape" and introduce their wines upon the tables of our Eastern homes, for, from their own reports, their wine business has a very discouraging outlook. Real estate agents say wine vineyard property is a drug on the market and the most difficult acres to dispose of, while raisin grape property is growing in favor with investors.

M. M. Estee, chairman of the late Republican convention, a leading wine-maker, said at a recent meeting of the California Grape-growers' and Wine-makers' Association in San Francisco, "Every wine-grower in the country is losing money. The acreage (of vines) is not on the increase, but is decreasing." Another member deplored the fact that there were "six millions of gallons of wine on the market that could not be disposed of."

How to transfer this glut from the market to the stomachs of the people is what is troubling the worthies of the Association. One member "proposed that a committee canvass the restaurants, hotels, etc., with a view to increasing the consumption of the wines," urging the sale at so low a rate that "any ordinary person could learn to enjoy it the same as coffee, tea, or milk." While another advised them to "distill or pour into the gutter the poor stuff." Like the politicians the "surplus" worries them, and how to get the dear people to drink it up, is the question.

Every winery has its brandy distillery annex. Nearly, if not all, of the product of Senator Standford's largest vineyard in the world, goes into brandy. He has now one hundred thousand gallons of brandy in his bonded warehouse, watched by one of Uncle Sam's minions. Whether Miss Field will carry samples and push this branch of the trade, or as a wine advocate will be but the advance agent of the distillery, has not yet been disclosed. The California papers speak of Miss Field as "well known upon the platform as a temperance advocate." This will be news to the temperance press, and to temperance workers generally throughout the land, who have never known Miss Kate Field in such a *role*. They also give this picture:

"The statement made that only 2,000,000 gallons of wine were consumed in California last year was truly lamentable; Paris would consume it in two days. May a kind Providence long defend us against such guzzling, such senseless, sottish, extravagant consumption of wine as one sees in Paris and on the Rhine. Everything has its place; we do not deny it to the mild wines of the old world where any find their moderate use medicinal, as so many claim. But if that admission is in any way like to bring in its train such drinking for the mere sake of killing time, or for seeing how much one can hold, until the fact of the excess is apparent only to its stranger visitor, then, say I, perish every vine in California, welcome blizzards to blight, phylloxera to destroy. Yes, perish the vines and save the people. The use must work great and detrimental changes in national tone, and temper, and constitution, in long years. The first effect, we learn, is a sense of weariness, inducing sleep. 'But,' says my apologist, a young lady, 'this is the thing desired; we Americans work too hard: we come here to rest, and we want to sleep.' The next effect is when the brain is struggling up from this stupidity, and finds itself fettered; then comes irritability, and the French wine-drinker is on fire in a moment. Those terrible welts on his horse's side, those blood-oozing blows, may have come straight from his light wine cup. Continue this, day after day, and year after year, and a permanent deterioration of character must ensue. Spare America a free wine bottle."—*Oakland (Cal.) Tribune.*

One thing is certain; the American public will not accord a very hearty welcome to any woman who comes before them as the strictly business hired employe of a trade whose success at its best means "deteriorated character." "The wages of sin is death."—*Union Signal.*

WHISKY AND BARE FEET.

It is not pleasing to note the very large proportion of not merely children, but of women, some even old women, who go about the streets with bare feet, writes a correspondent of the London *Telegraph* from Scotland. In London a man or woman with bare feet would cause quite a sensation, and in Paris I cannot remember having seen such a thing. Beggars in London occasionally go about without shoes or socks, though, as a rule, this is but a portion of the make-up of the professional mendicant. The fact that it pays to go about barefooted when begging proves that such a thing is considered quite abnormal. In Scotland it is not the beggars, but a large portion of the population that economizes the wear and tear of boot leather by paddling barefooted in the slimp mud of the crowded streets. Worse than this, the money which cannot be spared for boots and shoes is only too freely spent in whisky. In this respect the English are certainly superior to the Scotch.

Disgraceful as is the condition of the streets in the large English towns through the presence of so many drunkards, Glasgow and Edinburgh are even worse. The fighting, the quarreling, alcohol fits and convulsions that may be witnessed any day, are most repulsive, and produce a sense of despair it is difficult to dispel. Little or nothing can be done for a drunken man, and still less for drunken women. The latter are lost to all sense of shame; they scream, shriek, foam at the mouth, and sometimes indulge in sanguinary fights. In the High street of Edinburgh I saw young women about twenty years old hitting each other in the face with clinched fists till the blood poured down. No one seemed surprised or inclined to interfere. When the police at last leisurely strolled up the women were removed by their respective friends to some other and more convenient locality. Such scenes occur in England, but certainly they are not so frequent.

Hector France might have written some wonderful sketches of life in the low depths of a Scottish town, and the title of his celebrated work, "Les va nue pieds de Londes," would have applied more accurately to the bootless poor of Scotland. It is not the poor alone who must be blamed for their drinking propensities, for example is given to them in the highest spheres of society. Men of intellect, men of rank, of high birth, and men of money will be found equally with the poor saturating themselves with whisky and water, squandering hour after hour in useless talk and injurious drinking bouts. How often in the hotels have I joined in a general conversation, and, when the hours advanced into the night, found the discussion became impossible as the brains of several present became more and more befogged.

Prohibition in Iowa is a magnificent success, all the reports to the contrary, notwithstanding. Here are a few facts and figures which speak in thunder tones in favor of the policy of prohibition. In 1886 the criminal expenses of all the counties, inclusive of prosecuting attorney's fees, amounted to $421,-024 31. That was before the Prohibitory law went into full effect. In the year ending Sept. 30, 1887, the aggregate was $382,877.66. Within the period of two and one-half years the prison population of the State has decreased from 725 to 537—a decrease of 188. As many of these counted in the aggregate were saloonkeepers who had been convicted of violating the Prohibitory law, the real decrease of the usual prisoners is still greater than the above figures show.

Trust not to the promise of a common swearer, for he that dares to sin against God for neither profit nor pleasure, will be very likely to trespass against thee, for his own advantage.

REFORM NEWS (*Continued from 5th page*).

fraternity more harm than good. The people in these parts who have heard of it, denounce his actions in strongest terms.

Greenwood, Miss., Oct. 1.—Trains will probably commence to run to-morrow. I have been confined about Rising Sun and French Bend for some time, and not able to get about the country because of the terror-stricken people. No wonder the people of Greenwood are so affrighted. Their little city is the filthiest I ever saw. The streets, some of them, are narrow and dirty; and in the principal portion of the town, the sewage filth from the vaults is allowed to deposit in the streets, creating an almost unendurable odor. The white lodgsters are erecting a very large and handsome two-story lodge hall in the principal part of town, and yet they want to break up the Negro lodges. While at French Bend I exercised myself several days for awhile in the cotton field and picked 133 pounds. I want to go from here (D. V.) to Johnsonville just as soon as possible, and then down the Mississippi. Temperance and other tracts sent to Rev. A. J. Smith, Jr., and Miss Renett Dunn, Greenwood, and A. W. Wilson and E. W. Barnes, Rising Sun, Miss., will be distributed.

Greenwood, Miss., Oct. 12.—I left Rising Sun this morning and came up here. I have both seen and heard things that would make some of our *Cynosure* readers shudder, since I have been penned up in Le Flore county, on account of the Mississippi shot-gun quarantine. I was compelled to stay on French Bend plantation, without the privilege of visiting Greenwood, only five miles above. Several ignorant lodgeites circulated reports to the effect that I had been shot dead in Tchula by the secretists, and many of my friends were grieving, until Sunday, October 7th, I was permitted to cross the Yazoo river and attend prayer services at Locust Grove Baptist church, and visit many of my friends.

Rising Sun is a small station on the Y. & M. V. railroad, with two stores and one whisky saloon, and is the most famous station on the road for murderous crimes. The first victim was a colored man, several years ago. The next was Mr. John Murdock, a prominent white farmer, who fell at the muzzle of the bull-dozer, Captain Sam. Whitworth, who made himself quite a reputation by drawing pistols on and whipping defenceless Negroes. But he became very obnoxious to his Anglo-Saxon brethren by wilfully murdering two white men and wounding two others in July last. But Mr. Whitworth is a Mason, and the rumor is that he has never yet been placed in jail, and the probabilities are his Masonic brethren will suffer very little to be done with their secret brother. It is confidentially stated that Captain W. was leader in the famous Carrollton massacre two years ago, when twelve defenceless Negroes were murdered in and about the Carrollton court house. Praise God, anti-secret tracts and have been distributed, and several subscribtions taken in and about Greenwood, Rising Sun, Roebuck, and Sidon. I am quite sure the lodges among the colored people in Le Flore county will dwindle down. I was threatened very many times and my death several times prophesied by some of my colored brethren while in this county; but thank God the effect of my visit has been felt in the community and the lodge must either change or it will soon fall. Some of the lodge leaders are very boisterous in their threats, but all such boasting tends to injure their lodges.

I was not threatened by any of the white secretists in Le Flore, to my knowledge, but I am informed that some of the colored lodgsters tried to arouse the animosities of some of the whites. Dear Northern reformers, if you only knew the good that is being done among both white and black in the way of free tracts and *Cynosures*, you would not withhold the Lord's money from doing this well-begun work. Several prominent whites tell me they have seen the evils of secretism. One of the most esteemed and prominent white farmers of Le Flore county declares secret orders to be injurious. I have never seen so much snuff and tobacco consumed in a community as is in Le Flore county. It is true these poor people work for very limited wages and pay the merchants double prices for their goods, yet they clear enough to soon be owners of their own farms, if they would only economize a little, but they consume at least 35 per cent of their earnings in whisky, tobacco, snuff, and other things which profit not but tend to injure. The citizens of Greenwood drove Captain L. T. Basket, the county sheriff, out of town on the 22nd of September. He had been to Jackson on the 20th, and returned on the 21st and was compelled to leave town on the 22nd. But Mr. Davis, who chanced to be a Freemason, returned from Jackson on the same day and was permitted to remain at Rising Sun. If men became half so scared about their souls, yellow fever would be more rare. My work in this county has had the effect of drawing several out of the lodges, and discouraging others from joining.

As the yellow fever scare is about over now, on account of the merchants getting scarce of goods, I am in hope to get out of these parts soon. It is rumored that some of the country merchants want the quarantine to remain as long as possible, so they can buy up the poor Negroes' cotton at their own prices, and keep cotton buyers out of the county.

Yours, etc., F. J. Davidson.

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON V.—Fourth Quarter.—Nov. 4.

SUBJECT.—Defeat at Ai—Joshua 7: 1-12.

GOLDEN TEXT.—Incline my heart unto thy testimonies, and not to covetousness.—Psa. 119: 36.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Israelites smitten*, vs. 1-5. After Jericho had fallen other strongholds remained to be taken. When we have conquered one besetting sin the victory is by no means won. Life is a probation—a perpetual warfare. We have conquered our great national sin of slavery, but there are other evils to be conquered, enemies that, if we do not destroy them, will destroy us. Joshua's proceedings were marked with all his old faith and courage; the fault was not with him, nor with the people generally, for though the advice to attack Ai with so small a force may seem like rash self-confidence, the result would have been the same, only with greater loss, had the whole army been called out. The lesson of Achan's sin is of great significance to us as a nation. If the covetousness of one single individual can work such disastrous results, what will be the consequences when a whole people partake of the accursed thing? If our nation licenses for the sake of revenue the liquor traffic—that tremendous evil on which God, nature and humanity have stamped their three-fold curse—must we not expect to be smitten before our enemies? An ignorant, poverty-stricken and morally degraded working-class is a continual menace to good government. This class we already have among us, and unless we put down liquor-selling we may expect labor troubles will grow worse and worse. The theory has been advanced in scientific circles that all diseases originate from one and the same germs. This develops other germs that take on forms as various as the different ills to which the human race is subject. So covetousness may be said to be the germ from which springs every form of moral evil. Nothing but the prospect of gain makes a man run a saloon, or in any other way pander to the vices of his fellow creatures. If the rum traffic added no more to the national revenue than any legitimate manufacture, the government would have no particular interest in licensing it. The heavier the tax on the saloon the stronger the appeal to national cupidity. This is why high license is a fallacy, and why the taking off of the tax altogether is advocated by our best temperance workers as the shortest road to prohibition.

2. *The prayer of Joshua*, vs. 6-12. In national affliction there is no recourse but God. Happy the nation which has a Joshua for its leader. Though he rends his clothes and falls prostrate in the dust, the words of his prayer show how close and sweet and familiar had been his acquaintance with Jehovah. The Prohibition party opens its political meetings with prayer; its leaders are praying men and women. They cannot believe that God has brought us up to inherit this goodly Canaan only to be destroyed by the Amorites of the saloon. "Israel hath sinned." Yet there was only one Achan in the camp. So when our nation sins for unholy gain it is difficult to escape the guilt of individual participation. There is but one way. "Destroy the accursed thing from among you." Vote down the saloon; kill it, root and branch, or it will be found that, like Israel of old, we cannot stand before our enemies. Our Ais are in our own borders. Our cities are made up largely of the offscourings of European nations; the apostles of anarchism and dynamite are in our great laboring centers; the Jesuit is laboring for the overthrow of our public school system; and the Secret Empire stands behind all these forces of evil, an invisible but potent power. Shall our country still continue to provoke God's wrath by taking the accursed thing—the blood money of the saloon?

—A whole village in Brazil has accepted the Gospel through the instrumentality of a young business man, who invited a missionary to that place.

Religious News.

—Bishop Taylor will return to Africa in November.

—The first Christian church in the Congo Free State was organized last year in November, and there are now 1,062 converts in the Congo mission.

—The United Presbyterian church maintains a very flourishing mission in India, known as the Sialkot Mission. The baptisms in the bounds of the mission for 1887 numbered 849, of which 501 were of adults and 348 of infants.

—Rev. Mr. Yatman, the New Jersey revivalist, whose methods are peculiarly original, and who has been remarkably successful in his work, is holding a series of meetings in Washington, in which many young people of all denominations are deeply interested. During one of his addresses attention was so earnest that there was scarcely a movement in the church from beginning to end.

—The Japanese are certainly the most remarkable people in the world. They seem to develop to an extraordinary extent intellectual capacity, while they are singularly devoid of the sentiment of religion. Christianity is, it seems, to be authoritatively laid down as the national religion; not, it appears, by reason of any religious conviction whatever, the Japanese savants professing themselves utterly indifferent on that point, but because Christian civilization, Christian sentiment, and Christian ethics, are gaining the mastery, and that it is the religion of the most highly civilized countries.

—A convention of Christian and mission workers in the United States and Canada, for the study and discussion of practical subjects and methods of Christian work among our home heathen, will be held in Detroit, Mich., for six days, November 15th–20th, under the auspices of the Committee and Co-operating Members of the Committee for Christian Workers in the United States and Canada. All Christians, regardless of denomination, are invited to be present and participate in the proceedings. This will be the third convention of this character.

—At the Autumn meeting of the Brooklyn Presbytery, just held, the report of the Committee on Systematic Benevolences showed that the church at large gave to all boards, on an average per member, $2.50; the Synod, $5.18; the Brooklyn Presbytery, $4.26. Eighteen churches in Brooklyn gave $60,000; the church at large $13,000,000 for all purposes; the Presbytery, $285,000. The Rev. Samuel T. Spear offered resolutions expressing a desire on the part of the Presbytery that the Rev. Henry J. Van Dyke, D. D., should renew his relations with it. Since the trial of Dr. Talmage the Second Presbyterian church and its pastor, Mr. Van Dyke, have been out of relations with the superior body. The resolution was adopted with some amendment.

A CALL FOR A STATE CONVENTION

IN THE INTERESTS OF SABBATH OBSERVANCE.

The friends of the Sabbath, ministers, professional and business men, of various Christian denominations in Iowa sincerely protest against the unchristian treatment of this holy day, and hereby unite in a call for a convention of the friends and supporters of the Christian Sabbath (or Lord's Day) to be held, by invitation of the pastors, in Cedar Rapids, Iowa, Nov. 20-22, for the purpose of forming in a permanent organization the Iowa Sabbath Association, the design of which shall be to labor unremittingly for a better observance of the Sabbath by petitioning the civil authorities and railway corporations to desist from all unnecessary work upon this day, and thus check the tide of evil influences that are fast tending to destroy the sanctity of this holy day, and the religion it represents. Also, this convention will discuss the best methods of enforcing the Iowa Sunday Law, and, upon organization, adopt whatever measures the wisdom of the body may determine. Stirring addresses will be delivered on various topics relevant to Sabbath observance. This call has already received the hearty endorsement of the pastors of Cedar Rapids and Des Moines, and of other signers from places too numerous to mention, among them being the following:

E. R. Burkhalter, D. D., pastor First Pres. church, Cedar Rapids.
Richard Garton, D. D., pastor First Baptist church, Cedar Rapids.
Rev. I. K. Statton, First U. B. church, Cedar Rapids.
Rev. J. A. Montcith, U. P. church, Cedar Rapids.
J. H. Rhea, D. D., First M. E. church Toledo, Iowa.
S. E. Wishard, D. D., Central Presbyterian church, Des Moines.
M. D. Collins, D. D., editor *Inland Christian Advocate*, Des Moines.

Please give your best efforts toward extending this call and endorse it with your signature, to attend the convention and get others to do the same. Address all communications to the corresponding secretary,

Chas. R. Hunt, *Clarence, Iowa.*

Home and Health.

WINTER SUNSHINE.

The winter sitting-room should be chosen from the pleasantest in the house. This can be no other than that with a southerly and westerly outlook. No matter if other rooms are more showily decorated with paper, paint and trimmings, we can do better, and therefore be happier here, with naught but the sun and our plants.

Choose for winter blooming plants those that are well grown but have never budded, if possible. Ivies should be set remote from the glass, if in the window at all; though they love best a shady corner and plenty of drink, as they are both modest by nature and feverish in temperament.

Geraniums should be firmly potted in rich soil, and be given plenty of sunlight. Until the plants are thickly set with many branches do not neglect to nip off the last two leaves of each new branch as it attains a growth of three or four inches. Nothing is more disheartening to a lover of flowers than to be shown a geranium that has sent upward for two feet, perhaps, two, three or four rank, transparent stalks, with a few light-hued, long-stemmed leaves up and down its length, and, perhaps, a solitary cluster of buds at the spindled-out top, and to have its too easily satisfied cultivator introduce it gushingly, with "Do see how nice my plants are doing; aren't they tall?"

One who knows a healthy plant, with the true instinct of a flower physician, feels the same sort of indignation with the amateur, and the same sort of sympathy for the plant that the family physician feels when some silly mamma is proud of the very physical weaknesses that, in her ignorance, she has first caused and then intensified; he sees the end—so does the flower lover. The tall, pale hued plant has not been properly restrained, disciplined or fed, so that it is like the undisciplined, ill-fed child, a sort of monstrosity that no after training can ever quite restore to what should have been its normal state of health and beauty.

As the child may be improved by fortunately passing out from the unwise influence, perhaps into a reformatory, so the plant may in time become more presentable, if its owner will cut the branches off ruthlessly within five inches of the root, and then persistently nip back each branch, as before suggested. If the plant's constitution has not been broken, *i.e*, its roots weakened, in a few months one can have quite a symmetrical plant.

If a plant has a tendency to grow thriftily on one side and in a weakly way on the other, keep the sick side toward the sun, and persistently cut back the branches on the other. Do not let the earth in the pots get either baked hard or dry and dusty; neither err on the other side and keep them in a state resembling a mud puddle. See how nature waters her plants; a heavy rain, and then they are permitted to dry off occasionally. When the leaves of a plant soften and turn yellow, it usually means, "You have given me so much water I am sick at my stomach. A baby could throw it off; I cannot, so I can only die." Heed this yellow moan and give that class of plants less water.—*Vick's Magazine for October.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 15 to 20 inclusive:

Rev W L Ferris, M Schram, P Baldwin, Rev W B Nobles, W Hedrix, D P Cawkins, G C Hinsdale, J C Cole, E Jacobs, I M Pidgeon, Rev W W Stewart, H Harrison, W W Leighton, Mrs H Rumery, R Gunn, L A Brown, W Heldman, E Avery, J Loutz, H Avery, A Warner, J Brandt, A M Beaty, Rev C E Cesander, C C Foote, Miss A A Wolcott, A Mayn, Mrs. E M Livesay, D Lotzenhiser, E G Paine, A F Smith.

"THAT DIABOLICAL APPARATUS,

the stomach," is the energetic phrase which Carlyle applied to his own troublesome organ of digestion. The great essayist was a dyspeptic from his youth; but had he used Dr. Pierce's Pleasant Purgative Pellets he might have shaken off the incubus of indigestion, "like a dewdrop from a lion's mane," and there would have been more "sweetness and light" in his writings and his home. All druggists; 25 cents a vial.

BUSINESS.

LOCAL AGENTS OF THE NAT'L CHRISTIAN ASSOCIATION.

Edward J. Chalfant, A. T. Smith, T. A. Oldis, P. Baldwin, James P. Thomas, M. L. Worcester, Rufina Fry, Amos Dresser, Jr., John D. Wood, J. Marsh, Amos Ellis, Edward P. Webster.

"You have anticipated my idea of work. Having determined to do what my hands shall find to do, I am ready to hear whatever plans you may have for assisting me in so arduous a task.

"Rufina Fry."

The ways in which the work of the N. C. A. can be practically forwarded will be duly sent to each local agent.

"Your invitation in the *Cynosure* of Oct, 11 is accepted, and I shall be happy to do all I can in the way indicated, both in the vicinity of my residence, and also on my occasional trips abroad.

"Amos Dresser, Jr."

The above is from the son of a man who was publicly whipped for having Abolition tracts in his trunk! Both father and son take the *Cynosure*, which is proud of having such supporters.

"I have just reached home from the Association. As usual, had an interesting and lively time. The 'old handmaid' is getting roused up. I am so well pleased with the work and results that I would like to take in another early next month P. Baldwin."

"I purpose, as opportunity presents, to put in a word, and act in favor of God's cause, my home, and native land.

"M. L. Worcester."

Bro. Worcester has been a most efficient worker for years. He first learned of the reform through the *Cynosure*, which a friend sent him for a few months.

"I have done a little in the past year. I sent in my own and another name. I have distributed your tracts among the young men, and feel that my labor has not been in vain. Here is my name, hand and heart, in every good word and and work. John D. Wood."

"I have read what you say in the *Cynosure* respecting volunteer agents, and as I have been acting as a kind of agent for nearly two years, I can have no objection to send my name as requested. I feel like working while I can, and shall do the best I can. Amos Ellis."

"You request those who will act as your agents to let it be known. I am one.

"J. Marsh, *Milton, Fla.*"

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	7 12¾	1 13	
No. 3	91	@ 94½	
Winter No 2		1 13	
Corn—No. 2	42⅛	@ 43⅛	
Oats—No. 2	24	@ 29	
Rye—No. 2	58	@ 59	
Bran per ton		12 00	
Hay—Timothy	10 00	@12 25	
Butter, medium to best	14	@ 26	
Cheese	05	@ 09	
Beans	1 00	@ 1 75	
Eggs		18	
Seeds—Timothy	1 25	1 70	
Flax	1 36	1 50	
Broom corn	1½	@ 05	
Potatoes, per bus	34	@ 40	
Hides—Green to dry flint	05	@ 08	
Lumber—Common	10 00	@13 00	
Wool	10	@ 32	
Cattle—Choice to extra	5 90	@ 6 40	
Common to good	1 40	@ 5 25	
Hogs	4 50	@ 5 85	
Sheep	2 50	@ 3 70	

NEW YORK.

Flour	3 20	@ 5 25	
Wheat—Winter	1 10	@ 1 15½	
Spring	1 08½	@ 1 11½	
Corn	50	@ 51	
Oats	27	@ 41	
Eggs		22	
Butter	16	@ 27	
Wool	09	34	

KANSAS CITY.

Cattle	1 25	@ 5 25	
Hogs	3 00	@ 5 65	
Sheep	1 50	@ 3 75	

The Christian's Secret of A Happy Life.

28th THOUSAND.

Baptist Commendation.

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FARMER BOYS DECEIVED.

The problem of what to do with Chicago's legion of idlers is one that might puzzle the best political economist of the age. There is no doubt that many of them are victims of a false logic, and especially is this true of the country youths who are misled into believing that the city offers superior advantages to them. They never for a moment stop to consider that they have only brawn as their capital, and so they are deluded into becoming tramps. The allurements of the city have a fascination for them and their experience is dearly bought. A comprehensive idea of the personality of the men who apply for work can be gained by a glance at the books of the Y.M.C.A. employment bureau. There is an average of forty applications made daily, and most of these are by simple country boys. They have left the plow in the furrow, and with the accumulated earnings of a year have started out to push their fortunes. All roads lead to Chicago, and the history of the trials and disappointments of one of them is the history of others. They were deluded into believing that a lucrative position was awaiting them, and they step from the train full of ambition and all the honest impulses of the average country youth. They are confused by the glamour of the city, and the electric lights dazzle their eyes, which were only accustomed to the pale glimmering of a tallow candle. Nothing daunted, they plunge into the throng and soon find their little store of money exhausted. Then they apply for work, and with the natural result of failure, for no one wants a man who is totally unexperienced. This brief sketch is lived over and over again each day, and the disappointed youth joins the crowd of idlers. With his false philosophy he has false pride and will not return to the farm, though the plow stands idly in the furrow, waiting for the master hand to guide it.

J. M. Hitchcock, who for twenty years has been connected with a free employment bureau, and now manages this branch of the Moody church charities, said yesterday:

"I think we have fully 10 per cent more idle men in the city than we ever had before. They are mostly unskilled in any vocation and have only their muscle to sell. A large number of them come from the country, and I wish I could have a paragraph printed at the head of every column of the *Daily News* warning these country boys to keep away from the city. Now, I will prove to you that, while there are 40,000 idle men in Chicago, broad fields are waiting to be plowed and there are no laborers. Is there not something wrong about this? We have hundreds of letters here from farmers who offer $20 a month, with board, to able-bodied men. I cannot get one out of a thousand to accept the proposition. Here is D. K. Draper, a farmer near Arlington Heights, who writes us that he will pay $18 a month to a man, and yet I find none who will accept a good home. Another farmer from Marengo, Ill., wants four men for three months, and will pay $1.50 a day, with board. Yet among 40,000 idlers I cannot find one who is willing to work on a farm. I anticipate that if the coming winter is severe there will be great suffering among these people, and the city will have a burden it will hardly be able to sustain."—*Daily News.*

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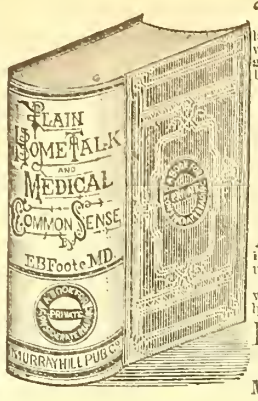
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—*Hood.*

The largest passenger engine in the world has just been finished by the Rogers works, Providence, R. I., for the New York, Providence & Boston R. R. The driving wheels are six feet in diameter. It takes three tons of coal to get up steam.

A large number of new industries were established in the South during the three midsummer months ending Sept. 30, among them thirty six cotton and woolen mills, nineteen electric light works, forty flour and grist mills, fifty one foundries and machine shops, fifteen furnaces, twenty ice factories, and 158 wood-working establishments.

A soap mine has been discovered near Crawfordsville, Ga. It is said to make as good a lather as manufactured soap, and to be fully equal to it in cleansing powers. It is exactly the color of turpentine soap, and has a peculiar smell.

The yellow fever in Florida has no effect upon the jokers. One of them lives in Palatka. He rushed into the office of a prominent business man the other morning and said that a girl had just come into the city without a certificate. The business man hurried out and blew up the quarantine officers for not attending to business. Then the health board heard of it, and they reprimanded the officers severely. The whole town was fast getting excited, when it was learned that the girl was a baby born to the joker the night before.

Capt. John Ericson has completed a sun motor having sufficient power for railroad locomotives. It maintains a regular power during eight hours of sunshine, the surplus heat of the middle of the day being allowed to escape in the same manner that steam is let off. A proposal is being considered by the agriculturists on the Pacific coast for the establishment of a system of irrigation over vast areas, the power being supplied by sun motors. By this machine they can compel the sun to draw water and shower it on the thirsty earth.

SHORT CROPS IN DAKOTA.

The Dakota territorial statistician's report for Oct. 1 shows that crops are even lighter than was reported Sept 1. North Dakota suffered severely by the frost of Aug. 10, and what grain it has is a small, shrunken berry unfit for milling purposes. The farmers will be obliged to come south of the frost line to secure their seed. Some spots were not injured by frost, but these are not enough to cut any figure. Central Dakota has produced a fair crop, and of good milling quality. Two or three of the newer settled counties report good crops. South Dakota was badly injured by the hot weather in July, which hastened the harvest fully ten days. Since harvest began little or no rain has fallen, which has enabled the farmers to secure the grain in good shape. All the grain thrashed so far has been dry and in good condition, except where it is stack-burned, on account of it being cut before fully ripe and stacked before cured. Owing to the ruling high prices farmers are disposed to sell their grain as quickly as they can, and in many instances will sell themselves short of seed. From all parts of the territory come reports of prairie fires, which have destroyed thousands of acres of grain in the stack, and which must amount to hundreds of thousands of bushels of all kinds of grain.

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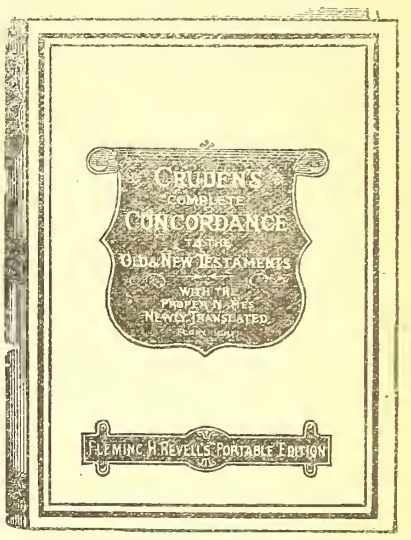
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NEWS OF THE WEEK.

WASHINGTON.

Seventy-two Sioux Indian chiefs arrived in the city Oct. 10 from Nebraska and Dakota. They came in two special coaches via Chicago and Cincinnati They were heard by the President through their interpreter, laying before him their wishes in regard to the Indian treaty and other matters connected with their interests.

The Washington Monument is at last to be opened to the public The President has signed a bill appropriating $10,500 for the care of the elevator in the monument, and it will be started as soon as possible. The shaft is provided with seventy electric lamps, and will be amply lighted. The employes will not be allowed to exact any fees of visitors.

The President will at once begin the preparation of his annual message, now that Congress is out of the way. Beyond going to New York City to take a passive part in a Democratic demonstration, he will not take any part whatever in the campaign.

There was a very light attendance of Senators and Representatives Saturday when the protracted session of Congress finally adjourned.

CHICAGO.

Mr. Blaine was greeted by an immense audience at Battery D Saturday night. The Cavalry Armory was also crowded with people, the other speakers at both places, aside from Mr. Blaine, being General Adam E. King, Colonel Dan Munn, General D. B. Henderson, and Major James A. Connolly. Governor Oglesby presided at the Battery meeting, and Mayor Roche at the Armory. The parade, under the auspices of the Young Men's Blaine Club, was one of the largest that ever marched the streets of Chicago. The crowds upon the streets were immense.

Hoodlums and strikers took advantage of the great parade and assailed the new men on a North Side Wells street car while it was rounding the loop on Dearborn street with stones and bricks, and a number of the rioters were locked up by the police. The riot took place in the center of the city, and is denounced by the papers as a disgrace to the city, for which the police are responsible.

The first national convention of the British American Associations of the different States, was opened at the Grand Pacific Hotel Monday. It is expected that a National Association will be organized, in which event national officers will be elected for the ensuing year.

The entire registration of voters in Cook county, preparatory to the coming election, amounts to 188,000, which exceeds by 56 000 the total vote cast for President four years ago.

The failure of the great pig lead firm of Nathan Corwith & Co. created but little surprise in the city, as it had been somewhat expected that the backers of the pig lead trust would find that they had undertaken a bigger load than they could carry. The losses of the firm are said to be $400,000.

The work of laying the cable road on West Madison street will begin in a few days. Operations will be begun 500 feet west of Rockwell street and continued to West Fortieth street. The agreement is that the work shall all be done at the rate of 1,000 feet a day. This will finish West Madison street in less than twenty days.

The big inter State industrial show, which has been open in the Exposition Building since Sept. 5, closed Saturday night. It has been a great success in every way. The attendance was fully equal to that of last year, when the average paid attendance was 8,393 per day, or a total of 355,720 for the season. As soon as the present exhibitors vacate the building it will be turned over to the State Board of Agriculture to prepare it for the big fat stock show, to be opened there Nov. 13, and to remain open for ten days.

COUNTRY.

Heavy snow fell at Nebraska City, Neb., Sunday, lasting nearly all day. The ground was covered to the depth of three inches.

The Rand Avery Company, Boston, one of the largest printing and publishing houses in New England, has failed. The concern was doing a very large business, and it is said made $45,000 net during the past nine months.

Friday morning Alexander McClure, paymaster of James McFadden, who, with a force of 400 men, is building a branch of the Lehigh Valley Road, left Pittston, Pa., with $30,000 to pay the hands. He was accompanied by a young Irishman. While going through a lonely strip of wood they were shot from Ambush and killed, and the money stolen. Three Hungarians are suspected.

Two miners while digging their way through the snow from La Junta basin to Tellwride, Col, Thursday, were caught in a snow slide, carried 1,500 feet down the mountain, and buried under twenty feet of snow and rocks. One dug himself out, but the other was found crushed to a shapeless mass under several hundred tons of snow and rocks

Another terrible accident occurred on the Lehigh Valley road Wednesday. A construction train unloading ties at a siding near Lost Creek, was run into by a fast Pennsylvania freight Of the forty Hungarians at work unloading the ties six were killed outright and twenty-six injured. A brakeman on the Pennsylvania train was killed. It is feared that many of the injured will die.

Early Thursday morning, near Yellow Creek Station, Ill., a freight train on the Chicago, St. Paul & Kansas City road crashed into the caboose of a preceding train. Three stockmen, riding in the caboose, were killed. Two others were injured.

William Connell a Scranton, Pa., business man, has been appointed by the Lehigh Valley Railroad Company to make all arrangements toward an amicable settlement with relatives or representatives of those killed or injured in the Mud Run disaster.

A passenger train of the Baltimore & Ohio railroad was thrown from the track by an open switch and fell through a trestle near Washington, Pa One man was killed and a number of passengers were seriously injured.

While two timbermen employed at Wolfeton's mine, Leadville, Col., were ascending the main shaft with a load of old timbering the cable parted, letting the cage fall to the bottom of the shaft, 800 feet Both men were instantly killed, the bodies being crushed into unrecognizable form.

FOREIGN.

A dispatch from Potenza, Italy, says that ten cars of a train crowded with excursionists returning from the Naples fetes were crushed in a remote portion of that district by a land slide, consisting of about fifty metres of rock. The scene that followed the disaster was horrible. Seventy injured passengers and ninety corpses were taken from the wreck. There were still two cars buried beneath the rock, and it is certain that the list of the dead will be increased.

Dr. Peters, in a lecture at Berlin Oct. 21, before a distinguished audience, said that the rising in East Africa had a close connection with the Mahdi movement. It was a struggle of Mohammedanism against invading Christianity. In the interest of humanity all civilized powers should co operate. Dr. Holub holds the same opinions as Dr. Peters.

Drs. Meyer and Baumann have arrived at Zanzibar safely from Pangani, where they were chained, stripped and flogged, and made to work as slaves until British Indians ransomed them Oscar Lenz, the explorer, expresses the same opinion as Lieutenant Wiseman regarding the whereabouts of Stanley, namely, that he has joined Emin Bey.

The Pope has sent to the Emperor of Germany, through Baron von Schloezer, Prussian representative at the Vatican, his portrait set with diamonds; to Prince Henry, of Prussia, a splendid cameo set with diamonds; to Count Herbert Bismarck a large gold jubilee medal, and to the other members of the imperial suite small medals.

China advices per the City of Pekin state that on the night of August 13 a flood caused by great rains inundated twenty villages, drowning more than ten thousand persons and a large number of animals in the Ten tiho district.

The Czar and Czarina have arrived in Baku, on the Caspian Sea The Czar laid the foundation stone of an orthodox cathedral Sunday. The royal couple then visited the naphtha works, and received a number of deputations, including one consisting of Turkomans.

The foundation stone of the mausoleum of Emperor Frederick at Potsdam was laid at Berlin Thursday in the presence of the Empress, the Dowager Empress Victoria and her daughters, the Duke of Spana, and others. Prince Frederick Leopold, of Saxe Meiningen, read an address on the subject of the memorial.

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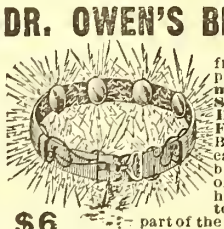


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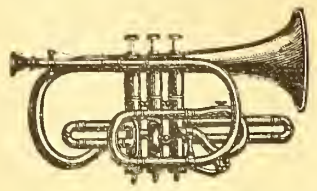


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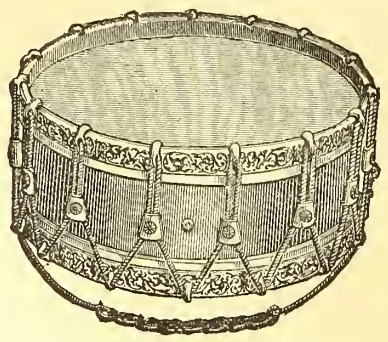
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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."
The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.
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We believe if Miss Willard had been a more careful observer of the work of secret temperance lodges, she would cease to quote them in exception to her dislike of secret societies. The testimony of the venerable Neal Dow, at the National W. C. T. Union, quoted in a letter on another page, is like that of most unprejudiced observers. These organizations, whatever they may have been, are no longer a help but an incubus. So testified Dr. Marsh and Dr. Jewitt, heroes and veterans in the temperance reform.

That there was need enough of Mrs. Stoddard's modest effort to infuse some anti-secrecy ideas into the National Union is manifest from several facts. Bishop Fallows, high priest of Knight Templarism, with its rowdy and drunken conclaves, and late Grand Chaplain of the lodge, was selected to care for the religion of our good women by preaching a sermon for them on the Sabbath. Mrs. Barry, the Knight of Labor representative whose presence at Lake Bluff a year ago gave John B. Finch an opportunity to display his real character, was also brought to New York to plead for the lodge before a "Christian Union;" and Miss Willard herself, in her annual address as president, said: "The Knights of Labor are to-day the most efficient body in this land for the protection of women, in equal pay for equal work, and of children from the stunting of body and mind through servitude that is little better than slavery." We do not believe this sentiment defensible. It discredits the very organization to which Miss Willard has given the best work of her life; and is an acknowledgment that impenitent men have more wisdom than those who are instructed of God, in devising for the oppressed classes.

We have a truer picture of what a secret society will, in the end, accomplish for the defenseless in the remarks of Mrs. Newman, superintendent of W. C. T. U. work for Mormon women. She told of two sisters, Mormon girls, one sixteen years old, and the other fourteen yesrs old, whom she saw in a squalid condition, both with babies in their arms, and both girls the wives of their own father. Another case mentioned was that of a man who had married, besides a wife outside his family, his own mother, his grandmother, his daughter, and his grand-daughter, and had all these wives living at the same time. When the truth shall be known by the W. C. T. U. that the lodge system is in its nature despotic and idolatrous, that in spite of all its profession, it will in the end result in the degradation of woman, the enslavement of mind and alienation from God. An organization with such far-reaching plans, such possibilities of usefulness, and such intentions of loyalty to Christ and his word, will cease to be deceived by the lodge, or be tempted to give it succor or recognition.

Mr. Blaine had a sweet revenge last week for Dr. Burchard's celebrated "Rum, Romanism and Rebellion." A letter purporting to be from a California friend to the British minister West at Washington, was answered by the latter in a tone of kind apology for President Cleveland and his difficulties in the fishery dispute; that politics and not revenge toward England explained the case. Blaine devoted a speech to the letter in Brooklyn, Thursday, and the Republican press took up the cry with alacrity. There is nothing in the letter which would excite a moment's alarm, except for the official station of the writer. A shrewder man, or one with more experience in the tricks of American politics, would have been more guarded. The latest report is that the whole affair was planned some time ago by the Republicans, and it was to have been kept back until a few days before election. It is understood that the recall of Lord West has been politely asked by Secretray Bayard, but whatever damage has been done, the Democratic prospects cannot now be mended by humiliating the well-meaning minister.

The promises of the American Missionary Association to have a consideration of the influence of secret societies upon their work in the South were made good last week at Providence. The brief report which we are able to give of the address of Rev. Mr. Imes will be read with deepest interest. Along with this news comes word of a remarkable donation to this first of the missionary societies to take up the lodge issue as a stumbling-block before Christianity. The story reads like a romance. Daniel Hand, an aged and wealthy resident of Guilford, Connecticut, was a grocer in Charleston, S. C., before the war, and, being of Northern sentiments, was forced to fly when the war broke out, leaving all his property (about $130,000) in charge of his confidential clerk, who was a Southerner. The property was profitably invested, and increased immensely during the war. Mr. Hand supposed his property had been confiscated by the Confederates and made no inquiries for over twenty years. He was then greatly surprised to hear of the fortunate investments and that the faithful agent had faithfully held the profits in trust, waiting to hear from the original owner. In 1887 a settlement was made and each man cleared about $1,000,000. Mr. Hand now turns about and returns this vast sum to the country that produced it, by giving it to the American Missionary Association to be held in trust, and the interest to be devoted to the education of the colored people in the old slave States of the South. The Association is to have unrestricted charge of the expenditure of the interest, except that it must be devoted to the education of such colored people as are needy and indigent, and such as by their health, strength, and vigor of body and mind give indications of efficiency and usefulness in after life. Not more than $100 is to be expended for the education of any single colored person. While we believe that the expenditure of the principal would be a wiser investment of this fund, and would produce a hundred per cent. for the church instead of five, yet we shall expect to see great results from this remarkable gift.

When we referred lately to the exhibition of lodge despotism in the case of John C. New's paper, the Indianapolis *Journal*, we little thought that so illustrious a victim as Col. Elliott F. Shepard, proprietor of the *Mail and Express*, would be also demanded But it is even so. In spite of his objection to the secret lodge he has been compelled to succumb. For a number of years this paper has maintained a non-union office, and was independently conducting its business. But ever since Col. Shepard purchased the paper the Typographical Union has made persistent efforts to have the office put under its control. We learn from the *Midland* that "these efforts did not meet with much success until a few weeks ago, when the Union, failing by every other means, appealed to the Republican National State committees and threatened to vote with the Democrats unless the *Mail and Express* would yield to their demands. The gentlemen in charge of these committees had a number of conferences with Col. Shepard, and succeeded in getting him to accede to the tyrannical demands of the Union. The result was every non-union printer in his employ, from foreman to office boy, was discharged and their places given to members of the Union. The *Mail and Express* is a daily paper that makes some pretentions to decency and justice. It professes to be conducted on strict principles of morality, and parades the fact by publishing each day at the head of its editorial column a verse of Scripture. Yet its proprietors were forced to bow to the tyranny of trades union—an organization that was able to secure as an ally the committee of a great political organization and force it to put its political pressure upon the journal in question." Dr. W. C. Gray, of the *Interior*, was a proud father when his son was called to be business manager for Col. Shepard. We doubt if either father or son are pleased with this sort of lodge dictation.

—The *Missionary World* says: "The Bible carts roll out of Madrid, and in the very Spain whose name is the historic synonym of the Inquisition, the people are so clamorous for the Word of God that copies can not be printed fast enough tomeet the demand." And the work is in progress in Portugal. In Lisbon there are three Protestant churches, the pastors of which were formerly Roman Catholic priests.

AN N. C. A. MISSIONARY FOR INDIA.

BY REV. C. B. WARD.

Editor Cynosure,

DEAR BROTHER:—Bro. Gladwin has given you a few letters on the need of this great land. My pen has been silent for over a year: my interest meanwhile is intensified.

I wish it lay in my power to worthily set forth the great needs of this country in the line of reform work. Hundreds of schools and colleges are turning out thousands of young men of this country, who are eager for *something*,—just what they do not know. But they are certain it is not Christianity. Nay, verily, they find their faith in their old erroneous systems gone, after acquiring a meager knowledge of geography. But they resolve not to be Christians. So they arm themselves to fight the Christian religion. Some of the bitterest opponents of the missionary are those he has educated on missionary money. Thus they let go of legendic Hindooism and grasp eagerly at anything positively not Christian,—infidelity, spiritualism, occultism, deism, secrecy, materialism,—anything not Christian. Thus young men of India are more and more thronging into secret societies, especially Masonry.

There is therefore an increasing need of some permanent measures being taken in this country to inform those ignorant of the moral and religious character of secretism. No society now in this country would risk incorporating an element of this sort into its work. So up to date but little has been done, and that by a few of us individually scattering literature and speaking out and writing. The *Watchman* is known to be anti-secret, and many know they can get anti-secret tracts and books through the *Watchman* office. But it seems to me the time has come when the "National Association" should become "international" and have an agent in India,—a sort of "Colporteur Evangelist" who would canvass this land up and down. He might combine with anti-secrecy literature, anti-Romish, Purity, Holiness, Temperance and other radical literature so as to fit all people somewhere.

But you will say this will cost money. Well, yes, it will. If it cost nothing, it would be worth nothing. We estimate that the support of such a man as is required, a wise, devoted, humble, Holy Ghost Christian, working and willing to live humbly like his Master, would be about $400 per annum, about one-third of an ordinary missionary's salary. Give him a stock of $500 and he can from sales replenish his stock and keep going. Such a man can come to India for a little over $100 if he does not covet *first class*. Such an agent can work on the wing and have no office expenses, house rent, etc., etc. The *Watchman* office can be his also.

Thus $1,000, or say $1 200, would put an agent in this empire, who could visit missions, schools, colleges, churches, both native and English, from the Himalayas to Cape Comorin. May I not plead for this step to be taken by the Association for 1889? Why should not the Association have associate members in India and take steps toward permanent work? I doubt not China is needy; Japan must be more so. But India also perishes.

Masonry is bad enough anywhere. But I fancy it is worse here than in most lands. I know a lodge whose chaplain is an infidel; has put aside his lawful wife on a monthly pittance, and lives with a younger woman to whom he is not married. In the same city till but recently a distinguished English official, a "big Mason," kept two native women at his house. While as for drinking propensities all lodges are conspicuous in India. We say unqualifiedly, the shades of Masonry or secrecy covers a world of immorality, drunkenness and infidelity. In it all religionists congregate.

In this same city, only a few months ago, an alteration was made in "By-law No. 2, proposed by the Right Worshipful Bro. Raghoonath Pershod and seconded by Right Worshipful Bro. Stone. That for "Bearers of the Sacred Volume" should be substituted the words "Bearers of the sacred volumes of the different creeds professed by the several members of the lodge."—February 23, 1888. This is an extract of the proceedings of the lodge that night. Its purport needs no explanation.

There needs but some noble soul to lay down the whole sum required for so grand and needed work. I trust you will take this matter under advisement at an early day. Correspond with Bro. Gladwin, than whom there is no man in India better informed as to what is needed. May the great Harvester help your Association to undertake this work. India should have a small anti-secret *Cynosure*. That would grow out of an agency. Perhaps a publishing house too. Give us your prayers. Help us what you can with grants of tracts and books, and remember us in prayer often.

Secunderabad, India.

NOTES FROM FOOCHOW, CHINA.

BY REV. M. C. WILCOX.

September is here again, and all of our number except one, now in Japan, are on hand for another year's work. Two of our W. F. M. S. ladies have been quite ill the most of the summer, but we now hope they will soon regain their usual strength. It gives us joy to know that our ladies, as well as the Parent Board workers, are soon to be re-enforced. There should be a sufficient number of missionaries to push the Foochow schools and college, to superintend carefully the scores of day-schools scattered throughout the country towns, and to permit those who can preach in Chinese to proclaim the Word of Life among the millions that sit in darkness and the shadow of death.

The fall term of the Anglo-Chinese College began Sept. 12 with the largest attendance it has yet seen on an opening day. During our summer vacation death claimed one of the members of the Freshman class. He was the son of a native preacher of the American Board Mission. As a devoted Christian he exerted an excellent influence upon his schoolmates, and though dead he "yet speaketh." Recently several more of the students have accepted Jesus as their Saviour, and four others among our very choicest young men have consented to be licensed as exhorters, thus indicating that in all probability they will make the ministry their life-work. It is our prayer that God will call to his ministry many others who are being equipped for greater usefulness by studying various branches of Western learning.

Recently, at the age of eighty-six, occurred the death of the mother of Mr. Ahok, the Christian Chinese merchant who, it will be remembered, aided largely in founding the Anglo-Chinese College by a gift of $10,000. The first intimation the writer had of the sad event was the receipt of the following note, written by an English-speaking clerk of Mr. Ahok's store: "I am sorry to inform you that my mother left this world at 7 o'clock this evening, and we shall put her in her everlasting bed to-morrow morning at 8 o'clock. Will you please notify others?" etc.

Having been requested to conduct the funeral exercises, I reached Mr. Ahok's residence a little before the time appointed, and noticed a coffin on a framework in a recess of a room where the services were to be held. Soon after the company had assembled loud weeping was heard, and immediately Mr. Ahok and his two adopted sons, together with several other male relatives, slowly entered the recess from another room, bearing the body encased in elegant silk, and laid it in the coffin. The weeping continued while the unoccupied space in the coffin was being filled with the pith of a certain plant and with bits of paper rolled into small balls. After this the assembled friends viewed the face of the deceased, when we were requested to proceed with the services. These consisted of the singing of a hymn, prayer, a short address from the words, "Blessed are the dead that die in the Lord," etc., followed by another hymn and the benediction—all, of course, being in Chinese. During the services Mr. Ahok sat on a piece of matting upon the floor near the head of the coffin. When the benediction was pronounced the friends quickly dispersed, leaving the sorrowing relatives alone with their dead. In a short time the coffin was closed and hermetically sealed, but it has been decided that the interment will not take place until the forty-ninth day after the death. In this part of China the wealthy families, and many of the middle classes, begin on the seventh day after a death a series of "meritorious" ceremonies for the repose and general benefit of the soul of the deceased, or the three souls, according to the heathen notion. In one form or another these ceremonies are repeated every seventh day from that of the death, some continuing until the forty-ninth day. Buddhist or Tauist priests are hired to manage these exercises, which are described in that painstaking work, "Social Life of the Chinese," by Rev. Justus Doolittle, formerly a missionary here at Foochow. (This work is published by Harper and Brothers). Mr. Ahok is adhering to the custom of having his friends and relatives meet every seventh day until the burial, but instead of having senseless heathen ceremonies, social religious meetings are held, and the Gospel preached.

We are informed that about five years ago Mr. Ahok's mother had quite a protracted struggle deciding whether she would become a Christian or remain a Buddhist. Since his conversion Mr. Ahok has had preaching Sunday afternoons at his residence, as well as mid-week social meetings and family prayers. His mother used to alternate between these services and the worship of the idol which had deluded her for so many, many years. While continuing this practice she had a good opportunity to compare the two religions. One day after attending Christian worship she said to her friends: "You may take my idol away; hereafter your God shall be my God, and your Saviour my Saviour." The idol was presented to Bishop Merrill when he was here in 1883.

From the time of her conversion this aged Chinese lady had a bright acceptance with God, and became more and more firmly established in the faith during her few remaining years. Through her influence Mrs. Ahok's mother, who still survives, was also constrained to turn from idols to the true and living God.

How encouraging all this to the missionary of the Cross, who, in such a benighted land, is oftentimes depressed by the mass of heathenism which, like a moral miasma, environs him as does the very atmosphere. What proofs the conversion of these aged ones are that in China as elsewhere the Gospel of Christ is "the power of God unto salvation to every one that believeth." Our millions of dear brothers and sisters in America, who by their prayer and money are advancing God's cause in heathen lands, may well rejoice with us over all such triumphs of Grace.

Foochow, Sept. 20, 1888.

A CHAPTER OF REFORM HISTORY IN PENNSYLVANIA.

BY ELDER N. CALLENDER.

[Continued from October 18th Number.]

The next development was a conspiracy against the Scott Valley Baptist church, for such it proved to be. Chagrined and incensed by the light which "maketh manifest," it was doubtless presumed that to divide and then destroy the church would most effectually punish us. Under God we had shed much light abroad to the people on the lodge question. Though the pastor had offended the tippling fraternity by preaching what they styled "whisky sermons," and practiced as he preached, the lodge minions conceived the plan of a "temperance" society, and of course resorted to the scheme of a temperance *lodge*. To begin, the lodge was in a groggery, and, it is believed, continued one through all the history of the organization; though the proprietors were both "*Worthy Chiefs*" of the society. That neither of them were at heart temperance men, their subsequent record most fully demonstrated. Both were Masons, and one of them claimed, I was informed, to have received the seventeenth degree along with the renowned M. E. minister, Dr. Peck. Never did a community so arouse in the cause of temperance. All classes, save one, perhaps, rushed into the lodge. Infidels of all types, nearly, flocked in, and it was quite congenial for them to sit, or stand, and hear the church and its pastor vilified by the hour as opposed to the cause of temperance, and after they had satiated their pent-up wrath, to just step from "labor to refreshment" under the same roof. Their Worthy Chief was a good, genial fellow, and would not object to anything in harmony with the interests of the house. That there were some good folks "*taken in*" to this order need not be doubted. That quite good people, led by a bad clan with a bad spirit, such as the lodge nearly always has exhibited when opposed, may be admitted. Your correspondent was stigmatized as a "whisky man," and scores of bad things of which he knew himself innocent.

In one thing the lodge succeeded. It did divide the church, and then laid the mischief all to us. Then the dissenters, who loved the lodge party more than the church, and left the church for the lodge, called an ecclesiastical council (*ex-parte*) to give us good advice. This met in our church edifice. We all attended. Strong efforts were made to have us accept said council as a *mutual* council. We refused. That council came to us, strongly biased by false reports from unscrupulous men in and out of the lodge. We proposed to make it a mutual council on condition that the facts bearing on the merits of the case could be duly presented by witnesses *inside* and outside the lodge. This was pettishly declined. The moderator of the body said the demand was "unfair and despotic," and he was a D.D. The council, failing to reach the desired results that day, appointed a committee to finish and report. Some days after the parties were solicited to come and hear the report written by the moderator. Both parties came and respectfully listened to the paper.

It rebuked us, and sparingly admonished the other party. This report was analyzed by your humble correspondent, and the paper read to both parties, such as would condescend to hear our side of the case. The report was a sad compromise with a great wrong, and full of weak points. The principal actors againt us on this council were good men, but biased through fear of the lodge. The four main ones are dead, two of whom came here and acted as pastor of the disaffected party till it scattered and ran out.

A brief episode closes this article. The seventeenth-degree Mason, Worthy Chief Templar, etc., who boasted of taking said degree with Dr. Peck, stood near the church on the green and invited the members of the council to dine with him in that groggery with a temperance lodge within it. Most of the council went. I stood on the platform and responded to his invitation, "All who would enjoy an Anti-mason entertainment, come along with me." Some whose eyes were partially or wholly open went with me.

BEYOND BOSTON.

BY CECIL HAMPDEN HOWARD.

If we go for a brief trip beyond "the Hub," one of the most historic spots is in Salem, and afterward the towns beyond. Salem has preserved more of the flavor of antiquity than Boston. One can more readily seem to be transported back to earlier days. Not that Salem is at all behind the times, but that she seems individually to preserve more of her earlier associations, while she also adds many new things. The chief attraction was the connection with New England witchcraft. One day must be spent there, at least. Such a day—through "The Essex Institute," the great repository there for antiques; "Plummer Hall" and "The East India Marine Museum!" Chief among the valuable things owned by the first, are their fine collection of portraits. Not copies in all cases, by any means. One very fine original one is of William Pynchon of colonial fame. Still another original (full length), of Sir William Pepperrell, the only American ever created Baronet, before or after the Revolution. Then the specimens of furniture in all the varieties of carving and styles were very fine. In the collection of old China, the most curious was a small white China cup and saucer, with gold bands round the edges. On the front of the cup was the initial "N." and over it a crown. That was once the property of the famous Napoleon! As for the books in "The Essex Institute" and in "Plummer Hall" (this building stands next the first named) they are innumerable in variety and kind. Every sort of colonial newspaper, apparently, and of books rare and quaint as many more. In fact, Salem in these respects is quite the equal of Boston.

"The East India Marine" Museum was filled with curios from all parts of the world, beautifully arranged and classified. A mine of geological interest in a very small space. Then the department of birds, fishes and insects of their own country was also as well developed. Next to the "Essex Institute," we saw the original of the first church built in Salem. In the interior, among other things, Nathaniel Hawthorne's desk, which he used at his duties in the custom house in Salem. Then we saw the oldest grave-yard, and next it the house where Hawthorne wrote "Dr. Grimshaw's Secret." Just the place to evolve such a tale. The most interesting spot in the grave-yard was the grave of a brother of the famous Cotton Mather. In the afternoon before leaving we wanted to see the room in the court house where the relics of the witchcraft delusion are kept. It was Saturday, and closed! However we saw a room in one of the old houses where some of the trials were held. Now it forms an "ell" to a store, and is storage room for barrels and boxes! From Salem through old Newbury and other famous colonial towns to Kittery, Maine, we went regretfully. How could it be otherwise to a lover of antiquity, wherever found? Kittery was a revelation! Not a commonplace town, but filled with suggestions of ancient history, and the soft winds of August where invigorating to the soul and mind. From the hills our first observation was taken, and it was hard to know at the end of two weeks which part of the old town we loved most. We found York Harbor beyond quite as charming. What is there more unconventional than a drive down some country road by the sea-side, lunching by the way? Variety found in visiting some quaint farmhouse where you stop and "let down bars," or drove through numerous gate-ways to reach the relics of olden days. If our kind readers want to know York and Kittery,let them read Miss Jewett's story entitled "Deep-haven," which pictures the life there admirably. Of all the combination of a variety of sights and studies of nature in all phases, that fortnight yielded the most we ever have known.

At "Kittery Point" we saw the once elegant residence of Sir. William Pepperrell, and not far away the more elegant, better preserved residence of his only daughter, Madam Sparhawk. The latter we found an excellent example of the interior architecture of 1740, in perfect preservation. Adjacent to Kittery, but entirely different, we saw New Castle and Portsmouth. They are the counterparts of Salem historically, except that New Castle is more quaint and primitive than Salem. At New Castle there is a combination of old and new, but, less blending of the two. Portsmouth has been so many times built anew, by reasons of fires, that it can only be said to be old where people have saved their relics from that devastation. Among the most interesting places may be reckoned the residence of Governor Wentworth on Pleasant street. There one sees the portraits of those old worthies;and the paper on the parlor wall and the delicate curtains are the same as in the days when they held gubernatorial sway over New Hampshire. But, in point of description Portsmouth resembles Boston.

After all, the reflection that comes to us most often, is, what a pity our Puritan ancestors did not write down more of their daily life; as Sewall did in his diary! What a pity we could not to-day combine the grace and courtliness of our great grandparents and their virtues with the modern improvements of to-day! Still, if we can imitate closely, who shall say the world will not be better for a following of the best qualities they evinced?

Brooklyn, N. Y.

A BAVARIAN CELEBRATON.

LETTERS FROM OUR ARTIST FRIEND IN EUROPE.

TEGERNSEE, Bavaria, August 4, 1888.

We have been in Munich this week to attend the centennial celebration of the birthday of King Ludwig I. of Bavaria. They had been preparing for it nearly two years, so it was a grand affair, especially the procession. There were fireworks Tuesday evening, at the hall of the Bavaria statue; but I do not think from the descriptions it was anything more than we often have on July 4th at home. Wednesday night the city was illuminated, but looked then scarcely brighter than the principal streets of our great cities do every evening.

One peculiar thing they did looked quite primitive, and dangerous too, if it had not rained all the afternoon before. At distances of about ten feet apart on both sides the streets were placed iron standards with a kind of wire basket at the top, in which a pile of short kindling wood was piled and set on fire. It made a great crackling and smoke, but looked no more brilliant than a row of street lamps. They had no Chinese lanterns or colored lights, except on the palace of Duke Max, where we were; and at the Prince Regent's Palace occasionally a little Greek fire was burned; when the crowd in the streets below shouted "Hurrah for Duke Max," and "Long live the Regent," both of which expressions in German are "Duke Max high!" and "May the Prince live high." I don't know precisely what they mean by them.

"Our Duke," Karl Theodore, had a very narrow escape Monday morning from being killed by runaway horses. The coachman was rather careless,and the Duke saw that the carriage was being driven into a tangle of people and wagons that were being arranged to form part of the procession the next day, so he tried to spring out to turn the horses, for he could not make the coachman hear, and he was caught between the wheels and carriage body. The horses became frightened and he was dragged a long distance, when some one from the crowd rushed, no one knows how, and pulled him out. They have used all means to find the person who did it, but have not yet succeeded; perhaps because in the panic and excitement that happened the next day it was forgotten.

The great event of the celebration, the procession, began Tuesday morning at 10 o'clock. The first group was a herald, mounted, bearing a tablet with the inscription of King Ludwig's birth, and accompanied by twenty men in dark green velvet robes and carrying laurel crowns. These were preceded by a company of horsemen in the costume of a hundred years ago, followed by another company wearing armour and golden crowns and bearing the symbols of victory. Thirty-two pages in Roman costumes walked beside them, and a large number of trumpeters,blowing vigorously. Then came companies of various societies, gayly dressed, with banners bearing symbols of their various employments or professions, and after them 120 little children in white,and singing. There were thirty young girls in the costume of one hundred years ago and three lady-riders preceding an immense white and gold wagon on which was the cradle of King Ludwig.

This wagon was drawn by four white horses, driven by a figure in Greek costume to represent "Poesie." At the four corners of the wagon stood other draped figures as "Painting, Sculpture, Architecture and Music." Many tiny children in white carrying laurel ran behind. Next came an orchestra and the students from the different gymnasiums and the universities, some of them arranged in very picturesque groups, and all waving gilded palm branches. Then came the professors in carriages,and a division of 100 students of 200 years ago, in the bright blue, red and gold costumes of those days, mostly on beautifully-draped horses, with a guard of hussars also mounted. There were different groups of peasants, hunters, soldiers and cavalry, and the societies of the universities with many banners,probably 1,000 at least.

A long division made up of the different tradespeople followed. They had immense wagons to represent their various industries. The shoemakers had a shoe on wheels; the gardeners a whole garden; the florists a bower of roses with children as fairies inside, and the goddess Flora outside; the grocers a pyramid built of carrots, turnips, and other vegetables, and a turnip made of wax or some other substance, ten or twelve feet high.

A very interesting part was the group of coachmen and wagon builders, in which were vehicles of the styles of the last three centuries,filled with people to correspond (who looked as if they had come out of Dickens's books), and with postillions, etc. The bakers, millers, shepherds, etc., had each their wagons; that of the bakers was entirely made of bread and cakes; the millers had a mill at work upon theirs; and the shepherds' wagon was occupied by a flock of lambs and cows quite contentedly eating, while peasant children petted them and the shepherd boy piped on his horn. A load of hay with peasants riding was very funny, as well as a gypsy caravan. The butchers appeared in suits made entirely of calves' tales and danced as if they were mad, and the brewers made a great display,of course. The watchmakers had a great watch, and the gold and silversmiths a dazzling wagon.

But the most imposing part was that of the merchants, who had a train of several hundred men dressed as Bedoins with their weapons; oriental musicians whose music was deafening, Chinese, Japanese, Coreans, Turks, Indians, Arabs and Tartars. At the end of the caravan came loaded camels and eight elephants, which had been trained to bow when they passed the Prince Regent, and did so very finely. Immediately after,as they were directly before Duke Max's palace, upon the balcony of which we were, these elephants became frightened at a street engine, which had been disguised as the great dragon and was really a frightful looking object. They broke away from their drivers and ran trumpeting among the mass of people packed in every nook and corner of the streets. There was a panic such as I would not like to see again; people threw each other down and trampled on the prostrate, and the elephants rushed over them, all perfectly wild with the uproar. The people filled the lower part of the palace and shrieked like madmen with fright. The elephants escaped, and breaking the doors of the Mint went into the treasury building and afterwards into the royal theater, (quite good taste!) where they could not be driven out until they chose to go. The procession lasted two hours longer, but they people were too frightened to see it, and twice trampled each other down in a panic again when there was no cause whatever.

Twenty-four people were seriously injured and four killed. One died within an hour in the palace, and the others the same day; it is only a wonder the results were not worse. There were 100,000 visitors, besides the usual inhabitants,in the streets of Munich that day.

As for the elephants they were out all that day and amused themselves in various ways. Four of them, after having done the theater and treasury building, took a walk down the principal promenade to one of the suburban towns, where they entered a small house, and, after tearing down the stairs and other little inconvenient parts of the building, seemed to mean to stay. There was a sick lady in bed in the second story who was taken out through the window,and some children. Some one scattered sugar on the sidewalk to try to coax the beasts out, but they quietly ate the sugar and went back. At last they were taken by the lion-tamer of a circus

here. The other four also went walking, stopped at a fruit-stand and lunched off the contents while the man in charge took to his heels; they looked into the public library, and did many amusing things, finally spending the afternoon in the great English garden, where all Munich intended to go walking that afternoon. R.

OUR CINCINNATI LETTER.

CINCINNATI, O., Oct. 22, 1888.

EDITOR CHRISTIAN CYNOSURE: — Last Sabbath was spent in Hanover, Ind. Rev. H. P. Jackson, a relative, met me at Madison at 8:30 P.M., and drove out to Hanover, a distance of seven miles. It was a perfect night, with fullest moon. The scenery along the road is grand. We passed "the devil's backbone," a ridge; "the hog trough," a valley. The pike road is a succession of horse-shoes. It was laid out by a professor of Hanover College. In the morning I preached in the Carmel U. P. church. They have 160 members. It was organized in 1812, and is the oldest congregation of that body in the State. The present pastor has been there since 1875. It was like getting home to go to his home. At 3 P.M. I preached for the students of Hanover College. This is known as "the log-house college," because it began in a log-cabin about 1830. They have seven professors and 150 students. President Fisher is putting the college on a good financial basis.

The theme was the Sabbath Reform. That is needed everywhere. In an essay by John Allen Quinton, on "Heaven's Antidote to the Curse of Labor," these suggestive sentences occur, full of interest to the 9,000,000 wage-workers in this land. "The appropriation of the Sabbath to worldly occupations would be accompanied by increased production. It is very clear that, all things being equal, the result of a man's industry who works six days or sixty hours, would be exceeded one-sixth by the result of seven days' or seventy hours' work per week. Only let this principle be expanded over the whole field of labor, and the aggregate result must be of the same nature as that in every individual case. Thus, then, it follows that the present amount of manufactured stock, annually produced from the raw material, would be multiplied in the proportion of one-sixth by the abstraction of the Sabbath from rest, which would be an increase equivalent to the sudden influx of nearly a million fresh operatives. Even now, during some portion of every year, tens of thousands of operatives are without employment, or are compelled to abridge their hours of labor; whilst ever and anon some commercial crisis convulses the framework of society, drives multitudes forth from their cells of industry, and sends them drifting through the land—a famishing and beggared race. The effect of the secularization of the seventh day would be to augment and aggravate these terrible evils. But this is not all. It would lead to diminished consumption. Store-houses gorged with surplus merchandise on the one hand, and a visible decline in the trading prosperity of a nation on the other, generally go together. This decline would result mainly from these two causes:—first, the non-employment of hundreds of thousands of men, women and children, whose ordinary work day operations would be suspended by the labors of the Sabbath, and who would, therefore, be incapacitated from obtaining any of the comforts, and but a few scanty morsels of the necessaries of life; and a second source of this decline would exist in the diminished requirements of the working classes themselves for the indulgences of life. From a redundancy of production and an abated demand, must follow increased competition and reduction of wages. With less work to be performed, with a multiplying number of operatives, and with more time by one-sixth in which to exercise their callings, there would arise, of necessity, sharp emulations among those who have no property besides their hands and their health—nothing wherewith to support themselves and feed their families save their own skill and labor. Men thus circumstanced, in order to secure some few crumbs at nature's table, would be found struggling desperately with their fellows, beating each other down to such a minimum of remuneration as would barely suffice for the necessaries of life. If the abrogation of the Sabbath rest were not attended by the results we have predicted, then it would be in consequence of the two following facts: viz., that seven days' uninterrupted labor is not more productive than six days' toil, supplemented by a day of rest; and again, that the mortality of our species, occasioned by this grinding system, would be increased to such a frightful extent as continually to relieve the over-gorged labor market of its surplus hands. We leave the abettors of Sabbath abolition to decide on which of the horns of this dilemma they choose to be impaled."

At 7 P.M. I preached for the Presbyterian congregation of Hanover, Rev. Mr. Moore, pastor. This brother was pastor in Bloomington, Ind., when I was in college, and it was like meeting old friends to go there.

Last Wednesday evening Major McKinley spoke in the Princess Rink, of Cincinnati. He made decidedly the best speech of the campaign. He said it takes $360,000,000 a year to maintain the general government. The people are not taxed for this directly. It comes from revenue, and hence we must have a tariff. Republicans and Democrats agree this far. They differ in the method of obtaining it. Democrats say, levy the tariff on articles not produced here. Republicans say, levy it on articles produced here, and protect home industries. But he admitted that the present tariff ought to be reduced—perhaps from 50 to 40 per cent. That is all the Democrats ask. Then where is the issue? It is just a scramble for office. If they would take up the Sabbath, the Temperance, the Anti-secret, the Civil Service Reform, and other questions involving national righteousness, they would have an issue worthy of the appeal they make to the people.

J. M. FOSTER.

NEW ENGLAND LETTER.

Parochial schools—Catholicism and secret military orders—The Sunday newspaper in Worcester—Notes of the New Hampshire N. C. A. Convention

A timely note of warning is sounded in the *British American* regarding the danger from the foreign element in our standing army and navy—"men who are sworn to Rome, and under the guise of religion carry the sword." Even well-informed Protestants are not always aware how much the numerous religious orders of Rome partake of a military character. Students of history, however, know that the Order of St. Dominic was the special agent of the Inquisition. A recent writer says, "When we see that order again called out, we take it that it is for service." This and similar orders are generaled by Jesuits, and why they should now be resuscitated is a question it behooves all thoughtful people to answer who do not care to see an American soil a repetition of those scenes of violence and rapine which have marked the history of those orders in other lands and ages. It is an encouraging fact, however, that there is a deep-seated sentiment of opposition to parochial schools among Catholics themselves, who are naturally unwilling to pay a heavy tax to support institutions that give their children only a limited and superficial education. The expense of books is another item which makes an "independent," as regards the school question, of many a Catholic parent who happens to be the head of a numerous family.

The Sunday newspaper was handled without gloves at a conference of Congregational churches held at Worcester last week. The discussion was opened by Rev. Henry T. Cheever, who presented the following resolutions:

"WHEREAS, The increasing desecration of the Sabbath within the limits of this Conference is an evil greatly to be deplored; and, whereas, the issue and the distribution for gain of Sunday morning newspapers, are injurious to society at large, and have much to do with impairing the sanctity and rest of the Lord's day; therefore,

Resolved, That loyalty to the Lord of the Sabbath requires us to rebuke with great plainness of speech as an insult and grief to our Christian churches, and not less a blow to public morality, the recent Sabbath-breaking enterprise of the century-old Worcester *Spy*. And this Conference recommends that Christian families everywhere refuse to take or read the Sunday newspaper "out of conscience toward God, and a desire to give none offence, neither to Jews, nor to Gentiles, nor to the church of God."

It will be remembered that Mr. Cheever has recently written a most able article in the *Cynosure* on this new and bad departure of the *Worcester Spy*. His remark at the conference "that if Christian people would not patronize the Sunday edition they could not afford to print it," puts the whole matter in a nutshell. If the example of many of the pastors and church members of Worcester could be followed by all Christians throughout the country, and the Sunday newspaper systematically boycotted, it would be a long step towards the complete abolition of this greatest and most mischief-working agent in Sabbath desecration.

I am now in Dover enjoying, with the other delegates to our N. H. C. A. Convention, the hospitality of the Second Advent church, which has opened hearts and homes for our entertainment with a hospitality which carries out, both in letter and spirit, the apostolic injunction. Last night we listened to the annual sermon by Elder Isaac Hyatt, on "Christ as the Model for Reformers," which was an excellent presentation of the theme. Bro. Wm. F. Davis is here, looking none the worse for his long imprisonment in Charles street jail, and a goodly company of noble Christian men and women, enough to leaven all New England. God has already set the seal of his blessing on our convention in the saving of two precious souls on the first evening of our assembling together.

To-day we hope to take some preliminary steps towards our New England Convention. We have a larger delegation present from Massachusetts than at any previous gathering, and it will be a most favorable opportunity for the discussion of ways and means. The sudden and severe affliction which has befallen Elder J. F. Browne, in the loss of his wife, called Elder Kimball away to attend the funeral, the first time he has been absent a day from the New Hampshire conventions during the twelve years that they have been held. God bless and comfort this bereaved brother in his sore trial.

ELIZABETH E. FLAGG.

THE SABBATH ASSOCIATION OF ILLINOIS will, *D. V.*, hold its first annual meeting in the Methodist Church Block, Chicago, Ill., on Tuesday and Wednesday, November 20 and 21, 1888. In connection with this meeting the National Committee of Sabbath Observance will held its first meeting. Among the speakers expected from abroad are Dr. John Hall, Dr. Wm. A. Crafts, Dr. Knowles, Col. Elliott F. Shepard, Dr. Dorchester, Boston, Dr. J. M. King, New York, Dr. R. O. Post, Springfield, and others. Speakers from Chicago will be subsequently announced. All persons interested in securing a Sabbath of rest for the hundreds now compelled to never-ending toil, are urged to attend this meeting. Contributions may be sent to the Treasurer, Mr. Wm. L. Gary, banker, Wheaton, Ill. Full programs will be issued later.

—The Illinois State Executive Committee have decided to hold the next State convention in Monmouth, December 4 and 5, and the kind offer of Dr. Hanna and his people for the use of their church has been gratefully accepted.

REFORM NEWS.

FROM THE WASHINGTON HEADQUARTERS.

WASHINGTON, D. C., 215 4½ Street, N. W., Oct. 24, 1888.

Since Mrs. Stoddard has been absent at the National W. C. T. Union, I have been pretty closely confined to the office and building. A number of interesting interviews have occurred showing that the leaven is working. Rev. Mr. Braum is holding a series of revival services in Waugh (M. E.) church. He is very earnest and has been successful as an evangelist. He found the young men whom he especially wished to reach very irregular, and, like a pastor on whom I called, inquired into the cause. In both instances it appeared that from three to five evenings in the lodges so dissipated all serious thought and pre-ocupied their minds that the most faithful preaching had very little effect. The most powerful appeals and urgent entreaties met respectful attention, but received no hearty response. Comprehending the situation, Bro. Braum drew "the sword of the Spirit" and dealt the "old hand-maid" some heavy blows, which, of course, set the elements in motion. Learning from Dr. Werner of our work he called for an hour's conference, and left with a hearty "God speed you in your work." I have been too busy to accept the good brother's cordial invitation to "come over and help him," but, D. V., I am going to bear a part with him in this "holy war" soon.

The two lower rooms in our Washington quarters are so arranged that one hundred persons can be comfortably seated. We have now an even hundred seats, and could, on a pinch, put in ten or fifteen more. The Free Methodist brethren occupy the hall for one service on Sabbath at 3 o'clock P. M. Tuesday evening is our regular prayer meeting, and Friday evening I have until this week kept for miscellaneous meetings. Last week the rooms were occupied by the Salvation Army, except at the times of our regular services, and continue with the same arrangements the present week. Their methods are a little peculiar, but thus far perfectly orderly and in no wise offensive to good taste. They are in solid earnest for salvation, and "teach the word." Services began at 7:30 A. M. Sabbath and were almost continuous until 10 P. M. Not less than two hundred persons visited the rooms during the day, and while I do not recall any direct testimony against

the lodge by name, there were many earnest prayers for the Association and its workers. The mottos on the walls were read by many who were before ignorant of the specific nature of our work, some of whom remained to make inquiry and gladly received tracts.

Last evening Major Wells and wife conducted the services. A number of officers were present and the meeting was very spirited. A young man, traveling for a commercial firm, was among those present. He is a member of Dr. Gregg's church in Boston and possessed of rare gifts as a "soul winner." He attended services here Saturday evening and twice on Sabbath; spoke on the Gospel wagon and at Central Mission, and on the street. He read the mottos and had a desire to know more. He remained and we talked until eleven o'clock. He had got into one of the little orders, but had never been to the lodge since the night of his initiation. He heard about the Boston mob at the time, and it made him suspicious of Masonry. For seven years he has been connecting work for the W. C. T. U., the Y. M. C. A., for prisoners, and for the Salvation Army, with his business as a commercial traveller, and is seriously contemplating giving up everything else and devoting himself wholly to the work of an evangelist. As I opened up the iniquitous system of Masonry, he exclaimed: "How can any man, especially any Christian man or minister, stay in such an order?" After a season of prayer he thanked me most heartily, and went on his way to Baltimore, and I to my room, feeling that I had been permitted to enlighten one more soul, who might in turn be the chosen instrument in God's hands of doing a good work.

I hope those who read this will pray for God's blessing on the work here,—on the educational, industrial and Bible school, in which from twenty to thirty children gather daily, and upon the effort to reach the ministers and churches and dethrone this terrible power of the evil one by which he so largely dominates the civil government and the churches of our nation. J. P. STODDARD.

THE WASHINGTON INDUSTRIAL SCHOOL.

DEAR CYNOSURE:—During the summer only three afternoon sessions of our school were held weekly (beside the Sabbath-school), an hour or hour and a half being spent in sewing. I had enrolled on my books fifty-one names, with an actual attendance of from twenty to twenty-six daily. The progress of minds and fingers was most excellent, and would, I think, compare favorably with children of a lighter skin. The first and twenty-third Psalms, the Lord's Prayer, the Ten Commandments, twelve verses of the first chapter of St. John, seven of the Beatitudes, and other Scripture passages and several hymns, have been committed to memory by the children, and impressed upon their hearts. The sewing department made equally as good progress. There were made in the school during this time a large number of useful articles of apparel, beside patchwork for a quilt.

It was my intention when the time came for the public school to commence to have a special gathering of the children and get up a little treat for them, but though I kept on with my regular duties I was too ill at that time to take up any extra burden. However, I did not give up the idea, and, October 6th, we had our little "extra" time. Not feeling it best to use any of the funds sent in by friends outside, I spent three afternoons, after teaching from 10 to 1, in soliciting such things as were needed. Forty-eight of the children gathered, and were addressed by Mrs. Duffield, of the Christian Women's Union, Mrs. More, the wife of minister More, a Mrs. Williams, teacher in a kindergarten. All these remarks were most excellent and encouraging. Mrs. E. A. Hall sang for them two inspiring songs, and Mr. Stoddard gave a few words of cheer. Refreshments were then brought in—a surprise to them—and could you have seen those faces, you would have felt amply repaid, as did I, for all the labor it had cost.

When the public school began, as I expected, the attendance decreased. We now have about eighteen regular scholars, two of them being white children of Catholic parents, and occasionally two Jewish children come in.

Within the past three or four weeks I have become acquainted with some of the other workers in similar lines of work, of which I will write at another time. Since last I reported, two cash donations have been received, five dollars from Mr. Stegner, and one from Mrs. Cox. Many packages of papers also have gladdened my eyes and heart. May the good Lord bless all these dear friends, remembering that he has said, "Inasmuch as ye have done it unto the least of these, my brethren, ye did it unto me." From the funds sent in, material for work, readers, slates, pencils, writing-books, pens, and a few singing-books have been purchased for the use of the school. Yours in Christ,

A. E. STODDARD.

OHIO NOTES.

CEDARVILLE, O., Oct. 26.

DEAR CYNOSURE:—As protracted rain has hindered much in field work, I have improved the opportunity for local work and correspondence. I have also visited a few towns since my last. At Prospect and Marion I was cordially received by pastors of Lutheran and other churches. Some twenty subscriptions were taken to our paper, arrangements partially made for lectures, tracts and circulars left in stores, etc.

Mr. Wat. Watkins, importer of Norman horses at Prospect, had been induced to take one degree in Masonry, but being of an independent mind, he naturally abhorred lodge slavery. He will assist in work there.

Galion was all astir with political matters. Our old friends, Abram Cox and James Auten, showed their interest undiminished in our reform. Bro. Cox gave a contribution. Bro. Auten, though in his eighty-eighth year, is still active. He reported having taken twenty-one trial subscriptions to the *Cynosure* during the campaign, in addition to building a house and corn-crib. He believes that the next five years will see great revolutions, and that he will yet live to see the lodge overthrown.

Rev. C. S. Ernsberger, pastor of the large Lutheran church here, subscribed for our paper, and will use his influence for a lecture. He is very much engaged in the Prohibition work. His church is connected with the General Synod.

A little time was spent in Mansfield, looking up a matter pertaining to N. C. A. work.

W. B. STODDARD.

THE IOWA CONVENTION ADJOURNS.

A ROUSING APPEAL FROM THE STATE AGENT.

DEAR CYNOSURE:—Leaving home, after a visit with my family, I came to Stanton, Montgomery county, and had a consultation with the pastor of the Lutheran church. I then went to College Springs to confer with Dr. Wm. Johnston, president of the Iowa Association.

I found that the Covenanter ministers, whom we had thought to enlist as speakers at the annual meeting, would be in attendance at their Presbytery at the time. Still there was a prospect of other help, and so we went forward. Dr. Johnston addressed the convention on Wednesday night, and was followed by Rev. Widen, pastor of the evangelical Swedish Lutheran church of Essex, Page county. As we had failed in securing speakers, in a business meeting we decided to call an adjourned meeting of the Association, to meet some time between the first and fifteenth of December next, at such place as the State agent, after consultation with the friends, may select.

The two lectures, one in English and the other in Swedish, together with the business consultation to provide for the adjourned meeting, and the devotional exercises, comprised the sum of the meeting at Stanton. Special mention should be made also of the songs, so finely rendered by the Swedish teacher and organist, Mr. Johnson.

The great political rally in Page county, the day of our meeting at Stanton, and the general high tide of political interest, made our meeting a local instead of a representative one, and so an adjournment was deemed expedient.

Let the friends in Jefferson, Van Buren, Washington, Henry, Louisa and Des Moines counties, and others in central and southeastern Iowa, take notice of the fact that we intend to select a place for the adjourned annual meeting of the Iowa Association in that part of the State, and get ready to come together in the name of the Master. Satan must not be permitted to dominate and corrupt the churches through the secret lodge system. These schools of infidelity, the secret lodges, must not be tolerated by the churches. We must unite to spread the truth until the churches, that now sleep while Satan, through the secret lodge system, sows the tares of idolatry, infidelity and pharisaical self-righteousness, are aroused and unitedly testify against this subtle and alarming evil.

Remember that Jesus Christ has all power in earth, as well as heaven. In him dwells all the fulness of the God-head. He is armed with omnipotent strength. We fight under his banner with the simple weapon of truth, made mighty by his Spirit to pull down Satan's strongholds.

The leaven of truth is working. The Des Moines conference of the M. E. church held its annual session at Creston. The ministers, as usual, filled the pulpits of the city. A brother, who heard one of them, said that he preached a strong discourse against the secret orders. Let us not grow weary in well doing. By and by the truth, in regard to the secret orders, will permeate the churches that now have no testimony against Masonry. Then the breath of God will blow upon them, and the spell of indifference will be broken, and a chorus of testimony, like the sound of many waters, or the voice of mighty thunderings, will be heard, and the lodge will go down before a united church, and the stone cut out without hands will become a great mountain and fill the whole earth, while slavery, the saloon and Masonry will, like Babylon of old, be things of the past.

Be not weary in well doing, for in due season ye shall reap if ye faint not. Do not forget that Satan, the grand master of all the anti-Christs, has chosen Freemasonry and its allied orders as the agency through which he can best corrupt and supplant the church of Christ.

We must not, therefore, let the fact, that this conspiracy against Christ has assumed gigantic proportions, terrify us; nor should we allow other important matters to so absorb our attention as to lessen our interest in this important reform. There are other things that ought to be done, but this reform work should not be left undone.

Do not suffer a spirit of slumber in regard to it to come over you, but persistently come up to the help of the Lord until he gives the victory.

C. F. HAWLEY.

AGAIN IN NEW ORLEANS.

DURANT, Miss., Oct. 18, 1888.

DEAR CYNOSURE:—I left Rising Sun this morning. This is a prohibition town with about 1,200 inhabitants. It has the reputation of being the most quiet and peacable in this part of the State. I am stopping here with Mr. Westherford, a member of the M. E. church. He keeps a hotel and rejoices at the prospects of Durant since it went prohibition. I attended services at the M. E. church and listened to a very earnest sermon by Rev. Griffin. This church is enjoying a revival. While here I have sought to introduce the *Cynosure*. I preached last Sabbath night at St. John Baptist church at Roebuck. My sermon was very enthusiastically received, although Rev. James was in the pulpit and other secretists were present. I am informed my sermon convinced many. I preached Monday night at Travelers' Rest to a moderate, but very attentive audience.

I am cut off from meeting my appointments down the Mississippi on account of the shot-gun quarantine. Greenwood and Yazoo City are yet quarantined against Jackson. I have received news to the effect that my wife is lying at the point of death in New Orleans. This causes me to hurry home. With a small contribution to this work much good could be done in these parts.

NEW ORLEANS, Oct. 20.—I reached this city at 9 A. M. Friday, and hastened home. My wife had been sick over a month, and is yet very weak. She can hardly stand upright as yet. A few faithful friends did all they could to prevent her from suffering.

We are here again to trouble the lodges in this stronghold of secretism. The old lodge politicians are bracing up, and small groups of them can be seen discussing the situation. Each one of the old parties seems to fear the strength of the Prohibitionists. One of our venerable old anti-secret pastors, Rev. Guy Beck, passed quietly away last Thursday evening. He was a faithful elder in Israel. The weather is very warm here for the season.

I am glad to see my North Louisiana brethren waking up to see the evils of secretism. Rev. W. G. Head, of Trenton, La., whose letter appeared in the *Cynosure* of Sept. 13, is one of the most prominent and enterprising pastors of this State; also Bro. Thos. Peterson, of this city, whose letter appeared Oct. 11, is a student from the Leland University, and district missionary for the Freedman's Baptist Association. Everywhere I travel I encourage pastors to write to the *Cynosure* of their success in their churches against the lodge. Had the yellow fever scare not quarantined me so long up in Mississippi I would have leavened the river towns, from Memphis down, with tracts and *Cynosures*. Just as soon as my wife is so recovered that I can leave the city I shall start on another anti-lodge campaign. Pray for the recovery of my family.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

WHY WE NEED THE LEAGUE.

YORK, Pa., Oct. 15, 1888.

EDITORS CYNOSURE:—A religious organization cannot do political or secular work in a proper manner, for the same reasons that the Democratic party cannot get up a successful religious revival. The American Anti-secrecy League is needed for many purposes: and if our anti-secret reformers will help to make it a successful organization, its power will be felt wherever plotters and conspirators are at work subverting the Constitution and laws of the United States, or those of the several States of the Union.

Everything that helps to overthrow political or secular secretism will certainly aid religious anti-secrecy to gain the victory over the immoral religion of the secret lodge system. No man can be consistent who opposes secrecy in civil affairs and favors it in religious or social matters.

The League can find plenty to do if it will investigate the following matters:

1. All legislative bodies, such as city councils, State legislatures and Congress, and everything that looks suspicious about these highly important organizations must be carefully investigated.

2. All executive officers, such as mayors and their subordinate officers, governors and their various aids, and Presidents and the hosts of executive helpers working under them.

3. The courts and all individuals and bodies connected with them, such as sheriff, judge, grand jury, etc.

4. Political parties and all relating to them, such as candidates, delegates, chairmen, conventions, caucuses, etc.

5. Political newspapers, editors, publishers, etc.

6. Everything relating to civil liberty and civil government must be considered and investigated.

In order to do my whole duty in regard to this important task I am preparing to organize the York Anti-secret League, and will report progress from time to time. And, in conclusion, I will venture the opinion that the Jesuits, Masons, and tadpoles generally, will not rejoice when they begin to feel the power of the anti-secrecy leagues of the Republic.

EDWARD J. CHALFANT.

OUR NATIONAL BANKS AND BONDS.

EDITOR CHRISTIAN CYNOSURE:—Having been robbed of our money and twenty years of the best of our life, it is our duty to warn others. When so warned I hope they will look into the following statement, and see if they, too, have not been deceived, at least enough to justify them in leaving the old parties of deception, and help to expose their craft and finally depose them from office, and put in their stead men and women who are honest and who have no fellowship or desire to fellowship with those who do their work in the dark and then delude the people by some scheme of distraction.

During the war that was the distraction, and while it continued the people were robbed in the following manner: The Democrats had control of the old banking system, which was to secure a charter and issue paper money redeemable in specie. Of course this paper cost them nothing except the incidentals of printing, securing the charter, etc. In one instance I know of, in one town in New Jersey, they had a charter for $300,000, redeemable in specie, with an additional issue of $700,000 on their own responsibility. When the national banking system was instituted the word "specie" was changed to "currency"; and this bank gathered in its currency bills and burned $700,000 in the street of the town in order to deceive the people who believed they (the bank) destroyed all their paper and started their national bank with the specie, when in reality they kept the specie and started the new bank with the $300,000 original bills (currency). The government gave them $270,000 in National bank bills and $300,000 in government bonds with interest in gold at 7.3 per cent, payable semi-annually. This system prevailed in all the States not in rebellion. When six months expired the banks demanded the interest in gold, and the government was obliged to buy gold of the banks or issue other bonds and sell them for gold in the markets of the world for what they would bring, or else issue bonds to the banks for the interest continually, making the burden greater until the price of gold reached a premium so great that this aforesaid bank received more than $60,000 a year from the government, for which they never in any manner whatever returned the government any service. One of the men of that bank is worth to-day more than $10,000,000, for which he has not paid and does not pay as much tax as the writer of this article, who was robbed, by that system of banking, of all his property, and the loss of the best years of his life, along with about one million six hundred thousand others who started in life about the same time; many of whom not only lost their own investments, but those of parents. I can give many instances.

The operation was like this: Gold being the basis of values, as it advanced in premium all real estate and produce arose with it; and all who purchased property at the time of inflation paid inflation prices and received the same for their work and produce; and if another fraud perpetrated in 1870 had not taken place a large majority of those who invested during the years of the premium on gold would have succeeded in coming gradually down to par without losing all. Having succeeded in making vast sums of money by changing in the banking system the word "specie" to "currency", they adopted the same principle in the refunding act of July 14, 1870. This act, at it passed the House of Representatives and the Senate, and as signed by President Grant (about the time he became a Freemason), reads "redeemable at the pleasure of the United States *for* thirty years from the date of issue," $1,000,000,000, 4 per cent bonds to be issued. When it passed from the eyes of the people, and was placed upon the statutes at large, it reads "after" thirty years. Consequently in 1871 the money collected by the United States, instead of being used to redeem bonds (as it was the clear meaning of the original wording) was stored or paid in premiums on the said 4 per cent bonds, and up to this date more than two hundred millions of the people's money has been paid in premiums, the bonds bearing at this date $1 30 for each $1 invested. Why 4 per cent bonds are at a premium will better appear at the end of thirty years, when about one thousand millions will be due and no provision made to meet them, the present distraction about the tariff being a mere subterfuge to keep the people away from this truth until that time, when perhaps by changing another word they will be able to continue the premium at a higher rate of interest.

In 1872 the same collections were made as in 1871. So in 1873 when the panic came. If the money collected had been paid to the bond-holders, the money would to a great extent have gone into circulation, and the panic would not have taken place, and by this time the $1,000,000,000 bonds been canceled and the money in circulation would allow of a lowering of the taxes. But, who is so blind as those who will not see? or which is the greater criminal, he who perpetrates a fraud, or he who helps to conceal it? Murder will out. Marshall of Illinois gave the banking system away in the House. So Ralph Plumb, of Illinois, gave the refunding act away; and none of the members denied their statements, but in both instances it was in order to adjourn. If either of the members mentioned had stated some political point or something that was not true, he would have been raked from stem to stern; but as they exposed what was not desirable to be discussed for fear it would react upon the people they were severely let alone.

J. FLOMERFELT.

[We do not profess to understand the details of our National Banking system, but the above letter aims at an evil generally acknowledged. The writer is evidently not correct in some particulars, as that Grant was a Mason, when he gave a personal written denial of the accusation.—ED.]

ANOTHER WORD ON BROOKS.

DEAR CYNOSURE:—We are informed that some are saved at the *eleventh* hour. I have a thought to offer (in case you deem it worthy of publication) that may reach the readers of your worthy paper before the election just at hand comes off. I refer to the question of supporting John A. Brooks for the Vice Presidency by true Anti-masons. I had concluded all along, until I saw the report of the interview between him and W. B. Stoddard, at Columbus, Ohio, that I could do so. But I am frank to confess that upon learning that he held that *all* his obligations were *binding* upon him, this, of course, would include his *Masonic*. In that case, I, for one, could not, *dared* not go a step further. *Brooks must go.* I despaired for a short time in doing any thing in the approaching contest for the great cause of PROHIBITION. I looked around, and especially *upward;* whereupon the following solution of the difficulty flashed quite forcibly upon my mind.

What are the facts in the case? Two great, rival principles are in deadly conflict—drunkenness and sobriety. Unfortunately the advocates of sobriety, truth and light, have for one of their standard bearers a *faulty* man; a man whose acknowledged principles, per the above interview, completely disqualify him for any position of trust—especially the exalted one proposed. But the great beauty of the whole affair is, under no contingency, whatsoever, is it *possible* for him to *get there*, at the present election. And then again, it is by no means *men* or *party* that the true reformer wishes to promote or put forward, but *measures—principles.* Hence, since the mere representative cannot possibly, at the present stage of the reform, reach the position where he might do mischief, yet, by voting for the great cause of Prohibition, a world of good may be, nay, will be accomplished, despite this harmless defect in the make-up of the ticket. We are acting for the promotion, as before stated, of truth and righteousness—for the disenthrallment of our race from one of the greatest curses ever entailed upon poor, mortal man; and not merely to put into office *this*, *that* or the *other* man (which is *impossible* in this instance), but can, and will accomplish, by going forward and voting, precisely the same good as though our man was all right.

You now have the idea; if it be good, all right; if not, I hope some one will show it up, so that we can act in the future more wisely and effectively. *Amen.* Yours for truth and consistency,

J. W. THOMPSON.

[NOTE.—It must be remembered that Mr. Brooks has already violated his lodge oath, and is living in continual violation of it in abandoning the lodge for years; and he has not even the bond of a dimit holding him. He probably means that he would not reveal the foolish secrets which he once wickedly swore to keep or have his throat cut.—ED.]

PITH AND POINT.

AMONG THE BAPTISTS OF LOUISIANA.

On the 20th of October the Gumspring Baptist Association convenes here in my church. There will be about two hundred delegates besides visitors; probably there will be not less than two or three thousand people present on the occasion, and I thought I would write to you to send me several copies of the *Cynosure* and I will see what I can do toward getting subscribers. If I can be of any service, or my talents are worth anything, I am willing "to spend and be spent." After the Association adjourns I will write you everything that will be of any benefit to the public. I want the *Cynosure* to go to the homes of our ministers, for it will put them on their guard before the devil comes in with his secret societies and leads them off into sin.—W. G. HEAD, *Trenton, La.*

A WORD FROM COLORADO.

I herewith send you, as I think, the nineteenth payment for your excellent paper, the *Christian Cynosure*, two dollars each time. I claim it to have been to me a beacon light of truth, while surrounded by mists of error and of vice. I here record my motto: "Down with Rum Power and Down with Lodge Power." Surely they are deeply allied, the one with the other. Many professing Christians are falling into lodge line. Why? May I say because of false guides? Such as call themselves ambassadors for Christ are found by scores with that motley crowd, thus leading the way to darkness and eternal death. Until ministers of the Gospel of Christ, bishops, elders, deacons, all, are ready and willing to renounce and denounce those dark orders, Prohibition will not come to stay. God grant we may fall in line as American citizens, then all will be well.—A. HARTZELL, *Denver, Colo.*

AN OLD SOLDIER ON THE G. A. R.

I served four years, but to this feather bed G. A. R. I cannot belong, from all reports of them. In fact I could not, even if I had not read the experience of other Christians who have tried it and given it up as no place for a Christian.—J. P. THOMAS, *Scranton, Kas.*

CANNOT VOTE FOR BROOKS.

I stand in sentiment with Mr. Capwell's circular. As I see things they have hitched up Masonry and Anti-ism together. Now if Masonry is what the *Cynosure* claims it to be, I cannot vote the Prohibition ticket. Mr. Brooks considers the teachings of Masonry right. They shut out the only name "given under heaven among men whereby we can be saved." I stand with the American party. I can vote every plank in it with both hands. It is the only clean platform that I know of, and unless this nation is saved by the principles it contains, all will be lost.—JOHN LEEPER, *Lenecaville, O.*

LITERATURE.

Scribner's Magazine for November will be one of the most popular issues of this favorite monthly. The "Railroad Series," which has proved, as we predicted, very "taking," is highly instructive as well as intensely interesting. In the present number "The Every-Day Life of Railroad Men," by B. B. Adams, Jr., is the first really adequate account of the practical work of the men who accomplish the hard physical toil on railways. The author is familiar with all its phases and describes them with humor and appreciation. A. B. Frost has contributed eighteen character drawings, which are among the best that have appeared in the Railway series. The

promised article by General Sheridan, "From Gravelotte to Sedan," shows evidences of fine literary skill in his clear and picturesque descriptions of the stirring events of the Franco-German war. These events were so large and he was so near to the moving spirits in them (such as King William, Bismarck, and Von Moltke) that his simple direct style is most appropriate and impressive. His battle pictures are vivid and exciting, and the whole article is colored with the humors and hardships of compaigning—to which the king and private soldiers were alike subjected. The view given of Bismarck is especially intimate and unconventional, and is a distinct addition to our knowledge of his personality. An expressive portrait of General Sheridan (the last taken) and a number of reproductions of famous war pictures by German artists accompany the article. A sketch of the late English critic and poet, Matthew Arnold, is accompanied by a fine full-page portrait; and Gen. Greely, Chief of the Signal Service, tells us how to select a warm or cold spot for wintering, and a half dozen charts give exact representation to his ideas on this topic.

The *Statesman* for November gives its readers a chapter on "Why I Left My Party." The articles and writers are as follows: Why I left the Democratic party, by Maj. William F Singleton, Evanston. Ill. Why I left the Republican party, by L. D. Rogers, M D., of *The People's Health Journal*. Why I left the Labor party, by Melancthon D. Lockwood, D D., Cincinnati. Why I left the Prohibition party, by Samuel S. Rogers, of the *Chicago News*. Why I left the Mugwamps, by John B. Abell, Esq, of the Springfield Bar. Since the public desires something to read besides political matter, even in a political campaign, additional matter of an entertaining character is contained in the following: "Future Southern Influences," "The Bowman Decision," "An Ancient Republic," "What is a Board of Trade?" "Fountain Grove: An Economic Story."

LODGE NOTES.

The annual session of the select knights of the A O. U. W. of Nebraska covened in Hastings Oct. 16.

Now that the Pope has asked the Knights of Labor to show what they are trying to do, and how they are trying to do it, there is likely to be some violent gymnastics in that order.—*Evening Journal.*

The Grand Commandery of Iowa, Knights Templar, at Cedar Rapids Friday, by unanimous vote, sustained every legal point made by Right Eminent Grand Commander Clark Varnum in his controversy with Grand Master Roome and re-elected him for a third term.

The annual session of the Illinois grand lodge of the Knights of Pythias was held in Galesburg. The reports show that there were 156 lodges in the State with a total membership of 9 961. The statement of the treasurer showed that $21,-287 had been disbursed for relief during the year, leaving $135 000 still in the treasury of this charitable order!

The annual decoration day of the Independent Order of Odd fellows, took place on Oct. 20 in memory of Father Wildey, one of the five founders of the order. This ceremony was performed at Vandalia, Ill., with great *eclat.* The lodge, headed by the cornet band, proceeded to the cemeteries where the graves of Odd fellows were strewn with flowers and evergreens.

Chief Arthur, of the Brotherhood of Locomotive Engineers, said to the members of the organization at Richmond, Va.: "We know, as a rule, there is nothing to be gained by resorting to strikes. They are the bane of every organization that engages in them. They create distrust and suspicion, engender ill-feeling, and entail misery and suffering upon innocent women and children."

Under the auspices of Miss Willard at the National W. C. T. U meeting, Mrs. Leonora Barry, of Philadelphia, the feminine organizer of Knights of Labor, and wife of Secretary Barry, who recently withdrew from the Knights, was introduced. She made a brief address, declaring that the Knights of Labor and the Woman's Christian Temperance Union were united closely by bonds of sympathy and similarity of purpose.

Frank F. Knox, ex Secretary of District Assembly No. 57, Knights of Labor, was expelled from the order by the District Assembly Court Sunday, for an alleged embezzlement of the district's funds. Knox officiated as recording and financial secretary through the Stock Yards strike and up to about three months ago. It is alleged that he failed to turn in money collected from the sale of picnic tickets and the per capita tax.

The Grand Lodge of Knights of Pythias of Illinois have succeeded in complying with the law which places them in a position to sue and be sued under the statutes of the State. The certificate of incorporation of the grand lodge, which was issued at the time of organization in 1875 bythe then Secretary of State, George H. Harlow, was never recorded in any of the counties of the State, and by the negligence of some of the officials was lost.

A Galesburg dispatch, says the *Inter-Ocean*, announces that a Mr. Lewis, of the Switchmen's Union, and John Walsh, of the Brotherhood of Engineers, have just visited that city in the interest of General Palmer for Governor, and that they are traveling about the State, stopping at railway centers, on the same errand. Their plan is to form wherever they can an organization to be known as the Railway Employes' Political Association.

The number of Jesuits engaged in missionary work is 2,377, distributed in all parts of the world. In the Balkan Peninsula there are 45 of them; in Africa, and especially Egypt, Madagascar and the Zambesi region, 223; in Asia, especially Armenia, Syria, and certain parts of India and of China, 699. In China alone there are 195, all of French nationality. In Oceanica, including the Philippines, the Malay Archipelago, Australia and New Zealand, there are 270; in America, including certain States of the Union, portions of Canada, British Honduras, Brazil and Peru, 1,130.

A dispatch from Hillsboro, Ohio, says that Captain D. Q Morrow, of that place, Special Judge Advocate of the court-martial which tried Walter S. Payne, ex-Commander in Chief of the Sons of Veterans, has forwarded the transcript of proceedings to General Abbott, Commander in Chief, at Chicago. Payne was found guilty on two of the four charges preferred—embezzlement of the funds of the order, and a violation of a pledge whereby the order was deprived for a long time of the use of $1,600 of its funds. The court-martial sentenced him to dishonorable dismissal, subject to the approval of the Commander-in-Chief. Payne is Prohibition candidate for Governor.

Specials from Topeka and Coffeyville, Kas, give details of a sensational result of the anarchist exposures at Winfield. An organization known as Industrial Liberators, or National Order of Videttes, was exposed by a Winfield, Kas., newspaper and the names of prominent citizens were coupled with the secret order. Yesterday C. H. Upham, agent for the Pacific Express Company at Coffeyville, received a package addressed to a party in Winfield, and marked, "Glass—handle with care." Mr Upham took the package home for safe-keeping, and last night it exploded, tearing out one side of the building, probably fatally injuring Mrs. Upham, and badly injuring her daughter. Some startling developments are looked for.

T. J. Wallace, until recently one of the clerks of the Knights of Labor at Philadelphia, makes interesting disclosures concerning the methods, intrigues, quarrels, and other irregularities which have come under his notice in that office. When T. B. Barry two weeks ago resigned his position in the general executive board, Mr. Wallace, who has been the board's chief secretary for several years, resigned also. The management in and about headquarters, he says, under Litchman's administration was simply scandalous. "When Litchman came into office," says Wallace, "he compelled the entire force of clerks to pen resignations, which he used as instruments of intimidation. If any of his actions were criticised by a clerk the clerk was turned out without a chance of appeal. But Litchman's worst trait was his employment of non-union people as clerks. There were at one time no less than twelve of these non-union clerks in the general office. Barry raised a vigorous protest and brought the matter up before the executive board. Then, in order to save himself, Litchman rushed the offenders off to some local assembly, had them whitewashed, and still maintained his point."

A LADY'S CHANCES OF MARRYING.

Every woman has a chance of "catching a husband," but it is conceded that young ladies between twenty and twenty-five years of age are more likely to draw the matrimonial prizes. However it is not an unusual thing to hear of the marriage of a lady who has passed the three quarter century mark. Yet, how can a woman, weak, dispirited, enervated and tormented by diseases common to her sex, hope to become a happy wife and mother? Of course she cannot; yet by the magic aid of Dr. Pierce's Favorite Prescription, all these obstacles are swept away. As a powerful, invigorating tonic, Dr. Pierce's Favorite Prescription imparts strength to the whole system, and to the womb and its appendages, in particular For over-worked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, it is the greatest earthly boon, being unequaled as an appetizing cordial and restorative tonic.

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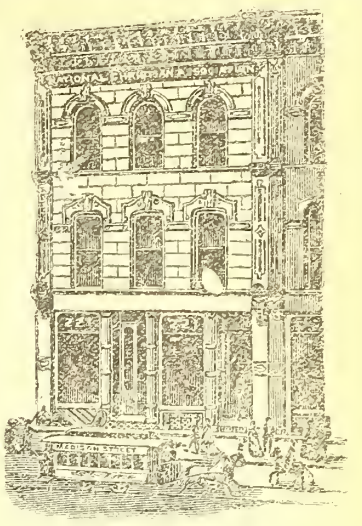
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 1, 1888.

CYNOSURE FUND FOR SOUTHERN MINISTERS

A GRAND APPEAL FROM A GOOD MAN.

DEAR YOKE FELLOWS OF THIS HEAVEN BORN ENTERPRISE:—We are now entering the second year of a most fruitful plan to help the needy ones, who seek information on one of the living questions of these times—second to no other issue before us. We have an organ, which has, through twenty years of repeated martyrdoms, financially, proved itself in every way worthy of our confidence and support, ready to send light into the dark places of lodge benighted communities. Now, my dear brethren, how many copies of the *Cynosure* for the benefit of these dear brethren of the South can you send this year? I am pledged for two, and more if I can reach it. This is about one fifth of what I am paying out for papers for myself. *Tithes* under the law should inspire us to *fifths* under the glorious Gospel. The little God gives me shall be on his altar continually.

I am confidently looking for the Southern brethren in Christ to take the lead in this anti-lodge reform. In all the ministry of the Baptist people, I do not know of twenty ministers who are willing, squarely, to take position against this national curse of lodgery. Nothing is so debasing to our churches as this, and the clergy know it, and hundreds of them readily admit it, but have not the courage of their convictions.

Shall we not, in the near future, have some heralds of the colored race, in this lodge-bound coast, like Francis J. Davidson, or Countee, to "Cry aloud and spare not' this accursed lodge progeny, daily brooding and multiplying, like the frogs of Egypt, and polluting all the "kneeding troughs" of the sanctuary of God?

Good men, who refuse to be manipulated by the lodge, and by the liquor rings, are engineered out of their parishes (and the politic Doctors of Divinity help do it) to give place for the ministers who can be easily worked on the kneeding board, till the lodge can see in them the "image of Baal."

Let as many of our dear brethren as God has prospered with the means, say how many *Cynosure* subscribers, of the Southern ministers, they can carry from year to year while God keeps them alive, and then let the peace of such beneficiaries as drop out, for any cause, be filled by others who need the Southern colored ministers' fund to help them to our *Cynosure*.

Dear brethren, and sisters too, come up with your hundreds, fifties, and so on to the smaller sums; remember the widow's mite and her who "did what she could," and just put this good enterprise on a permanent basis. Last year you were asked for $1,500 and you gave *more*, which is *unpardonable*, there being no sin in such giving.

When about twenty years ago I first saw the *Cynosure* in our moral firmament, I at once recognized it as a *spiritual fixture*, somewhat as the old *Liberator* by Wm. Lloyd Garrison, and I presume the outcome will be quite similar, the emancipation of thousands from a system of bondage worse than American slavery.

NATHAN CALLENDER.

Revivals are now in progress in Saxton's River, Cambridgeport and Grafton Congregational churches in Vermont. It is significant that these three churches are the first which opened their pulpits for regular Sabbath sermons against the secret lodges during the late Vermont canvass. Let it not be forgot that the mighty awakenings in which Charles G. Finney was prominent followed the fall of 1,500 lodges, and that these great revivals differed from those of Mr. Moody in boldly attacking secret societies, slavery and all popular evils; and they originated a class of reform institutions, of which Oberlin was the first. Read the note on the interesting letter of Rev. Mr. Leach elsewhere.

MISS WILLARD is, we believe for the seventh time, chosen president of the National W. C. T. U. The vote stood 361 for Miss Willard, thirty-four scattering, of which Mrs. J. Ellen Foster received six. Miss Willard has twice in print declared herself, with some modifications, "opposed to secret societies." Mr. Finch, who was a bitter secretist, is taken away; Stearns, who is a seven-degree Mason, has little power with the masses; and Richmond coveted the post given to Dickie, but failed. We have now the ear and confidence of the Prohibitionists, and long before 1892 every Prohibitionist who votes upon his conscience should be registered on the American Anti-secrecy League. Then, as in the case of the Republican party, "selfishness will complete what the fear of God begins." And when once more the secret lodge system is overthrown, with no slavery in the South to forbid discussion, and no slavery war to absorb the minds of the American people and so shield the lodge, with hosts of recaptured energies poured on the wheel of the Gospel of God, and the angel of God to fly through mid heaven to preach it, we may see that magnificent conception of our fathers realized—A CHRISTIAN COMMONWEALTH.

HEBETATED PRESBYTERIANISM.

The *New England Presbyterian* is a monthly, issued at South Framingham, Mass., by editors residing in Boston and East Boston. We give our readers, below, an entire editorial from the October number of this singular sheet, devoted to the *Cynosure:*

The *Christian Cynosure* of Chicago wants to destroy Catholicism and Masonry. We fail to see the consistency of its position. As Rome is also an enemy to the same institution, why not join forces and form a Herodian combination against their common enemy. A correspondent from New England calls for a convention of anti-secretists. The Roman church ought to respond. There seems also to be some misgivings as to the cause of Rev. Mr. Davis's imprisonment, whether it were Masonry or Rome. This is a new phase to the question, and ought to be settled at once. A clergyman connected with the *Congregationalist* is termed a "tobacco-using 33d-degree Mason." We are glad the *Cynosure* is "Christian," otherwise its language might be misleading. How strangely contraries get mixed by these modern reformers. If the secrets of Masonry are evil, for the good of society they had better not be revealed; if good, then the society is not bad; but the *Cynosure* has exposed Masonry a thousand times. Why then persist in calling it a secret society? There must linger a doubt in the editor's own mind or in the mind of the public as to the *Cynosure's* cynicisms.

The Presbytery of Boston has the oversight of thirty-three churches, all the churches of that order in New England excepting Connecticut: and the *New England Presbyterian* assumes to be their organ. Yet its editors, Revs. Jos. W. Sanderson and J. Loughran Scott, in the article above, confess themselves ignorant of the fact that all the Jesuits are the oldest of the secret societies, and that the degrees of the Scotch Rite, above the three of the Blue Lodge, were the work of Romon Catholic priests in the Jesuits' college of Clermont, Paris, excepting the eight added by Mitchell and Dalcho in Charleston, S. C., in 1801.

These "blind leaders" live in Massachusetts, and near Rhode Island, whose legislatures have enacted laws making Masonry a crime, and yet they affect to doubt whether the eminent men in those two States knew what they were condemning and punishing! The present Mayor of New Iberia, La., and the Superintendent of Education in Louisiana, are both Roman Catholics and Freemasons; so are thousands of others, yet they say Rome is the enemy of Masonry! Both Romanism and Masonry teach salvation by ceremonies; and so both are identical and antagonists to Christ. The fight between them is like the fight between a kite and a snake, which shall have the spoils. Can it be possible that enlightened Presbyterians, in enlightened New England, can sustain a paper at once so stupid, ignorant, and perverse?

WHAT TO DO NEXT.

The political cauldron will have boiled down and politics be "sugared off" next week. The Prohibitionists are the only party not liable to be disappointed by the result. If the Republicans are beaten, it is their last political gasp. Ingalls, their president of the Senate, said, we "sink or swim" this campaign. If Harrison fails of election, there will be a stampede to a reform party as there was from the Whigs in 1856. If Cleveland fails, the Democrats have no prominent candidates to follow, and there will be another Barn-burner landslide as in 1848.

The Prohibitionists expect nothing this time, and will get it. Only they will get their eyes open to the fact that the Good Templars can not be relied on, but will vote with the old parties on election day. Multitudes will desert Fisk as they deserted St. John. Secretists are all pledged or sworn to stand by their "*order.*" They will do so, or they will not. And, keep their lodge-oath or break it, they must be false to somebody. Nothing but open, frank renunciation of their secret lodge can make them fit to be trusted.

"The American party" was formed, and its platform adopted in 1872. Prominent Prohibitionists have disliked the name of their party, and desired a change. The name American is so national, so appropriate to a national party, and our platform is so exactly a reproduction of the principles of the founders of the United States, against priestism, aristocracy, monarchy, regalia and titles, that everybody likes it, and two attempts have been made to filch it from us.

The Prohibitionists started with sixty years capital of temperance labor on which to found their party. The argument against saloons, distilleries, and the use of their liquors, had been carried, ready to their hand, and they had a powerful press, and a national headquarters and publishing house in New York to back them. On the contrary, we had to face a world-in-arms against us. We had to cut away the forest in order to make our road. Europe had discussed temperance. But the Prince of Wales, King of Sweden and Denmark, and the Crown Prince of Germany were Masons, so that we could say with the apostles, "We know that we are of God, and that the whole world lieth in wickedness." But "in the name of our God we set up our banners" against meetings of secret worshipers in every city, town and village in the whole land. The Prohibition party has been a Jonah's gourd to us. The fact that we vote for the Prohibition candidates, purged of lodge-worship, for two terms of four years each, has hid the paucity of our numbers, and spread the knowledge of our principles, which to know is to believe.

But the time has come to "sue for a divorce." In the leading Prohibition State, W. Martin Jones was urged as candidate for Governor of New York, because he was Mason, Odd-fellow, and member of other secret orders. To unite in the support of such men will not do. We must desert our principles or forbid the bans.

We would suggest now the plan of putting a ticket in the field as soon as the pending election is past, as a means of creating and concentrating public sentiment for 1892. If we had the presses of the old parties we could push our cause forward through them. But the American press is chloroformed by the lodge.

We suggest the name of F. W. CAPWELL for President, and FREDERICK DOUGLAS for Vice President, to be voted for in 1892. This proposition is, of course, subject to the decision of American voters.

Mr Capwell is well known to our readers, and to know him is enough. Mr. Douglas said, from his desk in the city hall, Washington, D. C., when asked, "Mr. Douglas, are you a Mason?" "No; I never would join a secret society, not even that military concern."

We have the right, as American voters, to say who we wish to honor with our votes; and Charles Francis Adams held that it was a citizen's duty to yield his judgment to that of the country when properly expressed.

Some reasons in favor of this prompt, persistent and persevering action are: 1. It will express exactly what we mean to do. We have shown a broad, unselfish, liberal spirit in voting for candidates nominated by others, who have stood square on our platform. It is time for us to vote for candidates nominated by ourselves, who will plant the American banner in the face of its enemies and stand by it. 2. We have learned, by voting with the Prohibitionists against the liquor curse, that two-thirds of their voters, and almost all their leaders, as St. John, Fisk, Miss Willard, Profs. Hopkins, Dickie and others, that hereafter we must not only *think* together, but *act* together, not count Good Templars as voters when selecting candidates, but when it comes to voting, allow them to say, "Oh, our lodge is not political." We have had enough of "Our friends are our own. We must buy our enemies." 3. We have lost nothing, but gained much, by co-operating with the Prohibitionists against liquor. We have gained time to spread our principles and enlighten theirs. We have fought under their shadow. We have gained steadily. But "there is a time when the pear is ripe," and that time is *now.*

LICENSED CONSPIRACY.

The recent act of Congress for the settlement of controversies between inter-State common carriers and their employes, contains a remarkable clause. It is in effect that no person shall in any case be required to communicate the secrets of the labor organization to which he belongs or produce its records. The secrets of the various orders and unions include not only the ceremonies, obligations and signs of recognition, but all the doings of such lodge or union while in secret session. For instance, a vote to boycott a certain business firm, to require a strike of the employes of a certain railroad, to tear up its tracks or disable its engines,—all these things would be among the "secrets" which no

member would be required to disclose, either by his testimony or the presentation of the records.

Such an act virtually licenses conspiracy and gives immunity to crime. It is in striking contrast with every principle of civil jurisprudence. The great object of all governments and all law is to establish justice and secure the blessings of liberty; and the object of courts is mainly to accertain the facts essential to a just and legal decision. In no case, except where the testimony would criminate himself, has any witness been excused from testifying. No previous compact with any society, order or union, has been regarded as bar to a free and full disclosure of all of the facts involved in the case. It has ever been held that the ends of justice are paramount.

In the long legislative and judicial investigation of the Ku-Klux Klans, which are embodied in thirteen large volumes of Congressional reports, there was never the slightest respect shown to the terrible oath of concealment that every member of that order had taken. In the prosecution of the Mormons for polygamy, the elders of that church, who had witnessed the polygamous marriages, were summoned, and notwithstanding their oaths of secrecy, were required to "tell the truth, the whole truth and nothing but the truth."

In a large number of cases it has been found necessary, in order to secure the ends of justice, to prove what were the ceremonies and covenants of Freemasonry and what had been done in the lodge on any particular occasion. In the celebrated case of Purple vs Horton (Wendell's N. Y. Reports, Vol. 13., Pp. 9–22), nine Royal Arch Masons were required and did testify to all oaths, penalties and other things included under their lodge obligation of secrecy. In the New Berlin trials in Western New York Augustus C. Welch, sheriff of the county, a Royal Arch Mason, together with several other credible witnesses, who were adhering Masons, testified in open court to the so-called secrets of Masonry, including the oaths, penalties, etc. Objection was made by counsel that it was not lawful to require a Mason to violate his Masonic oath. Some of the witnesses protested against such requirement, but the court held that the ends of justice were paramount, and that they must testify or stand committed. They obeyed the law.

In the Morgan trials other Masonic witnesses refused to obey the mandate of the court, because they held their Masonic oaths to be binding. In such cases they were sent to prison for contempt of court. We have yet to learn of any judicial action in the United States in variance with this principle.

When, therefore, the United States Congress passes an act exempting any secret organization from the duty of responding to the demands of justice by the testimony of the members or the presentation of its records, it goes in the face of all previous legislative and judicial decisions, and subordinates the ends of government to the interests of the secret lodge system. How long will a thinking people endure such subversion?

N. C. A. BOARD MEETING.

At the second quarterly meeting of the Board of Directors on Thursday afternoon last there were present brethren Milton, Chittenden, Sutcliffe, Gardner, Stratton, Fischer and Worrell. Rev. H. H. Hinman, and the N. C. A. treasurer also attended.

After opening prayer by Bro. Hinman, the report of the General Agent of the work in Washington was read, stating that the Washington building was, after some expense, in a fair state of repair, and the monthly rental is $81. All the occupants, but one, are aggressive Christians. The hall, which seats 100 persons, is at present occupied on the Sabbath and every night in the week for religious services. On October 20th there were six services, beginning at 7:30 A.M., in all of which Bro. Stoddard had a general supervision. Callers are numerous during the day, and the parents of the children in the Industrial school are becoming more interested. No help can be expected from the popular churches, so-called, except at the expense of giving up opposition to the lodge. Some of the Lutheran and colored churches will co-operate.

Treasurer Phillips reported his visits to Fond du Lac in connection with the death of Daniel Varney, and the Board voted to empower the General Agent and Treasurer to attend to the interests of the Association in connection with Mr. Varney's will.

The Southern work was discussed at length, and in respect to the method of carrying it on the Board tabled a report prepared according to a vote at last meeting, and directed that Secretary Stoddard and Bro. H. H. Hinman be a committee on planning the work of the latter in the South.

It was voted to approve the arrangement proposed by which Rev. Wm. Fenton should canvass portions of Minnesota and Dakota, his railroad expense being paid by the Association. It was voted that a contract be made with Rev. L. G. Jordan, of Texas, to work two months in Mississippi, if terms can be arranged. The publication of a new edition of tracts was referred to the publisher.

The letter of C. B. Ward, from India, was presented to the Board, and the following action taken:

Resolved, That the Board has read the appeals of brethren Ward and Gladwin in India, for an enlargement of our foreign work in that country, with great interest, and we hereby urge our friends and supporters to contribute liberally to the Foreign Fund, in order that the suggestions of these brethren may be carried out. The editor of the *Cynosure* is desired to urge the claims of the foreign work, and W. I Phillips and H. L. Kellogg are hereby appointed a committee to arrange the business details of the work in India. The Treasurer is instructed to pay for this work such funds as may be contributed especially for it.

The Board also voted a cordial approval of the work at Washington in these terms:

"*Resolved*, That we are pleased with the close attention of Secretary Stoddard to the business of the N. C. A. in Washington, D. C., and that we are cheered with the report of the progress and apparently steady and substantial growth of both the business and moral influences of the anti-secret reform in our Washington headquarters."

—Rev. J. P. Richards, of Lee Centre, Ill., is expecting to remove soon to Wheaton, having rented Bro. Hinman's house in the latter village. Bro. Richards is a lifelong opposer of the lodge, and has presided in the conventions of the State Association.

—The *Cynosure* has lately welcomed, among its visitors, Mr. George S. Robinson, now of Chelsea, Massachusetts, formerly residing in Bloomington, Ill., and Dea. J. B. Wells, of De Ruyter, N. Y., who was just returning from a visit to friends in Wisconsin.

—The *Guiding Star*, published for a year or two by Rev. G. M. Elliott, at Selma, Alabama, has been united with the *Southern Independent* of the same city, Bro. Elliott retaining control of two columns to use for the aid of the colored constituents of Selma Academy.

—A note from the Mississippi expedition comes from Burlington, Iowa, where Bro. Arnold spoke to the colored people on Friday night last. He expected the bulk of the colored population of the city to be present. The next move will be for some distance down the river to keep in advance of the cold weather.

—Bro. Edward Mathews, who has written several interesting letters from the Congo country for our readers, left Africa September 5th, and writes to Rev. B. T. Roberts, editor of the *Free Methodist*, that he will soon be in this country again. During part of July and August he was dangerously sick, and his recovery was almost despaired of.

—Rev. Paul S. Feemster is expecting, soon after election, to travel in Texas and other parts of the South, and will write often to the *Cynosure*. The failure of crops for successive years in southwestern Kansas has been a severe trial to him and most of his neighbors. We hope his new enterprise may prove more lucrative and encouraging.

—R. S. Nichols sends an indorsement of Charles M. Fellows, nominated for Congress by the Prohibitionists of the 2nd Michigan district, to which we gladly call the attention of the voters of that district. Mr. Fellows, giving his position to Bro. Nichols, said, "I am not in favor of secret societies." He is represented as a candid man and ardent Prohibitionist.

—We were glad to furnish documents to a son of Rev. Mr. Anderson, State Evangelist among the Congregational churches of Illinois, to aid him in preparing for a debate on the question of the interference of the lodge with personal liberty. The debate came off in Milwaukee last Friday evening, and we learn that our young champion of liberty on Christian American principles, unshackled with lodge oaths, was victor in the contest.

—The Chicago Industrial Home for Children has lately been incorporated. It is an outgrowth of the individual benevolence of Rev. T. B. Arnold, publisher of the *Free Methodist*, who has for several years taken into his family a number of homeless children. The Home will be located in the northwest part of the city for the present, but an effort is being made to secure a building more centrally located, with accommodations for from fifty to seventy-five children, who can be taught a useful industry while inmates.

—Rev. J. A. Leach, who so ably assisted in the the late Vermont canvass, writes in a private letter of the continnance of the revival begun at Saxtor's River which has spread to adjoining towns. "The interest is increasing," he writes, and the people are so urgent that I can do nothing but heed their wishes. A large number have found Christ and many more are inquiring.....There is some interest at Grafton and I have spoken there a number of times.....I can see more plainly than ever how the lodge is keeping thousands out of God's kingdom. It is awful! How long, O Lord! how long before ministers of the Gospel will see. I once thought your views a little one-sided, but think so no longer. ....Will try the work of canvassing just as soon as the Lord wills. I am able to do something with young converts. The lecture on Odd-fellowship I am sure has opened the eyes of some half-inclined to join." Such blessings following the faithful proclamation of the truth against the lodge are most encouraging.

THE NATIONAL W. C. T. UNION.

NEW YORK, October 24th, 1888.

DEAR CYNOSURE:—The second day of the convention was largely given to reports of superintendents, nearly all showing great advance in their respective lines, and in added zeal for the future. Miss Acherson, who has travelled through Alaska at her own expense in the interest of W. C. T. A. work, was introduced, and gave a short sketch of the condition of things there. Our Congress having a law that no liquor should be sold in the Territories except for medicinal purposes, she expected to find no saloons; but on landing at a certain place of about 300 inhabitants, she found that they deemed it necessary to have twenty-three saloons and two breweries, for medicinal purposes only. Neal Dow was again called out, and confessed that when the women first took hold of this work he prophesied they would soon give it up, but he had been happily surprised by their success. He claimed they had done more than all the temperance societies put together. He had belonged to them all. The Good Templars had their day; Sons of Temperance theirs, etc., but while they were pretty good fellows, their actual work was not visible. They talked, met and had their pleasant times, *even prayed*, but when it came to the test, *they were not there*. They talked and prayed one way, and voted another. They were not united, each voting with his own party.

Mrs. Roberts, of Paris, told us of the work there. Their Union is only a few months old, yet they are making progress. Their president, Mrs. Browne, first invited Mr. and Mrs. McCall to Paris, establishing that great mission work.

Miss Clara Barton, known to all the world, spoke a few words of encouragement, and on Monday, Joseph Cook and Mrs. Elizabeth Hastings, who stood for the public school against Catholicism in the School Board of Boston, and Geo. W. Bain, were among the speakers.

Miss Willard was again elected president with less opposition than usual. Mrs. Frances E. W. Harper, superintendent of colored work in the North, gave some encouraging items of interest, and so throughout its departments the work shows increased activity and interest, enlarged work and consecrated workers. Taking all things into account, the convention and its work does great credit to our women. The passage of the following was attended by the only serious disagreement:

"*Resolved*, That it is the sense of the National W. C T. U that no member should speak from the public platform to antagonize our policy towards the party to which our influence is pledged, and that any member thus antagonizing our policy is hereby declared disloyal to our organization."

The time was so filled up with the good things that it was impossible to adjourn until nearly one o'clock Tuesday night. But the Lord was with us.

Last evening I attended the Jerry McCauly mission, where we had a blessed season, several going forward for prayers. Though Jerry McCauly is gone to his final home, he has left earnest women in his place to carry on the good work.

During the convention I was very busy, either taking notes or distributing literature with a view to enlightening the White Ribboners respecting the evils lurking behind the closed doors of the secret lodges. On the 24th I visited Castle Garden, where I met Rev. James Mathews. I also went to the N. Y. *Witness* office, American Tract Society, and the A. M. A. rooms; then crossed to Brooklyn, where I found Mrs. Thomas White, and was most cordially received. All of these places were visited in the interest of the colored work at Washington.

Yours in the work, A. E. STODDARD.

THE HOME.

THE DESTRUCTION OF SODOM.

The warning was spoken; the righteous had gone;
And the proud ones of Sodom were feasting alone;
All gay was the banquet; the revel was long,
With the pouring of wine and the breathing of song.

'Twas an evening of beauty: the air was perfume,
The earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And beautiful maidens moved down in the dance,
With the magic of motion and sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of bird in some tropical tree.

Where the shrines of foul idols were lighted on high.
And wantonness tempted the lust of the eye:
'Midst rites of obsceneness, strange, loathsome, abhorred,
The blasphemer scoffed at the name of the Lord.

Hark! the growl of the thunder, the quaking of earth!
Woe, woe to the worship, and woe to the mirth!
The black sky has opened—there is flame in the air—
The red arm of vengeance is lifted and bare!

Then the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons, to blast and devour!

Down, down on the fallen the red ruin rained,
And the reveler sank with his wine-cup undrained;
The foot of the dancer, the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth in its madness on heaven!
The last groan of horror rose wildly and vain,
And death brooded over the pride of the plain.

—*John G. Whittier.*

DANCING AND CARD-PLAYING.

JOSEPH COOK.

In the Chautauqua amphitheater, Joseph Cook recently gave a sensible answer to an inquiry through the question drawer, which we subjoin:

"Please give your opinion as to the advisability of professing Christians participating in dancing, card-playing, and theater-going?"

I am very glad that question has been asked, for it introduces the whole topic of venturesomeness in little things; and some of the sins mentioned here are in certain cases not little ones. In the first place ask what the effect of your example may be on your children. They are not in the church yet, we will suppose. Some of them may be in the midst of great temptations to a worldly life. Now, if I had a large family to train I should never teach them card-playing. There are many better forms of amusement. One of the reasons is that a mere knowledge of cards will make possible a bond of connection between your children and people of a low type—gamblers and a variety of dissolute people—and although your children are now far above being entangled in circles of dissolute and worldly people, that knowledge of games which are often used in gambling may at some time be a temptation to your children.

As to dancing, I should not teach a family to go to dancing school; I should not teach a family the parlor dances, which are no doubt very often innocent; and I should avoid doing this on the ground that there are better amusements, and that grace of motion of various forms, courtesy and social intercourse, can be far better taught in other ways.

As to the theater, how often need I deliver my opinion that we have been waiting one hundred years, two hundred, fifteen hundred years for the theater to be converted and enter the church. When it is converted I will go to theater, and not until then. Of couse there are all kinds of actors and actresses. I am not bringing a wholesale accusation against actors and actresses; but as to the petty shows and theaters I advise you to spend your time and money otherwhise. There is Mr. Howells, of *Harper's Monthly*, and he is not a man given to hypercriticism of the theater by any means, and yet he used to say when he was with us in Boston that no great theater in the United States could make money unless it put in afterpieces not fit to be seen by families.

Put a question to yourself after your card-playing, after your dancing, after your theater going—have you increased your power to win souls by this kind of experience? Do you think those who are outside of the regenerate life respect you more on account of your choice of amusements?

DR. A. T. PIERSON.

The amusement question is often one of difficulty to the practical Christian, and any contribution on the subject from a wise and eminent man is always of value. The following extract from a letter to young parishioners, by Dr. Pierson, first appeared in the *Watchword:*

The modern round dance is to me especially abhorrent; for one, I will not put myself where I am compelled even to look upon it. I am too well acquainted with both its origin and its history to countenance it; and, after watching for twenty-five years its effects upon modern society, I have set my face forever against it, as an iniquity and a snare. True, it did not have its root in pagan idolatry, but it did have its origin in a worse than pagan laxity of morals; and the fact that pure-minded persons may possibly engage in it with entire innocence of wrong feelings or intent proves nothing as to its influence on society generally.

Now, let me ask you, if you had a family of children, how long would you tolerate in your house a man who, perhaps immediately upon introduction to your daughter, should lay hands upon her person with the familiarity and freedom of the modern waltz? I am simply astonished that there can be any doubt upon this point with sound-minded, sensible, reflecting persons. The modern dance simply licenses, or makes lawful, what, outside of the customs of the dance, is regarded improper, immoral, insulting. Society wisely regulates the ordinary social gatherings of men and women in the parlor, even when they are well acquainted, by certain wholesome barriers of restraint. A man who, especially at first acquaintance, should violate these restrictions, as he may do in the waltz with impunity, would be kicked out of doors as a scoundrel! But the devil has invented, in the round dances, a polite and popular method of making such gross familiarities allowable, under the sanction of fashionable custom. Hence their attraction to the people of the world; hence their ensnaring influence to the disciple; and the better the class of men and women that countenance the devil's device, the more conspicuous his triumph.

SAM JONES.

Listen: When that girl began the giddy whirl of the dance in the ball-room that was the time to get scared. When you found your boy spending more money than he ought, that was the time to get shocked.

Sow cards and reap gamblers. I know I'm called a transcendentalist and called a Puritan, but God save my family from cards and profanity, and whisky and dances, and let the world call me what it will.

Sow parlor dances and reap ball-rooms. Sow ball-rooms and reap round dances. Sow round dances and reap dudes and dudines. Sow dudes and dudines and reap half a thimbleful of calves' foot jelly. [Applause and laughter renewed again and again.] I wish you wouldn't laugh any more to-night for I never felt so solemn in my life. For God's sake hear me with a solemnity and earnestness worthy of the cause. But you say I say so many funny things. If you only knew how many I have to keep back you wouldn't blame me for the few which creep out.

Hear me, boys, girls, young ladies of Kansas City! I used to dance. I've danced many a night with the girls of my town. Hear me. If I was a fair, average dancing man, and I think I was, then no pure girl can go out on the floor and dance another set. [A voice, "Hurrah!"] Young woman, if you could but follow the young man, after he has seen you home, to some bar-room or club and hear the discussion of your form and person and your virtue itself, you'd never lose your respect and go on a ball-room floor. [Sensation.] The dudes get mad at me in some places and talk about wanting to slap my jaws. [Laughter.] But I say, to their credit, they know better than to slap. I'm not afraid to drop down into a hundred acres of dudes and not a thing to fight with and all of them armed with sixshooters. [Laughter.]

The tendency of the nineteenth century is to dudeism. You dress a young buck out, part his hair in the middle, put on an eyeglass, give him pants which look as though his legs had been melted and poured into 'em, put on tooth-pick shoes, and every girl in the town admires him. [Prolonged merriment.] God help you, girls, I'd rather see my daughter dead to-night than sitting in a parlor talking to a dude. [Applause.] The good bishop of New York says the confessional shows that nineteen out of twenty girls meet their downfall in a ball-room.

In all my observation I never knew a poor, ruined woman who did not go to ruin through the ball-room and the theater. * * * A woman who has lost her character has lost all, but the boy is lionized by society. If there's one deeper, blacker hell than another it's for that man who crushes purity and virtue under his unhallowed feet. [Applause.] The only thing in the world which deserves a double-barreled shotgun and a load of buckshot is such a man. * * *

A round dance is an ante-room to damnation. I never want to see the arm of a lecherous man around the waist of my daughter. * * I ape no man. I'll be myself, be true to myself, and true to truth. All I want to do is to stand on the barrel, knock the bung out, and let nature cut her capers. [Applause and laughter.] I may be an idiot and a fool, but if I'm not an idiot and a fool, you'd better think of these things.—*Kansas City Times.*

THE AMUSEMENT HERESY.—This is the principal reason why there is coming to be such a reaction against what has been aptly called the "kitchen apostacy" and the "amusement heresy" in the church. It is not that the Christian may not be glad and full of joy and have the pleasure of social intercourse, for they of all men should rejoice evermore. But the system of raising money by teas and concerts and entertainments, in addition to being a burden which involves financial loss; in addition to the fact that they scarcely comport with the dignity of the Gospel and the sacredness of the place for prayer; in addition to the fact that they involve a waste of time that ought to be spent in work yielding results more consistent with the teachings of Jesus Christ; in addition to the bad appearance before the world that the Christians are either too poor or too penurious to support the cause of their Lord and Master; leaving out all of these considerations, it still remains clear that such questionable ways of raising money for church purposes deprive the people of every chance of giving. They cannot give. They only receive so much amusement, so much entertainment, for which they pay so much money.—*The Messenger.*

A SONG OF YOUTH.

Early seeking, early finding,
Happy, happy we!
Looking up in life's sweet morning,
Looking up to thee!
We begin our children's days,
Lord of glory with thy praise.

Early asking, ever getting,
Happy, happy we!
We would daily, blessed Jesus,
Find our all in thee.
In thy fullness is the store
Of thy life for evermore.

Early knocking, early opening,
Happy, happy we!
By the holy gate we enter,
Lord, to dwell with thee,
In the city of the blest—
In the home of heavenly rest.

Early loving, early trusting,
Happy, happy we!
Looking upward, pressing onward,
Day by day to thee;
Leaving this poor world behind,
All in thee, O Christ, to find.

—*Horatius Bonar, D. D.*

"HOLD ON TO THE ROCK, SAMMY!"

"May I go along with you?" said a timid voice at the close of school.

"Yes, come with me, Sammy! Give me your hand, boy, and we will trudge on side by side," replied the superintendent, turning the key in the battered school-house door, and then halting one moment to watch his flock scattering down the country road, or along the foot-paths leading across the green fields.

"Now, Sammy, I am ready," said the superintendent, seizing the child's little hand and covering it with his large, warm grasp.

"I thought, Uncle John," said Sammy, archly, lifting his happy eyes to the big, open face kindly beaming down upon him, "you might like to have me go with you."

"Ha, ha! to look after me because I am so little? I am not to go with you so much as you go with me and look after me! Ha, ha! Well, we can look after one another, and as we are neighbors, we can keep one another comfortable very conveniently. Hark!"

The old man's merry, laughing mood ceased in a moment. With an anxious face he listened.

"What is it, Uncle John?"

"Well, child, the country is full of water. The streams are all swollen, and what we are afraid of is that the dam back in the hills—the upper dam, as we may say—may give way. And there it is, raining again!" As Uncle John looked up, big, bold

drops, without ceremony, splashed into his face.

"Couldn't we take the short way home, down through the valley?" asked Sammy.

Down through what was known as "the valley" went "Swift Stream," leading from the upper dam. Uncle John hesitated.

"It will shorten the way, Sammy, but—"

"Swift Stream too high?"

"Oh, we can get across, but—"

Uncle John again paused. He was rather uneasy about that upper dam.

"However, Sammy," said the old man with a hearty laugh, "I think that the idea is that you are to look after me, and come! I'll go your way."

Down through the shadowy valley they went, hand in hand, careless of the wind that blew harder and harder every minute, of the rain that fell faster, of the increasing roar of the swollen stream in the bottom of the valley.

"The water is almost up to the planking of the bridge, Sammy, but we don't care," said Uncle John, "we shall get across safe."

The passage of the bridge was made in safety, and they began to climb the half-rocky, half-wooded wall of the valley on the other side of the bridge. Suddenly Uncle John caught the sound of a tumult that was something more than the rage of Swift Stream. He thought he saw the white flash of a huge mob of foaming, driving waters.

"The dam, Sammy! Oh, it has given way! Quick, quick!" he shouted. "Up in my arms, boy!"

Then came a terrible struggle amid rocks and trees up the other side of the valley. Sammy clung to the strong protector who was pressing forward and upward, but the boy could not take his eyes off the maelstrom that suddenly had plunged down into the valley and boiled in every direction under their feet. This maelstrom was boiling upward, too, higher, higher—a horrid sight! Still Uncle John pressed on. The water was now around his feet. He saw ahead a crevice in a crag. Near it was a tree. Struggling with a strength that seemed to belong to his younger days rather than the present, he pressed Sammy into the crevice, shouting, "Hold on to the rock, Sammy, hold on!"

Then he grasped a limb of a tree, and swinging himself up on to it, he clung for his life. Sammy clung. Once the boy looked appealingly to Uncle John as if he wanted to come to his companion. The water, though, was flowing about the child, and would have swept him away if he had forsaken his grasp.

"Hold on to the rock, Sammy, hold on," shouted the old man's voice. "Don't leave! The water is not—"

Could he say "not rising?" Yes, joyful assurance! In a moment he added, "Hold on! The water is not rising!"

Quickly, with an angry remonstrance from its many frothing waves, the flood subsided. The water beyond had reached the more open country, and was spreading out over the level fields.

Sammy and his guardian left their places of refuge, and went home together, and in safety.

A few weeks later, one evening, Uncle John was hurriedly summoned to the door of his home by a loud, imperative knock.

"O Uncle John! Sammy is dreadful sick, and he has been calling for you. Couldn't you come?" pleaded Sammy's oldest brother.

"Why, yes! Isn't this sudden, Ephraim?" I'll come right off."

"Sudden? You knew he had been sick?"

"Oh, yes, but not dangerous."

"Well, somehow—you know he had the fever—his sickness has turned for the worst, and it has been dreadful quick, and the doctor says there is no hope."

"My poor little Sammy! I can seem to hear him now, in the Sunday-school, singing the 121st Psalm, the very day the flood came, when the dam gave way."

"Well, sir, his mind has been on that flood. He seems to think the great water is coming, as he calls it."

"My poor little Sammy!" sympathetically said the superintendent again.

He found Sammy lying very still on his bed, and he saw that the death-mark was on the boy's face.

"Sammy!" he softly called, leaning over the child.

"O Uncle John, that you?"

"Yes, dear."

The child's mind now seemed to wander.

"He thinks, sir," sobbed the mother, "he—is—in the valley—again—and the water is coming."

"It is another valley, and it is a flood that is coming—the death flood."

He now turned to the white little face on the bed.

"Sammy, there is a Rock in the valley—a great high Rock—and it is Jesus," softly spoke the grey-haired man. "You hold on to him."

He opened his eyes and spoke. "Jesus? He—the—Rock—in—the—valley—Uncle John? You want me—to hold—on—to—him?"

His hands began to rise. A beautiful light came into his eyes, as, looking upwards, he held out his thin, wasted arms. He spoke not again, but in his face still lingered the peace of the blessing of Him who for ever and aye is to all trusting souls a Rock in the Valley of Death.—*Religious Herald.*

TEMPERANCE.

PROHIBITION SUSTAINED IN IOWA.

The plea of the Iowa distiller, Kidd, was that he complied strictly with the Iowa law, and that he only distilled liquor for medical, culinary, or sacramental purposes in Iowa, and that all the liquor made by him for sale was sold outside of Iowa. The lower courts, nevertheless, decreed that the distillery, under the prohibitory State law, should be abolished as a nuisance, and the United States Supreme Court declares this law constitutional.

The points at issue were: (1.) Does the statute as thus construed conflict with section 8, article 1, of the Constitution of the United States, by undertaking to regulate commerce between the States? and (2.) does it conflict with the fourteenth amendment to that Constitution by depriving the owners of the distillery of their property therein without "due process of law?"

The second of these propositions has been disposed of by the court, Justice Lamar says, in the case of Mugler vs. Kansas, wherein this very question was raised upon a statute similar in all essential respects to the provisions of the Iowa code, whose validity is contested. The only question, then, is whether the Iowa statute is a violation of the provisions of the United States Constitution as to inter-State commerce. Justice Lamar decides that it is not, and enters into an elaborate discussion of this question, in which he takes a strong State's-rights position. Among other things he says that he bases his decision upon the principle laid down by Chief Justice Marshall in the great decision of Gibbons vs. Ogden, viz: "The genius and character of the whole government seems to be that its action is to be applied to all the external concerns of the nation and to those internal concerns which affect the States generally; but not those which are completely within a particular State which do not affect other States, and with which it is not necessary to interfere for the purpose of executing some of the general powers of the government. The completely internal commerce of a State then may be considered as reserved for the State itself."

The Iowa statute, Justice Lamar says, does not invade the domain of Federal authority. The sale is forbidden, the manufacture is forbidden; and each is forbidden independently of the other. Such being the case, on the subject of the lawfulness or unlawfulness of the manufacture (which is the point before the court), it is useless to argue as to the conditions under which it is permissable to hold intoxicating liquors in possession, or to sell them. It is a mistake to say as to this case that the act of transporting the alcohol from the State, in the course of lawful commerce with other States, not being a crime to perform that act was not a criminal intent, no matter when formed, whether before or after the alcohol was manufactured. It is not the criminality of the intent to export that is here the question, but it is the innocence or criminality under the statute of the manufacture, in the absence of all four of the specific exceptions to the prohibition law, the actual and controlling and bona fide presence of at least one of which was indispensible to the legality of the manufacture.

The application of the principles laid down in the case of Coe vs. Errot—in which the question was raised whether logs cut in Maine were liable to tax like other property in the State of New Hampshire—to this Iowa case leads to the conclusion that the Iowa prohibitory law is constitutional. The opinion concludes: "The police power of a State is as broad and plenary as its taxing power, and property within the State is subject to the operations of the former so long as it is within the regulating restrictions of the latter."

The German brewers had placed great hopes on the appointment of Lamar to the bench, and had expected that his decision would be in favor of what they call personal liberty. It will be seen that, strictly following the State's-rights doctrine, Justice Lamar and the majority of the court with him decide in this, and in the Mugler case, that a State can suppress the manufacture and sale of liquor within its borders without violating the Federal Constitution.

The issue was between J. S. Kidd, plaintiff in error, vs. I. E. Pearson and S. K. Loughran. Kidd is a distiller in Iowa, and the defendant in error brought suit against him for the manufacture of intoxicating liquor contrary to the State prohibition law, which forbids the manufacture or sale for other than mechanical, medicinal, culinary or sacramental purposes. Kidd avows that he was conducting a lawful business, inasmuch as he purchases year by year a license from the county authority, and inasmuch as he sold no liquors within the borders of the State, but manufactured them solely for export. This point was proved in evidence, but the Iowa court found against him notwithstanding, holding that the law prohibiting the manufacture or sale, except for the purposes named in the law, prohibited the manufacture for exportation as well as for sale within the borders of the State. The case was appealed to the Supreme Court, the principal ground being Kidd's claim that the prohibition of manufacture for export was in conflict with the provision of the Constitution, which provides that Congress shall have exclusive jurisdiction on the subject of inter-State commerce. The decision affirms the findings of the State Court, holding that the right to prohibit, by law, manufacture of any kind within the borders of a State is a matter within the exclusive jurisdiction of the State.—*Inter Ocean.*

THE INCREASE OF THE ALCOHOL HABIT.

Dr. Spitzka in the September *Forum* has an article on "The Increase of the Alcohol Habit," and gives statistics showing that the victims of alcoholic delirium and suicides from drink are increasing in an alarming ratio in France and Germany. He also speaks from the standpoint of a scientist on the curse which the alcohol habit entails upon the descendants of drinkers to the third and fourth generation. After referring to 250 post mortem examinations of subjects in Philadelphia who had been addicted to the use of alcoholic drinks, ninety per cent of whom had fatty degeneration of the liver, sixty per cent congestion and dropsical state of the brain, the same proportion an inflamed or degenerated stomach, while not quite one per cent had normal kidneys—he says, "so far as the bodily sufferings, misery, and death represented in these figures are concerned it might be urged that indulgence simply carries with it its own punishment, and that if the individual chooses to shorten his days by drinking it is no more a legitimate object of governmental concern than would be the indulgence by old maids in injuriously excessive amounts of tea or coffee.

"It is another question, however, whether the State, aside from its right to watch with a jealous eye the ravages of a habit which may convert the ordinarily quiet and peaceable citizen into a raving maniac, or which through its effect on a pilot or engineer, or a brakeman, may endanger hundreds of innocent and valuable lives, is not bound in self-preservation to antagonize a vice which blights the offspring of mankind and largely recruits the ranks of that weaker element in the community which includes the criminal and pauper classes, and, in part, fills our asylums for the insane, the idiotic and the deaf-mute." In proof that his statement is not a random one he cites the observations of Voisin, Dagonet and other scientists who noted the number of deaths and diseases of the children of drinking parents in some hundreds of cases, and to this evidence was added proof derived from a series of experiments upon the canine species.

There are a great many persons, and the number is growing, who oppose the principle of local option. They are not opposed to the operation of a local option law when it closes the saloons in a certain locality, but to the fundamental principle involved in the law. Local option admits that wrong may be right in some places. The local option doctrine of to-day is much like the "squatter sovereignty" doctrine of 1860. Slavery must be tolerated and protected where the people wanted it; it must be abolished when the people are opposed to it. Apply the local option principle to polygamy. Let the counties in Utah take a vote on the question, what would be the result? Where it would not be voted out it would be recognized as legal. The effect would be to debauch the public conscience. The danger is in making a compromise in any degree with wrong. If a thing is wrong it should be attacked and fought without compromise. Local option has enabled many communities to shut out the saloons and thus far it has been beneficial, but the trouble with it as a solution of the question is that it is "too local and too optional."—*Midland.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VI.—Fourth Quarter.—Nov. 11.

SUBJECT.—Caleb's Inheritance.—Joshua 14: 5-15.

GOLDEN TEXT.—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psa. 37: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Dividing the Land.* V. 5 The pleasures and pains, the joys and the sorrows of life are more evenly divided than we imagine. There is a grand law of compensation by which if we only accept God's will as ours, even misfortunes will never come unaccompanied by some peculiar blessing. So there are diversities of spiritual gifts. See 1 Cor. 12: 8-11. We may to some extent choose our inheritance according as our tastes lie, but no one can unite all these gifts in one person. The land must be divided as regards Christian work for the advancement of Christ's kingdom. Each must have his separate part allotted to him. Some are called directly into the field. Others must abide by the stuff.

2. *Caleb's Petition.* Vs. 6-12. Caleb is one of the most remarkable of Old Testament heroes. Brave, patient, faithful and single-hearted, he "*wholly* followed the Lord his God." Yet there is reason to think he was not a native Israelite. We have in this fact an inspiring lesson for all Christian workers among our foreign population. It is a discouraging battle which our teachers and home missionaries have to fight with the dense ignorance and low moral and intellectual status of America's "mixed multitude," yet in this most unpromising material we may well believe that God has his Calebs. Our Puritan forefathers, like Abraham of old, have many such spiritual sons, who may well rebuke the pusilanimity of those who trace their descent from the founders of our free institutions, yet have not the faith or the courage to rally to their defence when attacked. We may learn also a lesson of patience. Forty and five years Caleb had waited, his faith never faltering in God's promises. But this nearly half a century in his life had been in itself one fulfilled promise. He alone, with the exception of Joshua, out of all that immense host which came out of Egypt, had lived to enter the promised land. Another point shows how exactly God fulfills his word. He had retained his health and strength, so that now in old age he had all the vigor and ambition of youth. One of the promises made to the aged Christian is that he "shall bring forth fruit in old age." It is to be noticed that he asks for the hardest place—the very country of the Anakims with their fenced cities. He is no more afraid to battle with the giants now at four score and five than when he faced a howling mob with the courageous words, "Let us go up at once and possess it, for we are well able to overcome it." Reform work has especial need of the Calebs who are willing to take the hardest places, those unpopular causes which even the pulpit and religious press are afraid to attack. The lodge in its boasted power is like those sons of Anak behind their fenced cities. But now, as then, God does not lack for Calebs who, in the strength of the Lord, believe that they are able to drive all this horde of secret false worships out of our country and make it in deed and in truth Immanuel's land.

3. *The Petition Granted.* Vs. 13-15. Caleb obtained his promised reward. No one ever "wholly followed the Lord" in vain. The close of this chapter is significant. "And the land had rest from war." Caleb's conquest of the Anakims seems to have been the finishing stroke which brought peace to the nation. Reformers are often called "agitators", but it is only through their vigorous warfare with evil that our land can hope to have any true rest. The social quiet which can only be preserved by silence in regard to great and crying evils is the quiet of the volcano before it buries whole cities under burning lava; the hush before the earthquake that shakes continents with its tread.

RELIGIOUS NEWS.

—The Foreign Missionary Society of the Chistian Church in session at Springfield, Ill., elected Isaac Errett, of Cincinnati, Ohio, president, and adjourned Friday. This society has fifty-nine workers in the foreign field. Receipts, $62,767 59, and bequests paid, $7,402.10. The Sunday-schools contributed on children's day $15,662.83. The society has important missions in China, Japan, India, Scandinavia and Turkey.

—The Augusta, Ga., Presbytery closed its session at Madison, that State, last week, after the election of Dr. Woodrow, of South Carolina, the evolutionist, as moderator, and full fraternization with his church. This action is producing some sensation.

—The central W. C. T. U., of Chicago, is about opening a new mission at No. 73 West Indiana street, where, within six blocks, there are seventy-one saloons, although Chicago is under a $500 high license law. It is to be in charge of Mrs. Ulrikka F. Brauun, a Norwegian lady, who offered to give her time to this work for the sake of helping her countrymen, who form a large part of the population there. The mission proposes holding Gospel services every night. Three evenings they will be in Norwegian, the rest of the time in English; also, to have the room open as a reading-room in the daytime.

—News has reached this country that Dr. L. Hekhuis died Sept. 16, at his home in India, from the effects of being bitten by a dog last February. Dr. Hekhuis was a graduate of Hope College, Holland, Mich., and has for several years been engaged in the mission-field of India.

—The second day of the great Christian Conference at Montreal was devoted to the question of Roman Catholicism in Canada. The Rev. Principal MacVicar read a paper on its present attitude, and the best way of meeting it. He showed, from statistics, that the Catholics of Quebec enjoy a revenue of $8,000,000, and have property worth $61,000,000. A paper on "Romanism in Relation to Education" was read by Dr. King, of New York, and addresses were made by Dr. Moxom, of Boston, and Dr. Saunders, of Halifax. A committee was appointed to prepare a resolution in connection with recent legislation regarding the estates of the Jesuits, to be submitted at the next day's session. The "Romish Dogma as a Source of Religious, Social and National Peril," was considered in the evening.

A VOICE FROM CANADA.

The following extract forms part of the report of the Canadian conference of the Free Methodist church on reforms, and as it may be of interest to the readers of the *Cynosure* I send it for publication:

"Secret organizations, many of which are bound by the most horrifying oaths, are still the curse of this Dominion. We view with alarm the increasing power for evil of these institutions. The church of Rome professedly opposes all secret societies. But her pretensions in this direction are a hollow sham. She nurses within her own bosom a society of cunning, crafty men known as Jesuits, who are doing their utmost, and we fear too successfully, to uproot Protestantism from this land.

"Orangeism, the avowed enemy of popery, is no better. The reveling, drunkenness, lewdness, profanity, and pomp in which Orangemen indulge on their annual celebrations, together with their offensive, quarrelsome attitude towards Catholics, by which they needlessly provoke strife and bloodshed, present to our eyes a sickening sight. Yet, in the face of all this abomination on their part, they blatantly boast that they are the bulwark of Protestantism! If *they* are the bulwark of Protestantism, may heaven save us from our friends. It is to be hoped that their efforts to secure incorporation from the Dominion Government will never succeed.

"The labor lodges of this country, instituted under the pretense of defending the rights of the working classes, are in reality among the most despotic and tyrannical institutions we know of. Their natural outcome is discord, anarchy and lawlessness. They are a curse to the workingman and a standing menace to the peace of this country. We should do our best to enlighten the people on the character and workings of these and other secret lodges, and expose their delusions and wickedness."

ALBERT SIMS.

THE AMERICAN MISSIONARY ASSOCIATION.

The forty-second annual meeting of this society was opened last Tuesday in Providence, R. I., Rev. Dr. Little, of Chicago, preaching the opening sermon. Wednesday Secretary Strieby read a report on "American Freedmen and African Evangelization," in which he showed that the recent experience of the European and American missionaries in Africa proves that the Negroes are likely to prove able to resist the effects of the malarious climate and become efficient missionaries in every respect. Dr. Gilbert, of the *Advance*, read a report on the missions of the association among the Chinese in America. Dr. Brand, of Oberlin, Ohio, spoke on "The Church and the Color Line." He said that the church must exterminate the color line, or be itself demoralized, corrupted, and enfeebled. One or the other must go to the wall. The caustic of the "Sermon on the Mount" must be applied freely and constantly to it, or it will corrupt and destroy our life.

The talk of discrimination against the blacks, and consequent retaliation by them was discussed. Rev. J. R. McLean, from Paris, Texas, a graduate of Talladega College, Alabama, said that the charge that the colored vote was very effectual in defeating Prohibition in Tennessee, Alabama and Texas is to a great extent true. "We do not drink as much as do the whites because we could not pay for it, and we do not inherit, as do they, an appetite for it. I think that one of the chief reasons for our race voting against Prohibition is, that they consider the liberty to drink an attribute of freedom. Another reason is that it seems to promote social equality, dissolute whites often condescending to drink with Negroes. The saloon allows us to drink alongside whites; while in church, restaurants, etc., we must take inferior accomodations. Then, again, many colored preachers and church members think liquor favors the flow of religious feeling."

But most important of all was an address by Rev. B. A. Imes, of Memphis, on The Evil Effect of Secret Societies on the Black Race. He said that secret organizations were prevalent in the South, Memphis having eighty-two of them, and almost all the adults of both sexes are members of one or more of them; that they are formidable rivals to the churches, waste much time and money, and give great facilities to bad men to get power and influence! The annual picnics of the societies are very costly—not less than $50,000 in Memphis—while the money spent by them for the relief of sick members was only $2,800. Again, secret societies are the means of bringing the worst and the best into intimacies very hurtful to those who are trying to keep clean. The mysteries that invest them arouse the superstitious fears of the ignorant as do those of the voudoo and of the Indian medicine man. Church discipline becomes difficult, if not impossible.

Other addresses were by Rev. J. E. Roy, D. D., on "Our Indebtedness to the Negro During the War." "Mountain Work" by W. G. Burroughs and by Rev. W. H. Hayne on "What the Negro Must do for Himself." The Association adjourned Friday after electing Dr. Wm. H. Taylor, of New York, president, and choosing Chicago as the next place of meeting.

EDUCATIONAL NOTES.

A scientific school would be about the last thing one would expect to find in Siberia, but, according to Mr. Kennan, in the *Century*, the town of Tiumen has a well-equipped school of this kind. It has a mechanical department, with a steam-engine, lathes and tools of all kinds, and a department of physics, with fine apparatus, including even the Bell, Edison, Dolbear telephones and the phonograph, a very complete and well-equipped chemical laboratory, a good library, and a department of art and mechanical drawing.

The Indian school at Carlisle, Penn., has the oldest pupil of any educational institution in the United States. He is more than sixty years of age. Crazy Head is his name, and he was once Chief of the Crow Nation. He was a bold warrior and an able ruler. He is anxious to learn the ways of white men, and is now receiving instruction in blacksmithing. During the winter he will attend school. He is a man of vigorous health, and has a more refined face than is often found in his race. He is docile and patient, and there is something almost pathetic about his longing to learn the customs of civilization before he dies.

Chancellor Gibson, of Knoxville, Tenn., has granted an injunction prohibiting the Board of Education from holding a meeting, without first giving notice to the Rev. Job C. Lawrence, the colored member of the board, and permitting him to be present and participate in the proceedings. Lawrence is a colored man of high character, a college graduate, and the only objection to him is that he is a colored man. The other four members of the board are Democrats. The leading spirit in this effort to deprive a highly respectable and thoroughly qualified man of his rights, was H. H. Ingersoll, who was secretary of the National Democratic Convention at St. Louis.

Atlanta University opens this fall with quite as many students as ever before, despite the yellow fever quarantine, and but few changes in the staff of teachers. Among the newcomers are Misses Emily H. Abbott, Mary A. Richardson, C. M. E. Cole, and Mr. W. D. Smith, of Litchfield, Ct., (farm manager) The library is being classified according to the Dewey system. A printing office has been opened in connection with the school, and classes organized in type-setting. The training in this department is made elective. A monthly or semi-monthly journal will be issued from this printing office in the interest of the University as soon as the gifts of Northern friends make possible certain additions to the present printing outfit.

IN BRIEF.

The Universal Exposition of 1889, at Paris, promises to be one of the largest and most successful of the world's fairs held in recent years. Elaborate arrangements for the reception and display of the exhibits are well under way, and unusual facilities both for the transportation of goods from this country and their care are assured. The French government extended a formal invitation to the United States to take part in the exposition. The invitation was accepted by a joint resolution of the Senate and House of Representatives, and the Governors of the several States and Territories were requested to invite the people to assist in the proper representation of the products of American industry and of the natural resources of the country. The action of Congress was approved May 10, and the President has appointed General William B. Franklin, Commissioner-General and Mr. Somerville P. Tuck, Assistant Commissioner General. The exposition will open May 5 and close October 31, 1889, and there will be no charge for space occupied by exhibitors. The commission will forward and return all articles received free of freight charges. Goods of exhibitors who are unable to go to Paris or send representatives, will be cared for free of all expense, except that of unpacking and repacking. There will be no duties to pay except on goods that are sold or consumed. The buildings for the exposition are now nearly completed. They occupy the Champ de Mars and the Trocadero Palace and park on the banks of the Seine. In the park at the entrance to the exposition on the Champ-de Mars the wonderful Eiffel Tower is now in course of erection. It is to be entirely of iron and 1,000 feet in height. It will be furnished with an elevator of American manufacture. It is expected that the total number of exhibitors from all countries will reach 30,000; it is estimated that 12,000,000 persons will enter the grounds and buildings Some idea of the magnitude of the exhibition may be gained from the fact that the total area of buildings and enclosed grounds, which is to be lighted by electricity, is 3,000,000 square feet. The space allotted to the United States is about 75,000 square feet. An exhibit from this country fully equal to that of 1878 is expected, and it is hoped that it will be much larger. There are numerous lines of industry that need new markets for their goods, and this exhibition will afford them an opportunity for foreign display.

The attendance of Sitting Bull and the other Sioux chief at St. Matthew's church, Washington, furnishes a dramatic incident. The chiefs, through the courtesy of the church fathers, were given prominent front seats. One of these happened to belong to a widow, who lost her son, a bright second-lieutenant, at Little Big Horn, where Custer and his men were massacred by Sitting Bull and his fellows. The usher by a remarkable coincidence was about to show Sitting Bull into the pew, when the lady's youngest son, who occupied a part of it, objected. His mother was not present, and consequently was spared the pain of recalling the death of her son. Sitting Bull was given an adjoining pew. The young man was not demonstrative, but he firmly said that his brother's slayers should not be seated in his mother's pew.

A mammoth locomotive is now nearly completed at the Hinkley works, Boston, for the Atchison, Topeka & Santa Fe Railroad. It is designed by G. S. Story, of New York, carries two cabs, one over the center of the boiler for the engineer, the other in the old style for the fireman. It is the largest passenger locomotive ever built. All the wheels are of paper, with steel tires, and the driving wheel the largest ever manufactured. A Worthington steam pump so works that a great part of the exhausted steam is pumped back, and serves to heat the water in the tank. Another economy in fuel is the work of a large combustion chamber, which burns up all the gas. It is expected to make eighty miles an hour with ten passenger cars on an ordinary road.

An eight year-old Italian girl, unable to speak English, arrived alone in Lincoln, Neb., the other day after a safe journey from Venice. She was the daughter of a boatman, who died, leaving her without money or relatives there. Neighbors raffled off the family furniture and household effects, bought a ticket for Lincoln with the proceeds and money collected for the purpose, put up a three weeks' luncheon, fastened a bib card upon the girl giving her name and destination, and started her for her uncle, who is a superintendent of a division of railroad track on the Burlington road. She made the trip all right, being kindly cared for wherever she journeyed.

M. J. Horpman of Minneapolis has been investigating the condition of the farmers in Ramsey county, Dakota, who were reported to be starving to death. He says there are several families absolutely destitute of food, and something must be done and immediately. The real condition of the people is beyond description. Men, women and children are in rags, and they have not a cent of money in the world. Their crops were totally destroyed and their land, stock and farm implements mortgaged, and absolute distress prevails everywhere.

The Canadian geological exploration of the Yukon and Mackenzie rivers reports the Yukon as a river of immense size and volume, 2,300 miles long, and navigable for fully 2,000 miles. It runs through about 200 miles of gold range, and precious metals may easily be seen by the naked eye in ledges of rock that bound either.

DONATIONS.

For Cynosure Ministers' Fund:

Mariah F. Carr	$ 3.00
J. Griffin	1.00
Geo. Vosburg	1.00
Samuel A. Pratt	10.00
Mrs. Rhoda Housel	5.00
Rev. J. S Rice	1.50
W. T. Elliott	3.50
Mrs. L. Hinsdale	1.00
Ann E. Hinsdale	1.00
Mrs. J. A. Bingham	5.00
A friend	1.50
John C. Cole	4.00
J. S. Smedley	3.00
Robert Gunn	2.00
James Brandt	3.10
O. C. M. Bates	3.00
Mrs E. M. Livesay	.35
E. P. Townsley	1.50
Before reported	48.29
Total	$98.74

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 22 to 27 inclusive:

S R Mitchell, Mrs Nutting, L I Wicker, L Davis, O M Brown, Mrs C Kennebrook, M Elliott Jr, J C McMillan, W H Eddy, M Sabin, Mrs E M Livesay, D Manning, D Archibald, W T Peters, A G McKeown, J Stratton, A M Miller, S C Foster, E J Hemphill, A De Graaf, G Goodell, H E Burr, T Keppel, R Miller, J M Marvin, H H Shepard, A Spencer, A L Spencer, D H French, E Smith, J Coate.

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that catarrh will in time wear out. The theory is false. Men try to believe it because it would be pleasant if true, but it is not, as all know. Do not let an acute attack of cold in the head remain unsubdued. It is liable to develop into catarrh. You can rid yourself of the cold and avoid all chance of catarrh by using Dr. Sage's Catarrh Remedy. If already afflicted rid yourself of this troublesome disease speedily by the same means. At all druggists.

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NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

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For New Orleans and vicinity, Rev. F. J. Davidson, 152 Clara St.

For Mississippi, Rev. L. G. Jordan.

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H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. K. Glassford, Carthage, Mo.
Wm. Fenton, St Paul, Minn.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
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E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	1 15		1 15¾
No. 3	94	@	08
Winter No 2	1 15		1 15½
Corn—No. 2	40¾	@	41¾
Oats—No. 2	24½	@	29
Rye—No. 2	56	@	57
Branper ton			12 00
Hay—Timothy	10 00	@	12 00
Butter, medium to best	14	@	26
Cheese	05	@	09
Beans	1 00	@	1 75
Eggs			19
Seeds—Timothy	1 00		1 75
Flax	1 36		1 47
Broom corn	1½	@	05
Potatoes, per bus	34	@	40
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	32
Cattle—Choice to extra	5 90	@	6 40
Common to good	1 40	@	5 25
Hogs	4 25	@	5 55
Sheep	2 50	@	3 70

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	1 10	@	1 16⅝
Spring			1 15
Corn	49	@	50¾
Oats	30½	@	40
Eggs			22
Butter	16	@	27
Wool	09		34

KANSAS CITY.

Cattle	1 25	@	5 25
Hogs	3 00	@	5 50
Sheep	1 50	@	3 75

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A pamphlet of 52 pages, by Chas. A. S. Temple.

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Another case is the successful use of it on a plat of strawberries.

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Its good effect on pear trees is noticed, in one case transforming by its action fruits that were formerly hard and gritty. Roses, geraniums, violets, and other plants are mentioned as receiving benefit from its use on them.

The conclusion is that copperas can be employed to advantage on garden crops at the rate of two hundred and fifty to nine hundred pounds per acre, using it in a solution of one and one-half per cent, and repeating the employment three or four times.—*Vick's Magazine for September.*

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General Washington Opposed to SeCRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837. at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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NEWS OF THE WEEK

WASHINGTON.

In the United States Supreme Court, Monday, Chief Justice Fuller rendered his first decision, maintaining that the State of Pennsylvania has no right to collect a tax upon Western Union telegraphic messages when not confined wholly to the State.

At a meeting of the executive committee in charge of the preparations for the centennial of the Constitution in 1889 and the three Americas and world's exposition in 1892, it was decided to hold a meeting of the National Board of Promotion at Washington, Dec. 4. This board is composed of the governors of thirty eight States and Territories, the Mayors of fifty-three leading cities, 155 Presidents and Secretaries of Boards of Trade throughout the United States, and the officers of State and Territorial Granges and agricultural societies.

The records of the White House show that the whole number of bills and joint resolutions passed at the session of Congress just closed, was 1,431, of which 1,197 were approved by the President, 95 became laws without his signature, 138 were vetoed, and 25 failed for want of his signature up to the time of adjournment.

The whole number of special pension bills that have come to the President since March 4, 1885, to the close of the session just ended, is 1,821, of which 1,567 have become laws, and 254 have been disapproved. The Blair educational bill is one of those whose fate it was to be untouched by the House Committee to which it was referred last January.

POLITICAL.

Alfred H. Love, President of the American branch of the Universal Peace Union, declines to be a candidate for Vice President on the National Equal Rights (Belva Lockwood) ticket.

Both political parties are making preparations for extensive demonstrations at Indianapolis on the evening of Saturday, Nov. 3. Efforts to have one of the organizations hold its parade on some other night have proved futile, and it is feared that rioting will result. The same trouble exists at Milwaukee.

Mr. Blaine is again laid aside by overexertion at political meetings.

The much talked of Democratic parade at New York was reviewed by President Cleveland, Saturday, 17,000 (some reports say 40,000) men passing in front of the reviewing stand. A drizzling rain somewhat marred the show.

The registration at New York last week aggregated 286 547.

CHICAGO.

John Wentworth's will was admitted to probate on Thursday. The estate is estimated at $1,500,000. Roxanna, the daughter of deceased, is the heiress. There is much disappointment that no public instruction was remembered.

Indications are that the coming fat stock, horse, and poultry shows, to be held at the Exposition Building next month, will be larger and more attractive than any show held in previous years.

COUNTRY.

President Cleveland, Mrs. Cleveland, Mrs. Folsom, and Colonel and Mrs. Lamont arrived in New York Friday evening, where they are the guests of Secretary Whitney. The President is to review a Democratic procession.

The grand jury of the First District Court at Provo, Utah, Thursday returned 234 indictments, principally for adultery and other offenses growing out of the practice of polygamy.

Reports come from El Paso, Texas, that the Chicago, Rock Island and Pacific Railroad Company is arranging to push its line from Liberal, Kan., to that Southwestern city.

At Memphis, Tenn., Friday the grand jury returned indictments against members of the firm of Warren, Jones & Gratz, of St. Louis, charging them with conspiring to "corner" the bagging market, and thus double present prices. A requisition will be applied for, and the prosecuting attorney promises to prosecute the case with vigor.

The epidemic of yellow fever at Jacksonville, Fla., is slowly ebbing out and Thursday the volunteer visiting corps of physicians departed as the resident doctors can handle all cases easily. Deaths, however, occur daily.

At Lexington, Mo., Tuesday, while Mrs. Julia Therkles, aged 36, and her daughter, aged 14, were trying to save some of their goods from their burning dwelling, a small frame house, the roof fell in and they were burned to death.

Two hunters, Dutchie and Adams, who had been shooting elk and deer for their hides, in the vicinity of Snake River, Colo., after having been warned to desist on pain of death by the settlers, are reported to have been lynched Monday night.

Thomas Axworthy, Democratic City Treasurer of Cleveland, Ohio, has fled, leaving a shortage of about $600 000. Senator H. B. Payne and J. H. Wade, Jr., are on his bond for $500,000, and have attached his property. It is reported that he was caught in Hutchinson's wheat corner in Chicago, and that he lost heavily in other speculations.

Wolves are doing great damage in the northern part of Montana, having killed several hundred sheep and colts within a week, and have also attacked travelers, a farmer and a Helena merchant having had narrow escapes. The wolves have multiplied rapidly since the Legislature, at its last sessions, repealed the bounty law.

Three hundred and fifty of the 500 passengers of the steamship Elbe were Thursday sent to Hoffman Island, New York Bay, as a precaution against an outbreak of small-pox. The steamer was released from quarantine, and proceeded to her dock.

Isaiah Everly, of Patricksburg, Ind., died Friday of milk sickness, his widow is seriously ill, and cattle have perished from the disease which prevailed twenty-five years ago on the same farm.

A natural gas explosion at Findlay, Ohio, Monday, wrecked the pressed brick works and fatally injured two men.

Some of the walls and arches of the new Hospital for the Insane at Yankton, D. T., fell in Monday, killing one man, fatally injuring two others, and slightly wounding a third. Complaint is made that part of the structure has been put up in a flimsy manner, and that the mortar used is nearly all sand.

A family of eight Bohemians at Minneapolis, Minn., were poisoned Thursday night while eating a wedding supper in honor of George Martin and his bride, two of the victims. All may die.

At Mauch Chunk, Pa., Monday the coroner's jury investigating the Lehigh Valley Railway accident at Mud Run, found the engineers, lookout men, and conductors of the seventh section, and the brakemen of the sixth section, who was sent back to flag the seventh, severally guilty of gross negligence. The jury investigating the accident on the same road at Tawend, where eight persons were killed, found the flagman, the engineer of the Pennsylvania freight train, and the engineer of the Lehigh Valley construction train guilty of gross negligence.

All the houses on the Felicite plantation in St. James Parish, La., were wrecked Monday morning by a cyclone. The entire cane crop (estimated to make 800 hogsheads of sugar) was destroyed.

Two freight trains were in collision Wednesday morning at Otisville, N. Y., and a few minutes later an east bound express dashed into the wreck. Two persons were killed, and three or four others badly hurt. The three engines and a dozen freight cars were demolished.

A north-bound train on the Kentucky Central Railroad was thrown from the track Friday. The engineer jumped and was fatally injured. Two passengers were also fatally injured.

A buggy was struck by a train at a crossing near West Liberty, Iowa, and two persons killed and a third severely injured.

Of a wagon load of seven people, who were struck by a locomotive at a crossing near Hooper, Neb., Sunday night, three were instantly killed, and two fatally hurt.

FOREIGN.

It is stated that the three Americans by whom the King of Wurtemburg has recently been greatly influenced are Jesuits, and that the King has become a Catholic, the ceremony of baptism having been performed secretly.

A riot broke out at Moy, Ireland, between Orangemen and Nationalists. The police were re-enforced, and charged the mob with bayonets. Several police were injured with stones thrown by the rioters.

The official report of the railway disaster near Potenza limits the number of persons killed to nineteen, and the number of injured to fifty-five.

The Pope, in donating $60,000 to the anti slavery movement, has written to Cardinal Lavigerie in terms of praise and encouragement of the scheme in which he was commissioned by the Pope to invite the co-operation of Europe.

Twelve men were sentenced to six months with hard labor in Wicklow jail, Ireland, for conspiring to compel a farmer to leave his farm. Two arrests have been made in connection with the murder of Bruen on the 22d inst., at Collooney, County Sligo, and which caused great excitement.

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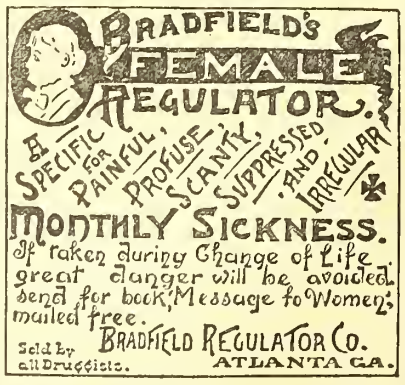
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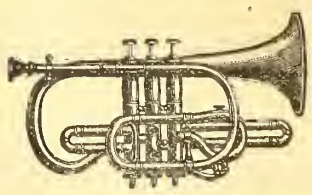
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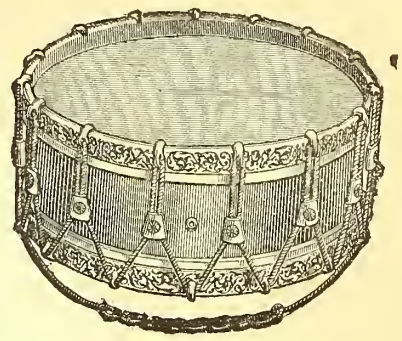
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The "master passion" of politics seems for a moment to have swallowed the interest in the Boston controversy with the priests. But in a few days there will be a renewal of interest and

"The war that for a space did fail"

will again thunder when the 25,000 women of Boston go to the polls in December to vote for freedom or slavery for the public schools. As an item in this record the *Lutheran Standard* reports that in some of the public schools of Cambria county, Pa., a Romish catechism is used, and text books prepared by priests. Twelve sisters of charity are employed as teachers, and they wear the costume of their order, of course.

It does not surprise us, though it is a matter for grief, to read that the young preacher Green, who fell out of Presbyterianism into the Episcopal church with a great display of himself, has not yet ceased falling, but has begun to say "masses for the dead." A year or two since this man, though not a Mason, held Masonic services more that once in his church and was presented by the lodges with an appropriate symbol of their admiration. His prayers for the dead are of a piece with the Mormon baptisms and the pompous, hollow and spectacular performances by the secret orders for the same purpose. Freemasons, Odd-fellows, Sons of Veterans, Knights of Pythias, etc., etc., maintain this pagan creed, only the latter are most honest in calling it by its right name.

The questioning of candidates by the American Anti-secrecy League has been an interesting phase of the present campaign. Its legitimacy has been acknowledged by the national and some of the leading State candidates; and the simple fact of its attempt has compelled a wide attention to the protest of some of the best citizens of the United States against putting the responsibilities of office upon foresworn and secretly sworn men. We notice that the Evangelical Alliance of the United States has also been addressing the candidates of New York State, respectfully asking a response to a series of questions relating to the perpetuity and integrity of the free public school system. The citizens of that State have had years of conflict with the secret arts of the Jesuit, and it is wise to know thoroughly the men who are to administer the laws.

The National W. C. T. Union adjourned at 2 o'clock in the morning after an exciting and somewhat bitter debate, which ended in a strong condemnation of public efforts hostile to the policy of the Union in its endorsement of the Prohibition party. This meant a condemnation of Mrs. Foster, who is yet a popular leader among the Iowa Unions. It must be regretted that so drastic a measure seemed necessary. The Luzerne county, Pa., Union lately expressed political preference in a witty and captivating way, worthy of woman, when they resolved, "That we 'sympathize' with that political party which 'sympathizes with temperance,' but we endorse that political party which openly avows its object to be the overthrow of the saloon and the protection of the home."

The famous Keely-motor fraud gives our lecturers a text. They will find in it a fine illustration of the lodge fraud. Last Thursday, in the Court of Common Pleas in Philadelphia, an expert appointed by the court reported his examination of the great fraud. The generator shown him by Keely, he says, was a stationary structure, dependent upon the manipulation of an operator, and could by no possibility be made self-operating. So with the lodges that sing the praises of virtue, of charity, of temperance, of patriotism: subject them to critical examination, apply to them the touchstone of Divine Truth and they are seen in all their fradulent inefficiency. They have none of the self-operating power of a spiritual life, but depend on the manipulations of clever tricksters to give them a galvanized appearance of real life and power.

It is a matter of infinite regret that General Harrison, who may be declared by the people to be their choice for President before this paper comes to our readers, has lent his patronage to a wholesale Sabbath-breaking business carried on by the *Inter Ocean* of this city. This paper used to have a conscience respecting the day of Christian rest and worship; but was carried over by the strong current of competition into the whirl-pool of Sabbath-breaking, and has for several years published a "Sunday edition." For two or three weeks it has sent out swift trains in several directions to distribute copies of this edition by the ten thousand through our otherwise quiet towns. Indianapolis was the destination of one of these trains; and the paper reports with a kind of demoniac joy the presentation of a copy to the Republican candidate. The *Inter Ocean* should have spared Mr. Harrison this temptation; and we could wish the reporter a liar when he writes of the satisfaction with whichthe "Sunday edition" is received and read to the family by its head. Not thus shall our nation have peace and quietness.

The pulpit has its fashions as well as the parlor. Lately the ministers have all been preaching and talking about an English novel, as if it were a new Gospel. Even the great Gladstone has given a magazine article to "Robert Elsmere" and the church papers reprint the long document. Here in Chicago a half score or more of the pastors have lent a hand in advertising a book whose teachings they denounce as in the main most pernicious, though written with excellent literary taste. The more skilfully written, however, the more dangerous, since it is designed to shake the faith of the reader in Christianity, and incline them to a religion with some sort of Masonic deity. Of the same character is "John Ward, Preacher," another novel which the heretical Canon Farrar praises and recommends in another magazine. As we are able to judge, these books base their arguments against Christ on falsehood, but cover the error with the graces of rhetoric and the glosses of romance. Yet some Christian editors pass lightly over the matter, by saying that the faith which can be shaken by such means had better be shaken, and the excellent New York *Witness* says: "Young people can not be saved by keeping them ignorant of the snares of the enemy." But not so. Let the foundation be laid ever so surely in Christ, yet why should we needlessly put a strain upon it? No parent would so carelessly think of the works of Paine or Ingersoll in the hands of his children. But the grossness of such infidels repels, while the refined English novel, with which all the pulpits are resounding, may poison irretrievably. There is no more use of reading such books in order to gain strength to resist unbelief, than there is in going to a theater or bawdy house to learn how to resist their vile fascinations.

Last Sabbath "Dr." Thomas, Grand Chaplain of Illinois Freemasons, took up the theme, and poured upon it a sickening ray from the altars of the lodge. "Robert Elsmere," says Dr. Thomas, judged from the orthodox standpoint, "is one of the most subtle and dangerous attacks ever made on the Christian religion." Let us thank the Grand Chaplain for this judgment. He then goes on to argue that the religion of the New Testament Gospel is inherently weak. He scouts the doctrine of the resurrection as manifested in the risen Lord; yet he maintains the sham resurrection of Hiram Abiff, taught by the devil's gospel of secretism. The Elsmere novel, he argued, would help religion—but what religion? Verily, none but that represented by Dr. Thomas as Grand Chaplain. The Unitarian pastors are also preaching on the book as excellent doctrine for their church. Let them have the book; it should never have been made so much of by Christian preachers. In connection with this subject Rev. T. T. Munger writes ably in the current *Century* upon "The Sarcasm of Religion in Fiction." He shows that the habit of fiction has changed with years its objects of attack from sects to dogmas, and from dogmas to certain types of character. "We cannot recall," he says, "a work of fiction of the first class in which a character is held up as admirable by virtue of his connection with any church, or of holding a definite creed. Such characters are presented for the opposite feeling—certainly not for the readers' sympathy. The solution is largely to be found in the fact that religion, when organized under either forms or dogmas, awakens antagonism in the peculiar genius of the novelist." A judgment sufficiently severe, and more to be regretted, it is just.

THE POWER OF PRAYER.

BY REV. J. M. FOSTER.

My heart was lately made glad by a letter which said, "I remember you in my prayers every day." There is the secret of the triumph of reform. Prayer moves the arm that moves the universe. Saul, the king of Isrsel, pursued David with murderous intent. David was in the wilderness of Maon. Saul and his army are on one side of the hill Maon, David and his band on the other. Saul is sure of taking him. David prays, "Save me, O God." The answer came at once. "But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth"—the Rock of Divisions, or as some say the Rock of Escape. When Rabshakeh came against Jerusalem and sent an insulting message to the king of Judah, Hezekiah prayed unto the Lord. And this was the answer: "He shall hear a rumor and shall return to his own land."

John Knox prayed, "O God, give me Scotland or I die," and God gave him Scotland. A Scotch minister was very successful and it made him proud. In a dream he was rebuked. "It is not due to your elcquence, but to the prayers of a blind man who sits on the steps of your pulpit." The Huguenots were besieged by the French and Sardinian armies in Fort Le Balle. Winter came. One wall after another fell until the last was reached. They prayed unto the Lord. A heavy fog rolled down the mountain and rested upon the enemies' camp. It was light to the Huguenots but dark to their enemies. They climbed down the mountain side and made their escape. God helped them.

Philip II. of Spain built the "Invincible Armada", one hundred and twenty ships, to destroy Protestantism in England. The Christian Queen Elizabeth called her people to prayer. A storm arose. The fleet was broken in pieces. Queen Mary feared the prayers of John Knox more than any army of ten thousand men. We delight to think of Luther's courage in standing before the Diet at Worms and declaring, "I cannot submit my faith either to the Pope or the council. Here I stand and can say no more. God help me, Amen." But the night before he lay on his chamber floor, praying, "O God, where are you! Why do you not come? This is not my cause. It is thine." Theodorus said of him, "I overheard him in prayer, but, oh, with what life and spirit did he pray. It was with so much reverence as if he were speaking to God, yet with so much confidence as if he were speaking to his friend. Could any one wonder at Brainerd's success, when his diary contains such notes as this: "Lord's Day, April 25. This morning spent about two hours in sacred duties, and was enabled, more than ordinarily, to agonize for immortal souls; though it was early in the morning, and the sun scarcely shone at all, yet my body was quite wet with sweat." The famous Welch was a great intercessor for his country; he used to say, "he wondered how a Christian could lie in his bed all night and not rise to pray." When his wife, fearing he would take cold, followed him into the room into which he had withdrawn, she heard him pleading in broken sentences, "Lord, wilt thou not grant me Scotland?" Let National Reformers pray for America, and it will be given.

THE BIBLE AND THE POOR.

ARRANGED BY M. N. BUTLER.

I.

The rich are certainly welcome to all the consolation they can find in the Bible. Our Saviour had not where to lay his head. When one rich man came to him, the command was, Go sell all and give it to the poor. One of the proofs of Christ's ministry was that the poor had the Gospel preached unto them. His earthly father, Joseph, was a poor mechanic, a carpenter by trade. The story of the rich man and Lazarus, together with the passages in this reading, reveal what is in store for the capitalist and money-changer. A minister would hardly dare read some of these Scriptures to a rich Chicago audience. But we leave the reader to peruse for himself God's adjustment of this capital and labor problem. Run out the references and make the most of it. The poor laboring man has God, the Bible and the Christian religion on his side, and that is of vast import in a discussion like this if properly brought to bear. God's word is truth; stand by the truth, and the truth will make us free.

"The rich and poor meet together: the Lord is the maker of them all." Our national preamble simply reiterates that doctrine and our laws should bear it out. All good people concur and govern themselves accordingly.

"The righteous considereth the cause of the poor, but the wicked regardeth not to know it." There is an especial blessing promised those who espouse the cause of the poverty-stricken and oppressed.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies." Not only that, but there is a positive command to all Christians as how to act in this vital matter.

"Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked." But, says one, "Let every fellow take care of himself as I do. This hue and cry about want and poverty does not interest me at all."

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard." The Bible makes all this plain. How are you to treat your more unfortunate neighbor?

"If there be among you a poor man of one of thy brethren within thy gates in the land which the Lord thy God giveth thee, thou shall not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and thou shalt surely lend him sufficient for his need in that which he wanteth. For the poor shall never cease out of the land: therefore, I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land." Many are perfectly willing to loan, provided they can secure a cut-throat mortgage and plenty of usury, otherwise the needy brother can shift for himself. How many praying millionaires and wealthy people are sending donations by the hundreds and thousands to this, that and the other object while worthy people beside them are needing aid?

"The poor useth intreaties: but the rich answereth roughly." Not satisfied with refusing aid, an insulting rejoinder must needs accompany the refusal. That kind of sowing will bring a ripe harvest sooner or later.

"Envy thou not the oppressor and choose none of his ways." "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him." The time will come when cattle, houses, lands and bonds will avail nothing.

AN AGGRESSIVE CHRISTIANITY NEEDED.

BY REV. L. O. SHEAFE.

The great contest against evil, in all its forms, has been a service assigned to men in every possible difference of circumstances and proportion; and some men's shares have involved a violence of exertion or weight of suffering, which we look upon with wonder, and almost terror.

The evil is the same in quality and quantity. God's regard of it is as unchanged as himself. With no degree of toleration can the Holy One behold sin in any of his creatures. Has the world, with its systems and maxims, customs, modes and fashions, taken upon itself a high and tyrannical authority over the harbingers of the Prince of peace? Dare we not, as the ministers of Christ, be out of fashion with the world? Shame on the shepherd that will compromise with the wolf, and sell that which God has put in his care! How many of God's chosen vessels become "marred in the hands of the potter?" Must we study the dictates and watch the movements of this dread sovereign, the world? Many of God's ministers serve the world far better than they do their Redeemer.

The minister who is sent of Almighty God to eradicate evil, wage eternal war against it, is too often enchanted by its music, and throws aside his sword of the Spirit and then plunges headlong into the worst evils. Had not sin been the same as in ages past, where would be the need of armor? of courage? of faith?

Again, the world in its wickedness wishes to conform to the church; while God says, "Be ye *transformed* by the renewing of your minds." Christ would not go into partnership with the devil; neither can his servants hope to build Christ's kingdom on such foundation. Our work is to reprove the world, not pat it on the shoulder and say, "Not so bad, after all." If we fail to arouse and warn those that say, "Peace, peace, when there is no peace," then blood will be required at our hands.

There is a delusion abroad that the servants of God need not open the batteries of Jehovah and call for God to fight for us. Two cannot walk together unless they be agreed. Then when God's ministers go so peaceably with the world something is wrong. Our God tells us there is *no* fellowship with light and darkness. Did Wickliffe or Luther make friends with the enemies of their God? No. They dared to "beard the lion in his den;" they bared the arm and breast and cried in thunder tones, "*Thou art the man!*"

We need to be more aggressive because our work is to be done in time, which is the greatest of tyrants. He robs us of health, limbs, faculties and strength; yet we are so prone to forget that "In to-day already walks to-morrow." Attack the devil *to-day*, lest to-morrow you will be weaker, he stronger.

If there is so much inactivity in the church of God, where must judgment begin but there? John said, "Oh, generation of vipers." Christ cried, "Scribes, Pharisees and hypocrites": he also drove them from the temple. Then, soldiers of Jehovah, the Captain that never lost a battle, the unchangeable God of Moses and Joshua, bids us arise and pass over this Jordan. Encircle the walls of sin and God will give us the victory. Let the master passion in our breasts be to warn, exhort, and pull down the strongholds of sin. But go not forth in your own strength; take what our God has provided for the faithful.

Washington, D. C.

TANGLED TALK.

A sad tendency of this age is to live upon history; to expect the virtue and heroism and piety of the past, if not to atone for the present, to at least cast over it the glamour of its departed glory; hiding the ulcer sores of the body social, political, and ecclesiastical. Presbyterians are living upon John Calvin and John Knox, Methodists upon John Wesley, and Americans generally are constantly bringing up the long-departed Puritans. I am led to thus indulge on account of campaign literature, campaign events, and campaign horrors. Gen. Fisk, in accepting of the nomination as standard-bearer for Prohibition party, calls these States "*this Christian Republic.*" This is hard to digest, and to tell the truth it is getting harder. Dearly would I like to believe it, without a doubt, hesitancy or misgiving, but I can not.

* * *

One of the most discouraging signs is this: That the church of Jesus Christ, which should be redemptive salt, savoring the nation, and preserving it from rotteness, is itself disturbed by corruption. Its putative light is mingled with darkness. We have the Gospel preached in all its purity, preciousness and power, and then we have it watered in all styles to suit the sinful, whimsical tastes of unconverted professors. This results in practices wide as the poles in their nature, cause and testimony. It produces the zealous child of God, who only studies to show himself approved unto God, down through all the shades of devotion and purity to the saloon-keeping church-member.

* * *

How few there are whose garments are undefiled. This is why I like the *Cynosure*. It is clean, and clear from all, and any compromise with, or connection with, sin. Its agents and lecturers and supporters are engaged in the most unpopular work that I know of. In a degree they are often socially ostracized. Their journeyings, toils, and perils often have a flavor of romance. Providence cares for them, protects, provides, preserves them. If the church of Christ in the Union stood upon the platform of the American party, its testimony for God, good, and grace would become a thousandfold greater at once.

* * *

I look upon the parties as metals. Democracy is brazen brass. It has rubbed against alcohol so long that its metal is changing to verdigris, producing poison wherever it is. The Republican party was iron, strong, might be bent, but could not be broken. But it, too, has been soaked with rum, until its strength and tenacity has given place to rust. The oxygen of saloon-power has transmuted it. The Prohibition party is silver; it is being kept bright, but is always in danger of being tarnished. It contains a dangerous admixture. It has many non-Christians, and many secretists within its ranks. It must be pruned if it is to thrive. The American party I hold to be pure gold. On its present basis I do not well see how it can receive any alloy. It is distinctively, necessarily Christian and *anti* to every-

thing that in any shape is opposed to the reign of the "King of the kingdom of God."

* * *

I had a somewhat amusing interview with a druggist a few days ago. Although this little town is supporting ten or a dozen lodges, a new one has just been formed. Some "bors" of the "Knights of Honor" has been down the railroad organizing in several towns. Most flattering prospects were held out. Select members only were to be admitted. Its secrets were almost *nil*. It did not pretend to be as religious as Masonry, etc., etc. I have read the list of chartered members, and a lot of "honorable Knights" they are to be sure! They have a handful of drunks, several infidels, and the rest don't know enough to be infidels, and know too much to become Christians. I see that they have a chaplain. I don't know him. All the chaplains that I do know in this town are habitual blasphemers. The young druggist was chosen, because of his respectability, to interest me in the matter. I gave him such an interesting anti-secret lecture that when he left me he said: "Well, well, if I had $1,000 I dare bet you'll never become a lodgeman." And I replied, "I hope that if ever there should be any such danger, that God would take from me this breath of life." This secret business is a soul-destroying one. Satan makes it a choice weapon of delusion. It is insidious, subtle, plausible, polished, mysterious, convivial, social, aggrandizing, high-sounding and a great deal more. May God break its power, eradicate, annihilate, destroy it.

Lehigh, Ind. Ter. ORION.

SCIENCE RUN MAD.

BY H. H. HINMAN.

Under the absurd title of "Christian Science" there is being extensively propagated in Chicago a system of practical atheism, most disastrous to the cause of Christianity and good morals. Lately I listened to Joseph Adams in Hooley's Theater as he discoursed at great length on the First Commandment of the Decalogue. The points which he undertook to establish were: First, there is no such thing as a personal man. His existence as a person is a pure assumption, unwarranted by facts, and it follows that if there is no man save as a manifestation and part of God, then there can, in reality, be no such things as sin and sickness. These do not belong to God, and hence can have no existence except in our imaginations. When we are able to rise above our material conceptions, into the light of pure truth, we shall behold ourselves at one with God and cease to have any experience of sin, sickness or sorrow.

His second point was that there is no personal God. He had once believed in such a being, but not now. God is but another name for good, or truth, and all things that exist are in and of him.

A considerable part of the discourse was devoted to a refutation of those "Christian Scientists" who hold that matter has a real existence, though only a temporary manifestation of Spirit. He holds with Mrs. Eddy, of Boston, that matter has no real existence. In a pamphlet written in defence of his theory, he says: "Christian Science affirms that matter is no part of man, that man was created in the image of and likeness of God, and that if that God is a pure spirit and an absolute unit, man proper, i. e., the real man, must be spiritual and inseparable from his Maker. Indeed, Christian Science denies that matter has any entity or reality whatever, except to human belief, for if God and his ideas (which must be spiritual like himself) are the only existences in the realm of reality, it follows by a logic that cannot be resisted, there is no matter; as pure spirit cannot produce an opposite to its own nature. As well might we say that truth is the father of falsehood."

One might suppose that error so palpable might be left to its own refutation, and that Christian people would be in no danger of being entangled. But it is one of the signs of the last times that Satan will come "with all deceivableness of unrighteousness in them that perish," and that "he will deceive, if it were possible, the very elect." This theory is as old as the heathen philosophies. All along through the ages it has obtained acceptance with certain minds, some of whom were doubtless sincere. Others proclaimed it for their personal exaltation. It is one of the forms of pantheism. It was the religion of Alexander Pope. He speaks of God as a power that

> "Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees,
> Lives through all life, extends through all extent,
> Spreads undertided, operates unspent."

It is the underlying thought of the Essay on Man, and expressing itself in such sayings as

> "Whatever is, is right."
> "All partial evil, universal good."

The same idea crops out in the Universal Prayer, which is alike to "Jehovah, Jove, or Lord."

An insuperable objection to this whole theory is that it makes void the law of God. That law is, "Thou shalt love the Lord thy God." Now it is in the nature of things impossible to love an abstract and impersonal principle. If God is not a person I cannot love him, and the command is an absurdity. Another absurdity in the theory is, that sin is an incident of matter, and that if matter does not exist, sin cannot. But sin does not pertain to matter. Matter cannot sin. "Sin is the transgression of the law." It is the conscious act of a voluntary agent. Sin pertains to man's spirit and not to his body. Spirits alone are sinners, for when man's body and spirit or soul are separated, no one can for a moment attach moral character to the former. The assumption of these so-called Scientists, that a spirit cannot be a person and cannot sin, is in direct contradiction of the Word of God, which regards all spirits as persons, and speaks of them as either holy or sinful.

Chicago.

NEAL DOW ON THE TEMPERANCE LODGES.

The testimony of Gen. Neal Dow on the secret societies that simulate temperance before the late National W. C. T. Union, in New York, is of so great importance that we reprint his remarks from the official report in the *Daily Union Signal*. The fact that the speaker is yet a member of these organizations gives great weight to his opinions:

"I will tell you very frankly, ladies, that when the W. C. T. U. began, I thought not much would come of it. I thought the ladies would very soon weary of the hard work, great anxiety, and trouble that is a necessary part in carrying on this great work. But I frankly confess I have been very much mistaken, for now the W. C. T. U. is occupying the very front of this great war against intemperance, and the traffic in the sale of intoxicating liquors. I am sure none occupies a more advanced position than you. We men are very much more cowardly. I belong to a good many temperance organizations, of one sort or another. I belong to the Good Templars, very nice people; we like temperance, pass temperance resolutions, sing temperance songs, for temperance we pray, but then, practically, we do not do very much; that is to say, we don't vote that way. I belong also to the Sons of Temperance, a very responsible organization. Many in it are of great worth, honest and conscientious. We are a very nice set of men, but you can judge of our works practically from the fact that politicians are not afraid of us, for the reason that practically our work does not amount to much. Now, every intelligent man and woman knows that this work of ours can not be accomplished except by the suppression of the liquor traffic, and also everybody knows it could not be suppressed except by the ballot box, also that the ballot box can have no effect except by ballots put into it. You never see any party newspaper say a word against the Sons of Temperance or Good Templars, but there is a great deal of talk in partisan newspapers against the only one great temperance organization. And what is that? It is the W. C. T. U. Why is that? Because their prayers and their personal influence are both felt in the one direction. Now, ladies, I will tell you very frankly what I think about it. If your influence didn't go that way it would show in your case as it does in our case—that a great many of your professions are mere shams. Every honest temperance man and every sincere temperance woman must throw his influence in that direction and not in the other direction."

OBJECTIONS TO GOOD TEMPLARISM.

A young man asks us what objection we have to the Good Templar's lodge. Our first objection is that there is a better way of saving drunkards. As we would never employ a quack doctor when we could have a skilful physician, so we would never employ a quack remedy for intemperance when the Gospel furnishes a better one. We do not believe in administering a dose of amusement and sociability to a drunkard when a dose of salvation is needed. Signs, grips and degrees are poor substitutes for the grace of God. A Grand Worthy Chief Templar is not so good a master as Jesus Christ.

In the second place we prefer Christ's method to that of his arch enemy. Secrecy is an attempt to render common-place things mysterious, while revelation makes the truly mysterious things plain. The devil's plan has always been to cover his nakedness with mystery, while the Lord's way is to expose his great glory by revelation. These two methods are as widely different as are their authors. The priests of false worships, like Moore's veiled prophet, hid their sham under cover of the ancient mysteries. They relied upon the witchcraft of mystery to hold sway over the people. The true religion abolishes mystery and becomes a "revelation." It makes itself fully known to all men and holds sway over them simply by its true merit and reasonableness. For Good Templars or other well-meaning societies to hide common-place things under the guise of secrecy is an unjustifiable deceit. It is one of the devil's frauds, as wicked as it is needless. The delusion serves to draw men into the lodge, but it cannot hold or save them. The innate sense of right soon revolts at the sham. We meet hundreds of men who went into the lodge and staid until its emptiness became apparent and then they left it in disgust, without having found Christ in whom dwelleth all the fullness of the God-head.

In the ritual of the Good Templars there are prayers which have no reference to Jesus Christ our mediator. This we understand to be without warrant and contrary to the explicit teachings of the New Testament.

We cannot believe it is best to hide a good cause under a pledge of secrecy. When secret temperance lodges abandon their secrecy and hold public meetings where the Gospel is preached, they do a hundred times more good than in their tyled lodges. The lodges are responsible for having drawn the temperance cause away from the churches. The Women's Christian Temperance Union is to be credited with having brought it back to the churches. Twenty-five years of secret lodge temperance nearly ruined the cause, while ten years of open agitation by the W. C. T. U. has nearly brought its triumph. No good cause was ever helped by being hidden in a secret lodge.—*Selected.*

NEW DEVELOPMENTS ON THE CONGO.

The officers of the Congo Free State are continuing their explorations of the Upper Valley, and find that the products of the country are rich and varied beyond the highest expectations. Immense plantations of bananas, oil-palms, maize, manioc, peanuts, beans, etc, were encountered, and the supply of these articles, which may be obtained for commerce, is practically unlimited. It is said to have been settled beyond a doubt that the Mobangi is the lower course of the River Welle discovered by Dr. Schweinfurth; and so a large part of the Soudan comes into the valley of the Congo, and will find the natural outlet for its products through that river. The engineers who are surveying the route for the railroad past the Livingstone Falls report that, after full survey, the construction of the road from Matadi below the Falls to Lukunga River is not only possible, but easy. The road will run some distance south of the River Congo. The survey of the whole route to the Pool will be completed during the summer. The construction of this railroad will mark a new era in the development of Central Africa. Fleets of steamers can then find full employment on the Upper Congo and its branches in bringing to Stanley Pool the rubber, gums, spices, ivory, and agricultural products of the valley which are wanted by the civilized world. The railroad also will be an important factor in commerce, because it will bring to the markets of the world large supplies of several articles which are now obtainable only in limited quantities. Christian missions should preempt the Upper Congo Valley in advance of commerce, since it is well known that the introduction of trade with its corrupting influences, and above all its deadly liquors, makes missionary work among any people greatly more difficult. The time to push missions in the Upper Congo Valley is *now.—Baptist Missionary Magazine.*

At the last meeting of the Presbytery of Philadelphia the report of the Rev. Dr. Robert Graham, Chairman of the Committee on Benevolence, showed that during the present year $353,287 had been given to the churches in the Presbytery, which was an increase over 1887 of more than $ 20,000. This was attributed to systematic giving, a practice in use in many of the churches.

Twenty-three night schools were lately opened in this city. During the coming winter months they will give working children and adults most valuable opportunities for mental improvement. They are a very important part of Chicago's free-school system

NEW ENGLAND LETTER.

The New England work.—Local N. C. A. Unions and how they can be made a great power for the cause.—Elder S. C. Kimball's work.—Convention speakers.—A rousing Anti masonic address.—Further suggestions regarding N. C. A. conventions.

The twelfth annual convention of the New Hampshire National Christian Association can go upon record as in many respects the most successful yet held. And as the preliminaries were then and there arranged for our proposed New England convention, it was certainly one of the most important.

On motion of Rev. Jacob Davis, of Rowe, Mass., a committee was appointed consisting of representatives from all the New England States and comprising the following names: H. W. Goddard, W. Sydney, Me.; Miss I. D. Haines, Dexter, Me.; Rev. A. A. Hoyt, Littleton, N. H.; Rev. Joseph A. Leach and Wm. H. Randall, of Saxton's River, Vt.; Rev. Henry T. Cheever, Rev. W. T. Sleeper and J. J. Miller of Worcester: Rev. Jacob Davis of Rowe, Mass.; I. F. Jenkins, East Braintree, Mass.; Rev. W. Parsons, Olneyville, R. I.; J. A. Conant, Willimantic, Conn. This may be an imperfect list as I have no written report before me, but all errors will be duly corrected later, and every friend of our reform must feel assured in reading over this list of names that if knowledge of the needs of the work, Christian zeal and faith in God can win success, our convention will not prove a failure. The wise suggestion has been made that after organizing at Worcester, we hold smaller local conventions in different places, making them as inexpensive as possible. This will not only keep the interest alive but keep it steadily growing.

In connection with this another thought has occurred to me. In every town where there are anti-secretists, even two or three, why should not these same anti-secretists form local unions similar to the local W. C. T. U., which shall meet at least once a week at each other's houses, to divise ways of working for the cause in their several townships, and to pray for the downfall of all secret false worships? I feel sure that the power for good of such meetings taken in the aggregate would surprise the most sanguine. Nor should I deem it at all marvelous if they should prove centres of a revival, not only of reform, but of vital religion which shall sweep all New England. We must fight the lies of Satan with the truth of God, we must go to the conflict armed with the Sword of the Spirit, and in that name which the lodges cast out as evil we shall surely conquer. In almost every township can be found praying men and women, who only need to be enlightened on this subject to become haters of the whole system of secrecy. I firmly believe that as woman's hand seems destined to give the finishing blow to the monster, Alcohol, from whom she has suffered so terribly, so in the retributive justice of God, the lodge which throws out woman as it throws out the Saviour will yet find in her its destroying angel.

The W. C. T. U. has shown us what she can do. Now let every anti-secretist woman in New England try to lead one or more of her sisters to see the light as it is shed forth by the Word of God on this whole subject, and remember that in reform, as well as in philanthropy, "ten times one is ten." However small these unions may be in the outset, faith will always make up for lack of numbers. A Masonic writer classes as bad lodge material "men of sectarian bias," such as Presbyterians, Quakers and Baptists, or, in other words, men who are decided in their Christianity, and adds that "these are the soft, cross-grained, crumbling, shaky, crack-brained, unmanageable candidates with whom we have the most trouble." However, letting all sectarian lines alone, it is a fact that men of faith and prayer are always "bad material" for the lodge, but they are splendid material for *us!* We want just what the lodges don't want; and I would further suggest that every anti-secretist in making up these local unions, do his or her best to enlist for the cause just this class; for though society, taken in their fashionable sense, may not recognize them, and they be poor in this world's goods, they will bring to our work consecrated lives, and that lever of prayer "which moves that hand that moves the world."

But I am wandering a long way from our convention. The report of Elder Kimball's work made a grand showing. It included a period of five months, during which thirteen towns were visited, of which three were in Maine, two in Massachusetts, and three in Connecticut. One hundred anti-secret lectures and sermons were delivered, 413 subscriptions taken to religious papers, chiefly the *Witness*, and 667 families visited and prayed with. In many of these families there had been for years an entire lack of pastoral ministrations. "With whom hast thou left these few sheep in the wilderness?" may well be asked of these shepherds who find no time to visit their flocks and reclaim the wandering. Seventy-five souls hopefully converted to God make up the sum total of labor for which he received but a dollar a day; but I am happy to add that this pittance was paid him in full, with a balance of 61 cents over in the treasury. Elder Kimball's self-sacrificing and devoted labors for the anti-secret cause, in former years entirely at his own charges, mark him out as one of its most valuable workers; and the New Hampshire Association did well to renew his commission, with a slight increase of salary.

Space hardly admits of making the most casual mention of the good things spread before us—by Elder Isaac Hyatt in his Annual Sermon, Rev. A. A. Hoyt who preached on the second coming of our Lord, Wm. F. Davis who gave us a grand presentation of the true preacher's office; and Rev. Jacob Davis, Rev. F. E. White, Rev. E. W. Oakes, and Dr. Robie, who all blew the Gospel trumpet in a manner that gave no uncertain sound. I for one will confess to feeling a pardonable pride that the anti-secret cause in New Hampshire can gather together in its speakers such an array of scholarship, piety and brains.

I pass on to what was the event of the convention, the Anti-masonic address of Rev. Joseph H. Brown of Marlboro, N. H., a seceding Royal Arch Mason and Odd-fellow. It was the most powerful address to which I ever listened; yet there was no impassioned denunciation of the lodge or its supporters, only such a calm recital of facts as could not fail to carry conviction to the minds of all who heard it. There was something sublime in the simplicity with which he spoke, for one felt the power of God behind it; and when he said that he had counted the cost of such a step, and knew all that it meant in ostracism and personal peril, memory went back to the apostolic age and Peter's bold utterance, "We ought to obey God rather than men." In every reform the crisis of need is God's opportunity. He has raised up this witness to the truth at exactly the time when the New England work needs just such living testimony. If he can be engaged to speak at all our conventions it will shake the lodges as with an earthquake and inspire many a good man caught in its toils to come boldly out and expose and denounce it.

I must not close without a word regarding the well-known evangelists, H. J. Pierson and wife, whose work at the convention was wonderfully blessed, and who have kindly signified their willingness to attend other conventions which may be held, and take charge of the religious services. They will be a power in our conventions—the power of the Spirit of God, not to be resisted nor gainsaid. When sinners are brought to Christ in an anti-secret meeting, his seal of victory is on the work. Will all the New England Committee please enter into correspondence with the writer regarding this important matter, as what we have to do must be done quickly. In my next letter I may have other suggestions to offer and extracts from personal correspondence to give which lack of space forbids inserting here. Pray unto the Lord mightily, but forget not that faith and works go together.

* * *

It may not be generally known to the readers of the *Cynosure* that the good old English city of Boston was once as stirred up over the subject of indulgences as its namesake. A recently published volume on "Henry VIII. and the English Monasteries," and dedicated to Leo XIII., tells how Thomas Cromwell, that monarch's crafty and powerful minister, became possessed of his vast wealth. While a merchant at Antwerp, two citizens of Boston employed him to journey to Rome and obtain from Pope Clement VII. the renewal of indulgences attached to the guild of St. Botolph's church in that city. From this beginning grew a large business in the sale of counterfeit indulgences, and profits to his purse so vast that he was able to maintain more than royal state. These indulgences went by the name of "Boston pardons"; and yet this Boston's namesake has a school board which denies that an indulgence is a pardon for sin.

America's poets, her Emersons and Longfellows, seem doomed to wait a good while for their monuments to be erected. We have no Westminster Abbey with its Poets' Corner, and perhaps if we had they who are the poets of the people would not be willing to be laid there. Mrs. Sigourney, however, has just had the rather tardy honor paid to her memory of a tablet in Christ Church, Hartford. Her poems, an acquaintance with which was once deemed a necessary part of every young lady's education—have dropped out of sight, almost out of mind—yet they contained in spite of their limitations, due to the fact of her living in the pioneer period of American literature, many a strain that was noble and sweet. I remember one verse of her's in particular, which, as a strengthener to keep on trying to do good when effort seems useless, ought to be pasted in the private memorandum book of every city missionary, colporteur and tract distributor:

"The seed that by the wayside fell
Perchance you counted dead;
But birds that sing in heaven may tell
They on its sweetness fed."

* * *

I had always supposed that the Know Nothings, that secret political society which wrought so much mischief in its day and generation, was exclusively a Northern product, but the *Irish World* shows that the greatest number of votes for that party was cast in the South, and a correspondent calls attention to the Memoirs of John W. Forney, who asserts that Know Nothingism had its origin in the South, and gives this curious bit of history regarding its rise. Among the funds collected in the United States for the Irish cause was some money from Savannah. O'Connel, the great Irish leader, refused to accept it, saying that the Irish people desiring to free themselves from bondage could not consistently receive money wrung from the sweat of the slave. When one remembers how very sensitive the slaveholders were in regard to this peculiar institution, it is easy to imagine their indignation when the money was returned. They at once paraphrased the Irish cry of "Ireland for the Irish" with "America for the Americans," and the Know Nothing party came into existence as much a child of slavery and the Masonic lodge as the Ku-klux. "Politics makes strange bedfellows," says the proverb, and surely if this account is correct nothing stranger would be conceived than the idea of Northern men, some of them Abolitionists who voted for Birney, joining this secret political lodge, hatched under the very wings of the slave dragon they were fighting. It is certainly one of the curiosities of history, and well illustrates the danger of all secret political combinations, whose origin and hidden man-coverings must always be a sealed book to the honest members who are gulled into joining them.

ELIZABETH E. FLAGG.

NATIONAL REFORM IN SOUTHERN OHIO.

DAYTON, O., Oct. 29, 1888.

EDITOR CHRISTIAN CYNOSURE: — Last Tuesday afternoon I lectured in the United Presbyterian Seminary of Xenia. They have four professors, Rev. D. McDill, D. D., Rev. W. G. Moorehead, D. D., Rev. James Harper, D. D., and Rev. W. W. White, Ph.D. There are twenty-nine students in attendance. They have a large brick building of three stories, which serves as dormitory, boarding house, library and recitation room. The building was originally put up for a female seminary. The endowment is upwards of $10,000. Tuesday was Republican day in Xenia. The drinking carousals of the evening were a disgrace to the city.

On Thursday afternoon I lectured in the Union Biblical Seminary of Dayton. This is the theological school of the United Brethren church. It was established here in 1870. Rev. G. A. Funkhauser, D.D., is president. Rev. D. R. Miller, D.D., is general manager. Rev. J. A. Landis, D. D., and Rev. A. W. Drury, D.D., are professors. They have thirty-three students. They have 200,000 members in the United States. Their bishops are elected every four years. Their members are not supposed to belong to secret oath-bound societies.

On Sabbath morning I preached in the Third St. Presbyterian church, Rev. J. H. Montgomery, D. D., pastor. This is the largest congregation of that body in the city. Dr. Montgomery is an able preacher and efficient pastor. They have a large stone church. Their pastor spent the summer on the continent and attended the Pan Presbyterian Council in London. Dr. Moorehead filled his pulpit. The theme was the Sabbath. A young man, a commercial traveler from Boston, a member of the congregation that first called Rev. David Gregg, was present. He introduced himself and said, "I enjoyed that sermon so much I could not forbear telling you. Those are my sentiments. I meet with many temptations to do business on Sabbath. Other travelers exhibit their samples to their customers and make sales on that day. But I have thus far refused to do any work on Sabbath; and by the grace of God I always will." Noble young man! He thinks more of his soul than of golden ducats. In the afternoon I preached in the Infirmary, three miles out of the city. They have 303 poor people

there, who drink in the Gospel as the fleece drinks in the dew. In the evening I preached in the United Presbyterian church, Rev. D. H. French, pastor. This is a small congregation, but they are making a heroic struggle.

Dayton is a beautiful city of 60,000, just the size of Atlanta, Ga., and like it, is a church-going city. The saloons are all closed on Sabbath. I attended the teachers' meeting in the Y. M. C. A. hall Saturday evening, conducted by the General Secretary, D. A. Sinclair. About 150 teachers were present. They have a fine building costing near $60,000, which is fully equipped. J. M. FOSTER.

INDIA COLPORTEUR EVANGELIST MISSION.

Committee: W. E. Robbins, minister M. E. church. A. S. Dyer, editor Bombay *Guardian*. W. J. Gladwin, secretary and book agent.
Orders: "Preach the Word." "Do the Work of an Evangelist." "Bring the Books." 2. Tim. 4: 2, 5, 13.]

BOMBAY, October 4, 1888.

DEAR FRIEND IN CHRIST:—Enclosed I send you an "object lesson" of our work here. It is a list of railway stations in India. There are about 2,200 of them. Does not this give a strong significance to our "COLPORTEUR-EVANGELIST MISSION?"

Many of these stations are small,—but many others are large cities. And there are many other stations away from railway lines that need our mission work. Glance over the list and see what cities of great importance are here: Agra, Ahmedabad, Ahmednagar, Ajmere, Allahabad, Bangalore, Bareilly, Baroda, Benares, Bombay, Calcutta, Cawnpore, and so on through the long list. What millions of souls are here represented! What eternal interests are at stake! Please hang up this list in your office, and let it inspire you and your visitors to new prayers for India.

I have just sent a colporteur-evangelist, Mr. Leembruggen, to Ceylon. He is our son in the Gospel, and left the study of law to preach the Gospel. We have recently engaged two native Christians to sell books in Bombay. From $5 to $7 per month will pay for a native colporteur. If any of your readers wish to invest, here is an excellent opening. Should any of God's Americans wish to support these men, we will go on to employ more; and so the good work will spread.

God bless you all in my dear native land. Pray for India. Yours in the Lord,

WALLACE J. GLADWIN.

Even Christian men are in danger of forgetting that a national marriage law against polygamy, divorce and lust, to be effective must be accompanied with a revival of purity in the hearts of the people, the need of which is advertised in the indecent styles of dress now tolerated even in some Christian homes; in the indecent pictures used more extensively than ever before in advertising; in the indecent language used by otherwise respectable men whenever in their clubs or elsewhere they are not restrained by the presence of ladies; and in the most popular plays and novels. The churches of this country have almost unanimously declared for the destruction of the saloons by law, but the peril of the hour in this reform is, that in pushing for Prohibition we shall neglect the pledge and prayer, forgetting that there must be new hearts as well as new laws if the drink curse is to be banished from our land. Some are surprised by recent statistics in regard to crime in Maine, which show that even without rum to fire the evil passions, men with bad hearts will steal and ravish and murder. Nothing in our modern inventions of reform can be a substitude for David's prayer, "Create in me a clean heart, O God."—*W. F. Crafts in the Advance.*

The *Northwestern Christian Advocate* says: "We fully agree with the *New York Christian Advocate* that it is not best to allow Free-masons, or other secret societies, in their representative capacity to conduct the dedicatory service, or the corner-stone laying of our churches," and gives its reasons for this agreement. Permit us to say that we fully agree with the *Northwestern Advocate* in its agreement with the *New York Advocate*, and offer in addition to the reasons adduced the impossibility of any exchange of such courtesies. Suppose a church of Christ were desirous of conducting the exercise in laying the corner-stone of a Masonic temple in which there was a minority of members composed of Jews and infidels. If there was one member, of either class, who should object it is safe to say the thing would not be done. Are the fraternities more just or more considerate than the churches? It can not be so.—*Christian Standard, Cincinnati.*

MASONIC CEREMONIES IN THE WRONG PLACE.

The corner-stone of a church in Philadelphia was laid the other day, and it required close attention to the account of the proceedings in the papers to ascertain, except from the headlines, that it was a Christian church at all. The ceremonies attending the laying the stone were conducted by the Grand Lodge of Masons of Pennsylvania.

No bishop, or presiding elder, or pastor of our church should ever allow any man-made society, however respectable or useful to its members it may be, to participate in its solemn services in a representative capacity. The Roman Catholic church has too much sense of propriety to allow any such things. So have the Protestant Episcopal and the Presbyterian churches. No sensible Mason, who is at the same time a Christian, would wish to see such a thing; and if not a Christian, his opinions of the proprieties of the case are worth little. Not till it is understood that the church of Christ is higher than any human organization, and can never give place to any human organization, or surrender its own divinely conferred prerogatives, will it command reverence and confidence.—*N. Y. Christian Advocate.*

—Rev. L. G. Jordan, who expects to begin work for our association in Mississippi, has been one of the most popular speakers for Prohibition in Illinois since July. He attended a great rally of the party at Joliet, Ill., lately where two of the largest halls were crowded, and the Joliet *News* says he "roused the audience to the highest pitch of enthusiasm."

REFORM NEWS.

BRO. HINMAN AGAIN ON THE SOUTHERN FIELD.

MERIDIAN, Miss., Oct. 29, 1888.

DEAR CYNOSURE:—I left Chicago at 9 P. M. of the 25th expecting to reach New Orleans in course of Saturday the 27th. But our slow moving train stopped fourteen hours at Jackson, Tenn., and only reached this place (195 miles from New Orleans) at 11:30 P. M. of the 27th. I stopped and found lodging at the Grand View Hotel, which is "grand" only in name and in prices. But Meridian is an enterprising and growing city, a center of railroads and of trade. Its population is about 12,000, one half being colored. The alarm about yellow fever has kept back the cotton and I have seen fewer bales here than at the towns further north. There is no longer any occasion for fear, and railroad travel is uninterrupted throughout the State.

When I was here last winter this was a dry city. It was hoped that it would stay so; but alas! the demon came back with seven others more wicked than himself and now it is one of the worst whisky towns I have seen. Nevertheless there are valiant reformers here, who will never cease to fight the good fight until the whole State is rescued from this curse.

I had a pleasant interview to-day with the mother of the martyred Gambrell. She is on the editorial staff of the *Southern Baptist Recorder*. She was full of enthusiasm for the Prohibition party, and said that nearly every white Baptist minister in the State would vote for Fisk and Brooks. Some of the colored ministers will do so, but largely they will vote with the old parties. It is said that nearly all the colored voters have registered and will vote—some of them with the Democrats. Dr. Gambrell is away, but I was glad to find that he and his good wife were in entire sympathy with our anti-secrecy reform.

Sabbath morning I attended services in the M. E. church and addressed the Sabbath-school. Within a year they have erected a beautiful brick house of worship at a cost of over $5,000. At 3 P. M. I preached for them and at night in the Congregational church, Rev. Jos. Rawlins, pastor. They, too, have just completed a new house of worship and a fine school building, in which, by the aid of the A. M. A., a school is soon to be started. Bro. Rawlins is a West Indian by birth, a graduate of the Hartford Theological Seminary and an able man. Mrs. R. was for a number of years a missionary, under the Presbyterian Board, in West Africa.

Notwithstanding the members of these M. E. and Congregational churches are nearly all members of secret societies, neither of the pastors have ever been so connected, and both endorsed my testimony against the lodge. Bro. Rawlins said that before he came here he was warned by the officers of the A. M. A. of the powerful lodge influence, and admonished to be both courageous and circumspect.

To-day at 3 P. M. the colored ministers' meeting was held in the Congregational church. By the invitation of the pastor of the First Baptist church I addressed them on the lodge system. I spoke for more than an hour and had excellent attention. Some discussion followed. Two of the pastors were heartily with me. Rev. Henston said that there were at least one million of colored people in this country who belong to secret societies. Many belong to a number. It costs them to maintain this membership not less than $10 each, an aggregate of at least $10,000,000 each year. Besides this, there was an immense spiritual loss. One of the number informed me that I darkened counsel with words without knowledge; but all the rest expressed themselves as much enlightened and gave me a vote of thanks. To-morrow I am invited to address the students of the M. E. Academy.

On Saturday night some Negroes were engaged in gambling. A police officer undertook to arrest them. One of the number fired on the officer, and on Sunday he died. The Negro fled, but hot pursuit is being made, and if captured he will probably be lynched. Lynch law is a sort of barbarism in which Mississippians, at least some of them, delight. Three will never be a decent state of society until the authority of the State is supreme, and is everywhere respectable and respected. The prohibition of the liquor traffic is the first and most important step to secure this object. H. H. HINMAN.

THE LATEST FROM NEW ORLEANS.

NEW ORLEANS, La., Oct. 27, 1888.

DEAR CYNOSURE:—I was very unwell last Sabbath and unable to attend services at all, but thank God I have been able to get about and trouble the secret lodges this week by distributing tracts, papers and obtaining readers for the *Christian Cynosure.*

Rev. H. C. Green preached last Sabbath two sermons at Boutee station on the M. L. & T. railroad. His theme was, God's Blessings and Curses; text: Prov. 3:32. After services, Rev. Joseph Fontaineau, a Baptist freedman's lodge preacher, and judge of the town, gathered a mob of Negro lodge desperadoes and attempted to mob Bro. Green. But Bro. James Lee, acting pastor of the First Baptist church of St. Charles parish, stood up valiantly and rescued Bro. Green out of their hands. The Negro judge pretended that he had a warrant to arrest Elder Green, so as to give the lodge murderers a chance to carry out their bloodthirsty avenge, but Bro. Lee gave them to understand that there would be some blood spilt before he would suffer a minister of the Gospel to be brutally and unlawfully assassinated. Such a fellow is a beautiful object for a judge and a minister! But such things are not strange for "blind leaders of the blind."

Mr. George Demar, a respectable young gentleman and member of the Pride of Louisiana Lodge No. 3, K. of P., died on the 23rd and was buried next day with lodge honors, but without music, as he had not been made a Sir Knight, so I am told. Many excuses were made for the fewness of the craftsmen at the funeral, but I believe it was due to the fact that the people are waking up to the expensive nuisance of secretism.

The Republicans of this, the first Congressional District, have nominated Mr. Chas. B. Wilson for Congress. Mr. Wilson is a Supreme Delegate to the Odd-fellows annual meeting. This tie makes it somewhat dangerous for us to vote for him.

My wife is getting somewhat better, but my boy is yet sick. Some of the society people have tried, during my absence and wife's sickness, to make her understand if she were a member of one of their lodges she would get good attention while sick.

I have called on very many of our *Cynosure* readers and I am pleased to find them all satisfied with the paper, and several renewed their subscriptions. I trust to be able to see a Southwestern organization effected ere long. Before leaving this city for another campaign I want to consult with the leading pastors in regard to a Southwestern organization and also obtain as many more *Cynosure* readers as possible.

I attended conference meeting of the St. Mark's Fourth Baptist church last night. Several members were added to the church and I was glad to see a good spirit in the church. One of the good old deacons, who loves a clean temple for God, inquired of the candidate if she belonged to any kind of worldly society. I was glad to hear her say, No; and her answer seemed to fill the good old brother with enthusiasm. Rev. Wm. W. Davis, the pastor, told me that he was getting along well with the church debt and expected to accomplish its payment.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

CONGREGATIONALISM AND CHRISTIAN UNION.

Following the lead of the American Board, the action of the State Congregational Association of California took action at its late meeting, disapproving the plan of union between the Congregational and Presbyterian churches in the Japanese mission. The reason given, that such union would redound to the honor of Presbyterianism, is certainly remarkable. It seems not only a confession of weakness and want of confidence in Congregationalism as a system, but a display of sectarianism most unbecoming to so intelligent a body of Christians.

The infant churches of Japan, deeply impressed with the evils of sectarianism and schism among believers, and seeing comparatively little to divide Congregationalists and Presbyterians, had determined on a plan of union which should embrace substantially the Presbyterian and Congregational systems. They had done this as a first step towards visible unity among all believers. They were impelled to this undertaking, not only by the waste of pecuniary, mental and moral resources which the rivalry of two such organizations necessitates, but especially because division is contrary to the mind of Christ, whose prayer was that his people may all be one "that the world may believe that thou hast sent me." Nothing seems stranger to the unsophisticated mind of the convert from heathenism than that the honest differences of opinion on subordinate questions should cause division among true believers; and there is to-day no greater obstacle to the growth of Protestant missions than the fact of such divisions. Congregationalists have claimed eminent Catholicity of spirit and action. It is greatly to be deplored that they should take such a long step backward from the goal of true Christian unity. H. H. HINMAN.

MODERN HEATHENISM.

AVALON, MO.

EDITOR CYNOSURE:—We are having a general revival of pagan idolatry in the United States. Not content with corrupting the public mind in secret lodges we must needs have glittering demonstrations in honor of paganism in New Orleans, St. Louis and Kansas City. I imagine a popular festival and vast pageant in honor of that ancient Grecian goddess Pallas—not in Africa, China, or far away India—but in Kansas City, Missouri! No scenes in ancient Greece or in the palmiest days of pagan Rome were ever more enjoyed by the participants than the costly and magnificent presentations were enjoyed by the people of Kansas City last week while paying homage to a heathen goddess, the mythology of whose conception seems to have been cannibalism, and whose birth was cold-blooded murder.

But why this revival of pagan worship? Was papal Rome worse than pagan Rome? Would papal America be worse than pagan America? Why familiarize the people with such heathenism in honor of vilest idolatry? Where is the religious press of the land and the ministers of Christ that they do not rebuke this revival of idolatry in tones of thunder? Is the worship of Pallas-Athene worse than Sabiaism or sun-worship as practiced in Freemasonry? The writer is not posted in ancient Grecian and Roman mythology but he knows this goddess Pallas was one of the worst of the catalogue. Would the *Cynosure* give its readers the objectionable features of this goddess and the object of reviving her worship? Also tell us why the pulpit and religious press of Christendom pay so little attention to such gorgeous displays in homage of a heathen goddess? Is Freemasonry engineering the whole business to familiarize the country people with its own paganism by these annual festivals during our fairs, expositions and other gatherings in which the rural inhabitants are interested? It is a standing astonishment that such things should be in this land at this day and age of the world. Where is our boasted civilization and Christian enlightenment when such high-handed business is transpiring?

M. N. BUTLER.

THE TARIFF QUESTION.

ST. CLAIRSVILLE, O.

EDITOR CYNOSURE:—It is not necessary, in reply to the Rev. Mr. Stebbins' argument on the scheme of protection of American industries, to follow his line of reasoning throughout. He assumes that a protective tariff is an arbitrary interference with natural and legitimate trade. This is a broad assumption. Let us examine it. He takes it for granted that such protection is wrong because it is arbitrary interference with natural and legitimate trade. But he admits that if there be any one case in which such interference is right, then his argument fails. This is correct logic. Now let us look over the statutes of our government, State and national, and see whether there be any such case. Are not taxes, both State and national, such interference? But taxes are levied by statute, and all statutes are made by the representatives of the people, and arbitrary means "dictated by will," and that dictation may be the will of God; as the moral law, or in providence, or the will of men as in civil government. Then law is interference. "Legitimate" means "lawful", "interference" means to interpose, and "natural" means produced or affected by nature. Laws interfere in the use of our rivers, which are "produced or affected by nature," as a means of transit for goods in "legitimate trade". Every intelligent person knows this to be true. Consequently the argument is illogical.

But other cases may be cited, which are equally as patent, such as tax on peddlers, either in towns or counties. Scarcely a corporate village is to be found which does not tax peddlers on such wares as are produced in it, and designate a tax on every load of country produce sold therein as compensation for weighing the same. Are not these cases of arbitrary interference with natural and legitimate trade? Harvard, Yale, and many other colleges of our country use text-books on Political Economy written by Englishmen, who insidiously teach the doctrines best suited to the interests of England. The reverend gentleman's fundamental principles on which his argument was built, will apply as forcibly against a direct tax to defray the expenses of the general government. And then without tax or tariff, it is presumed he expects Uncle Sam to make and use his own currency which will promise to pay the same out of Grover's surplus. A. J. MCFARLAND.

PITH AND POINT.

LORIMER, THOMAS, PARKER, ET. AL.

The Chicago *Times* publishes a letter from the Rev. Dr. Lorimer, a Baptist preacher in the city for some years past, now of Immanuel church, and understood to be a loyal Mason, in reference to holding Sunday services in the Auditorium building when finished; such services to be of a similar character to those conducted by Prof. Swing, ex Presbyterian, and "Reverend Doctor" Thomas, ex Methodist and brother Mason. Dr. Lorimer does not propose to become an ex Baptist, but states his high respect for the two reverend gentlemen named, and his hope that the project would not be regarded as one of competition with these two gentlemen, but rather to extend the attractions of a similar character by useful and learned eloquence, as well as common Scripture truth; also to have free seats and fine music, so as to draw many who attend the theatres on Sunday. As Dr. Lorimer has been thought of, he says that he cannot tell how that might be, as others have to be consulted, but as the object is so good the rich would find it a most worthy one to support. It might be imagined, too, that one whose memory could become so saturated by a sermon of the Rev. Dr. Parker as to deliver it as if it were his own, must possess admirable powers for the presentation, *a la* Swing, of ancient and modern literature to any audience whose ears catch the itch when they hear only the common Gospel of the Baptists.—T. H.

GREAT FAITH WITH GOOD WORKS LIKE THIS.

The *Christian Cynosure* I regard as a most efficient agent for good, and a great blessing and help to the colored ministers who receive it. You may therefore enroll my name as a contributor to the "*Cynosure* Ministers' Fund" during the ensuing year to the amount of $8 50 (same as present year). You may also consider my donation ($50 00) for a New Orleans department transferred to the fund for supporting the work of Rev. H H. Hinman in the South. From personal observation I know Bro. Hinman to be an earnest, able and efficient agent in carrying forward the work of the National Christian Association in the South. Nowhere is the lodge disease a greater affliction and nuisance, and no where will earnest Christian effort accomplish more for its extirpation.—C. W. STERRY, *Pontiac, Ill.*

A GOOD WORD FROM A GOOD MAN.

As I write there is a number of the *Cynosure* before me dated June 10, 1873, and I have taken it continuously since, and how long before I cannot tell. It was then a fortnightly. I believe it to be a faithful servant in a field of God's harvest, where it is not popular for most (shall I say) "Christian" people. Because of this willingness and faithfulness in the Master's vineyard I desire to sustain it, knowing "that the righteous and the wise and their works are in the hand of God," and a woe is pronounced upon "them that seek deep to hide their counsel from the Lord, and their works are in the dark." —CHAS. FOLLETT, *Byron, Ill.*

THE MISSISSIPPI EXPEDITION.

On the night of October 25 I. R. B. Arnold gave his lecture and exhibition on the "Sixteen Crucified Saviours," in the South Hill Free Methodist church, to quite a large and interested audience. Our people were all of opinion that such an exhibition is greatly needed to enlighten the people on the subject of secrecy, and we fail to see how any clearer light can be brought forth than is done in this lecture and exhibition. Bro. Arnold left here on the following morning, having built a smaller boat than his other one, for the purpose of steering it. He is gone floating down the Mississippi on his mission of mercy and enlightenment, and I am satisfied that his stop in Burlington has secured for him the prayers of some, at least, of God's children, that he may be prospered in his noble and hazardous undertaking of enlightening the people on this important subject.—THOMAS FLUCK, *pastor of So. Hill F. M. church, Burlington, Ia.*

LOCAL OPTION IN ARKANSAS.

After reading your excellent paper and hearing of so much abuse of the colored people, I think a great share of it is done under the influence of liquor. At our county election the Negroes had a fair chance to vote. There was much coaxing by Democrats and Republicans, but our election went off quietly and the Republicans had eighty-two majority. Our county has local option. No liquor is sold in the county. I think I can get several votes for Prohibition if I can get tickets.—CHARLES P. PAGET, *Charleston, Ark.*

JESUITISM IN CHICAGO.

It is worthy of remark, perhaps, that public sentiment seems to be more readily affected, and attention more easily excited by appeals to the public school outrages instigated by cunning Jesuitical policy in Boston than by the greater outrages upon Christian and civil liberty which have been perpetrated under color of law (as the banishment of Swinton's History) in that cradle of our liberties. But let it be clearly understood that other cities are in equal danger. Pittsburgh has narrowly escaped, and that only by the decision of the civil authority in the State. What the school question and street or "common" preaching in our own Chicago may become if not watched carefully, is quite evident from past indications. Let the people ever remember that popery claims the right to control every government by the sword when she can. Not so does any true church of Christ.—T H.

LITERATURE.

THE FATE OF A FOOL. By Emma G. Curtis. Pp. 202. Price $1.00. John A. Berry & Co., New York.
THE STORY OF BERYL. By Charles W Hutson. Pp. 151. Price, 30 cents. John B. Alden, New York.
A SEA-ISLAND ROMANCE. A story of South Carolina, after the war. Pp. 161. By Wm. P. Brown. Price 50 cents. John B. Alden, New York.
STRANGE THREADS. By J. Douglas. Pp. 343. Price 50 cents. John B. Alden, New York.

These titles are of four novels which we have neither time nor inclination to read. The safe rule in respect to ordinary works of fiction is to avoid them. Those who are wise enough to never cultivate a taste for reading them avoid much weariness of the flesh, and also that infinitely greater evil—a vicious imagination. A glance at these volumes shows them to be not vicious in their tendency, and to contain much literary merit.

The first is intended to deal with the "social evil" and presents some phases of low life in Colorado. It pictures this curse with much truthfulness, and none of the lying blandishments of the sensuous writers of the French school.

The second is by Prof. Hutson, a Southerner, and apologist for slavery. The sentiments on this topic, which we have previously noticed from his pen, occasionally peep out in this love romance. The professor is a fine writer and so much of a poet that he must needs put into the mouths of children such extravagance of language as to make his work ludicrous.

Mr. Brown's work seems to be a love story throughout, full of traditional Southern character. The last is commended by a critic as "the most entirely original novel I ever read," and makes worthy comparison with Charlotte Broute's "Jane Eyre."

Since the severe condemnation of Drummond's "Natural Law in the Spiritual World" by Dr. Brooks in the *Truth*, other criticisms have appeared, of which one of the latest is from the *Christian Intelligencer*, as follows: "The opinion of a good many thinking men concerning Prof. Drummond's still popular book on Natural Law in the Spiritual World is well expressed by a writer in the *Presbyterian Quarterly* in the following brief sentence: 'The book is chiefly an apology to scientists for a crude theology, and seemingly an effort to conciliate them to religion; but the effort results in making science dominate the universe.' The same writer on a subsequent page states this as an implication fairly contained in the Professor's position: 'The dominant authority in the universe is natural law; and as law is nothing but uniformity of sequence in nature, nothing in Scripture which is not reducible to that uniformity can be admitted as authority.' We think some of the Professor's admirers would stand aghast when confronted with this view of the bearing of his main thesis."

LODGE NOTES.

Another Cabinet meeting was held Friday to discuss Lord Sackville's political letter, but resulted, it is stated, in no new developments. Mr. Bayard has taken no further action.

The Brotherhood of Railway Brakemen, in annual session at Columbus, O., adjourned to meet at St. Paul, Minn , in October, 1889. Adverse action was taken on the federation scheme proposed by Powderly.

Grand Master Workman Powderly made the first arrangement toward securing the federation and co-operation of all the labor organizations of the country by sending telegrams to the convention of the Brotherhood of Locomotive Engineers at Richmond, and to the Brotherhood of Railroad Brakemen. The latter rejected his overtures.

The Brotherhood of Locomotive Engineers, in convention at Richmond, Va., after discussing the federation scheme urged by Powderly, Wednesday, adopted a co-operative plan expressing friendship for, sympathy with, and, where practicable, provides assistance for those organizations whose duties are closely allied to their own brotherhood.

A colored paper of Mobile says: "At the session of the Masonic Grand Lodge (colored) of Illinois, at Chicago on the 9th inst., P. G. Lecturer Theo. N. Jones, of Chicago, against whom there was an edict of expulsion standing, attempted to force his way into the assembly and was prevented by three officers—Thos. Smith, Tyler McLean and R E. Moore, all of whom were arrested upon a warrant sworn out by Jones. The matter, however, was finally settled amicably, and the warrant withdrawn and Jones restored to fellowship.

Powderly, learning that the miners belonging to the Knights of Labor and the federation of miners and mine laborers have in contemplation the formation of a new and distinct organization at the joint convention to be held at Columbus, Ohio, early in December, has written a letter to the miners' assemblies throughout the country, urging them against the step, and asking them to inform him of any objections to his order so that he can put them right. There are about 75,000 miners in the two organizations referred to, fully two-thirds of them being members of the Knights of Labor.

A cablegram from Rome to the *Catholic News* of New York, announces that a papal decree on the Knights of Labor question favorable to that organization has been forwarded to Cardinal Gibbons. In 1887 the Pope, concurring with Cardinal Gibbons in favor of the knights, decided that there was no cause for action. The Pope also decided that in Canada, where a mandament had been issued against the knights, the members of the order could receive absolution on promise of obedience to future decisions of the Holy See. The decree settles the question as far as Rome is concerned.

The Ft. Worth, Texas, papers print the ritual and by-laws of a secret military political order that has been formed in Texas, and which is a branch of the National Order of Videttes. The National Order of Videttes was organized first in Jack county, Texas, in 1886. The first State organization was perfected in Ft. Worth the same year. The organization is a secret political wheel, which works within the Knights of Labor, the State Grange, the Farmers' Alliance, and county political organizations. It aims to manipulate local politics for the good of the laboring classes. In Kansas it fights Republicans, while in Texas it fights Democrats—always in a local and secret way.

A dispatch from Topeka, Kans., Oct. 27, tells of a new Grand Army venture. It says: The eleventh annual convention of the Union Veteran Army closed today. The following officers were elected for the present year: Commander-in-Chief, I. B. Long, of Ellsworth; Commander of the Eastern Division, George N. Tibbs, of Jersey City, N. J.; Commander of the Middle Division, Ira P. Reeves, of Carmi, Ill.; Commander of the Western Division, G. F. Little, of Junction City, Kans. The objects of the organization, as set by the Commander-in-Chief in his annual address to the veterans, are as follows: "We give the defenders of our flag and those who are in sympathy and in harmony with the principles of loyalty and justice to the defenders of the flag, preference to all others for political positions; we do not in any way oppose that grand old order, the Grand Army of the Republic. Our order continues where the G. A. R. stops; we take into our order not only the veterans, but the sons, grandsons and their friends, all who will pledge themselves to perpetuate the principles of loyalty to the flag, and protection, justice, and recognition to the defenders of that flag."

When General Master Workman Powderly was asked if he had read the dispatch from Toronto which said that Barry, who resigned from the general executive board of the Knights of Labor, announcing that he was forming a new society, he said: If Mr. Barry will form a new organization and take into it all the cranks and schemers who have been aiming to injure the order and interfere with its progress, and at the same time take them out of the K. of L., I bid him God-speed. He will be doing us a great favor and at the same time will not be doing himself any harm. Mrs. Barry, who is so in favor with Miss Willard and the W. C. T. U., is wife of the above.

Some four years ago, three self-styled prominent members of the American Legion of Honor, among whom, chief and foremost, was E. D. Titus, organized an order which they were pleased to term "Northwestern Legion of Honor." This brand new organization, intended as a cure all, and heralded as the Messiah of co-operative insurance, proved a dismal failure and now finds its prophesied place in the published list of 750 failures of so-called co-operative insurance organizations, where, under the heading of failures in Minnesota, is recorded 'Northwestern Legion of Honor of St. Paul."—*American Legion of Honor Journal.*

An Illinois candidate has found some use for the G. A. R., as appears in the following dispatch from Canton, Ill.: "Almost every member of the Grand Army of the Republic residing here received a copy of the following letter, which speaks for itself:

"'PEORIA, Ill., Nov. 1.—Dear Comrade: I am, as of course you are aware, a candidate for Lieutenant Governor of the State of Illinois at the coming election. I served three years in the Union army in the ranks of Company I, Eleventh Illinois Infantry Regiment, and am now a member in good standing of Bryner Post, No. 67, Grand Army of the Republic. If you should feel inclined to give your vote for the above named office to a comrade at arms in the great struggle for the supremacy of the Stars and Stripes, inclosed you will find pasters with my name printed thereon, one of which you can use for the purpose if my name is not already printed on your ticket. Should you feel that you can consistently confer this favor upon an old soldier, I most confidently assure you the favor will be highly appreciated and gratefully remembered. Yours in faith, loyalty and charity, A. J. BELL.'"

GATHERED ROSES.

"We thought her dying when she slept,
And sleeping when she died."

But the bitterest sting of such a sorrow is to think she might have been saved! They saw the rose fade on her cheek and the eye grow dim. Had they but known of Dr Pierce's Golden Medical Discovery, who can tell but she might still be with them, the sunshine of their home. Take the remedy in time, and you will find that consumption (which is scrofula of the lungs) can be cured.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Have you read the advertisement of B. F. Johnson & Co., of Richmond, Va., in another column? If not, please do so at once. You may not be specially interested in what they have to say, but if you will call some of your friends' attention who need employment to their adv. you may confer a life-long favor on them.

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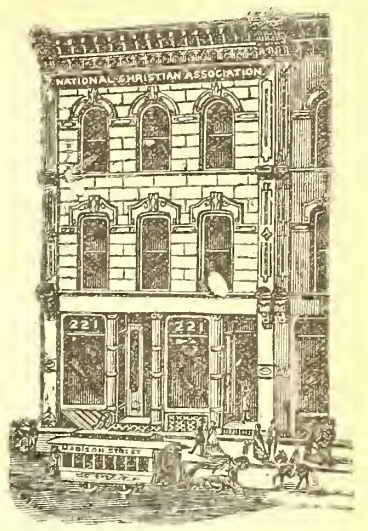
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 8, 1888.

WHAT SHALL WE DO FOR INDIA?

Our brethren who are standing by the banner of Christ in the great East, are calling us with an urgency that takes no denial. The writer remembers the hands of the sainted missionary Munger of Ahmednugger upon his head, as he said with a tender but trembling earnestness, "*Cry aloud for India!*" We must second the appeals of our brothers, and cry aloud for their help.

The propositions of brethren Ward and Gladwin in late numbers of the *Cynosure* and this are worth our consideration. They will engage and direct a colporteur-evangelist, who shall carry the good news of a full salvation from the lodge from city to city in that vast empire. With 2,200 railway stations the English-speaking population in India must be immense, and our letters from there have shown how the lodge is taking the place of the grosser native idolatries. We can not begin too soon to preach the Gospel of Christ against this lodge system. The brethren mentioned are working heartily, but feebly, because they have no means. They ave had from this office within two years about a hundred dollars worth of books and tracts, for which the occasional contributions to our foreign fund have paid. They scatter them by colporteurs and by stitching them in their monthly papers. In the last number of the *India Watchman* Bro. Ward says:

WHAT ABOUT SECRET SOCIETIES?

We believe in *one* secret society,—it is this:—"The *secret of the Lord* is with them that fear him." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The modern caricatures of the above, we do not believe in. We have a supply of good books and tracts on secret societies. Get them and read for yourself and see how the blind lead the blindfolded.

The Foreign Fund was named by Dr. Roy last year and we want now to ask our dear friends to put down this fund on their list of annual contributions. If one in five of our subscribers sends in one dollar the work will be done. A colporteur can be engaged and work through the year, and be well supplied with literature for sale and distribution.

THIS IS A DOOR

opened by the good providence of God for the enlargement of our work. Let us not fail of entering it.

REV. EDWIN R. WORRELL, an alumnus of Wheaton College and McCormick Theological Seminary, was installed over the Bethany Union church, Washington Heights, Chicago, Nov. 1st inst.; sermon by Rev. Robert McIntyre of the M. E. church; charge to the pastor by Pres. C. A. Blanchard; charge to the church by Dr. Herrick Johnson of McCormick Seminary. Mr. Worrell is a member of the Board of Directors of the National Christian Association, and enters on his pastorate with the church which he has acceptably served for two or three years, and whose affectionate confidence he deserves and enjoys.

We are in receipt of a letter from one of our best and most successful agents, who protests against the proposition of a separate action from the Prohibition party by putting an American ticket in the field when the dust of the present canvass is blown off. The writer misconceives our idea; which is not an attitude of hostility toward, but of co-operation with the Prohibitionists in the saloon war, to the end. But we wish to employ three years and a half, before the next Federal canvass in 1892, to eliminate Prohibition from Masonry. We do not intend to take action on the subject of a new ticket, till we have a full discussion by the subscribers of the *Cynosure* who are accustomed to write for the paper. With our correspondent, we think the American Anti-secrecy League should be pushed steadily as our national snow-plow. But we think that 1892 should find the American party organized and ready to go into the next election with colored blood in its ticket and colors at mast-head.

IS INSANITY DEMONIACAL POSSESSION?

Superintendent B. T. Roberts gives an interesting editorial in the *Free Methodist* (Oct. 24) on the above subject. The article contains important and interesting facts.

In 1884, Francis and Victor Deliluz, Belgians, lived in Wausau, Wisconsin. One became insane. His brother took care of him, and himself became insane. Apparently recovered, he lapsed; violently beat his wife whom he loved; went to his sick brother's bedside (the brother who had nursed him) and killed him with an axe. He was sent to the lunatic asylum in North Wisconsin; recovered and wrote and published a book in Minneapolis in which he argues that "Insanity is Demoniacal Possession." The papers report that Prof. Ordronoux, of the Law School, Columbia College, N. Y., is holding and teaching the same doctrine. He is professor of Medical Jurisprudence in Columbia College.

On these cases Mr. Roberts remarks: "We would not like to say that in all cases insanity is the result of demoniacal possession. It may come from physical causes."

The immense importance of this subject arises from the vast disproportionate increase of insanity to that of the population. We are not prepared to give the per cent of increase. But the disproportion is immense. The book noticed by Mr. Roberts holds that Jesus Christ is the only remedy for insanity. When prayer was made for the first of these patients, who was a pious Presbyterian, he suddenly cried out, "O Lord! I have trusted in thee. I shall not be confounded forever." And soon after exclaimed, "We have the victory. Glory, glory to the Lamb!" He afterward appeared to be dying, but partially recovered and cried out, "Satan is there. You must cast him out." "I am a demoniac." After his recovery he wrote the book noticed by Mr. Roberts.

The Bible account of insanity is plain. When the brain and nervous system are deranged or diseased, the mind is disordered. It cannot bring music from a bruised or broken harp. The youth whose father brought him to Christ was a "lunatic" (Matt. 17: 15), but there was a devil in him beside. So the Philippian damsel (Acts 16: 17) made pious ejaculations as the man did described by Bro. Roberts; and many would have deemed her a rare convert. But Paul cast a devil out of her. And in every great and powerful revival of religion there have been like footprints of Satan, mingling his works with God's to spoil the movement. These two sources of insanity should be carefully considered and kept distinct. Medicines cannot drive out devils; but they can, with God's blessing, cure diseases and restore the normal action of the brain and nervous system; and Christ can cast out devils. The insane have no defence against devils, who thus, if permitted, enter them at pleasure, and produce endlessly diversified phenomena, as blasphemy, suicide, vulgarity, despair, terror, mischief, murder, and all manner of uncleanness and sin. Dr. Jones, in the Illinois Hospital for the Insane, said to the writer, "We have in this institution a class of cases answering to every one on whom Christ wrought his stupendous miracles." And Satan hides his presence under these myriad symptoms, intent chiefly on making the impression that there is no such creature as himself, while he afflicts and ruins men to avenge himself on the God he hates, and by "lying wonders," spiritual jugglery, and false religions, apes and simulates the works of God, and secures the worship of his victims, as snakes charm theirs:

> "And while the heedless wretch believes,
> He makes his fetters strong."

The restored maniac author, reviewed by Superintendent Roberts, is right in recommending Christ as the remedy for insanity. He is also the healer of "all manner of diseases" as when he walked among men. But we must use means. To neglect bandaging and trust Christ to save a patient from bleeding to death, or to use means and neglect to trust Christ, either is folly and fanaticism; for "whatsoever is not of faith is sin." But madness of heart is more fatal than madness of mind. And it is said of the wicked, "Madness is in their heart." But the neglect to pray for those who are bereft of reason is awful, especially for those in lunatic asylums where devils "most do congregate:" for they are at the mercy of the evil spirits who can enter them at will. And the alarming increase of insanity, secrecies, jugglcries, necromancies, worship of familiar spirits, etc., etc., are those "signs of the times" which precede and presage "the wrath to come." "Woe to the inhabiters of earth, and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 12.)

REFORM BODIES AND REFORM.

The American Missionary Association and the Woman's Christian Temperance Union have held their annual meeting; and the Prohibition party has cast its quarternial vote. These bodies seek to represent reform in the religion and politics of the United States.

The system of secret lodges receives vastly more money than all three of these bodies, and are in silent antagonism to the life of the nation, political and religious. Its government is "completely despotic" (see Mackey's Lexicon), and its religion is idolatry, by its omission of Christ, or its insulting him by a heathen ritual. It is of the least importance that we know precisely from these three bodies, entrusted by reformers with their confidence and funds, what, in short, reform has to hope from them.

The favorable things are:

1. None of their leaders openly befriend the lodge, or withstand its assailants, and

2. Secretary Strieby and District Secretary Roy declare against secret lodges, and the latter openly opposes them.

The unfavorable things are, that the organizations, as such, fraternize and co-operate with Freemasonry as the American Board did with slaveholders till slavery fell.

Fisk University furnishes only two votes for Gen. Fisk. President Hitchcock, of New Orleans, (a Mason) was, September 16, a moderator of an ordaining council in the leading A. M. A. church in that city. Rev. Mr. Imes, the A. M. A. pastor in Memphis, lately had Masons in his church, one of whom, who was fixing a stove for Prof. Steele, told as he had paid $300 for lodge degrees, but the evil is in process of eradication. The W. C. T. Union voted greetings to Powderly and his Knights of Labor. They also admitted a representative of said "Knights" to speak on their platform and appointed a "fraternal delegate" to the secret body. At the same time the Women's Union excludes all representatives of the opposition to the lodges as such.

We have much to hope from these bodies, even though present encouragement seems to be wrung from their fears.

GOOD WORDS FROM WASHINGTON.—Elder Bancroft reached Washington on Friday, the 26th ult., to begin the duties of a local agent, to which he had been invited by the N. C. A. Board. After a few days' observation he wrote to this office with the enthusiasm of returning youth (see Ps. 103: 5); and we make the following extract from his letter to reassure the brethren who have been doubtful of the effort to establish a headquarters in the National Capital:

"I am well-pleased with all my surroundings. Have an open door for all the work I can do for God and perishing man. We have meetings for prayer and conference every evening through the week. Night before last there were two or three conversions, and last evening was a good meeting to build up Christians. The Spirit of God was with us, and some professed to give themselves wholly to the work of God to save souls. I am sure for myself that I have received a fresh unction from the Holy One for this work, if I can only fill the place, and God will fit me for it. He has always done his part well; God grant that my part may be as well done."

—The publisher's notes on the 13th page will not fail to be of interest to every reader. By no means forget to turn to them. From this time on they will be indispensable to every worker in the reform.

—Miss Flagg's report of the New Hampshire State meeting will be read with a thrill of joy; not only for the introduction of a new and consecrated man to our company of witnesses, but for the manifestation of the Spirit's presence in converting power. Let every reader add his prayer to the effort for a great New England meeting.

—Dr. Shipman, the well-known founder of the Foundlings' Home on South Wood Street, Chicago, is opposed to all secret societies. He would not join the student fraternities when in college. His wonderful faith work in connection with the Home proves that the children of God have no need to fly to a lodge for life insurance or any sort of selfish benevolence which costs three times the final income.

—Mrs. I. R. B. Arnold writes a very interesting sketch of some of their experiences along the Mississippi to the *Wesleyan Methodist*. This pious family are a remarkable example of the grace of God working continually and happily in the hearts of a few believers for the good of mankind. They are doing mission work in earnest, as much as if they were among the Zulus of Africa.

—After a dozen years of hiding, holding only an obscure meeting now and then, the grange begins to advertise itself, and bid for patronage. The agricultural and other papers are printing an appeal from Thos. Keady, secretary, to "come into the grange." We will have to review the record of this order, which in years past robbed the farmers of millions of dollars and left them with nothing but the bitter reflection that they had been dabbling in a heathenish system.

—The students of the Pacific Theological Seminary, at Oakland, California, have arranged for the public discussion of the question, "*Resolved*, That Christians should not belong to or encourage oath-bound secret societies." Our publisher had the pleasure last week of forwarding a selection of documents to the young men to aid them in preparing for the occasion. They will be glad to learn that most of the Congregational pastors in the vicinity of San Francisco and Oakland sympathize with them.

—The United Brethren who stand by the old Gospel way of dealing with the iniquity of the lodge, held a good convention at Boiling Springs, Maryland, on the 18th ult. Rev. J. M. Bishop, so long a good soldier of Christ at Chambersburg, Pa., was president, and Rev. I. C. Weidler, secretary. The *Conservator* says that two good brethren who were influential in securing this meeting were for that reason summarily ejected, without trial or charges, from their church by the ruling of the petty despot named Ayers, who was their pastor. From the account the action of this man was more like one possessed of a devil than like a rational creature.

—Now that the time approaches for the decision of the United Brethren churches on the proposals of the Commission to remodel their constitution and discipline, the *Telescope* is making a mighty effort to secure a majority for a scheme which a large proportion of the church regard as Pharisaical and revolutionary. The editor pleads thus: "If you believe the General Conference ought to have the power to legislate on the question of secret societies, and be able to make such discrimination and pass such laws as the interests of the church and the cause of Christ demand, and as its wisdom and grace may dictate, then vote for what the Commission report presents on secret combinations. The very essence of this clause is to place the matter in the hands of the General Conference. If you believe that is right and wise, vote for it." The old constitution forbids the lodge as an iniquity with which the church has nothing to do but to be separate from it. The new arrangement compromises with secretism, and the effect will be disastrous.

—Last spring when the splendid Chicago weekly *America* was started, we noticed that its platform indicated no alliance with the alien and despotic principles of the secret lodges. The editors were interested in the convention of the Lipphard-Kirby ring, misnamed the "American party," but immediately withdrew with indignation when the "true inwardness" of that affair was manifest, and have unsparingly denounced the fraud. In a late editorial on the anti-Catholic organization known as "United Order of Deputies," *America* says: "Aside from the secrecy of its organization there is nothing about this society with which any true American,or, at least, any Protestant American, can quarrel." "The United Order of Deputies antagonizes the political system of the church of Rome, and in doing so its purpose needs no apology and would be better if it sought no concealment. With its secret meetings, oaths, passwords and grips *America* has no sympathy. The cause in which the order has enlisted needs no secrecy." We rejoice to read this courageous and emphatic testimony of this influential journal, and pray for the day when its editors shall make open issue with the despotic and un-American lodge system.

TEMPERANCE WOMEN ARRESTED.—About a dozen women were brought to Grand Forks, D. T., Oct. 16, under arrest from Thompson. All attempts to close the saloons there having failed, the ladies took a hand themselves, gutting the saloons and spilling the liquor on the ground, for which they were arrested. They all wear white badges, and spent their time in the train singing temperance songs. Great interest is manifested in the trial and there is much bitter feeling.

PERSONAL MENTION.

—Miss Narcissa E. White, the justly popular temperance lecturer, whose labors of love for a great reform have blessed nearly every State in the Union, was married, Oct. 23, to Mr. Marshall J. Kinney of Astoria, Oregon. Miss White was a United Presbyterian and dreads the lodge as well as the saloon.

—Bro. A. D. Zaraphonithes and wife, the Greek missionaries, have just returned to their temporary home with relatives at La Prairie Center, Marshall county, Ill., from an extended trip through Iowa and Kansas. The excitement of our political year has interfered with his efforts for his mission on the island of Andros, but he hopes a door of enlargement may yet be opened to him.

—Rev. G. H. Filian, who was several years ago ordained at Wheaton as native missionary to his Armenian countrymen, has been preaching to that people in Constantinople and Marsovan, Turkey, ever since. He is now located at the latter place where he is pastor of the largest Christian church in Asia Minor. The church is independent and self-sustaining and gives freely in aid of native missionary enterprises. Their old building is hardly able to hold one-half the people who come out on the Sabbath, and Bro. Filian is in this country again to raise money to help build a new house of worship. He is an elcquent and enthusiastic speaker, and it would be a blessing for any church to hear him, to say nothing of the blessing of giving.

—A Christian brother in this city, who expressed his objection to Alonzo H. Quint for his tobacco habits, as well as for his wholesale patronage of the lodge, has been assured from Boston that Dr. Quint ceased to use tobacco some six years ago. The *Cynosure* correspondents have lately referred to Dr. Quint as a tobacco-user, remembering his well-known reputation. They will be as well pleased as we to learn of his reform in this respect, and we all will hope next to hear that his Masonry has gone with his tobacco. But surely something was due from Dr. Quint to the body of churches which he has seemed to represent, and especially to the good people of Oberlin who cannot forget his filthy habits at the National Council there in 1872. For the sake of the churches, and as a warning to young men who have stumbled over his bad example into a sinful practice, he should make his renunciation of tobacco known to the world.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 2, 1888.

The almost universally expressed opinion has been that this campaign has excited an unusually small degree of interest, or at least of agitation, in Washington. As the day of election approaches, however, partisanship asserts itself. There has been a lively time for the past week, and there is every indication that it will continue until after the 6th.

The Lord Sackville letter, and finally that gentleman's formal dismissal by the President, has been the chief topic of political discussion. It was on Tuesday that the British Minister was, by direction of the President, informed by the Secretary of State that for causes heretofore made known to her Majesty's Government his continuance in his present official position in the United States is no longer acceptable to this Government, and would be detrimental to the relations between the countries.

As you remember, a letter purporting to be written by one Charles F. Murchison, dated at Pomona, Cal., was sent to the British Minister here, in which the writer solicited an expression of his views in regard to certain unsettled diplomatic questions between the United States and Great Britain. He stated that he was a naturalized citizen of the United States, of English birth, and that he sought Lord Sackville's views for the purpose of determining his vote in the approaching Presidential election. In reply to this letter the British Minister stated that "any political party which openly favored the mother country at present would lose popularity, and that the party in power is fully aware of the fact;" and that in respect to the "questions with Canada, which have been unfortunately re-opened since the rejection of the (fisheries) treaty by the Republican majority in the Senate, and by the President's message, all allowances must therefore be made for the political situation as regards the Presidential election." It was charged by the Administration that the Minister thus gave his assent and sanction to the aspersions and imputations above referred to, and advised a citizen of the United States how to exercise the franchise of suffrage in an election close at hand for the Presidency and Vice Presidency of the United States.

Well known members of legations are fairly agreed that Lord Sackville's letter constituted a grave offense in diplomatic conduct, and warranted the censure of the Government. Still, extreme measures are to be deplored. The other ministers believe that Lord Salisbury should have been given more time in which to have recalled West, without further action than a mere request for recall.

If I am not mistaken, five envoys have previously fallen into serious trouble at the United States capital. The troubles in which all five, from Genet, whom Washington sent home to France, to Catacazy, whom Grant returned to Russia, were embroiled, grew out of purely diplomatic controversies. Minister West is the first to be censured on account of interfering with exclusively American political affairs.

The liquor license year expired at midnight Wednesday, and the Commissioners of the District of Columbia deferred until the last moment their actions on the applications for the purpose of giving everybody all the time possible to be heard on the question of issuing or refusing licenses. Out of 209 bar-room applications, forty-two were refused, all in one section of the city. This is a reduction then of one-fifth.

"Murderer's Row," at the District jail, is uncomfortably crowded. Sixteen prisoners are awaiting trial on the charge of murder and the number is increasing. Of these, nearly all are Negroes. The number of colored toughs of both sexes in Washington is something remarkable. Every Saturday night has its assault with intent to kill, and most of the attempts are flatteringly successful. On the streets proper all is quiet and orderly, and the passer-by is as safe at midnight as at noon-day. But the alleys are filled with reckless Negroes, ready for any crime from petit larceny to murder.

Discipline and vigorous police surveillance would do wonders for these people. From the ranks of the most degraded and desperate of young colored men is recruited the United States colored troops. They constitute rather more than one-tenth of the entire military force. Despite their original condition, the Surgeon General in his recent annual report speaks in all praise of their general effectiveness and willingness, together with excellent health. That is what discipline can do.

The general missionary council of the Episcopal church meets here in November, being the first meeting since its formation by the convention in 1886 at Chicago. The members include nearly all of the most distinguished Episcopalians in this country. Bishop Whipple, of Minnesota, will preside.

IMPORTANT CHURCH ACTION.

The West Iowa Free Methodist Conference, which met at Bingham, Iowa, last month, adopted the following strong resolution on secret societies:

Secrecy gives ground for suspicion. A bad institution ought not to be veiled in secrecy, and a good one need not. The tendency of the lodge is dangerous to society, in that it brings together, behind its "tyled" doors, men who may be bad at heart and have bad designs, to sit in secret conclave and agree to act together in anything they design, good or bad. Almost all the leading secret societies are religious systems which promise salvation through obedience to their teachings without any Christ. In this they antagonize Bible Christianity. They are increasing to an alarming extent, which we deplore. Scarcely can a town or village be found where this anti-Christ is not better represented than the churches of Christ. To every church there are two or more lodges. Therefore:

Resolved, That by all the means in our power we will strive to enlighten the people on this subject, so as to save the young from being ensnared by them, and to reclaim those already there from their influence.

Second: That we will co-operate as much as we can with the Iowa Christian Association for the suppression of the lodge system.

The position of the Mennonite church towards the lodge is given in the following report adopted by the Missouri Conference of that church in September, 1887:

"It is the sense of this conference that all *secret organizations*, such as were in existence years ago, Masonry, Odd fellowship, etc.; more recently the Grange, and later still Knights of Labor Unions, temperance (secret) societies, etc., are not in harmony with the Gospel as we understand it. As Christians it is our duty to stand aloof from them, and to labor for all the good that might be done in any or all secret organization by being true to God in the one organization that he has made through Christ in the form of *The Church*."

We never need prayer so much as when we are indisposed to it.

THE HOME.

A SONG IN THE NIGHT.

I take this pain, Lord Jesus,
From thine own hand;
The strength to bear it bravely
Thou wilt command.
I am too weak for effort,
So let me rest,
In hush of sweet submission,
On thine own breast.

I take this pain, Lord Jesus,
As proof, indeed,
That thou art watching closely
My truest need;
That thou, my good Physician,
Art working still;
That all thine own good pleasure
Thou wilt fulfill.

I take this pain, Lord Jesus,
What thou dost choose
The soul that really loves thee
Will not refuse.
It is not for the first time
I trust to-day!
For thee my heart hath never
A trustless "Nay!"

I take this pain, Lord Jesus,
But what beside?
'Tis no unmingled portion
Thou dost provide.
In every hour of faintness
My cup runs o'er
With faithfulness and mercy,
In love's sweet store.

I take this pain, Lord Jesus,
As thine own gift,
And true, though tremulous, praises
I now uplift.
I am too weak to sing them,
But thou dost hear
The whisper from the pillow—
Thou art so near!

'Tis thy dear hand, O Saviour,
That presseth sore—
The hand that bears the nail-prints
For evermore.
And now beneath its shadow,
Hidden by thee,
The pressure only tells me
Thou lovest me! —*Littell's Living Age.*

THE BETTER WAY.

BY O M. BROWN.

In considering Dr. Munhall's position on Divine Healing, there are grave difficulties in the way of determining who are the best physicians, and what are the best remedies. There are some half dozen different schools of physicians, differing widely in their methods of practice, and each claiming to be the best. Again, those of the same school often differ as to what is best to be done in special cases. Now amid all this confusion, who is to determine what is best?

Let us for a moment glance at the history of the medical profession. Turning to Depuy's "People's Cyclopedia of Useful Knowledge," Vol. 2, page 1233, he says, "There is reason to believe Egypt was the country in which the art of medicine, as well as the other arts of civilized life, was first cultivated." From thence it was introduced amongst the Greeks by Chiron the Centaur. The first medical school was founded at Alexandria about three hundred years before Christ. As late as the twelfth century, upon the decline of Saracenic universities, of Spain, "the only medical knowledge which remained was to be found in Italy." About the same time lived one Gilbert, the first English writer on medicine who gained any repute; and the first school of physicians was founded in London some time during the thirteenth century.

It will be seen from the above that the medical profession was of purely heathen origin, and its introduction amongst the English people is of comparatively recent date. In saying this I would not attempt to say that the profession has not accomplished any good; I believe it has been of great good to the human race. But I shall attempt to show that it is not the Divine plan, and that God has provided something far better for his own people.

The first mention of healing is found in Gen. 20:17. Abraham prayed, and "God healed Abimelech." The next is the statute and ordinance, the law of healing, Ex. 14:25,26,and the promise on condition of obedience to all his statutes (this one included), that he would put none of the evil diseases of Egypt upon them. And the Old Testament saints lived in obedience to this statute, see Num. 12:13-15; 21:5-9; 2nd. Chron. 30:20; Ps. 6:2; 30:2,3; 103:3; 107:17-21. It is a remarkable fact that there is no mention of any other mode of healing in the history of Israel, until the time of Asa, king of Judah, who "sought not unto the Lord, but unto the physicians" (2nd Chron. 16:12); and in the next there it is recorded that he died. This loss of King Asa's is *one, of but two* only,that are recorded in the whole Bible where the physicians were called for the healing of the sick. The other is the woman in the Gospel who "suffered many things of many physicians,and was nothing bettered but rather grew worse" (Mark. 5:25), and who had spent all her living upon many physicians, neither could be healed of any (Luke. 8:43); but when she touched but the hem of Christ's garment, was made every whit whole.

It is clearly revealed in the Bible that sickness is often sent as a punishment for sin. Ex. 9: 9; 15: 26; Num. 14: 12; Deut. 28: 21–35. And it is but a natural sequence, that as Christ has atoned for our sins, and paid the price of our redemption from the penalty of violated law, the penalty is no longer of force against us. Hence the prophet foretold that "he hath borne our griefs, and carried our sorrows ....and by his stripes we are healed." Isa. 53: 4–5. And it was in fulfilment of this very prophecy that "he cast out the spirits by his word, and healed all that were sick." Matt. 8: 16, 17. And because it was included in the atonement, in the days of his flesh he turned no sorrow-stricken soul away. "He healed all that were sick," and he commissioned his followers to do the same blessed work (Matt. 10: 8; Mark 6: 7–13 and 16: 15, 20; Luke 9: 1); and there is no limitation to the commission. As "the will of God it endureth."

When the disciples began to multiply, and were organized into churches, more specific directions were given—very simple, and so easy that all can comply with them. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." James 5: 14, 15. It was a wise arrangement that the pastor and church officials should succeed our Lord and his apostles in the work of healing the sick in his name.

The anointing with oil, and the laying on of hands, have a very important significance, viz , the setting apart of the subject for sacred purposes. Ex. 40: 15; Lev. 8: 12 and 10: 7; 1 Sam. 9: 16 and 16: 3; Acts 13: 3. Even so the anointing is not, as some have supposed, medicinal, but emblematical of the work of the Holy Spirit, setting the subject apart in all his renewed life, to the Divine service.

Thus we have the two ways before us. The one is man's device, and it has a certain value. The other is of Divine origin, springing from the very source of life. He who alone hath life; He who "sent his word and healed them," Ps. 107: 20; He who "is the same yesterday, to-day and forever;" with whom "there is no shadow of turning;" He who "so loved the world that He gave his only begotten Son," to redeem us from sin and its effects. All Christians (like the leper, Matt. 8: 2) admit that our Lord has the power to heal diseases, but they doubt his willingness. Do they consider what an insult this is to him whose name is Love? Can it be that he, in his great love and pity for us in our helplessness, will withhold that power, when it can be in wisdom exercised? The very thought of his great love for us forbids it. Oh, let us choose life, that we may live, and see his salvation. Ps. 91: 16.

Oberlin, O.

SARAL.

It was a hot day in southern India, hot even on the roads shaded by the widespreading banyans,but hotter still on the long stretch of sand that lay between the low line of hills. The only sign of life for miles was a bandy, moving along midway between the hills. Finally it turned off the road,crossed a stream and entered a grove of cocoanut trees; straight and tall, they shot up into the air like pillars, their tufted heads so close together the sun could only penetrate in tiny beams. Here the bandy stopped, and a missionary and his wife climbed down. "Well, the worst part of the journey is over; it has taken us six hours to travel these twelve miles," said the gentleman. "Yes," answered the lady, with a sigh, "but we must go back over the same road, and I am so lame and tierd I feel as I should never be able to walk again." A servant in the meantime had opened a door in the bottom of the bandy, and had taken from it a large willow food-box, two folding chairs, a folding table and a little oil stove. In a very short time the grove was changed into a dining-room and the lunch was ready. The repast over, the chairs and table were folded up and put back into the bandy, and they continued their journey; this time past villages, whose pointed thatched roofs were seen above the low trees; angry dogs growled at them, while the men and women gazed at them in amazement. The sun had gone down before they reached the large town which was to be the end of the journey. A wedding procession was coming down the principal street, and the travellers turned aside to let it pass. The little bride and groom, covered with flowers, were sitting in a fancy car surrounded by children; a crowd of men went before them with tom-toms and ram's horns, while the relations followed them. The next time the bandy drew up to the side of the road it was to make way for a funeral. The dead man was propped up in the same kind of a car as that occupied by the little bride and groom; he, too, was covered with flowers, but his face was ghastly, and a white bandage was wrapped around his head and under his chin.

A servant had been sent before them to set up the tent, and the missionary and his wife were glad to reach their destination.

"Shall you go out to-night?" asked the wife. The husband was silent a moment; he was tired after the heat and wearisome jolting of the day, but at last he said: "I am always afraid to delay, for I may lose an opportunity of reaching some soul who may not come another night."

Most of the work in India is done at night with a sciopticon. "Assiarathan better go and arrange the canvas in a place near the temple, it is getting so late." After they had finished dinner they started out past the dusky figures crowding round the door of the tent and down through the town, the crowd following them increasing at every step. The doors of the houses were filled with beautiful dark-eyed women, with bright cloths draped gracefully over their shoulders, while ghostly figures completely enveloped in white lay stretched out asleep on the ground. When the missionary and wife reached the temple the white canvas was in its place, and near it the baby organ.

The lady sat down, and began to play and sing one of the native airs. The people drew nearer, when, suddenly, on the great white sheet appeared two bright figures, representing Jesus at the well and the woman of Samaria. The women now began to approach and whisper and point. The missionary then told the story in a few simple words. The picture suddenly disappeared, and another took its place, the same kind face, with the sick, lame and blind gathered around Him Again the missionary spoke, and said: "He loved the people so deeply that He cured their diseases; even lepers were made clean." At this point a man on the outside of the the crowd, with the fatal white spots, drew nearer. "Where is He now?" he asked, eagerly. The picture of the crucifixion appeared, and the missionary continued, "His own people hated Him, and stoned Him, and finally nailed Him to a cross; but He rose from the dead, and is now with His Father in heaven, waiting for those who love Him and believe in Him." Then he showed them Christ raising Jairus' daughter, and told them Jesus loved the little girls as much as He did the boys, and brought this one to life again; and many a mother whose heart still ached for the little daughter who had been so unwelcome at first, and had passed away unnoticed, shed tears.

All this time the lady had been watching a child, with large, earnest eyes, standing near her, listening intently to all that was said,and who had crept nearer and nearer, and at last stood beside the organ. When the gentleman had finished speaking, she said to the little girl, "Would you not like to come to my school?" Saral opened her eyes wide at this; her idea of school was a noisy place on a porch, where the teacher spent most of his time talking to the passers-by; but what must it be to go to school to this lady with such a kind face; still, Saral was too shy to say anything, so the lady turned to a man who had joined them, and said he was her father. "Will you let your little girl come to my school?" she asked. "She doesn't need to learn," he replied; "girls do not need reading to make them good viwes, and she is married already." "But we teach them other things, besides," said the missionary. "See this," and she took from her satchel a butterfly pricked on card-board, and sewed on with bright colors; "a little girl no larger than yours made this." The man began to look interested. How his neighbors would envy him the possession of a picture like that! Then he said, "But, I have so many children, and no money to send a girl to school." "I have some money," said the lady, eagerly, "that a band

of girls at home sent me to support some one with, and I will pay for your daughter with it." "But we do not belong to this town," answered the man, "and we go back to our little village to-morrow, and how can she get to your school?" Some one may be coming that way in January, and they could bring her," the lady suggested. The months had passed away, and the lady had almost forgotten her weary journey to the town among the mountains, when,one day in January, a man, followed by a little girl, came up the veranda, and she remembered at once the large, earnest eyes and the pretty, dark face. "I was coming this way," said the man, "and Saral's father asked me to bring her to the mission school."

What a new life opened out to the child so used to the wickedness of a heathen village! The prayers in the morning, the hours with her books in the clean, white-washed schoolroom, and the afternoons in the veranda of the cool bungalow, when they sewed together the bright-colored patchwork sent to them by the mission band who were paying for her. Then there was Sunday. Saral had never known a day like Sunday, when all work was put away, and they were dressed in little jackets and clean white cloths, and taken to church, where they heard such beautiful stories.

Saral told dreadful lies at first, but after each one the lady took her into her own room and talked to her, and taught her how to pray to her Father in heaven, who would help her to overcome her faults, and soon she became one of the most conscientious girls in the school. At the end of the term she returned home with a little quilt made of the patchwork she had stitched together, and some pretty pictures sewed on the pricked cards.

When it was time to return to school. there was no one to take her, and Saral cried much over it. At last the old grandmother said, "I will take her." She had been watching her little granddaughter for days. When Saral took her rice and curry the grandmother saw her bow her head. "Why do you do so?" she asked. "I am asking God to bless my food; they do so at our school," replied Saral. At night Saral was seen on her knees, and again she was asked, "Why do you do so?" "I am asking God to take care of me while I sleep," she said. The old grandmother thought over all these things. She saw how Saral helped to clean the brass vessels without grumbling, and how she played with the baby brother when he was cross, and she said to herself, "That is a good place, that school. I will take her." So they started off on their long journey, part of the way riding in a cart, and sometimes walking, while they spent the nights in the rest-houses along the road. When the reached the mission school the grandmother stayed a few days. She saw the girls at work and heard them sing. Then she went back to her village, and thought over all she had seen. Saral had been at school one year, and it was again vacation. The lady called her to her room and said, "You must think of this verse when you are away, 'I have called thee by thy name.' Though there are so many people in your village, still He knows you, and calls you by your own name, just as I call my little girls, and He says, 'Thou art Mine.'" Saral went home.

The vacation was over and the veranda was once more filled with busy little needle-women, but Saral had not come. "She is waiting for some one to bring her," thought the lady, but not long after this she saw Saral's grandmother walking slowly up the road. She came upon the veranda and threw herself down before the missionary's wife, sobbing bitterly. At last she said, "Saral is dead; it was the cholera. She was well in the morning and at night she was dead. She told me to tell you He called her by name, and she had gone to Him. And now," said the old woman, rising, "I want you to tell all about Him—why Saral was so good and patient, and why she was so glad to go to Him." Deeply affected they told her.

In a few months the grandmother went home, but she went back a Bible-woman. The year after, the missionary and his wife again travelled over the stretch of heavy sand between the low line of hills to the village where Saral died, and, in the midst of all the wickedness and idolatry, they found a little band ready to give up their heathen rites and follow Christ. When they returned to their tent at night, the lady said to her husband, "Do you remember the time you showed the pictures when we first saw Saral?" "Yes." "Do you remember what you said to me when I asked if you were going out to hold your meeting just after we arrived?" "No, I do not." "You said you always feared to lose an opportunity lest you might miss some one you could not reach again. Had we remained at home that evening, we would have missed Saral, for she left the town next day with her father, and we would never have seen her, nor her grandmother, and perhaps it would have been years before we could have gotten any hold upon this people." And the minister answered softly, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good."—*The Pacific.*

TEMPERANCE.

TEMPERANCE THOUGHTS.

BY J. F. AVERY, EDITOR BUDS AND BLOSSOMS.

The world moves. Some who are being carried by the motion, still deny progress. So in the great temperance cause, we believe, despite the sneer of critics, that the cranks of temperance have a longer and stronger leverage than many have been and are willing to admit. The hidden leaven of a right principle will work, and often the results surprise the Little-faiths, who in fear and trembling made a stand and in the name of the Lord lifted up the banner. The wrong of the liquor traffic can never be legalized into right, either by high or low license. The tree judged by its fruits is evil. It is a fountain of bitterness and death. To regulate its channels, to antidote its effects may seem a laudable ambition for a nation's polity and power. But why not go to the head of the stream? Prevention is better than cure. Strong drink, with its deceitful pleasing, does but hide its poison and bitterness the better to infatuate and destroy. The following facts do but in part unearth the monster. There are woes, wounds and tears no pen can tabulate. The agony and sum thereof is too great. The drink traffic is more cruel and wasteful than war. In the light of the Gospel can we claim to be a Christian nation and patronize and license such a monster of iniquity? The recorded facts demand for a desperate evil a severe and, if needs be, a desperate remedy.

To begin right let us subscribe never to use intoxicating liquors as a beverage, and to do all we can to suppress the sale and use of such.

BULL-DOZING IN ILLINOIS.

Dr. E. C. Guild, of Bartlett, nominee for member of the State Board of Equalization for the Fourth District, has made some enemies by advocating Prohibition. Many of his former patrons have become estranged and refuse to do business with him. A Republican ex-member of the legislature said to him recently: "Doctor, you've lost your friends and you can't do business here and advocate your temperance principles." Another Republican said to him: "The folks here will buy no more paint at your store, because you're a Prohibitionist. You can talk temperance and we'll be all right; but when you come to vote it we won't patronize you."

A Republican saloonkeeper said to him: "If there's anything wrong in my business, these folks that help me get a license are as bad as I am." A prominent Republican, a Justice of the Peace, who is also a merchant whom the Doctor has patronized for many years, came to him and demanded a settlement. The Doctor told him to make out his bill and he would settle. The merchant then went out and got a summons for the Doctor, proposing to sue him in a court some miles away. The Doctor, however, went over with his bill and made the settlement. He then said: "Why did you get out that summons for me?" The merchant replied: "I always stood by you until you left the Republican party, but now that you propose to vote temperance, I'm down on you." The Doctor then asked his neighbor: "Will you please tell me which is the worst, bull-dozing a man in the South, or here in Cook county?" To which the merchant had no answer.

Another man said to the Doctor: "We ain't going to patronize you now, and if you don't like the saloon running, Sundays and all, you can just get right out of here, for we've no use for you."

This all happened in the township of Hanover, which is four fifths Republican, members of the party which says it believes in every voter having a right to vote as he pleases, and having his vote fairly counted.

A carpenter whom the Doctor asked to do a job of work said in reply: "No, sir, I won't work for you." He was asked why and replied, "Because you are a temperance man." The Doctor thought it a little strange that this man who would work for a drunkard readily enough, should refuse to work for him, and said so; but the man persisted that he would not and gave the reason repeatedly that he "wouldn't work for a temperance man."

Dr. Guild is well known to many of the workers in the anti-secret reform in northern Illinois, and he is a veteran in this line himself. As his trials are greater, so he will have the more reason to rejoice in the coming victory than many of us.

A NATIONAL GROGGERY.

Togus Home, at Augusta, is the Soldiers' Home of Maine. Liquors are sent to it because the United States government owns the ground and under inter-State commerce law they must come in. This sheds light on pensions, for many of these men—doubtless the great majority—spend their $8 per month pension for liquor. Mrs. Stevens, president of Maine W. C. T. U., says she finds the poor women whom she helps to aid, and whose husbands are in the home, have themselves and children to support because the men spend their entire pension money for liquor, often being in debt at the first of the month so that they have to be trusted a month ahead on their drink bills. Mrs. Stevens wrote Gen. Stephenson, governor of the home, asking what proportion of the inmates drank, and how much beer and other liquors were consumed by them monthly. He returned her note saying: "For satisfactory reasons I decline to answer your question." The acting librarian made the statement that 1,700 men were registered, and 1,400 of them were drunkards.

AN EFFECTIVE LESSON.

The story is told that during a recent cruise of the United States man-of-war *Michigan*, a sailor attempted to throw a quid of tobacco overboard, but his aim was bad, and it fell on deck. The officer of the deck would not allow the sailor to touch it, but ordered the entire crew to rig up a gun-tackle. The gun-tackle is a hawser, three and one-half inches thick and weighs two thousand five hundred pounds. Being seldom, if ever, used, it was stowed away in the hold and covered up. To get it on deck and rig it up is a long, hard task. But the gun-tackle was rigged up, and the officer attached to it a silk thread. He made a loop in the thread, lassoed the quid of tobacco, made it fast, and all hands made a long pull and a strong pull, and the quid of tobacco was hoisted overboard. Then the gun-tackle was taken down and stowed away in the hold. It required eleven hours hard work to get the quid overboard, and it is the opinion of the officer that no more quids of tobacco will be thrown on the deck of the *Michigan* for some time to come.—*Boston Journal.*

It is perfect folly to say to active Prohibitionists, as is frequently said, that they should confine their labors to excise work, and see that the laws which we already have on our statute books to regulate the liquor traffic are enforced. We wish to say a few words to these people. First, it is not the special business of private citizens to enforce laws against the saloon-keepers. Officers are elected or employed for that purpose. Secondly, notwithstanding this fact, temperance men by the thousands, seeing that the officers failed in the discharge of their duty, labored wisely and zealously for years in their stead, and at risk of life and property, to enforce existing laws against the saloons, but found their labors to be hopeless because the saloon had "a friend at court" who prevented conviction. Thoroughly disheartened with such miscarriage of justice, they were actually driven to other means, political prohibition. It is safe to say that two-thirds of the leading Prohibitionists are men who found by years of persistent labor the utter futility of trying to enforce existing regulations of the saloon. And now, permit us to inquire, if existing excise laws cannot be enforced, what is the use of passing more? Practical workers are convinced that there is but one remedy, and that is prohibition with a Prohibition party in power to enforce it.—*Christian Nation.*

A Hungarian applied to be naturalized at the Court of Common Pleas in this city last week. The court officer asked him if he swore or affirmed. He replied that he did neither. He was asked if he did not believe in a God, and he answered that he did not believe in a deity of any kind. Judge Arnold promptly told him that he could not be naturalized as he could not take an oath of allegiance, and added, "We do not want any more infidels in this country. There are enough in it as it is." The applicant left the court discomfited. Of course the secularists will protest against this action, but all good and true citizens will applaud it.—*Christian Instructor.*

The dramshop is a clog on our civilization, and its only effect on society is to destroy everything that is either good, true or beautiful.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—Fourth Quarter.—Nov. 18.

SUBJECT.—Helping One Another.—Joshua 21:43-45; 22:1-9.

GOLDEN TEXT.—Bear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The promise fulfilled*, vs. 43-45. Satan always disappoints his followers. He may give them the fame and wealth they covet, but they are apples of Sodom—fair without, ashes within. History proves this. The most unhappy men that ever lived have been the so-called rich and great who achieved their power by unscrupulous means. It is only "the blessing of the Lord that maketh rich, and he addeth no sorrow with it." The people were given "rest from their enemies." Even in this life the Christian who makes a brave fight against indwelling sin may hope to be delivered from its power. There is a "rest which remaineth," but there is also a rest into which we may enter here. We cannot lay hold of God's promises with any firm grasp unless we believe that they are intended to support us in this present life. It is said that "there failed not aught of any good thing which the Lord had promised the children of Israel, but all came to pass." So God's eternal purposes of good towards us will surely be fulfilled if we trust him. "No good thing will he withhold from them that walk uprightly." This promise is meant for the body as well as the soul. It is meant to cover all our needs, temporal as well as spiritual. Nothing remains but for us to enter into our inheritance, Christ's finished work of redemption—the greater Joshua "who has conquered death, and brought life and immortality to light through the Gospel."

2. *The two tribes and a half sent away*, vs. 1-6. These tribes had chosen their inheritance east of Jordan, but they did not leave their brethren to conduct the war alone, but stayed by and helped them till the conquest was complete, and they were free to return to their homes. We have here a beautiful illustration of the law of Christian love—"Bear ye one another's burdens." We are not to let our brethren fight alone. Many a weak Christian would conquer his besetting sin instead of being conquered by it, if he was helped by the prayers and sympathy of another. It is a part of every church covenant that we should watch over each other, and help fight one another's battles; but this duty of mutual assistance is sadly neglected among Christians. Here is also a lesson for reformers who are rather apt to devote themselves to some especial line of reform work, and make this an excuse for refusing their sympathy and cooperation to their brethren who may be engaged in another part of the field. Prohibition workers should help anti secret workers; anti-secretists should help Prohibitionists. Only in this way can National Reform be brought about. It may happen that we are so blessed as to live in a community or in a State where the saloon is prohibited by law. This, instead of being a reason for our doing nothing for the cause of temperance, is really one of the strongest reasons for our putting forth our best efforts. Our brethren need our help, and we can help them all the more effectually if we are not forced to spend our time, strength and money in fighting the foe at home. Mormonism is a far-away evil, but let us not forget that some of our brethren are engaged in a hand-to hand fight with the monster, and aid them in the struggle as we can. The lodge serpent may never have crossed our path to do us harm, but when we know how many of our brethren it is mercilessly assailing: wounding them in reputation, in business, and sometimes putting even their lives in peril, it is the part of cowardly inaction not to go to their help.

3. *The tribes blessed*, vs. 7, 8. Temporal prosperity, rightly gained and rightly used, is a blessing from God. We are to expect that while we serve God he will provide for our bodies. It is written of the righteous, "His bread and his water shall be sure;" and "Our God shall supply *all* your necessities through Christ Jesus"—temporal as well as spiritual.

—The coming Church Congress in England bids fair to be the occasion of the greatest gathering of the kind. Twenty-five years ago, the third Church Congress met in Manchester. Then 2,000 members were present. It is estimated that no less than three times that number will attend this year in the same great capital of "the black country." The large number of American and Colonial bishops who will be present will lend additional attraction to the proceedings.

RELIGIOUS NEWS.

—Rev. A. D. Zaraphonithes has been visiting parts of Iowa and Kansas accompanied by his wife. He has just returned to the home of his friends at La Prairie Center, Marshall county, Ill., where he may be addressed by those who are interested in his work in Greece.

—Day and week of prayer for young men occurs Nov. 11-17, by appointment of the Twenty-seventh International Convention and the Eleventh World's Conference of Young Men's Christian Associations. This season was observed last year by seven hundred American Associations, and it is earnestly hoped that the number this year will be even greater.

—A missionary in China, Mr. Beach, has succeeded in representing the Chinese spoken language by a system of clear and simple phonetic symbols, fashioned after the Pitman style.

—Bishop William Taylor is visiting at his home in Alameda, California, where he is expected to remain till near the first of next month. He will meet with the missionary board in New York, in next month, and sail for Africa in December. A re-enforcement of missionaries are expected to accompany him.

—D. S. Ford, of Boston, publisher of the *Youth's Companion*, is extensively engaged in city evangelization. In the work he is said to expend $50,000 a year. He claims to do business for the Lord, and his income is sacredly spent in accordance with this profession.

—"Old John Street," the first Methodist church in America, enjoyed its 122d anniversary Oct. 28, and in its quiet, old-fashioned way made the occasion a notable one in the long history of the twice rebuilt place of worship first opened to the public by Rev. Philip Embury, Oct. 30, 1768.

—Dr. Post, of Beirut, recently said: "It is no accident that the Arabs and the Arabic language are so widely scattered. The English and the Arabic language are being brought more and more into immediate connection. Are the Arabic people going to accept from the English the Gospel of Jesus Christ? The Friends' Mission on Mount Lebanon is an illustration of how it is to be done. Already the work there is taking hold of the people. Young men are being educated in schools, and becoming Christians and doctors, and they meet with thousands of Mohammedans, treat them for disease and teach them, and thus have a marvelous influence. Physicians in Mohammedan countries are greatly honored and can go anywhere. There is a great demand for Christian physicians and scholars.—*Northern Christian Advocate.*

—George W. Cable, in a recent address, emphasized in strong words mission work among the colored people of the South. He said: "Right here at our doors is the greediest people for education and the Gospel there is on the face of this earth, not counted among our white race. I suppose that ninety-nine one-hundredths of those who generously give to this cause believe to-day that it is being given to in generous proportion. Ah! you never figured on it. Why, if you knew the national value of this work, to say nothing of its Gospel value, you would quadruplicate it before the year is out. You would not submit to it for a moment as citizens, not merely as members of Christ's church."

—The Methodists throughout England have almost unanimously declared against compulsory sectarian education. The majority of the Royal Commission of Education reported in favor of such a sectarian system, and relied upon the support of the Methodists to carry the proposal against the opposition of other non-conformists. It had the support of Dr. Riggs, a leading Methodist.

—The Salvation Army has been making some stir lately in several places in Canada. Some Hindoo converts have been holding meetings, and have drawn immense crowds. At Kingston a gentleman gave $125 to defray the expenses of an officer in India. At Toronto there was an immense procession in honor of the arrival of the Governor-General, Lord Stanley, in the midst of which the Army contingent held a service of "knee-drill," and during the fair week they held meetings daily, which were numerously attended.

—There are in Illinois 411 Lutheran ministers. Of these 192 belong to the Missouri Synod, 41 to the Swedish Augustana Synod, 39 to the German Iowa Synod, 25 to the Synod of North Illinois, 22 to the Central Illinois Synod, 21 to Wartburg, 19 to the joint Synod of Ohio, 8 to the Danish-Norwegian Church; Southern Illinois, 7; Norwegian, 7; Norwegian Augustana, 5; Augsburg, 4; Hauge's 2. The Nebraska, Pittsburgh, Minnesota, Pennsylvania, Wisconsin, Buffalo and Immanuel Synods also have members there.

—Presbyterianism in New England has steadily increased during the last five years. Since 1883 the number of churches has increased from eighteen to thirty-one, and the membership from 2,875, to 4,588.

—Philadelphia has now 675 churches, New York 432, Chicago 371, and Brooklyn 300. Of those in Philadelphia the Methodists lead with 107, the Episcopalians have 102, the Presbyterians 101, the Baptists 85, and the Roman Catholics 54.

—The most important action taken by the World's Conference of Young Men's Christian Associations, which met at Stockholm, Sweden, last August, was the decision to prosecute special work for young men in heathen lands. Mr. Wishard, who has for eleven years organized associations in our American colleges and universities, was commissioned to make an extended tour among the missionary and government colleges and high schools, also the leading cities of Japan, China, India, and other Eastern countries. He will study the situation, acquaint young men with special methods of work, strengthen existing organizations, of which there are already fifty, and plant the association at central points.

—The Prisoners' Sunday Committee of the Prison Association of New York, which includes the names of the Rev. Arthur Brooks, and the Rev. Drs. Buckley, Taylor, Crosby, and President Anderson, of Rochester, has fixed upon Sunday, October 28, to be observed as Prisoners' Sunday. The day will be kept by services and sermons in the churches having special reference to the needs of the prisoner. Collections for the work of the Prison Association will be made.

—The city of Philadelphia has seventy-one Baptist churches, and all but four of them have pastors. The original seed-corn of this large growth is the old First, organized in 1698, and of which the Rev. George D. Boardman, D. D., is pastor. This is about the same number that are to be found in the cities of New York and Brooklyn.

—Joseph X. Dillier, the "Mountain Missionary," who is devoting himself to the poor and scattered people in the mountain ranges, reports from Cataloochee, Haywood county, N. C., that he this season went from Knoxville, Tenn., into the west side of the Smoky Mountains; crossed the Little Tennessee River under the Unicoi Mountain; then from it westward to Ooltewah, Tenn.; then a trip to Sand Mountain south, in the State of Alabama, returning again northeast into the Unicoi and Smoky Mountains, on the east side and top, through some very wild parts, and sparsely settled spurs of the great mountains. The Spirit of the Lord was with him; the seed was sown many a time with tears, in hope that, after a short time, it might spring up in honest hearts and bring forth fruit to the glory of the Lord Jesus Christ. He traveled on foot 639 miles, gave away 5,000 pages of tracts and papers, preached in churches, school-houses and private houses, in all twenty-one times, and ninety-four promised to start to serve the living God. Bro. Dillier has a helper in Anthony C. Amundson, of 400 English street, Racine, Wis. They have no salary, and depend on the benevolence of Christians who know of their humble work.

—Mr. R. P. Wilder, of Princeton College, who is so well known in connection with the "Students' Missionary Volunteer Movement," has consented to give another year to visiting the colleges, for the purpose of strengthening and developing the missionary departments of the College Associations. Mr. Wilder undertakes this work at great personal sacrifice, as he is anxious to enter upon his chosen work in India, but he does so with the understanding that it will be *only for one year* and with the expectation that another man will take his place next year in this special work. It is also hoped that *an Executive Secretary* may be secured for the Students' Missionary Volunteer Movement, one who will be to the movement what the General Secretary is to an Association. It has been suggested that *the missionary contributions* from undenominational Associations, such as those in State universities and normal schools, and also from city Associations, could legitimately be given to this object. About $3,000 would be required to support the executive department of this movement, which would deepen, extend and make permanent and increasingly influential the missionary interest in the colleges. All that is contemplated would be carried out strictly in harmony with the College Association work, and with the advice and help of the College Secretaries, either of whom will be glad to answer any correspondence on the subject.—*Watchman.*

HOME AND HEALTH.

HARD AND SOFT WATER.

All cooks do not understand the different effects produced by hard and soft water in cooking meat and vegetables. Peas and beans cooked in hard water, containing lime and gypsum, will not boil tender, because these substances harden vegetable caseine. Many vegetables, as onions, boil nearly tasteless in soft water, because all the flavor is boiled out. The addition of salt often checks this, as in the case of onions, causing vegetables to retain the peculiar flavoring principles, besides such nutricious matter as might be lost in soft water. For extracting the juice of meat to make a broth or soup, soft water, unsalted and cold at first, is the best, for it much more readily penetrates the tissue; but for boiling where the juices should be retained, hard water, or soft water salted is preferable; and the meat should be put in while the water is boiling, so as to seal up the pores at once.—*Journal of Chemistry.*

The best broom is of light green color, which indicates that the material is of the best flexibility and toughness. The cheap broom corn is of a sickly yellow or lemon color.—*Good Housekeeping.*

PLEASANT HOMES ON THE FARM.

Farmers and their wives cannot afford to be so absorbed in the methods of getting a living that they can devote no time to the enjoyment of living in this world. It were better not to be born into the world at all than to spend life without appreciating the attractive things the good Lord has placed here for us to enjoy.

There is rest, genuine rest, after coming from the field, tired and soiled, to take a bath, change attire and work among the flowers, trees and vegetables about the house.

The family usually that has no time to add to the attractiveness of a country home is the one that is the most wasteful of time; and the thrifty, intelligent farmers are the ones who have time to devote to the improvement of the homestead.

Many farmers who have never had time to fix up their premises, and who have mortgaged their lands, could have much better afforded to expend time in beautifying the farm so it would have attracted a purchaser, sold it and started again free of debt.

The farmer who can never find time to embellish his premises gets the minimum amount of assistance from his children; while the father who is willing and anxious to add to the home those attributes which gratify his family is never troubled about the boys and girls wanting to get away to work.

A farmer will render attractive the produce he takes to market in order to make it worth more in the market. Why not do the same thing by his farm? There is a satisfaction in owning that which others admire and desire, even if one does not wish to dispose of it.

If it can be shown, and it can be, that country homes can be rendered attractive and charming without the outlay of much money, and upon the expenditure of time, thought and genius, that reaps its reward in the immediate resultant of labor performed, there is no good reason why, in one way or another, every farm should not be made attractive to those who, from choice or necessity, spend their lives upon it.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 29 to Nov. 3 inclusive:

J M Crobarger, Dr A G Young, J Bartlett, Mrs M Hamaker, Mrs P A Hatch, Miss J A Pound, J Duncan, D Aeheson, E Akins, G B Hopkins, Mrs J B Foley, E Wylie, W Northrup, J Kumler, H Tiffany, D K Lawrence, J A Black, A Elliott, W Chestnut, J D Snyder, C M Livesay, A Cuff, L A Wickey, C Smith, Rev. J T Michael.

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AFTER ELECTION

Will come the pressure from a multitude of papers to have you cast your vote in their favor this year, and let some tried friend of your family, like THE CYNOSURE, cease its visits! But we earnestly beg you to remember that your subscription, and the new ones you may get for THE CYNOSURE, mean more than ever before the increased influence of the N. C. A., and the overthrow of the lodge power. Send in your subscription at once—$1.50 in advance. The N. C. A. is offering you the paper at less than cost as its share of the work. Will you lend a hand, and work for THE CYNOSURE?

N. C. A. LOCAL AGENTS.

Names of those who will co-operate in an effort to work their respective neighborhoods more systematically than hitherto, continue to come in for enrollment. As soon as election matters are over a plan of work will be sent to each local agent. We hope to hear from more of those who have been working as local agents for many years past, and we especially hope that the old workers will, if possible, secure a young, energetic volunteer as an assistant, who will stand in their place when they "have finished their course" and entered upon their reward.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		1	12
No. 3	94 @	1	95
Winter No 2	1 15	1	15½
Corn—No. 2	38⅜@		39½
Oats—No. 2	24½@		29
Rye—No. 2			55
Branper ton		12	00
Hay—Timothy	10 00 @	12	00
Butter, medium to best	14 @		26
Cheese	05 @		09
Beans	1 00 @	1	75
Eggs			19
Seeds—Timothy	1 10 @	1	45
Flax	1 36	1	47
Broom corn	1½@		05
Potatoes, per bus	34 @		40
Hides—Green to dry flint	05 @		08
Lumber—Common	10 00 @	13	00
Wool	10 @		32
Cattle—Choice to extra	5 25 @	6	00
Common to good	1 40 @	5	20
Hogs	4 50 @	5	70
Sheep	2 50 @	3	80

NEW YORK.

Flour	3 20 @	5	25
Wheat—Winter	1 10 @	1	12⅝
Spring		1	07⅛
Corn	48 @		50
Oats	28 @		39
Eggs			24
Butter	16 @		26
Wool	09		34

KANSAS CITY.

Cattle	1 25 @	5	25
Hogs	3 00 @	5	30
Sheep	1 50 @	3	75

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FARM NOTES.

PRUNING APPLE TREES.

Pruning apple trees is a necessary evil, and should be avoided as far as practicable. If the tree from the first has been properly looked after, very little pruning will ever be required. Such branches or buds as would give the tree an undesirable shape, or which would cross other branches, or crowd other branches, should be removed. Frequent inspection during the growing season is required in order that those buds or young shoots which would interfere with the form desired, may be removed with the thumb and finger. In this way the removal of large limbs in subsequent years may be avoided, and the trees saved from the danger attending such removal. In regard to the matter of pruning, Prof. Maynard a few years since very sensibly remarked: "It is very doubtful if we can improve upon nature's method in this matter. A tree growing out in the open field, fully exposed to the sunlight and air, naturally takes a fine form, and, if in good soil, grows vigorously and bears abundantly. Most of our orchards are planted too close in the first place; then, to let in the sunlight and the air, large limbs are cut from the center, and the wounds made left exposed, decaying in a few years. This practice of cutting out the central branches to let in the light is all wrong. Branches grow best in the center of the tree, because here they find the most congenial shelter from the sun's rays. Cut away the branches with their foliage which shelter these shoots, and they refuse to grow, and the long bare branches exposed to the scorching sun during the summer, and the continued thawing and freezing in winter, become much injured. If the time now expended in annual pruning were devoted to the care and attention of the soil, our orchards would be much more healthy and productive. The practice of removing nearly all the top of the tree when it is grafted, leaving the limbs exposed to the hot sun, is a very hazardous proceeding, and is frequently followed by the loss of the tree. Very few limbs should be removed from a tree in any one season.—*N. E. Farmer.*

PLANTING TREES.

Prof. A. J. Cook, Professor of Zoology and Entomology, Michigan Agricultural College, in a late bulletin gives some timely advice in relation to tree planting, for the reason that even when planted in the spring, the autumn is a good time to do some preliminary work therefor. As to trees Prof. Cook says:

First, good, vigorous trees, with ample, bushy roots and rootlets, should be secured. It will often pay to purchase such from a nursery. If secured from the forest, they should be dug so carefully that there shall be no lack of roots and rootlets. In either case, it will often pay to set the trees in some fertile field, where they can be cultivated well for one or two years, when they may be transplanted to street or roadside. This course will insure such added vigor that it can hardly fail to give satisfaction. Once dug, the trees should be re-set as soon as possible, and never exposed to the sun. Such exposure of the roots is almost sure death to evergreens, and very harmful to all trees. If any roots are badly bruised, it is well to cut such off, and at the same time the tops should be heavily pruned, so that the balance between top and roots may not be seriously disturbed.

The hole where the tree is to be set should be large, so the roots can be spread out as they naturally rested in the earth, previous to transplanting. If the soil is hard and barren, good soil should be at hand and should be added liberally about the tree. I have found this not very laborious or expensive. A load of good soil is driven along close beside the holes, and used as needed. The earth is pressed firmly about the roots. After planting, which may be done either in fall or spring, the trees should be still cared for. As soon in spring as the earth is in good condition to work, each tree should be spaded about for two or three feet around the tree, and then well mulched with good coarse manure. This should be spaded under the succeeding spring and mulch again added. Such labor continued for three or four years will usually pay well, in the added vigor which it secures to the trees. In case the trees are maple, apple or locust, it is very important that action be taken the first two or three years to secure against attacks of borers. This should be done in the month of June, about the middle of the month. A cloth should be dipped in soft soap or very strong soap-suds, and then used to thoroughly rub the trunks of the trees, so that they are thoroughly soaped. This will keep the borers off, and should never be neglected the first two or three years after planting the species named above. It would be safer to give this treatment twice—about the 10th of June, and again the very last of the month. If to be applied but once, it will pay to add carbolic acid to the wash as follows: Use one quart of soft soap, or one-half pound hard soap, whale oil preferable, to two gallons of water; heat this till it boils, then stir in thoroughly one pint crude carbolic acid. This holds its virtue longer than does the soap alone, and one application, about June 10th, usually suffices to resist the borers.

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INQUIRY NOTICE.—Any information of the whereabouts of Charity Barnes, mother of Edward William Barnes, will be gladly received. I last seen or heard of her on Tom. Davis's plantation, Bolivar county, Miss., near Carson's Landing, in 1867. There were five brothers and four sisters of us when I last saw mother. Father's name was Cato Barnes. We were owned by Tom Davis, near Hamburg, S. C., and were brought to Bolivar county, Miss., before the war, where, in 1867, while a boy, I and my oldest brother, Dandy, were separated from mother. Religious papers please copy.

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In Brief.

M. DeLesseps is still zealously engaged in stumping France for the purpose of forming committees to procure subscriptions for the unsold Panama Canal lottery bonds, but does not meet with the success he expected. Three hundred local committees, however, are engaged in the work. The Central Committee, abandoning hope of disposing of all the 1,200,000 unsold bonds, announce that subscriptions will be considered definite if only 200,000 of the bonds are sold. The company has reduced the price of the bonds 10 francs. Silence is maintained regarding the disposal of the remaining 1,000,000 bonds.

General Harrison practically closed his campaign Oct. 27. No other Presidential candidate of either party, so far as can be ascertained, ever equaled his campaign in the number of his speeches or the number of visiting delegations from outside points. From the register of the local bureau of the Associated Press, it is ascertained that General Harrison made seventy-nine speeches to visiting delegations, including his speeches at Toledo, Put-in-Bay and Clayton. This does not, however, include the short talks at railway stations, nor the many brief and impromptu talks to small companies in the parlors of his residence. If addresses of this character were included as speeches, the aggregate would be about 112.

A movement is being set on foot by the Philanthropic Society in Paris for providing better dwellings for working men. On the occasion of the laying of the foundation-stone of the new block of buildings for this purpose, M. Pilot, a member of the Institute, stated that fifty-four thousand families, comprising one hundred and ninety thousand individuals, are now receiving relief from the Bureaux de Bienfaisance, the condition of the Parisian poor having become much worse, owing to the richer classes having gone to live outside the city. Whole families in Paris, it is said, live in one room. Between such a condition of affairs and French Communism we think, declares the New York *Observer*, it would be easy to trace a connecting link.

The Russian Minister of the Interior received a telegram Oct. 28 from the Minister of the Imperial Court, stating that five minutes before the Czar's train arrived at Kutais, en route from Tiflis to the Black Sea, a Kouban Cossack, disguised as an officer, was arrested at the station for having on his person several handy explosives and some poison in gelatine capsules. When arrested the man attempted to poison himself. Years ago he was expelled from a university for an imaginary political offense, and his career was thereby ruined. He was one of the founders of the South Russian Revolutionary Society. Other members of the society have been arrested at Simfropol.

The quarterly report of the Kansas State Board of Agriculture, just issued, shows the total product of winter and spring wheat this year to be 16,720,719 bushels, as compared with 9,278,000 bushels last year. It is the heaviest yield since 1884 The total product of corn this year is given as 168,754,081 bushels—more than double the yield of last year, and the largest since 1885. The total product of oats is given as 54,665,055 bushels—the heaviest yield in the history of the State. According to the returns made, Kansas has this year 700,723 head of horses, 92,435 mules, and 742,639 milch cows, a large increase in each class over the number reported in 1887. She has also 1,619,849 head of other cattle, 402,744 sheep, and 1,433,245 swine. The total value of the farms of this State was returned at $453,220,155, and of farming implements, $8,433,534 There are on hand in the State 11,790,526 bushels of corn and 876,635 bushels of wheat.

Mary Abbott, sixteen years old, was captured at Trowbridge, Cal., after an exciting chase. She is the victim of dime novels, and says she wants to be a cowboy. Her father says the family came to this State four years ago from Illinois, and Mary declared her intention to become a cowboy while en route to California. Two or three times she has arisen at night, saddled a pony, and with a lot of provisions, a camping outfit and a pistol started for the mountains. She has, however, each time been brought back by neighbors. Yesterday Mary started out again, first going to her father's barn, armed with two pistols. She remained there several hours, and when discovered fired one shot, scattering her pursuers. A roving parson ventured into the barn, hoping to quiet the young girl, but she thrust a pistol into his face and the preacher retired. Mary soon ran out of the barn and made for the brush along the river. The crowd started after her, some armed with guns. At length a constable fired two shots over her head, which startled her, and she sprang into some wild blackberry bushes, which stopped her and she was captured. She was examined on the charge of insanity, but there was not a particle of evidence to show that she was crazy.

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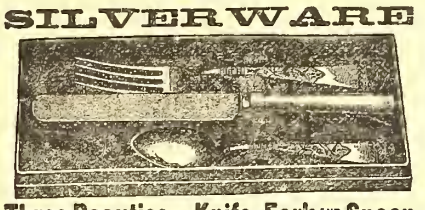
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NEWS OF THE WEEK.

WASHINGTON.

Hon. Michael Henry Herbert has been appointed British Charge d'Affairs at Washington. Lord Sackville returns to England immedistely on leave of absence. It is understood that the government will allow his case to rest until after the Presidential election.

The butter color used by nearly all farmers and cresmeries in increasing the yellow tint of their product is annatto boiled in cotton seed oil, and although the amount of oil in the mixture is extremely small, it comes within the letter of the statute defining oleomargarine, according to the decision of the Commissioner of Internal Revenue.

POLITICAL.

Charles Stewart Welles, of New York, has accepted the Equal Rights party's nomination to the Vice Presidency.

A Republican procession (mostly colored men) had an encounter with Democratic parsders at Twenty sixth street and Sixth avenue, New York, Wednesday. Missiles flew in every direction, store fronts were wrecked, and many persons were injured, some fatally. A large force of policemen finally restored order.

Cynthia Leonard, the woman candidate for mayor at New York, has obtained an order compelling the election inspectors to show cause why she should not be allowed to vote.

Republicans, Democrats and Prohibitionists, all had street parades in Chicago Saturday afternoon and evening. The Prohibitionist party was more lively than the two aged opponents, and engaged Battery D first, where a general glorification ensued.

CHICAGO.

The Northwestern Military Academy and a fine residence at Highland Park, twenty three miles north of Chicago, on the Milwaukee division of the Northwestern railroad, were destroyed by fire Thursday.

Judge William K McAllister, of the Appellate Court, in years past somewhat notorious for granting writs of supersedias, died at his residence in Ravenswood Sunday night. Resolutions of respect were passed by the City Council and County Board, and a memorial meeting has been arranged for Nov. 8, at Battery D.

Mr. Henry B. Stone, who, since T. J. Potter's resignation, has been general manager of the C, B. & Q. road, has been appointed second vice president, and Mr. E P. Ripley, the general traffic manager, succeeds as general manager. These changes imply no change in the policy of the road, save that Mr. Stone is thus given some control of the tributary lines of the Burlington road.

President Strong, of the Santa Fe road, has reduced his own salary 25 per cent, and will reduce the wages of other employes, excepting engineers, firemen, switchmen, brakemen and mechanical operators, 10 per cent.

COUNTRY.

George H. Vanderbilt has purchased 1 000 acres of mountain lands near Asheville, N. C., where he will build a large industrial institute for the education of poor white children, who will be taught how to work in wood and metals, and thus become skilled mechanics. The institute will be liberally endowed, as Mr. Vanderbilt intends to make it a monument to his family.

On the evening of Saturday, Nov. 10, the anarchists at St. Louis will hold a demonstration in commemoration of the hanging of the anarchists at Chicago. A funeral march, poems, an address, and a play, entitled "The Unjust Sentence," will comprise the program. There will be no street parade.

By an explosion of natural gas at Lima, Ohio. Tuesday, John Schultheis and Peter Klein were burned to death, and Joseph Hubbard killed by the collapse of a brick wall, which fell on him as he was passing the building where the explosion occurred.

Four new cases of yellow fever were reported Friday from Live Oak, Fla, and Assistant Surgeon Geddings was ordered to go there at once from Camp Perry. Surgeon General Hamilton ordered supplies sent to relieve the poor at New Decatur, Ala., where there were eight new cases Thursday, and there is likely to be much destitution among the colored people at Enterprise, Fla. There was one new case at Decatur, Ala., Friday, but no death.

At James Spayd's farm, some distance from Reading, Pa., the boiler of a threshing machine exploded Friday, killing five youths, aged from 14 to 19, and wounding many other persons, some of whom are not expected to recover.

A cyclone coming from the northwest swept over Laporte, Iowa, about 9 o'clock Thursday night, unroofing houses and store buildings, damaging goods by water, and doing, all told, a damage of $50,000. Two persons were seriously injured. At Mt. Auburn, seven miles from Laporte, the M. E. church and B. C. R. and N. depot were blown down, and an elevator unroofed, and a man was killed by flying timbers.

A terrible explosion occurred Saturday night in the Kettle Coal Mining Company's new mines, located thirty miles west of Lock Haven, Pa. Of the twenty-one men employed in the drift seventeen were either killed or fatally injured.

At 1 o'clock Sunday morning Monticello Seminary, Godfrey, Ill., one of the oldest institutions of learning in Illinois, was discovered to be on fire. The 125 young ladies who were boarding there at the time were removed from the blazing structure without injury of a serious nature. The seminary was a large five-story structure, 110 by 44 feet, and in a few minutes the flames had reached every part of it, making it impossible to save any of its contents. The fire started in the kitchen. The loss is estimated at $200,000.

A bold robbery was committed on the Northeastern railroad, running into New Orleans, Saturday, the express messenger being blindfolded and relieved of $28,000.

Off Milwaukee, early Tuesday morning, the tug A. W. Lawrence was blown to pieces by an explosion. The captain, engineer, fireman and lineman were instantly killed, and two others injured.

Near Dubuque, Iowa, Monday morning, a trackman and his family and three others coming to Dubuque on a flat car, were struck by a C., B & N. special train, and the wife and three sons were killed.

James Longonetti, bar tender of a Denver, Col., saloon, shot and killed A. O. Case Monday, was arrested and imprisoned, and died in convulsions Wednesday, thinking his victim was torturing him.

While workmen were repairing the flooring of the iron bridge over Big Muddy River, near Blairsville, Ill., Monday, the bridge gave way and fell, carrying all the workmen with it into the river fifty feet below. Three were killed or fatally injured, and eight others seriously hurt.

On Thursday afternoon a prairie fire swept over Sioux Valley, Dak., township, Jackson Co., and destroyed thousands of dollars worth of property and five lives.

The grand jury in Marshall, Ill., adjourned after a session of seventeen days, during which it tried fifty cases and returned twenty-nine indictments, sixteen of which were against saloon-keepers for selling liquor to minors.

At Lexington, Mo., Wednesday, a lady descended into a twenty-foot cistern and rescued a child who had fallen into the pit. A number of men, who had refused to attempt to aid the little one, watched the heroic exploit.

While testing a rope fire escape at Pittsburg Wednesday the rope broke and three boys were precipitated a distance of seventy feet, two being killed and the third fatally hurt. The agent of the escape has been arrested and indicted.

The board of health of Jacksonville, Fla., reported Sunday only eleven new cases of yellow fever, of which five are white; deaths, three; total cases to date, 4,277; total deaths, 364. At Decatur, Ala., three new cases to-day, all white, were reported. Dr. Cochran, State health officer, says: "I want to say through the Associated press that the statement of destitution in New Decatur recently made by Mayor Frey is simply false."

A "tap" in front of the puddling furnace in Tug's rolling mill, Pittsburg, broke down, allowing a large quantity of molten metal to pour into a tank of water. A terrible explosion occurred. Puddler George Smith was instantly killed, literally blown to pieces. His helper was fatally scalded, and two others were seriously burned.

FOREIGN.

Robbers held up a Mexican Central express sixty miles below El Paso, Texas, Tuesday night, forcing the engineer and fireman to leave the engine and uncouple the passenger cars, and then ran on six miles farther before stopping to rifle the express car. They secured about $2,000 only.

Couriers who have arrived at Zanzibar from Tabora bring direct news from the Stanley expedition, a portion of which, according to the couriers, was met at the end of Nov., 1887, by Arab traders, at a point west of the Albert Nyanza and southeast of the Sanga. The detachment of the expedition seen consisted of thirty men, whose leader stated that Stanley was two days ahead. Many of the expedition, it was stated, had disappeared or were dead, and forty had been drowned in attempting to cross a great river, flowing from east to west. One white man had died. Stanley had fought with tribes which had refused to furnish him with provisions. The couriers, who are Arabs, estimate the strength of the expedition, after the losses mentioned, as 250 men, and express their belief that they were able to reach Wadelai.

Advices from the Bonny River, Africa, give a revolting story of savage atrocities and cannibalism. The Okrikan tribe, in revenge for some injury, invited a party of Ogonis to a friendly palaver, and then entrapped and massacred them. A cannibal festival of the most horrible and indescribable character followed. Then an attack was made upon the undefended villages and the most barbarous outrages were committed. It is estimated that over 150 persons, including women and children, were killed and eaten.

The *Official Messenger* states that the Czar's foot and the Czarina's hand were injured in the accident to the Imperial train on Monday last. Despite their injuries the Czar and Czarina devoted themselves to attending to the other persons on the train who were more severely injured. In the disaster twenty-one persons were killed and thirty-seven wounded. The accident occurred on the return from the south part of the empire, and was the result of too rapid running in a mountainous district.

According to returns by the Department of Agriculture, over two hundred Mormons have emigrated from Utah to the Canadian Northwest during the past season. The settlements already established south of the Canadian Pacific Railway are thriving. The Mormons cannot take up land before agreeing to abandon the practice of polygamy.

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An awful tragedy stops our forms as they are ready for the press. On Sunday night Peter Howe and his wife were murdered in their beds by a drunken ruffian, who in a few hours cut his own throat. Every circumstance of the horrid deed adds to its enormity. No man could justly hold ill-will toward the amiable, benevolent and godly old people who were the victims. Though a man of wealth Peter Howe gave freely and his gifts increased with his means. He supported missionaries, the late Nathan Brown among them. He gave liberally to the work of the N. C. A., a thousand dollars to the Washington building alone. He aided Wheaton College and served on its Board, until his deafness prevented. He founded and supported Howe Institute at New Iberia, Louisiana, and the new theological and industrial school at Memphis. Though some 70 years of age he and his wife lived alone with a servant girl. Their sons, Jerome and Charles with three daughters, live with their families in Wenona at a little distance from their father's house. The step-father of the servant, a drunken, worthless brute, who was lately out of jail for robbing a saloon at Minonk, Ills., wished to get her away and dogged her. She went to Mr. Howe for defense, and the man was ordered away. Sunday morning he came again in a drunken condition, and being refused admission went away in a rage, which was increased by drink during the day, so that his condition and threats were known by many. That night he gained entrance to Mr. Howe's house by a ladder and beat the aged and helpless people to death with a coupling-pin. Alarm was early given and the wretch was immediately suspected and watched; and when threats of lynching seemed about to be put into effect he committed suicide in the presence of his wife. The editor of the *Cynosure* was notified early Monday morning and went directly to the dreadful ful scene, and a more full and accurate account will be given hereafter.

Mayor Roche and the Chicago police would allow the anarchists no favors in the city last Sunday, but 3,000 of them went to the cemetery, eight or nine miles west, where the five men were buried last year after the execution. There was no demonstration in the city, and at the graves of Parsons, Spies, Lingg and the others, there was little said but in eulogy of the dead. The customary harangues, swearing the crowd to vengeance, and threatening fire and sword, were unspoken. This change in the character of the speeches in other parts of the country and in London, where the day was also celebrated, shows that the execution of the law has had its effect. There may be eulogy for the dead conspirators, but no one cares to follow their example and share their fate.

Mining accidents of such great fatality as that reported from southeastern Kansas have been comparatively rare in this country. In the deep mining of England catastrophes like this are more often expected. The cause of this Kansas explosion, which may have cost a hundred lives, is unknown. The mine was examined for gas daily, and the men work with naked lamps as in ordinary soft coal mines. It is believed that it must be accounted for by an overcharge in blasting which ignited the coal dust. If so, the blame will rest heavily upon the mine managers, who employed a large number of inexperienced men in their anxiety to meet a pressing business. There may be no law to reach them, but it is time that public judgment should condemn as murder a neglect like this, which has no excuse but greed.

The election reports show the Southern States to be as solid as ever. One county in Florida appears to be an exception, and is reported to have a Republican majority; but this may be because of Northern immigration. A note from a lady in New Iberia, Louisiana, says the election was quiet. "The Republican tickets were burned, so there was no chance for murder or fighting." "How nice it is to live in a *free* country!" is her caustic comment. But there are hundreds of places in the North where a like devilish spirit prevails among the Republicans, and is only less severe in its effects because the restraints of law and of society are greater. We have noted the case of Dr. Guild, of Bartlett, Ill. At Streator, Ill., we learned that several persons were jailed for attempting to intimidate voters, and some were discharged by their employers for voting the Prohibition ticket.

The Prohibition vote in the last week's election is a grave disappointment to those whose enthusiasm kept their imaginations dancing among the six ciphers which make a million. We hope it is as great to Mrs. J. Ellen Foster, who predicted that the Prohibition vote "would be wiped out of existence;" and to Albert Griffin who put the vote down to 100,000. The press reports continue their old habit of nearly ignoring everything but the Repulican and Democratic vote. The official returns must be received before we can know the gain over 1884. The reports already received show that the St. John vote of 150,000 will be at least doubled. In some States, as California, Iowa and some of the Southern States, the gain has been wonderful; while in others, like New York, where a most enthusiastic canvass was maintained to the last moment, the gain will be barely twenty per cent., and in some counties a falling off. Whatever reason may be urged to account for this, no doubt thousands of votes were lost because of the lodge relations of Mr. Brooks and some of the State candidates. Prohibitionists of national repute have realized this fact with regret. It must be regretted that the party has not taken a manful stand on this question.

The result of the election is an undoubted triumph of the saloon power. The figures in New York tell this as if it were posted on the bulletin boards. Hill, the whisky candidate for governor in that State, was elected by some 16,000 majority over Miller, who made an open attack upon the saloon influence in favor of high license. But instead of giving Cleveland this majority, his vote falls behind Harrison's nearly 9,000, a difference of 25,000 which was given to the Republican party. The reputed antagonism between Cleveland and Hill would not account for one-tenth of this difference, neither would the quadruple contest for the mayorality of New York, in which the Tammany vote ran 39,000 above Mayor Hewitt's. The reason for this extraordinary vote we believe to be, that the liquor leaders saw that a Republican defeat in the nation would give the Prohibitionists the country in 1892, or soon after. But restored to power, prohibition would be put off ten—perhaps twenty years. The Democratic party is all right for the present. The saloon can always depend upon it in the North, and with a Republican victory both parties would be secure. The policy is good from the saloon stand-point, but there is a Power against which the saloon has neither strength nor wisdom to contend. God is against it, and it cannot stand.

It is understood that the National Labor Bureau has enlarged its functions, and will publish a report on divorces early in the coming year. Commissioner Wright has obtained reports from the 2,700 courts of the United States having divorce jurisdiction a record of the divorce business for ten years, from 1876 to '86. Congress appropriated $10,000 for this purpose, and with this means of liberal expenditure the Labor Bureau has been securing all manner of statistics about divorce events, to the age of the parties, number of children, place of marriage and subsequent residence. A synopsis of the divorce laws of different States will also be given, and statistics of European divorce. We imagine there will be little entertainment in this publication. There will be much that is useful for the legislator who may be preparing a national divorce law; but, after all the labor and expense, there will be nothing added to our knowledge of this business which shall make us abhor it more, or make it less certain that the nation will be cursed by it and for it until there is a return to the law of God. The suggestion of Dr. Crafts is good, that laws will not wholly mend the matter until the heart and conscience of the people is aroused to understand that the words of Christ respecting marriage express the only law that makes the institution a blessing, socially and physically, to a people. The pulpit has a duty in this matter which it is slow to perform, and is putting off that it may review some pernicious novel.

THE BIBLE AND THE POOR.

ARRANGED BY M. N. BUTLER.

II.

"But they that will be rich fall into temptation and snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition." How true, as we see on every hand in the great rush for gain. The rise to wealth is often rapid in America.

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent." Especially is the rapid increase of millionaires all wrong and injurious. Many of them are made by oppression and legalized robbery. Such are moral outlaws.

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." The tables are already turning. Oppression has gone too far already.

"He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor." Very little honor has the Almighty at the hands of the rich, and the Lord overrules the present great labor agitation.

"The Lord will be a refuge for the oppressed, a refuge in times of trouble." "The Lord executeth righteousness and judgment for all that are oppressed." "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper." Somebody will answer for all this oppression, and it is a consoling thought that God will oversee the settlement and audit the account. Watered stock, railroad shares and national bank bills will be on the side of loss—lost.

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor." "Rob not the poor, because he is poor; neither oppress the afflicted in the gate: for the Lord will plead their cause and spoil the soul of those that spoil them." What an able attorney! The case is in safe hands. They may rob the poor and oppress the afflicted in this world, but their souls will pay the price. What an awful thought!

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts." Money may pervert legislation, override our courts, and muzzle the press and pulpit, but there is a higher court.

"If thou seest the oppression of the poor; and the violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth: and there be higher than they." "There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth and the needy from among men." That seems to be about the state of affairs in many places, and it is high-handed in its application, as any one may know by a little retrospection.

"So I returned and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter: and on the side of the oppressor there was power; but they had no comforter." "Some remove the landmarks; they violently take away flocks, and feed thereof. They drive away the ass of the fatherless, they take the widow's ox for a pledge. They turn the needy out of the way: the poor of the earth hide themselves together. They cause the naked to lodge without clothing, that they have no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. They pluck the fatherless from the breast, and take a pledge of the poor. They cause him to go naked without clothing, and they take away the sheaf from the hungry." "The people of the land have used oppression and have exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully." How many poor, hard working men have had their homes and horses and cattle go at a sheriff's sale! Thousands of homeless women and children realize the above picture in all its reality. But where are the churches of America in this movement? Are they voting with the oppressors? or are they on the side of the poverty-stricken and down-trodden?

"Oh, house of David, thus saith the Lord, execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings." "For the oppression of the poor, for the sighing of the needy, now I will arise, saith the Lord; I will set him in safety from him that puffeth at him." From the monition on every hand it seems that that "now" is here, and that the reckoning is not far off. "For the needy shall not always be forgotten: the expectation of the poor shall not perish forever." "For thou hast been a strength to the poor, a strength to the the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." The storm gathers, the battle thickens, and the blast will strike by and by.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbor's service without wages, and giveth him not for his work: that saith, I will build me a wide house and large chambers, and cutteth him out windows: and it is ceiled with cedar and painted with vermilion." In every city are palaces built with ill-gotten gains, and every dollar wrung from the wage-worker, perhaps from some poor farm-renter, through the "board of trade"—polite name for gambling hell. The judgment alone will reveal how many times employes have been paid off short, and wages reduced to increase profits.

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." But let that all go. It is bad enough for the poor, defrauded working man and woman, homeless youth and hungry child. Let us turn the other side of the picture and study it awhile. Would that these sentences, now to come, could be rung throughout the land in tones of thunder. Would that they were engraven on the walls of every National Bank, Board of Trade room and palatial residence with a pen of fire.

PAST AND PENDING POLITICAL QUESTIONS.

BY REV. H. H. HINMAN.

Among the questions that have been definitely settled by the American people are:

1. Support of the church by the State. This prevailed in Connecticut and some other States. After long and heated discussion it was everywhere abolished.

2. Imprisonment for debt. This was practiced in nearly, if not all of the States. It prevailed up to fifty years ago, but has now happily been abolished.

3. The assumed duty of every citizen to be drilled in the use of arms, and to be prepared at all times to engage in war. This old militia system prevailed everywhere fifty years ago, but scarce a remnant of it now exists.

4. The question of banks and currency has undergone most important modifications, but the end is not yet.

5. The common school system, from being local, partial and inadequate, has come to have universal acceptance and approval.

6. The great slavery question, the most important in character and consequence which has ever been discussed, occupied the public mind for more than half a century. It was settled as questions of justice only can be settled, by the entire abolition of the iniquitous system.

7. PROHIBITION.—The great question as to the toleration or the suppression of the liquor traffic now more than any other occupies the minds of the Christians of America, and admits of but one method of settlement. Centuries of discussion have developed no plan of toleration consistent with the public good. Like slavery, it must be abolished. We can do no otherwise. It is only a question of time when it will be accomplished.

8. INTERNATIONAL WAR.—This, like slavery and the liquor traffic, admits of but one solution. War is barbarism. It cannot be carried on by Christian methods or on Christian principles. International arbitration must of necessity be substituted for the arbitrament of the sword.

9. SECRET SOCIETIES.—"This," said Wendell Phillips, "is the next great question that is to come to the front." Like the others, it admits of but one method of solution. Secret societies are out of harmony with Christianity, and out of place in a free government. By and by they will die as slavery has died.

10. THE LABOR QUESTION.—There is probably but one method of settlement. Secret labor unions and strikes have been of no avail. Co-operation between the capitalist and the laborer seems the only remedy.

11. THE TARIFF QUESTION.—This, more than all others, occupies the minds of the politicians. It has done so since the formation of our government, and seems no nearer settlement than at first. It is not so much a moral as an economic question, but as such, has its moral aspects. It is remarkable that both men and States have changed ground on this question. New England at first favored free trade, and the Carolinas opposed it. Daniel Webster and John C. Calhoun both changed ground on this question. Henry Clay was a devoted friend of the protective system, and under his lead Kentucky was quite decidedly a high tariff State. Now it is most strongly on the other side. The war cry in 1812 was for "Free Trade and Sailors' Rights." The first was as popular then as it is unpopular now. Some of our most distinguished scholars and philanthropists are, and have been in favor of absolute free trade. Nearly all the old Abolitionists were so, and most of those who survive hold the same views. With them it was a matter of conscience. They held that tariff laws were in their nature unequal and unjust; that they taxed the many for the benefit of the few. These views are now advocated by Pres. Chapin, of Beloit College, Prof. Sumner, of Yale, Henry George and many others. Without stopping to determine whether this is abstractly true, I think we may at least reach this conclusion: This question admits of but one mode of settlement, viz., *reciprocal international free trade.* Inter-State free trade has been an immense benefit to all of the States. When nations come to have the same harmonious relations, they can well afford to grant to every man the natural right to buy in the market where he can buy the best, and sell to others without fear of tariff taxation.

THEY FIGHT FOR WHAT THEY HOLD MOST DEAR.

It may not be supposed that an analogy can be traced between horse-stealing, Mormonism and Freemasonry. Yet it may; and this arises from the rights of ownership. The frequent use of unlimited facilities for removal of animals in thinly-settled portions of the far West renders the inhabitants more sensitive to horse-stealing than to arson or murder, and it is punished with the severest penalty of their code, death by the lyncher. Not only the criminal, but the innocent stranger is subject to suspicion, and in case of theft, exposed to the danger of execution by infuriated victims. The indispensible need of horses and lack of means to replace them intensifies resentment and prompts extreme measures. Although unusual violence may be excused by the necessity of protection, it is evident that constant fear begets needless and excessive suspicion.

Mormonism affords a parallel in similar suspicion, but in greater effusion of blood, as is attested by a recent writer who enumerates the murder of Yates, Douglas, McNiel, Robinson, Margett, Arnold, Cowdy, Brown, Bernard, Porter, Forbes, Gunnison, Parrigh, Banks, Walker, Wilson, Smith, Clark, the Aiken party of six, and the Mountain Meadow massacre of 120, and as is also confirmed by the existence of a permanent organization of assassins, the so-called avengers or Danites, to execute its dark deeds of bloodshed. What causes their anxiety? It is not for property, which is rendered undesirable to a thief by the isolation of the wilderness and absence of markets; but for their religion, and especially that part which is known as polygamy. This is proved by the horrid oaths and initiations in marriage, and the peculiar tenet, which teaches that it facilitates admission into and enhances happiness in the future life—the corner-stone of their church, for which they defy the Government. Discipline is enforced by assassination, but murder is most frequent among strangers, casual sojourners, who, on the authority of the same writer, are regarded as "interlopers and intermeddlers," and are assassinated on favorable opportunity for real or imaginary offence. They claim a social privilege, are excited to suspicion by overanxiety and have become unconscionable murderers.

Both are paralleled by Freemasonry, which also seeks secrecy in seclusion and horrid oaths. Its discipline is likewise enforced by assassination and outsiders are included among its victims. It, too, assumes to be a moral and religious institution, for its members prate of morals and perform religious rites. They are also agitated by suspicion of outsiders, who are termed "cowans." What causes their solicitude? It is not for property, as in the first instance; but must be for a social privilege, as in the second. Whatever it may be, it is in resemblance, effect and importance the equivalent of polygamy, the corner-stone and foundation of which requires the support of murder. What else can be assigned for the same forms, methods and bloodshed Like produces like, and similar effects may be ascribed to similar causes. It is the polygamy of Freemasonry. Light and motive may be supplied

by a perusal of "My Experiences with Secret Societies by a Traveler," advertised in the *Cynosure*, in which multiplied instances of murder, both among the initiated and the uninitiated, are given. *

SARCASM OF RELIGION IN FICTION.

The sarcasm of religion in fiction has long been the cause of much complaint and hard feeling. Let us turn the matter over in a few sentences with a view to finding out if it is well or ill.

Often this sarcasm is of a mild character, like that found in the Waverly novels, which bears on the rusticity and extreme simplicity of clergymen and the extravagance of certain sects. It assumes a more serious type in the novels of Charles Kingsley, where sects and theologies are brought into odious contrast. It is severer still in the works of George Eliot, who treats church and dogma with semi-contempt and often puts clergymen at the farthest remove from respect. In Dickens the whole range is covered—from gentlest ridicule, as of the Dean in "Edwin Drood," to stinging contempt, as in Chadband and Stiggins. In MacDonald the same thing is to be found—coupled, however, with such earnestness that it passes beyond sarcasm and becomes protest. The lead of these great authors is followed, and a work of fiction is now the exception in which some questions of religious faith or practice is not introduced, and treated, for the most part, with disfavor. * * * In view of the immense field from which Dickens drew his characters, it is strange that he overlooked the English type of clergyman so faithfully drawn by Mr. Curtis in the Rev. Mr. Creamcheese. The established church is an ark upon which even Dickens did not venture roughly to lay his hand. Miss Bronte showed a finer courage in her picture of the three curates, and her works throughout are tinged with slight satire upon traditional forms of religion. We find the same feature in nearly all English and American fiction. Now a sect is ridiculed *en masse*, now certain dogmas, now strictness of religious observance or hypocrisy or bigotry or weak-minded conformity. Forms, dogmas, missions, and revivals are treated almost generally with contempt. A marked exception is found in Hawthorne. * * *

This habit of fiction has, within a few years, changed its objects of attack. First it was sects, then dogmas, now it is certain types of character. Another distinction of the later period is that untruth is treated more severely than fanaticism. Weakness, inconsistency, hypocrisy, are scourged while intensity of belief is comparatively respected. The habit cannot be explained as a trick of the profession, caught by the many from the chance example of the masters; the originality of genius forbids such an explanation. Nor can it be counted for on the ground of its availability; it probably tells quite as much against an author as for him, especially in England, where anything like irreligion is unpopular. Nor can it be referred to sectarianism. There is a second-rate class of writers who produce novels in the interest of some church or theology which they bring into favorable relief by very dark shadows thrown upon the opposite side, but they are hardly accorded a place in literature. We cannot recall a work of fiction of the first class in which a character is held up as admirable by virtue of his connection with any church, or of holding a definite creed. Such characters are presented for the opposite feeling—certainly not for the readers' sympathy. The solution is largely to be found in the fact that religion, when organized under either forms or dogmas, awakens antagonism in the peculiar genius of the novelist. We qualify our phrase because genius of the purest type is to be found in connection with church and creed. No critic would withhold the name from Augustine, Luther, Wesley, John Henry Newman, Robertson, Stanley, and Bushnell. But it is hard to get poets and novelists within church doors.

The genius of the novelist, like that of the poet, is impatient of form and definition and organization. Being based on the imagination, and therefore ideal in its operations, it does not consort well with what is fixed and formal. It may use facts and forms, but the argument it enforces is ideal and outside of them. Hence the staple of fiction is love before marriage, or lawless love after it, when it has the liberty of perfecting itself in the imagination—not love after marriage or in true marriage, when the dream is over and fancy yields to fact. Hence established institutions, whether social, ethical, or religious, have seldom been directly strengthened by fiction. It may be doubted if any established government was ever positively helped by imaginative writers; the sympathy is made to turn against what is, and in favor of what may be. The drift is in favor of spontaneousness and excess of liberty, against social custom and settled thought. In the end it may not be unfavorable to social and moral order, but this end is reached through loosening and destructive criticism. It ungirds, but does not find it within its function to rebind. Mrs. Stowe depicts the evils of slavery and hastens a political revolution, but as a literary artist she cannot, in fiction, reconstruct the government. Charles Kingsley, in "Alton Locke," helps on reform, but only as an antagonist of the existing order. Dickens reveals the horrors of a school system and turns the laughter of the world against the courts of chancery, but he felt no call to picture a well-ordered school or a prompt court of justice. So far as fiction has any vocation besides that of pleasing, it is critical, and it criticises by depicting that which it deems false and unworthy and by suggesting ideals of perfection, not by portraying excellence already gained. When the latter is attempted, the work is tame and flavorless.—*Rev. T. T. Munger, in the Century.*

THE SECRET EMPIRE.

THE UNITED ORDER OF DEPUTIES.

[From the Chicago Daily News, October 16, 1888.]

That the order exists is not deniable. Its movements have, however, been kept strictly secret, and the meetings have, it is said, been held in obscure places at untimely hours. The documents of the order have been discovered by the *Daily News* in an unexpected place and are given below. The first paper is a test of the fitness of the candidate for admission. It amounts to the same as a church catechism. It is, however, not submitted except to persons that have first been found to be substantially in accord with the tenets of the order.

THE PRELIMINARY TEST.

"NATIONALITY NO BAR TO MEMBERSHIP.

"CONFIDENTIAL.

"In view of the intolerant, persistent, and aggressive efforts of Romanists, their evident determination to control the government of the United States and destroy our civil and religious liberty, I desire to submit to you the following questions:

"1. Are you a Protestant from principle and from choice?

"2. Are you in favor of preserving the Constitution and liberty and maintaining the government of the United States?

"3. Do you regard Romanism as the enemy of civil and religious liberty?

"4. Is it not, in your opinion, unwise and unsafe to appoint to civil, political, or military office in this country men who owe allegiance to the Pope of Rome and who have sworn to obey him?

"5. Are you in favor of maintaining the principles of one general unsectarian free school organization?

"6. Are you opposed to all attempts to use the public funds for any sectarian purpose whatever?

"7. Are you willing to be governed by these principles in your future political actions?

"8. Are you willing to unite with others to hold these principles and henceforth devote yourself to the protection and perpetuation of civil and religious liberty in this great American Union?"

OBJECTS OF THE ORDER.

The next document is issued to the applicant as soon as he is admitted. It will be observed that it practically pledges business co-operation as well as political alliance.

"*Dear Sir and Brother:* For the good of the order you are appointed a deputy. The objects of this movement are to spread the principles that we advocate from Maine to California and from the lakes to the gulf. You are to initiate all true men as deputies from your city and all who visit your city from adjoining cities, towns, and States.

"Every man that you initiate becomes a deputy by virtue of his initiation. He will have then the power to initiate good men and true wherever he meets them [and must use due caution]. The existence of this order must never be revealed to the uninitiated—simply show the confidential card furnished for that purpose to the candidate—in that way broach the subject to him. Our great object is to initiate men all over the country, and as many as possible. In this way set all men to thinking, and by this means check the power of a certain class of enemies to our form of government. With this deputy system we can spread all over our beloved country and guard every avenue of approach by putting our faithful guard in every school district. We can, by a proper effort, reach every congressional district in our country. There is an additional feature—in the obligation—that is, that we assist one another in business and other pursuits of life, politics, etc. Our main object will be to elect men to office—national, State, and local—who are pledged to our principles. Fraternally yours,

"M. H. SMITH,
"Chief Recording Secretary, Supreme Council No. 1, U. S. A."

PLAN OF ORGANIZATION.

The plan of organization is briefly set forth. Its most distinguishing feature is the design to keep secret the fact of the existence of the society.

"ORGANIZATION.

"1. President and chief recording secretary

"2. One State deputy for each State.

"3. One congressional deputy for each congressional district.

"4. One city deputy for each city of over 2,000 inhabitants.

"5. One county deputy for all outside city limits.

"6. One town deputy for all towns.

"7. One ward deputy for each ward in the city.

"8. One precinct deputy for each precinct in the ward.

"9. In calling meetings for business or to pass upon candidates the following plan only will be used: President notify State, congressional, county, and city deputies; they to notify the ward and town deputies in their districts; ward and town deputies to notify precinct deputies; precinct deputies to notify the members in their precincts. In this way the meetings are called quickly and quietly. No postal cards or newspaper advertising allowed.

"10. It shall be the duty of each precinct deputy to be acquainted with each member in his precinct, to deliver to them, when required by his superior officers, any notice or other matter; to see that each member is properly registered, and that he goes to the polls and deposits his vote; also to notify ward or town deputies of any change in address of any member of precinct.

"11. Instruct all new members on grips, signs, and word, and furnish them an outfit at once. All initiations must be reported to the chief recording secretary at once. Deputies are to charge 50 cents in payment for ritual and outfit; also to report name and address to this office, inclosing 40 cents to pay for new ritual and card for next one.

"12. The president and chief recording secretary shall receive reports from all deputies and notify chief deputies of initiations in their district, and supply ritual and other information at any time.

"13. There are no salaried officers and no assessments on members. The chief officers giving their time to advance the cause, thereby hope to encourage others to vigorous work."

THE OATH.

The oath, which is next given, is a skeleton, and must be read in connection with the key that follows it. The numbers in the oath refer to the corresponding number in the key.

WORKING BOOK.

"Deputy—'You will repeat after me the following obligation, giving your name in full.'

"Persons affirming will raise the right hand.

"'I, —— ——, in the presence of the almighty God and these witnesses, do solemnly promise, declare and swear I will support and defend the Constitution of the United States and the State where I reside; I will keep inviolate the secrets of this organization; I will obey its constitution and laws; I will use my best endeavors to [No. 1]; I will not knowingly vote for, recommend, nor appoint, nor assist in electing or appointing, a [No. 2], nor any person sympathizing with [No. 3], to any political position whatever; and in all my public and political action will be governed by the principles of this order; I will oppose all [No. 4], and will ever maintain the great principle of [No. 5]; I will never reveal any of the signs, grips, passwords, or other mysteries of this order, or the names of any of its members, or its numerical strength, to the uninitiated; I will hold these principles above my party affiliations; I will always give a brother of this order preference in all matters of business, and also in my act of elective franchise, all things being equal; I will make prompt reports to the State, congressional or town deputies of every initiation made by me. I will advocate the principles of this order; I will use my best endeavors to initiate all true men, and in this way help spread the order; all this I voluntarily promise, declare, or swear [or affirm] without hesitation or reservation, or any self-evasion of mine whatever, so help me God.'

"Deputy—'Then, with clasped and uplifted hands, repeat after me the [No. 6]:

"'To perpetuate freedom; preserve the American union; to strengthen and extend [No. 7]; to oppose the [No. 8], and to the future welfare of the American Republic I pledge my life, so help me God.'

"The charge is invariably given by the deputy."

THE KEY.

Following is the key. The numbers correspond to those sppearing in brackets in the oath:

"No. 1. Promote civil and religious liberty.
"No. 2. Roman Catholics.
"No. 3. Roman Catholicism.
"No. 4. Attempts to use the public funds for any sectarian purpose whatever.
"No. 5. One general unsectarian free-school system.
"No. 6. Oath of the shield.
"No. 7. The principles of religious liberty.
"No. 8. Political power of the Roman Catholic church.
"No. 9. The Roman Catholic church.
"No. 10. Protestants.
"No. 11. Romanists.
"No. 12. The U. O. D."

After having taken the osth the newly made member is charged by the presiding officer in this form:

"CHARGE.

"Citizen brother: The steady encroachment of [No. 9] upon the institutions of our country which we have so fondly cherished, and which we believe underlie the whole fabric of free government, have impelled us into fellowship in this order, which we trust Divine Providence will use as one of the instruments in His hands to effect the overthrow of that terrible power which has so long cursed the world.

"In receiving you into our midst it becomes my duty to charge you never to forget the obligation you have here voluntarily assumed. Never allow yourself to be betrayed into any word or act by which the fact of the membership of any brother in this order may be divulged to the uninitiated. For your own security and the public good let your influence be felt in the advancement of [No. 10] rather than [No. 11] to positions of political power, trust, or emolument. In our organization mere party issues must never be introduced, except so far as they involve the principles of our order. You are at liberty to select for yourself, as a free American citizen should, your political *relations*, governed only by your own convictions of loyalty and truth. Your political affiliations may, at times, press you severely, but let your obligations ever prevent you from yielding to party clamor. As members of this order seek to control party rather than to allow party to trail your honor in the dust. Deputy brother—for as such I am pleased to welcome you into our fraternity, known among its members as [No. 12]—we have certain signs and words and grips by which we recognize members of the order. These are to be used with caution, and are as follows: The challenge sign is made thus.... ... To this sign a member of the order will respond thus ..... In introducing conversation with a stranger who has given the correct response to a challenge we say: Q..... A..... The answer being correct and the parties being mutually satisfied with the claim to brotherhood the grip is exchanged, which you will now receive."

WANTED IMMEDIATELY,

Sixty million consecrated Christians, filled with the Holy Ghost, ready to go anywhere and everywhere Christ shall call them, to preach the glorious Gospel of the Son of God, and to teach the ignorant to read that glorious Gospel for themselves, and also teach them how to do business, so they can care for themselves. We have to day in these United States 7,000,000 sons of Africa, probably not one-half of whom can read that Gospel understandingly. Most of them are poor, not able to educate themselves. We have also millions in the Northern States who have a good English education, who are abundantly able to give these the education they so much need. If those that profess to be Christians, and to have consecrated themselves to Christ, and given up all for him and to him, would live up to their covenant vows, we believe many of them would be constrained to come down here and give their lives to this work. God would abundantly reward them. There are many ways that a person could teach six hours a day and work six hours and make a good living, and besides some are willing and able to pay part or all that would be required of them. But some may object to teaching colored people; if so, there are many white people as poor as the colored, who need an education just as much. You can take your choice. I am happy to say there are enough already engaged in the work to show that it is feasible. Besides we have a promise from One who has never failed, and never will, that all our needs "shall be supplied by Jesus Christ, according to his riches in glory." Who will be the first to enter upon this glorious work for Christ and perishing souls?

ISAAC BANCROFT.

Washington, D. C.

CAUGHT ON THE FLY.

EDITOR CYNOSURE:—I write on the train homeward bound, after five very busy weeks in the lecture field. The last three weeks were spent in the Eighth W. C. T. U. Dist., Wis., and the meetings they arranged for me are among my most pleasant recollections. To have the white ribboners at the train, and take you to the finest homes, and to find every detail of the lecture attended to, such as choirs to furnish music, and in some cases even brass bands at the church door, and to be greeted by full houses at almost every point, and to become acquainted with so many of those devoted W. C. T. U. workers, will ever be among my pleasant memories. It more than convinces me of the truth of the text, "It is not good for man to be alone," not even in reform work. National house-keeping, any more than any other house-keeping, can never be a success without woman.

But time will permit me only to mention a few items in connection with this trip. At Trempealeau they have had little or no agitation of the prohibition question. Many say, We are Prohibitionists, but not "third party" Prohibitionists. As much as to say, we are Christians, but not practical Christians. I was told that if I preached Prohibition I must be careful and not preach "third party" Prohibition; as much as to say to a soldier on a battle field, when under the enemy's fire, if you shoot, be careful and fire only blank cartridges.

At Grantsburg, the county seat of Burnette, I found the most wonderful increase in Prohibition sentiment. In 1884 they knew of only two Prohibition voters in the county; now they believe there is a prospect of carrying the county for Prohibition. The people are largely Scandinavian. They crowded the Baptist church, and had the brass band play in front. Miss Nelson, who is at the front in W. C. T. U. work, read a Scripture lesson. She is County School Superintendent, and wields a powerful influence. The Union is planning to establish a reading room in town, to furnish a place for young people to spend the evenings.

At St. Croix Falls, that talented an courteous lawyer, Frank B. Dorothy, met me at the train and took me to his home. His wife is president of the Union. They had a large audience out for me in the Presbyterian church, where everything passed off in good order. Here, also, I was instructed to use blank cartridge in firing at the saloon, lest some Republican might get hit. I received the same instruction at Hammond, where I lectured the evening before. They have a strong Union here, though they are not all a unit on Prohibition, but they are coming to it. I had a very pleasant stay at the home of Mrs. Thayer. The Sabbath plank was my subject.

I lectured twice in the M. E. church at Brookville, and twice at Wildwood. Mr. Hinman and his sons are on the front prohibition line. The father starts out before the meeting, with his three-seated carriage, to bring in those who can't walk, and who have no carriages. His zeal for the cause reminds me of that of Thos. Blair, of Lochiel, Dunn Co., who, when I lectured there, came four miles the next morning and offered to drive me thirty miles to my next appointment. A party that has enlisted such men is sure to triumph.

I lectured on the Sabbath plank at Wilson, where Miss Darling, of Hudson, preceded me with an interesting chalk talk to the children. At Amy and Waneka I had full houses and excellent singing. The W. C. T. U. has, after years of agitation, succeeded in educating a strong reform sentiment. The people are intelligent and enterprising, and these are good communities in which to hold meetings.

At Knapp the Fletcher Hall was filled, and the president of the Union, Mrs. Fletcher, opened the meeting with prayer. There is a remarkable advence in Prohibition sentiment at Knapp during the past year. At Menomonie we had a good meeting in the M. E. church, where they are not afraid to discuss such politics as are embodied in the Prohibition platform. Bro. Vasey, of Louisville, presided, and gave the meeting a good send-off in his usual happy style. I noticed a great advance in Prohibition sentiment in Menomonie since last fall, when I lectured here and my collections did not pay my janitor fee. But my meetings then were not arranged by the W. C. T. U. Let me say in conclusion that I have nowhere found more devoted workers in the prohibition cause than in the Eighth District. They are those who will never beat on their drumhead the hollow sound of retreat.

M. A. GAULT.

NATIONAL REFORM IN KENTUCKY.

EDITOR CHRISTIAN CYNOSURE:—Lexington, Kentucky, is a typical Southern city. The house from which John Morgan, the celebrated "Raider," went out and where his mother still resides; the house where Marquis de Lafayette lodged, when he visited the place; the house where Jefferson Davis boarded when attending law school here, were pointed out to the visitor. The house and farm of Henry Clay, now Ashland Park, are at the edge of the city. The statue of John Cabel Breckenridge is on the public square.

I first here called on Rev. Chas. L. Loos, D. D., president of Kentucky University. He is a cordial, open-hearted man, and we quickly arranged for a lecture in the chapel for Sabbath afternoon. This is the oldest institution west of the Alleghanies. It was chartered over one hundred years ago, as the Transylvania College. Later it became the Kentucky State University. It is now under the control of the Christian church. They have 250 students in the literary department. There is a Biblical Institute in connection with it, of which Prof. Graham has charge. There is also in connection a Commercial College, of which Prof. W. R. Smith is principal. Last year 1,000 students were in attendance, from thirty States and foreign countries. He took the highest honor, gold medal and diploma of honor, at the World's Exposition.

Next I called on President Patterson, of the Kentucky College, on the opposite side of the city. This is a State institution. It was moved in from Ashland ten years ago. There are a few ladies in attendance. The young men wear uniform and are required to drill. Dr. Patterson is a great scholar, but a victim of sciatic rheumatism. He received me kindly, and after hearing my business proposed to announce our lecture to his students and have them go over. There are 250 students here. Hamilton Female College, the largest boarding school in Kentucky, is located here. I next called on Rev. W. F. V. Bartlett, D. D., pastor of the Southern Presbyterian church here. He is the oldest pastor in the city, and a man whom you cannot help liking. Our interview was exceedingly pleasant. There I saw Rev. W. S. Fulton, pastor of the General Assembly Presbyterian church. He was raised in western Pennsylvania, knew all about National Reform, and was rejoiced that a secretary had visited them. From his home I went to that of Rev. J. R. Deering, D. D., pastor of the M. E. church South. He had been in the Southern army. National Reform was new to him. He was very much interested and asked many questions about our work. Then I called upon Rev. F. D. V. Bickley, D. D., pastor of the M. E. church. He has been here only three weeks. Was acquainted with our movement, and cordially offered his pulpit. Rev. J. S. Shouse pastor of the First Christian church, and Rev. R. T. Mathews, D. D., pastor of the Main Street Christian church, received me cordially.

Arrangements for the Sabbath being complete, I took the train for Danville Friday night. Saturday morning I called on Rev. Chas. Young, president of Centre College; also on Prof. John L McKee, D. D., who is engaged in both college and theological seminary, and on Rev. C. B. H. Martin, D. D., pastor of the General Assembly Presbyterian church and professor in the Theological Seminary. The Theological Seminary was established in 1852 under Drs. Breckenridge and Humphry. Dr. Robinson was added to the faculty in 1856. In 1858 Dr. Yerkes came and has been there to this day. Dr. Hays, now of Maysville, Ky.; Dr. N. West, now of Milwaukee; Dr. Edwards, now in eastern Pennsylvania, have been professors. Just before the war they had fifty-two students. It was disbanded in 1882. Three years ago they resumed work on an economical basis and have ten students. They do not use more than half the income of the institution, and funds are accumulating. There are two female seminaries here, Caldwell and Morrison, each having 100 students.

Sabbath morning I preached in the High Street M. E. church, Lexington, Rev. Deering, pastor. This congregation has 400 members. Dr. Deering had been preaching on the Sabbath question for two days. He regarded it as a Providence that I came and took up the same theme. Mrs. Geo. W. Bain, the wife of the great orator, belongs here. She and her daughter were present. At 3 P. M. I lectured in

Morrison chapel of the Kentucky University, and in the evening preached in the Main Street Christian church. This is a congregation of 900 members. Every seat in that immense audience room was filled. This is the church in which the celebrated debate between Rice and Campbell, at which Henry Clay presided, was held.

This is the Blue Grass region. The chief staples are Bourbon whisky and fast horses. But the good people here care for neither. J. M. FOSTER.

REFORM NEWS.

FROM THE WASHINGTON HEADQUARTERS.

WASHINGTON, D. C., Nov. 6, 1888.

DEAR BRO. EDITOR:—The day here is faultless, a real "Indian summer." The departmental force at work is very light, as many are at home voting. The streets seem more like a semi-Sabbath than an ordinary business day. Knowing ones predict a boom this evening and to-night, and I noted signs of coming events as I was out distributing tracts and circulars. Passing the saloon of the somewhat noted Perry Carson, and looking in at the open door, I saw a "Log Cabin," surmounted by a whisky barrel, loaded on trucks. An artist was busy with his brush putting on the "Red, White and Blue" hoops and getting it in order for the final run for Harrison and Morton. Inhaling the stench from this "Sink Hole of Iniquity," I said, "Can a clean thing come out of an unclean." Can the man whose *voters* cage, "like unclean birds," in such sink holes of pollution, do very efficient service in elevating the moral or social condition of this city or of the country? Had John A. Brooks been as clean and straight on the lodge question as Clinton B. Fisk, the head of the Prohibition ticket, I would have gone all the way to my lawful voting place in Wheaton, Ill., to record my protest against such unholy alliances of politics and rum. As it is, I should be compelled to vote "under protest," if at all, which has no moral force, while it would count a full vote for the lodge. This tailing a grand party of reform, with a superb leader, with a "straddler" between the "secret empire" and legitimate Constitutional government, don't work well. I say, let us in future have a "square-toed" fight or none.

Yesterday I attended the semi-annual meeting of the Ministerial Alliance of Washington. The directory gives 181 churches located within the bounds of this Alliance. The largest number in attendance at any one time during session was twenty-six, and some others besides myself were not members. The religious services consisted of a brief prayer by Dr. Faunce. The reading of the minutes showed that there were five committees besides the executive committee appointed at the last session. Members of each of these several committees were present, but not one of them had held a meeting during the six months. Dr. Bartlett stated that his committee on the Sabbath had not been together, but he had consulted members of Congress and city officials who were friendly, and their advice was "to lie low" and not let the Sabbath-breakers know how little restraint they are under; and so they had been "lying low."

Dr. Naylor said his committee on liquor laws had not met, but he felt encouraged. There were sixteen Good Templar lodges, beside the Grand Lodge, with a membership of 6,000. There were six lodges of Rechabites; but the W. C. T. U. was doing more than all the rest, etc. The great danger, he said, was from high license.

Dr. Butler reported no meeting of the committee on prohibition and nothing done. Dr. Green, on gambling laws,—no meeting and no report. Dr. —— (I failed to get the name), on divorce laws, reported no meeting, but he had personally learned that Congress had appropriated $10,000 for gathering facts and compiling the divorce laws of the several States.

Two resolutions, opposing Sunday funerals, and the opening of the Washington monument to visitors on Sabbath, were passed. A brother was instructed to cast the ballot for the former officers and committees. The executive committee was authorized to fill vacancies and the body closed its sixty-five minutes' semi-annual session without a word of prayer or the benediction. I said to Dr. Bartlett that I had gathered some statistics showing the church relations of over two hundred members of Congress, and I would like to give them, as they were directly in line of their work. No opportunity, however, was afforded me.

It seemed to me not only strange, but sad, that men of such prominence, to whom had been intrusted the consideration of questions vital to the life of the nation and the spirituality of the church, should pass them by with almost no apparent concern. If our DOCTORS of DIVINITY in the head and heart of the nation are to be taken as a fair sample of the interest felt by the Christian people of our country in vital questions of reform, the really godly and pious may well tremble for the future of our country. J. P. STODDARD.

NEW WORK IN THE NORTHWEST.

ELK RIVER, Minn., Nov. 5, 1888.

EDITOR CYNOSURE:—The pastor of the Union church in this place very positively declined to receive into his church the truth about Freemasonry. At the same time he says that, having read the writings of President Finney and President Blanchard on Masonry, he knows all about it; that he does not belong to any secret society, but has friends that do.

It is said of the leading men of this village that they are of the spiritual lineage and descent of Osiris, a sun-god of Egypt, and that they worship according to the rites and ceremonies of that ancient worship, at the same time that they, through their spiritual father, proclaim regeneration and sanctification to freedom from sin in this world, and salvation in the world to come to all who "forever" and "irrevocably," under penalty of death, swear their souls and heart's affections to the faith of their mythical religion.

The pastor of the Baptist church, Rev. Mr. Tarbox, gladly received the truth and frankly offered his pulpit for its utterance. He also extended the hospitalities of his home to the stranger. Therefore, yesterday afternoon a sermon was preached in his church from the texts, "Ye cannot be partakers of the Lord's table and of the table of devils," 1 Cor. 10: 21, and "Denying the Lord that bought them," 2 Pet. 2: 1. The theme of the discourse was the relation of Freemasonry to Christianity.

In the evening, by special request, a Gospel sermon was preached in the same place. The texts were, "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also," Hab. 2: 15, and, "Drunkards shall not inherit the kingdom of God," 1 Cor. 6: 21. The sins of saloon-keeping, saloon-licensing and Freemasonry were proclaimed in this Gospel sermon. The singing was conducted by the celebrated Prohibition singers, Mr. and Mrs. Bailey. W. FENTON.

THE WORK OF PURIFICATION GOES ON IN LOUISIANA.

NEW ORLEANS, La., Nov. 3, 1888.

DEAR CYNOSURE:—I left here last Saturday evening at 3:30 P. M. to attend a meeting at Dorseyville, La., at St. John Baptist church, whose pastor is that Louisiana veteran reformer, Rev. B. Dorsey. We had a glorious time during the day, and enjoyed an excellent sermon by Rev. G. W. Davis, of Bayou Goula. The church met in council during the afternoon, and Rev. M. Dunlap, of Plaquemine, and I preached in the evening. I carried a goodly number of tracts and *Cynosures* for distributing while there.

I left Dorseyville Monday and returned to the city. I met on the train Revs. S. B. D. Robertson, C. Brooks and C. Pierson. Both Revs. Brooks and Pierson have always been anti-secretists, while Rev. Robertson has been a zealous secretist; but he declared to me that he had seen his mistake, and since he knew that "in secret" Jesus said nothing, he is now an anti-lodge man from the heart. He went on to explain how the lodge was running the churches, and related an incident that happened not long ago up the river, where Rev. J. Doggs was asked to leave his church, and Mr. Stewart, a zealous secretist, installed a pastor.

At this point Bro. Brooks asked him (Robertson) if he had repented of his secrecy, as he (Robertson) had said in the presence of Bro. Brooks once, that any man that wouldn't join a secret society was a fool.

Rev. Robertson said he had repented and he wants the *Cynosure* to strengthen him in the fight. It is to be remembered that Bro. Robinson opposed my course in February at the Freedman's Baptist Association in Carrollton, but thank God for his freedom from the lodge. Praise the Lord! There are but two zealous secretists now among the pastors belonging to the Freedman's Baptist Association, which comprises some twenty-five or thirty churches in southern Louisiana. Friends, you can see the good work is slowly going on. Will not some liberal contributor aid in sending free for one year TWO THOUSAND *Cynosures* South?

The following are extracts from letters written to me from points where I have labored this year:

Baton Rouge, La.—Your visit and sermon in this place have done great good. May God bless you in the work. F. B. G.

Boyce, La.—Your papers are well circulated through this section of the country. They are doing much good. E. J.

Weil, La.—Your letters are interesting. We wish you would stop by again on your travels. L. B.

Opelousas, La.—Those what get the *Cynosure* are carried away with it. I always thought lodges were wrong. HARRISON.

Rising Sun, Miss.—Your visit in this county has stirred up things. I am proud of your visit. Your last sermon converted almost everybody here against secret societies. One gentleman says, he did not want to see you when you were here for fear you would convince him, as everybody you talked with was converted. W. B.

Morgan City, La.—If you will come over here and lecture, we will make all necessary preparations. My pastor wants you to come over. These secret lodges are surely ruining our churches. O.

From these letters, dear friends, you can see we are gradually waking up the sleepers. I have been much encouraged in our city work here also. Our silent work with tracts and *Cynosures* is doing untold good. We can't expect as yet that the leading churches will open for public arguments against the lodge, but I am encouraged to know many of the strong lodge preachers are weakening. If we can get free *Cynosures* in the hands of every minister and Sunday-school superintendent in the city, much more good will be done.

The sugar cane crop along the coast is yielding somewhat better than was expected after the August storm, yet from good authority the crop is about 22 per cent. short. The farmers seem to be hastening in getting their cane crops harvested. Wages are very low this season, ranging from $1.50 to $1.60 per day, including half of the night. The Knights of Labor lodges seem to be very quiet, and from all accounts their number is thinning out, as is the case also with the other lodges.

I have called on very many of the city pastors and find them all in sympathy with a Southwestern organization of N. G. A. work, with a few exceptions. Rev. Henderson, of Central church, is not a secret lodge man, yet he has no prejudices against the lodges. He bade me God speed in our work, and said he knew there is some evil in some of the orders, but he objects a universal condemnation. I called at the People's Mission 163 Camp street, conducted by Bro. John Asals. Bro. Asals has Sunday-school at 9 A. M., Bible reading at 3 P. M., and preaching on the Levee, head of Canal street, on the Commons at 5 P. M., and preaching at the Mission at 7:30 P. M. every Sunday. There are no collections asked for at those meetings. Bro. Asals kindly invited me to attend services at his mission and explained the object of the mission work. It is to distribute religious literature, such as tracts, Testaments, hymn books, clothing to the poor; to visit the sick and destitute and assist them financially. To prosecute this good work contributions of tracts, books, papers, clothing or money is earnestly solicited. Bro. Asals is an anti-lodge man, and worthy of trust.

Thursday was held as a very sacred day by the Roman Catholics. It was All Saints day, and before daylight the Catholic church bells were tolling and companies of young and old could be seen resorting thither. I never examined their heathenish customs on All Saints day so closely before. The St. Louis cemetery is the principal Catholic grave-yard in the city. I walked through every prominent passway in this cemetery. At each gateway was a table with some Catholic sisters, and small boys or girls with Catholic emblems and small bells begging the passers-by for alms as they entered the gates. While inside the cemeteries there were candles burning over some of the graves, and a pitcher and two glasses placed at the mouth of some of the tombs. I noticed at one grave a bottle of wine and bread and other eatables. A spectator said it was not an unusual thing to see the Creole Catholics place delicacies on the graves' mouths on All Saints day.

I preached Thursday night at Union Bethel church, Rev. Price, pastor, to a moderate audience on Sabbath Desecration. My sermon was very well received and I think its effects will bear fruit. Rev. Price thanked me for the sermon, and invited me to preach for his people again. Several brethren and sisters shook hands with me and commended the sermon, while a few left the house while I was speaking of their lodges desecrating the Sabbath.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

SOME POLITICAL QUERIES.

KNOXVILLE COLLEGE, Tenn.

EDITOR CYNOSURE:—Will you please answer these questions?

(1) What protection does the third party offer to the people *now* and until the temperance voters shall become a majority?

(2) Do not the methods now used put the whole weight of the temperance people effectively against the saloon?

(3) Prohibition at a given time and place being impossible, there being a majority of the voters and the legislators against it, when opportunity is given to the people to vote the saloon out where they can, who is responsible for the remaining saloons?

(4) In Tennessee we have a four-mile law, which is good, we think, as far as it goes. The amendment vote of last fall shows that we could largely increase the "dry" territory by a local option law. What is best for us to do *now*?

(5) If the third party *principle* is sound, are we not in complicity with the abominations of lodgery when we vote with a party that honors Freemasonry with the second place on its ticket?

(6) Must not the temperance question in any case be *settled* by a majority vote, and is not the only real gain to the temperance cause the conversion of saloon advocates to the temperance side?

I am ready to vote for Fisk and Brooks when these questions are well answered.

J. R. MILLEN.

ANSWER.

The editor is not a political oracle, but will attempt an answer.

1. The Prohibition party offers to society that protection which every right action gives.

2. By no means. The methods of some are intended to make temperance people protect the saloon.

3. If we understand this question the Republican party is responsible for the saloons in all the States where prohibition does not prevail.

4. Stamp out every saloon you can, and keep them so.

5. None of the parties as we are aware, so honored Freemasonry.

6. Not so much as to convert temperance men, so called, to stand by their convictions.

We regret if Prof. Millen failed to vote for Fisk because we could not print his letter before election. May he live to vote many times for the overthrow of the lodge and saloon.

NEW ENGLAND PRESBYTERIANISM.

PAXTON, Ill.

I first opened my eyes, and lived to my majority, in the midst of the beautiful scenery and healthful climate of New England. Anything that affects it for good or ill most deeply interests me. Fifty years ago there was almost no Presbyterianism there. The churches were few. Now there seems to be enough to support a monthly, *The New England Presbyterian*. What kind of people are they? Where did they come from? Do they read such papers as the *Interior*, the *Evangelist*, the *Herald and Presbyter?* If so, they cannot be shut up to and be influenced by the narrow imbecile vaporings of such men as those who conduct their denominational monthly. You could no more induce the editors of the able publications named to put forth such criticisms, than they would hazard their reputation for intelligence, common sense, Christian worth, and common fair dealing.

These New England editors try to accuse reformers of being undecided as to who imprisoned brother Davis. They remind one of the drunkard who thought his sober companions drunk, when his own reelings made their path appear crooked. Brother Davis, all know, preached against the practices and claims of both Rome and secretism, and none but the perversely blind need doubt that both incarcerated him. Their criticism was upon the statement of a woman. I will turn them over to her. They need a woman to teach them, and I think she is able to do it.

They are remarkably pious gentlemen,—"the *Cynosure* claims to be Christian." They are shocked that it calls a tobacco-using minister just what he is. But oh! it is very irreligious to say he is a tobacco-user. But more wicked still, he is called a 32 degree Mason. Well, is this false or is it true? The man in question, in a public assembly, said that he was a Freemason, and he did not care who knew it. But these very pious editors seem to care a great deal about it. If the *Cynosure* was not called Christian, such terrible wickedness as makes men responsible for their openly confessed principles and practices would mislead them altogether.

They say if Masonry is ill, it should not be revealed. What do these men think of themselves? Do they think their readers will believe them? Do they believe themselves? Then Christ did not tell the truth when he said, "There is nothing covered that shall not be revealed, nor hid that shall not be known." These wonderfully wise and pious men know better than Christ, and can teach him. Mormonism is bad; it must not be revealed. The James brothers had their secret conclaves where they planned theft and murder. Oh, it is bad, terrible; for this reason our wise editors say it must not be revealed. Who are these men? Do they think that Presbyterians, out of their little corner, will respect such folly? What would old Doctor Beecher have thought of such stuff when we were instructed by him? Should a student have committed such apparent folly, his old grey eyes would have flashed like lightning, and he would have turned the rotten falsehood wrongside out, and scouted it out of the seminary. What will the editors of our able Presbyterian papers think of such unaccountable nonsense? Doubtless, like Noah's reverent sons, they will take a garment and walk backwards and cover it up.

But this is in New England, dear, beautiful New England! Has blindness fallen upon its leaders? Has the echo of good old Lyman Beecher's voice left no sound among its beautiful hills?

Oh, yes, yes, thank God, yes. The echoes of the martyr Davis's voice are still ringing from Boston Common and from behind prison bars. And our able agent, Miss Flagg, though speaking in women's tones, is heard all over the land; and while such men as these who assume to guide Christian thought and Christian action are lost in the mists of their own errors and insignificance, her voice will reach and mould the life and sentiment of regenerated New England.

PRESBYTER.

JOHN BROWN'S SONS.

PASADENA, Cal.

DEAR BRO. K.—The Brown boys, quite awhile ago, received a few copies of the *Cynosure*, and were very grateful to you for them. Owen says if you send him the paper (which I hope you do) he will read it all he can.

He also related the story of his father's renouncing Masonry, at Meadville, O., where he escaped through a window when they had the house nearly surrounded; and that after this he armed himself and rode through Meadville with his horse pistol and other arms, and they knew better then than attack him. He also told how Esq. Hudson, when he was stripped and being initiated, stopped and repeated the second time, "This is d——d nonsense." Owen heard his father say he heartily endorsed the Esq.'s sentiments. This initiation was at Hudson, O. After that he heard his father speak against Masonry and other secret organizations. Fred. Haymaker was another who spoke against it at that time; but he thought Haymaker did not fully leave the lodge at that time.

I see the brothers out at our temperance meetings once and awhile—a subject in which they are both very much interested. When their brother John was here last winter, an artist took the building and their goats and cows, with all three of the boys standing near the house. They are getting quite a large spot of ground cleared up, and have a good wagon road up to their house, so that in the winter and early spring, when many tourists are in these parts, it keeps Owen nearly all the time entertaining them.

Pasadena has grown wonderfully since you were here, but has been rather quiet this summer; but not half as bad as is reported in the Eastern States. There is now under way (besides many being already completed) a number of splendid business as well as resident buildings; three large new school-houses, costing over $40,000. They will soon have finished a rapid transit into Los Angeles, on which they expect to run a train once an hour from 6 A.M. to 9 P. M. Health has been quite good for a city of this size; the last reckoning gives us 12,860 inhabitants, and not a saloon in the city limits; but one or two murderers have set up one outside the limits. We have new mains laid for the water, and have developed more water, until now we have plenty to sprinkle all our streets and for domestic use and irrigation.

The Odd-fellows came and went and did a great deal of praising themselves and the order, but none for God. Oh, how much they might have done had they reversed their plan.

T. K. BUFKIN.

PITH AND POINT.

TEMPERANCE POWDER

It was as good sense to vote for St. John four years ago as it is for soldiers expecting a battle to keep their powder dry. Thousands this year kept their prohibition powder dry by voting for Fisk. Temperance votes are always dry and of such good quality that their increase is according to Scripture. "One can chase a thousand and two put ten thousand to flight." The world will be astonished at the amount of political temperance powder in the land of the free.—CYRUS SMITH.

SPREAD THE LIGHT.

I have been connected with the Odd-fellows at this place; but the paper borrowed from Rev. C. S. Brown a few weeks ago has convinced me of the infidelity of the lodge system.—A. V. HALL, *Winton, N. C.*

NO LONGER CHOOSE AN EVIL.

The time has been that the old proverb, "Between two evils choose the least," was kind of a hand-maid to ignorance, and some thought God winked at it. But now the light is pouring in so profusely that God expects a change. Eight years ago I dropped the Republican party because they did not bring out a Presidential candidate that I could endorse. And if it had not been for the reform party candidates, I would not have known what to do. I was not quite ready to go to Canada. That peculiar twist of Mr. Blaine's lips against temperance reform, just before his nomination, is what defeated him, and not St. John.—D. K. LAWRENCE, *Lecompton, Kans.*

LITERATURE.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE. Vol. XI. Pp. 476. Price, 50 cts. John B. Alden, New York.

The eleventh volume well sustains the very high reputation this work has secured. Among the eminent authors of all ages and all nations represented in this volume are: William Henry Herbert, American naturalist and novelist; Herder, German poet; Herodotus, Greek historian; Herschel, English astronomer; Hildreth, American historian; James Hogg, the Scottish "Ettrick Shepherd;" Holberg, Danish dramatist; Oliver Wendell Holmes, American poet and novelist; Houssaye, French essayist, etc. These names simply illustrate the comprehensive character and popular interest of the work, and are but a few of the names included—for instance, besides these, Homer occupies over fifty pages, Thomas Hood, fifteen pages, Wm. D. Howells, thirteen pages, etc. The work is a veritable mine of literary riches, and there are very few published so well worthy of place in every home library.

The Y. M. C. A. publication office of this city, or more correctly the office of the *Watchman*, is publishing an excellent and able tract for young men on social impurity in thought, language and act. This is one of the questions seldom mentioned because of its so-called delicacy. This is as Satan would have it: while men sleep he sows tares of lust and self-abuse. This tract deals manfully and in a Christian spirit with the sins of youth, and it would be an untold blessing to place it in the hands of all our college boys and other young men who are under special temptation.

The Siberian Exile System as it is being developed in George Kennan's papers in the *Century* deepen in pathetic and horrible interest. If such representations be true, and the evidence seems incontrovertible, Christendom should with one voice demand of Russia a radical change in her policy. The November *Century* begins the thirty-seventh volume and nineteenth year of the magazine; and the number is made notable by the beginning of several new series, or magazine "features." The most important of these is the first installment of the *Century* Gallery of Old Masters, engraved by T. Cole, and described by W. J. Stillman and by Mr. Cole himself. The engravings in this series were made in the presence of the original pictures themselves; they are actual copies, and unique in the history of art; for such careful copies have never before been made on wood. Another series begun in November is Mr. Cable's "Strange True Stories of Louisiana. After a preface of fascinating interest by Mr. Cable himself comes the extraordinary story of "The Young Aunt with White Hair," from an old French manuscript. "The Romance of Dollard," by Mrs. Catherwood, illustrated by Mr. Sandham, has two prefaces, one by Mr. Parkman, the historian, and one by the author. Mrs Catherwood is a new author, and has broken new ground—Canada in its most romantic epoch. The first of Mrs. Foote's "Pictures of the Far West," a full page engraving, is given in the same number. Dr. Robinson answers, with the aid of illustration, the interrogative title of his article, "Where was the Place called Calvary?" Murat Halstead has a paper on "Gravelotte Witnessed and Revisited," accompanied by numerous illustrations; Dr. Lyman Abbott has a timely and thoughtful essay on the present tendency of religious thought throughout the world, under the suggestive title of "The New Reformation."

Science in the last number discusses "School Work and Eye-sight" in a way to interest parents, teachers and school boards, who are often culpably indifferent to this

important topic. Some account is also given of the restorative influence of areas of country depressed below the sea level in cases of asthma and consumption. The *Science* company also publishes the popular *Swiss Cross*, which has this month several illustrated articles, chief of which are "A Lava flow in the Sandwich Islands" and "Weathered Rocks."

Vick's *Illustrated Monthly* calls the attention of its readers to the lawn and fixes it there by a practical article and four views of the grounds of Mr. Elwanger of the firm of Elwanger and Barry, the world renowned rose culturists. The article of greatest length is on "Noxious Insects," not of course treating of them as insects but in their relation to plant life.

The illustrated weekly magazine *Literature* continues its popular biographical studies. Late numbers have portraits and sketches of Miss M. G. McClelland, a new novelist; of Gen. O. M. Mitchel, the popular astronomer who fell in the war; of Thackeray, Joel Chandler Harris and of Jeremiah Curtin, the translator of Gogol's "Taras Bulba" a Russo Polish life.

The Classic Publishing Company of New York are issuing an illustrated life of Christ, with the title, "From Beginning to End." It will be written by a number of ministers, some religious, some otherwise, and will be illustrated by the finest copperplate engravings from designs by the greatest artists of the Christian era. It will undoubtedly be one of the finest compilations of the kind and well suited for the demands of the holiday season.

Articles of permanent interest and value in *St. Nicholas* for November are "The Queen's Navy," by Lieut. F. Harrison Smith, R. N, a paper describing the British Navy and its maneuvers during the Queen's Jubilee, fully illustrated from photographs of the men-of-war; and the serial papers on "The Routine of the Republic," by Edmund Alton, which begin this number and should be read by all young Americans and their parents who need to know—and who does not?—about the Federal Government in actual operation. Besides these, is a practical paper on "Wood-carving" by John Todd Hill; an account of the "Western Meadow Lark" by Ernest E. Thompson, illustrated by an exquisite drawing. John J. a Becket relates the romantic story connected with "The Carving over the Sally-port" on Fort Columbus in New York Harbor. "Great Japan: the Sunrise Kingdom," and its changes through the revolution of 1868 is the subject of a short paper by Ida C. Hodnett.

"Nursery Problems" in the current issue of *Babyhood* are particularly valuable. The medical editor, Dr. L. M Yale, lecturer on the diseases of children at Bellevue Hospital, answers, in his usual careful way, queries concerning symptoms of rickets, on stimulating the growth of hair, on average weight and height, on the withholding of necessary knowledge from girls, on the proper amount of food, etc., etc. "The Prevention of Nervousness in Children," Dr. W. L. Carr, treats of a subject the importance of which it is difficult to over-estimate. There are also "A Physician's Hints to Observing Mothers," by Dr. H. L. Wood, editorial comments on the value of asses' and goat's milk, on precocious children, etc. The mothers themselves discuss in an entertaining way the troublesome children of our neighbors, a cure for thumb-sucking, the art of keeping children still in bed, the way of conquering an obstinate baby, and many other topics.

THANKSGIVING DAY PROCLAMATION.

Constant thanksgiving and gratitude are due from the American people to Almighty God for His goodness and mercy, which have followed them since the day He made them a nation and vouchsafed to them a free government. With loving kindness, He has constantly led us in the way of prosperity and greatness. He has not visited with swift punishment our shortcomings, but with gracious care He has warned us of our dependence upon His forbearance and has taught us that obedience to His holy law is the price of a continuance of His precious gifts.

In acknowledgment of all that God has done for us as a nation, and to the end that on an appointed day the united prayers and praise of a grateful country may reach the throne of Grace, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 29th day of November instant, as a day of Thanksgiving and prayer, to be kept and observed throughout the land.

On that day let all our people suspend their ordinary work and occupations, and in their accustomed place of worship, with prayer and songs of praise, render thanks to God for all His mercies, for the abundant harvests which have rewarded the toil of the husbandman during the year that has passed, and for the rich rewards that have followed the labors of our people in their shops and marts of trade and traffic. Let us give thanks for peace and for social order and contentment within our borders and for our advancement in all that adds to the national greatness.

And mindful of the afflictive dispensation with which a portion of our land has been visited, let us, while we humble ourselves before the power of God, acknowledge his mercy in setting bounds to the deadly march of pestilence, and let our hearts be chastened by sympathy with our fellow countrymen who have suffered and who mourn.

And as we return thanks for all the blessings which we have received from the hands of our Heavenly Father, let us not forget that He has enjoined upon us charity; and on this day of thanksgiving let us generously remember the poor and needy, so that our tribute of praise and gratitude may be acceptable in the sight of the Lord.

Done at the City of Washington, on the 1st day of November, 1888, and in the year of independence of the United States the one hundred and thirteenth.

In witness whereof I have hereunto signed my name and caused the seal of the United States to be affixed.

GROVER CLEVELAND.

By the President.

T. F. BAYARD, Secretary of State.

OBITUARY.

MRS. BETSEY NORTHWAY CRAVATH died in St. Charles, Minn, Oct 10, 1888, after a short but painful illness, in the 78th year of her age.

The death of this excellent woman deserves a special notice that the memory of her virtues may be preserved. As the wife of Owen Cravath of sainted memory, and the mother of Rev. E M. Cravath, president of Fisk University, the Christian church and Christian school, especially among the colored people, owe much to her devotion. The following sketch is from a friend:

"Betsey Northway was born in Cortland Co., N. Y., Dec. 10, 1810. Dec. 31, 1830, she was married to Mr. Oren Cravath, of Homer, N. Y., in which place they lived till 1851, when they moved to Oberlin, O., for the sake of the educational advantages there afforded. In 1856, led partly by the state of Mr. Cravath's health, they moved to Minnesota, and pre-empted lands in the township of Saratoga, Winona county, which have since been known in this vicinity as the 'Cravath farms.' Their children, four sons and two daughters, were born in Homer, N Y. Of these, only three sons survive. One daughter died in childhood, the other, Mrs. Laura Cravath White, lived to maturity, and was called from husband and children to pass through the gates of death in a foreign land.

"The same year Mrs. Cravath was called to part with her husband and youngest son, Oren Birney Cravath. These sudden and repeated sorrows were very hard to bear, but through them Mrs. Cravath passed with high courage and unfaltering faith. Her grief was not selfishly obtrusive, but deep and lasting, and her interest in the grand-children thus bereft has been tender and constant.

"The earlier years of Mrs. Cravath's life were passed in the midst of a political strife now happily ended, and it is a satisfaction to her children and friends that she stood faithfully by her husband in all that bitter conflict, and gave up cheerfully whatever church privileges and social position stood in the way of the universal brotherhood in which they believed. Their house was one of the stations on the underground railroad, where hunted fugitives were fed and comforted, and sent on to find, if possible, their freedom. She also stood with her husband in his lifelong warfare against Freemasonry, which they believed was opposed to the principles of Christianity and good government. In the temperance cause, too, they wrought faithfully and well, and in later years Mrs. Cravath has been especially devoted to that work, keeping her place and doing her part in the W. C. T. U, in spite of years and infirmity.

"Another thing must be spoken of in any true estimate of her character, the free hospitality of their home. Not poor slaves alone, but all who had occasion to stop at their door, were welcomed without stint, not to bed and board alone, but to their hearts and lives. Hundreds of friends in New York, Ohio, Minnesota and other States, can testify to the loving labor of Mrs. Cravath's hands, and the true and warm friendship of her generous heart. To her children and grand children especially, her memory will be a treasure-house of courage and energy. They will draw from it inspiration to repeat her virtues, and emulate her kindness and strength of character.

"'The path of the just is as the shining light, which shineth more and more, unto the perfect day.'"

"Old King Cole
Was a merry old soul,
And a merry old soul was he."

But his royal majesty would never have been so merry had he suffered from constipation, or deranged liver, or dyspepsia, or piles, or any other complaint that comes from a system out of sorts and that causes impurities of the blood. If you suffer from any of these things you will feel morose, melancholy, mournful, aye, mad or anything else but merry. To be merry you must be well. To be well take Dr. Pierce's world-famed Pleasant Purgative Pellets. Easy to take, purely vegetable, perfectly harmless, prompt, and pleasant in their action; only one for a dose.

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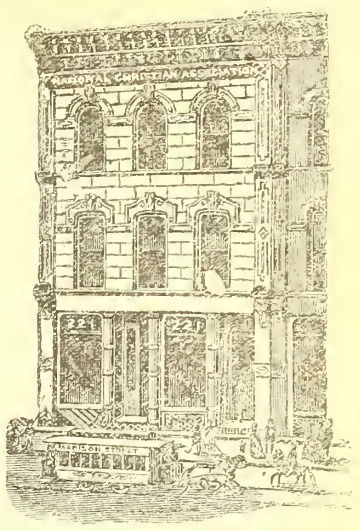
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 15, 1888.

TWO THOUSAND

copies of the *Cynosure* for the South is the call of Bro. Davidson in his letter this week. How near can we come to that number? Can we not attain it before the close of this volume? The abundant crops will leave us more to give to God's work. Let there be a generous remembrance of the poor colored brother in the South. The generous gift of Daniel Hand of a million dollars for education, should stimulate the zeal of Northern Christians to give liberally to help this people out of their second bondage.

THE FOREIGN FUND

is almost equally deserving, and the amount asked for a year's expenditure in India is not large even in the aggregate. A united effort on the part of all the friends of this reform would supply all the brethren in that country ask in a single mail. Who of our readers will not devote a single dollar to this fund—an amount you can easily save in the purchase of some indulgence. We know of one good woman who has devoted the entire increase from a Jersey cow, above the wants of her family, to this cause, and it is likely to be a handsome sum before the close of the year. Give, dear friends, and get the blessing that is sure to come as the Lord has promised.

THE NEXT POLITICAL PARTY.

In the Federal election, now past, New York has given her majorities to Gov. David B. Hill, Democrat, and to Gen. Harrison, Republican, re-electing one her governor, and aiding to elect the other President of the United States. This is a proclamation by the State of New York, that in the judgment of her people no great or important political principle divides these two great parties. As to the persons composing these great parties, it is sufficient to say, they are all Americans; and, since the fall of slavery, no sectional interest divides them, but what benefits one section, is beneficial to all. And, further, changes produced by the war have caused extensive changes of parties, so that, as in the case of Grant, Logan, Butler, Trumbull and many others, the Republican party has been ruled and run by life-long Democrats. What is to be, and what ought to be the next political party? An open and avowed saloon party can not succeed, for the simple reason that saloons support no public interest; do no public good. A labor party cannot control our government, because laborers constitute a great and overwhelming majority of the whole people; and all who wish or hope for office, study and strive to do the will of the laboring class as soon as it is known.

But there is a real, fundamental difference and conflict between an American or European state, and an African or Indian tribe. The state is governed by law, the tribe by a chief, whose power is despotic. And a lodge master is a chief or despot. He sits in the chair of a local lodge, and no appeal lies from his decision. And, says their fundamental authority, Mackey, "The edicts of a Grand Lodge must be obeyed *without examination* by all subordinate lodges."

The founders of the United States were Christians, and their Constitution was to "establish justice," not despotism. And the little despotism, which they tolerated in a handful of slave-holders, has filled eighty-two cemeteries with Northern dead. It took only 250 years for twenty slaves landed at Jamestown, Va., to change the ideas of the South from liberty to despotism. A like change is now being wrought by Masonry, whose lodge-rooms were the night schools of secession.

Grattan said: "I would not tolerate a slavish principle in my country. I would not give it the hospitality of a night's lodging." He saw clearly that despotism allowed would expel and run out freedom. Powderly's first principle is "*secrecy*," the second is "*obedience*." The frivolity of the lodge does not make it harmless. Men can not practice despotism by night and love liberty by day. These two antagonisms must and will meet, and one of them will conquer, and the sooner the issue is made the better.

SUGGESTIONS FOR THE CAMPAIGN.

Our article, "What to do Next," has already several responses. If an early nomination is made, it will be done by a National Convention, and after a thorough discussion in the *Cynosure*.

1. An able lecturer writes: "To Mr. Capwell's nomination my whole heart responds, Amen! He has the ability and courage to lead us to the polls." "Let Prof. Clark write the campaign song of his life and set it to a popular air. I write in haste to second the nomination at once; and doubtless there will be a spontaneous endorsement by American voters everywhere."

2. Another suggests Pres. C. A. Blanchard and R. N. Countee: "That ticket would unite our forces North and South, and, in my opinion, receive more support than any other we could put in the field. Countee is the pride of his people; has an extensive acquaintance, and is the peer of Fred. Douglass on the stump. Then, too, he believes and teaches the divinity of Christ without any theosophic 'buts' or 'perhapses.' In my judgment he would receive a more united and hearty support, poll more votes, and do more for the overthrow of the lodge anti-Christ than any man in our ranks in the South."

This writer continues: "I would advise the managers of the American Anti-secrecy League to prepare a call for a straight Anti-secrecy Convention, to meet at Washington on or near the 4th of March next, and get as many signatures as possible from Maine to California, and from the lakes to the gulf. I would advise that both candidates be of those present in the convention to speak; that their speeches should immediately be put in print and scattered by hundreds of thousands over the whole country. The convention might see fit to re-arrange our platform so as to give precedence to opposition to the lodge and the prohibition of liquor. Some such plan as this would give breadth and depth to our work; would be carrying out literally the object for which the funds in Chicago and Washington have been given; and with a plan truly national, I think funds could be raised for carrying it out." The long, earnest and able letter of this writer is somewhat condensed.

3. A lady suggests that John G. Fee of Kentucky would be a wise and popular nomination. Suggestions are still in order.

Mr. Capwell, whose circular first suggested this line of action, had not in mind to antagonize the Prohibition party, whose object is ours as well as theirs. We wish to accept the proposition of the late John B. Finch, made in a public dinner speech at the Parker House in Boston, where he said: "If the little secrecy of the Good Templars is objectionable to good men, we are willing to drop it and vote together." It is estimated that two-thirds of all who, in this election, have voted for Fisk and Brooks, are, to-day, opposed to the lodge. We wish to induce them to "come out and be separate," and join with us in the Anti-secrecy League, in a covenant not to be broken. And that for two reasons: 1. We believe the lodge initiation and rites un-Christian and idolatrous worship; and 2. Masons and Odd-fellows can and do join and run their lodges, while we are excluded by our consciences from their night meetings. But if we can combine the whole, or even one-half, of the men and women who abhor the lodge in one solid phalanx of light and truth, the church, court-house and legislature will be cleansed.

SPIRITUALISM "EXPOSED."

The Fox girls, Mrs. Dr. Kane and her sister Kate, are now engaged in "exposing" Spiritualism. One of them exposed her naked foot in a crowded hall, and a committee of doctors attested that the noises were made by the cracking of a joint of her great toe. Thus these old crones, who began with the rappings in the little village of Hydeville, near Rochester, New York, would have us believe that the thousands who have since then worshiped familiar spirits in myriad ways, rappings, table-tippings, playing musical instruments by unseen hands, by letters written from the dead, and answers and responses given in a thousand ways, have been gulled by noises made by natural means, as by this old woman's great toe.

So the sorcerer (Acts 8: 13), defeated by the revival under Philip, took sides with the Gospel of Christ against his own tricks. These "exposures of Spiritualism" by spiritualists are becoming common; and the same class of minds who once went to the seances, now hear and support these exposures.

At Saxton's River, Vt., last summer, a gentleman juggler of this sort came along and filled the village with his hand-bills, advertising "*A crushing blow aimed at the performance of the mediums*," and pictured himself in handcuffs, and spirit hands taking them off. This sorcerer hired the lecture room of the Congregational church, and drew a crowd larger than the Sabbath congregation in the same church. The pastor and leading deacon scorned to notice "the show," though held in their own house of worship, and attended by a crowd, many of whom believed his "lying wonders;" and all had paid their fee at the door. The committee of inspection who certified to the genuineness of the performance were spiritualists, despisers of religion and the Bible, and apostate, or semi-apostate professors. This man showed certificates from weak Congregational and Baptist pastors testifying that the sorcerer was doing a good work. The pulpit of the church where the performance was held had no opinion to give, though "*seeing the wolf coming;*" and though a former member of the church had become a spiritualist, and was then in prison, convicted of bigamy. Devils grow active as their time grows short. And when the moral meanness of their shows makes them unpopular, they turn and take the popular side against themselves.

> "Thus he supports his cruel throne,
> By mischief and deceit;
> And drags the sons of Adam down
> To darkness and the pit."

THE W. C. T. U. AND KNIGHTS OF LABOR.

We call the special attention of the *Christian Statesman* of Philadelphia, the Birmingham *Free Press* of Iowa, the *Christian Conservator* of Ohio, the *Free Methodist* of Chicago, the *Wesleyan Methodist* of Syracuse, N. Y., and other anti-secrecy papers, to this article, and beg they will favor us with their judgment and advice. We also invite the serious attention of our own readers to the matter herein discussed.

In the late W. C. T. U. meeting in the city of New York, their president, Miss Willard, is officially reported as saying: "The Knights of Labor are, to-day, the most efficient body in this land for the protection of women, in equal pay for equal work," etc., etc. In their great national meeting a Mrs. Barry spoke for the Knights of Labor, with Miss Willard's flattering commendation; and a delegate was appointed to bear greetings and fraternize with the Knights.

NOW, WHAT ARE THE KNIGHTS OF LABOR?

1. They are a secret "order," formed by a master workman tailor in Philadelphia in 1869, and for twelve years was kept so secret that its existence was unknown, or supposed to be, outside of its membership.

2. Their meetings are entered through two guarded "veils." A globe stands on the outside of the first; and a spear, a symbol of defence, leans against the second. Terrence V. Powderly joined the Knights in 1876, and soon became their supreme head, and now draws from laborers $5,000 a year for salary. The next year after Mr. Powderly joined them, labor mobs in his State of Pennsylvania killed more than one hundred persons, and destroyed more than three million dollars worth of property. As they practice the closest secrecy, it is not known what relation they held to those Pittsburgh mobs.

3. But the great Southwestern strike was started by the discharge of a Knight of Labor, named Hall, from the Texas Pacific railroad shop, and before it was through thirty thousand Knights were drawn into it; business in four States was paralyzed; and one of their head men, Irons, in that locality, publicly declared that unless the managers of the roads concerned and the police of the State would "recognize" the "Knights" in so many weeks, "not a freight train would be allowed to move between the oceans." They "had the means to prevent it, and they would."

4. "Knights" take their obligation of secrecy with their left hand on their heart and their right hand lifted to heaven; but the name of God and Christ is utterly excluded from their whole ritual. Even in their date they do not say, "In the year of our Lord," but omit Christ.

Now Joseph Cook, with whom Miss Willard is associated as editor of their admirable monthly, "*Our Day*," has never embarked in a crusade against secret "orders," but, as an American, above all as a Christian, knowing that Christ never practiced, but condemned such stuff, and that his example is our guide, we feel just as certain that Mr. Cook disapproves of the "Knights(?) of Labor" as we are that he exists.

The *Cynosure* has praised Miss Willard's labors and achievements in years past, but when we compare her declaration in her speech at "Nashville," "I AM OPPOSED TO SECRET SOCIETIES," with her late

utterance in New York, quoted above; and with her fondling with this and other "secret orders," and her fraternizing with and yoking our godly women with these "Knights," we are reminded of the league of the good Jehosaphat with the idolatrous Ahab; and of "Aaron, the saint of the Lord," who saw "the people were set on mischief," and joined them in the lodge-worships of that day. For, as the good and learned Bishop Warburton shows, every idol shrine at that day was a secret lodge.

This thing does not brook delay. Aaron's defection cost three thousand corpses, and his poor sons paid for substituting their own inventions for God's worship with their lives. And the secret, solemn mummery of passwords, grips, symbols and obligations "*till death*," taken by night with hands raised to heaven, is not only lodge-worship in itself, but a lame copy botched and taken from Masonry, in which these men and women "Knights"(?) are almost certain to land, and where men drink from "cups of devils" in the shape of literal human skulls. Our holy women must be got out of such stuff. But the *Cynosure* wishes to move with deliberation and avoid rashness. We therefore ask of the papers named, and others not named above, to aid us by their candor, judgment, and Christian advice.

—Our old and tried friend, S. L. Fay, of Princeton, Ill., suffered a severe loss on the 16th of October, in the burning of his home with all its contents.

—At his old home at Auburn, New York, a statue is to be unveiled this week to the memory of the eminent patriot, statesman and Anti-mason, William H. Seward.

—Bro. Hinman went on to Mobile after his brief stop in Mississippi. He preached three times on the first Sabbath of the month in that city, and was hoping to get a meeting of the ministers together on Thursday. The weather was oppressively warm to him, but there was nothing hot about the election, which seemed to be a mere matter of form.

—The Iowa Odd-fellows at last report collected $116,615 per annum. During the same year $37,-174 only was paid for all sorts of relief—assisting members, "widowed families," education of orphans, burying the dead, and special relief. The ratio of one-third the charitable collections of this charitable society for nominal benevolence thus holds good.

—D. D. Fisher is elected one of the circuit judges in Missouri. This news will be grateful to the alumni of Wheaton College, of which Mr. Fisher is one. His characteristics are candor, integrity, and good sense. Every public interest feels more secure when such men are exalted to judgeships. Judge Fisher has practiced law in St. Louis for twenty years, and is now 48 years old.

—John Asals, the evangelist in New Orleans of whom Bro. Davidson writes, has opened at 163 Camp St. in that city, in the Bible House, a Peoples' Mission, where Sabbath services are held and distribution is made to the poor of such things as he may have which shall benefit their souls, or make their bodies comfortable. Contributions of religious tracts and papers, or anything useful for distribution, he will thankfully acknowledge and put to a good use.

—The *Free Press*, Birmingham, Iowa, explains its vote thus: "We do not like to vote for Dr. Brooks. We believe in general that he is a good man. But any person who professes to be a minister of the Gospel, an expounder of God's Word, an opener of the eyes of the spiritually blind, and yet is so blinded himself that he can see nothing wrong in secret societies—such a person, we say, is not the one whom we particularly desire to represent us in the next to the highest office in the gift of the American people."

—The New Hampshire State Convention extended cordial sympathy to several of its memberes who have been bereaved of friends—Elder Isaac Hyatt, who has lost a son; Dea. Ebenezer Smith and Elder J. F. Browne, both of whom have been separated by death from the companions of their lives. Congratulations were also voted to President and Mrs. J. Blanchard, on reaching the fiftieth anniversary of their marriage. Miss Flagg's address was voted to be published, and the *Cynosure* is trying to secure that of Rev. J. H. Brown.

—Neal Dow's estimate of Good Templarism has a corroborating testimony in the *Progress* of Eau Claire, Wis. The editor of that paper says there is a small number of Good Templars who are not party Prohibitionists, as there are also a few W. C. T. U. members. But Mrs. Langell, a prominent W. C. T. U. worker in Dunn county, Wisconsin, writes to his paper that pastors Galloway and Faris of Vernon in that State, who resisted the formation of a Good Templar lodge in their prohibition community, are in favor of the party that will enforce that principle, while the members of the wretched little lodge that was formed in the town by a fraud are not one of them supporters of that party.

NEW ENGLAND LETTER.

The Woman's Home Missionary Association—Mrs. Hayes—Miss Willard on our home heathen—The doctors and intemperance—Local unions again—The needs of the New England work.

The seventh annual convention of the Woman's Home Missionary Association, held in the Tremont Street M. E. church, was an interesting occasion, and the address by the president, Mrs. Rutherford B. Hayes, was an earnest call to American women to interest themselves, not less in foreign missions, but more for the degraded and unchurched masses in our own land. No President's wife has left the White House with such a halo of well-earned reputation encircling her name, not even excepting Martha Washington, who was simply a high bred Virginia dame, filling her exalted position with courtly grace and dignity, but not at all disposed to do radical things. The age in which she lived did not demand them; and it took a century to bring out and develop to their full blossoming two such noble types of womanhood as Lucy Hayes and Francis Willard, who was present and gave one of her eloquent addresses. Miss Willard, as the heart and head of the white ribbon movement, has well stated what should be the personal standard of every white ribboner—"the permitting in ourselves of no open habit upon which we could not on our knees invoke God's blessing, and no secret habit that we would be ashamed to have known by the best and purest persons of our acquaintance." Some of her statistics in this home missionary address are worth pondering. Out of every hundred persons in New York, she said, but twelve were of American parentage; of the seven million young men in the nation, five million never darkened a church door; ninety-five per cent of them are members of no church, and sixty-five per cent of the criminal classes were made up of young men. These and similar facts call loudly for the evangelizing of our home heathen.

The Massachusetts Home for Intemperate Women reports that fifty per cent reform, twenty-five per cent go out from the Home, yield to temptation and return for protection and help; the remaining twenty-five per cent, through confirmed habits, become hopeless wrecks. In a recent conversation with an intemperate woman I asked her how she first contracted the appetite. She answered that being run down with hard work (she was a laundress by trade) a physician prescribed ale and port wine, and thus she grew to like the taste of stimulants and to crave them. Such thoughtless physicians have much to answer for. A young man who uses tobacco told me that at one time he broke off the habit, but not being well, consulted a physician, who advised him to begin using tobacco again—the prime cause of all his trouble. He followed the prescription and imagines that tobacco cured him.

The New England papers are now widely parading "A noble charity by a noble order"—no less than the founding of an Odd-fellows' Home in Massachusetts. How the world can be imposed upon by such a "charity" can only be accounted for by the ease with which ordinary humanity can be humbugged. Even sectarianism is not quite so bad. Think of Congregationalists building an asylum or a home whose benefits could only be enjoyed by Congregationalists, and calling it charity!

In one of Mrs. Julia Ward Howe's lectures she tells us that the world is growing better—in spots, and that the running together of these spots is what has made such radical improvement in the treatment of the insane and criminals, and the field of reform generally. It strikes me that this remark is not only profoundly true but especially applicable to our anti-secret reform. Let the bright spots, the little local unions be started and they will run together in time and produce a general aggregate of brightness, which will be death to the secret works of darkness and banish them as completely as the full blaze of the noonday sun banishes bats and owls. I hope before long to formulate some settled plan of work in this direction and look forward to the Worcester Convention as a most fitting place and time for the consideration of this important matter. Meanwhile I intend (D. V.) to start one in my own neighborhood and not wait for the Convention. By this means, if others will do the same and report progress, the list of *Cynosure* subscribers can be enlarged and our literature more widely distributed—two things on which the success of the anti-secret cause in New England very largely depends.

Friends of the reforms must be reminded that funds are very much needed at this early stage of the New England work; and let not any be deterred from giving because they can give but a small amount; fifty, even twenty-five cents a month, given with a willing heart, when one's means do not admit of giving more, will be just as truly blessed as larger amounts. Above all, let our gifts and our prayers go together. Failure is impossible where these two elements are united—a consecrated heart and a consecrated pocket-book. Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, Nov. 9, 1888.

The President takes the result calmly aad philosophically. As usual he is the most self-contained of all the interested parties to this defeat. Of course he is disappointed, deeply disappointed, but he has wonderful self-control. He is smiling and agreeable to those who see him, and talks freely about the increased Republican vote, the situation, and the fact that his position on the tariff, with the decided stand he took in favor of revenue reduction, lost him a great many votes.

Mr. Cleveland has never been known to express a regret at any action he has taken during his administration, and he maintains that if it were to do over again, he would in like manner follow the dictates of his convictions. It is said one of the bitterest truths to him is the partisan action of a number of Republicans whom he has kept in office, and who have voted and worked against him with all their power. Still he lays his defeat at no one's door, and says Hill and Tammany Hall treated him squarely.

In the Government Departments, there has been too much excitement for the performance of much work since the election. Now there is an unsettled feeling among the employes. They fear a clean sweep as soon as the Republican administration is in power. The Democratic clerks are particularly downcast, and in offices not under the civil service rules, such as the Government Printing office, many changes are expected. None of them think any favor will be shown to Democratic officials, and an application of civil service reform, such as has been practiced by President Cleveland, is beyond hope.

Already the new Cabinet is being discussed, and the reorganization of the House is a fruitful source of conversation. The control of the House of Representatives is considered of more importance than the Presidency by many Democrats, and the manner in which the popular branch of Congress has gone over into the hands of the Republicans has astonished politicians. The Speakership question is regarded on all sides as settled, and that to Representative Reed of Maine, will go the much coveted honor. Mr. McKinley, of Ohio, it is thought, will at once be recognized as the leader of the House, and Mr. McPherson is mentioned as the clerk of the House in the 50th Congress.

As to the Cabinet, Mr. Blaine's friends say he will not accept the Secretaryship of State if it be offered him; that he never did want anything but the Presidency, and that he would take nothing less. Others say he will undoubtedly succeed Mr. Bayard. It is asserted that at least two Cabinet portfolios have been promised. First, that Gen. Dyer, of Michigan, will be Secretary of War, and John C. New, of Indiana, will be Secretary of the Treasury. Then guesses are numerous and varied as to the other Cabinet positions. Nathan B. Goff, of West Virginia, is a probable Secretary of the Navy, and Senator Frye is a rival for the honor. Gossip assigns the Attorney Generalship to L. F. Michener, of Indianapolis. *

THE ILLINOIS STATE CONVENTION.

By arrangement of the State Executive Committee and the friends in Monmouth, the Sixteenth Convention of the Illinois State Christian Association will open on the evening of Dec. 4 in the First United Presbyterian church of that city, and will continue through the 5th. It is proposed to make this one of the best meetings ever held by the Association. Rev. L. N. Stratton, D D., of Wheaton Theological Seminary; Rev. B T. Roberts, editor of the *Free Methodist*, Chicago; Rev. M A Gault, District Secretary of the National Reform Association, and Pres. J. Blanchard are engaged for addresses; and discussions will be had on the Relations of Secret Societies to the Labor Problem, to the Temperance Reform, on the G. A. R. and associate orders, on the Lodges as a System, and on Methods of Work. Numerous speakers are engaged on these topics. Let every Christian church in sympathy with the Association, and all desiring information on these important topics, send delegations to this Convention. The railways centering in Monmouth promise one and a third fare, and the Monmouth churches will welcome all with the warmest hospitality.

By order of the Executive Committee.

Elliot Whipple, *Chairman.*

THE HOME.

FAITH AND REASON.

Reason unstrings the harp to see
  Wherein the music dwells;
Faith pours a hallelujah song,
  And heavenly rapture swells.
While Reason strives to count the drops
  That lave our narrow strand,
Faith launches o'er the mighty deep
  To seek a better land.

One is the foot that slowly treads
  Where darkling mists enshroud;
The other is the wing that cleaves
  Each heaven-obscuring cloud.
Reason, the eye which sees but that
  On which its glance is cast;
Faith is the thought that blends in one
  The future and the past.

By Reason's alchemy in vain
  Is golden treasure planned:
Faith meekly takes a priceless crown
  Won by no mortal hand.
While Reason but returns to tell
  That this is not our rest,
Faith, like a weary dove, hath sought
  A gracious Saviour's breast.

While Reason is the laboring oar
  That smites the wrathful seas,
Faith is the snowy sail set out
  To catch the freshening breeze.
While Reason, like a Levite, waits
  Where priest and people meet,
Faith, by "a new and living way,"
  Hath gained the mercy-seat.

—*Selected.*

STUDY THE BIBLE.

Do not skim it or read it, but study it, every word of it; study the whole Bible, Old Testament and New; not your favorite chapters merely, but the complete Word of God from beginning to end. Don't trouble yourself with commentators; they may be of use if kept in their place, but they are not your guide. Your guide is the "Interpreter," the one among a thousand (Job 33: 23) who will lead you into all truth (John 16: 13), and keep you from all error. Not that you are to read no book but the Bible. All that is true and good is worth the reading, if you have time for it; and all, if properly used, will help you in the study of the Scriptures. Let the Bible be to us the one book in all the world, whose every word is truth, and whose every verse is wisdom. In studying it, be sure to take it for what it really is, the revelation of the thoughts of God given us in the words of God. Were it only the book of divine thoughts and human words, it would profit little, for we never could be sure whether the words really represented the thoughts; nay, we might be sure that man would fail in his words when attempting to embody divine thoughts; and that, therefore, if we have only man's words, that is man's translation of the divine thoughts. But, knowing that we have divine thoughts embodied in divine words through the inspiration of an unerring translator, we sit down to the study of the heavenly volume, assured that we shall find in all its teachings the perfection of wisdom, and in its language the most accurate expression of that wisdom that the finite speech of man could utter. Every word of God is as perfect as it is pure (Psa. 19: 7; 12: 6) Let us read and reread the Scriptures, meditating on them day and night; they never grow old, they never lose their sap, they never run dry. Don't let man's book thrust God's book into a corner; don't let commentaries smother the text; don't let the true and the good smother the truer and the better. Beware of light reading. Shun novels, they are the literary curse of the age; they are to the soul what ardent spirits are to the body. See that your relish for the Bible be above every other enjoyment, and the moment you feel greater relish for any other book, lay it down till you have sought deliverance from such a snare, and obtained from the Holy Spirit an intenser relish, a keener appetite for the Word of God (Jer. 15: 16; Psa. 19: 7, 10) —*Dr. Bonar.*

THE BELIEVER'S SINS.

They are atoned for, Lev. iv, 35; blotted out, Isa. xliv, 22; borne, 1 Pet. i, 24; cast behind God's back, Isa. xxxviii, 17; cast into the depths of the sea, Mic. vii, 20; cleansed, 1 John i, 7; covered, Psa. xxxii, 1; Christ died for them, 1 Cor. xv, 3; Christ gave Himself for them, Gal. i, 4; Christ made to be sin, 2 Cor. v, 21; Christ offered to bear them, Heb. ix, 28; Christ suffered for them, 1 Pet. iii, 18; Christ the propitiation for them, 1 John ii, 2; dead to them, Rom. vi, 2; finished, Dan. ix, 24; forgiven, Eph. i, 7; God's face hid from them, Psa. li. 10; laid on Christ, Isa. liii, 6; laid aside, Heb. xii, 1; made an end of, Dan. ix, 24; made free from them, Rom. vi, 22; not beheld, Num. xxiii, 21; not dealt with in us, Psa. ciii, 10; not found, Jer. l, 20; not imputed, Rom. iv, 8; not having dominion, Rom. vi, 14; not mentioned, Ezek. xxxiii, 16; passed away, Zech. iii, 4; passed by, Mic. vii, 18; pardoned, Mic. vii, 18; purged, Heb. i, 3; put away, Heb. ix, 26; remitted, Acts. x, 43; removed, Psa. ciii, 12; subdued, Mic. vii, 19; taken away, John i, 29; unremembered, Heb. x, 17; washed, Rev. i, 5; white as snow, Isa. i, 18.

Would it not be well to leave them where God has put them through the death of His Son, by the Holy Spirit, and go forth under the constraining love of Christ, to testify of all this grace? Many a believer forgets the word, "The joy of the Lord is your strength," Neh. viii, 10; and having no joy, he has no strength. But let him know, because God Himself is the witness, that the question of his sins was forever settled on the cross, and he will not go forth to the field of service like a hobbling slave with manacled feet. He does nothing whatever to be saved, but once saved by Him who is rich in mercy, and wholly for His great love wherewith He loved us, he works like a steam engine.

But, it may be asked, how about the present? Multitudes of Christians are perplexed and worried by the discovery of daily failures and short-comings. These should ask themselves whether they are abiding in Christ, trusting in Him to keep them from sinning, just as they trusted in Him for forgiveness? "Whosoever abideth in Him sinneth not," 1 John iii, 6; is not sinning, although sin is still in him, as he will speedily learn to his sorrow, if he takes his eye from Christ. "Kept by the power of God through faith unto salvation," 1 Pet. i, 5, is the way the Bible puts it, and "he that is begotten of God, He keepeth him, and that wicked one toucheth him not," 1 John v, 18.

If, however, any slip up by not abiding in Christ, are they to doubt what God says about their sins? Nay, but "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.....My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous," 1 John i, 9; ii, 1. Intercession is for those in fellowship with Christ; advocacy for those who fail.—*Rev. J. H. Brookes in the Truth.*

IS THE BIBLE INSPIRED OF GOD?

Says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require divine inspiration to write a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or to even *find it out* after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which to my mind bear the impress of Divinity. A skeptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold him for thirty pieces of silver; all these people that the Bible talks about so much to us are a pretty set of men!

Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not other men who curse and swear? Judas, an apostle, sold his Lord, who said he had chosen twelve, and one of them was a devil. Do you not sometimes find a Judas in the church even now-a-days? One in twelve was a thief and a traitor then; and we need not be surprised if we find about the same average now.

But you seem to think that when you read about a man in the Bible he is sure to be free from all kinds of errors, frailties, faults, and sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good as that person was; but I never shall." No, I presume you never will, and if you knew the whole story about the person you might not feel so deeply on the subject.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, of Jacob's cheating, of Paul and Barnabas's quarreling, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use of saying anything about that. It is all past and gone; it will not help anything, and it will only hurt the *cause*." If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety and propriety, instead of poor sinners, as they were. Sometimes a man writes his own diary and *happens* to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many persons who would want their lives printed if the Almighty wrote them.

You find a man who will tell the truth about kings, warriors, princes, and rulers to-day, and you may be quite sure that he has within him the power of the Holy Ghost. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults, and failings, and sins; and among all the men whose lives are recorded in that book, each man has some defect, some blot, except one, and that is "the man Christ Jesus."—*The Christian.*

GOOD PROMISE BETTER THAN FEELING.

Fact is more important than feeling, and the best evidence as to fact is the testimony of God's Word. Over a hundred times, I suppose, I have put my finger on the passage, "My cup runneth over," and have said, "Praise God, it is true; if I were going by my feelings I should say my cup is very empty, indeed; but God says my cup runneth over, and, praise God, he knows best." Take God's truth in spite of feelings, and it is wonderful how soon the consciousness of filling comes. One finds the cup is not so empty as one fancied. I believe we have to build on the great facts of what we have and are in Christ.

Another thought is this: Christ is the vine. During the first twenty years of my Christian life I used to say: "There is fatness in the Root, but how am I to get the fatness out of the Root into my poor, puny branch?" Then I learned that nothing had to be got out, that it was all to be enjoyed in—that Christ is the whole vine, including the spongiolis and root, the trunk and branches, the stem, the leaves, and the fruit; and that consequently the whole life of the whole vine was to be enjoyed in the vine itself. That was such a help to me; the blessed realization that he brings us into the treasury, and that all the treasures, undivided, are there for us to enjoy.—*J. Hudson Taylor.*

TEN CENTS AND A MORAL.

Here is a silver dime, my son;
  Looks like lead, it is blackened so.
Not a bit like the shining one
  I dropped in his pocket a year ago!
Dingy? Yes; do you think it strange
  It should lose its sheen in so short a time?
Would you like to know what wrought this change
  For the worse in a brand-new silver dime?

The cause is simple and readily told,
  But pay good heed to it, son of mine!
See if it does not a lesson hold
  For a bright, brave boy with a wish to shine.
I draw from my pocket a copper cent;
  See, there is the secret; this silver dime,
Dropped in this pocket by accident,
  Has rubbed against copper all the time.

And the copper is never a whit more white,
  And has gained not at all by its company;
But the silver dime comes out less bright,
  And its value is questioned, as you see!
Now, the moral for boys is very clear;
  And you see it, of course? Well, lay it to heart;
And see, I drop the dime in here,
  And the copper there; let them be apart!

—*Selected.*

Do you ever look forward to the time when Christ is represented as passing upon His people: "Well done, good and faithful servant, enter thou into the joy of thy Lord." O, blissful sentence! Words of unutterable, inconceivable import! Language of condescending grace not now to be comprehended.

To be acknowledged before the assembled universe, not only as His servants, but His *good* and *faithful* servants. To be told that we have served Him faithfully,and told it from the throne of His glory! To hear *Him* say, *well done*, and have the plaudit reverberated in ten thousand times ten thousand echoes from the lips of admiring and adorning angels, till heaven rings with the sound. "Well done! well done! thou faithful servant of the Lamb." Nor is this all. "Enter thou into the joy of thy Lord." Come into the same place, yea, into the same joy. Come and dwell with Me, and have one felicity common to both.

"SEND THAT BOY TO ME."

"The pay is forty dollars a month, and a good youth is sure of promotion. That is what the permanent men at the railroad shops complain about; this place is now vacant because the lad your partner sent us, and who filled it worthily a year, is now placed where he gets eighty dollars a month. So we trust you to choose his successor. They may ask you a few questions about the candidate for form's sake, at the office, but your man is sure to pass muster."

The above was addressed by a busy railroad officer to a city lawyer, who replied:

"There is my friend's son, Urban Starr; his father spoke to me about employment for him. To be sure, Urban is rather above the place as to talent and culture, but times are hard, and the young should climb the low rounds of the ladder. I'll see about proposing him."

"Thank you! I'll be doubly obliged if you will take your applicant up to the office and see him accepted." And the railroad man hurried away.

To this conversation there has been a deeply interested but sad-hearted listener—Theodore Young, the faithful office-boy, who longed with unspeakable desire for some such place as the one described. He was the eldest son of a widowed mother, whom he yearned to help, and who was so poor that forty dollars a month seemed wealth to her boy. When the railroad man left the lawyer turned to Theo, saying:

"Here, Theo, though it isn't your work, won't you note the dates of these letters and file them away in order while I write a letter for you to take up to Mr. Starr's?"

Theo attended carefully to the papers, and was waiting for the letter before it was finished. A great desire was swelling in his throat till it ached, and when the finished letter was handed to him, his request burst forth in trembling eagerness:

"Do you think, sir, there is, or may be any low places at the railroad shops for which you would venture to recommend me? I would begin very low, and work very hard to deserve promotion, and perhaps in years I might come to such a place as this for Urban Starr."

"How can we spare our good, trusty Theo? But, I own, it is too bad to keep you here. If Urban consents to apply, when I go with him you may go too, and I'll interview the parties about something for you."

"Oh, thank you, sir," cried Theo, and he was so glad that he ran instead of walking on his errand. A few hours later found Urban and Theo waiting in an ante-room, while the lawyer made known his business about Urban to the railroad officials, who said:

"Oh, yes; thank you for bringing him. The last employe your firm sent was a treasure, and we don't need to ask questions about this one; yet there is one essential thing that I will mention. Of course you know this person, like the last, to be strictly temperate—total abstinence pledged and practiced?"

"No, sir, I know nothing of the kind; but, on the contrary, while my friend, Mr. Starr, is temperate, he isn't one of the total kind. There is wine for the guests at New Year's, and Urban takes his glass like the rest."

"Excuse me, then, but he won't do for our employ. Total abstinence principles and habits are our first requirements."

"He is no drunkard. Perhaps if you see him you will think he has qualifications of great value to you."

"It is useless for us even to see him, since we desire one who has been from boyhood voluntarily abstinent."

"Very well; Urban Starr is above need of the place. Good morning! Oh, excuse me for having forgotten another matter; there is here a lad with me—in fact, our own office-boy—for whom I've promised to ask if you've any kind of a place ever coming vacant into which you could put him with hope of his future. We hate to lose him, for he is trusty, capable, willing, writes a good hand, is quick at figures."

"How is it on his total abstinence?"

"Oh, he is square on that. Signed the pledge when a child. Never took a first glass. Regards a glass of wine with superstitious horror."

"Send him in, if you please; we would like to talk with him."

Theo came back to the lawyer's office radiant with joy, exclaiming, "They say I'm just the one they want for the place you didn't take for Urban. They only laughed when I said I feared there was some mistake. Is it all right? Don't Urban want the situation?"

"It is all right, Theo. Please remember when you are a railroad president that you owe your success in life to me?"

This occurred (for this is all true) several years ago, and Theo has now a salary of fifteen hundred dollars, with the love and confidence of all know him, while Urban is intemperate, out of employment, and a grief to his parents.—*Christian Statesman.*

TEMPERANCE.

PROHIBITION NOTES FROM MENOMONIE, WISCONSIN.

Perhaps the most enthusiastic Prohibition meeting ever held in Menomonie, occurred a few weeks since in the great opera-house, on the ground floor of which are two large saloons. The whole structure was reared by the avails of the liquor traffic. The hall is rented for all sorts of public entertainments, and the money of the Prohibitionists will procure the use of it the same as any other.

The builder and proprietor, who runs one of the saloons, has the general oversight of the hall. He was present, and listened to T. C. Richmond of Madison, while he made one of the most terrible and convincing arraignments of the saloon business it is any man's privilege to hear. How easy, I thought, for God to bring good out of evil, light out of darkness, and to use for his own glory what seemed purely for gain, with no regard for moral results.

It is hardly worth while to worry about the depreciation of the property value of the saloon buildings when Prohibition shall empty them of their deadly contents. The country will have to wait only too long for the fulfillment of the decree, "The saloon must go." But by that time, or very soon after, the general revival of business prosperity will find ample use for the empty rooms, before the exorcised evil spirits, each with seven others more wicked than themselves, return to dwell there, and the last state be worse than the first. As the old slave-pens were transformed into school-rooms for the education of ex-slaves, so the saloons will be turned to hives of honest industry, or comfortable homes.

W. W. AMES.

PROHIBITION THE FIRST ISSUE FOR LABOR.

[Rev. M. C. Lockwood, in the Statesman.]

At the time of my coming to the city of Cincinnati its government was passing through a transition from Democratic to Republican misrule; the Democracy had lifted into office the worst set of "bummers" that ever cursed a city with jobbery and other phases of political corruption; the dives and slums of the city were in the ascendency. The people, unable to bear patiently with this condition of things, after a long struggle "turned the rascals out," and on the wave of popular indignation the Republican party was carried into power.

It was expected that with the change made an era of law and of order had begun. There was much bustle and congratulation over the increased moral sentiment of the community. But as time passed on we learned that though the creatures of the saloons and dives had been driven out, their creators had come in; the saloons, no longer controlling municipal affairs through their victims, were still cared for by office-holders who are suborned agents of the brewers. What the present condition of Cincinnati is has been so widely published that I need not fill up this article with details. Enough has been published to fill a book. Sunday laws are defied, the burden of punishment for law-breaking has been lightly laid upon saloon-keepers, Judge Caldwell, of the police court, even disobeying the statutory law in order to show how the quality of mercy can be strained to suit their needs. Early in the history of Republican misrule I interested myself in the efforts of the Law and Order League to secure the enforcement of the laws, and spoke as strongly as I knew how my condemnation of recreant officials who were violating their oath of office; and while free speech was permitted in so far as no physical violence was attempted, there was no resource of mud, misrepresentation or libel at the command of the master of the American newspaper billingsgate, which was not exhausted for my benefit. The contents of a mental sewer are unpleasant, and one does not like to stir it up, but moral sanitation makes it necessary sometimes.

During the campaign I learned the utter futility of undertaking to lift any of the burdens from the shoulders of labor so long as the saloon is dominant in politics; what labor needs is not the experimentation of theories, but the establishment of justice and such protection as a truly free state must give to the weak against the strong. There is no liberty unless weakness is saved from the aggression of strength.

I have said that I was a Prohibitionist while I gave my vote to the Labor party. I am none the less a friend of labor now than then. I have no retractions to make on any position taken in the labor movement, *but all efforts at securing better legislation in justice to labor are vain while liquor interests control the voter and the legislator.* There is no sentiment of condemnation in mind against the Labor party; their movement is expressive of that aspiration for better conditions which constitutes the upward impulse in men, and which always sooner or later works itself out in a higher form of life. There is hope for them in it all. Steadfastly the real leaders of labor are realizing that organization is weakened, coherence rendered impossible among workingmen, by the power of the very evil which Prohibitionists are contending with. Mr. Powderly has won the respect and confidence of the best men in this country, but his worst foes have been and are to-day the men within his organization who are under the influence of the saloon. The trouble with the Labor party is that there is no dominant principle around which they can be drawn and held to unity of action, and while this lasts all their movements will be ephemeral and their party will be incoherent. The old parties maintain their coherence through the momentum they have received from past controversies and present unity of interests; but labor can never succeed until its emancipation from the bondage of ignorance and intemperance has become a fact. The way out for labor from its present troubles is only by the way of a better manhood, and the way to it with the vast number of them is through prohibition for themselves and their fellows. Of all grotesque things, the most exasperating to a man whose love and sympathy is turned toward the laboring classes is to see a lot of laborers sitting in a beer-shop discussing communism and social theories under the thick-witted impression that society can be organized on a theory. What men are, not what they think, makes society. I hate the saloon because of the paralysis that it brings to the effort of true-hearted men who are seeking to elevate the people.

There is a whole temperance sermon in the reply of a butcher who was asked for a dollar toward paying a temperance lecturer. "There's your dollar," said he, "I've sold more meat in one day, since this town went no license, than I used to in one week when we had saloons."

If by refusing to vote for one bad man, his worse opponent is elected, am I not as responsible as if voting for him directly? No! I am accountable for my conduct only. If others elect bad men, for their conduct I am not answerable.—*Rev. Dr. Lyman Beecher, quoted in Willey's "History of the Anti-Slavery Conflict."*

The New York *Mail and Express* said lately: "The third party is the greatest fallacy afloat, and the greatest injury to the cause of temperance." This sounds very much like the following from the New York *Express* in 1844: "For fifteen years past the Abolitionists have been the greatest curses the slave could have,and during that time have done more to prolong and perpetuate slavery than the real friends of abolition can get over for twenty years."

Dr. Richardson, of London, shows that about one-third of all the deaths in Great Britain are caused by drink. That is, in other words, prohibition would raise the life-rate of the kingdom 33⅓ per cent. Hon. Carroll D. Wright, of our Bureau of Labor, shows that 20 per cent. of idiots, 40 per cent. of insane, 75 per cent. of criminals, and 36 per cent. of paupers are caused by drink. To accomplish all these results of death, idiocy, pauperism and criminality, "men of good moral character" are selected and licensed. Thousands of this kind of "moral men" are pushing their business of death-crime.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—Fourth Quarter.—Nov. 25.

SUBJECT.—The Covenant Renewed.—Joshua 24: 19-28.

GOLDEN TEXT.—The Lord our God will we serve, and his voice will we obey.—Verse 24.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Joshua's Covenant.* Vs. 19-23. It is a very hard matter to be a half-way Christian. Joshua did not exaggerate the difficulties. God wants the undivided worship and affection of his creatures because he is the life, the center and source of all true happiness, and he would not be infinite Love if he required anything less. "He will not forgive your transgressions:" will not bear the guilt of them, is the true translation. We cannot "lay our sins on Jesus," and wilfully retain even one. We must not keep back a part of the price. The people's promises sounded sincere, but their aged leader already detected hypocrisy under their smooth words, and knew that many among them worshiped strange gods in secret. He seems to have had the same prophetic glimpse of Jewish hypocrisy that Paul had when he foretold the coming of the Man of Sin. The Jews were always nominally worshipers of Jehovah. At their period of lowest declension they never formally renounced their allegiance: and by numerous passages in the Prophets we learn that the temple service was kept up on a magnificent scale, even when secret false worships were degrading the morals and spiritually debauching the whole people. Christianity is in no danger of being superseded by any other religion. The principles of Buddhism may be taught as a fashionable "craze," and infidel lecturers like Ingersoll may gain admirers and disciples; but the mass of the people will never become Buddhists or infidels. The peril is rather in the mixing of false religions with the true. A mixture of rites and doctrines borrowed from heathenism, and superadded to the true worship of God, made the great Roman Catholic apostasy; and Protestantism is on the way to an apostasy equally terrible while she continues to allow her churches to be desecrated by lodge worship with its rites and ceremonies borrowed from the very idolatry which Joshua commanded the Jews to put away. The result of this mixed worship is shown in the prophetic writings. From the first chapter of Isaiah we learn that hypocrisy went hand in hand with oppression of the poor; and that bribery and the grossest injustice made the office of judge and ruler a mockery. From Isaiah 4. 4, 15; 6: 7, 11, 12, 22, 23; 28: 1-8 and many corresponding passages we see that the whole nation was eaten through with political corruption. Drunkenness was a common sin. The rich lived in wanton luxury while the poor were ground into the dust. No more lurid colors could be used in painting the moral condition of a heathen community than this same prophet uses in chapter 59: 3-8 in describing the Jewish people. A mixture of heathenism with the true religion is sure to give us the vices of heathenism without its virtues. And when a secret false worship like Masonry is tolerated and encouraged by church and state, the result will prove the same in Christian America. We see also the duty of every Freemason who is convinced that he did wrong in taking its heathen oaths. "Put away the strange gods that are among you." Renounce and expose "the unfruitful works of darkness."

2. *The Stone of Witness.* Vs. 24-28. The covenant was put in writing. We find here a warrant for the temperance pledge. A written promise often braces up a weak resolution. Our "word may be good as our bond," but the more honest a man is the more willing he is to put his promise in writing. The covenant was made by the sanctuary. It was not only recorded in a book, it was cut in a stone tablet. Everything was done to make it sacred and binding; yet as soon as Joshua was dead, Israel turned again to her false worships. Covenants are nothing without a sincere heart behind them.

—Rev. M. C. Van Meter, the well-known evangelist and missionary, died at Rome, Italy, on the 2nd inst., aged sixty-eight years. Dr. Van Meter was one of the founders of Howard mission, in New York, forty years ago, and as its superintendent carried on for twenty years the work of rescuing children from the slums and finding Christian homes for them throughout the country. Through his efforts the notorious "Five Points" was cleansed, and some of its vile dens replaced by missionaries. For the past fifteen years he has been engaged in missionary work among the children of Italy.

RELIGIOUS NEWS.

—Rev. O. B. Milligan, second son of the late Rev. A. M. Milligan, D. D., was lately installed as pastor of the East End Reformed Presbyterian church, Pittsburgh. Revs. Willson, Sproull, J. R. J. Milligan and Dr. George took part in the exercises.

—At the annual meeting of the Northwestern Branch of Woman's Foreign Missionary Society of the M. E. church, Mrs. Blackstone reported that $25,000 has been raised to established a missionary paper in China, printed in three languages, and that the enterprise is now in successful operation.

—The Anchorage Mission of Chicago, which gives to the "Prodigal Daughter" a home while she is seeking salvation from a life of danger or of shame, has been signally blessed of God during the past year. Nearly two hundred women and girls have been brought into the mission, of whom sixteen have been sent home, twenty-two have been sent to other institutions; forty one have found honest work, four have married, and twenty-one are reported as "drifting." The ladies having it in charge feel sure that at least fifty have been soundly converted through the work of the mission, some of them reached by its system of hospital visitation, a very important feature of its work.

—In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 80,000 Protestant communicants, and all the churches are self-supporting. The queen, who is a Christian, recently attended the opening of two churches at Ambokinauga, a former stronghold of heathenism.

—Missions in Japan are now carried on by twenty-four different missionary societies, having 151 male missionaries, 102 unmarried females, sixty-seven stations, 316 out-stations, 217 churches, 6,820 adults baptized in 1886, 18,829 church members, fourteen theological schools, 217 theological students, 102 native ministers, 191 unordained preachers and helpers, and their contributions from the natives for 1886 were some $32,000. There are also two native churches, with 355 members, and two native ministers, and 100 adults baptized in 1886.

—The corner-stone of the first Y. M. C. A. building in the State of Iowa, was laid at Cedar Rapids on the 12th ult., with appropriate ceremonies. Rev. James Marshall, D. D, president of Coe College, made a strong and eloquent address. Addresses were also made by Gov. Larrabee and others.

—The Fiji Islands in the South Sea, which were covered with the darkness of heathenism only forty years ago, are entirely Christianized. The last report brings out the gratifying fact, that of the 116,041 inhabitants of the Islands, 114,067 are regular attendants of the church or the Sunday-school, a thing not to be met with in our country, which has enjoyed the light from on high much longer.

—Mr. W. K. Snider, the railway conductor evangelist, preached on a recent Sunday in the Methodist church, Owen Sound, to a crowded house. Mr. Snider has become a noted personage, "who runs his train all week and speaks three or four times each Sunday at various places."

—The International Lesson Committee have completed the selection of the Sunday-school lesson for 1890, and the list will soon be given to the public through the publishers who pay the committee's travelling expenses. The entire year will be occupied with the study of the life of Christ in the Gospel of Luke. The members of the committee in England have sent a hearty invitation to their American brethren to hold their next meeting in London, in connection with the World's Sunday-School convention, which is to meet there next July; but, while the committee on this side very much desired to accept the invitation, in the hope of promoting the greater interest in Europe in the study of these lessons, it has been found impossible for a majority of the members to meet there. The next meeting of the committee will probably be in Saratoga in April, 1889.

—The Basle Missionary Society, which occupied the Cameroon Stations only one year ago, has already lost two missionaries by swamp fever. Climatic fever (malaria) is the bitterest enemies of the missionaries in Africa, and the loss of lives is much greater there than in other heathen countries. The celebrated naturalist, Prof. Henry Drummond, lately traveled in Central Africa, and reached the plateau between Lakes Nyassa and Tanganyika, which he reached by way of the Zambesi and Shire rivers and the former lake. Here he spent a few weeks, studying its geology and insect life, being the first naturalist to visit and describe this region of Livingstonia, "one of the loveliest spots in the world." "At the head of a bay at the southern end of Nyassa," Prof. Drummond says, "stood the small row of trim white cottages. A neat path through a small garden led up to the settlement, and I approached the largest house and entered. It was the Livingstonia manse—the head missionary's house; It was spotlessly clean; English furniture was in the room, a medicine chest, familiar-looking dishes were in the cupboards, books lying about, but there was no missionary in it. I went to the next house—it was the school; the benches were there and the black-board, but there was no scholars and no teacher. I passed to the next; it was the blacksmith shop; there were the tools and the anvil, but there was no blacksmith. And so on to the next, and the next, all in perfect order, and all empty. Then a native approached and led me a few rods into the forest. And there, among the mimosa trees, under a huge granite mountain, were four or five graves. These were the missionaries."—*Lutheran Standard.*

THE CRISIS IN THE UNITED BRETHREN CHURCH.

During the present month will occur the most shameful vote this church ever knew. The real thing is a vote to admit secret societies into the church. They are acknowledged to be evil by three of the leaders in advocating the commission. One admitting that secret orders were evil, wrote and asked whether a church could not prosper and yet tolerate evil in it? Strange to tell, this advocate of the introduction of evil into this church is a bishop who, in former years, has taken a decided stand against the orders, and delivered a lecture at one of our general conferences against secret societies and in favor of the church excluding them. The other two were members of the commission, and sought an amendment, saying, "Secret combinations are evil in their nature and tendency, and lead to spiritual declension," but failed to secure it. But this was their acknowledgment that secret societies are evil in their nature and tendency, and lead to spiritual declension. These persons were Dr. James Hott and Rev. W. J. Shuey, the editor and publisher of the *Telescope.* Hence these three held the secret orders to be evil, and this is an effort, a vote to make it lawful to bring into the church and fellowship therein one of the prevailing evils. Was ever such a vote heard of before in any church on earth?—*Conservator.*

EDUCATIONAL NOTES.

—DeLand University, Florida, will open its session for 1888-9 on Tuesday, Dec. 4. It is believed that all possible risk from yellow fever will have disappeared before that time. The session will be held for three full quarters of the school year, dispensing with the usual vacation at the holidays, and continuing until May 8, 1889. The work will be so arranged as to cover substantially a year's course of study.

—The lens of the new instrument for the university of Los Angeles is to be forty inches in diameter, and Mr. Clark claims he is able to make one five feet in diameter—one which will bring the moon within a few thousand feet of the earth. It is simply a question of time and money—mainly money, as a telescope with a five foot lens, properly mounted, would cost $1,000,000. If Mr. Clark's position is true, and there is every reason to believe that it is, astronomy, a science which has been practically at a stand for years, will take giant strides. There will be practically no limit to the discoveries it can make, and there should come from it some practical benefits. Each year we will know more of the heavens, and of all sciences astronomy will be changed from the slowest to the most progressive.—*Philadelphia Press.*

—The catalogue of Howe Institute for 1887-8 is the first one issued by the enterprising colored school at New Iberia, La. It shows a total enrollment of 181 pupils in attendance during the first year, for whom the services of five teachers were required, all under the oversight of Elder J. F. Browne. The course of study is comprehensive and thorough, and the rules for the training of the habits and morals of the pupils note that careful instruction is statedly given on prevalent evils, such as beset the colored people, such as the secret societies, dancing, theaters, impurity, etc. Dancing, attendance at theaters and on meetings of secret societies are prohibited. The endorsements of this school by eminent instructors in the South are excellent, and Mr. Howe, whose beneficence has started the institution, must feel a holy joy at the success of the effort.

IN BRIEF.

In an old magazine we find it stated that until the year 1770 this law was in force in England: "Whosoever shall entice into bonds of matrimony any male subject of her Majesty's by means of rouge, white paint, Spanish cotton, steel corsets, crinoline, high-heeled shoes, or false hips, shall be prosecuted for witchcraft, and the marriage declared null and void."

There are in the city of New York forty-five national banks with a capital aggregating $45,450,000. The statement made by these institutions on the first of March showed that there was due to their depositors $209,000,071. Add to this enormous sum the millions in the vaults of the banks organized under our State laws, and with private bankers, as well as the great sums held by the Trust and Insurance companies, and it is evident that there is a great deal too much unemployed capital lying idle in that city.

The baby of a farmer, William Beattie, who lives on the Cimmanon river north of the Indian Territory line, was lately carried off by an eagle. Beattie went to work in the morning leaving in his dugout his two children, one 5 years old and a baby aged 2 months. About noon Beattie returned home and found his girl in tears. She said she had taken the baby into the yard and left it while she went into the house. In a few minutes she heard a cry and on looking out saw the baby "flying away," as she expressed it. The father knew at once that an eagle had visited his home, and summoned his neighbors to the wooded banks of the river, for which the eagle had made. In about an hour the sound of a shot summoned the searchers together. One of the men had found the eagle and was engaged in a deadly conflict with it. He had emptied his gun at the big bird and broken a wing and was using his gun as a club when reinforcements arrived. The eagle fluttered into the bush, and then the father saw his infant dead, the body horribly lacerated and part gone.

The *Montreal Witness* has the following forcible paragraph: "Woman's honor counts for nothing in our courts. A married man in Toronto, representing himself as single, infamously arranged a mock marriage with a young girl, and lived with her until she learned that he had already a living wife, when she left him. He was arrested, and allowed out on bail. Had he been guilty of the smaller crime of stealing her watch, very probably the magistrate would have refused any bail for him." Is it possible that no legislative enactment exists which rates this dastardly sort of crime at its proper enormity? The law urgently requires amendment for the protection of women. We are under the impression that, as regards seduction, Canadian law is based on the English, which, ignoring justice, regards the seduction of a girl in the light of the loss of her services to her parent. We believe American law regards the individual right of woman to protection against the crime of which she is the victim. Every sort of seduction should be dealt with as a direct crime.

There has lately been invented a new system of synchronism which, it is claimed, will make it cheaper to telegraph messages than to mail them. Dr. J. Harris Rogers, of Washington, is the inventor, and he claims that the world will be almost revolutionized by its discovery. The new system, Dr. Rogers says, reduces the English alphabet to ten elementary characters. The messages are prepared by means of a machine resembling a typewriter and manipulated in the same manner, with the use of ten keys—one for each character—any desirable message can be written. Dr. Rogers for the past four years or more has been at work trying to perfect synchronism, which signifies "at the same time." Its application in telegraphy is to make two wheels—one at each end of the line—revolve simultaneously. According to Dr. Rogers, over 200 words can be transmitted in a minute by his new system A test of the new apparatus was held on Tuesday afternoon, and a message of seventy-six words sent over in twenty-five seconds and printed on a tape in plain Roman characters. The inventor says that he can by this system make one wire do the work that ten do now by the system in vogue.

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No. 3	85	@	93
Winter No 2	1 12¾		1 13½
Corn—No. 2	41	@	42
Oats—No. 2	25	@	27
Rye—No. 2			55
Bran per ton			12 00
Hay—Timothy	10 00	@	12 00
Butter, medium to best	14	@	26
Cheese	05	@	09
Beans	1 00	@	1 75
Eggs			19
Seeds—Timothy	1 10	@	1 45
Flax	1 36		1 47
Broom corn	1½	@	05
Potatoes, per bus	34	@	40
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	32
Cattle—Choice to extra	5 25	@	6 20
Common to good	1 40	@	5 20
Hogs	4 50	@	5 57
Sheep	2 50	@	4 00

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	1 11	@	1 13
Spring			1 12
Corn	51	@	52
Oats	33	@	39
Eggs			24
Butter	16	@	26
Wool	09		34

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HOME AND HEALTH.

PUTTING UP STOVES FOR WINTER.

As the season for putting up stoves has come the following suggestions on the subject, which we take from an exchange, will be read with interest:

The first thing to do is to make sure that the draughts are in good condition. Between the inside drum and the outside of most parlor stoves there is a space that if the stove has been used for any length of time is sure to be clogged with soot, and, very often, where there is no grate to prevent it, by pieces of coal. The clogging of this space is a very dangerous thing, as it clogs the draught, that is used when the others are closed, to conduct away the superfluous gas. The accumulation of gas in a stove that has all the ordinary draughts closed, if it does not get an outlet, is sure to do some harm. I have seen the top of a stove lifted completely off by the force of gas, and but for the bursting of the stove door, was assured by competent authority that it would have done serious injury. It had been taken good care of, with the exception of the draught mentioned above, which had been allowed to become clogged. Where a stove has been used for some years without any attention being paid to this matter, it will be dangerous to put it up for the winter unless it had been exsmined and thoroughly cleaned by a competent person. Very often a screw loosens, or the rods, which hold the body and tops of the stove together, slip from their places. These can be easily fixed by any person before the stove is placed in its winter quarters, but if not noticed until after it is up they will be found to be much more difficult to handle. Sometimes holes appear in the funnel, too small to be noticed except by the escape of gas. These can be mended, so as to be hardly noticed, by taking some putty, soften so that it will work well with kerosene oil, mix with coal dust to darken it, and fill the holes, smoothing off all lumps and edges with the blade of an old knife. When the funnel is well blackened the putty will not show, and no one, unless told, will ever know it is there.

When blacking a stove that has been stored during the summer, more especially if it has any tiny rust spots, mix with the polish a little melted lard To be sure it may not polish as well the first time, but it smoothes the surface of the iron, and the next time it is cleaned, mixing the blacking in the usual way, it will fully repay for using. Turpentine is quite often used to mix in stove blacking, and gives a nice luster, but many object to its oder. A few drops should only be added to the polish, and the mixture applied when the stove is cold. Stove blacking should never, if it can be helped, be applied to a hot stove, and never, on any account, when turpentine is used in the mixing. After the stove is up, if there are any clinkers attached to the lining, make a coal fire and throw a handful of salt on the live coals, which will loosen the clinkers, then when the stove is cold they can be removed easily with a cold chisel. Oyster shells burnt in the same way are said to be excellent for loosening clinkers. If there are any cracks in the stove or lining fill them with a paste made of water, wood ashes, and salt. Use only a very little water, just enough to blend the ashes and salt to the consistency of putty. Fill the cracks with the mixture when the stove is cold, and it will harden in a very short time. Where the cracks are on the outside of the stove, work coal-dust into the mixture, just enough to darken it, and, unless under close inspection, the breaks will not be observed.

HOW TO BUILD A CHIMNEY.

To build a chimney that will draw forever and not fill up with soot, says the *Scientific American*, you must build it large enough—sixteen inches square; use good brick and clay instead of lime up to the comb; plaster it inside with clay mixed with salt; for chimney tops use the very best of brick, wet them and lay them in cement mortar. The chimney should not be built tight to beams and rafters; there is where the cracks in your chimneys come and where most of the fires originate, as the chimney sometimes gets red hot. A chimney built from cellar up is better and less dangerous than one hung on the wall. Don't get your stovepipe hole too close to the ceiling—eighteen inches from it.

NOVEMBER CLOTHING.

Proper clothing for November includes soft, firm woolen textures next the skin. If some of the various varieties of health wear cannot be obtained, a good substitute may be found in vests and pants made of pure flannel. Looseness of fit is essential; for in such pliable folds as these garments are forced into by pressure of outer garb, body heat is entangled as in a net and retained, while outside cold is barred entrance. My patients often say to me, "Doctor, I cannot bear wool next my skin. It causes intolerable itching and is uncomfortable." "Very well," is the answer, "but try it just for twenty-four hours longer; and if you are still restless you may change." Inside the given time, cutaneous nerves have become accustomed to the new comer, and have welcomed him as a far better friend than the one set aside; and in a week the most delicate patient would not change back again at all. Beside additional warmth, there is an electrical action aroused by friction of wool against human skin that promotes capillary circulation, keeps skin functions going and largely contributes to general health in that singular way which I have named for want of better term, vitalizing power. For electricity is close kin to life; how near, no one can tell—*Dr. Wm. F. Hutchinson, in the American Magazine.*

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EDWARD W. BARNES,
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Farm Notes.

NOVEMBER ON THE FARM.

Now that November is here, with its chilling winds, hail, sleet and snow, the first duty of the farmer is to secure his home against the rigors of winter. Make everything tight—windows, doors, cellars—point the underpinning with mortar where it is loose, and bank up with earth if the walls are doubtful, so as to guard every avenue at which frost might make an entrance. Make everything right, especially the wood pile, and those little matters, styled "conveniences," that the "last, best gift" may not be compelled to face storms which the ruder sex would shun. After providing for their physical comfort, lay in something that will serve to brighten and improve the mentality of the various members of your family when the long, cold evenings come on, so that, seated by a cheerful fire, all can bid defiance to the cheerlessness without—for happiness and a "world of love at home" will be theirs, whoever may be elected President.

The four footed tenants of your barns, sheep yards, pig-stys, etc., require diligent attention at the present juncture. Study the best modes of feeding and fattening animals and you will find that warmth is very essential to secure profitable results. Protection from cold, wet storms and Borean blasts is quite as important as punctuality in feeding. Do not attempt to winter more stock than you can protect, feed and care for prop perly. Young animals need especial attention in these respects. When young stock are kept upon scanty fare and exposed to inclement weather, they never make as good animals as though they had been well treated. Cows should be given roots, meal slops, etc., to assist in the secretion of milk.

The construction of manure sheds and cellars is now in order. As we said and printed over thirty years ago (and it is equally true now), the question of the success or decline of American farming is consolidated in this one word, manure—and the subject cannot too often be brought before the agriculturist. Manure holds the same relation to the farmer and gardener that steam or water does to the manufacturer or mechanic. The motive power of either lies in their respective agencies. Make all the manure possible, allowing no fertilizing material to be wasted. Gather leaves or any absorbent that will take up liquid droppings, and use them as litter or mix them with the heap, thus adding to the general capital and furnishing to the plants a basis that would otherwise be lost.

Those who are up to time with their labors will now have an opportunity to gather stones upon their meadows or extract the stumps thereon. Pile the stones in heaps, and after a fall of snow hitch to a stone boat and remove them. A clean sweep for the mower or scythe will thus be obtained, and if the former is used there will not so often exist a necessity for change of knives. Speaking of implements, let us add that no farmer should fail to have all his tools and machines put under cover when done with for the season—and he ought to see that, so far as necessary, they are repaired and painted during the leisure of winter.

Orchard and garden work may yet be done in most sections—the first being to secure fruits and vegetables that are still unharvested. Transplanting hardy trees, shrubs and plants may be continued as long as the weather is mild. Hardy, bulbous roots—such as hyacinths, tulips, crocus, etc —may yet be planted and will bloom finely next spring. All half hardy or tender shrubs, roses, etc., should receive timely protection. Climbing shrubs and roses should be taken down from the arbor or trellis, the tops tied together and covered with leaves or straw.—*The Independent.*

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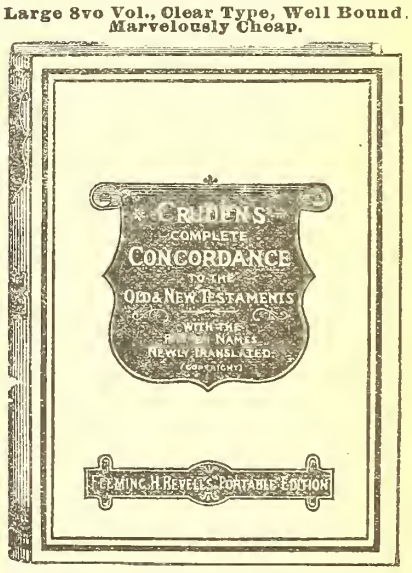
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NEWS OF THE WEEK.

POLITICAL.

Daniel Phillips, of Louisville, Louis county, N. Y., who voted for Madison in 1808 cast his twentieth Presidential ballot Tuesday for General Harrison Mr. Phillips is 100 years old, and has voted at every Presidential election since 1808.

In the recent election Governor Gordon, of Georgia, received 122,785 votes, with not more than 400 against him.

It is reported that owing to the fact that the ballots cast for Speaker Carlisle in Kentucky were printed on special paper, violating the State law as to distinguishing features, the votes for him in Campbell and Kenton counties will be thrown out, thus electing Mr Hamilton, his Republican opponent. The Canvassing Board of Campbell county is Republican.

The unofficial votes of all counties in New York State as far as returned show pluralities for Cleveland of 78,956, and for Harrison of 90,147, giving Harrison a plurality in the State of 11,191.

A colored Baptist preacher named Head had his throat cut at Bird's Point, Mo., by George Eliot, prosecuting attorney of Mississippi county, during an altercation over political affairs.

A report from Valencia county, N. M., says that there was trouble between Republican and Democratic judges of election at San Rafael over the attempt of the former to secure the poll books, and T. Provencher, one of the judges and an old time citizen, was shot in the heart and instantly killed by the attacking party, who immediately afterwards escaped to the mountains.

CHICAGO.

Mayor Roche and Chief of Police Hubbard gave the anarchists to understand very plainly Thursday afternoon that no parade would be permitted in the city Sunday, and that wherever anarchy showed its head the municipal foot would be placed upon it very speedily.

In 1884 Carter Harrison received 52,503 votes for Governor in Chicago, against 47,848 for Oglesby, Republican. Nearly complete returns for the election on Tuesday give Fifer Republican, 57,284 votes in Chicago, and Palmer, Democrat, 64,706.

An explosion, which shook the foundations of the Chicago Sugar Company's huge fourteen story building, on West Taylor street, near the river, occurred Friday evening, and at the same moment an immense volume of flame shot skyward. The noise of the explosion was followed immediately by a second crash of falling walls, and the north end and east and west walls of the starch house, a five-story brick building standing immediately north of and adjoining the factory proper, fell outward. Twenty-five men had just left work or the loss of life would have been great. The explosion was caused by steam and gas.

COUNTRY.

The plans for the celebration of the centennial of Washington's inaugural, April 30, 1889, in New York, will include services of praise and thanksgiving in the different churches, with special services at St. Paul's church, which Washington attended 100 years ago; also, prayer by Dr. Storrs, a poem by Whittier, and benediction by Archbishop Corrigan.

Mrs. Hannah Sharkey, aged 111 years, died at Youngstown, Ohio, Thursday. She was a native of Ireland, and came to this country about seventy years ago.

Snow fell all day Friday throughout Kansas and at Kansas City, Mo. The fall was the heaviest ever known at this season of the year.

Mr. Thomas Nickerson, of Boston, Mass., at one time President of the Mexican Central Railway, gives notice to the stockholders that he will distribute $500,000 among them, as he does not wish to become a party to the scheme whereby they were charged $10,000,000 for a concession from the Mexican authorities which really cost the projectors of the road but a trifle.

A collision off the Lizard caused the sinking of the Cunard steamer Nantes and the German ship Theodore Ruger. A portion of the latter's crew has landed at Trouville, but the fate of the rest of them and of the steamer's crew is unknown.

A dividend of 1 per cent, making 5 per cent for the year, was declared Friday by the Chicago, Burlington & Quincy directors.

Early Friday morning, at Highland, N. Y., Steve Brodie jumped from a bridge into the Hudson River, the distance being 212 feet. He had three ribs broken and his shoulder was seriously hurt, but it is not known that he sustained internal injuries. When taken from the water blood was flowing from his nose and ears.

An explosion in a coal mine near Pittsburg, Kan., Friday evening, entombed 158 men who were at work 112 feet from the surface. It is feared that all perished. A heavy storm prostrated the wires, and no further details of the horror could be had Saturday.

An Oshkosh, Wis., special says: August Falk was found dead in bed this morning. The physician called says he died of starvation. He worked in one of the factories for 50 cents a day and his wife took in washing.

The female seminary of the Spring Hill (Miss.) College was burned Saturday night, the girls narrowly escaping with their lives and losing all their clothing.

The explosion of a nitro-glycerine magazine near Shannopin, Pa., was terrific, and was felt twenty-five miles away. Houses and shanties were shattered in the immediate vicinity. A tramp who is believed to have caused the explosion was killed.

Everything is ready for the opening of the Augusta, Pa., National Exposition Thursday. The exposition will continue until Dec. 16. It will be the first National exposition undertaken by the city unaided by the government or the State. The exposition building is the largest in the South, and the exposition will greatly exceed all Southern expositions except the World's Fair at New Orleans.

The Navarro flats in New York city are all eight story brick and stone buildings, and are said to constitute the largest block of apartment houses in the country. They were sold last week for $4,216,791.

The most phenominal snow-storm that ever occurred in northern Kansas began Friday morning and continued furiously all day. The trains are all delayed and the telegraph wires are prostrated in all directions, with the exception of one line to Kansas City. In Atchison over two hundred telephone lines are broken and so tangled up with electric light wires that the electric light works have been suspended to prevent accidents.

The powder mills at Gambo, about two miles from Portland, Me., belonging to the Oriental Powder Company, was blown to atoms. There was only a fraction of a second between the explosion of the kernel mill and those of the other three. There were only two men in the mills at the time, and both of them are fatally hurt.

The Steam Gauge and Lantern Works of Rochester, N. Y., took fire Friday evening while forty men were at work. When the cry of fire was heard a panic ensued. Men in the upper stories of the building ran for stairways and windows, and several in their haste, instead of making for the windows on the south side, which led to the fire escapes, jumped from the windows at the west end of the building, falling from sixty to ninety feet to the pavement below. Fourteen jumped on the west side of the building and were frightfully injured, six of them dying within an hour. Four others were fatally injured, and a number were burned to death.

The annual National Fat Stock Show opened in the Exposition Building in this city Tuesday evening and continues until the end of next week. There will be a magnificent display of fat and choice cattle and other live stock.

FOREIGN.

Quebec reports a snow-storm and gale which in severity has seen few equals even in winter. It extended over the whole of Quebec and the maritime provinces. Dispatches from Lower Quebec say that two and a half feet of snow has fallen all along the lower St. Lawrence, and that serious fears are entertained that there has been a large loss of life among the fishermen on both shores of the gulf.

A public meeting has been called in London to urge upon the government the advisability of pushing the survey of the route for the proposed cable across the Pacific ocean and of providing for an early completion of the great work as a measure more than ever necessary for the imperial defense.

A house collapsed on Titchfield street, London, Friday, causing the death of six persons and the injury of twenty.

A vessel has arrived at a Norwegian port which reports that Nanzan, the curator of the museum at Bergen, who, with four Norwegian athletes, started from Copenhagen in May to explore the interior of Greenland, had succeeded in safely crossing the inland ice and had arrived at Godthaab.

A reservoir at Montreux, on the Lake of Geneva, used to work an electric railway, burst, destroying numerous houses and drowning many persons. Seven bodies have been recovered.

To a deputation from Walsall which waited upon him at Birmingham Mr. Gladstone said he considered it his duty to remain in public life until the Irish question was definitely settled.

Seventy thousand followers of the Mahdi attacked the town of Wadai, west of Darfoor. The garrison repulsed the assailants and killed 3,000, but the Mahdists reattacked and captured the town. The Sultan of Wadai fled to Ghiri.

A dynamite bomb was exploded in a registry office in the Ruc Boucher, Paris, Tuesday evening. Another bomb was exploded in a registry office in the Rue Francaise. Much damage was done at both places but no one was hurt.

Emperor William will visit Constantinople in the spring, on the occasion of his journey to Athens.

The Russian government notified the Porte that should the divorce of King Milan of Servia cause troubles which would lead to the occupation of Servia by Austria, Russia will consider herself released from her obligation not to occupy Bulgaria.

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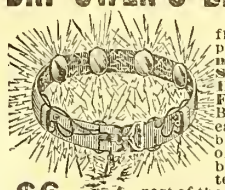
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Benjamin F. Butler, the old patriot who has been on both sides of nearly every public question,—Republican and Democrat; pro-slavery and anti-slavery, anarchist and autocrat, Freemason and Anti-mason —supported Harrison in the late campaign and is pleased with the result. He claims that the Fourteenth amendment to the Constitution provides that the right of National representation can be taken away from any State where any class of voters is illegally deprived of suffrage, and the administration of Mr. Harrison can now undertake a vindication of the right of the Negro to his vote. Such an attempt would provoke civil war, which even a victorious party, which promises itself another quarter century of power, will be slow to undertake.

M. M. Estee, the great wine-grower of California, who presided at the last Republican nominating convention in Chicago, is a prominent Mason of his State. Two years ago he was Grand Orator for the Grand Lodge, the position now held by Dr. Lorimer in Illinois. Chauncey M. Depew, the great railroad lawyer and president of the New York Central, who was the "favorite son" of his State for the Presidential nomination, is also a Mason, if the lodge papers are to be believed. The *Masonic Chronicle* of Columbus, Ohio, prints a Masonic address which he made officially to a lodge in New York. Depew tells how he persuaded the New York delegation to give their votes to Harrison by banqueting them at Kinsley's, so that when he was ready to withdraw they were ready to vote as he gave the nod.

Ever since the great strike two years ago at the Stock Yards of Chicago, the great packing house of Armour Bros. has been bitterly antagonized by the labor lodges. Their hate has co-operated with the greed of local butchers in many places to shut off the dressed beef trade from this city. In Pennsylvania the butchers and grangers are combining to secure a law which shall require the official examination by a State officer of the animal on the hoof, let the beef be good or bad after it is dressed. The passage of such a law would probably increase the price of beef a cent or two for Pennsylvania consumers, but it would be a grand protection for the butchers of the State. This kind of inter-State tariff would teach an excellent lesson of economics to the poor people of Pennsylvania.

There is, perhaps, no American writer or preacher who has given the Sabbath question more attention of late years than Rev. W. F. Crafts, whose able argument in *Our Day* we notice elsewhere. It is with regret, therefore, that we see him go to the Knights of Labor meeting in Indianapolis last week to present the matter of Sabbath observance. It is, of course, all right to urge upon all men the observance of the holy day; but Mr. Powderly's meeting needed another truth to be urged upon them first; that, in seeking the elevation of the working man, the false rites and creeds of a secret religion with its initiations and false oaths must be first of all given up. This done, then the Sabbath and other questions could be taken up.

The first man who fell in the "Boston Massacre" in 1770, when the British shot down five men, was Crispus Attucks, a colored man. The dedication of a monument on the Common last Wednesday gave a holiday for the colored people of that city, who, though they have seen individuals of their race and their white friends assailed by mobs, have the proud satisfaction of knowing that the blood of a black man was the first shed in the struggle for our national independence. They have a right to rejoice in the recognition of the fact. The poem on the occasion, by J. Boyle O'Reilly, is justly commended for its eloquence and strength. This is one of the stanzas:

There is only one test of contract: is it willing, is it good?
There is only one guard of equal right: the unity of blood;
There is never a mind unchained and true that class or race allows;
There is never a law to be obeyed that reason disavows;
There is never a legal sin but grows to the law's disaster,
The master shall drop the whip, and the slave shall enslave the master!

Some day, but not yet, Boston will begin to do tardy honor to her later heroes, and not least among their names will be that of William F. Davis.

Some whose observation is narrowly restricted may suppose the Woman's Christian Temperance Union founded to promote: first, temperance; and second, woman suffrage. But probably there are few local Unions where there might not be found a division of sentiment on the second issue; and there are many which are proving their right to be by removing local nuisances that the churches are delicate about taking by the throat. We know of one which is making a noble effort to abate the tobacco nuisance in the town. Another at Falls City, Nebraska, has succeeded in banishing the pestilential *Police Gazette* from the place. In Pennsylvania this year the good women have adopted a plan of work which provides that "Every Union send a committee to each church in its midst to urge the members to pray in their public meetings and in their closets for the extinction of saloons, breweries and distilleries in our midst, and for the prohibition of the importation of alcoholic beverages into our foreign fields." Such good works as these are the highest of recommendations. It is not so much in great district and State conventions, as in thorough home work that this great organization proves its usefulness, compels respect, and wins the confidence and esteem of men.

The National Prohibition vote has not yet been ascertained accurately. The *Voice*, of New York, which is in communication with responsible men in every State, last week cut down the estimate, and the editor in a dispatch to the *Daily News* of this city, dated November 16, reduced the figures to 268,676, and says: "The total Prohibition vote of the nation will not vary much from 265,000. It may be 10,000 larger, but I do not think it can fall more than 5,000 below that figure." This is a kind of Bull Run to those who had joined the party for the loaves and fishes. Now we shall see them stampede back toward saloon headquarters. Instead of gazing with covetous admiration upon the massive public buildings in which they expected to domicile in a few years, they will now hush the ambition of their hearts. They put their hands to a good plow, but now they will turn back to bury something dead. But the men fit for Gideon are not so. They are already beginning to work for 1892—ah, brethren where do you count in 1889, '90 and '91. Let us not step over too much ground, but remember the thing *next* us must be done first. Is not that wise advice that counsels strengthening of the home stakes? We may not be able to save the nation this year, but we may hundreds of towns and counties, and we shall never have the nation until these are won. Let those who voted for National prohibition prove the goodness of their cause by a steady, earnest Christian effort to make and keep their own neighborhoods free from the liquor curse.

Since the election there is some revival of the demand for a direct vote for President and the abolition of the electoral college. That demand formed one plank in the American platform from the first in 1872. But there are some reasons against it. Thus it is generally known on the day after election who is the successful candidate. An appeal to the popular vote would postpone the announcement of the result until all the back counties were heard from, and meantime, there would be a thousand opportunities for fraud in manipulating the returns. Beside there are many nervous and excitable politicians who would be crazed by the anxieties of delay. We seem to have lost sight entirely of the original conception of the Constitution, which removed the direct choice from the control of the people and gave it over to representative delegates who were expected to find the best man for executive irrespective of party or political creeds. But respect, both for men and for principles, is dropped for that solace of small minds—party fealty. It must not be supposed that Alexander Hamilton and his associates did not realize this condition. At no time in the history of the country has party spirit been so rampant as when the question of federalization was before the people. Having an experience with this public evil the framers of the Constitution planned to break up party influence and give the choice of President over to able men who would use their power in a disinterested manner. There is a dignity and deliberation in this arrangement that commends it, though it was never probably fully carried out.

SOUTHERN POLITICS.

BY H. H. HINMAN.

Before this article reaches the readers of the *Cynosure* there will be a respite to political discussions. Nevertheless, there will, more than ever, be an opportunity for a candid consideration of the real questions at issue. In all of the cotton-growing States of the South the political question that receives most and highest consideration is one of race supremacy. Color-line politics are the controlling power. I have listened to a number of Southern political speeches —all Democratic; and have read the staple campaign utterances and editorials of their party papers, and in all cases the main argument used was—not tariff reform, not any question of financial policy, but a plea for *white supremacy*; or, in other words, an appeal to the old spirit of hatred of the Negro.

This negrophobia does not demand that the people of African decent shall all be expelled from our land. There is a large and densely ignorant mass of white people who desire and vaguely hope for this. But in the main it is an accepted fact that the Negro is *here to stay*. Nor does it demand his re-enslavement. With one consent that is conceded to be both impossible and undesirable. All the white people of the South resisted his enfranchisement as the greatest of all possible calamities, but since then, all have come to accept it as an unavoidable providence, and many as a beneficent one.

Nor does it mean that the Negro shall be deprived of education. There are many who would restrict the education of the colored people to the mere rudimentary studies, but all of the thinking people of the South concede that education is not only his right, but is indispensable for the well-being of the state. The liberal appropriations, (liberal, considering their poverty,) that have been made in all the Gulf States for both public and higher schools for the colored people, sufficiently attest their earnestness in this matter.

With many there is a desire that they shall not become land owners, but with all the more thoughtful class there is a feeling rather of satisfaction in seeing them free-holders and tax-payers. In all matters where no race complications are involved, white magistrates and white juries are perhaps as fair and reasonable in the South as in the North

Religiously the two races are separated and have but little influence over each other. The white and colored Baptists do, however, co-operate with each other, and are being drawn slowly into harmony of action and feeling. So, too, of the Methodists, so far as they are of the same denomination; but in the main the Methodist bodies are divided and quite separate and distinct from the whites. Other religious denominations among the colored people are relatively small in numbers, and have but little comparative influence.

The wrong done to the colored man is in maintenance of the *caste spirit*, in the refusal to make *character* and *capacity* the condition of social and political recognition; and especially in denying him *political equality*. Some of the Southern orators—especially Mr. Grady, of Atlanta, have made the most frantic and hysterical appeals to this color prejudice, insisting that there is no alternative between the most abject submission to Negro rule, together with the ultimate annihilation of Christian civilization on the one hand, and the denial to the Negro of all voice in the affairs of the state and nation on the other. They ring the changes on the assumption that this *is* and *must* be a white man's government.

Much of this, however, is for effect. Multitudes of thinking people know and confess that there can be co-operation of the races in political action without endangering the supremacy of any race. They believe and admit that the black man, as an intelligent voter, desires only the supremacy of law and justice, and not of any race. Many would be willing to grant this, seeing it is already his legal, as well as his moral right: but nothing is quite so convenient for a politician as a prejudice. As the Catholic Irishman is adjured by his hatred to England, to vote for the party that most thoroughly opposes British interests, so the ignorant masses who make up the majority of the white vote of the South are adjured by their fear and hatred of Negro supremacy to vote for his political subjection. It is this that makes the color-line the division in politics. There are very few white men who can rise above their own inborn prejudices and those of the great mass of their neighbors also. To convince them that they are acting out of harmony with the National Constitution and the principles of Christian integrity is one thing; to lead them to break away from all the traditions of the past and stand for abstract justice is quite another.

The effect on the Negro mind is to lead him to distrust and fear everything which originates with the white man. Having been denied his natural and political rights for so long, he comes to regard those in power as his natural enemies, and he, too, stands out on the color-line as his only means of self-defense.

With this state of things it is not strange that the two races should be driven apart, and their harmonious co-operation in promoting the best interests of all should be extremely difficult.

Nor is it strange that any people should dread the rule of ignorance and should seek to provide against it. A much larger percentage of colored voters can now read their ballot than could ten years ago; but even now a large proportion are, because of ignorance, immorality and prejudice, incapable of becoming the ruling class in the state.

What, then, is the remedy for this endless antagonism of races with the resulting intolerance and injustice? It cannot forever exist. Great multitudes of intelligent and excellent colored people in these States feel most keenly their political degradation. They may be powerless to prevent it, just as the slave was powerless to secure his freedom; but just so surely as the cry of the oppressed went up into the ears of the God of Sabbath, so will the political wrongs of the Negro cry unto God, until Divine retribution shall overtake his oppressors; and just as truly, in the one case as the other, men like Mr. Grady, who prostitute their grand abilities to the promotion of the mean, cruel and un-American caste spirit, will surely be made to feel that God is the avenger of all that are oppressed.

But the remedy will not come by arraying the races against each other. They may fight it out on this line, but it will be a perpetual warefare—a warfare which it is feared will not be confined to the voice and the pen. Neither of the two great political parties can do anything for the solution of this problem. Both have put into their platforms resolutions in favor of "a full vote and a fair count," and neither has done a thing to secure the result. The Republican party in the Gulf States is powerless. As a National party, when in power, it will not dare risk its supremacy by demanding and securing the political rights of the Negro. The instincts of both parties are first of all for self-preservation and supremacy.

We must look then to the people of the South. The appeal must be made to the better convictions of both the colored and the white people of the cotton-growing States. What we have failed to accomplish by party strife, we must seek to secure by our appeals to self-interest and Christian manliness. Whatever will divide the white and colored voters of the South, and bring together the better elements in both races, will secure to the Negro his political rights. There will be no trouble about his voting and his vote being duly counted when that vote is wanted by any considerable part of the white people to settle a question in which both races are equally concerned.

The question of National and State Prohibition presents such an issue. A large proportion of the most intelligent and virtuous part of the people, including the great body of the Christian ministry, are strongly in favor of the entire prohibition of the liquor traffic. This is true of the best class of colored people as well as of the whites. They need each other's help for so desirable an object and will gladly welcome each other in the effort to secure it. They may not constitute a majority of either race, though it is probable that most of the white people of Mississippi and Alabama favor prohibition, but in either case they constitute the leading and most influential class. The opposite party would be also drawn together by natural affinity. The liquor interest would never spurn the vote of a Negro, if thereby it could be kept in power.

It follows, therefore, that, aside from all questions as to the great benefits of prohibition, there remains this most important fact, that so far as the Negro is concerned, the most important question that confronts him can only be settled and his political right secured by his uniting with the good men of the white race, not in a conflict from race supremacy, but in an effort to overthrow the greatest evil that threatens the life of the entire nation, and for the supremacy of *justice* and *law*.

Mobile, Ala.

Toronto's example as a Sabbath-keeping city is doing immense good. It is being quoted in all parts of the world, by advanced Christian men in their efforts for Sabbath reform. There lies upon our desk a copy of *Our Day* for October. In an article in this able periodical we read: "Toronto is a city set on a hill, a light to the world as to what can and should be done in regard to Sabbath observance." For the sake of our own six-day toilers, for the sake of our high reputation, and because Sunday ought to be a Sabbath, we must resist with all our might every effort to inaugurate street-car work, post-office work, or any other work on the day set apart for rest and worship. We are pleased to learn that in other places this matter is receiving the attention it deserves. In Montreal a promising movement is on foot to secure the closing of the post-office on the Sabbath day. A careful canvass was made of some of the city business men; 1,803 of them were interviewed; 1,377 declared themselves in favor of closing the post-office on the Sabbath day, 115 were opposed, and 311 expressed themselves as neutral. Following up this expression of opinion, a strongly-worded petition has been sent to the Postmaster-General at Ottawa praying for the carrying out of a reform that is strongly endorsed by an overwhelming majority of leading citizens, who have united, regardless of race, creed or politics, in a common prayer for the great boon of a Sabbath of rest. We cordially wish them triumphant success. —*The Canada Citizen.*

AN OPEN LETTER TO MISS FRANCES E. WILLARD.

BY A MEMBER OF LA CROSSE PRESBYTERY.

"Help those women," writes Paul. For this purpose this letter is written. I have read with great interest the report of your address to the National W. C. T. Union as given in the New York *Witness*. I was especially interested in your remarks on the mothers and the *motherly influence*, and wished that every mother in our country could hear those stirring words from your own impressive voice. Could they thus be heard, or even read, perhaps mothers would organize their love to work its miracles, and it be true, more widely than now, "that woman has discovered herself" in this nineteenth century. I rejoice that woman is coming to the front and is doing great and efficient service in temperance, moral reforms and gospel missions. The seed of the woman shall bruise the serpent's head. May not this include the thought, that woman herself is to perform great and noble service in recovering this world from sin? Is not the prophecy of Joel being now fulfilled, God pouring out his Spirit upon his handmaidens and they prophesying?

But I am led to ask, has Miss Willard considered the relation of Freemasonry to woman, to the mothers and the wives of men in that secret order, and thereby to others? I do not recall seeing any allusion to this matter, as made by her. May I ask that she please read the oath taken by a Master Mason, and note first, that a woman cannot be made a Free and Accepted Mason. Whatever good there may be in the teachings of Masonry she cannot be admitted to receive them, nor can her oathbound husband bring them to her. Women have sometimes donned men's clothes and fought for their country and their homes undiscovered; but she cannot thus enter a Masonic lodge to learn its wisdom, for the divesting of the entering ceremony would be against her. Please, too, read from their ritual the burial ceremony in which they carry the deceased brother "to the Grand Lodge above." They have no such ceremony for their wives, and their ritual leaves the lodge above as destitute of women as is their lodge below. Please turn again to the Master Mason's oath and read that section which speaks of the wife, mother, sister and daughter of a brother Master Mason, and let your thought take in what is implied as well as what is said and see what a falling away there is from the broad and unlimited "Thou shalt not" of the Decalogue. Again, please read that book, "Adoptive Masonry Illustrated," and see how Masonry for women is fitted by square and compass to that clause in the said paragraph, "I knowing them to be such." I ask, is not that a wonderful helping of woman "upstairs down into the cellar"?

Masonry professes to teach by symbols. Please read the initiating ceremonies as revealed by a cloud of witnesses, and see how that "divesting" symbolizes the laying aside a mother's teachings, a wife's prudent and cautious solicitude, and the wisdom of Solomon's proverbs; how that "cable-tow" symbolizes the surrender of the soul-will to the despotism and service of a secret society to be held and led according to its pleasure, and how that "hoodwink" symbolizes his willing submission to the god of this world to have his mind blinded so as to believe what is told him, whether true or false. Please read, and see how the candidate lays aside the high

dignity and manhood of his being to be trifled with and joked, and in turn to trifle with and joke the next confiding candidate; far worse than when mischievous boys play wicked jokes on new comers, and they in turn lay aside their hurt feelings and become like jokers of the next boy. Please read, and see how the husband and father forgets, at least for the time being, his holy relation to his family, and hides from them within sword-guarded doors and in the darkness of the night. All his wife may know is, "He has gone to the lodge." What he there does, what is there done to him, he cannot tell her, though God pronounces the twain one flesh. He has formed a more intimate relation to others in which the sacredness of his relation to his wife is ignored, the titles of Rev., D. D., and Bishop, notwithstanding. Was not that a right reply by a candidate for office, when asked whether he belonged to the Masonic lodge, "I go nowhere where I cannot take my wife and little boy with me"?

You plead and work for prohibition. Please inquire wherever you best can, and learn about Masons being "called from labor to refreshment," and also about the Masonic banquets; and find whether the good Masonic minister and Sabbath-school teacher do not sometimes leave their total abstinence outside and partake of the wine and brandy which some of their brother Masons love so well. Please search fully into the matter and ask, Can prohibition be successfully carried and maintained while Masonry flourishes and gains ground, as in most places at present? Ask, can the home, in more than one sense, be fully protected and its heaven-designed good be realized, while Masonry flourishes, and no voice successfully raised to expose its fraudulent professions of piety and beneficence?

From *your* standpoint in regard to woman suffrage, I ask, Can you expect to make efficient headway on that issue while Masonry exists and is gaining adherents by hundreds and thousands? The *Congregationalist* of Boston, some months ago, published a series of editorial articles against woman suffrage. It has since been affirmed that one of its editors is a Mason of the thirty-second degree. May there not be a Mason, one or more, of high degree in the editorial staff of each of the more prominent religious newspapers of our country, and hence their silence on this fraternity and its workings? I think I have seen the affirmation, said to have been made in the United States Senate by Senator Blair, that there is a Jesuit on the staff of each leading secular journal of our land. If that be so, then that secret order has its influence in the politics of the leading parties, and those papers will bow to Romanism. Papers having a Masonic editor will bow to Masonry, and will ignore or antagonize your demand of the ballot for woman.

You believe in the church as ordained of God, and in her mission work, home and foreign. Please raise and study the question, Is Masonry helpful to the church and her work; or antagonistic and disintegrating? What is the religion of Masonry compared with the religion of Jesus? What is the relation of woman to the church, and what her relation to Masonry? When Jesus stood before the high priest and was questioned about his teachings, he replied, "I spake openly to the world, I ever taught in the synagogues and in the temple whither the Jews always resort, and in secret have I said nothing." Had he belonged to a secret society, having its passwords, signs and grips, and holding its meetings in the night, within doors guarded by a tyler with his sword, I think Pilate's wife would not have had occasion to send to him the message, "Have thou nothing to do with that just man;" nor would he have said, "I, having examined him before you, find no fault in him;" nor, calling for water and washing his hands, would he have said, "I am innocent of the blood of this just person." The church is an open society, her rites of worship and her works are open to the inspection of all. Secret associations, whether in the church, as Jesuitism, or out of it, as Masonry, are not of divine appointment; at least are of doubtful utility, as the Good Templars; and in the main hurtful to the individual, the family, the church and the state. Christians and Christian workers have this exhortation given them by Him who exemplified it in His life: "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven."

Many educated persons, well-informed on all other matters, readily say they have not thought much on this subject, and really know nothing about it. While men slept the tares were sown. For forty years the church and the people have given their thoughts to other matters, and Masonry has been taking great advantage in sowing its tares. Please, O please, study what Masonry is, what it is doing, how it does its work, and its history. You can find all needed help to any inquiries you may raise. Unless you thus study the strategy of far-seeing and far-planning men, you may find your efforts more or less inefficient and know not why.

With a desire to help those women who are so nobly working to save men and women from their sinning, I am, with great respect,

J. M. HAYES.

SECRET SOCIETIES AND THE COLORED RACE.

ADDRESS OF REV. B A. IMES, BEFORE THE AMERICAN MISSIONARY ASSOCIATION, OCT. 24, 1888.

MR. PRESIDENT AND CHRISTIAN FRIENDS:—It is a great pleasure to me to be permitted to stand before an audience of this kind. I had hoped to have the task assigned of speaking of bright and better things. I would like to tell you of people I know in my little parish, struggling up to a better life, of the homes striving to be purer. I would like to tell you the story of a little church trying to be self-supporting, one of the churches fostered by the American Missionary Association, of which I am the pastor. But I am to speak of one of the evils.

In our work it is to be assumed that the principles and workings of all men and all institutions which effect men for good or for evil are proper subjects for discussion. Good institutions and good men never object to criticism. It would be a more pleasing task to dwell upon some theme more cheering and encouraging in its nature. But, "go set a watchman, let him tell what he seeth." Our interest centers in the church of Christ and our hope is in her prosperity. We are compelled to question the claim of any rival.

In the larger towns and cities at the South, secret orders are numerous and popular. A man is looked upon as not of much account, unless he belongs to one or more of them. To be initiated, is to be made a man.

In order to generalize as little as possible, we may confine our observations mainly to one city as typical. In my city the number of these orders is estimated at about 82 (including perhaps, different divisions of certain societies). This includes a large percentage of the adult population of both men and women. Prominent are Odd-fellows, Freemasons, Independent Order of Immaculates, United Brothers of Friendship, Knights of Pythias, Knights of Labor, Daughters of Rebekah, Daughters of Tent and Tabernacle, Sisters of the Mysterious Ten, Sons and Daughters of Jacob, Sons and Daughters of Ham, etc., etc.

Nothing is to be said against the necessity and the wisdom of organized methods of helpfulness, but the character and the actual workings of such agencies are important matters. Poor people, above all, can least afford to be deceived and mislead in what they do or try to do for themselves.

It is frankly admitted that the one society in our city which is really a credit to our people is one which wastes neither time nor means upon showy regalia, has no secret obligations, passwords, grips nor midnight lodge meetings. It is a business organization. But the people are fond of show and titles and degrees of honor as any other people. They are fond of "Grand, Great Grand, Supreme Grand, and Most Worshipful."

The greater the number of organizations and the more degrees in them the wider scope is offered for selfish and ambitious persons to gain power and means of support. The people unfortunately fail to see that for all the benefits derived they pay too much. First, it may be affirmed that the claim to benevolence is not sustained by them. They greatly mislead in this respect. The love of man for Christ's sake and for humanity's sake is not promoted. The clannish, factious, party spirit is constantly in view. When a member becomes "unfinancial", i. e., behind in his dues, he is not only dropped in a business sense, but in not a few cases, he is deserted in every sense; e. g., a man who had been well known as a prominent member of a popular and boastful order, was found very sick. He could get no aid from his society, because he was "unfinancial," as they phrase it. He begged permission to pay up and be restored. They bluntly refused, and he died without even a visit from his old friends of the order, and the church of which he was a member gave a small sum to help his own brother bury him.

Second, we make no false charge when we say that many thoughtful men, even within those orders, complain of the fact, and frankly admit that from the very nature of these secret societies, selfish men are not slow to organize and control them for their own advantage. Subordination to the superior officers is the cardinal principle in them.

Ministers have a large share of responsibility in this thing. They often seek personal advantage and benefit regardless of the fact, or blind to it, that the church is the loser, and themselves also in the end are not gainers. No wonder the people blindly follow. Not long ago, in a certain county of North Mississippi, a minister organized branches of different secret societies. For two years or more he gathered admission fees, assessments, etc., from them. The people were carried away with the society idea. Churches were left almost without support. By and by this organizer had a farm of his own a few miles up the railroad, and told without shame of how he made money off those people.

Thirdly. In place of the claim to benevolence many facts may be given to establish the charge of wastefulness and extravagance. It is estimated, and the figures given were by one who ought to know, that in one city in frolics, picnics, etc., of various societies the people squander in a single summer as follows:

I. O. O. F.	$ 5,000.00
Masons	1,500.00
Immaculates	2,000.00
U. B. F.	6,000.00
Smaller orders (aggregate)	50,000.00
Total	$64,000.00

Let us cut this down to $50,000. Then compare $8,200, which is estimated to be the amount expended by them for the sick and for funerals, and the facts speak for themselves.

Another fact is painfully evident, viz., because of dependence on society aid very many live regardless of learning to help themselves. The society will care for them, etc.

A word as to social influence. Want of time forbids the citation of facts—to give the story of late hours and evil company, the complete admixture of the lowest and vilest with those who in other times and places make some pretension to rise to a better life. Women, mothers, young girls, are often on the streets unattended—or with any one, etc.—going homeward long after midnight. There are balls and festivals in the lodge rooms, to which the brothels and the saloons send liberal patronage. The recreations of the people are thus degraded into agencies of moral and physical destruction. It is not my story simply. It is the testimony of pastors, who in private talks bewail the evils, but in public float with the tide. It is the story of distressed mothers and fathers about their children. It is the cry of family troubles, jealousies and separations. You may see groups of people going home from the annual picnic of a prominent society—going home by the dawn of the next day—the dance and the drinking kept on all night. The great crowd in that place was an admixture of many of the better people with hundreds whose lives it would be a shame to mention in polite circles. The trouble is that in not a few cases the controlling element in these organizations is not composed of the best, but of the worst element of social life. The grip and the pledge and the password are common to that minister, etc., and that saloon and brothel keeper. They are brothers in the order. It is a fraternity, and stamps its character upon its members. A pastor of a large church said to me, "I understand that my leading members do not expect to sustain me in the church when the lodge needs their presence and time." This is common testimony, but of many, not of all; and this also that the most unprincipled men may continue to impose upon the people as ministers and are appointed over churches because they are sustained by their friends in the secret orders, and they defy the church—[e. g., case of Collin's Chapel pastor]. The pastor of a large church was accused of being intoxicated in the lodge room. His conduct was in evidence. A good brother reported to the church, but when called for as a witness when the Bishop came to try the case this good brother would say nothing. The lodge had fined him $10 and suspended him with a reprimand for telling the church about the pastor. The next year that pastor was a presiding elder in another district. A faithful pastor and a good man said: "A man of my congregation, whom I knew to be of bad character, told me that if I wanted help from the societies, I must join them and help them by my personal influence. 'If you do not join us,' he said, 'we will show you that we have power.'" The answer was in substance, "Get thee behind me, Satan."

But is there nothing good? Yes, good professions. But, compare the high-sounding titles, the love of excess in display and the false principle of oath-bound secrecy as an educating force, compare these with the simplicity, the open candor of the Gospel and of a true religion, and you have the case just as it is. A people naturally inclined to super-

stition are easily controlled by one who pretends to know secret things and to possess some occult power. This is seen in the case of the voudoo, the medicine man, the sorcerer. You have but to take the Bible in hand and introduce a religious ceremony, and with signs and grips and symbols and passwords the people are cleansed. To take a higher degree is to learn another secret. The degrading and shameful rites of initiation are bravely endured in order to show one's self heroic and to derive the alleged benefit which comes to him who endures the brutal process.

Fourth. In another way they affect the spiritual lives of the people.

A young physician came to our city and our church several times. By and by he ceased to attend, and gave as his reason that he had found that his success as a professional man depended upon being a member of one or more leading secret societies. He had joined two, and was thinking of going into another, and on Sunday morning he had to attend a meeting of one of these; hence, he could not come to church.

In a word, then, our reason for this utterance is that every interest of the home life and of the church —all the temporal, moral and spiritual welfare of the people—are affected by these organizations and the craze after them. The simple and innocent masses are the victims of either deceived and mistaken men or of designedly bad men. If we think and teach to the contrary, if we undertake to make a distinction between good and bad, and teach the people to think and not be blindly led, you can see what opposition is aroused and one reason why our churches are not popular where these orders are influential.

Our Congregational churches and pastors realize the difficulty of dealing faithfully with members who choose to believe in these orders. We find the work of the church largely taken out of her hands. The care of the sick, etc., is by common consent turned over to the societies, i. e., if the sick is a member. The society, then, is first in the thought and service of many of its adherents. You can see, then, what our work must be if we do not believe in these things. And there is this one comfort and assurance in taking this responsible position, viz.: We know that all our work is vain unless in all the principles we adopt, we lead in the way of open truth. In the way of sincerity there is no labyrinth of secrecy, no doings that fear the light in all the doctrine and life of Christ.

There is an openness, a transparency of motive and of deed which is always essential to the promotion of virtue. We are adjured by all that is good in life to be loyal to the best interests of the family and of the home. How else can the church prosper? We are assured, too, that through steady adherence to a true testimony on the part of this Association, and through literature and lectures of the National Christian Association, and through the awakened consciences of many leaders among the people, there is abroad the spirit of inquiry and of reformation. We earnestly hope to see the churches among our people rising up in the beauty and freedom of the Gospel, and loyal indeed to Christ, who is our head, and is over all and above all God, blessed forever.

NEW ENGLAND LETTER

After notes of the election — The municipal election in Boston.—Dr Duryea —One opportunity more for the Republican party —Mrs. M. L. Shephard, the converted nun.—The anti secret cause and other moral movements of the day.—Are we in a minority?

Now that the smoke of battle has cleared we can congratulate ourselves that the next fourth of March will see a *man* in the White House; one who, we have reason to hope, will not disgrace the country he represents by being hand and glove with Catholic prelates, or by sending an American vessel flying the Stars and Stripes to greet a papal envoy. The people have spoken, Cleveland must go; and it is the finger of Providence, not the tariff, nor the Sackville-West letter, which has sealed his political doom. If the American nation in these four years have learned the lesson that water will run up hill before an immoral private life will ever be succeeded by a virtuous public career, the experience has not been in vain. But no less has it been a severe and humiliating one. May it never be repeated.

The Prohibitionists in New England cast but a light vote generally. This may have been due to different causes. Many sincere Christian men whose patriotism is above question voted for Harrison this year who voted for St. John four years ago; but I believe they cast their ballot for the man rather than for the party, and with an honest belief that it was their duty as American citizens to rid the White House of its present incumbent. But it is to the coming municipal election that Christian men and women are looking forward with mingled hopes and fears, for it will decide the public school question, and whether the Pilgrim city will still continue to be ruled by the Romish hierarchy. There has been a great deal of fraudulent registration among Roman Catholic women, many of whom give false certificates of age, cannot read nor write, or are otherwise lacking in the proper qualifications. The Presidential election, however, showed a remarkable falling off in the Cleveland vote, which must have been rather disheartening to the Democratic committee, which includes in its list *forty-eight* wholesale and retail liquor dealers, and nearly every one Irish Catholics. Though Gov. Ames was re-elected, his name got widely scratched,—a deserved rebuke for his pandering to Rome and Jesuitical institutions.

Dr. Duryea has resigned his pastorate in Boston, and accepted a call to a Congregational church in Omaha, Nebraska. It is said that his course as school committee has made him very unpopular even among his own people, and this is probably the reason for a step that would have caused no little surprise a year ago. That this most famous of Boston orators should be forced to resign his Back Bay church, for a comparatively obscure position with a reduced salary, sufficiently indicates how the public mind regards a clergyman who sides with a foreign hierarchy in its attempt to gain control of our public schools.

In the Massachusetts Legislature, both the Republican party and the temperance cause have made considerable gain, and as forty-eight members who voted for Constitutional prohibitory amendment last year have been returned, the prospect is good that this most important measure will at last be submitted to the people. Once more the party has a grand opportunity before it. Whether it will profit by sad experience or keep on catering to the worst elements in politics, the next four years will show.

Yesterday I spent a very profitable hour listening to Mrs. M. L. Shephard, the converted nun, whose exposure of the secrets of the confessional, and unveiling of convent life, ought to open the eyes of every Protestant who hears her to the terribly insiduous and demoralizing nature of Romanism. She is a woman of fine and commanding presence, with a clear, musical voice and thoroughly natural in every tone and gesture. The largest hall in Natick was crowded with ladies to hear her, and among the audience was quite a free sprinkling of Roman Catholic women. Most bravely, faithfully and tenderly did she appeal to these misguided sisters to break the fetters of priestcraft, and come out into the liberty of the Gospel; most solemnly did she warn them that when they voted against our public schools at the dictate of a priest, they voted for the inquisition to be set up on our shores. The women of Natick, which has a priest on its school committee, and a Romanist teacher who uses a Catholic Bible in her school, need Mrs. Shephard's timely lecture with its terrible and startling array of facts. God bless her in her brave warfare, for it takes much the same kind of courage to renounce and expose the beast, Catholicism, that it does to renounce and expose the image of the beast, Masonry. The anti-Romanist movement in New England I believe will help forward the anti-secret cause, for converted Romanists are always anti-secretists, and none know better than they that as Herod and Pilate were made friends on the common ground of their enmity to Jesus, so the Mason and the Jesuit, when they have a common end to serve, can secretly unite together and forget their family quarrel. Let us remember and take advantage of the fact that moral reforms are, or should be, not rivals but friends and helpers, and then we need not fear that the anti-secret cause can be swamped by other issues, no matter how many or how various. Our cause is one that should pre-eminently drive us to our knees, but this secret place of hiding under the wings of the Almighty is the best place possible for finding out friends and allies. They who sigh and cry for the abominations in the midst of Jerusalem are more than we think. I find among Christian women especially, a repugnance to the lodge, and a willingness to further the anti-secret work which has seemed to me in the highest degree cheering. God's praying ones are with us, and

"Above us holy angels uplift the palm and crown."

Who shall say we are in a minority?

The arrangements for the Worcester convention are progressing favorably though slowly. The second week in December has been suggested as a convenient time for holding it, and it is hoped every anti-secretist in New England who can do so will make arrangements to come.

ELIZABETH E. FLAGG.

REFORM NEWS.

CHURCH AND STATE IN NEW ORLEANS.

NEW ORLEANS, Nov. 10, 1888.

DEAR CYNOSURE:—I preached on Sabbath at Shiloh Baptist church, Rev. H. C. Green, pastor. Bro. Green is yet earnestly appealing to his people to keep themselves separate from worldlings. He has lost several members since the N. C. A. convention here, but his church buried them decently without lodge assistance. The wife of Rev. Thomas Columbus, pastor of Little Zion Baptist church, passed quietly away Monday morning. Bro. Columbus was among the number of young pastors that publicly renounced lodgery in Central church at the N. C. A. convention. His church gave sister Columbus a decent funeral. Bro. Columbus desires the *Cynosure* readers to pray for him in this his hour of bereavement.

I preached Wednesday night at the Sixth Union Baptist church, Rev. W. H. Bolding, pastor. Bro. Bolding has an industrial school connected with his church.

I went over in Gretna, the county seat of Jefferson, Wednesday and distributed several hundred tracts and *Cynosures*, and called on Rev. Chas. Mathews, a reader of the *Cynosure*. He very courteously invited me to come over and preach for him next Thursday night. While on my way to Gretna I met Miss Mary O'Keefe, of Chicago, of the Woman's Baptist Home Mission Society. She was on her way to Plaquemine, where she will again resurrect the industrial schools in Macedonia and St. Peter's churches. Miss O'Keefe, assisted by Miss Belle C. Harris, last year accomplished much good mission work in Bayou Goula and Plaquemine. Miss O'Keefe is in full sympthy with our reform.

The National election passed off quietly. A great many colored voters refused to go to the polls, stating that it would be another Democratic fraudulent election, like unto the 17th of April last, when thousands of Republican votes were counted for the Democracy. Although I went to several polling places and made some inquiry, I never saw, and have not as yet seen, one Prohibition ticket. I voted solidly for Harrison and Morton. The Irish Democracy which rules this city are not by far as jubilant as they usually are. What seemed the most surprising here was the news of St. Louis going Republican. All day Wednesday great multitudes of anxious spectators thronged both Commercial Place and Camp street, around the *Times-Democrat* and *Picayune* offices. It is very noticeable to see the secret lodge element of old political "bums" more jubilant over General Harrison's election than anybody else. If these politicians are the class to take the national offices in this city, surely we can't expect much good to be brought about when it is a fact that some of these very politicians have done more to bring disgrace about in this State than anything else.

I preached Thursday night at Shiloh Baptist church, as Bro. Green was called away on ministerial business. I have promised Rev. John Holmes, of the Orleans Street church, to preach for him Sunday at 3 P. M, and at Amazon Baptist church in the evening. I trust Bro. Hinman will soon visit this city. Pray for our continued success.

FRANOIS J. DAVIDSON.

THE MOBILE CHURCHES.

MOBILE, Ala., Nov. 13, 1888.

DEAR CYNOSURE:—I have been here twelve days and have given eleven lectures and sermons, all of which have been kindly received. The Stone Street Baptist church, which, under the lead of its faithful pastor, Elder Benjamin Burke, twenty years ago took ground against the secret orders, still maintains its integrity, and is peaceful and prosperous. There have been several secessions, one of which involved a law-suit, but the old church has been sustained and has still a large membership. The St. Louis Street Baptist church has and does make membership in a secret order a ground of exclusion, but the rule has not been strictly enforced, nor has the church been prospered. Its faithful pastor, Rev. C. C. Richardson, strives to do his whole duty, and is fully in sympathy with our reform. The Third Baptist church is controlled by secret societies. Its pastor, Rev. Owens, supports himself by teaching, and is aided by the secret orders. Two other small Baptist churches have but little more than a name to live.

The Methodist churches have the largest congregations. They have pastors of considerable ability, but all (except one of the M. E pastors) are members of secret orders. There is, however, a growing

conviction that they are a source of weakness, and it is only because increased prosperity has made it possible to bear them, that they have continued toleration. The Congregational pastor, Rev. Ragland, is in warm sympathy with our work, and most of his growing church are with him. They are, in connection with Emerson Institute, doing much to promote a more intelligent knowledge of Christianity.

There is great need of a temperance reformation in this city. During election day the saloons were open in violation of law, and there was no effort made to shut them up. It is said that the Sabbath is much better observed than formerly, and that the general tone of morals has improved. Certainly the cause of education has advanced, and there is increased business prosperity.

My address to the colored pastors was interesting and, I think, profitable. Last night I spoke to the school and congregation of Rev. I. M. Williams, a Freemason of 33 degrees, who has renounced all fellowship with the order. This morning I spoke to 200 students in Emerson Institute, which, under the care of Prof. Charles Stevens and an able corps of teachers, is doing a most admirable work. I have been staying with a most intelligent and well-to-do Creole family who are Roman Catholics, as are a large percentage of both white and colored in this city, but I have received nothing but kindness. I go to-morrow, D. V., to New Orleans.

H. H. HINMAN.

WORK IN THE FAR NORTHWEST.

SIOUX FALLS, Dak., Nov. 12, 1888.

This is a city of about 10,000 people. According to the directory it has fourteen churches and fourteen secret societies. Also a Masonic temple with the inscription over its entrance, "*Sanctitas in Domino.*"

I spent last Saturday visiting the pastors and the people, and found the truth to be an unwelcome visitor, save with the Lutherans and the Free Methodists. The difficulty does not consist so much in a lack of knowledge as in a lack of moral perception. As Jesus said, "How can ye believe, receiving honor from one another?" John 5: 44. They confess Masonry by receiving Masons. How then can they see anything wrong about it? They must condemn themselves if they did.

Some look upon the lodge religion merely as a rival of the church, financially or otherwise, but the lodge religion has no Sunday worship, and hence they may think that the lodge is not even so formidable a rival as is denominationalism in Christianity. One denomination receives baptized Masons, and in proportion as they may excel in talents, activity or wealth, counts them her best members; but she will not receive other Christian denominations at her communion because they have not been immersed; or if they have, they are, she says, walking disorderly. If the Masonic religion does not "deny the Lord that bought them," then it is not possible to deny Christ. By how much do churches that receive Masons and blind their own eyes to the truth escape the charge of denying Christ? It is written of Christ that, "He came unto his own, and his own received him not." John 1: 11. When he again comes to his own it will, he says, be as with fire and brimstone from heaven, as it was in the day of Sodom and Gomorrah; hence they will not have an opportunity to crucify him again. Does not their treatment of the truth indicate what they would do with Christ if they could?

One, seeing that righteousness and truth would compel him to repudiate Masonry, calls God's law Calvinism and contemptuously repudiates it instead of Masonry. Another, an M. E pastor, says that God has not laid it upon his conscience (?) to oppose Masonry, and tells me that I had better go with the Free Methodists. He may find himself before God as responsible for his treatment of the truth as are the Free Methodists whom he seems to despise.

I found two new subscribers for the *Cynosure* in this city, and the Free Methodists invited me to occupy their pulpit on Sabbath evening. Leaving the hotel about an hour before the time for the Sabbath evening meeting, I stopped under an electric light at the intersection of two broad streets and preached the Gospel to an attentive audience for about twenty minutes or half an hour. The meeting was quiet and orderly, and there was plenty of room for people and carriages to pass by us, until God permitted the Mayor of the city to come against us with a howling mob. As soon as the Mayor laid hands upon me to drag me away the mob shouted, "Hurrah for the Mayor." Thus this Mayor proved himself to be not "a terror to the evil," as are the powers ordained of God, but a terror to the good. See Rom. 13: 3.

The mob broke up the meeting, and I proceeded to the Free Methodist church and there gave the evidence that Freemasonry had broken its own wicked, extra-judicial and blasphemous oaths and obligations by printing and using their own publication (*Ecce Orienti*) in conferring their degrees. So that if there be any perjury committed by breaking a wicked obligation, the Masonic fraternity in the United States have committed that crime. And further, that the very principles of Masonry are such as to destroy the consciences and the souls of all who give their hearts to the control of its principles. That it is a venomous beast converting men into revilers, slanderers, liars and murderers, like the children of the devil whom Jesus met and rebuked in the days of his flesh.

While traveling my plan is to improve the few moments that the train stops at the stations by giving away tracts and papers to the residents that happen to be at the station.

The 148 miles of prairie between Willmar and Sioux Falls over which the Manitoba Railway trains have been running since the first of this month is nearly all of it rich and fertile land, and promises to soon become thickly settled with thriving farming communities, villages and cities. W. FENTON.

CAMPAIGNING IN IOWA.

BLANCHARD, Iowa, Nov. 9, 1888.

The Prohibition club at Leon, Ia., is one of the largest and most active I have found in the State. They filled the court-house when I lectured on Prohibition. Some time ago the pastor of a Christian church, H. A. Lemon, lectured on Prohibition, and was replied to by a prominent Republican of Leon, whereupon Bro. Lemon challenged him to debate the Prohibition party issue with him. A meeting was announced at the court-house in Leon, and the people expecting a discussion crowded the house. But at the last moment the Republicans refused to debate, and tried to intimidate Bro. Lemon, and prevent a discussion, but he was master of the occasion, and in a powerful address thoroughly aroused the people, by showing up the corruption of the old parties. Since then Bro. Sharp, of Des Moines, and Bro. S. A. Gilley have addressed large audiences here, gaining many converts from the old parties, mainly from the Democratic; yet the Republicans are much more intolerant, few of them having the charity to attend the meetings. I preached twice here on Sabbath in the Presbyterian church, on "God in Government," and at a union service of all the churches on "Sabbath Observance," topics that no minister can discuss without ramming home powder for the Prohibition party.

Last Thursday evening I spoke in the interests of the Prohibition party at College Springs, in Page county. A large audience filled the United Presbyterian church.

This is the stronghold of Prohibition in this district. It is significant that the governor of Iowa was sent down to College Springs the week before to make a speech and thus pour oil on the troubled waters, stirred up by these Prohibitionists. But it is every day becoming more manifest that the Prohibition question has not been settled right in Iowa, and it will never stay settled until it is settled right. Bro. S. A. Gilley is making a fine impression wherever he speaks. He carries his audiences by his irresistible logic and convincing reasoning.

A young man, Geo. O. Bayles, from Shambaugh, Iowa, called this morning to arrange for me to lecture in his town on Prohibition next Wednesday evening. He said they had commenced the campaign for 1892. It cannot be denied that the Republican party has triumphed because of the aid of the rum vote, which they have made every effort to secure. Henceforth it must be branded as the rum party and must encounter the opposition of every sincere friend of Prohibition.

I write a few notes of our last work in the campaign. At Plano, Appanoose county, October 31, I lectured in the church to a crowded house. It was the first Prohibition meeting here; the audience was interested and behaved well. I addressed a good audience in the Presbyterian church at Promise City the next evening. Prof. W. M. Frame, at the head of the town school, arranged for the meeting. He is a strong, radical, reliable Prohibitionist, and may be depended on to push the work in Wayne county. A United Brethren minister, Rev. R. Swain, opened the meeting, and at the close came out strongly for Prohibition.

Friday afternoon Mrs. Mary S. Littell arranged a meeting for me in the United Presbyterian church at Allerton. Mr. Rankin, a Republican, who owned the best hall, refused to give it for a third party speech. When I called on him he told me he would rather give the hall for a Democratic than a Prohibition speech. I told him this was the general sentiment of Republicans throughout the country. Their fight was far more against the Prohibition than the Democratic party. The rum power knew the Prohibition party meant the annihilation of their business, and so was rallying to the side of the Republican, as the party which was fighting their greatest enemy. Republicans denounced Prohibitionists as a Democratic aid society, while Republicans were in reality an aid society for the rum power.

My audience here were mostly women. A strong effort was made to keep the voters away. Mrs. Littell is president of the eighth district W. C. T. U. She is a strong, devoted, clear-headed woman, and is very efficient in planning and arranging meetings. She is one of whom the State W. C. T. U. secretary says, with uplifted hand, "She shall never go to the National, so help me God," because she is for third party Prohibition.

I seldom meet finer audiences than I met at Corning on Sabbath. In the morning I preached on the Sabbath question in the Presbyterian church, and at a union service at the M. E. church in the evening. At this service both the Presbyterian and Baptist churches united. Bro. P. J. Vollmer, the M. E. pastor, is as earnest a Prohibitionist as we have in the State, and was the one who arranged these meetings. He announced a Prohibition meeting for me in the court-house Monday evening. He said, "I can't bear to have my people vote to-morrow on the wrong side and not give them warning." When I called for questions at the close of the meeting, a Republican arose and put that stale question, "Why do you Prohibitionists, as well as Democrats and Labor party, all oppose the Republicans?" I replied, it will be time for us to answer this question when you explain why you Republicans have formed an alliance with the rum power in opposing Prohibitionists. M. A. GAULT.

"Behold how great a matter a little fire kindleth!" —*and the tongue is a fire!* A few rash *words* will cause two young men to become bitter foes—all on account of fiery arrows shot by this powerful little member. Who has not *felt* its power? There it is, all ready and waiting for orders from morning till night. It is God's gift to you, and "*There is not a word on my tongue, but lo, O Lord, Thou knowest it altogether.*" God is watching to see what *use* you make of it. Is it busy for God or for Satan? Is it doing harm, or is it doing good? These are serious questions; you must not put them aside; you must answer them seriously. And, whilst everybody's tongue can boast of the *great* things it can do, let the boast of your tongue be that it has "*Holiness unto the Lord*" engraven upon it.

A writer in an English religious journal insists that professing Christians should wear a distinctive badge and he suggests a sky-blue ribbon. The *Christian at Work* says, a Christian should wear three badges, not however, of silk, but the triad "a weak and quiet spirit," (1 Peter, 3, 4); "good works," (Acts 24, 20), and "a holy life," (Rom. 6, 22). Such a collection of badges would outshine the brightest blue silk badge that the art man could fashion.—*Ex.*

CORRESPONDENCE.

POLITICAL OPINIONS.

ELDER J. L. BARLOW.

BLOOMINGTON, Wis., Nov. 7, 1888.

Editor Cynosure,

DEAR BRO:—You call for an expression as to the best course to be pursued by anti-secrets during the next four years. If I may be counted in, I shall take pleasure in giving mine opinion.

An American citizen, with all his rights and attendant responsibilities, needs, and must have, as a tool to work his governmental labor with, a party which shall belong to him and his co-laborers, as the agency through which he and they shall manipulate governmental affairs. This party must belong to him; not he to it. The party to be his tool; not he the tool of the party.

I am such a citizen. I want a party through with I can operate in the discharge of my duties as such citizen. I look about me for such a party among existing organizations—such, at least, as have taken part in the campaign of 1888—and I find none which will do my work.

The two old parties I need not stop to speak of. I will only refer to the Prohibition party. It ought to be a party which any Prohibitionist could use; but unfortunately it is not. The writer has been a pronounced prohibitionist since 1852, and a political one, too, having then come to the conclusion that

the best interests of our people and the government demanded the entire prohibition of the manufacture, importation and sale of intoxicants as a beverage. I have never seen any reason to change that opinion. Experience and half a century of observation have taught me that a prohibitory law to be effective must have the government behind it, and in sympathy with it. Now we all know that the government, *de facto*, is the party in power; and if that party is inimical to the law, it stands little or no chance of being enforced. The two old parties are both enemies to such a law against the liquor traffic. The Prohibition party is in favor of making and enforcing such a law. So far so good. But here comes in another element of disturbance. Many, like myself, do not think it advisible to put men into places of power in a republican government, who are the sworn subjects of a despotic government, which binds to itself its adherents by death penalties, and which teaches them that their obligations are more sacred and binding than any or all others they have or can take upon themselves. The Speculative Freemason is thus obligated; and those who have joined

THE ANTI SECRECY LEAGUE

are debarred from acting with and through parties which are under the lead and direction of Masons; or which nominate such secretists for office, simply because they are such, in order to catch the votes of the lodges. To say nothing of the other parties, the Prohibition party in the late campaign has done this; and will, in all probability, continue to do this, and so with other of you friends and supporters, it cannot have my vote "under protest," nor in any other way. I am, therefore, practically disfranchised, having no party through which I can act. This is an unpleasant position for an American citizen. I greatly desire to see a change. We have no hope from existing parties. We have made love to the Prohibition party, as a party, and have fared ill in our wooing. Now, what shall we anti-secretists do? My voice, having learned wisdom from the past, is to resuscitate the "American party" at once, and enter upon the next campaign, fearlessly, for God and the right, putting at the head of our ticket, or tickets, men who are staunch and true, and who have been tried in the fires of the past. Here you have, my brother, the opinion of an old stager. If there is a corporal's guard to rally around the old "American" flag, to stand by it till death or victory, count as one J. L. Barlow.

ELDER SMITH OF IOWA.

The Fact of Leon, Iowa, speaks of Rev. M. A. Gault thus:

"Rev. Gault, of Blanchard, Iowa, preached at the Presbyterian church Sunday evening, and made a Prohibition speech at the court-house Monday evening. He is a fine speaker, and is said by many to have made the best speech of the campaign." It is reported that S. A. Gilley, who was candidate for Congress on the Prohibition ticket, eighth district, received but two votes in Decatur county. There never was a truer man to the cause of temperance; but he is the kind of man the lodge works against, consequently he run behind. Bro. Gilley is a staunch anti-secrecy man, which it is necessary to be in order to have the right principles to destroy the rum traffic.

A minister who was several years in Omaha said, "The rum dealers meet in their secret lodges and ruin the business of any man that opposes them." We find the same virus in the Prohibition ranks. It is the reason why the vote is so small. The whole lodge system is the bulwark of every evil work. I I have voted the Prohibition ticket twice, but it is the last time, if they do not adopt an anti-secrecy plank.

It is as impossible to save our nation from the curse of intemperance and preserve the lodge as it was to save the Union with slavery in it. Let the Prohibition party issue their emancipation proclamation by putting the plank of "American party oak" on the secrecy question in the platform, and Prohibitionists will be free from that moment from lodge bondage and will vote for the regular ticket. If they continue to try to save the country from rum along with lodgery, they will find a Bull Run for every trial of a Presidential campaign. Those in rebellion depended on slaves to feed the army. When Abraham Lincoln pronounced them free they could be depended on no longer. The saloon is depending on their secret organizations for to lay plans in the dark for support with no opposition from their enemy on that line. Let the Prohibitionists oppose them on every line and show to the world that it takes as good patriotism and moral courage to save the country now as it did from 1861 to '65, and Christians and American patriots will rally to those pure principles and carry Prohibition over all opposition. Prohibition will never prevail as long as it is dumb to lodge bondage.

Cyrus Smith.

IS THERE SUCH A HISTORY?

Lucesco, Pa.

Editor Christian Cynosure,

Dear Brother:—I wish you to answer through your valuable paper the following question: Is there any school history of the United States published which traces or shows any of the effects of secret societies on our government? I have been informed that there is a school history which relates that Morgan was murdered by Freemasons, and that the formation of an Anti-masonic party resulted from that murder. Also that Joseph Smith used the first three degrees of Masonry, as published by Morgan, incorporating them into the organization of the Mormon church, thus making every Mormon a Freemason; that a jack Mason saved the Mormons in Utah from injury by the United States army under the Freemason, General Albert S Johnston; and other telling facts. Can you give me any clue to the obtaining of such a school history? What large history of the United States deals most fully and fairly with the relation of secret societies to our national government? Please answer through the *Cynosure*, and oblige as ever, J. W. Snively.

Note.—Will not some of our teachers who are familiar with the school histories of the United States answer the above question? As we remember, Willard's History, in use twenty years ago, had a distinct reference to the lodge in connection with the Morgan murder.—Ed.

PITH AND POINT.

THE IOWA CONVENTION.

I would advise that the adjourned meeting of the Iowa Association be held at Beaconsfield, in Ringgold county. Beaconsfield is on the H. & S. R. R., and easy to reach from all points of the State. I hope to attend and have the pleasure of uniting with friends to help forward this needed reform. I do not see how an honest Christian can belong to a Christ-rejecting secret society after the truth has reached him. God has ordained the family, church and state *only*, and not a single secret society belongs to either of them; consequently the lodge is not of God's planting, but Satan's.—Cyrus Smith, *DeKalb, Ia.*

A PROHIBITIONIST WHO MUST BE RIGHT.

The *Cynosure* hints that expression of views from patrons would be acceptable in regard to the future course of the American party, either separately or in combination—as at present—with the Prohibitionists. I will try, with the others, to add my little "say" soon, being anxious to succeed as soon as possible, and be *right*. These Prohibitionists are our progressive men, and need but more light to take up the anti secret reform also. I try to throw it in wherever it seems proper, and have never yet received the cold shoulder in reply. Many of our I. O. G. T's have just voted with the old rum parties, and I don't fail to hold them up as the fruits of social, oath-bound, ritualized temperance work. Last evening we met and organized for work for the campaign of '92, and intend to hold up the standard with election-day enthusiasm the whole time. I want to get out a plank for our platform on oath bound secrecy, and stand it up before my prohibition friends, seasoning for future use. I have the promise that it shall appear in the *Lancet*, our home organ. I want something like the resolution offered by Bro. C. A. Blanchard at Pittsburgh. If it should be rejected I shall consider myself entirely absolved from my present allegiance, and will stand for separate political action.—H. D. Whitcomb, *Bloomington, Ill.*

AMONG THE KNIGHTS OF WISE MEN.

In 1881 I joined the Knights of Wise Men. I received the third degree. I have been a member of the church for twenty three years, and the very night I joined the Wise Men I felt from my very heart that the devil had me. When I made the sign to the "Worthy Chief" I felt that I had sinned. The lodge here had forty members strong when I joined them. I told them that I would follow them twelve months to know the order well; and when I did so, it was nothing but fraud and breaking down the laws of God. So I helped break up the lodge here, and it is gone down to nothing. I hope that God will be with you in all your undertaking to break up these lodges, for all secret societies are ruining the churches.—Robert Cottrell, *Orangeburg, S. C.*

SAVED!

I like your paper very much. I quit the lodge business long ago, or when the Lord saved me. I cannot serve two masters.—H. A. Card, *Pomona, Cal.*

WOMEN SUFFRAGE.

If women vote it will double the power of the Pope and Catholics in the United States; because all the Catholic women, as well as men, will vote to please the Pope But among Protestants it will increase family quarrels and divorce. Therefore, I ween, it will be no benefit to to this nation.—D. P. Cawkins, *E. Chain Lake, Minn.*

LITERATURE.

Songs of Pilgrimage A Hymnal for the Churches of Christ. By H. L. Hastings. Pp. 544. Price, half morocco, $1.25.

This is the second edition of a noble compilation upon which Mr. Hastings, editor of the *Christian*, author and lecturer, has devoted the patience and industry of years. It is truly a remarkable collection of sacred hymns, one of the largest and finest in the language arranged for the purposes of religious worship. The volume opens with an introductory treatise on sacred music, or the exercise of praise in Christian worship, which combines an abundance of good sense with a considerable critical knowledge. In this Mr. Hastings treats of Praise in Christian worship, the affinity of hymns and music, the essential elements of music, of instruments and voices in which he justly exalts the human voice as the instrument of the Great Maker. On expression in music he says: "If the heart be filled with sincere devotion, it will be easy to learn the lesson of praise; without this there may be trills and carols, harmony and rythm, melody and motion; but all will be empty, void and vain, unless we are touched by the kindlings of an inner fire, and can sing with the spirit and with the understanding also. Without this even the words which have been inspired by the Holy Ghost will be tame and powerless when uttered by profane and careless lips. No form of words can insure genuine devotion." Under "Singing in an Unknown Tongue," he exposes the vicious habit of many who have a high estimation of their musical performances. "Among all the gifts," he says, "with which the primitive church was endowed, the gift of singing in an unknown tongue is never once mentioned. Christians were to covet to prophesy, and forbid not to speak with tongues; yet it was expressly ordered that if no interpreter were present, he who had the power to speak with tongues was to keep silence in the church. This injunction seems to be entirely neglected by those who sing in unknown tongues at the present day, and consequently, whether they sing with the spirit or not, their 'understanding is unfruitful,' and it is to be feared that some of them are as ignorant as to what they are singing about, as their hearers are of what they are singing." "Many a refined woman or intelligent man who is not specially skilled in musical matters, or whose voice with advancing years has lost something of the melody of youth, could, by the exercise of common sense, or a knowledge of the principles of reading or pronunciation, offer suggestions which would greatly improve the singing of many a choir and congregation." Among the peculiarities of the hymn selections is the presentation of many favorite old hymns without abridgement. Of course for ordinary congregational singing there is no advantage, but it adds not a little to the value of the book to many who have a fond recollection of the hymns of childhood. A legitimate criticism can be made respecting the number of hymns, which run up to 1,533, and to include so many part have been set in fine type, which seriously impairs the book for congregational use, especially by lamp-light. Of the tunes we have not made critical examination. Some hymns are joined to tunes by, we fear, a kind of misalliance. But the quality of the music seems to be of a dignified, sturdy character, and it might be objected that there is too little variety. Many of them are composed by Mr. Hastings, as are over 400 of the hymns. The indexes are very full and valuable, especially those giving the classification of hymns and Scripture texts which they illustrate. The whole is very handsomely bound, and all things considered it is one of the cheapest books we have seen of its class.

Alden's Manifold Cyclopedia. Vol. 9. Club-rush to Cosmogony. Pages 32. Price 50c. John B. Alden. New York.

Open at random at which page you will, or look for almost any subject you choose, and concise, accurate and valuable information meets the eye. With each new volume one's surprise at the available knowledge contained in these handy and even elegant books is increased. There can be no doubt that the completed set will form one of the standard works of the generation. The small handy volumes are so much more convenient for consultation than the big unwieldly octavos or quartos of rival cyclopedias that one naturally refers to them much more often, and is gratified to find that except in rare cases the information afforded is fully as satisfactory as found in Appleton's, Johnson's, Chamber's, or the Britannica. The price is low beyond all precedent, placing it within popular reach—50 cents a volume for cloth binding, 65 cents for half morocco; postage 10c. A specimen volume may be ordered and returned if not wanted.

Our Day for October reached this office somewhat late, but its contents are not for a day or a year. Rev. W. F.

Crafts, in "Valid Ground for Sabbath Observance," writes after very considerable research into the condition of Sabbath observance in this country and Europe. His suggestions and arguments are not unobjectionable, in that he accepts the efforts of labor unions for a cessation of business as an aid to the sanctity of the day which the church should endorse. But it is evident that these lodges wish the day merely for their own amusement, as they do not scruple to regularly hold their meetings, picnics, etc., on that day. The day can never be saved for the laboring man if he deliberately throws it away. "Compulsory Voting," by James Clement Ambrose, discusscs a topic that has troubled politicians, especially those who lose. Judge Pitman writes of the "Sovereignty of the Saloon in Politics," and H. E. Simmons of "Success in the Suppression of Vice." Documents of permanent value are "A Religious Revolution in Japan," from the London *Spectator*, and "Robert Elsmere and the Battle of Belief," by Wm. E. Gladstone, M. P.

The *English Illustrated Magazine* for the month gives more than usual space to its continued stories. There is, however, a fine reproduction of Sir Joshua Reynolds's portrait of the Duchess of Devonshire. The second article on "The Morte D'Arthur" continues the Round Table history with illustrations. In "Glimpses of Old English Homes," Chiswick House, the property of the Duke of Devonshire, is described. Among the illustrations of the attractive old place is a fine portrait of David Garrick. "Charles Dickens in Southwark" is another sketch of English scenery, this time in old London town, with frequent pictures of the old buildings of the portion of the city described.

OBITUARY.

Ellington, N. Y., has lost one of her most highly esteemed citizens in the death of Aaron Wilson Clapp, which occurred at his home on Friday morning, Sept. 15, at about 8 o'clock.

Mr. Clapp was born in the State of Connecticut, Feb. 8, 1808; hence, at the time of his death, he was a little over eighty years old. Fifty-six years ago he moved into Chautauqua county, and settled in the town of Ellington, on a farm which he continued to own until his death. In 1830, two years previous to his coming here, he was married to Louisa Arnold, who shared with him the joys and sorrows of life for fifty-eight years, and who survives him.

Mr. Clapp was an industrious man. He worked hard, cleared farms, and made the wilderness blossom. He was an honest man, and earned every dollar he possessed. He was not ambitious to become rich; hence, he was not enticed into speculation. Yet by hard and persevering labor he acquired property, and must be classed among our successful farmers. He was not ambitious for power or desirous of notoriety, hence, he never sought office; but chose rather to be a quiet, industrious, God-fearing citizen.

In his early manhood he united with the Methodist Episcopal church, and for more than fifty-six years lived a faithful and honored member of the same. He never grew weary in serving the Lord. His house was a house of prayer; for it was his custom to read every day God's holy Word in his family, and invoke the divine blessing. Earlier in life, before the weight of years began to bear heavily upon him, he served as a class-leader, and led, for a number of years, the singing in the public congregation.

His widow and five children survive to mourn his death. His children are Charles, Aaron W., William and Albert Clapp, and Mary McConnell, all residents of this town.

The funeral services were held at his late residence on Sunday afternoon at 4 o'clock, Rev. S. H. Prather officiating, assisted by Rev. Lincoln Harlow, and his remains were placed in the New Cemetery at Ellington. Thus, a good man has gone from us to a better world than this. His life is a bright evidence that he was a child of God and an heir of glory. Our loss is his gain. His children need our sympathy; for one who loved them, and whom they loved and honored, is to visit them no more on earth. His widow, now suffering from a severe attack of pneumonia, needs our sympathy; for death has separated from her for a season her nearest and dearest of all earthly friends, But Father Clapp needs not our sympathy. He is to be congratulated. He has planted his feet upon the eternal shore. Death is forever behind him. Eternal life is before him. He is not alone, for he is in the company of relatives and friends whom he knew and loved on earth. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them." M.

THE LIGHT OF HOME.

A cheerful, healthy woman is the light of home, but through over-exertion in her efforts to minister to the happiness of the household, her health is often impaired, or weakness or displacement brought on, making life miserable, and clouding an otherwise happy home with gloom. The thoughtful and tender husband, in such cases, should be intelligent enough to perceive the cause of such gloom and suffering, relieve the faithful wife from drudgery, and furnish her with that best of friends to women, Dr. Pierce's Favorite Prescription, now recognized and used in thousands of homes as a certain cure for all those delicate affections peculiar to the female sex "Favorite Prescription" is the only medicine for women, sold by druggists, *under a positive guarantee* from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

SHORT-HAND AND TYPE-WRITING.

Board, room rent and tuition in the above named branches at Wheaton College cost only fifty one dollars for the winter term, beginning December 4, 1888. For particulars address

Chas. A. Blanchard, *Pres.*,
Wheaton, Ill.

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Alabama, Rev. G. M. Elliott, Selma.

Other Lecturers.

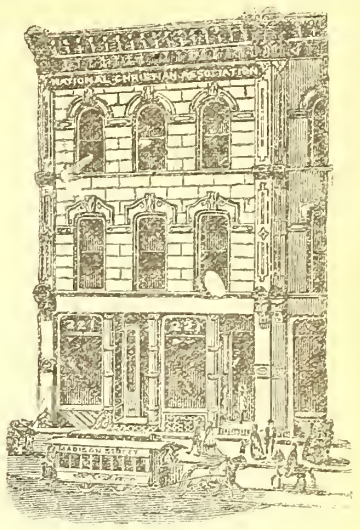
C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J. H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. K. Glassford, Carthage, Mo.
Wm. Fenton St Paul, Minn.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
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E. Barnetson, Haskinville, Steuben Co, N. Y
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OR
THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

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National Christian Association,
221 W. Madison Street, Chicago.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE,
221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 22, 1888.

LET OUR ILLINOIS READERS TAKE NOTICE.—Your State convention at Monmouth, Dec. 4 and 5, will be an important and earnest meeting. From the responses already received we are certain of this. Now let this week be given to a little earnest work in this State to secure notices in the churches. And everywhere possible have delegates appointed from the churches who will attend and have an interest in the meeting. Above all pray that God may grant his Spirit upon the meeting with great power, so that its effect shall be felt throughout the State.

MARY ALLEN WEST, editor of the *Union Signal*, is given a year's rest to recruit her strength. This is wise. She is one of the ablest, and soundest of the W. C. T. U. writers.

We are hoping to hear soon from Rev. Jos. A. Leach in Vermont. We see the New Hampshire meeting lately appointed him to represent Vermont in a New England meeting.

Our anti-lodge meetings through the coming winter should be revival meetings. When a sinner is regenerated, he merely turns from Satan's worship to Christ's. No nation can be saved whose voters worship "*the god of this world;*" and every lodge does this.

"FORGETTING THE THINGS BEHIND, and reaching forth to those which are before, let us press toward the mark of our high calling in Christ Jesus." These words of Paul are as applicable in state as in church. Both institutions belong to Christ. We call special attention to the very forcible and good letter of Elder Barlow in this number. In voting for St. John and Fisk none of us voted for the Prohibition party, but for two good members of it.

The funeral of Mr. and Mrs. Peter Howe was attended by a vast concourse of people at Wenona, Ill., on Thursday, Nov. 15th. The funeral was held at the residence so long occupied by the deceased, and, of course, but a very small number of the multitude could hear the remarks and join in the prayers offered. The services were by Rev. Mr. Kenyon, a former pastor of Mr. Howe, ex-President J. Blanchard of Wheaton, and Rev. A. Osgood of Lostant. It is contemplated having a memorial discourse of Mr. and Mrs. Howe delivered, and published for circulation, not only in this State but also in their native State of Vermont; and in the South, where they were extensively known and greatly beloved.

THE EXPLANATION.

The triumphant election of Harrison recalls the memory of the election of his grand-father in 1840 over Martin Van Buren. Neither Harrison nor Cleveland have qualities which are calculated to raise popular enthusiasm; and as Cleveland was elected governor of New York by Republican votes, and gave general satisfaction, no important question of public policy divided them to account for the Republican victory. It is due, doubtless, chiefly to the fact that politicians out of office are always more active than those in office, and where no great principle divides parties the most active are apt to be the winners.

It is difficult to foresee the bearing of this election on questions of reform. The Barn-burner wing of the Democrats first broke ranks and went over to the anti-slavery party. David Wilmot, whose "Proviso" struck the first bold blow for keeping slavery out of new States and Territories, was a Democrat. But the first political Abolitionists, with perhaps the exception of Thomas Morris, had been Whigs; and reform has about as much to hope from one old party as the other.

The returns do not yet show what the Prohibitionists have done. But their gains are probably not equal to their, not to say *our*, hopes: for the Americans were the first Prohibitionists. But that the sea of power is in motion is favorable to reform.

Health lives on motion,
Motion implies change;
All is progressive—
Is that progress strange?

The Prohibition gain is ours, be it great or small. And if it were a thousand times greater than it is, proud of their success, they would have refused to hear to a separation from the lodge. Everything invites the American Anti-secrecy League to march boldly into the arena and nail its flag to the mast. And when a solid phalanx is formed of men who will not vote for "sworn underlings to unknown superiors;" who believe that "ours is a Christian, and not a heathen nation;" and that "God is the author of civil government;" who believe that "God requires and men need a Sabbath;" and that the Bible is the moral standard of civilization and of men who will stesdily vote their convictions, then our work is done. There always have been and always will be enough voters who neither desire, seek or expect office to govern by their votes the politics of the United States. And those voters are within the reach of truth and argument; and their hearts are in God's hands.

ELGIN CONGREGATIONAL ASSOCIATION.

The readers of the *Cynosure* will be glad to know that the action of this association of ministers and churches against the senior editor of this paper, which action was had in 1878, was rescinded at an unusually large, special meeting of the body held Nov. 14.

The ground on which this action was taken was that there was no evidence showing that he had ever been convicted by church or association of any wrong-doing.

It was held by friends that the action suspending him was irregular, unconstitutional and void. They also believed that the alleged church action against him was not in pursuance of church trial or advice of council and was therefore of no effect. The opposite party admitted the irregularities complained of, but still voted against the motion, which was passed. After a long discussion in which a Royal Arch Mason (recently "exalted") was conspicuous for misstatements, we do not know whether from ignorance or ill-will, the majority of the Association voted, as above stated. The debate was animated but in general good-tempered. It seems strange that men should admit that a church had pretended to exclude one claimed to be a member (but who was not) without convicting him of any offense; that they should still farther admit that the Association had sustained this action by unconstitutionally suspending him, and yet vote to perpetuate such an act of injustice. Yet this is what the minority of the Association seemed to us to do. It was, so far as we can judge, owing in part to Masonic influence, partly to misunderstanding, and much to a fear of agitation, that good men should thus vote.

Now that this act of justice has been performed, we shall look for increased power in the churches of the Association. There are hundreds of pious men and women in these churches. They really desire the coming of Christ's kingdom on earth. Acts like this tend to hasten that day, and we pray that these churches may now "have rest and increase."

MR. POWDERLY'S ORDER.

An organization that depends so absolutely upon the existence of one man as the Knights of Labor can hardly be said to represent the great body of workingmen of America. Yet with every passing year the evidence accumulates that with the removal of Powderly this lodge would go down. There is no doubt he realized this, or he would have insisted on keeping his word to withdraw from office two years ago at Richmond, and again last year at Minneapolis. He makes no such proposition to the annual meeting which opened last Wednesday in a small hall at Indianapolis. But for him the Pope's blessing would have been withheld, and the majority of the membership would have been cut off; the anarchist factions, which forced a compromise last year, would have carried the day; and the confidence of many business men, and of Miss Frances E. Willard especially, would have been withdrawn.

But will even Powderly's conservative and influential rule save this order? There are reasons to believe it cannot.

1. The enormous expenses have nearly bankrupted the order. The annual reports include an account of the expenses of the general officers. Powderly's account is as follows: salary (eleven months), $4,583; railway fares, $318; hotel bills, $177; clerk hire, $605; other expenses to make a total of $5,956. Secretary Litchman cost the order, $2,081, before he resigned. Treasurer Turner cost $2,046. The Executive Board of six cost from $2,807 to $4,170. The order has $114,649 invested in its Philadelphia office (Poverty Palace), in stock and fixtures, printing office, coal mine, wagon factory etc. The actual value of all this investment is probably less than $75,000.

The treasurer's report for sixteen months from July, 1887, to October, 1888, shows the total receipts to be $278,756. The monthly receipts show a steady and remarkable decline. In July, 1887, they were $37,112; for September last they were $10,208. In July, August and September, 1887, the per capita tax paid in by members was $32,839. For the corresponding months of this year the amount was only $15,354. The tax is six cents per quarter, indicating a membership of 547,000 in August, 1887, against 256,000 in August of this year; and if the falling off should continue at the same rate the order would number but 190,000 by January next.

The official report says: "June 30, 1888, our balance was $164, with bills to the amount of $9,227 due and unpaid." This revelation of the business management is enough to convince an ordinary working man that membership in it is as unsafe an investment as he can make.

2. The decline of the membership from unnumbered thousands three or four years ago to 259,000 last July, is an indication that the men who have sustained it have lost confidence in its ability to bring in the laborer's golden age. The decline in some of the largest and strongest district assemblies are remarkable, showing a loss of from two-thirds to nine-tenths of their membership. A secret organization cannot stand such a strain. The loss of nearly 1,000 members per day proves that its secret advantages at least are quite public property.

The further consideration of this meeting we must postpone till another week.

—The publisher's notes on the 13th page will not fail to be of interest to every reader. By no means forget to turn to them. From this time on they will be indispensable to every worker in the reform.

—Bro. W. B. Stoddard, the Ohio Agent, is just now at home, caring for his young wife and a precious little daughter. Congratulations to parents, grand-parents and great-grand-parents.

—Before next *Cynosure* can be read Thanksgiving preparations will be over. Let us now therefore suggest that the best sauce for turkey and the best appetizer for mince pie is a hearty remembrance of your poor neighbor. Give him such a share and in such a way that he shall give thanks for you for many a day.

—Dr. Roy is preparing another tract for distribution in the South which shall contain the testimony of Southern pastors of different denominations, college officers, etc. The testimony is accumulating into a volume, and every new voice is like a new rill to swell the tide that must sweep off the whole lodge system.

—Rev. Samuel F. Porter, an experienced and devoted home missionary from Dakota, feeling compelled to change his location during the severe winter season, is contemplating a tour through Kentucky and Tennessee, to present to colored schools and churches some of the important reasons why the secret orders should be abolished. Thus the Lord is yet raising up men for his work. Pray that yet many more may be sent into the harvest.

—The notice of "Our Day" for October in another column may do an unintentional injustice. Mr. Crafts writes on the Sabbath, and in his opening paragraphs approves of the efforts of the labor organizations for the enforcement of law against Sabbath labor, without taking into consideration the continual violation of the day by these bodies in their lodge meetings, picnics, etc. But, passing this, Mr. Crafts argues most ably and soundly for the Sabbath day, as required by the law of God and the nature of man.

—The *Farm, Field and Stockman*, edited by Gen. C. H. Howard, has become the leading agricultural journal of the West. We have from time to time noted with satisfaction the success of this able farm journal. But its last stride toward popular favor is the greatest of all. Last week the publishers issued an edition of *one hundred thousand*, and in honor of the event reduced the price of the paper one-third—to $1.00 a year—the subscription to include perquisites valuable to every farmer. This edition was big every way. Instead of sixteen, each paper contained thirty-two pages, and the whole edition required seventeen tons of paper, and six large steam presses were running nearly a week to print it.

—Mexico is called a Christian country, yet Bishop Hurst of the Methodist Episcopal church says that in Mexico 8,000,000 have never seen a copy of the Holy Scriptures.

—Rev. G. A. Milton of the N. C. A. Board has received forty members into the Prospect Street church, Elgin, since the 1st of May last.

—Dr. E. P. Goodwin, who returned from the American Board meeting at Cleveland, dangerously ill with hemorrhage, is slowly recovering. His pulpit will be supplied by Prof. H. M. Scott for the present.

—Hon. James Dawson, of the First United Presbyterian church, Washington, Iowa, and vice president of the United Presbyterian Association, celebrated his 80th birthday on the 24th ult. At a gathering of friends Mr. Dawson spoke briefly of his sojourn of nearly half a century in Iowa.

—The Chicago *Evening Journal* says that Miss Rebecca S. Rice, one of the well-known educators of Chicago, "enjoys the distinction of being one of the trustees of Antioch College, and is the only woman ever appointed to fill such a position." The *Journal* is mistaken. Mrs. L. H. Plumb, of Streator, has for several years been a trustee of Wheaton College, and fills the position with grace and ability.

—Bro. Josiah Dillon, of the Friends' Mission in Jamaica, West Indies, is sustained by the Iowa Yearly meeting. His contributions to the *Cynosure* have been of great interest, and his efforts to counteract the influence of secret societies in his mission field, have not been in vain. He has lately been joined by Miss Naomi George, who graduated at the Chicago Training School for missionaries last summer.

THE ILLINOIS STATE CONVENTION.

By arrangement of the State Executive Committee and the friends in Monmouth, the Sixteenth Convention of the Illinois State Christian Association will open on the evening of Dec. 4 in the First United Presbyterian church of that city, and will continue through the 5th. It is proposed to make this one of the best meetings ever held by the Association. Rev. L. N. Stratton, D. D., of Wheaton Theological Seminary; Rev. B. T. Roberts, editor of the *Free Methodist*, Chicago; Rev. M. A. Gault, District Secretary of the National Reform Association, and Pres. J. Blanchard are engaged for addresses; and discussions will be had on the Relations of Secret Societies to the Labor Problem, to the Temperance Reform, on the G. A. R. and associate orders, on the Lodges as a System, and on Methods of Work. Numerous speakers are engaged on these topics. Let every Christian church in sympathy with the Association, and all desiring information on these important topics, send delegations to this Convention. The railways centering in Monmouth promise one and a third fare, and the Monmouth churches will welcome all with the warmest hospitality.

By order of the Executive Committee.

ELLIOT WHIPPLE, *Chairman.*

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 16, 1888.

Last Wednesday night witnessed one of the largest political demonstrations that Washington has ever had. The local Republicans were celebrating the victory of Harrison and expressing their joy at their party's victory. There were between five and six thousand people in line, the Marine band furnished the marching music, and the weather favored the event so that the city turned out *en masse* to see the parade. The entire column was brilliantly il uminated with calcium lights, torches, lanterns and transparencies, while fire-works flashed along the line and an elaborate display of bunting with the coat of arms of Republican States carried aloft aided in making the scene a gay one.

Among the Republican "hold-overs" in the Departments here, there is a deep thankfulness not unmixed with surprise. The confidence of the party in power is always supreme in Washington. Nowhere else was Blaine's defeat in 1884 received with so much amazement; nowhere else was Harrison's victory received with so much surprise. The Republicans feel the joy of being again the winners. The majority of Democratic office-holders received the verdict with apparent good nature, but there were not lacking those small souls who weep and will not be comforted. Minor bureau officials are the loudest mourners. They are cursing every one; the President, his Cabinet, Democratic Congressmen and campaign managers receive impartial shares of their wrath. They are not like Mr. Cleveland, who accepts the defeat gracefully. Few prominent politicians of either party are yet in the city, but all those that have arrived are and will be, until the fourth of March, actively engaged in constructing Cabinets for the President-elect. This sort of business, however, is a mere pastime. No importance can be attached to what is mere guesswork, and therefore is not worth retailing.

It is probable that the coming social season will be the most brilliant in years. The out-going Democrats will make the most of their last few months of reign. The families of the members of the Cabinet will be particularly active in social affairs, and endeavor in every way to make the last days of the administration memorable. The social event of this week was the marriage of Mr. Joseph Chamberlain, the great English commoner, and Miss Mary Endicott, daughter of the Secretary of War. The ceremony took place at the altar of St. John's church, the most fashionable place of worship at the National Capital. It was a very quiet affair, the family of the bride being in mourning. The guests were the President and Mrs. Cleveland, the members of the Cabinet and their families and a few relatives of the bride.

Late advices point to the appointment of Sir Clare Ford, now British minister to Spain, as the successor of Lord Sackville as English minister to Washington. Sir Clare Ford is one of the most remarkable of English diplomats. He has been prominent in treaty negotiations, and has met the most skillful and wily of Spanish officials on their own ground and unhorsed them. He has the reputation also of being deeply learned in the language and history of Spain, of which our own Prescott, while envoy at Madrid, became so fond.

The temperance people of Washington will have much to congratulate themselves upon when the District of Columbia Commissioners give a final summary of liquor licenses granted and disapproved this year. Never before since the temperance movement began here has there been such progress made in the effort to close the restaurants and to restrict the number of licenses. One year ago the entire number granted up to November the 15th was 1,500, while to-day, the clerk who keeps the record of these matters at the District building was recording the 1,037th, showing a reduction of 500 since this time last year. There has been a veritable prohibition for some months in that section of the city known as Capitol Hill, an unusual effort having been made on the part of the temperance people to close the saloons there. In a certain area every saloon has been closed. There was no particular objection to the manner in which these saloons were conducted, but the licenses were refused because a sufficient number of property owners and house-keepers would not sign the applications.

Figures are not usually interesting, but when the Third Assistant Postmaster General reports that there were mailed during the last fiscal year 3,578,000,000 letters, newspapers and pices of merchandise, it means that the aversage would be seventy-one to each man, woman and child in the United States. The report says that in the cheapness of postage, the number of postoffices, extent of mail service performed, postal revenue expenditure, etc., the United States is now conspicuously ahead of every other nation in the world. *

OUR CINCINNATI LETTER.

CINCINNATI, O., Nov. 13, 1888.

EDITOR CHRISTIAN CYNOSURE:—The Centennial Exposition closed last Thursday night with the ringing of bells and blowing of whistles. Financially it was not a success. But such exhibitions seldom are.

General Harrison has been elected President of this nation. The reform of the civil service has been placed in his power. "There are now," says Joseph Cook, "80,000 minor offices filled by party patronage in the United States. While the principle, that to political victors belong political spoils, governs our politics, eighty thousand men will be turned out of office and eighty thousand put in, with every change of national administration. You know that Washington turned out but eight men, Adams only four, Jefferson thirty-nine, but not one of them for political reasons, Madison nine, Monroe five, and the younger Adams only two; but Jackson six hundred and ninety. Our population, as a whole, is doubling every thirty years. Soon we shall have two hundred thousand or three hundred thousand to be turned out or put in whenever a President is elected. *Will our republic bear that strain?*" After the 4th of March next we shall have a new trial of civil service reform. The Republicans have now a grand opportunity.

Last Thursday afternoon I lectured before the Cincinnati Law School. President Cox, of the Cincinnati University, is dean of the faculty. They have 150 students. The *Christian Press* for November gave two columns to discuss the Moral Accountability of Nations. Within the past week, by platform, pulpit and press, I have reached an audience of at least 200,000 with National Reform. Sabbath morning I preached in Grace M. P. church; in the evening in the McClane M. E. church. The theme morning and evening was Sabbath Reformation. That is the question above all others demanding attention at the present hour. The church has become so deeply involved in Sabbath desecration that her testimony is largely discounted. Her members are allowed to do business on that day and nothing is said about it. Railroad trains, street-cars and Sunday newspapers are running through the church in every direction on Sabbath, and no one lifts up an efficient testimony against it. "Thus saith the Lord, Cry aloud and spare not; tell my people Israel their transgressions and the house of Jacob their sins."

It does seem that the Reformed Presbyterian church will have to apologize for Sabbath profanation. A cable road in this city began running its cars on Sabbath last May. One of the members of this church is a heavy stock-holder and president of the road. One of the professors in the Reformed Presbyterian Seminary and one of the ministers of this body have each dispensed the communion here since, with a full knowledge of the facts, and they took no notice of them. After I had preached a sermon on the Sabbath question in the First Reformed Presbyterian church of this city, one of their elders said to me, "You need not go to New York for illustrations; you have one over on Sycamore street. You and your presbytery and your church are just as guilty as he is." The Reformed Presbyterian church, the witnessing church, the church whose fathers laid down their lives at the stake and on the scaffold, rather than sacrifice their principles, openly and publicly breaking the Fourth Commandment! "Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." J. M. FOSTER.

RUM AND ROMANISM.

It is clear that if Irishmen do not "rule the roost" in Ould Ireland they do in New York. Mayor, sheriff, county clerk, president of board of aldermen, three coroners, and twenty-four aldermen were elected Tuesday, Nov. 6th, in the city of New York. The four officers at the head of the list, one of the coroners, and sixteen of the aldermen have Irish names, and the two remaining coroners and three of the eight remaining aldermen German names. Think of the preponderance of Catholic sentiment in the municipal government of this great city! Think of the inherent tendency in representatives of that religion to scheme and work not only for civil supremacy but for the advancement of their church by means of the civil power and purse! And this city does not stand alone in this respect. Is it not about time Protestants stopped helping the Roman hierarchy to grasp the throne and the sceptre? Do not forget that a throned Romanism is always a subjugated Protestantism. No such results could have been attained in this city if it had not been for the division of the vote of the intelligent majority.—*New York Witness.*

How Christians can belong to such orders [secret] and maintain their standing with Jesus Christ we do not understand. We were recently impressed with a remark made by one who, in pressing an aggressive warfare against secretism, had spent some time in Philadelphia and had called on a great many Friends to solicit their interest and aid in the work. He did not find a single one who belonged to any secret order, and all were opposed to them, but none were willing to take any part in anti-secret agitation. Some Friends in the more liberal portions of the church, we are sorry to know, belong to secret orders, but the attitude of Philadelphia Friends, as referred to above, is largely that of our whole church. It is time we opened our eyes, looked upon this monster, and went forth to battle against him. We need instruction.—*Christian Worker.*

Secret political societies are simply blots upon American politics. A secret society, if it should acquire any political power, would be the first to abuse it. The future of American history will be ground out by those political forces that work openly and above board. The work of secret societies is one in which none can ever claim any credit for results achieved, and it is never likely that such societies can achieve good results.—*Philadelphia Inquirer.*

The *Inquirer*, we suppose, refers exclusively to secret societies formed for political ends. But why is not its reasoning just as good if applied to secret societies formed for any other end? In any case they are dangerous institutions.—*Christian Instructor.*

THE HOME.

"THE FATHER HIMSELF LOVETH YOU."

Be still, my soul, Jehovah loveth thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by Him forgot:
He ever loves; then trust Him, trust Him still;
Let all thy care be this—the doing of His will.

Thy hand in His, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with Him, a Father reconciled,
Till in His own good time He calls thee hence.
Walk with Him now; so shall thy way be bright,
And all thy soul be filled with His most glorious light

Take courage, faint not, though the foe be strong,
Christ is thy strength! He fighteth on thy side;
Swift be thy race: remember 'tis not long,
The goal is near: the prize He will provide.
And then from earthly toil thou resteth ever,
Never again to toil, or fight, or fear—oh! never.

He comes with His reward; 'tis just at hand;
He comes in glory to His promised throne;
My soul rejoice! ere long thy feet shall stand
Within the City of the Blessed One.
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure!

—*Horatius Bonar.*

THE HOLY SPIRIT AND THE PRAYER MEETING.

The first essential to a prayer meeting that shall in all respects answer to the highest ideal of this service is an intelligent recognition of the Holy Spirit. By this we do not mean the doctrinal, but the actual recognition of him; a recognition which shall put the participant in the meeting in actual and personal communion with the Spirit.

The first meeting together of the disciples after the ascension was in obedience to the command of Christ, for the purpose of being baptized by the Spirit. While they were waiting and praying, the Spirit was poured out upon them and they were all filled with his presence and power; with a divine enthusiasm and a burning love of the truth. Shortly afterward they were again in prayer, "and the place was shaken where they were assembled together, and they were all filled with the Spirit." This would seem to indicate the close relation between united prayer and the Spirit of God, and sets the example of waiting upon and *expecting* his presence whenever Christians are assembled for prayer. It is not necessary that we should look for or receive the external manifestations of the Spirit, as in cloven tongues or in the physical shaking of the place where prayer is made. These were phenomenal manifestations of the Spirit's presence to disciples, who until then had known nothing of his presence, in any such a way as he then came to them, or as he manifests himself to us now; but no prayer meeting ought to convene without the expectation of his presence as making one among the disciples, and as being essential to the very end for which the meeting is held. It is thus that Jesus fulfills his promise to be present with his disciples wherever and whenever two or three of them are met together in his name.

There are many other considerations which lead up to the thought suggested by the heading of this article. For instance, Paul tells us (Eph. 2:18) that through Christ we have access to the Father *by the Spirit*. The mediation of Christ is not enough to give us access to the Father; we must have the presence and ministry of the Spirit as well. We fear that too often the Holy Spirit is forgotten or practically ignored in the exercise of prayer. The Father is recognized, and we seek to come into his presence; the Son is recognized, and the thought of his intercession is present in the mind and heart; but the Holy Spirit is, if not forgotten, at least not depended upon in any sense that makes that dependence absolute. And yet the Spirit is essential to the very thought of true prayer. It is possible to have desires and to give expression to them to the Father, and plead them in the name of Christ, and yet fall short of real prayer; for it is "the Spirit that maketh intercession for us with groanings which can not be uttered." Indeed, without him we neither know "what" to pray for, or "how" to pray for it. How, then, can it be possible for a real prayer meeting to be held when this blessed Spirit is in any sense ignored or even slightingly recognized? We may, indeed, cry out with our lips: "Abba, Father," but unless it is the Spirit in our hearts, so teaching us and awakening the cry, such a form of words, blessed and beautiful as they are, will still be but "sounding brass and a tinkling cymbal."

There must be also a loving recognition of the Spirit. We all know what the loving recognition of a personal friend is; well, there must be something of this sort between the true worshiper and the Spirit of God when his people come together in his name. It is not enough to take it for granted that the Spirit of God will be present much as the sexton or janitor is present. How few ever think of stopping to greet the janitor as he comes into the meeting, and yet it is he who has heated and lighted, and cleaned and made comfortable the room in which the meeting is held. This neglect is not intentional or meant to be a slight, or because his work is not appreciated in a general way; but because he is regarded as an under official, and his presence and work are taken for granted. Perhaps we can get at the thought by comparing the recognition which the janitor receives from the people as they enter, and that which the pastor receives. Not all speak to the pastor, but all (as a rule) distinctly recognize him and give him fellowship. Indeed, there are many prayer-meeting goers who, should they come to the door and find the pastor absent or some one else in the desk, in whom they were not particularly interested, would turn aside and go away again. Now, of course there is no recognition of the presence of the Spirit in such a case, else would any one disappointed in not finding the pastor say: "I am sorry my pastor is not present, for he edifies me with his remarks; but then the blessed Holy Spirit is present, and after all, with him to open the Word and bless our communings together and our meditations, the meeting can not be dull or unprofitable." To treat the Holy Spirit as we do the sexton—that is, take his presence and work for granted and not give him paramount recognition, is to "grieve the Holy Spirit of promise whereby we are sealed." We think few, comparatively, of even the best Christians give the Holy Spirit paramount recognition and loving fellowship.

It seems to us that no prayer meeting could by any possibility be dull, uninteresting, or unprofitable where there is such a recognition of the Holy Spirit. On the other hand, is not one of the chief reasons for what is called, and what is, in fact, the dullness of these prayer meetings, to be found in the very fact that the presence of the Holy Spirit is but formally recognized, if at all, and the people who "take part," and not the Spirit, are wholly before the eye, the ear and the heart of the worshiper? Would not many a dull prayer (measured by human standards) become living and precious if the heart were attendant upon the voice of the Spirit rather than the voice of man; nay, if the one praying fully apprehended the presence of the Spirit, could his prayer be dull, no matter how homely or commonplace his thought and language? Is not even the most brilliant or fluent prayer of pastor or layman but dry as chaff (spiritually) unless it is moistened by the Spirit and made fresh and living by the breath of God?

Surely what is most needed in our prayer meetings is the prominent and pervading presence of the Holy Spirit. This we shall never realize until we give in our thought and in the devoutness with which we look for him, the Holy Spirit the first place.—*The Independent.*

"I BELIEVE IN THE HOLY GHOST."

How glorious will be that era when the brief *creed* "I believe in the Holy Ghost," has descended from the head into the heart of the church, or has ascended from an intellectual ascent into assured knowledge. Then, and not till then, will Jesus, the glorious bridegroom, have the entire heart of his bride; for then will the Spirit, the bridegroom's looking-glass, fully unveil his loveliness to their eyes as the chief among ten thousand. "He shall glorify me, for he shall receive of mine, and shall show it unto you." How cheering the thought that this period of internal spiritual illumination and power is not fixed by the decree of God in the distant future, but that it may be inaugurated in our day by a simple, all-surrendering faith in Christ's promise of the Comforter. There are indications of the dawn of that returning day of Pentecost, when the Spirit shall be poured out in his fulness upon all who "know the exceeding greatness of Christ's power to usward who believe." The eastern sky has streaks of light betokening the sunrise of a day of power. Christians of every name, lone watchers on the mountain-tops, now see the edge of the ascending disk, and are shouting to the inhabitants of the dark valley below to awake and arise, and behold the splendors of the King of day.

Reader, the perfect restoration of the reign of the Spirit over the church involves your personal cooperation, and the entire consecration of your heart; your victory over the world, your crucifixion with Christ, the entire cleansing of your body into a "temple of the Holy Ghost, the habitation of God through the Spirit." Are you ready to be nailed to the cross? By the "you" I mean the old self-life. —*Dr. Steele.*

THE STORY OF A PAPER.

"Isn't it time for the morning mail?" asked Mr. Moran, looking up from his cup of coffee to his wife with apparent anxiety.

The coffee, though excellent, and made in the most approved style, seemed yet deficient in flavor if unaccompanied by a supply of letters and papers, the regular arrivals at the breakfast table.

While the gentleman was speaking, the letter-carrier unceremoniously pushed down the upper sash of one of the windows and threw into the room the family budget. On that particular day it happened to be quite a large one. From it Mr. Moran selected first the *Christian* ——, looking for an editorial on a subject in which he took special interest. Having found it, he read it between successive sips of coffee, glancing now and then at his wife as though he expected her to follow his reading in some mysterious way and to give her approval.

"H'm, that's very good," said he finally, "that editor's a smart fellow. Just my views exactly. Here, Bessie, my dear, hand this paper to your mother."

Bessie, the only child, did as she was bidden.

Now, it might have been expected that a very dutiful help-meet would have followed the example of her husband by reading the editorial first. But no, women have ways of their own. Mrs. M. turned at once to the household department and read an article on the training of girls, following it with a perusal of a recipe for chicken salad. Then, happening to see a story in the children's corner which looked quite attractive, she gave the paper to Bessie, saying, "Here, dear, is something to interest you." Bessie read with childish eagerness, and then, the meal having been somehow eaten in the intervals of leisure left by the mail, she started up, exclaiming, "Oh, mamma! do let me go and read this to Mrs. Dutcher. I'm sure she'll think it's delightful." Mrs. Dutcher was an old lady with a young heart, living just around the corner. Bessie made a point of spending some time with her every day, and the two found the greatest pleasure in each other's society.

Permission was readily given and Bessie and the *Christian* —— disappeared together.

After an hour or two both returned.

"I've had the loveliest time," was the announcement. "I have been reading the paper almost through to Mrs. Dutcher, and she says she thinks it's an excellent number. There's something in it for everybody. I liked my story best; but she likes an article for old people, that we found. She says it was written by a former friend. And here's a beautiful poem. Don't you want to hear it, mamma?" Mamma did, and Bessie read for her benefit.

"Yes, that is very fine," said Mrs. Moran. "I think I must send it to your Uncle Charles. He is so fond of religious poetry. To-morrow, when your father is through with the paper we will put it in the mail."

This resolution was duly fulfilled, and the poem with all its attractive accompaniments was forwarded to "Uncle Charles," a hard-working home missionary in far Dakota. His only son, Charles, Jr., otherwise called Charlie, was rewarded for a long tramp to the post-office by finding it, in its neat wrapper, in his father's box. Returning to his home he exhibited it in triumph. A newspaper was not an almost hourly, or even daily affair there, as in the abode of the Morans. No, indeed. The arrival of a newspaper, especially a religious one, was in that Western home an event of importance, to be welcomed with all possible joy and talked over for at least a week. The Rev. Mr. Charles Major read it through from beginning to end, not omitting even the advertisements, and was imitiated by his son and heir. It is a wonder that there was anything left of it when it reached the hands of Mrs. Major, but she seemed to think that there was considerable in it yet, and to take pleasure in it accordingly. She studied in it most carefully the Sunday-school lesson for the week, and carried the paper with her to the ladies' prayer meeting, at which she read from it a most appropriate article. How many conversations that single paper gave rise to in the family it would be hard to say. The topic, however, that lasted longest was the career of a certain eminent man, whose life, sketched in the journal, had fired Charlie with an enthusiasm to walk in his steps.

After a few days, unselfish Mrs. Major, consider-

ing that they had enjoyed the paper long enough, proposed sending it home to her parents, an aged couple living on the coast of Maine. They also duly received it and found comfort and cheer in its perusal.

While it was lying in their cottage, a summer boarder, a lady from the city, one day sought shelter with them from a heavy shower. To entertain her they handed her the much travelled paper. "What a good story!" she exclaimed after a while. "Won't you let me take this to my boarding place to read to my little girl? She has been sick lately, and I find it difficult to interest her; but she will enjoy this story I am sure."

Having been presented with the paper, with instructions not to return it, and the shower having passed by, the lady resumed her walk. In the boarding house the journal went the rounds. The ladies were tired of the commonplace novels with which they had been vainly trying to amuse themselves, and were really glad to have something which could suggest a little thought. After they all read it the sick girl cut out the story which had first caught her mother's attention, and pasted it into a scrap-book destined for a hospital for poor children. There the story would be read and re-read, implanting itself into memories which should retain it always.

After having been thus mutilated, the paper was supposed to be fit for starting fires, and was accordingly taken to the kitchen. Yet there Peggy, the solitary woman-of-all-work, discovered it and hailed it as a treasure.

Being of somewhat literary turn of mind she found opportunities of scanning its columns when sitting down for a few moments' rest. She adjudged it so interesting, that, having carefully removed the page already cut, she prevailed upon one of the boys staying in the house to help her in the arduous task of putting it again into a wrapper and addressing it to her only son, a young man at work in a great city. Her mother love had given her wisdom. The paper reached the young man just in time to prevent him from going out for an evening of foolishness by giving him thought and entertainment at home. Having found in it various items and articles of interest, and having been stimulated by it to write a kind and cheerful letter to his mother—not an every day occurrence—the young man finally wrapped in the paper a coat which he was about taking to the tailor for repairs. On the way to the shop it suddenly parted. As to its material form it was literally worn out, after passing through so many hands.

The paper was to be read no more, but think of the good it had done, and ask yourself whether that was to be measured. That single copy of the *Christian* —— had given happiness to heart after heart, had brought variety and freshness into dull and dreary lives, had made a very considerable number of people better fitted for the duties of the world, and so, we hope, better prepared for the glories of the next.— *Christian Intelligencer.*

A GOOD NAME.

"A good name is rather to be chosen than great riches." Even unscrupulous men know the worth of good principles that cannot be moved.

A gentleman turned off a man in his employ at the bank, because he refused to write for him on Sunday. When asked afterward to name some reliable person he might know as suitable for a cashier in another bank, he mentioned this same man.

"You can depend upon him," he said, "for he refused to work for me on the Sabbath."

A gentleman, who employed many persons in his large establishment, said: "When I see one of my young men riding for pleasure on Sunday, I dismiss him on Monday; I know such an one cannot be trusted. Nor will I employ any one who even occasionally drinks liquor of any kind."

Boys, honor the Lord's Day and all the teachings of the Bible, and you will not fail to find favor with God and with man also.—*Home Journal.*

The Arabs play marbles differently from the American boys. Of course the arrangement of the marbles to be shot at can be varied in many ways; but the young Arabs shoot the marble in a way of their own and much more accurately than American lads. The left hand is laid flat on the ground with the fingers closed together, and the marble is placed in the groove between the middle finger and forefinger. The forefinger of the right hand is then passed firmly on the end joint of the middle finger, and when the middle finger is suddenly pushed aside, the forefinger of the right hand slips out with more or less force and projects the marble very accurately in the direction of the groove on the left hand. Many of the boys become very expert.

TEMPERANCE.

THE EVILS OF INTEMPERANCE TO THE COLORED RACE.

[Address by Rev. J. R. McLean at the late meeting of the Am. Miss. Association, Providence, R. I.]

The effects of intemperance upon the colored people of the South are appalling, and especially so when we know and consider the fact that they are opposed to prohibition. Those who are watching the progress of us as a race, those who have been engaged in the work, are beginning to realize that this evil is growing with power, and with an influence for evil that some of us are unable to understand.

Why is it that the colored man, the African race, the people of the South, hold to, love and cherish strong drink when it is his greatest evil? It is the capital evil of the South to-day. Passing through the territory carelessly you may not see it; but you want to go into their private lives, into their homes, and you will see that they are swayed, as it were, by the influence of strong drink.

In the cities where there has been an effort to secure prohibition, I had the pleasure to be in two of them—in Alabama a few years ago when we tried to get prohibition in a certain district, and about a year ago in Texas—I know the troubles that are met, and I know the prayers that are offered; and I tell you, my friends, that my soul was never stirred as it was stirred at that time when I tried to enlighten, when I tried to influence, when I tried to show them that prohibition was God's side, and when I was confronted by presiding elders who had stood in the sacred desk and there proclaimed liberty to the captive and yet were advocating the cause of this iniquitous curse upon our people. As I said, I threw myself with all the force I could marshal on the fight in Texas, and with all the effort that could be brought to bear on them; and yet we were snowed under, to use the expression, by a majority of about ninety thousand. The papers have always said, when the defeat was in Tennessee, Alabama and Texas, that the Negro vote was the cause of it. Whether that was all true or not I question. But I know that part of it was true—a big part of it. So much of it was true that it made me sick. I know that a majority of my people threw their influence and their vote to keep whisky with them.

I ask again the question, Why is this? Why is it that we hold to and love to cherish it when it is our greatest evil? I don't believe that it lies in the fact that we love it more than do the whites. We don't drink as much of it as the whites do, because we are not able to buy so much of it. If the colored people of the South were to drink as much as their white friends do, it would take all and more than they are worth. That represents exactly the condition of many of them.

I have in mind now a man in my native town—Paris, Tex.—whose name begins with L. He has been doing a business in the grocery line for some years. He owned his home and the store. I have seen Mr. L. a great many times under the influence of strong drink. I said to him, "Why don't you leave off drinking and attend to your business, and be a man? You have a nice family and home, and soon everything will be gone." He replied, "Well, parson, that is good advice; but I always look out for number one, and don't you forget it." Not more than ten days ago that store was closed, and the goods that he had were taken to pay a whisky debt of some four hundred dollars that had been accumulating; and you know it always draws interest in the South when a colored man owes a debt. It was a four hundred dollar debt, and they told him if he would turn over his goods they wouldn't trouble him further. He is now in the street, without a home.

Now, why do we continue to hold on to this evil? I believe to-night, as firmly as I believe anything, that it is not so much in our love of strong drink, nor in the fact that our appetites have grown so strong that we cannot do without it, because we have only had a chance at it for about twenty years, so that it cannot be hereditary; but I believe that the tenacity with which we cling to strong drink grows out of false ideas in relation to it, and to these I invite your attention for a few minutes. We believe that to drink when we please, and to drink where we please, and to drink as much as we please, are attributes of our freedom, and were guaranteed to us by the Emancipation Proclamation issued by Abraham Lincoln in September, 1863. We believe it. Holding, then, this idea you can see why it is that we hold on to it as one of the fruits of freedom, and refuse to let it go. In those by-gone days we were not permitted to drink. Those of us who were fortunate enough to have good masters, as we called them, would usually, if we had been faithful, give us a drink on Christmas morning; and if we got more than that during the year it had to be gotten on the sly. But we were never to be found under its influence. On the other hand, our owners could drink when they pleased, and as much as they pleased. We are now as free as they were then. Hence we hold on to it as one of the attributes of freedom, and we cherish it because it is guaranteed to us.

But there is another false notion which I found had considerable influence. I followed the campaign through several counties, and made a number of speeches. We discussed the question generally, and I know that several that were opposed to it appealed to my people on this principle: "Now Abraham Lincoln gave you this, and will you vote away your freedom?' It took them by panic, and they were rushed by a stampede to the polls, voting to hold their liberty and their freedom. I believe that this false idea has more to do with causing my people to vote against prohibition, because they were under it for two hundred and fifty years, and they don't want prohibition any longer. Hence they are opposed to it.

Then there is the social aspect of strong drink. There is something peculiar, I know not what. I never had enough to be under its influence. Two friends happen to meet, who have, perhaps, been separated for several years. They shake hands, and the second thing is, "Let's have a drink together." This has great force to bind them together. I see them when they come together; and they are glad to meet, greet each other with a hearty hand shake, and the next thing is, "Let's have something to drink."

Then there is another false notion, and that is that it gives social equality. Here is a man going out home from town, who lives in the South, and he meets a colored man who lives out there. He says, "Jim, you have always been a good nigger," and pulls out his bottle and says, "Have a drink?" And, in order to show that there is no fraud in it, if the Negro hesitates, he drinks first himself, hands it to Jim and he drinks, and then the other takes a little more and puts it in his pocket. There you have a kind of equality, and that is what we down South want. You cannot imagine how much larger I am since I came North on my first trip. It makes a man grow. It is a sort of social equality that we are all striving for.

Then there is another idea closely related to this, and that is that it gives them civil rights. I mean that in the South, while it is true that I am shut out from a hotel, from a first-class car, from restaurants and places of amusement, the saloon-keeper stands at the door and invites me in. I go in and call for what I want, and get it, and pay for it if I can; and I stand right there and drink it alongside of Colonel So and So. That is a kind of civil rights that we don't get anywhere else. Now, when you remove strong drink, you take away the only place at the South where we can have civil rights and social equality.

Now there is another thing which I will mention, which is closely allied to religion. They tell me that there is something about it that makes a fellow feel good. I remember a certain minister who, when he was going to preach a big sermon, always took a big drink before it. Now this may seem to some of you, who never heard or thought of any such thing, as overwhelmingly wrong. But we see it; our eyes look upon it; we are compelled to find it and confront it; we meet it every day. I saw a minister drinking one night before going to preach, who said, as he cleaned his throat, "This will keep the phlegm out of my throat to-night." The sisters also take it to church and treat their friends, and have a good time; and they tell me that they really can enjoy the sermon better after taking a good big drink on Sunday morning.

These are some of the evils, but not all by any means. And yet, with all the flood of influences turned loose upon our children, with all the evils that are connected with us, they are bound to drink them in. They see father, they see mother, they see the minister at the sacred desk participating in these things, as much as to say that it is right. We heard a brother this morning speak about saving the little ones—the children. That is what we need and want. It is the redemption of the colored race. While these secret societies and other things have been mentioned, I repeat again that intoxicating drink is the capital evil; and I don't believe that it is on account of a love for it, but false notions in connection with it. They think it helps them to enjoy the privileges secured to them by freedom; and the whole thing, it seems to me, can be traced right back to and grows out of that accursed system of slavery.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—Fourth Quarter.—Dec. 2.

SUBJECT.—Israel Under Judges.—Judges 2: 11-23.

GOLDEN TEXT.—Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.—Heb 3: 12.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The apostasy of Israel,* vs. 11-13. This was but the first of a long series of apostasies and remarkable deliverances. We notice two things. (1.) They did not lose all their religious instincts and become atheists. When men or nations backslide from the faith of their fathers, it is very seldom into bold unbelief. Usually the forms of religion are multiplied and made more gorgeous. (2.) They followed other gods, of the gods of the people that were round about them. This is what humanity is only too prone to do: to be religious apes, and copy the prevailing fashions of worship with no regard to their truth or falsity. Christmas, Easter and Lent are now widely observed by Protestant Christians; but the majority simply follow a fashion without the least knowledge of their pagan origin, or notion of the evil of adding to the Word of God that which he has not commanded. To follow these false gods of the papacy is to commit the same sin that Israel committed. So of secret false worships, which Masonic writers assert had their origin in this very Baal worship to which the Jews apostasized: multitudes join them merely because they are popular. What is the difference between their sin and Israel's? Many bow down to the gods of this world, to fashion and wealth and show, merely because their neighbors do. Wherein are they better than ancient Israel?

2. *God's mercy to his backsliding children,* vs. 14-19. Israel's apostasy worked its own punishment. The making forbidden alliances with these heathen people, and joining with them in their false worships, induced general demoralization; they could not stand before their enemies. No student of European history has failed to notice how, almost invariably, when a Northern nation contended with a Southern one, the victory was with the former. But the Protestantism of the North, with its purer and sterner moral code, and the Romanism of the South, with its attendant moral corruption, had more to do with this result than lines of latitude. There has been a great deal of talk about strengthening our coast defences, but the strengthening of our public virtue is far more necessary. The position of the American people to day is somewhat analogous to that of ancient Israel. The enemy is within our borders. We have an alien population holding allegiance to the foreign government of the papacy; and our public men are only too ready for the spoils of office to betray our country to this foreign ruler who sits in the Vatican. Our nation, as a whole, is blind to the wickedness and danger of serving the false god of Masonry. The church allies itself with the lodge, and the masses see no harm in its Sunday parades and excursions, its dances, wine banquets, and Christless prayers to an unknown god. So of the saloon Moloch; the nation allows it to exist, and elects for its rulers men who truckle to its demands, thus making it one of our objects of national worship. From time to time God has raised up for the American people great moral leaders, as he raised up judges for the children of Israel. Washington, in his farewell address, warned our nation against the danger of such organizations as the modern secret societies, but his counsel has been forgotten. He gave us a Lincoln to destroy slavery, and he will give us a Lincoln to destroy the saloon; but if we are emancipated from one evil, only to give ourselves up to another as bad, or worse, wherein are we better than the children of Israel, who, as soon as delivered, forgot all their hard experience and went after other gods?

3. *The punishment of compromising with evil,* vs. 20-23. Unless we exterminate evil we must continually wage a guerrilla warfare with it. It is an expensive as well as a dangerous thing to compromise with any iniquity; but while human nature continues to be what it is this will be done, and thus nations as well as individuals are put on trial "whether they will keep the way of the Lord or not."

—There are more than five hundred Presbyterian vacant churches and 285 young men looking toward the ministry, half of whom are of families that cannot support them through a course of study.

RELIGIOUS NEWS.

—The *Wesleyan Methodist* reports from Bro. J. Augustus Cole that his church in Free Town, Sierra Leone, is in the midst of a gracious revival which is widely affecting the people and bringing many into the kingdom of Christ.

—D. L. Moody will begin a series of evangelistic meetings in San Francisco, Jan. 6, and continue through the month. The Mechanics' Pavilion has been secured for the services, and great preparations are in progress. A Bible training class has been organized, conducted by the city pastors, for work among inquirers.

—The Michigan Free Methodist Conference in an able report on secret societies, says: "The evils of intemperance and the liquor traffic are now engaging the efforts of reformers, and secretism meets with less opposition. We must allow this evil no quarter. As in the past, we must steadily oppose it. We say too little about it in our pulpits and periodicals. The fact that many ministers of the Gospel enter these secret chambers of sin for the sake of its support, is to be deplored. We are sure that we are doing right in opposing all secret societies. We deeply sympathize with the United Brethren church in its effort to free itself from the bands of secretism. We class the 'Grand Army of the Republic' among secret societies, and although all good citizens are patriotic, a war spirit and worldly associations are contrary to the Word of God, and will destroy spiritual life. We are determined to maintain our position as a church on this important question, and will gladly co operate with all in an open and persistent effort to rid the earth of this sin against God and humanity."

—Rev. Dr. Vincente Ros de Molina, the highest priest in the Roman Catholic Cathedral of Havana, Cuba, has renounced the Roman Catholic faith and has been baptized by Rev. A. J. Diaz, who is conducting a successful work on that island. Senior Diaz is also a convert from Rome.—*The Converted Catholic.*

—A Greek, Mr. G. C. Tsaras, was ordained last month at the Boston Tabernacle. He is a graduate of Newton Theological Seminary and goes as a missionary to Roumania.

—Friends in Indiana Yearly Meeting are, says the *Christian Worker*, especially gratified at the outlook for the year in their Mexican mission, and wish to do all they can to enlarge the work. They hope to open several new stations in southern Tamaulipas, and to revive and improve their publications.

—Rev. Mr. Kendrick, of Columbus, Ohio, has been elected Missionary Bishop of the Episcopal church over the jurisdiction of New Mexico and Arizona.

—The First United Presbyterian church, Philadelphia, has had Rev. Dr. Francis Church for its pastor for nearly thirty-three years. He is over 80 years of age, and is entirely blind, but he works on heartily, and on Sabbath, Oct. 7, received eight persons into his church.

—At the meeting of the New York Reformed Presbyterians, held in Newburgh last week, a change of the terms of communion and membership was advocated. Among the most outspoken was Rev. J. C. K. Milligan, of New York, who said that the church had drifted away from the Scriptural terms of communion and into an exclusive and unbrotherly attitude against fellow-Christians. One of the terms of communion of the church has been that a member shall not vote or take part in political contests—a distinctive principle not entertained by any other denomination.

—The third annual convention of Christian Workers of the United States and Canada opened in the Tabernacle M. E church, Detroit, Mich., Nov. 15, to continue five days. About 150 delegates were present at the opening session. The report of the Secretary, the Rev. John C. Collins, occupied the greater part of the morning session. Funds amounting to $10,000 have been raised for a boys' branch by subscription. A bureau of supplies has been established. A national organization, with national and State committees to promote this work, was advised, and the Secretary hoped that $100,000 could be expended this year. Rev. Wallace H. Butrick, of New Haven, Conn., read a paper on "The Pastor as an Evangelist, and How a Pastor may Promote Revivals and Build up Converts." Papers were also read on "The Caste Spirit as a Hindrance in City Evangelization," by Rev. C. R. Henderson, of Detroit, and "What Can be Done to Enlist the Strength of the Churches in Local Evangelization," by Rev. A. T. Pierson, D.D., of Philadelphia.

—Twenty-one schools in Syria which had been closed by order of the Turkish officials have been re-opened. This result is to be credited to the efforts of Mr. Strauss, the American Minister, who is a Jew, but was educated at Princeton College.

—Of the thirty-nine workers among the Chinese in the West, fourteen are Chinamen who have been converted in the mission schools. Seventeen missions have been sustained during the past year, and the total number of converts enrolled is 1,131.

—The legal question as to whether a Methodist minister, on account of being liable to removal at the order of the bishop from one part of the State to another, and even from one State to another, is a citizen, has just been decided in favor of the Methodist clergy by the Supreme Court of Iowa.

—The Sabbath Association, of Illinois, holds its first annual meeting in Farwell Hall, this city, this week. Some of the subjects and speakers are as follows: "The Sabbath a Divine Institution," C. E. Mandeville, Chicago; "The Sabbath from the Humanitarian Standpoint," W. F. Crafts, New York; "A National Conscience," J. K. Knowles, Newark, N. J.; "The Sunday Recreation," R. O. Post, Springfield, Ill.; "The Sunday Newspaper," Herrick Johnson, Chicago; "The Proper Observance of the Sabbath," P. S. Hansen, Chicago; "Economics of Sunday trains," G. P. Lord, Elgin, Ill.; "Can the Christian Stockholder Hide Behind the Corporation?' John Hall, of Fifth Avenue Presbyterian church, New York.

EDUCATIONAL NOTES.

—William and Mary College, the *alma mater* of Presidents Jefferson and Monroe and Chief Justice Marshall, was reopened this fall after a long term of inactivity. It is the oldest college in Virginia, and one of the oldest in the Union.

—The High Normal School of Japan has sent one of its instructors, Mr. T. Shinoda, to this country to study the science and art of education. He is taking lectures at Johns Hopkins at present. There are in Japan, besides this high school, forty-five common normal schools, whose graduates receive the equivalent of $15 to $30 a month. The kindergarten system is established, and manual training is being introduced.

—There is in recent American history, no more remarkable development than the Southern Free School System, through which, it is estimated, five millions of dollars are annually expended for the education of seven millions of Negroes in 15,000 Common schools, (over 2,000 of which are in Virginia alone), nearly two millions of which comes directly from the taxation of the Negroes themselves. Competent teachers are the great and pressing need; the majority, to-day, being incompetent; many of them morally as well as mentally, unfit for their positions. Salaries and school houses, such as they are, are ready, but the men are wanting.

—Having tried voluntary attendance at chapel for four years the Harvard faculty is meditating a change. At the last meeting of the overseers it was resolved to request the Committee on Government to consider the advisability of making attendance upon daily prayers and upon recitations and lectures compulsory. The Board also voted to concur with the president and fellows in their choice of Frederick Lothrop Ames to be a fellow of the corporation in place of Francis Parkman, resigned, and in the appointment of Joseph Lovering, LL D., as Hollis professor of mathematics and natural philosophy, emeritus, in consideration of his many valuable services to the college in the fifty-two years.

—The twenty-first year of the Hampton, Va., Normal and Agricultural Institute, opened Oct. 1, 1888, with an encouraging outlook. The enrollment Nov. 15, is 610, of whom 468 are Negroes, and 142 Indians, besides eight Indian children under six years of age. With the "Whittier" (Primary) Department of 300, there are 900 pupils on the School grounds. All but 12 are boarders from abroad, representing 13 States and Territories, also China, Africa, the Hawaiian Islands and Cuba. The average age is 17 years; a little less than one-half are young women. Class rooms, dormitories, shops and tables are crowded. The spirit of students was never better. The need of our graduate workers in the South and West was never greater. The corps of officers, teachers and assistants in all departments numbers 75. Total applications for admission this year, 812, of whom 175 girls and 310 boys were refused, chiefly for want of room. For two-thirds of the cost of its support, the school depends on the gifts of friends. Sixty thousand dollars a year must be raised by contributions.

IN BRIEF.

There is in Lake county, Mich., a co-operative telegraph line, which began by two farmers connecting their houses with a wire, and which has extended until now it has sixty-five miles of wire and ninety offices, two-thirds of which are in farmhouses and the others in stores where farmers trade.

The ex-Confederate colony in New York continues to grow. At almost every social gathering may be seen one or two men who won the title of general when they wore the gray. The Southern society, started a short time ago, now has a membership of hundreds, and will soon have a building of its own.

A fortnight ago we chronicled the fact that 50,000 working men were unemployed, and likely to be so during the winter, in Chicago, and now a census of working men unemployed in the city of Pittsburg, Pa., gives a total of 30,000. These are not men on strike, or out of work owing to temporary causes, but men unable to procure employment on any terms, in consequence of there being nothing for them to do. Contrast the seventy odd citizens of Pittsburg, each worth from a million dollars upwards, and this great army of 30,000 able-bodied men, with their following of wives and children, who are ragged and on the verge of starvation at the beginning of winter. The experience of Pittsburg is that of nearly all the large centers of population in the United States. Such is the country our Commercial Unionists would have our fair Dominion, with its boundless resources, given over to.—*Critic, Halifax.*

The flume that conveys the water from the mountains to the reservoir at San Diego, Cal., is thirty-five miles long, and is made of redwood. In the course of the flume there are 315 trestles, the longest of which is 1,700 feet in length and 85 feet high. Its construction required 250,000 feet of lumber. This is the Los Cochos trestle. The Sweetwater trestle is 1,200 feet long and 85 feet high. The main timbers used in these trestles are 10x10 and 8x8. They were put together on the ground and raised to their position by horse power. There are eight tunnels in the course of the flume, the longest of which is 2,100 feet in length. The tunnels are 6x6 feet in size, with convex-shaped roofing. Each mile of the flume required, on an average, 250,000 feet of lumber for its construction, and the redwood used in the box is all two inches thick. The San Diego flume is pronounced by men experienced in such enterprises to be the longest ever built in the world. So stupendous was the undertaking that at its conception many declared that it could not be built.

It is apparent that the age of steam is fast merging into the age of electricity, so far as motive power is concerned. And the scientists now predict that by another great revolution the age of iron will pass and the aluminum age succeed. The rare and costly aluminum, worth until recently five dollars a pound, is to be produced much more cheaply in the future. The common clay contains all the elements out of which it is made, and clay is found distributed in many hundred times the plenty of iron. Therefore, when the processes of smelting it are perfected, aluminum must be more plentiful than iron and steel. When this occurs houses and ships will be built of the new metal. It has equal or greater tensile strength with iron, with but one-third the weight, never rusts, and is so ductile that it can be drawn into the finest wire. The vast iron steamships of to-day are of enormous weight. The aluminum ship with only one-third this weight of hull will carry proportionately more of freight. The lighter material will enable the construction of bridges across now inaccessible spaces. It may also solve the problem of the flying machine and aerial navigation. There will be no limit to the application of the beautiful, white incorrosive metal to purposes of ornamentation as well as use; and good authorities are of opinion that we are close on the eve of the coming of the aluminum age.—*Daily Telegraph, St. John.*

PROF. HUXLEY ON THE MORALS OF HEALTH.

Prof. Huxley has predicted that the time will come when it will be a reproach to be sick. When one friend meets another he will as soon ask "Are you honest?" as "Are you well?" for a man will be considered foolish, not to say criminal, who gets sick. Such a state of public feeling will sometime be brought about. Certainly it is true that the morals of health are receiving more and more attention. A greatly increasing number of people every year prevent the development of all blood, pulmonary and liver diseases. This is proved by the enormously increased use of Dr. Pierce's Golden Medical Discovery, which nips all such ailments in the bud.

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FARM NOTES.

WINTER PROTECTION.

Now is the time to get ready for the cold winter before us. All fruit trees should be banked up with earth about the size of a water-pail—often one spadeful is enough. A little mound about the tree of fresh earth, without straw or leaves, will turn aside the mice which ruin thousands of trees every winter. They are more in grass grounds near meadows along the road-way, and often kill evergreens and shade trees. Now two minutes' work will protect a tree from mice, and a little labor will save it from rabbits.

Every fruit and shade tree needs protection, from the day of planting, from the borer, the hot sun of summer and the bright sun of winter. It is the heat that kills, not the cold, usually, although the long-continued severe cold, with exhaustive winds, will kill the tree all over But the injury on the fruit trees on the southwest side comes from heat and borer. Shade the bodies from the day of planting with a wisp of marsh hay, or rye straw, tied on the southwest side from the ground up to the branches, or two bits of fence boards driven in the ground. Lathe woven with wire make a protection from rabbits, and give the necessary shade Brown, *never black*, building paper encircling the tree and tied in place, will protect from mice, rabbits, borers and the sun. How long it will last I cannot say, but it will pay. Leave a little air space next the tree. You cannot raise a healthy orchard without this shade protection, and I believe this will apply all over the United States.

The first year after transplanting is usually the time when the borer does his first work, but he *never works* in the *shade*, and is alike on shade as well as fruit trees. Where you cannot raise peaches, or where your thermometer gets down to 20° below zero, you had better put down your blackberries, raspberries and grape-vines. Blackberries are easily tipped over if you loosen well about the root, and soil is the best of covering I will bet a horse (saw horse) that there are weeds and grass enough under the bushes in the row which ought to be dug up to cover the plants. The covering pays for it is the most thorough cultivation the patch gets. While all plantations should be kept clean, the briar bushes are often neglected. Plant your garden and berry rows twenty rods long on the way to your corn field, and always cultivate as you go to the corn and return. Treat the suckers as weeds, and keep the plants in rows. Give them winter protection and enjoy the pleasure, profit and health, and less doctors' bills.

Raspberries can be tipped over the same as blackberries. Turner red raspberry will pay without protection, unless you get to 30° or 40° below. I have given your readers some hints on protecting the grape. All these bushes need is protection from the freezing and thawing of February and March. If a board is laid over them, and there are no mice, that is all-sufficient.

Cover the roses the last thing before it freezes up, with anything to keep them down and shaded, and keep the mice out. There are some kinds of choice shrubs that need the same treatment Five minutes' work at the right time will give you dollars of satisfaction next year.

Don't cover your strawberry bed till the ground freezes about two inches; then apply marsh hay, cut corn-stalks, bagasse (refuse from sugar cane), clean straw without weed-seed—just enough to cover the plants from sight, paths and all. Don't make it too thick or you will smother the plants. If you have manure without weed-seed, and the beds need it, this can be used as a light dressing, evenly distributed; then a very little hay on top. I have used old sawdust with very satisfactory results, but in using heavy material, do not cover quite out of sight, or you will smother the plants. Old beds are usually grassy and have enough clover to protect themselves These old beds will give you earlier fruit by some days than the new beds. You ought to set a bed every spring, or one row twenty rods long From that one row you can raise from 100 to 500 quarts of nice berries. Try it. And 500 quarts are not the limit of that row the first season after planting Before spring I will try and tell you something more about varieties, modes of culture and prices of plants. Don't be fooled by the traveling tree tramps, who charge you three to five times the prices that you can get the same things for at the nursery—and the worst part of it is you don't get what you order.—*George J. Kellogg, in The Prairie Farmer.*

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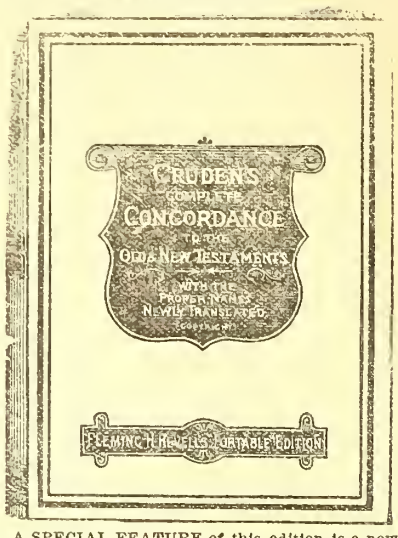
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The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen, $2.50.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

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Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents

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Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

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In the Coils; or, the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of everyday life, and showing how individual domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

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Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.

The Secret Orders of Western Africa. By J. Augustus Cole, a native of Western Africa, of pure Negro blood. He joined several of the secret orders for the purpose of obtaining full and correct information regarding their nature and operation. His culture and superior powers of discrimination render what he has written most complete and reliable. 99 pages, paper, postpaid, 25 cents.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Price, postpaid, 25 cents.

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History and Minutes of the National CHRISTIAN ASSOCIATION. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

Batavia Convention. Containing addresses, official records of N. C. A. National Convention in 1882, at the dedication of the Morgan Monument, with cut of monument. Portraits of Morgan and Hon. Thurlow Weed. Price, postpaid, 25 cts.

Minutes of the Syracuse Convention, Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25c. per doz. $2.00.

Proceedings of Pittsburgh Convention, Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquillette. 25c. each; per doz. $2.00

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Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS. The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

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NEWS OF THE WEEK.

WASHINGTON.

Gen. John B. B Clark, Jr., the clerk of the House, believes that 160 Democratic Representatives have been elected, and that six districts are in doubt. This calculation is based upon the assumption that Wilson, (Dem.) is elected in Virginia. The doubtful districts are the 1st California, 10th Kentucky, 2d North Carolina, and the 1st, 3d and 4th of West Virginia. These districts he sets down as doubtful, because they are claimed by both parties in majorities so small that the official count must be awaited to determine the result. He is confident that the majority in the next House will not be over five either way.

The Department of Agriculture at Washington figures the yield of corn at about two thousand million bushels, with potatoes at an average of eighty bushels per acre.

President Cleveland, it is said, will be offered the presidency of the Baltimore & Ohio railroad at the expiration of his term as Chief Executive of the United States.

Mrs. Cleveland has consented to act as receiving agent for contributions to the fund for erecting new buildings for Wells College, in place of those recently burned, and will write personal letters of acknowledgment to all contributors.

An order was issued from the war department Thursday relieving Gen Schofield, at his own request, of the command of the division of the Atlantic, and appointing thereto Maj Gen O O Howard, who is in California, and in command of the division of the Pacific. Gen. Howard is the officer next in rank to Gen. Schofield, who succeeded to the command of the army on the death of Sheridan.

The marriage of Joseph Chamberlain, former member of Mr. Gladstone's Cabinet, and Miss Mary Endicott, the daughter of the Secretary of War, took place Thursday afternoon at St John's church, surrounded by as simple circumstances, save only the presence of the President and his official family, as might have accompanied the marriage of persons in the common rank of life.

CHICAGO.

The Fat Stock Show opened with an immense attendance last Tuesday, and will be a great attraction all this week. There are some complaints of mismanagement, and farmers think their fat cattle are being put aside for fancy and draught-horses.

In the Illinois Supreme Court Judge Craig Freeman filed a decision in the case of Ed McDonald, convicted with McGarigle of "boodling" in this city. The opinion is to the effect that the men did not get a fair trial. As a result the decision of the lower courts is reversed, and the case is remanded for a new trial.

The extensive wholesale clothing house of Lindauer Brothers & Co., Chicago, has failed. The firm occupies the entire new eight-story and basement building, corner of Franklin and Adams streets.

A shoal of fish interfered badly with the running of the West Side waterworks. Thousands of them, some a foot long, managed to get through the water tunnel and clogged the machinery at the works.

All of the South Side to Van Buren street, West Madison street to Ashland avenue, and all the territory between Canal and Halsted, and Madison and Van Buren will be brilliantly illuminated on Christmas night by the city's system of electric lights. The extension of the system to cover this territory will be completed by Dec. 15.

COUNTRY.

An act incorporating the Nicaragua Canal Company—the same act introduced in the United States Senate by Mr Edmunds—was passed by the Vermont Legislature Tuesday. The promoters say they are ready to begin actual work on the canal.

The eighth annual session of the Farmers' Congress of the United States met in the Senate chamber of the Capitol at Topeka Wednesday morning, and was called to order by President R F. Kolb, of Alabama. A call of the roll showed that thirty States were represented in the convention. One of the most important matters before the congress is the question of securing representation in the President's Cabinet for the agricultural interests of the country. A committee will be appointed to lay the matter before the National Congress.

The Crispus Attucks monument, dedicated to the victims of the affair in King street, March 5, 1770, which is known to history as "The Boston Massacre," was unveiled in Boston Nov. 14 It is of Concord granite, and is 24 feet 4 inches high. The bas-relief on the face of the pedestal represents the Boston Massacre in King street. In the foreground lies Crispus Attucks, the first to be slain of the five victims of British bullets.

At Streator, Ill., Thursday, Tommy Noonan, aged 10, with other boys was pushing a flat-car, and in trying to make a coupling his head was caught and crushed, causing instant death. His mother went raving mad when she saw the dead body.

The grand jury for Knox county, Ill., at Galesburg Thursday returned indictments against George A. Clark, George D. Wiley, J. A. Bauerisen, and J. A. Bowles, charging them with conspiracy in bringing dynamite into the county, and using it on the Chicago, Burlington & Quincy tracks, and also against Holly Doyle, Ike Lamasters, Lafayette Lamasters, and Frank Wickwire for the murder of James Eaton at Yates City.

A suit is on trial at New York to restrain the Catholic authorities of Calvary Cemetery from interfering with the burial in that cemetery of the remains of John McGuire, who seceded from St. Stephen's church when Dr. McGlynn was deposed from the pastorate. The defense is that the deceased was virtually excommunicated from the church by his action, and is therefore not entitled to interment in consecrated ground.

Reports come from Springfield, Mo., that Tuesday night, in Christian county, the home of Walker, the doomed chief of the Bald-Knobbers, five of the witnesses who testified against him were taken from their homes and lynched.

At Rochester, N. Y., Tuesday night, John Van Korff, engineer of the Steam Guage and Lantern Works, by the burning of which Nov. 9 over forty persons lost their lives, was arrested for setting fire to the building. Mysterious fires in several places where Van Korff had been employed led to the suspicion that he also burned the works above mentioned.

In addition to eleven bodies found Tuesday in the ruins of the Rochester (N. Y.) fire, twelve more were found Wednesday, making thirty-three dead accounted for. It is expected that the remains of ten or twelve persons will yet be discovered.

It is reported that a meeting of prominent citizens of North Dakota will be held soon to discuss the feasibility of calling an early constitutional convention so that the admission of North Dakota may be brought about at the first session of Congress after the inauguration of Harrison.

The Woman's Congress closed its sessions at Detroit Friday, after the election of officers. Mrs. Julia Ward Howe was re-elected president.

The trustees of Columbia College, New York, have sanctioned the request for an annex to the college, which shall be for women.

Rhode Island, by a constitutional amendment, has abolished the property qualification for voting.

A master in chancery employed in taking evidence in the celebrated Andover case, has had before him President Seelye, of Amherst College, as a witness. President Seelye was asked certain questions which he refused to answer, and, as he persisted in his refusal, he will be obliged to give his reasons before Judge Allen in the Supreme court.

Thursday evening at Wallingford, Conn., Solon G. Jenkins shot and killed his father-in-law, Stephen Anthony, aged 60, and then attempted suicide, but only succeeded in blowing off one ear. The murderer, who was arrested, had been drunk for several days.

The limited express train coming west on the Baltimore & Ohio road Thursday night ran into an open switch at Valley Falls, ninety three miles west of Wheeling, and collided with the engine of an east-bound freight which lay on the siding. The mail and baggage cars of the passenger train were telescoped, but the other cars were protected by vestibule connections, and suffered no damage. Seven men were killed. The freight received orders to side-track, and Conley, the brakeman, opened the switch, but forgot to close it after the freight ran on the siding. He locked the switch open and climbed on the freight engine, where he lost his life.

A shocking story comes from Taylorville, Ill., detailing the brutal work of human fiends. While political meetings were in progress there, unknown parties procured a quantity of sulphuric acid, which by means of a syringe was injected into about fifty horses belonging to farmers. The animals have suffered indescribable agonies, five have died, and the others are rendered useless.

A bill in equity was filed in the County court at Pittsburg, Pa., Nov. 14, asking that the directors of the 1st ward public school be restrained from leasing a portion of the school building to the Rev. Father Sheedy for use as a Roman Catholic parochial school.

The yellow fever report from Jacksonville Fla, Nov. 18: New cases, 12; deaths, 1; total number of cases to date, 4,613; total deaths, 398. Of the new cases four are white. The city proper is comparatively free from yellow fever. The suburbs develop most of the new cases. The fever has appeared in a virulent form in South Jacksonville, across St. Johns River.

Three Mormon elders who were proselyting near Jasper, Ala., have been tarred and feathered by indignant citizens.

The bodies of Eula Jones White, a chambermaid, Maj. White, of Atlanta, Ga, and Thomas Moore, of Bloomington, Ill., have been taken from the ruins of Bryant's European hotel, which burned at Chattanooga, Tenn., Monday night.

A Richmond and Danville passenger train was derailed Tuesday morning near Toccoa, Ga., and the wreck taking fire, seven coaches were consumed. Eight passengers were badly injured.

Miss Belle Bridwell, a teacher in the Dickerman School, near Streator, Ill., died Tuesday afternoon of hemorrhage, caused, it is said, by an unruly boy, whom she was trying to punish, knocking her down and kicking her in the breast.

FOREIGN.

The investigation in the *Times*-Parnell case, in London, reached the event of the assassination of Lord Mountmorres, the Irish landlord who is alleged to have been murdered by the instigation of the Land League. The widow of the murdered man was on the witness stand, and fainted away while giving her testimony.

The Canadian Government has refused the request of the Mormon settlers of the Northwest to be allowed to bring in machinery and implements duty free, and will not consent to cohabitation with women to whom the Mormons had been married previously according to the Mormon custom.

It is reported from London that the Irish bishops have received another papal rescript. It orders them to actively execute the former rescript, which instructs them to denounce the plan of campaign and boycotting. It also orders them to direct the priests to preach against agitation, and forbid them to take part in the boycotting and plan of campaign movements, which they must oppose with all their power. The bishops will probably hold a conference before reading the Pope's rescript to their flocks.

British officers boarded the Belgian steamer Brato off the Zanzibar coast Nov. 16, and found that she was carrying 400 slaves who were destined for the Congo. The British took away the slaves, who swore they had been forcibly kidnaped, and allowed the vessel to proceed.

Thousands of members of the Koenigstren Arbeiter held a torchlight procession in honor of Emperor William Friday. His majesty, in replying to an address presented by the society, said he was doubly pleased because Catholics and Protestants alike had joined in the procession.

The socialists of London held an immense meeting in Victoria Park Sunday, to commemorate the Trafalgar Square and Chicago riots. Speeches were made from three platforms. Mrs. Parsons advocated the use of bombs. Mr. Graham, member of Parliament, denounced capitalists and landlords, and said that until workers organized to take land, capital and machinery for their own benefit, they would continue to be slaves, and the Trafalgar Square and Chicago scenes would be repeated.

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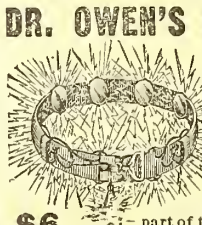
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Coll. Exon. Oxon., Sept., 1888.

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[Rev.] JAMES MIDDLETON MACDONALD, [M. A.]

To Prof A. LOISETTE, 237 Fifth Ave., N.Y.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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If the old Roman maxim, about the madness of those who were to be destroyed, be true, his friends had best avoid Murat Halsted, editor of the Cincinnati *Gazette.* Halsted is a bitter antagonist of the South, and cannot be severe enough in his opposition to the spirit that whipped and mobbed men for Abolition principles. But this same Republican champion can be as intemperate as any Southerner. Prohibition is the red rag that makes him bellow in this fashion in the *Gazette* of the 14th: "One of the things that the Republican party must more and more do in the future is to discourage and fight the third party foolery and fanaticism. *Pass the word along the Republican lines that this sort of cattle are to be branded for the slaughter-house and never spared.* The should have the distinction of being the most impracticable breed of fools in the world."

The Thanksgiving proclamation of Cardinal Gibbons, the most exalted prelate of the Romish church, is a document that means more than it says. There is nothing remarkable in its terms. It simply enjoins upon "the faithful of the church" to have mass on Thanksgiving day and recite the prayers for the authorities, and gives at length the ordinary reasons. But why does the representative of the Pope issue such a proclamation at all? There is reason for State proclamations, because until 1863 the observance of the day was not a national affair. But are not Catholic citizens satisfied with the recommendation of their civil rulers? Do they require beside an order from their church authorities? Or is this proclamation but a part of the semblance of authority the Pope maintains at Rome, and is it in keeping with his effort to secure again authority over kings and governments, as the medal struck off in commemoration of his jubilee expressly declares? If so, it is of some interest for Americans to know it.

The apprehensions of Europe concerning the policy of the young German Emperor were allayed last week by his pacific address at the opening of the German parliament. It was the duty of governments, he said, to alleviate as much as possible the distress and misery of mankind, and by organic institutions to bring about a recognition of the truth that the manifestation of love to one's neighbor is the duty of the State as a public community. He declared his efforts to be for the preservation and strengthening of the peaceful relations now existing in Europe. And needlessly to bring upon the nation the miseries even of victorious war, "would be incompatible," said he, "with my Christian faith and my duties toward the German people." He feels justified in the hope that his allies and friends will, with God's help, "be able to preserve peace." The applause that greeted these sentiments will be echoed round the world.

The *Inter Ocean* in a long editorial defends its Sabbath-breaking business against the Farwell Hall meeting. It is written with some manifestation of temper: in short, the *Inter Ocean* is mad. Good men should be pleased to see that there is a remnant of conscience left in that office on this question, which can be touched, spite of the violent mercenary effort of its management to drive the Sabbath out of the country during the political campaign. Dr. Herrick Johnson's true and fearful indictment of the Sunday newspaper hurt. But the *Inter Ocean* accuses him of speaking "spitefully;" and because Rev. L. N. Stratton read the resolution commending the only Sabbath-keeping morning paper, its editor calls the convention a "Wheaton gang," and "the Wheaton crowd," and adds falsehood to its slanders. The only argument the editor has is that the magazines, —the *Century, Scribner's, Harper's,* etc.—are good Sabbath reading; the Sunday *Inter Ocean* gives the same kind of reading and more of it; therefore the publication of the Sunday *Inter Ocean* is work of necessity and mercy. It is not a law-breaker, nor a demoralizer. But let some paper of a decided religious character begin to use the same argument and print on the Sabbath! The *Inter Ocean* would be first to cry, *Hypocrite!*

The Salvation Army has gained another victory. The Supreme Court of Kansas has given a decision in its favor which we heartily commend to the courts of Boston, which have been so ready to imprison men for preaching and reading the Bible on the Common. The authorities of Wellington, Kansas, with the intention of preventing the Salvation Army from doing its usual street work, passed an ordinance forbidding street parades with music except by special permit from the mayor. Under this law members of the army were arrested and convicted in the city courts, and the district court maintained the decision. But the Supreme Court gives an opinion more reasonable and just, that—"It is not a reasonable regulation to test the power arbitrarily in the mayor to grant or refuse permission to any association of persons, combined for legal and meritorious purposes, to parade the streets with music. The use of musical instruments on such occasions is not specially objectionable. Songs and shouts, cheers and the waving of banners have always been considered as demonstrations of approval, and not as tending to create disturbances or provoke breaches of the peace. All these are the usual accompaniments of public demonstrations in every civilized country, and there is nothing in their use on all ordinary occasions of this character to justify absolute prohibition." The exercise of as much good sense in Massachusetts would have saved William F. Davis a year's imprisonment, and Boston from, we fear, much future trouble. As the Salvation Army generally, by its teaching and influence opposes the lodge, this event in their Kansas work is of special interest to those who pray for the overthrow of secretism.

The *Daily News* of this city has been a poor man's paper since its establishment over a dozen years ago. It has been a penny sheet from the first, and now has morning and evening editions and a daily issue of about 225,000 copies. It is the only English morning paper that has no Sunday edition. It favors the liberation of the million and a half Sunday slaves among the working men of America. It is a pleasure to note that a paper of such influence has just begun to print a series of articles on profit-sharing, which the *Cynosure* has advocated as the most promising solution of our labor troubles, and a substitute for the expensive, tyrannous and un-American labor lodges. There is a "national" organization for almost everything under the sun, but before the agitation for this reform so crystallizes, we hope the Christian churches will take it up as part of their work, and save it from becoming a grist for a great national-society mill. The New York *Graphic* lately gave us these interesting facts on profit-sharing in Europe: "Among the great profit-sharing establishments in France are the Bon Marche, the immense shop in Paris, with a capital of nearly $4,000,000 and about 2,000 employes; the paper mills of M. Laroche-Joubert, with a capital of nearly $900,000; the foundries of M. Godin, at Guise and Laeken, employing 1,400 workmen and providing them with homes in an immense co-operative building; the publishing house of A. Chaux et Cie, which prints the official railroad time tables of France; the company of the Suez Canal and the Paris and Orleans Railroad company, which has paid nearly $15,000,000 in profits to its 15,000 employes. Up to June, 1885, the sums paid to workmen as shares of profits by these firms and twenty-six others amounted to about $18,000,000. Some small firms in Paris report favorably of their experiments in sharing profits. M. Mason, book dealer, shares profits with twenty employes, and lately doubled the share allowed them. M. Mozet, a mason, has forty participants. Dr. Morganstern, manufacturer of sheets of tin in Furth, Bavaria, is successful with nineteen. M. Gaste, profit-sharing lithographer of Paris, states that the workmen save one-third of the profits paid them by their more careful use of lithographic stones. On the profit-sharing farm of Herr Bohm, in Brandenburg, Prussia, only one bushel of fodder is needed where three were wastefully used before. An author in Paris remarked to the messenger who brought him proof sheets from the Chaux establishment that the slips came in the same envelope every time. The reply was, 'You see, sir, we have a share in the profits.'"

TEN REASONS WHY CHRISTIANS SHOULD ABROGATE AND RENOUNCE MASONIC OATHS.

AN ADDRESS DELIVERED BEFORE THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION AT DOVER, N. H., OCTOBER 26, 1888.

BY REV. JOSEPH H. BROWN, A SECEDED ROYAL ARCH MASON.

"Your covenant with death shall be disannulled, and your agreement with hell shall not stand."—Is. 28:18.

1. The average Freemason of to-day is not likely to act toward one whom he knows to be a Mason from higher moral considerations than the average of men in general. He is as likely to be treacherous toward a brother Mason as he is toward any one else. A majority of Freemasons live in constant violation of their oaths toward each other and toward the widows and orphans of deceased Masons. In proportion to the numerical growth of Masonry its standard of moral qualifications of "a worthy brother" has been lowered. Men of questionable morality abound in the order. Many of the vilest of men, known to be such, are fellowshiped in the order and promoted to its offices.

2. Contact "upon the level," in the lodge or elsewhere, with men of questionable morality and integrity, who are known to disregard their Masonic oaths in practical life, tends to weaken moral convictions in all and deaden spirituality in Christians.

Christians cannot elevate the moral characters of wicked men by meeting them "upon the level," Masonically; but, by so doing, they encourage them in sin, weaken their own Christian influence and degrade themselves.

3. The religious teachings of Freemasonry antagonize orthodoxy and foster anti Scriptural views of the requisite preparation for heaven. Under guise of neutrality in religious faith, Masonry assumes and implies that, without exception, all Masons go to heaven at death. Salvation by works and not by faith pervades the entire theological atmosphere of the lodge.

The first seven degrees of Masonry omit all allusions to Jesus Christ and the Holy Spirit, and ignore the atonement. All else being equal, Freemasons are more likely to disbelieve the essential doctrines of orthodoxy than other men. Evangelical conversions are comparatively rare among Masons. Professing Christians who frequent Masonic lodges are generally less spiritual than those who do not. Not a few who, before they became Masons, were active Christians, have "denied the faith," forsaken the house of God, except on special occasions, and declared that they find religion enough for them in their lodges. Freemasonry, together with its numerous progeny of other secret societies, each of which bears some parental characteristics in religious teaching, has caused much of the subtle and fatal skepticism which pervades this country.

4. There are often moral influences in Masonic convocations which Christians ought not to countenance. Some of them are connected with conferring degrees, trifling or degrading conversation, unseasonable feastings and festivities at the expense of the lodge, keeping late hours, etc.

In the lodge a Christian must, more or less, inhale the spirit of worldliness and carnal security, and he must sometimes feel degraded by the consciousness that he has fawned on and flattered wicked men to gain their favor.

5. Master Masons are liable to be called upon, Masonically, to conceal and cover up that which ought to be exposed. Each has promised "that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted." In Chapter Masonry these two exceptions disappear.

It is useless to play upon the words, "a worthy brother." Every Master Mason in good standing, that is, a member of a lodge who is neither suspended or under charges, is "a worthy brother," or there is no authorized standard of "worthiness" in the order. If every man's private judgment, preference or prejudice, is his only standard as to what constitutes "a worthy brother," and if every man is left to his own option as to whether or not he will "receive" the "secret" of "a worthy brother," then the Masonic oath is a rope of sand. If this part of the oath means anything, it means that every Master Mason shall receive and keep inviolate every secret, save two crimes, which any other Master Mason in good standing in the order may see fit to communicate to him Masonically.

6. Masonic oaths are taken under circumstances and in states of mind which preclude the deliberate investigation which their gravity requires. The candidate can lawfully have no knowledge of what is to be required of him before he enters the lodge. His mind is likely to be confused by what precedes the taking of the oath after the officers of the lodge take charge of him.

After being assured that no obligation will be required of him that will "conflict with the duties which he may owe to his God, his country, his neighbor or himself," and, after being placed "in due form," he repeats the oath as it is pronounced to him. His mind is more intent upon uttering the language as he hears it than upon its import. He is not expected to understand or remember his oath until after he has been "posted." In making his promises he takes a leap in the dark. After he understands them it is too late to retract. With assurances that all will appear right further on, he proceeds in the expectation of finding the Masonic Eldorado in succeeding degrees, while his obligations increase at each advance.

Albeit his moral vision was beclouded by greed of personal advantage so that he thought he had reached, in the lodge, an earthly elysium, as many do, is there no provision in God's economy for him to escape the toils of Masonry after he sees his error?

If a man who has been fraudulently induced to sign a note can be honorably released from his promise, why not a man who has been inveigled into the taking of a Masonic obligation upon himself which he did not and could not understand before he took it? In Psalm 15:4 God commends him who "sweareth to his own hurt and changeth not" when the thing promised is right and was understood by the promisor. But where does God require one to keep a promise to do wickedly? In Leviticus 5:4 5 God says, "If a soul sware, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall promise with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these, and it shall be when he shall be guilty in one of these things that he shall confess that he hath sinned in one of the things."

7. It is more consistent for a Christian to nonadhere to Masonry than it is to adhere and noncomply with its requirements.

Every Master Mason is bound by certain *positive* as well as negative obligations. He has promised to "always hail," "stand to and abide by all the laws, rules and regulations," "maintain and support the constitution, laws and edicts," "answer and obey all due signs and summonses," "aid and assist," "give a brother due and timely notice that he may ward off approaching danger." These *six* counts in the oath are as binding and continuous as the *one* to "ever conceal and never reveal."

The penalty for the violation of *any part* of the oath is the same as that for the violation of the *whole*. If the oath is so bad that a man can not conscientiously keep it *all*, by what logic can he hold himself morally bound to keep any part of it? If a Christian feels justified in "knowingly" ignoring any of his Masonic obligations, by what moral right can he "conceal" his reasons therefor? If there be danger in the institution, has not the public a moral right to know it? God hath said, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." Ezekiel 33:6.

8. Freemasonry is inimical to a republican form of government and to an unrestrained service of God.

A Master Mason is liable to be called upon, Masonically, not only to help the deserving but to shield the guilty as well. The exception of "murder and treason" only, in the oath, implies that no other exception is allowable. That the concealment of crime, as well as other acts, and facts, is contemplated in the oath is obvious from the fact that the two exceptions are crimes. A Royal Arch Mason is liable to be called upon to "keep *all* the secrets of a companion *without exception*," and "espouse his cause," so far as to extricate him from difficulty, *whether he be right or wrong.*

That the seeds of lawlessness and bondage of conscience are in such oaths is not difficult to discern.

9. Since Masonic oaths are taken with the previous assurance and stipulation that they will not conflict with any duties which the candidate "may owe to his God, his country, his neighbor or himself," and since they do so conflict, they are swindles and frauds, and, therefore, morally void.

10. If there are no Masonic secrets which have not been exposed to the world, the obligation to "ever conceal and never reveal" is void.

What, then, are the facts in this respect? What purport to be expositions of thirty-three degrees of Masonry are before the public. If they are false or incorrect the public has a right to expect Masonry to authoritatively so declare. The absence of such declaration is *prima facie* evidence of the truthfulness of these expositions. Years have elapsed since these expositions were put upon the wings of the press. No official or authentic denial of them has been made to the public. Therefore the entire Masonic fraternity acknowledges their truthfulness.

For the foregoing reasons I deem Freemasonry to be wrong. If it be wrong, it is right to renounce and expose it. If it has been exposed, it is wrong to deny it. My convictions of duty compel me to declare that it has been exposed in its first seven degrees to my certain knowledge. It can no longer be perpetuated, as a secret institution, without prevarication and falsehood. The only proper thing for a Christian to do in regard to it is to wash his hands from all further complicity with it. This I have done relegating the consequences to Him whose I am and whom I serve.

A book, containing 640 pages, entitled "Freemasonry Illustrated," is a correct and complete exposition of the first seven Masonic degrees, by Jacob O. Doesburg Past Master of Unity Lodge No. 191, F. & A. M., Holland, Mich. Ezra A. Cook, publisher, Chicago, Ill. For sale by the National Christian Association.

Another book, entitled, "Hand Book of Freemasonry," is an accurate and thorough exposition of the first three Masonic degrees, by Edmond Ronayne, late Past Master of Keystone Lodge No. 639, Chicago, Ill. Published by T. B. Arnold, 104-106 Franklin St., Chicago.

These books differ slightly in phraseology but agree essentially, one giving Michigan Masonry and the other Illinois Masonry. Both of them expose Masonry substantially as I learned it in New Hampshire.

I am not ignorant of what it may cost me to have made these statements. Only a sense of duty would induce me to make them. I know the power of Masonry to proscribe and traduce those who secede from it. My name will be cast out as evil throughout the Masonic fraternity. Already I feel the grip of persecution. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Acts 20:24.

"Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
'Behold, behold the Lamb.'"

THE RICH MAN'S BIBLE.

ARRANGED BY M. N. BUTLER.

"But woe unto you that are rich! for ye have received your consolation." Poor, homeless one, reread that and then turn to the words of the lowly Nazarene: "Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." It does not say they shall barely enter. The camel could barely squeeze through the hole in the wall, but the rich man will not do even that. There is to be a reckoning up in this world.

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength: for he bringeth down them that dwell on high: the lofty city, he layeth it low, even in the dust. The foot shall tread it down, even the feet of the poor and the steps of the needy." "The wicked have drawn out the sword and bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter their own heart, and their bow shall be broken." "For as much, therefore, as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them." The rich men with their stone fronts should commit these texts to memory and recite often.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold the hire of the laborers who have reaped down your fields, which is

of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned, and killed the just, and he doth not resist you."

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making ephah small, and the shekel great, and falsifying the balance by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will not forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Legislation, the National Banks, the Boards of Trade and trusts all combine to make the dollar dear and the bushel cheap, and the result is clearly outlined. It is enough to wring the heart of every patriot; but the end is not yet.

"This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death: and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay, he may prepare it, but the just shall put it on and the innocent shall divide the silver." This is not the teaching of some labor sheet or walking delegate, but is the voice of inspiration, the voice of God. And the present widespread agitation is a child of providence in which God can overrule the wrath of man to his own glory and to the betterment of human society. This nation will go through the crucible, and the oppressor will drink the cup of God's wrath to the deepest dregs.

"Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few, and let another take his office. Let his children be fatherless and his wife a widow. Let his children continually be vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all he hath, and let the strangers spoil his labor. Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children. Let his posterity be cut off: and in the generation following let their name be blotted out. Let the iniquities of his fathers be remembered with the Lord: and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken-hearted."

We have not the heart to pursue this phase of the subject farther. The human mind can hardly comprehend the fearful import of these Bible selections. Did the rich realize the terrible future awaiting them, struggling reforms would move forward and wrongs be righted in short metre. As it is, let every workingman and Christian rally around the Bible standard, espouse the cause of the poverty-stricken and oppressed, and leave results with an overruling Providence who has shown us these things.

THANKSGIVING.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow sent
Unto our chastisement;
For all loss of seeming good,
Quicken our gratitude.

— *W. D. Howells.*

God denies the Christian nothing but with the design to give him some greater good.

NATIONAL ACCOUNTABILITY FOR THE SABBATH.

FROM THE ADDRESS OF REV. WM. F. CRAFTS OF NEW YORK AT THE ILLINOIS SABBATH CONVENTION.

"We are just awakening to the consciousness that we are a nation—not a 'town heap,' or a State heap, but a nation—an American nation. The motto, 'America for Americans,' however, is un-American as well as un-Christian, unless you mean Americans in spirit, born under whatever sky. Of these we cannot have too many. Let us revise our watchword and say 'America for American institutions.' Nothing more fitly embodies this watchword than the defense of the American Sabbath, to whose quiet leisure for rest and thought, to whose culture of mind and conscience, to whose mingling of rich and poor as equal sons of God we owe more than to anything else the fact that we are not, like France of the holiday Sunday, a republic 'good for this day only,' lying uneasily in the crater of a non-extinct volcano.

"Sabbath reform needs nationalization. It has been treated too much as a local issue. A national evil demands a national remedy. While the nation keeps its postoffice open for business on the Sabbath, right in the center of the principal street of the town, it will be next to impossible for local reform permanently to close the saloon on one side of it and the shoe shop on the other, that are only following the nation's example—only trying to catch some trade from those who are going for their Sunday mail. While the nation sends it mail train crashing through the Sabbath laws of God and man every Sabbath it will be hard to stop other trains that follow in its wake. We must salt the fountains of influence at Washington if we would purify the brackish streams of Sabbath desecration in our towns."

THE SABBATH A NATIONAL EDUCATOR.

Mr. Crafts referred to the signatures numbering nearly two millions appended to a petition to Congress for Sabbath observance, and continued:

"It is significant that these petitions for national Sabbath reform were referred by the Senate to its committee on education and labor. We are thus reminded that the Sabbath is a national educator, hardly second to the common school, and its most valuable supplement. But it was doubtless chiefly because of the labor aspect of the petitions that they were referred to Senator Blair's committee. The Hon. Carroll D. Wright, in his report on Sunday labor in Massachusetts, shows, from the standpoint of the very master of labor reform, that it has no other department more important than the protection of employes against the Egyptian bondage of Sabbathless toil. Besides ministers, sextons, singers, druggists, milkmen, nurses, household servants, and all others whose Sunday labor can, by the utmost stretch of terms, be considered as work of necessity, mercy, or religion, there is a half-million engaged in inexcusable works of gain on the Sabbath as railroad men; a hundred thousand more toiling in the Sunday mail service; five hundred thousand more selling liquors behind their screens, and there are at least four hundred thousand more of these Sabbathless slaves, mostly shop-keepers and their clerks and makers and distributors of seven-day papers. Not a few in the far West work in mines and other forms of mechanics on the Sabbath, making a total of a million and a half thus robbed of their Sabbath by greed and lust, which is one to every eight families. The average is not so great in the East, but much greater in the 'wild West,' where the communion has to be held on Sunday evening, because in the morning 'the deacons are all down in the mines.' A national law forbidding Sabbath work in the government mail and military service, and its wider domain of inter-State commerce, would release most of this million and a half of Sabbathless slaves at a stroke as one turn of a bar opens a whole row of prison cells.

A HOPEFUL ASPECT.

"One of the most hopeful aspects of Sabbath reform is the fact that in our country labor organizations are awakening to their peril in season to retain the Sabbath rest which their fellows on the continent are struggling, all too late, to regain. At the hearing given on April 8, 1888, by the Senate's committee on education and labor to the petitioners who had up to that time appealed to Congress in behalf of the imperiled Sabbath rest, it was privately suggested by a member of that committee to the person in charge of the hearing in behalf of the petitioners that the petitions had up to that time come chiefly from the churches and temperance societies, and that labor organizations should also and especially be asked to consider the matter, as their petition would be still more influential. The object of the petition was accordingly explained to the Central Labor Union of New York city, a congress of New York's labor organizations, which unanimously voted to indorse the petition. The very next day (May 21, 1888) before this resolution reached Washington, Senator H. W. Blair introduced a 'Sunday-rest' bill, which was read twice and referred to the committee on education and labor.

"The general purpose of the bill was indorsed, the day following its introduction, by the Presbyterian General Assembly, representing 744 000 members. At the same session the assembly also appointed its quota of a national Sabbath committee. The committee represents the Christian church of the whole country, and a part of its work will doubtless be to carry the three-fold petition to success. Since then the petition has been indorsed by the international conventions of the Brotherhood of Locomotive Engineers and of the Knights of Labor, and by various other labor organizations and religious conventions, as well as by many individuals, making the army of petitioners on Nov. 1, 1888, a round 5,000,000.

WE ARE ALL MEMBERS OF A CORPORATION.

"In these days when some of us hurl so much denunciation at corporations, it is too often forgotten that every citizen is a corporator in the largest and most soulless of them all. The nation as the chief of all corporations ought to be a model to all others. But I had occasion to say at the hearing before the Senate's committee that Congress was the very Pharaoh of employers. Certain horse-cars on which men were worked eighteen hours a day (counting the hours for meals) were appropriately called, by the employes of the line, 'man-killers.' That corporation reduced its hours to twelve, leaving the United States postoffices, with their requirement of thirteen and sixteen hours' work per day, as the champion 'man-killers' of the land. Think of your employes—you, the people, are the controlling stockholders of this national corporation, Congressmen being your directors, and the Postmaster General one of your managers—think of your employes being called from bed at 5 o'clock in the morning in order to report to the postoffice at 5:45, and kept so constantly at work on heavy routes that breakfast and dinner must both consist of sandwiches eaten out of the pocket while on the march; with supper the only meal at home on alternate days, at 10 o'clock at night; and that, too, alone, the babies that were left asleep in the morning being asleep again on the return in the evening; and besides all this night watching and Sunday work these carriers are not even allowed unbroken Sabbaths in which to become acquainted with the children whom they have scarcely seen awake on the other days of the week.

"These evils have been largely reduced by the 'carriers' eight-hour law' recently put in force; but a six-day law is still needed for the nation's employes. One whole day in each week for rest and thought is the constitutional right of every man, using the word with reference to our physical and civil and religious constitutions; and such a day is worth more every way than the same amount of leisure, doled out through a Sabbathless week.

NATIONAL LAW.

"A law forbidding all carrier delivery of mail on Sunday would be better than nothing, but we want more than that. What we ask is a law instructing the Postmaster General to make no further contracts which shall include the carriage of the mails on the Sabbath, and to provide that hereafter no mail matter shall be collected or delivered on that day. The argument against inter-State Sunday trains, a greater evil born of the Sunday mail, is short and conclusive. After so much recent inter-State legislation it is hardly necessary to say that a train which crosses a State line enters national jurisdiction. Connecticut leads all the States in protecting the Sabbath rest of railroad men. It forbids all excursion and freight trains for the whole of the Sabbath, and all others also except such morning and evening trains as the railroad commissioners think are required by laws of necessity and mercy. Accordingly milk trains and Sunday newspaper trains are allowed, probably on the ground that it is as important for men to have their scandals fresh as it is for babies to have their milk fresh. By these State reforms, despite their faults, 10,000 men have been emancipated from Sunday toil, but in working out these results the inter-State difficulty of national jurisdiction was encountered at every point. Some railroad managers claim that they cannot refuse to hurry on the freight and passengers which reach them from connecting roads on Sunday without be-

ing liable for damages, unless protected by a national law against the inter-State Sunday trains. This would protect them against competitors also, and enable all to rest without loss. Excuse them how you will, these trains are run simply and only to make money—to fatten the bank accounts of millionaires already too much favored by our laws. If any work for gain, not also a work of necessity or mercy, is to be allowed on the Sabbath, all such work should be equitably allowed. The law that forbids a poor widow to sell wholesome books on the Sabbath while permitting a millionaire to sell railroad tickets is itself a crime. Anarchy fatters on such injustice.

"'But,' you say, 'what if a father, hastening to the bedside of his dying son, should be stopped twenty-four hours on Sunday and so should be too late?' I answer that it is better that a son should die, now and then, without the comfort of his father's presence, which could not save his life, than that hundreds of railroad men should die every year, in more senses than one, through the exhaustion and demoralization of their Sunday toil."

After referring to the loose opinions and practices of many professing Christians in regard to the Sabbath, Mr. Crafts concluded:

"The Sabbath is 'the golden clasp' that binds together not only 'the week' but also the home and the nation. It is related of an ancient king, who engaged enthusiastically in beautifying his capital, that he ordered the pulling down of an antique stone structure offensive to his newly conceived ideas of taste. As his workingmen proceeded with the destruction of the building they suddenly exposed to view these startling words: 'These gates, with their country, stand or fall!' Astounded, the monarch withdrew his hand and let the ancient edifice stand. Let not the nation, let not the church, let not the patriot, let not the Christian, help to destroy the Sabbath citadel of our liberty and religion, built of Sinaitic granite and Plymouth rock, 'for these gates, with their country, stand or fall.'"

NEW ENGLAND LETTER.

Woman Suffrage in Vermont.—Politics in Wellesley College—The social influence of the lodge.—Rome and the lodge both vampires that prey on the laboring class—Crispus Attucks—The Natick Indians.—A terrible rum tragedy of long ago.

Woman suffrage has once more been defeated in the Green Mountain State by a vote of 292 to 37. Great reforms move slowly. But let it be remembered that it is not woman who needs the ballot, so much as it is the ballot which needs woman. Cleaning out the country's political sink holes is not a desirable job, but John B. Gough in one of his earliest temperance lectures tells an anecdote of a dainty daughter of wealth and fashion who lost one of her diamonds in a street gutter, and baring her delicate arm plunged it boldly into the black mud and filth to search for the missing jewel. What she was ready to do for vanity, many a noble woman stands ready to do for her God and her country; for in these same sewers of moral corruption are lost daily, not diamonds but precious souls, and the mother heart will not rest content, no matter what slurs may be cast upon it for "dabbling in the filthy stream of politics," while it has sons and daughters to save.

Some may be interested to know the political complexion of Wellesley College. Its 600 or more students are divided as to their choice of candidates much like the world outside; for Harrison and Morton, 473; for Cleveland and Thurman, 71; for Fisk and Brooks, 62. This latter showing may seem small for a college where the W. C. T. U. element is especially strong; but it cannot be denied that the Prohibition vote has failed everywhere to reach anything like the figures so sanguinely hoped for. But the Prohibition as well as the Republican party has got something to learn. The latter refuses to cut loose from the saloon, and in spite of this temporary victory such moral blindness and obstinacy will work its ruin at last; and if the Prohibition party as stubbornly refuse to cut loose from the lodge, a still more complete destruction awaits them in the future.

The condition of many of our New England towns, honeycombed through with this curse of organized secretism, is something appalling. I was talking the other day with a lady who has been for many years resident in a large manufacturing town near Boston where the lodges are legion. "One is not thought anything of," she said, "unless they belong to the Eastern Star, or the Daughters of Rebecca, or the Iron Hall, or some other of their countless societies. I have been urged and urged to join, but I tell them that a woman with a family of little children ought to have other ways of spending her evenings than at the lodge. I have often been awakened from sleep at eleven and twelve o'clock at night, by the voices of women whom I well knew, who were my neighbors, going home from the lodge in the company of men who were not their husbands. And this more than anything else disgusted me at the outset with all secret societies and made me resolve that I would never become a member of one."

Further conversation with her revealed not only how thoroughly the lodge, in a place where it has the control, contrives to ostracize any one manly or womanly enough to refuse to receive the mark of the beast, but how terribly oppressive are its exactions on the class who have to labor for their daily bread. This is one of the greatest sins of the Romish hierarchy. I have known a priest to go through a poor Irish family, the head of whom was a drinking man, and exact not less than five dollars at a time from every member of it who was a wage earner. But the case is well paralleled by lodge extortions. Take a hard-working mechanic and his wife who belong, between them, to half a dozen different societies—not an uncommon case, I have been assured—and it can easily be seen that they are deprived of many personal comforts and prevented from laying up anything against the time when, if unable for any cause to keep on with their dues, they are liable to find themselves coolly dropped by the lodge which has taken their money but cannot be obliged by law to pay it back. But certainly the law which charters these irresponsible orders should in all fairness bind them to the same rules of honesty which it requires of any business corporation. However, while we elect for rulers men like Gov. Ames, who in a speech at a Masonic celebration had the effrontry to tell the listening crowds about him "that the state should do more to foster and encourage secret societies," it is hopeless to expect any amendment of existing legislation that will stop such outrageous swindling. The saloon preys on the vicious classes of a community; these secret benefit lodges on the sober and industrious. No wonder Rome does not want her people to join secret societies, for she knows well that there would never be enough left after paying lodge dues to support in laziness her pampered army of priests. But now that she is straining every nerve to gain political power, a secret coalition between the lodge and the Vatican is exactly the thing to be expected and dreaded. And if we are to credit Barry, the expelled Board member of the Knights of Labor, this has already taken place, as regards Powderly and that organization, whose policy the former asserts has been constantly dictated by the Church of Rome.

The recent dedication of the Crispus Attucks monument has brought out the following fine quatrain from Miss Louise Imogene Guiney in allusion to the fact, generally passed over, that the hero of the Boston Massacre was not only half Negro but half Indian:

"Let him Negro seem, and slave! we are quits with his race again,
And bow at the column's base, our debts redeemed, forgot;
But if this was a Natick brave who died for our birth, O, then,
God smites us here in the face: we slink away from the spot."

The last feeble remnant of the Natick tribe of Indians passed away early in the present century, but the oak tree still remains under which the apostle Eliot preached over two centuries ago, and which was probably at least a vigorous sapling when fair Mary Chilton planted the first foot on Plymouth Rock. Like Tennyson's "Talking Oak," many a tale would it unfold had it but the gift of speech.

It is sad to think of the final extinction of that race for which Eliot prayed and labored. The white man's curse of firewater finished the work. I have often heard my mother, who knew these Indians familiarly as a child, relate how one cold Thanksgiving night the last remaining family of the tribe indulged in a drunken orgy, and when crazed by that "pure article" which our fathers manufactured and drank, and which is supposed by many to have been so harmless beside the poisonous alcoholic mixtures of to-day, thrust their grandmother, an inoffensive old woman who had much reputation for skill as a doctress, into the big brick oven, and burned her to death!

This horrible tragedy of past days, and the terrible murder of those venerable friends and benefactors of reform, Mr. Peter Howe and his wife, which has so shocked every *Cynosure* reader, proves that the rum fiend is always the same. May the old Bay State speak out next year in thunder tones for Prohibition—provided the Republican party will give her a chance; and if it does not, the worse for the party.

To-morrow I start for Worcester to make arrangements for our New England Convention, details of which I hope to be able to give in my next letter.

ELIZABETH E. FLAGG.

NOTICES.

SPECIAL NOTICE.

All delegates to the Illinois Convention at Monmouth, Dec. 4 and 5, will come either by the main line of the C. B. & Q, or by its St. Louis & Rock Island branch, or by the Iowa Central which has a line to Peoria. In order to secure return fare at one third rate, be sure when buying tickets for Monmouth on these lines to ask the railroad agent for a receipt, on presentation of which at Monmouth reduced return rate will be given. Without this receipt no reduction will be given. BE CAREFUL ABOUT THIS.

THE ILLINOIS STATE CONVENTION.

By arrangement of the State Executive Committee and the friends in Monmouth, the Sixteenth Convention of the Illinois State Christian Association will open on the evening of Dec. 4 in the First United Presbyterian church of that city, and will continue through the 5th. It is proposed to make this one of the best meetings ever held by the Association. Rev. L. N. Stratton, D D., of Wheaton Theological Seminary; Rev. B. T. Roberts, editor of the *Free Methodist*, Chicago; Rev. M. A. Gault, District Secretary of the National Reform Association, and Pres. J. Blanchard are engaged for addresses; and discussions will be had on the Relations of Secret Societies to the Labor Problem, to the Temperance Reform, on the G. A. R. and associate orders, on the Lodges as a System, and on Methods of Work. Numerous speakers are engaged on these topics. Let every Christian church in sympathy with the Association, and all desiring information on these important topics, send delegations to this Convention. The railways centering in Monmouth promise one and a third fare, and the Monmouth churches will welcome all with the warmest hospitality.

By order of the Executive Committee.

ELLIOT WHIPPLE, *Chairman.*

IOWA STATE CONVENTION.

The Iowa Christian Association, opposed to secret societies, will hold its adjourned meeting in the Sharon Reformed Presbyterian church, near Linton, Des Moines county, Iowa, Rev. T. P. Robb, pastor, commencing Tuesday, December 18, at 7 P. M. and holding through the following day. It is earnestly desired that there be a full representation of the friends of the cause from every part of the State.

Linton is on the B. C. R. & N. R. R. about midway between Burlington and Columbus Junction.

C. D. TRUMBULL, *Cor. Ecc'y.*

—Twenty-five missionaries from the varlous denominations sailed on the Gaelic September 29, from San Francisco. Fourteen of these were from the Presbyterian Board. Rev. J. M. Leonard and wife, Rev. A. G. Taylor and wife, and Rev. J. B. Ayers and wife, and Miss Emma Hays, Japan; Rev. V. F. Patch and wife, Miss M. E. Posey and Miss M. E. Hayden, North China; C. M. Power, M. D., Corea; and Benjamin D. Paddock, M. D., Siam.

REFORM NEWS.

NEW ORLEANS, ITS SCHOOLS AND MISSIONS.

DEAR CYNOSURE:—I left Mobile on the 14th at 2 P. M, and reached here by the excellent L. and N. R. R. at 7:10 P. M. Most of the time since then I have been very hospitably entertained at Straight University. This institution still takes the lead of all the colored schools of this city. The boarding department overflows and there is a large city attendance. Among the students there is a considerable foreign element: six Mexicans, several from Central America, some Haytians and other West Indians, all under the care of Pres. Hitchcock, assisted by an able corps of teachers who are a good deal overworked because inadequate in number. I missed Dr Berger, but found his place ably supplied by Prof. Tenny, formerly of Oberlin College. Though young, he is an able teacher and excellent preacher and there is already a good degree of religious interest under his labors. As was to be expected, he heartily sympathizes with our reform.

On the 15 h I went with Bro. Davidson over the river to Gretna, where we called on some ministers and Bro. D. preached an excellent reform sermon in the Baptist church of that place.

On the 16th we called on a number of ministers in this city and made arrangement for future work. We found Bro. A. S. Jackson, Bro. Green and others steadfast in the faith and confident that great good had resulted from our convention last winter.

On Saturday, the 17th, I took needful rest. On the Sabbath I preached in the morning for Rev. B. Boezenger to an intelligent congregation of German Methodists. Bro. Boezenger speaks French, Ger-

man and English. The usual services are in German, but the people all understand English. Nearly all of them, including their pastor, sympathize with our reform. After dinner with this excellent brother and interesting family, we went across the city, to where nearly all, both white and colored, speak French. Here we found a mission to the French, under the care of Rev. P. J. Robideaux, formerly of Chicago. We found, too, a Gospel wagon which took us to several points where street meetings were held, the preaching being in both French and English. We had two French and two English preachers. The large crowds that quickly assembled at the sound of the organ were orderly and attentive. It was most interesting to be able to preach in this city to the rich and the poor, the white and the colored, Protestant and Catholic, and have all feel that they were equally welcome and no one was compromised. This city mission work is reaching many who could by no means be brought under the influence of the churches,and the men and women who are engaged in it are persons of great self-sacrifice.

At night I took charge of the services at the People's Mission, 163 Camp street. This mission is doing a most excellent work. I was glad to see that there is no discrimination on account of color, and that, while the congregation was mainly made up of white persons,all were not such. There seemed to be a deep and genuine religious interest. Five persons went to the inquiry room, and four of them gave evidence of hopeful conversion. I am requested to take charge of the services next Sabbath.

On Monday, the 19th, I visited Leland and New Orleans universities and made arrangements for lectures. On Tuesday at 8:30 I addressed the students of Leland University,and had the hearty endorsement of Pres. Mitchel. This excellent school has now, through the bequest of Mr. Chamberlain, a large endowment, and is undenominational in character. Pres. Mitchel and others are Baptists, but the school is not under the control of any denomination, and is twice as large as it was a year ago. I was glad to see their fine orange trees loaded with golden fruit and their ample grounds in fine cultivation—green with young cabbages and lettuce.

At 3 P. M. I was at New Orleans University, where I was most kindly received by Pres. Atkinson. This is an M. E. school, and is doing a most excellent work. They are much straitened for room, but their large new building they hope to occupy at the beginning of the year. I spoke here three quarters of an hour and think a good impression was made. I was glad to find at Straight, Leland, and New Orleans universities the anti-secret libraries sent from the *Cynosure* office, and to learn that they were thankfully received and appreciated. I know of no other city in the United States where there is so ample, so needy, and so promising a field for both evangelistic and reform work as here. Yours for the truth.

H. H. Hinman.

THE OHIO PROGRAM.

Columbus, O., Nov. 20, 1888.

Dear Cynosure:—Home duties have detained from lecture work for the past few weeks. Several thousand pages of tracts have been distributed, and a few *Cynosure* subscriptions obtained in this city. The great question with the moral reformer is, "How to reach the cities." It is in these the dens of iniquity are dug, the midnight lodgers congregate. A single tract may tear the blindfold from some poor wanderer's eyes, that he may behold the light of life.

I have just read the life of Gen. Clinton B. Fisk, by Prof. A. A. Hopkins. God has certainly made him instrumental in a great work. When sent on a mission of reconstruction to northwestern Missouri, he found the lodge the worst enemy, and until its power was broken reconstruction was practically impossible. The professor says, "There were spies and secret agents constantly operating; the secession 'Order of American Knights, or Knights of the Golden Circle,' grew in membership by some invisible means; and through this oath-bound organization the entire disloyal portions of Northern Missouri was pledged to disorder, bush-whacking, and bloody deeds." (See page 78).

As is known generally to the friends in this State, it was thought best, because of political excitement, to defer the State convention till a later date than usual. We should now settle the time and place for that meeting; and by the help of God make it the most glorious Ohio has ever seen—though we have had some grand convenings in the name of the Lord. My impression, and the impression of the State officers with whom I have consulted, seem to be that it should be held in the northwestern portion of the State, as previous conventions for some time have been held in other parts. Lima and Bellefontaine are suggested as well suited because of railroad facilities. The latter place would for some reasons be the most desirable, if a sufficient local interest could be aroused, and our real friends persuaded to stand the fire. Mr. Dow, author of the Dow law, well known in Ohio, is both a Mason and a leader in the United Presbyterian church in that place. If he has left the lodge it has been at a very recent date. There are a number of Lutheran, United Brethren and other friends, who, I am confident, will come up to the help of the Lord there. As to time, I think we should put it at least two months in the future, that it may be well worked up. I have in view, and am corresponding with some talented men, new to most of our friends, whom we hope to have address us.

It may be well here to state what we believe should be our policy, as an Ohio State Christian Association, that, understanding one another, we may work in harmony. As your agent I shall, with God's help, push straight forward, showing the lodge antagonism to church, family and state, especially the church. I do not believe it to be for God's glory, nor our good, to attempt to get all to agree on present political action. Hence, I shall not discuss whether this or that political party is the best, but confine my efforts to getting men free from lodge bondage, into the glorious liberty of the sons of God, feeling confident that the Spirit of God, together with other human agencies, will direct aright in that matter. Though of as diverse opinions as we are individuals, we can unite in the apparent, glowing truth that lodge darkness and bondage is not for the one who walks "in the light of God."

As to finances: since our call in *Cynosure*, Oct. 18, about $10 has been sent in, in pledges and cash. We are aware that this year has made an extra tax on reformers of every kind, and so have no complaint to bring, but desire simply to call your attention to the fact that more will be needed for our winter work, assured from past experience that the love you have for Christ and his cause will help you remember this work in your own State. All pledges or cash sent to State Treasurer Rev. C. W. Hiatt, or myself, in this city, will be duly acknowledged.

Bro. J. N. Brown, of Ironton, in sending a contribution to our work, among other good things says: "I cannot feel that I dare be a silent witness of the struggle of Christianity against Satan and his kingdom of error, without lending a helping hand in this particular direction with a part of what the Lord has put into my hands."

May not we who are younger gain inspiration for conflict from this aged soldier of the cross? Oh, what a glorious thing it will be if, when the things of this world are fading from our vision, we can exclaim with the chief Apostle, "I have fought a good fight, I have finished the faith, and henceforth there is laid up for me a crown."

You may expect to hear from me next in the field. What do you say, friends, when and where shall we hold our State convention?

W. B. Stoddard.

NOTES FROM LOUISIANA.

New Orleans, La , Nov. 17, 1888.

Dear Cynosure:—The Republicans had a ratification meeting last Thursday night at Odd-fellows Hall, Camp St. It is said that fully 5,000 jolly fellows were present. I preached on the same night at one of the prominent city churches, and so jubilant were the ratifiers that but one brother was at the church.

I preached on Sabbath at the Sixth Union Baptist church, Rev. J. Holmes, pastor, to a moderate congregation. There I met Elder Edmond Henderson, formerly pastor of St. Paul's Baptist church, Port Hudson, La. He said he had been over-persuaded and deceived into one lodge, the "Knights of Labor," and he had served them as chaplain, but never feeling that he was in the right place as a minister. He had allowed himself to become "unfinancial," and he never again expects to enter their secret portals. He wants the *Cynosure* to help him oppose these unfruitful works of darkness.

I preached at night to a crowded house of patient listeners at Amazon Baptist church, Rev. Charles Williams, pastor. Everybody seemed to give close attention to what was said, and I think the sermon will be as bread cast upon the waters to return after many days. Loud and frequent were the amens.

I preached Wednesday night at Little Zion Baptist church, Rev. Thomas Columbus, pastor. Bro. Columbus seems to be resigned. and feels that God only has done his will in taking his wife. He is now carrying on a series of revival meetings in his church. He said to me after services, "I wish you had said more against their secret orders." I distributed about 200 tracts and *Cynosures* at Amazon church. A very prominent pastor, one of the highest esteemed in this city, said to me, "You are not aware of the good you are doing in this city with your silent work" (tract and paper distribution).

I am in hopes to leave here Tuesday for Angola where Bro. James Willis is urging me to come with tracts and books.

Among the good Methodists of this city there seems be a kind of combination with the lodges, as you can see from an enclosed circular from the oldest, largest, and most prominent A. M. E. church in this State. Very few of their churches are open for me to preach in, and in most of them it is a settled fact that the secret lodge must not be disturbed.

I preached Thursday night at Elder Mathew's church in Gretna. Bro. Hinman reached the city Wednesday night and accompanied me over to Gretna. Very few of the congregation seemed to sympathize with what I said about separating themselves from worldlings. We called on Bros. Green, Jackson, T. J. Johnson, and others, and were in every case kindly received.

We hope to get the brethren sufficiently interested to enable us to get up a Southwestern meeting in Baton Rouge this winter. Brethren Green, Jackson and Johnson kindly invited Bro. Hinman to preach for their congregations.

Francis J. Davidson.

FROM A NEW AGENT IN THE SOUTH.

Lake Providence, La., Nov. 9, 1888.

Dear Cynosure:—On the way to see my mother I stopped over here to take another boat. This is a small place with a saloon in quite every store. I saw a statement in a paper that there were only three saloons, yet I counted fourteen. Two of them are kept by colored men, who have a den in the rear where they employ a man, provide him with a table about 6x12, a good seat, dice and cards, to rob his people with a game they call "crapps." I saw more than forty persons crowd around that table, and at times there would be $50 on the table at once. They can be heard for a block away shouting in making their points.

This being Saturday the city is crowded. There are 300 white voters and 2,500 colored in this parish, and the all-absorbing topic among the whites is, What will Harrison do? Some of their papers say Gen. Harrison don't owe the Negro anything. They forget that the colored vote saved Indiana, Illinois and New York. Only for the colored vote remaining almost solid in these States Harrison would not have been elected. They don't want the colored man as an officer. They say this is a white man's country. One man said to me that before they would submit to a return of the situation from '68–'74, they would flood this country in blood. They are very excited. There is only one secret society here, the K. of P., which is about dead.

Buncher Bend.—This is not a town, but hundreds of my people live here. There is a store and bar-rooom on every large plantation. I lectured here last night (12th) to a good crowd. There were several whites out. I spoke plainly, and showed the necessity of owning homes, and being freer from liquor, lodgery and rent. Each of the whites contributed, which made me feel that they partly endorsed what I said. The colored people pay eighty pounds of cotton per acre, ground and baled. This is worth ten cents per pound; then $3 per bale for grinding, making about $11.50 rent per acre. There is no earthly chance for them to get up. Their schools run from three to five months, and only pay $30 for teaching per month. This will not pay good teachers. Some of the teachers whom I met were saloon-bummers. God alone knows what is to become of my poor people in these back places.

I hope some one reading these lines will send some temperance and reform teachers to Rev. J. Giffin, Pilcher Point, La., Rev. Daniel Thomas, Benj. Jacobs and Rev. J. Claiborn, Robertsdale P. O., La. These are country offices, and these brothers have promised to take interest in the reform temperance work. Some of them have been drinkers, and now promise to quit. They beg that I come back again. The real condition of many of them is heart-sickening. Some of their children can read a little, and many have never been to school at all. It is said that some one is killed every year in this settlement about gambling. Men gamble in broad daylight in front of the churches. May God send us help from his sanctuary.

Mississippi puts her State prisoners out on the

farms and levees and other works. In most cases, those who hire them are very inhuman. On board of this steamer there are six, two of whom are boys 17 years old. They say, in building levees, the best men are put in the lead, and all who cannot keep up are whipped with a leather strap. One of these boys is so sore from his punishment he can scarcely walk. They have not had water to wash or a change of clothes for over five weeks. After their brutal treatment they could not keep up wheeling dirt for the levee, and now they are being carried back to the walls at Jackson. These poor unfortunate creatures are driven, hot or cold, sick or well, like the slaves of old. All that is wanted is their work. Those on the boat have only had lunch once to-day. Their boss is drinking, and he hired a boy to keep guard, and he has gone to bed. One boy was sent to prison for eighteen months for stealing a flask of liquor. It seems that every effort is taken to imprison for long terms. Those who have long terms sell better. When the South gives better school advantages and shuts up her dram shops, a better day will dawn upon her. L. G. JORDAN.

CORRESPONDENCE.

SOME QUESTIONS FOR BRO. GAULT.

MENOMONIE, Wis.

DEAR CYNOSURE:—Bro. M. A. Gault lectured in Menomonie, Wis., in the M. E. church, Friday evening, Oct. 5th. He has found by experience, he says, that in more senses than one that "It is not good for man to be alone." And so he has arranged to co-operate with the W. C. T. U., as one of the most helpful organizations for the promotion of Prohibition and National Reform.

Bro. Gault is an out and-out Prohibitionist, as every good citizen ought to be. His remarks on the ballot in the hands of the women were edifying. The National Reform Association and the W. C. T. U. desire a clear recognition of God in the Constitution, and of Christ as the ruler of nations, and the civil laws of the Bible as the fundamental law of the land. They want legislation for the better observance of "Our American Sunday." Bro. G. insists that he does not want a union of church and state, that he does not want the amendment to the Constitution he so much desires, until it can be made with the hearty consent of the people, as a whole; and is trying to educate public sentiment up to that point. He thinks that to petition Congress for a movement in that direction at present is beginning at the wrong end. And so we think.

In legislating for the strict observance of "Our American Sunday," Bro. Gault insists that the consciences of such as believe in the seventh day as the Sabbath should be respected, and that the desired legislation should make exception in their favor.

It may be thought strange by many that any advocates of reform should find any difficulty in a hearty endorsement of all the foregoing propositions. One or two questions, however, do arise, and we would be glad of a satisfactory answer. When the Bible, in whole or in part, shall be adopted as the fundamental law of the land, what umpire shall decide disputed questions of constitutionality? Will it be the Supreme Court, as now constituted? Or shall that august tribunal consist wholly of learned Christian lawyers and doctors of divinity? How can harmonious decisions be possible without such a make-up of the judiciary? And how far short will this be of the union of church and state? Surely we have the right to be protected in the belief and practice of Christianity. But do not the laws protect us now from interference and annoyance in religious worship? Would not compulsory Sabbath-keeping make hypocrites? When the people are educated to a point where Christ would be heartily accepted as the ruler of nations, what need would there be of legislation for the better observance of "Our American Sunday?" Now Bro. G. claims that no law is of any binding force that is not in harmony with, or in other words, based upon God's law. Very well. Now if Sunday is to be enforced by civil law because it is the day God has sanctified and set apart as the weekly day of rest, by what right, some of us reformers wish to ask, can the proposed exception be made in favor of those who do, and can desire the seventh day of the week only as the Sabbath? When such a law is passed, with the exception above named appended, suppose an appeal be made to the Supreme Court to test the constitutionality of the act? If the act as a whole should be declared constitutional or otherwise; if only the exception be confirmed or rejected—no matter which—would it not show the union of church and state already consummated?

Let the good Christian men and women of the land unite their efforts and prayers for the education of a correct public sentiment, and bring about by God's blessing the destruction of "the American saloon," that the youth and children may have a chance to grow up without meeting the temptation to drink a dozen times a day on their way to school and the postoffice, and be free to imbibe the wholesome, elevating influences of morality and religion,—and may we not hopefully look for the happy era of a better Sabbath observance without the intervention of the civil power? W. W. AMES.

A NEW ENGLAND SIN AND ITS PUNISHMENT.

WEBSTER, Dak.

The conflict going on in Boston between the Catholics and the Protestants of which we now read so much, is interesting, but to me it seems that on the part of the Protestants it is mainly an effort of "inpotent rage." It is to be regretted so much the more as they have brought it upon themselves. And have they not? Why is it that New England, which was once almost entirely Puritan and Protestant, is now nearly half Catholic? Why is it that Catholic children crowd the schools and their withdrawal makes them empty? Is it not because the descendants of the Puritans have despised the blessing and promise of God to the father of the faithful and his seed, namely, that he would multiply their numbers like the stars of heaven and make them inherit the earth. Were it not for the immigration of Protestants from North Europe, the Catholics would by this time have everything their own way. A Boston D. D. was asked in his Bible class to account for the fact that children were so scarce in certain quarters of Boston, while there were swarms of them in others. He answered evasively, that to do so would be to reveal crimes that would make heaven shudder. The Protestant pulpit had better account for it and bring their congregations to account. The Catholic pulpit has to do with this subject more than anything else. No Catholic woman dare destroy the fruit of her womb; the terror of the confessional and threats of the church forbid it. Nature will be true to those that obey her laws; and those that do it most perfectly will eventually possess the earth, whether it be Catholics or Protestants, Jews or Gentiles. Big meetings, big talk, heat and indignation avail nothing over against the irresistible workings of the laws of nature. An effeminate and pleasure-loving race, though they may be high-toned and have big brains, will not stand at all before the robust, physical frames of those that are faithful to the laws of reproduction. The Catholics can easily afford to let the Protestant women forget their nature and vocation, and instead thereof be clamoring for suffrage, political influence, and all that sort of things, while they take care to produce the future generations which will rule the country, suffrage or no suffrage. If the intelligent American women do not know their place now and profit by it, they will probably find it when the Pope brings in the dark ages of the past, for which he has already considerable material provided in this country.

R. P. BRORUP.

LODGE CHARITY AND PRAYERS.

DEKALB, Iowa.

I lately had a conversation with a man of very peculiar ideas, and was not posted in regard to organized secrecy, though a member of the United Brethren church. The trouble in the U. B. church has come because her people have not had instruction. Many of the ministers have "shunned to declare the whole counsel of God." They have neglected to receive "at a throne of grace" that "perfect love" of God which "casts out fear," consequently they have been controlled by "a man-pleasing and man-fearing spirit," and would not mention popular sin publicly. A few, however, have "taken to themselves the whole armor of God," and have "fought manfully the battles of the Lord."

But this partly deluded brother had heard the lodge puffed so much that he thought it more charitable than the church, and did the most for education. I was astonished to see a Christian so blinded, and asked him to mention one school or college of any of the orders like those of the church. I claimed that, according to Masonic reports, about one-third of what they receive is paid out in charity. A mill that pays back but one-third of the grist is not very benevolent to its customers.

I referred him to lodge prayers, and he agreed with me. About the most difficult work Satan has is to deceive real Christians as to what prayer is. The brother said, "In the prayers at the grave of a lodge man, though he died ever so wicked, they send him to the Grand Lodge above, and the Christians of the lodge are under obligations to say, 'So mote it be,' which means Amen. Their prayers make the cold chills run over me." If the prayers of a religious system are wrong it is a dangerous thing, and its charity a humbug, a snare. No secret lodge is of God's planting, though good men belong to it. Slavery was wrong, not ordained of God, but probably some slave-holders went to heaven.

CYRUS SMITH.

LITERATURE.

SABBATH COMMENTARY. A Scriptural Exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath Doctrine. By Rev. James Bailey. Pp., 216. Price, 60 cents. The American Sabbath Tract Society, Alfred Center, N. Y.

"The design of this book," says the author, "is to give a Scriptural exegesis of each passage used as a proof-text, on its own teachings, divested of all controversial definitions. By such treatment the reader will be aided in his investigations and helped in attaining a clear and full knowledge of the philosophy of the Sabbath in its spiritual character, and as a means of soul-communings with God." In following out this purpose, the history of the Sabbath, its law, and its observance are traced in the Scripture text. The comments are good, yet not striking, nor forcibly impressive upon the conscience. Among the commentators, Rev. L. R. Swinney of the Seventh-day Baptist church is most frequently quoted, and the argument upon the New Testament passages referred to is in favor of the Jewish instead of the Christian Sabbath.

Miss Maria Parloa, the professor of cookery, gives to housewives a new cook book, through Estes and Lauriat of Boston. It is recommended as "on the whole the most perfect in design, and the most complete in its carrying out of any cook book yet published in America." The popularity the author has attained among all classes as a successful teacher of cooking, in all its departments, will make her book unusually acceptable and incline the hearts of housekeepers to follow her palatable instructions. "Not only does it discourse of the preparing and the cooking of the viands, but it tells what an ideal kitchen should be, and when a special delicacy is mechanically difficult of preparation it gives drawings of the processes. The chapter on 'Food for the Sick' is excellent." The volume contains everything to be desired in a work of the kind: and even more, since there are some receipts that include wine in some form. It is being proved that there is no need of alcohol in the practice of medicine, and by all means it should be banished from the kitchen.

Mr. L. McIntosh Ward, the son, we believe, of the first American Minister in China, contributes an exceedingly interesting article to the November *American Magazine*, describing his father's adventures in reaching Pekin, and the difficulties in the way of an interview with the Emperor. The description of the fight between the Chinese forts at the mouth of the river and the English fleet is quite graphic. The paper shows conclusively that though we have no trained diplomats in the European sense, in this case, at least, a little cautious Yankee shrewdness was worth more than all the English fleet could do. Mr. Chapin continues his interesting account, begun in last number, of a journey through the Valley of the Connecticut, that romantic region which helps to relieve the "land of steady habits" from the reproach of being utterly unpoetical and prosaic. Mr. Allan Forman's article on "Some Adopted Americans," is a description of those foreign-born citizens who live in the tenements of New York. This article is drawn in strong colors, and if it be a faithful picture, which doubtless it is, it shows that missionary work is more needed in the by-streets and back-alleys of New York than in Central Africa.

The *Missionary Review of the World* for December closes a volume of extraordinary interest and value. It contains nine articles in the Literature Section, several of which are papers of great power and interest, as, "The Relations of Missions and Commerce," by Secretary F. F. Ellinwood; "Missions in the Levant," by Rev. Edwin M. Bird; "The Religious State of France and the McAll Mission," by M. Saillens of Paris; "The Statesmanship of Missions," by Dr. J. M. Ludlow, and "Mission Work in Cathay," by Rev. Gilbert Reid. The number also contains latest reports of twenty leading Missionary Societies, and of twenty two Woman's Missionary Boards. Besides highly interesting Correspondence from China, India, Japan and Syria, the "International Department," by Dr. Gracey, and the "Monthly Concert," by Dr. Pierson; while the "Monthly Bulletin" gives a *resume* of the world's mission tidings, and "Statistics," and five pages of "Editorial Notes," round out a number of great excellence.

The December installment of the Lincoln History in the *Century* is entitled "First Plans for Emancipation." It will contain much heretofore unpublished material regarding Mr. Lincoln's ideas upon this subject—among the rest the earliest draft of his famous proclamation, which, in the President's own handwriting, is now in the possession of the authors of the Life.

Science for the 16th inst. contains one of Major J. W. Powell's able papers on the subject of river courses—"The Laws of Hydraulic Degradation." Major Powell has made the wearing of river currents a subject of years of study, and is able to present his views with great force.

OBITUARY.

DEATH OF MRS. REV. L. I. CRAWFORD.

The severest affliction that has ever fallen on the family of Rev. L. I. Crawford, editor of the Sandy Lake *News*, took place Thursday morning, Nov. 15, 1888. Mrs Mary Jane Crawford, his amiable wife and the affectionate mother of their five children, that morning peacefully died in the blessed hope of a glorious immortality. She had been severely afflicted and confined to her bed for fifteen weeks with gastralgia and congestion of the liver. Strong hopes had been entertained of her recovery by her physician and devoted family up till noon of Monday, Nov. 12, when a sudden attack of "cardial failure" alarmed them, and Drs. Hudson, of Stoneboro, and Douds, of Mercer, were called in consultation with Dr. Heath, of Sandy Lake, and all their wisdom and skill were employed to create a favorable reaction, but without permanent benefit.

Mrs Crawford was a daughter of Rev. John Anderson, of Fairview, Guernsey county, Ohio, a venerable minister of the Associate Reformed (now United) Presbyterian church, and had with her family been a resident of Sandy Lake for over seventeen years. She had been an active, zealous, consistent and highly respected member of the U. P. church for nearly forty years. She had the confidence and esteem of the entire community. Kind, prudent, generous, gentle, loving, forbearing and forgiving, she gained and retained friends wherever known. She had been the Superintendent of the Press Department for two years, and afterwards for two more years faithfully discharged the duties of Recording Secretary of the Mercer county, Pa., W. C T U. Funeral services were held in the M. E church, Sandy Lake, at 2:30 P. M., Friday, Nov. 16, conducted by her pastor, Rev. J. C. Herron, of Jamestown, Pa., who delivered a short address from Rev. 14: 13, "Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." Rev. O. L. Mead, pastor of the M. E., and Rev. J. A. Bowman, of the Cumberland Presbyterian church, assisted in the solemn service. At 1 P. M. Saturday, Nov. 17, services were held in the First U. P. church, of Mercer. These exercises were conducted by Rev. R A. Browne, D D., of New Castle, assisted by Revs. J. C. Herron, J. P. Davis, of Pardoe, J. A. Reed, of Grove City, of the U. P. church, and G. W. Zahniser, of the Presbyterian church, of Mercer. Dr. Browne preached from 1 Thess. 4: 17, 18, and paid a touching tribute to Mrs. Crawford's memory.

On the casket in front of the pulpit, and on the same spot where, twenty seven years before, Rev. L I Crawford had been licensed by the Mercer Presbytery to preach the Gospel, the sun shone out brightly on the scene, as friends and neighbors took their farewell look at the deceased, symbolizing the light and peace and joy of the better country, heavenly home and "house not made with hands eternal in the heavens," into which the sanctified, glorified spirit of this weary, ransomed Christian sister, wife and mother had entered. At 3 P M the interment took place near by in the Mercer cemetery. The benediction was pronounced at the grave by Dr. Browne. *

SENSIBLE PEOPLE

will have nothing to do with "cure-alls" —medicines that are advertised to cure everything from a chilblain to a broken neck. Read the list of diseases that Dr. Pierce's Golden Medical Discovery will cure: Affections of the throat and lungs, incipient consumption, disordered liver, sore throat, bronchitis, asthma, catarrh, ulcers, tumors, and swellings caused by scrofula and bad blood; fever and ague and dropsy. This seems like a cure all but it is not. This great "Discovery" will really cure all these complaints simply because it *purifies the blood* upon which they depend and builds up the weak places of the body. By druggists.

"I want to thank you," writes a young man to B. F. Johnson & Co., Richmond, Va., "for placing me in a position by which I am enabled to make money faster than I ever did before." This is but a sample extract of the many hundreds of letters received by the above firm.

OUR CLUB LIST.

NOW IS THE TIME TO SUBSCRIBE!

Families are making up their lists of periodicals for the coming year. Friends can order their denominational papers through us and save money.

If several of the papers named below are wanted, or any paper not in this list, write for special rates.

We give below a list of papers which we offer with the *Christian Cynosure* at reduced rates:

THE CYNOSURE and—	
The Christian (Boston)	$2 40
New York Weekly Witness	2 45
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The Voice (N. Y.)	2 40
Christian Statesman (Phila.)	3 00
The Interior	3 90
The Independent	4 15
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Chicago Inter Ocean, Weekly	2 35
The News, Weekly	2 30
Farm, Field and Stockman	2 85
American Agriculturist	2 60
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Pansy	2 40
The Century	5 10
Scribner's Magazine	4 00
Harper's Magazine	4 65
Scientific American	4 50

If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50.

W. I. PHILLIPS, *Publisher*,
221 W. Madison street, Chicago.

AGENTS AND LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago, (at present at the Washington office.)

AGENT AT WASHINGTON, No. 215, 4½ St., N. W., Rev. Isaac Bancroft.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

SOUTHERN AGENTS.

In General, H. H. Hinman, *Cynosure* office, Chicago.

For New Orleans and vicinity, Rev. F. J. Davidson, 152 Clara St.

For Mississippi, Rev. L. G. Jordan.

STATE AGENTS.

Iowa, Rev. C. F. Hawley, Wheaton, DuPage Co., Illinois.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Alabama, Rev. G. M. Elliott, Selma.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J. H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. K. Glassford, Carthage, Mo.
Wm. Fenton, St Paul, Minn.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D. A. Richards, Brighton, Mich.

A WOMAN'S VICTORY;
OR
THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar*

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison Street, Chicago.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission. Whether it is fulfilling that mission let the eminent testimony below be heard.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY, *Editor.*
WENDEL PHILIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

The *Christian Cynosure* has entered upon its twenty first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment"

Rev. O. C. Harrah, Galva, Ill:—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev B. T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq., Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y.:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

The *Cynosure* is a first-class Gospel witness for Christ—Christian in spirit, pure in doctine, with kindness and courage of the martyrs in proclaiming it.—*Rev. George Clark, Oberlin, O.*

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, NOVEMBER 29, 1888.

MR. AND MRS. PETER HOWE.

There is some soul of goodness in things evil;
Would men observingly distil it out.
—*Shakespeare.*

The papers have told the public that Mr. Peter Howe and Mrs. Howe, his faithful and beloved wife, were buried in Wenona, Ill., Nov. 15, 1888. They had reached, in Scripture language, "a good old age, full of days, riches and honor." Their death was as sudden and painless as if they had died by the dash of a cyclone, as did one of his brother trustees of Wheaton College, who, like Elijah, "went up by a whirlwind into heaven" (2. King. 2:11.) from his home in Dakota. They had both reached the time beyond which our life is said to be "labor and sorrow, for it is soon cut off and we fly away."

Mr. Howe was born in 1816, and Mrs. Howe in 1820, four years later. They had been married forty-seven years; and five respected children, two sons and three daughters, with families of bright, healthy children, wept warm tears around their bier.

They were both Vermonters. Mr. Howe was born in Barnard, and Mrs. Howe in Grafton, Vt., among hills whose rivulets and brooks make soft, perpetual music, and, with the green-tufted groves above them, combine

"The purest of crystal and brightest of green."

It was among these landscapes of surpassing loveliness their young imaginstions were born. And if the soil is churlish and the winters cold, the purity of the atmosphere imparts a vigor both to muscle and mind which has given rise to the world-proverb that the mountain people furnish the defenders of freedom and the rulers of the world.

The shocking tragedy of their death drew a multitude to their funeral, and the unvaried goodness of their lives turned that multitude into sincere mourners. Miners left their work under ground, and whole neighborhoods above it formed a length of procession which the county had never before seen, and the throngs of horses and carriages represented an amount of rural wealth, which, if seen by Chicago's anarchists, might have convinced them that the laboring classes are the property-holders of the United States, and that civil government is the friend, and not the enemy of the poor. While the murderer, whose self-mutilated corpse was spurned from the grave-yard and sent to Chicago for dissection, should teach the apostles of disorganization what a menagerie of "natural brute beasts, made to be taken and destroyed," society would become under such tutors as theirs.

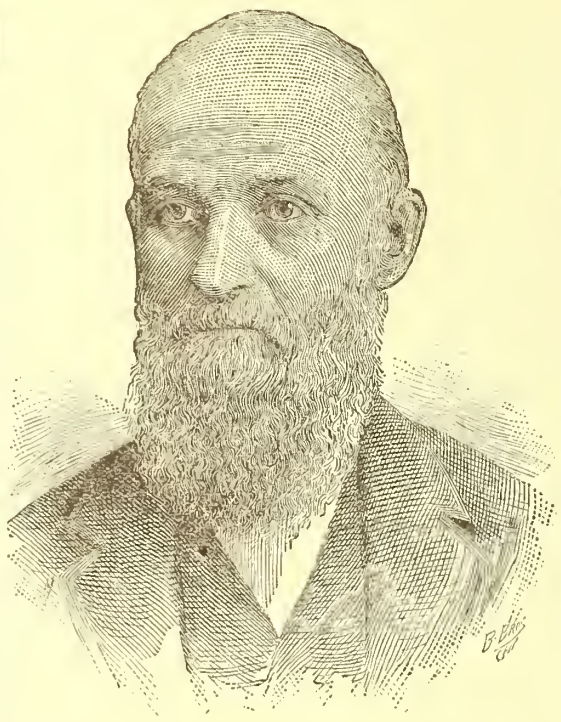
In his youth, Mr. Howe came West to work as a builder of houses. He laid the walls of the Baptist College at Alton, Ill., with his own hands. He made an excursion to the slave States and acquainted himself with practical workings of slavery. With his ability, industry and energy, he saw roads opening to a fortune on every side; but he took none of them. With Cowper he said:

"I would much rather be myself the slave
And wear the bonds, than fasten them on him."

At 25, he married Miss Park, at Galena, Ill. She was of a prominent family in Grafton, Vt., and had come West as a teacher. Soon after they settled in the new prairies in Illinois near where they died, and where he accumulated, by industry, energy and judgment, nearly half a million dollars worth of property, one-half of which he has given to his children, and willed the rest to theirs. His gifts and benefactions will never be known till the final opening of the seals at the last day. He was a member of the Baptist church, and liberally supported his pastors. A former pastor, who officiated at his funeral, said, as we rode to the grave, that Mr. Howe, hearing he was in straightened circumstances by misfortune during his pastorate in Chicago, called one day; and, saying he had heard of his trouble, handed him a roll of bills amounting to three hundred dollars. This was but one of the many similar favors to which he had been knowing.

Mr. Howe supported Dr. Nathan Brown during the great struggle in behalf of the slave; and afterward, when that great and good man was translating the Scriptures as a missionary in Spain. But he gave nothing to churches, pastors, or missions which were indifferent or non-committal on the subject of slavery, while that struggle lasted.

He was ten years old and Mrs. Howe six when Morgan was murdered by Masons, and the country learned the horrible nature of Masonry. Vermont was racked by the discussion, and the lodges were all thrown open. Early influenced by these discussions, Mr. Howe confined his benefactions to those ministers and institutions which excluded the lodge from their Christian fellowship. His keen discernment and correct judgment saw clearly that slavery was the certain destruction of our nation, before, as as he did after it had filled eighty-two Southern grave-yards with Northern dead. So also from the murder of Morgan he saw his blood on the lodges, which all screened his murderers and contributed money to their support. And he saw, too, that no nation could endure with conflicting oaths, secret and open, in its court-houses and legislatures. He looked upon that piety and patriotism as a sham



PETER HOWE.

which were so stupid as not to see, or so weak or wicked as not to oppose a vampire system which was and is sucking the life-blood from every American institution. He gave to the support of Wheaton College. He gave to the National Christian Association; and when it was proposed to purchase a headquarters in the city of Washington, he said, "Put me down for one thousand dollars." He liberally supported Prof. Woodsmall and others in their untiring labors among the ex-slaves; and he had a standing proposition to his denomination,—"Start a Baptist institution among the blacks, conducted as Wheaton College is, and I will begin with ten thousand dollars." Eight colored Baptist Associations met in Memphis, Tenn.; and though many of the sixty delegates were members of secret lodges, they adopted a constitution, forfeiting the whole property to heirs, if secret lodges were ever represented in its faculty or board of trust. He had already paid over fifteen thousand dollars to the Memphis institution. An undenominational institute was started at New Iberia, La., and Mr. Howe went down and paid seven thousand dollars to finish and furnish its building, and set it running.

"His sun is gone down while it was yet day." His health was vigorous and promised years of labor; and his business never paid better. He had given half his estate to his children, and had secured to each of his grand-children a small annuity, to be paid, with interest, at their majority if they never drank liquor, used tobacco, or joined a secret society. And he had devoted all his income and residual estate to the great life-work to which he had consecrated himself, the same work to which Christ and the Apostles gave, and *gave up* their lives as he has given his.

A thick veil covers the world of spirits. But the Bible tells us that Satan demanded and Christ refused him the worship of this globe. We do not know that the incarnate devil who murdered Mr. and Mrs. Howe was a member of a secret lodge. But we do know that the blow of the coupling-pin which killed them could not have fallen so fatally any where else to the reform which seeks to establish the worship of Christ, and wipe out the worship of Satan from our deluded, and, in Gerritt Smith's phrase, "*bedeviled* earth. We know, too, that the devil entered Judas and moved him to the murder of Christ; and every one of his Apostles, excepting John, fell by the same procuring. The Saviour told Martha at Lazarus's grave that whoever believed in him should not die. And every Apostle took up the same great truth and proclaimed eternal life through Christ alone. At that time every idol shrine on earth was a lodge, with its secret initiation and rites; and *promised salvation by those rites!* Gentile or lodge religion had not then, nor has it now, either Mediator, Messiah or Christ. Of course its worship is a demoniac religion. And this calm, determined man was moving against that opposition religion. He was engaged in the same warfare as the Saviour was, and he has met a similar fate. Jesus died by the betrayal of Judas, who was a devil; and a devil incarnate has murdered our friend. He has suffered with Christ, and he has gone to reign with him. "Know ye not that a Prince and a great man has fallen this day in Israel?"

"Thou hast fallen in thine armor,
Thou beloved of the Lord;
With thy last breath crying, onward,
And thy hand upon thy sword."

Nor has he gone alone. The wife of his youth, and mother of his children, lay there at the funeral like an angel smiling in her coffin by his side. How could either of them have endured the murder of the other? They have been spared the pain of dying and the agony of separation. "*They were lovely and pleasant in their lives, and in death they were not divided.*"

THE ILLINOIS SABBATH CONVENTION.

The second meeting of the State Sabbath Association organized at Elgin, Ill., a year since was held last week in Farwell Hall in this city. The convention was not so representative of the State at large as last year, and the attendance was a disgrace to the Chicago churches. Yet the meeting was strong in its spirit and resolutions, the ablest speakers on this subject in this or any other country were heard, and the influence of the convention upon the nation will be great.

Though but of a year's growth the Illinois Association has probably the best organization of any society of the kind. Its efficiency and spirit are due to the unceasing labors of Pres. C. A. Blanchard of Wheaton, who secured the Elgin meeting and was the first president of the organization. During the past year Hon. G. P. Lord of Elgin, secretary of the Association, has also labored unweariedly and with great enthusiasm, advancing thousands of dollars to carry on the work of the year.

The convention of last week opened with an address by Rev. C. E. Mandeville of the Western Avenue M. E. church, Chicago. His theme was "The Sabbath a Divine Institution," and in the language of subsequent speakers this was declared to be the keynote of the work of the society. Dr. Mandeville likened the God-made Sabbath and the man-made Sabbath to constitutional and statutory law. The latter merely confirms the former. The Decalogue in which the command to observe the Sabbath is given is God's constitutional law. The speaker's conclusions were that if the law of the Sabbath is a Divine law universal, mankind has an inalienable right to its enjoyment; that the law is indefinite as to time and is as obligatory on the present as past ages, and that the holy Sabbath day should be protected by the civil law of the land.

The report of the treasurer showed that over $2,000 had been expended during the year, chiefly in securing a national circulation of petitions for Sabbath observance. The secretary's report showed that the Association has been exceedingly active during the past year, not confining its work simply to one State, but by printed circulars reaching every State and Territory. The secretary sent circulars, etc., to nearly 50,000 pastors of all denominations; also to all colleges, theological seminaries, Y. M. C. Assotions, and to religious newspapers from Maine to California and from Florida to Oregon.

Nor has this undertaking of the Association been confined to our own country. The petitions were forwarded to Sir John McDonald, Premier of Canada —who is deeply interested in the work of Sabbath Observance—and in acknowledging the receipt of the petitions, Sir John wrote that after receiving them "he brought the matter of Sabbath Observance before the Senate in Canada for its consideration," and that "there had just been formed a 'Sabbath Observance Association for the Dominion of Canada,' with 'the President of the Senate for its president, and that he, Sir John, had been honored by being chosen vice-president of that Association.'"

These petitions were signed by direction of the yearly meeting of the Friends in Iowa, numbering 10,500 members, and in Indiana they were signed as follows: "we members of the Indiana yearly meet-

ing of Friends, consisting of about 20,000 members, endorse," etc.

Dr. Crafts's able address, from which we print elsewhere, occupied most of the first evening. It had been expected that representative laboring men would occupy part of the time, but of those invited only Mr. Delight, a leading barber, spoke. His experience as a Sabbath-keeper in connection with his business was very interesting.

Dr. Knowles, of Newark, N. J., editor of the *Pearl of Days*, spoke Wednesday morning on the question of "National Conscience." His address was mainly historic, and traced the existence of a national conscience in all the efforts of statesmen and public moralists to wipe out by legislation the desecration of the Sabbath, in the history of the Pilgrim Fathers and in the tenacity with which they clung to and maintained their Puritan principles, resulting in the voyage of the Mayflower and the foundation of the New England States. There was no national conscience only as it was represented by the aggregation of individual consciences, and it was only by an awakening this aggregation, rather than by civil legislation, the desired end could be effected. This awakening, the speaker held, would be accomplished only when Christ's church awoke to the responsibilities of its position.

A strong argument was made by Mr. Lord, the secretary, in a paper on "The Economics of Sunday Trains." He quoted from the testimony of some 450 locomotive engineers of the New York Central railroad, who petitioned William H. Vanderbilt for the cessation of Sunday labor. They urged that the incessant toil ruined their health. That work on Sundays excluded them from church, family and other privileges enjoyed by private citizens. They claimed that the example of non-observance of the Sabbath had a demoralizing effect on their children. They further urged that the best interests of the company would be subserved by abolishing Sunday traffic, inasmuch that the work then done by seven days' operations could be accomplished in six days, inasmuch as freight traffic on Monday and Tuesday was exceedingly light and could be done in one day. He urged that these engineers were competent witnesses; and if the present work of seven days could be done in six, the railways were paying out $36,000,000 for needless service which should go to the stockholders. Sunday excursion trains were denounced as the most demoralizing of all forms of Sunday traffic. They were patronized by the lowest classes, that, when removed from the restraint of a strong police force, were very dangerous. They should be stopped once and forever.

"The president of one of the great railroads centering in Chicago," said the chairman of the convention, Pres. C. A. Blanchard, "told me a few days ago that if there was a law to prohibit Sunday railroad service they could in six days handle all the traffic of the country." The same president had also said that the church of God gave very little assistance toward the abolishment of Sunday railroad service. He was daily in receipt of petitions to give increased Sunday facilities, and many of these were signed by ministers of the church. The companies seemed to him to keep a little ahead of the churches, and there was little encouragement in the outlook.

Dr. Herrick Johnson, of the Presbyterian Theological Seminary in this city, gave one of the ablest addresses of the convention on "The Sunday Newspaper." In an eloquent and caustic style he said the Sunday newspaper was a mosaic of a very strange sort. It is a huge blanket of information, much of it not objectionable, but all of it of the earth, earthy. Some of it poisonous and corrupting. It is the daily newspaper garnished to suit the palate. It is a sheet—and like the sheet of apostolic vision, it is full of all manner of four-footed beasts of the earth and creeping things, flesh and fowl, especially the fowl. And it is certain it was never let down from heaven. He referred to the Philadelphia *Ledger*, the New York *Mail and Express* and other papers, which have no Sunday issue, and are yet among our most successful journals. We say Chicago is so great a city that it must have the Sunday paper. But London is a great city also—Chicago would make one of its suburbs—but London has no Sunday paper.

Dr. Johnson continued: "The Sunday newspaper is here for the money that is in it. Men are striking at the bulwarks of our liberty because the dollar lies along that road. The Sunday newspaper is a success. So was Nero. So is piracy on the high seas. God pity the Christian stockholder, editor or advertiser in a Sunday newspaper. We cannot divide Sunday up and give God a part. The Divine appointment is to keep the whole day sacred. We want an enlightened public conscience which is made up of individual consciences. We also want a min-

(*Continued on 12th page.*)

—Secretary Stoddard wrote last week that he expected to leave Washington Monday for Chicago, stopping in Ohio on business.

—The Knights of Labor convention closed early this week. We expect to continue and complete the review of this meeting in our next.

—Let special attention be given to the notices on the 4th page. All who attend the Illinois Convention will be careful to note the requirements of the railroads for reduced rates.

—Bro. Jordan wrote from Vicksburg, Miss., on Thursday that he should next be in Holly Springs. He thinks the white people feel deeply the defeat of the Democratic party, and are inclined to vent their spite upon the Negroes.



MRS. HOWE.

—Dwight Needham, well known throughout the country for his successful introduction of red clover as a medicinal agent, died at Peoria, Ill., on the 16th inst. He has always been known as an earnest supporter of Christian reforms.

—Elder J. F. Browne passed through Washington last week on his return from New Hampshire, where he buried his wife, to his school work at New Iberia, La. He left Washington for Berea, Ky., on Thursday, and from thence South.

—The address of Rev. Joseph H. Brown at the New Hampshire meeting is given our readers this week with much satisfaction. It is not only a clear, forcible and complete indictment of Freemasonry, but has a special interest from the fact that Bro. Brown is connected with the Methodist Episcopal church, from whence we have altogether too few witnesses for Christ against the lodge.

—Dr. H. H. George, president of Geneva College, made the closing speech of the political campaign in the East End, Pittsburgh, Pa. His subject was the righteousness of prohibitory laws and the sin of licensing the saloon. It need not be said that the address was able and convincing; indeed, it might be wished that it had convinced the worthy President that he should cast a ballot also for the right. The *National Light* of Pittsburgh prints the address.

—Ex-President Hayes spoke in Farwell Hall last Thursday evening on "Prison Reform," in connection with the meeting of the Illinois State Board of Charities. He was received with much enthusiasm by the audience. One of the Chicago papers says of his appearance that there was no suggestion of his former exaltation except a badge of the Grand Army lodge. The reporter who made such a remarkable jumble of dignity and disrepute will sometime be editor of a city daily.

—Rev. T. B. Arnold, who has for fourteen years and more been publisher of the *Free Methodist*, has resigned, and Rev. S. K. J. Chesbro, formerly a pastor in western New York, has been chosen by the Publication Board as financial and publishing agent. Bro. Arnold will continue to issue the Sabbath-school papers which have for some years been sent out from the *Free Methodist* office. They are his private property. He is also expecting to give much personal attention to the establishment of an Industrial Home for Children, of which we made recent notice.

—Rev. S. F. Porter, an old and tried home missionary in Dakota, is expecting to begin a winter campaign for the National Christian Association in Tennessee and Kentucky. His object will be to visit all the schools for higher education in those States, and their supporting churches, instructing them respecting the real nature of the lodge, and turning them to Christ, the only light of men, and way of salvation. Bro. Porter has been long and favorably known as a Christian minister, and will do a good work.

—The press reports of the National W. C. T. U. meeting said that a resolution was adopted declaring those members disloyal who publicly assailed the political affiliation of the Union with the Prohibition party. Miss Frances E. Willard, President of the W. C. T. U., desires it to be known that this statement, so generally made in the religious and secular press, is totally incorrect. Members are left free as to their political affiliations,and the resolution to the contrary was voted down, without debate.

OUR CINCINNATI LETTER.

Cincinnati, O., Nov. 21, 1888.

Editor Christian Cynosure:—Last Wednesday afternoon I lectured in Wilberforce University. President Mitchell prepared the way. The students gave a rising vote of thanks, and in the same way invited me to return and speak again four weeks hence. In 1856 the M. E. church purchased and established this school for colored students. In 1863 it passed into the hands of the A. M. E. church, and has since been made a university. Recently the State Legislature has appropriated $5,000 per annum to maintain an Industrial Department, under the control of a special board. Institutions of this type will solve the race problem with the next generation. Thursday evening I heard Judge Hagan's lecture in the Walnut Hills M. E. church on "The Civil Sabbath and its Better Observance." He began with a description of Nehemiah's Sabbath reform 2500 years ago. Nehemiah was mayor and chief of police in Jerusalem. He did not wait for judges and justices to intervene and defeat the law, but struck the evil directly. He saw some treading wine presses and bearing sheaves and lading asses on the Sabbath; also selling grapes and figs in the streets. The Tyrian merchants brought fish and all kinds of ware. Nehemiah laid the responsibility of all this upon the civil officers. "Then contended I with the nobles in the land, and I said, what is this evil that you do?" Then he ordered the gates to be closed on the Sabbath. At the suggestion of some attorney, no doubt, they found a loop-hole in the law. They could not trade inside the walls on Sabbath, but they could outside. So they put up their booths. They are loud in their denunciations of Nehemiah for his Puritanic laws, interfering with their personal liberties. Perhaps they held indignation meetings. And likely if they could have had an election for mayor just then Nehemiah would have been defeated. But Nehemiah believed in enforcing the law. And he says, "Then I ascended the wall and I said to them, Why lodge ye about the walls on the Sabbath day? If you do so again I will lay hands on you," i. e., I will arrest and punish you. And that ended it.

The judge did not think it would be safe or right, under our system of free government, for any executive officer to deal with offenders in this summary manner. "But O! for a mayor with strength and courage to enforce Sabbath law in Cincinnati!" He then reviewed the history of Sabbath legislation. The first Sabbath law was enacted under Henry II., of England. The parent-law of our American statutes was enacted under Charles II., molded after Cromwell's ordinance. He then took up the Ohio statutes and revised two decisions of our Supreme Court delivered by Judge Thurman. He maintained that the police force with which the State is clothed justifies the enforcement of Sabbath laws. "The public safety is supreme law." The State compels all to be vaccinated on the ground that the public good is subserved. One day of rest in seven is a physical necessity. But covetousness, greed of gain, will not give it. The State has a right to compel it. And for the State to fail to enforce the Sabbath law is a public damage. A poor tramp steals a bunch of onions and the police arrest him and have him sent to the work-house. But our saloon-keepers open on Sabbath; then customers go in and come out and the policemen do not move a finger. "I wonder what they took their oath for? They draw their pay with remarkable regularity. What for? Not for doing their duty, but for breaking their oath." No wonder our court-house was burnt up and many lives sacrificed in the effort to enforce the law. These saloon-keepers are fostering a spirit which breeds anarchism. J. M. Foster.

THE HOME.

A THANKSGIVING HYMN.

Psalm 33:1 12.

Rejoice in the Lord! ye righteous, rejoice!
His praises record with jubilant voice.
Oh, banish all sadness and cease your complaints,
For garments of gladness are comely for saints.

Give thanks to the Lord! his praise loudly sing
With harp's sweetest chord and lute's tuneful string.
Your skill gladly bringing a new song prepare;
With trumpet-toned singing his goodness declare.

His word ever stands most upright and sure;
The works of his hand are faithful and pure.
He righteousness loveth and sin will destroy;
His kindness he proveth in earth's ample joy.

The word of his might spread forth the blue sky;
He breathed through the night, and stars shone on high.
The seas in commotion he gathered in heaps,
In treasuries of ocean he storeth the deeps.

Let all the earth fear Jehovah alone,
Let nations revere and bow at his throne.
For he but commandeth, and lo, it is done;
He saith, and it standeth more sure than the sun.

The counsels of foes he bringeth to naught.
But none can oppose his heart's secret thought.
They're blest beyond measure who in him rejoice,
For they are his treasure, the lot of his choice.

—*Selected.*

GIVING THANKS.

There is a time to laugh, a time for a merry heart. Is any glad, let him give thanks; is any merry, let him sing psalms.

That is an impoverished soul which, when the season of Thanksgiving comes, can not lift itself up in praise. This is the festival of households and the festival of commonwealths. Has not God been good to our homes and good to our commonwealths? Then let us be glad before him and bless his holy name.

Think of God's mercy to our homes. Are our families unbroken? Are we glad in the love of dear ones? Let us give thanks to the God of households.

Think of God's mercy to our land. Have we been spared the pangs of war, famine and pestilence? Has our industry been profitable? Have our fields given rich harvests? Let us give thanks to the God of nations.

Shout unto the Lord, all the earth!
Serve the Lord with gladness;
Come before his presence with singing!
Know ye that the Lord he is God.
He hath made us, and his we are;
We are his people and the sheep of his pasture.

Enter into his gates with thanksgiving,
And into his courts with praise;
Be thankful to him and bless his name.
For the Lord is good, his mercy is everlasting,
And his truth endureth to all generations.

—*The Independent.*

A THANKSGIVING DAY STORY.

Last November a group of young people gathered in an old homestead on the Hudson to keep Thanksgiving day with grandpa and grandma. A bright fire was kindled after dinner in a large open fireplace which had not been used for many a year. The cobs and chips lighted up the heavier wood that had been laid in front of the back log, and soon the room was brilliant with the broad flame that went crackling and snapping up the chimney. They were about to light the lamps when grandpa objected.

"Let us keep *schemeravond!*" he said.

I wonder if there are any still living to whom these words are familiar! Schemeravond is the Dutch word for twilight. When the duties of the day in a Dutch family were done, before lighting the candles or those lamps in which the small wicks gave such a dim, uncertain light, the whole family would gather around the blazing fire in the early twilight; this was called "keeping schemeravond."

The beautiful lamps, so ornamental to our parlors and giving such a clear, soft light from under their pretty shades, tempt us to shorten the twilight now, but then it was a very enjoyable part of the day—the time for telling stories and for impressing upon the memory of the children the legends and family histories which would otherwise have been forgotten.

To carry out this old custom, grandpa was called upon for a story. He was silent for awhile, and then smiling as if something he thought of had pleasant associations, he said, "I will tell you about a young girl whom we will call Jane."

"No, don't call her Jane, I don't like that name," said the favored little one, who had cuddled up in grandpa's arms, "call her Elsie, after me."

Grandma looked at grandpa, and they both smiled. "Very well, so let it be," he said, stroking the curly head that rested on his bosom, and proceeded with this story.

Elsie was left at sixteen an orphan and homeless. There were not so many ways for a girl to earn a living then as now there are, so that when Elsie was invited to spend the winter with a distant relative of her father, whom she had never seen, she was thankful for the invitation and prepared to go. The lady lived in one of the Dutch settlements in Northern New York, and all that was stated beyond the invitation was that she would be expected to assist in the ordinary household work of the family; of what members that household consisted she was not told.

It was about this time of year that Elsie started on her journey. She was placed in care of an elderly woman who happened to be going in the same direction. Traveling conveniences is those days were very limited, and journeying by stage coach over bad roads, or in sleighs, was tedious enough, especially when, as in this case, an early snowstorm made the by-roads almost impassible.

Elsie's companion proved to be one of those chronic grumblers who are so dispiriting in the view they take of any casuality or inconvenience occurring upon the journey. The cold storm, the high wind and the dampness of the snow that had drifted into their wraps, gave excuse for more than ordinary grumbling. Elsie was not accustomed to that form of expressing her feelings, but in the loneliness of her recent bereavement the poor girl seemed to feel that the storm, the cold, and the complaints and whining of her companion filled up the measure of her misery, and, drawing her quilted hood over her face, she gave herself up to the relief which quiet tears can afford.

Plunging through the banks of fresh snow, now tilted on this side and now on that, the stage-sleigh came in sight of the little village which was to be the end of Elsie's journey. No one could be looking for her approach, she thought, for no particular time for her coming had been specified, only the general arrangement that she should come as soon as convenient to herself.

Elsie could give no direct information as to where her relative lived, but such knowledge as all stage drivers had at that period made this one quite confident that he knew about where, if not exactly the house in which the family lived. When, therefore, at a house standing near the edge of a pine woods he was hailed by a man who was cutting a narrow path to the road, the driver stopped. Through confusion of whirling snow and the howling of the wind, the words, "a young woman expected," were all that reached the ears of the driver, and he in turn shouted over the heads of his passengers the announcement, "This here's the place. I knew 'twar somewars 'bout this deestrick!"

Then to the man who came, shovel in hand, to the sleigh, "There's a small hair trunk, but we hed to leave it at the tavern, where we changed wheels for runners. I'll fetch it when the roads git cut through."

Elsie, stumbling and floundering in the drift, was by this time at the man's side with her small bundle in her hand—there were no convenient satchels in those days—and almost carrying her, so buffetted was she by the wind, he managed to lead her to the house.

The family in the house to which she was being led consisted of Mr. and Mrs. Staats, a son, just now absent on business, and two maiden aunts. This son was engaged to be married to a young lady whom his parents had never seen. To become better acquainted, they had invited the future daughter-in-law to pay them a visit, and as this was the day appointed for her coming she was the young person for whom the path through the snow was made, and it was she whom the old gentlemen thought he was ushering into what was to be, after marriage, her future home.

At the window Aunt Betsy stood looking out into the darkness until the exclamation, "There's the sleigh!" caused mother and Aunt Polly to throw down their knitting and go to the door. As it was opened a flurry of snow drifted across the floor, causing the smoke to puff down the chimney, and the ashes, as if in imitation of the snow, to scatter itself in a white drift over the hearth. The candles flickered until their light was nearly extinguished.

"Come in, come in, bless your dear heart, I hope you've not taken cold, and that you're real hungry. It's a dreadful storm! Now just feel as if you're at home; father and me just want you to feel we're glad to see you. Betsy, take off her things, and Polly you come with me to get supper. It does seem real nice to have you come so far to see us old folks." This was Mrs. Staats's greeting, and with motherly warmth she proceeded to make her future daughter-in-law comfortable.

"Dear me, how young she looks!" whispered Aunt Betsy.

"She's crying. I'm sure she needn't. Our Jacob'll make a good husband for any girl," said Aunt Polly. (Grandma's words were in the Dutch spoken by the settlers of the day.)

Elsie was again crying. She did not anticipate a greeting so cordial. It was indeed the reverse of that she had reason to expect. She threw herself into the motherly arms that were open to receive her. Not once since she had been made an orphan by her mother's death had she heard such tender, loving words addressed to her. Her heart opened at once to the kind welcome which was, alas, not meant for her, and in grateful appreciation of the hospitality to which she had no right.

"I'm sure we'll like her, father!" said good Mrs. Staats in a low whisper, as her husband came in, stamping the snow from his heavy boots. He, less demonstrative, proceeded to hang up his cap and coat, glancing at the future daughter-in-law with only an approving nod in reply.

Thinking that she had been invited to work, as soon as her cold hands were less benumbed, and the warmth of the great, blazing fire had thawed the snow from her shoes, her vigorous health asserted itself, and, wiping furtively the tears from her cheeks, poor Elsie at once offered her aid in the family work, as she thought was expected of her. Mother Staats was delighted that her son's future wife should be so willing and able to work, that she should offer so promptly to assist in the duties which would in time be hers to perform. She looked very young, that is true, but Jacob had said nothing about her age. She had rosy cheeks and a bright, pleasant face, and was altogether just such an one as Mrs. Staats would be glad to acknowledge as her son's wife. Why she should cry so much when she first came into the house was rather puzzling; but it may have been from the cold. She was evidently more given to working than to talking, for she seemed more ready to offer her services to help than to enter into conversation. All the family approved of her thus far, and she had evidently made a good impression. There were not many questions asked her, and they separated early for the night, she unconscious that she was not the person expected, and they equally unaware of the mistake.

The next day was Sunday, and Mr. Staats, who was an elder in the church, harnessed up his sleigh to take the family early to the morning service. The furnaces which to-day make our churches as warm as our homes, were not at that period in use. The rapidly melting snow, under a higher temperature than that of the day before, made the ride there pleasant, and the sunshine falling through the small windows enlivened the little building. The good elder listened in a happy frame of mind to the domine's sermon, for his heart was full of gratitude, and that prepares us to enjoy the spoken Word. The sermon was on trusting the Lord, and the relief he felt on finding that the only son left of all his children had not chosen a silly young creature for a wife, as he had been led to believe, made him at peace with the world. It is so easy to trust when all things go just as we wish.

Aunt Betsy stayed at home, although Elsie offered to do so, and indeed seemed to feel that it was her duty to give place to the rest. She was, however, glad of the opportunity to join in grateful prayer and praise in the sanctuary, for she also felt her heart full of thankfulness to God for the home to which she had been warmly welcomed. She thought of the Psalms in her silver-clasped book in her trunk, which she used to sing with her mother, and she joined in the singing with her whole heart. She had a pleasant voice in singing as well as in speaking, and Mother Staats, more pleased than ever, looked over to where the elder sat, and hoped that he also heard the girl's voice and appreciated the good gift that God had brought to their home.

The family had not left the house for more than half an hour, when the sled on which the son was returning turned into the yard.

Almost at once Aunt Betsy, eager to tell the news, welcomed him with the announcement that "she" had come.

"She! Who?"

Aunt Betsy was surprised to find that he was not expecting any one. The young girl, a silly creature, had at first accepted the invitation, and then had flatly refused to come and visit his parents, fearing that she might subject herself to scrutiny which would not be agreeable to herself in results. The

young lover became angry at her refusal and they separated without reconciliation. Could it be possible that she had repented, and now intended to surprise him?

He watched at the window until he saw the sleigh turn in, and then went out to meet the family. There was a stranger sitting beside Aunt Polly.

Mother and father eagerly welcomed their son; but how strange it was that his affianced bride seemed to be a total stranger. She evidently did not know him, neither did he show her any sign of recognition.

Elsie went into the house, and neatly folding her cloak and Sunday clothes, came down in her working dress to help prepare the dinner. This unexpected state of things caused quite a sensation. She had certainly come among them under false pretenses! Was she an impostor?

The son knew enough of the world to feel sure that there must be some mistake. No one had questioned her, all the family had been impressed by her sweet voice and pleasant manner, and had taken for granted that this was of course the expected guest. The only conclusion in which they all united was to wait a day or two to see what time would reveal.

Meantime Elsie began also to feel that there must be a mistake somewhere. Why was she sent for as a companion in a family which already numbered five! Why engaged for work, when it was so apparent that her assistance was not needed! Still more, this, their son, she was now told by Aunt Polly, was Mr. Staats; she had not heard the name mentioned before, and now she intended to ask farther particulars, for this was not the name of the distant relative of her father who had sent for her, and into whose family she thought she was going.

After their simple meal, good Father Staats took up his great Dutch Bible to read, and Mother Staats composed herself for a quiet nap in her chair. Elsie stood at the kitchen window, before which the drip, drip, drip of the melting snow fell from the long, low roof. She was thinking of whom she had better ask the questions which were such puzzles to her, when the young man came in and stood beside her. Surely, she thought, there can be no harm in asking him. If there was one predominating trait which would have made of young Jacob Staats a good lawyer, it was his faculty of drawing information from others and giving none in return. It was not long before he had learned the whole story of Elsie's life. We need not say how much relieved he felt, nor how much he was pleased with the unaffected simplicity of her statements. Dutch carefulness, however, kept him from any undue confidence, and without stating why he desired it, he impressed upon his aunts that they should in no way question the visitor until he had made some inquiries about her. Then he again harnessed up his horse, although it had scarcely rested from the early morning journey, and rode to the house of the distant relative to whom Elsie said she had been sent, and to whose house she still thought she had come. Jacob knew the family well, and it required but little time to find that Elsie's story was correct.

With all the delight of unravelling a mystery the young man returned home. Father and mother and the two maiden aunts were informed of the mistake and how it all had come about. Elsie alone, at Jacob's request, was left without the explanation. She could not reconcile what she had been led to expect with that which seemed so pleasant, except that it was all intended as a happy surprise for her. She was just as much a stranger to the aunt with whom she was to live as with this family, and that accounted for much as she tried to reconcile her past with her present life. She was young, and just lived on from day to day, too happy in the relief from her past anxiety to wonder much at what was unexpected.

But the good father and mother did not approve of their living for any length of time under these false pretenses, and one day Elsie was duly informed just how matters stood.

In the little time that this young girl had been an inmate of the family she had won all their hearts, and—and—in short, I could not live without her, and—

"You, grandpa?" "Oh, was it you and grandma?" exclaimed all the little ones. "But your name isn't Jacob Staats."

"No, the names are but as the burr on the chestnut, which, when ripe, is thrown aside. Here is dear grandma who made that mistake. She would not continue in the house when she found it out, but a year after she was brought back there a bride. She and I have had many a happy year together, and neither of us have ever regretted that mistake."

Then grandpa laid his hand affectionately on grandma's gray hair and kissed her as fondly as if they were still young people. The children clapped their hands, and all who were present ever after remembered this beautiful picture of happy old age in a Christian home.—*Gertrude L. Vanderbilt, in the Christian Intelligencer.*

TEMPERANCE.

WHISKY AND IDLENESS.

With enough idle men on the streets of Chicago to exceed the population of many pretentious cities, they cannot all be lost to view, even in so great a metropolis as this. There are idlers everywhere. They besiege the employment offices, stand upon the street corners, and swarm about the parks. The picture is not overdrawn in the least; but let it be said, to the credit of honest labor, that there is but a small percentage of this army that belongs to the craft of the skilled workman. An employment agent, in speaking on the subject, said:

"It seems as though we had in Chicago the professional idlers of the world. There is something about a city that attracts the careless vagrant, for he knows that he will always get something to eat without the effort of working. The farmer or the villager is more practical, and demands an equivalent in labor if he feeds the wanderer who asks for bread."

While the number of those who do not want work, and would not take it under any circumstances, is great, yet there is another class which is looking for something to do that is easy and does not savor of hard, manual labor. A clerkship in a mercantile house possesses a charm for some ambitious youth, and he looks far and wide for such a place. If he succeeds in finding an opening the compensation is not more than $7 a week, and he struggles on while he lives on a mere pittance. His prospects are not very bright, but he accepts the only opportunity offered him to remain in the city. He pays for the glittering allurements of city life with a full measure of misery, and becomes an element in that great throng of pretenders who eke out an existence and live above their means. The secretary of the Young Men's Christian Association makes the statement that out of an average of forty applications a day for the last two months he has procured a position for but one young man whose compensation was $10 a week, all others being below this sum. Sturdy laboring men are not among either the class of vagrants who do not want work or the deluded youth who scorns honest toil, preferring to live upon a pittance rather than adopt a skilled trade.

"I do not believe in the phrase so often repeated, that any man can find work who wants it," said J. M. Hitchcock, of the free employment bureau attached to the Moody church charities, "but," he continued, "I also know that sympathy is wasted on a great many who are looking for work."

"What per cent of the men who come here for work belong among those skilled in some mechanical trade?" was asked.

"Not more than ten per cent are skilled workmen, the rest having no trade or profession. In all instances they are themselves to blame for their condition."

"What do you mean by their being responsible for their own misfortunes?"

"I mean that nine out of every ten are drinking men, and that drink has brought them where they are. This is a strong argument for prohibition, and it is valuable because it is positively true in my experience of twenty years."—*Chicago News.*

THE USE OF TOBACCO.

C. W. Lyman, in a communication to the *New York Medical Journal*, discusses in a very entertaining way, tobacco, its use and abuse. Tobacco, he says, contains an acrid, dark-brown oil, an alkaloid, nicotine, and another substance called nicotianine, in which exists its odorous and volatile principles. This description of the active principles of tobacco is of importance to smokers; for, when tobacco is burned, a new set of substances is produced, some of which are less harmful than the nicotine, and are more agreeable in effect, and much of the acrid oil —a substance quite as irritating and poisonous as nicotine—is carried off. These fire-produced substances are called, from their origin, the "pyridine series." By great heat the more aromatic and less harmful members of the series are produced, but the more poisonous compounds are generated by the slow combustion of damp tobacco. This oil which is liberated by combustion is bad both in flavor and in effect, and it is better, even for the immediate pleasure of the smoker, that it should be excluded altogether from his mouth and air-passages.

Smoking in a stub of a pipe is particularly injurious, for the reason that in it the oil is stored in a condensed form, and the smoke is therefore highly charged with the oil. Sucking or chewing the stub of a cigar that one is smoking is a serious mistake, because the nicotine in the unburned tobacco dissolves freely in the saliva, and is absorbed. "Chewing" is, on this account, the most injurious form of the tobacco habit, and the use of a cigar-holder is an improvement on the custom of holding the cigar between the teeth. Cigarettes are responsible for a great amount of mischief, not because the smoke from the paper has any particular evil effect, but because smokers—and they are often boys or very young men—are apt to use them continuously or at frequent intervals, believing that their power for evil is insignificant. Thus the nerves are under the constant influence of the drug, and much injury to the system results. Moreover, the cigarette-smoker uses a very considerable amount of tobacco during the course of a day. "Dipping" and "snuffing" are semi-barbarities which need not be discussed. Not much effect is obtained from the use of the drug in these varieties of the habit.

Nicotine is one of the most powerful of the "nerve poisons" known. Its virulence is compared to that of prussic acid. If birds be made to inhale its vapor in amounts too small to be measured, they are almost instantly killed. It seems to destry life, not by attacking a few, but all of the functions essential to it, beginning at the center, the heart. A significant indication of this is that there is no substance known which can counteract its effects: the system either succumbs or survives. Its depressing action on the heart is by far the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "smoker's heart" in men whose health is in no other respect disturbed is due to this fact.

Those who can use tobacco without immediate injury will have all the pleasant effects reversed, and will suffer from the symptoms of poisoning if they exceed the limits of tolerance. The symptoms are: 1. The heart's action becomes more rapid when tobacco is used; 2. Palpitation, pain, or unusual sensations in the heart; 3. There is no appetite in the morning, the tongue is coated, delicate flavors are not appreciated, and acid dyspepsia occurs after eating; 4. Soreness of the mouth and throat, or nasal catarrh, appears, and becomes very troublesome; 5. The eyesight becomes poor, but improves when the habit is abandoned; 6. A desire, often a craving, for liquor or some other stimulant is experienced.

In an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months' time one-half were free from all their former symptoms, and the remainder had recovered by the end of the year.

A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes a quite suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand, they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men.

We clip the following from *The Christian* of London: "A petition has been presented to King Oscar of Sweden, signed by 208,827 people, asking for the absolute prohibition of the liquor traffic in that country. The settlement is a royal prerogative, and the king can suppress the traffic whenever he chooses."

Liquor-selling must be made to appear as the most heinous crime, and we want no compromise with the crime any more than we want to justify stealing or highway robbery.

SABBATH CONVENTION (Continued from 9th page).

isterisl conscience. We ought to band ourselves together in Chicago and refuse to advertise our church services in the Sunday papers. The latter is a recognition by ministers of the Sunday paper. Let us not have the taint of questionable indulgence on our skirts. Let us refuse to take the Sunday issue to our homes. Let us urge our convictions on advertisers and legislators. We want our civil Sabbath preserved by law, and to reach the consciences also of the Christian merchants."

Dr. John Hall, of New York, by request spoke briefly after Dr. Johnson, endorsing his position and condemning the Sunday newspaper. Dr. P. S. Henson, of the First Baptist church of this city, followed with another endorsement. He had a hearty sympathy with this Sabbath movement. It is an awakening. The hand of God is in it. It is the beginning of a revolution. We destroy the Sabbath if we simply insist on its observance as a day of rest from business. To leave God out of the Sabbath is to miss its chief object. It is not a day for parks and picture galleries, but for the sanctuary. "They that wait on the Lord shall renew their strength." Not amusements, diversions, theaters, etc., but the church. We cannot compel the religious observance of the Sabbath, but we ought to insist that the religious observance is the only proper observance. We need a change of atmosphere on the Lord's day.

The addresses of the last evening were excellent. Rev. R. O. Post of Springfield spoke on "Sunday Recreation," commending in highest terms the staunch Puritans and their zeal for God and his day, excepting only that in some respects they gave the day too gloomy a cast. We should add to their reverence the joy of the Lord which should fill his house, and give a thrill of delight to the sanctity of Sabbath rest and instruction.

Dr. John Hall, pastor of the Fifth Avenue Presbyterian church, New York, confined himself but slightly to the especial topic "Can the Christian Stockholder hide behind the Corporation?" "It is not possible," he said, "for any one to justify to his conscience anything that defied the law of God or interfered with the right of his fellow-man." He made an eloquent defense of the Sabbath as a divine institution. The Mosaic Decalogue had not been repealed by the New Testament. The "Blue Laws of Connecticut," as understood by foreigners and published in this country, were a literary forgery; the work of an angry English clergyman after the Revolution. To keep Sunday properly there should be complete emancipation from daily toil. But the Sabbath should not be a day of gloom. One of the faults of American education was educating the intellect and neglecting the conscience. Sabbath observance should be made a part and parcel of religious life. In answer to the charge that a Puritan Sabbath was a day of gloom to the young, the speaker said it was not so; but even if true, it was preferable to the gloom brought to the home in after years by prodigal sons, ruined daughters, and the sickening revelations of divorce courts.

A number of others spoke briefly during the convention, among whom should be mentioned Rev. Dr. Arthur Little of New England Congregational church, and president of the Chicago Sabbath association, Rev. E. R. Worrell of Washington Heights and Rev. Dr. W. W. Evarts. Prof. Nichol led the singing and with his talented wife sang finely some special pieces.

The most important committee report was read by Pres. L. N. Stratton, as follows:

"Your committee, to whom was referred Sabbath traffic, beg leave to report:

"1. That they have found themselves environed with difficulties, both from the magnitude of the Sabbath business and the exclusiveness of the parties engaged in the same.

"2. We are convinced that in the case of railroads, mails, newspapers, and venders of goods the business done on the Sabbath day is, in the long run, no gain to those engaged in it, but is simply a diminution of the business done on the six working days of the week.

"3. As the running of passenger trains on the Sabbath day necessarily requires the handling of baggage, the running of carriages, and the general business of hotels, as well as the operation of telegraphs and of supply stores, we are profoundly impressed with the necessity of seeking the reduction of passenger traffic on the Sabbath to the minimum.

"4. As the exportation of freights on 'through lines' presupposes the making up of trains at one end of a long line and the disposal of the cars at the opposite terminal point, and as it requires men to work on the Sabbath to make up, handle, and dispose of these cars and their contents, we are of the opinion that an effort should be made to induce railroad managers to stop all Sunday freight trains as unprofitable to themselves, unreasonable and oppressive to employes, disloyal to the statutes of the State, and rebellious to the laws of God.

"5. We recommend that this Sabbath Observance Association put at once on foot a plan for the thorough circulation of petitions in every city, town and village, and the country adjacent to every railroad line in the State, begging the managers and directors of these roads to suppress all Sunday traffic and Sabbath labor thereon.

"6. To this end we recommend that a given system of railway lines and as many systems as can be thoroughly worked shall be selected by this association, and every clergyman, pastor, preacher, priest, teacher, and Sabbath-school superintendent at every depot, station, and postoffice on the designated line or lines be appealed to to work simultaneously in calling Sabbath observance meetings and circulating petitions in every city, town, village, hamlet, and in the country through which these railway systems pass, praying the railway corporations to abandon all Sunday railway traffic.

"7. We would also ask that petitions of like character be circulated asking the discontinuance of Sunday newspapers."

The report closes with a commendation of such papers as the *Daily News* of this city which have no Sunday sheet, and an appeal to all Christians to labor for the success of the Sabbath reform.

The committee on nominations presented the following list of officers for the ensuing year, who were elected by unanimous vote: President, Rev. C. E. Mandeville, D. D., Chicago; treasurer, S. A. Kean, Chicago; corresponding secretary, Rev. W. H. Holmes, South Evanston; recording secretary, Hon. G. P. Lord, Elgin; executive committee, Revs. C. A. Blanchard, W. W. Evarts, J. H. Mitchell, and A. H. Ball.

The following delegates were chosen to attend the convention of the National Sabbath association in Washington next month: Hon. G. P. Lord, Elgin; Rev. Charles A. Blanchard, Wheaton College; Rev. A. H. Ball, Elgin; Revs. Dr. R. O. Post and Dr. W. H. McIlroy, Springfield; Rev. Dr. Mandeville, Chicago.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—Fourth Quarter.—Dec. 9.

SUBJECT.—Gideon's Army.—Judges 7: 1-8.

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4: 6.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The First Sifting.* Vs. 1-3. This lesson strikingly enforces the truth that God does not see as man sees. In the first place he chooses for a leader to deliver his people the obscure and unnoticed Gideon; a grand type of the Christian reformer, a man of valor, faith and prayer, but a man of the people, like Abraham Lincoln, used to work with his hands, and an utter stranger in the circles of wealth and fashion. His obedience and his courage proves at once the divine wisdom of the choice. He is ready to brave the anger of a mob of Baal worshipers by destroying the altar and grove where the heathen rites were practiced that had made Israel once more a nation of slaves. The true reformer is never fearful. He may use a wise prudence like Gideon (chap. 6: 27) but prudence is not cowardice. It is the handmaid of Christian courage, and all the great leaders in religion and reform have had more or less of this virtue. But it is Gideon's army that is the subject of this present lesson. Thirty-two thousand men was a small host beside what Israel was capable of sending into the field, and the response when God calls a people to righteous conflict with evil is always small compared to the number who ought to respond and don't. But even with these there must be a sifting process. There are always the timid and the unbelieving who are ready to faint and turn back when they see how great is the power opposed to them. Judged by this criterion of popular fear, the lodge is to-day the most formidable foe with which we have to contend. The liquor power may preserve a bold front, but it is already tottering to its fall. The outrageous attacks of the papacy on our free school system have united the Protestant part of the American public; and of neither of these evils are people generally afraid to speak. But Masonry holds press and pulpit under a paralyzing spell of fear. The "fearful and afraid" in Gideon's army probably set their own small numbers against the overwhelming hosts of Midian, and forgot God as a factor in the contest. Anti-secretists are often sneered at for the smallness of their meetings and the fewness of the votes they can cast. But we see by this lesson that in the sight of divine Wisdom numbers may be only a disadvantage.

2. *The Second Sifting.* Vs. 4-8. Even ten thousand brave men, as these must have been, to remain under the defection of two-thirds of their number, were too many. A test of character must be applied which sifted out the ease-loving and self-indulgent and left only the true warrior material. After every first sifting there will generally remain a large class who are not destitute of courage or faith, and yet are not the ones ever to win any signal moral victory, and prove rather hindrances than helpers in the way of those more entirely consecrated. They may love God's cause and be willing to sacrifice a good deal for it, and yet not be willing to sacrifice all things. In the days of persecution there were doubtless thousands who believed in the reformed faith, to one who was willing to testify to that belief with his blood. Every reform must have its martyr spirits; but the least conformity to the world unfits us to be one in that "noble army." Even those appetites which are right and natural must be held in rigid subjection. There was no sudden change in these three hundred. They merely carried out in a seemingly important matter what had been the whole habit of their lives, and now when this great crisis came they showed themselves prepared to meet it. Let us cultivate the habit of entire self-consecration in little things. Let us not be content with mere membership in God's army, but seek for a place in his roll of honor, his Gideon's bands, "called and chosen and faithful."

RELIGIOUS NEWS.

—The work of Rev. J. F. Avery, editor of *Buds and Blossoms*, and missionary at the Mariner's Temple, New York, is receiving deserved recognition. The *Messenger* and *Visitor*, of St. John, N. B., has a leading editorial of a column and a half on this mission work. The editor, who was present at a recent service at the mission, testifies to the deep impression it made upon him. The *Christian Inquirer* of New York also speaks of the meetings and their heart-stirring character.

—The present year marks the one hundredth anniversary of the death of Charles Wesley, one of the most eminent of Christian poets and hymnists. It has, therefore, been thought an eminently appropriate time for the celebration, all over the world, of the triumphs of one hundred years of Christian song, and a committee in New York have sent out notices to this effect. It is proposed to hold on a week day evening, in all cities, a central meeting, and every minister is invited to preach *on Sabbath, December 9th*, a sermon upon the use, worth and influence of Christian song, or at least to hold a Memorial Praise Service. The earnest desire of the committee is that these Memorial Services may be very generally observed, and a wide interest may be awakened, and that they may be instrumental in reviving the Master's work in many places.

—Dr. Pentecost's visit to Scotland is being owned of God to the quickening of the churches and the conversion of souls.

—An effort, likely to be crowned with complete success, is being made in the Crescent Street Presbyterian congregation, Montreal, to raise funds sufficient to support a missionary in the foreign field, the missionary in view being a member of the congregation who completes his college course next spring.

—French Methodism is rejoicing over the opening of a chapel at Rouen. The opening services were of unusual interest, and drew together a larger congregation than was expected. The building is in the Rue Grand Pont, near the Great Romish Cathedral. They were compelled, having secured this advantageous location, to build somewhat in conformity with the surrounding buildings.

—Baptists have long had a strong following in Jamaica. And now they appear to be gaining ground in Cuba. Last year there were 800 baptisms in that island and 8,000 applications for baptism.

—Professor Mead, writing to the *Advance*, says that the accession of William II. is a good thing for the cause of evangelical religion in Germany, and that his wife is an earnest Christian woman.

—Mr. Spurgeon says in the *Sword* and *Trowel:* "The last issue must be between Atheism, in its countless forms, and Calvinism. The other systems will be crushed as the half-rotten ice between two great bergs."

—The Old Catholic Congress convened at Heidelberg in September. It was attended by 170 delegates of the German congregations, and some visitors from Switzerland and the Jansenites of Holland were present.

—The new Evangelical church in Sophia was dedicated July 29, in the presence of some five hundred persons who filled the building. Three of the Bulgarian pastors and two of the missionaries shared in the exercises. Prince Ferdinand kindly accepted the invitation given him to be present, and remained through the opening exercises. On leaving he gave 500 francs to the church.

News of The Week.

CHICAGO.

Twelve or thirteen hundred waifs of the Waifs' Mission, were served a Thanksgiving dinner last Sunday at the Mission rooms, Cavalry Armory. The mission has annually provided, through the generosity of many of Chicago's benevolent citizens, for the waifs and strays under its fostering care.

Last week Monday was "the biggest day on record" at the Union Stock Yards at this city. The day's receipts of cattle aggregated 20 068 head, being the greatest number ever received in one day, and all of them were sold during the regular business hours.

COUNTRY.

Kansas gave Harrison a plurality of 80,176, and claims to be the banner Republican State.

Half a mile square of the earth's surface between mines owned by the Lehigh Valley and Delaware and Hudson Coal Companies, near Wilkesbarre, Pa., caved in, Friday, to an average depth of six feet. No lives were lost, but the Wilkesbarre Water Company's 16-inch mains, extending under this district, were snapped off and the mines flooded.

For the week, up to Friday evening, the total gold taken at the assay office at New York for shipment to Europe was $4,654 000. There is a demand in London for gold bars for shipment to Russia and South America.

It is reported that at a secret meeting in New York a carpet "trust" has been formed, and that an advance of about 10 cents per yard will be ordered.

Fire in the First Ward public school at Long Island City, N. Y., Thursday afternoon caused a panic among the 900 children, who rushed from the building, blocking the stairways and exits. No one was fatally hurt, though scores were badly bruised and hurt.

Three-fourths of the switchmen at Indianapolis struck Thursday night, the superintendents having refused to concede their demands. Three engineers on the Belt Line were compelled to draw the fires from their engines, and a fourth man, who refused, was beaten and seriously wounded.

The diphtheria scourge at Oxford Junction, Iowa, has finally been subdued. Dr. George R. Moore, health officer, reports that the number of cases in the town was abou 125, the deaths 22; in the surrounding county, cases, 65; deaths, 20. The character of the disease was extremely malignant.

At a meeting of coal operators in Pittsburgh it was decided to shut down all the mines along the Monongahela river for an indefinite period. This will throw 7,000 miners out of employment.

Fire Monday night destroyed the Beaver Falls (Pa.) Rolling Mills, six men being seriously burned, of whom two are not expected to survive. The financial loss is $15 000.

The official count in Connecticut gives Cleveland a plurality of 336. No one has a majority for Governor, but the Legislature will elect Bulkley and the rest of the Republican State ticket.

Jake and Joe Tobler, Negroes, were hanged at Wichita, Kan , for the murder of two cattle buyers, James Cass and John Goodykuntz in the Indian Territory on Aug. 28, 1885.

The Third National convention of the Boys and Girls National Employment Association met in Indianapolis. Delegates were present from nearly every State and much interest was manifested. The aims and objects of the association are the looking after the truant, tramping and neglected classes of youth. This society has been instrumental in finding good homes for 3,000 vagrant boys, their work extending to over 270 cities of the United States and Canada.

Prof. P. Ruprecht, a teacher at the German Lutheran school at Aurora, Ill., was fined $25 for brutally beating a 10-year-old boy pupil. The lad's back was covered with bruises.

At the Women's Suffrage Association at Cincinnati, Ohio, a resolution was adopted to petition State Legislatures to grant women State, municipal and National suffrage and to petition Congress to submit a constitutional amendment to enfranchise women; also a resolution condemning the recent decision on women's suffrage by the Supreme Court of Wyoming Territory as unsound in law and without foundation of justice. Resolutions of congratulation were adopted on the continued good results of women's suffrage in Kansas and Wyoming Territory, and in commendation of the pluck of 22 000 Boston women, who had just assumed a voluntary tax to be enabled to vote for school committeemen. Short addresses were made by Fred Douglass, Julia Ward Howe, Lucy Stone Blackwell and others.

The Supreme Court of Nebraska has decided that where usurious interest is taken from the face of a note by a national bank it can recover only the face of the note, less the usurious interest, and that where usurious interest had been paid in advance the borrower can recover double the amount of interest so paid.

FOREIGN.

The Nationals party in Germany are preparing to raise a question in the Reichstag regarding the pastorals issued by the bishops of Cologne and Fulda, advising Catholics how to vote in the recent elections for members of the Landtag.

Dr. Baumann, an Austrian traveler in Africa, writes a detailed account of the captivity and hardships of himself and a companion, Dr. Mayer, owing to the treachery of an Arab robber, Bushieri Binsalim, who, he says, also organized the rising against the Germans in East Africa. Dr Baumann mentions a rumor of a rising near the Central Lakes, which would account for the absence of news from Stanley.

Sir Francis De Winton, in a speech at Kensington, London, said he believed that Henry M. Stanley reached Wadelai last December or January, and that he was compelled to wait there longer than he expected. Sir Francis to day received a letter written by Mr. Jameson in April last stating all was well.

It is reported that the Russian government has informed a number of Bulgarian refugees that Russia renounces all interest in Bulgaria, and that this decision dates from the time of Emperor William's visit to Vienna, Russia having abandoned all hope of German mediation.

DONATIONS.

N. C. A. Foreign Fund:	
A friend	$ 1.00
J. Augustine	5.00
H. Preston	3.50
James Brandt	5.00
J Rutty	20.00
Before reported since June 1st	18.00
Total	$ 52.50
For Cynosure Ministers' Fund:	
Rev. S F. Porter	$ 3.00
A. J. Ford	1.00
A friend	2.00
J. Augustine	15.00
D. Hopkins	3.00
Mrs S. H. Nutting	1.00
N. P. Eddy	8.00
Before reported	123.10
Total	$156.10
General Fund:	
N. P. Eddy	$7.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 19 to Nov 24 inclusive:

L N Tucker, M and M Roberts, D Benjamin, T Humphries, W B Moffett, A N Peters, W Milligan J E Ross, E P Webster, D H Pinkerton, J R Shaw, Rev L D Felt, Geo T Markey, Rev W F Davis, J F Phillips, J P Richards, T W Berkley, J W Hill, J C Armour, C E Slade, S Baldridge, G Jarnison, B B Herr, Rev G McElheny, R Berry, J P Shattuck, Mrs M M Ames, Rev J T Michael, N P Eddy, O Newell, Rev J M Hayes, E Lewis, Mrs E F Potter, A C Jenning, A Ellis, A B Lipp, Mrs A Banks, H H Blakely, T W Palmer.

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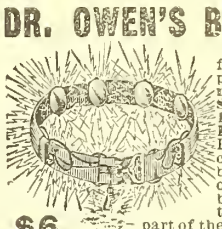
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[Rev.] James Middleton Macdonald, [M. A.]

To Prof A. LOISETTE, 237 Fifth Ave., N.Y.

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HOME AND HEALTH.

HEATED ROOMS.

With November's chill days, furnace fires are aglow, and the great stove in the cellar has begun its season's work. After watching sick beds in rooms heated by steam, by open fires, by stoves, and by furnace heat, I am decidedly in favor of the last, provided sufficient moisture be added to the heated air before it comes into living rooms. Steam heat is too dry, open fires cannot keep up an even temperature nor warm a room in northern mid-winter, and stoves burn oxygen from air too rapidly without providing a fresh supply. In a certain house where professional duty led me every day of last December, there was not a daily variation of temperature of two degrees from 70 deg. F. the whole month. Plants grew luxuriantly, and flowered in wide halls, and climbing vines converted more than one room into an amateur conservatory. The master, a man of leisure and scientific mind, told me that his delightful winter home was heated by two furnaces; that he had discarded steam after a year's trial, and was satisfied. Ventilation was fully provided for, and the sick chamber, whence my patient soon emerged, was attractive enough, even to one who was leaving for summer islands of the Caribbean.

What is essential, from a sanitary point, in heating houses, is to have the temperature even throughout. There is probably no better way of catching cold, of laying foundation for pneumonia or bronchitis than stepping out of a warm bed into a cold or cool hall. Every skin pore is open or relaxed, every nerve of resistance is half asleep, and the insidious chill that has proven forerunner to so many dangerous diseases of chest and throat, sends one shivering back to blankets that are some time in getting warmed up again. While sleeping, room temperature should be lower than the rest of the house, kept so by open windows, and if this suggestion is followed there can be no harm done by needful nightly wanderings. A proper range at night is 60 to 65 deg. F. Beside the bed of those who are given to these nocturnal excursions should always stand a pair of bedroom slippers, ready to be slipped on at short notice; for cool currents of air are always playing about floors, and bare ankles are exceedingly sensitive to small temperature variations.

There is a change of late years in the winter heat of American homes. With almost universal substitution of better forms of heaters for old-time stoves, and better understanding of ordinary health law by the people, has come a cooling down of the suffocating temperature that made our homes dry forcing-houses and sent our people out into wintry cold about as well fitted to face it as if they were naked. Except in rooms where sick are, or aged persons, mercury should never rise above 70 deg., nor fall below 65 deg. A narrow range, truly; but within such strict limits lies the zone of health.

Foreigners coming here in cold weather used to find our houses insupportably hot; and more than one visiting medical man has said to me, "Now I see one of the causes at work to produce American nervousness."—*Dr. Wm. F. Hutchinson, in The American Magazine for November.*

HOUSEHOLD HINTS.

The season for mince pies is at hand, and housewives ready to undertake the task of making a supply of mincemeat will find the following a good recipe: Two pounds of currants, five pounds of peeled and cored apples, two pounds of lean boiled beef, one pound of beef suet, three-fourths of a pound of citron, two and one-half pounds of coffee sugar, two pounds of raisins, two tablespoonfuls of cinnamon, one nutmeg, one tablespoonful each of mace, cloves and allspice, one quart of boiled cider. Wash the currants, dry and pick them; stone the raisins and remove the sinews from the beef. Chop each ingredient separately, and very fine; mix thoroughly in a large pan, pack in jars, and keep in a cool place.

—"Were I building a house I think I would try to have one room which should be conveniently situated and furnished for use in case of sickness. It should be known as 'the hospital,' have an outside entrance, as well as communication with other rooms, and especial attention paid to ventilation."—*Household.*

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Prince and Peasant, the Millionaire and Day Laborer, by their common use of this remedy, attest the world-wide reputation of **Ayer's Pills.** Leading physicians recommend these pills for Stomach and Liver Troubles, Costiveness, Biliousness, and Sick Headache; also, for Rheumatism, Jaundice, and Neuralgia. They are sugar-coated; contain no calomel; are prompt, but mild, in operation; and, therefore, the very best medicine for Family Use, as well as for Travelers and Tourists.

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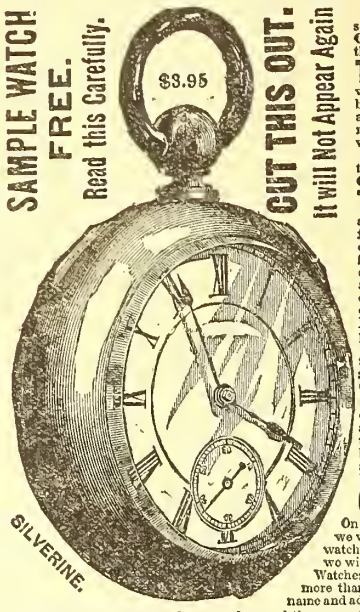
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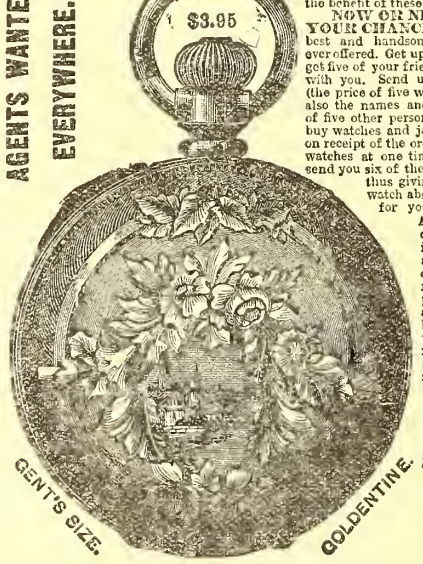
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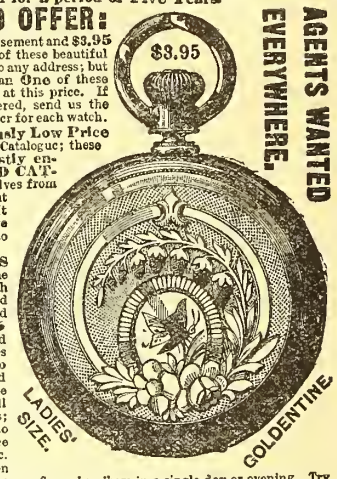
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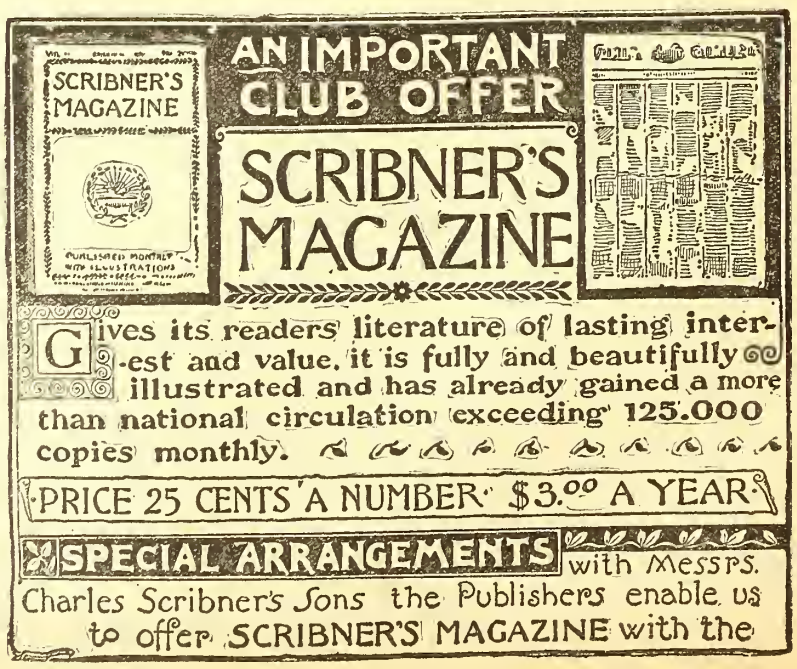
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THE MOST PROFITABLE LAND ON THE FARM.

We have all heard of the profitable results of reclaiming low, mucky land and converting useless swamps into onion farms or celery grounds. There are millions of acres of similar land. It is not every man who has the experience and other necessary qualifications for success in growing these and similar crops, but what of that? Must these rich alluvial lands or swamps be allowed to produce forever nothing but weeds, rushes and brambles, with here and there a few patches of coarse grass? There are many methods of reclaiming such land. We purpose to allude only to the familiar one of seeding them down to timothy grass for hay or to timothy, red-top and blue grass for pasture.

Where it is possible, the first and most important thing is to drain the land. For want of an outlet this cannot always be done thoroughly, but it is seldom that land is so flat that much of the water cannot be drawn off by a few wide, open ditches. It is far easier work to drain such soils than hard upland that needs underdraining. Not only is the muck light and easily dug, but fewer drains are necessary. As a matter of experience, we find only two things that give much trouble—the roots of trees and the hard pan. In regard to the roots, it will be found that they give less trouble than may be feared, because on such wet, mucky land they are all on the surface. The hard pan on such land generally looks like clay or slate, but it is not clay. It is almost impossible to force a spade into it vertically; but it can easily be split or broken up horizontally. In many cases a plow will split it apart and break it up, and it can then be easily shoveled out.

The weakest link determines the strength of the chain; and the shallowest and narrowest part of a ditch determines its capacity to carry water. It often happens that a ditch will be dug wide and deep where the digging is easy, but where the hard pan comes near the surface the ditch is left shallow. It is here that every inch you gain in depth counts. If you can get the plow in, it will be very desirable to make these hard spots the deepest part of the ditch, because on the soft, mucky part the rush of water in the spring will have a tendency to make the ditch deeper and wider, while it will have no effect on the hard spots.

It is not our purpose at this time to go into the details of draining. We would rather urge our readers who have such land, now producing little of any value, to make a beginning in the way of improving them. In a dry, hot climate these lands are enormously productive, but what the product shall be, whether weeds or good grass, is for each owner to determine for himself.—*American Agriculturist.*

CHARCOAL FOR TURKEYS.—A Californian highly recommends charcoal for fattening turkeys, and says that it should be pulverized and mixed with mashed potatoes and corn meal, as well as fed to them in small lumps—mentioning that in two lots of four each, treated alike, one lot being given the mixture and the other not, there was an average gain in the weight of the first of a pound and a half each. Citing this, another writer adds: "While we condemn the practice of mixing the pulverized charcoal with other food for turkeys, compelling them to eat it whether they want it or not, we have no doubt of the excellent effects of supplying them charcoal broken into small bits, especially when fattening for market. Of this we have evidence, and for a number of years have recommended charcoal for this purpose."

GOOD AND BAD MILKERS.—This is the experience of a market gardener who had a very fine cow that was milked week after week by hired men. He observed that the amount of butter he carried to market weighed about a pound more on each alternate week. Then he watched the men, and tried the cow after they had finished. He finally asked the Scotch girl who took care of the milk if she could account for the difference. "Why, yes. When Jim milks, he says to the old cow, 'So, my pretty muly, so.' But, when Sam milks, he hits her on the hip, and says, 'Hist, you old brute.'"

—It is said that "Alfred the Great, of England, inaugurated the first cattle show in the fall of 888—probably in September, as that month has been for centuries the popular season for English country fairs. Alfred was born at Wantage, Berkshire, in 849, and in 872 he succeeded to the crown of his brother, Ethelred, as King of the West Saxons. In 886 Alfred became sovereign of all England, after a bitter war against the invading Danes, whom he conquered. During the ensuing years of peace he encouraged husbandry and other arts, rebuilt his cities and founded wise laws and institutions. Alfred died in 901. Sixty years after his death agricultural fairs were introduced into Flanders, which country has ever since been celebrated for its farming.

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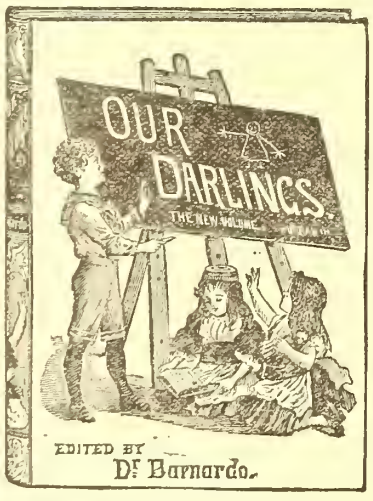
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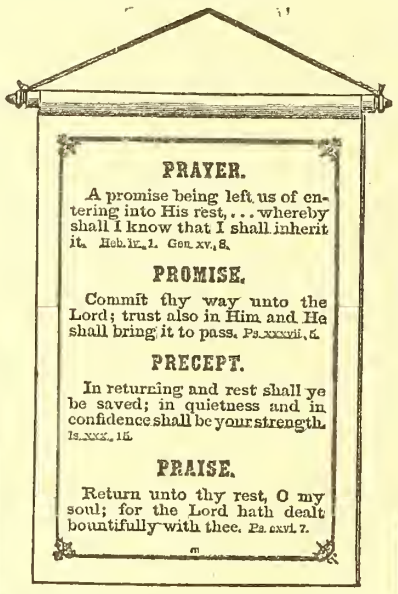
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A National Sabbath Union was formed on the 13th ult. in New York, at a meeting at the house of Col. Elliot F. Shepard, proprietor of the *Mail and Express*. Col. Shepard was made president and Rev. J. P. Knowles, editor of the *Pearl of Days*, secretary. A large number of influential men in different parts of the country were made honorary or corresponding members. This organization holds a national meeting in Washington in the near future. Its work will be to unite and direct the efforts of State associations, churches, etc., so that they shall be more effective.

The impression produced on the mind of a converted heathen by seeing the divisions into which the Christian church has been separated, is illustrated by the following remarks of the learned and eloquent Hindoo woman, Pundita Ramibai. A reporter asked her to what denomination she belonged? She answered, "I belong to the universal church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Saviour of the world, and to him I give my heart. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of the Saviour, are a sufficiently elaborate creed."

The Catholic press is in high temper at the decision of Judge Bennett at Janesville, Wisconsin, on the Bible in public schools. The case is quite a celebrated one. At Edgerton in that State the Catholic taxpayers, led by their priest, objected to the reading of King James's version of the Bible in the public schools. The school managers would not heed the demands, and they appealed to the courts. In his decision Judge Bennett held that such reading was not sectarian instruction, the children of the petitioners not being obliged to listen if they did not desire and the Bible having been decided upon by the authorities as one of the text-books for Wisconsin schools. There was nothing, however, to prevent the children from reading a version of the Bible accepted by the Catholic church if they preferred. This decision is condemned by Catholic papers unmercifully, and they call upon the faithful to repudiate it. But it is a decision which will probably stand in our highest courts, as well as in the popular decision. The action of city school boards in casting out the Bible, as in Cincinnati and Chicago, ought to be declared illegal and immediately rescinded.

The Berkeley Street Congregational church of Boston has begun a new missionary movement. One of their young men, Rev. Wm. Noyes, wished to go out as a foreign missionary under the American Board. He held to the Andover new departure, future-probation theory, and was very properly refused by the Board. Then the church called a council, and in spite of his notions Mr. Noyes was ordained and approved as a missionary to Japan. Application was now made again to the Board, with confidence that no refusal could be made to a man backed by a *council*. But the managers were firm and Mr. Noyes was likely to drop out of sight. But his church took up the case, and resolved to send him abroad, and promised $10,000 to start him off. This matter is not so bad as it appears. It is not possible to hold loose notions about Christ and his teachings and succeed in missionary work. Mr. Noyes will be converted to Christ's way or he will spend the funds of the church and come back in a year or two a dismal failure. In either event it will help the truth, and the action of the church in sending out and supporting one of its own members is a work we should be glad to see ten thousand churches doing. They would be blessed in every way for the sacrifice they would make, and it would promote a revival state by giving a special and urgent object for prayer. Men thus sent would be quite as likely to be devoted to their work as any others.

It was a noble conception that seized upon one of the grandest moments of his life, and perpetuates it in the bronze statue of Seward, lately unveiled in Auburn, New York. The great statesman is represented as standing in the act of delivering his famous Higher Law sentiment, his right foot extended, his right hand impressively pointing heavenward. Upon one side of the base are the words which are justly chosen as a tribute to his name. They were spoken in the Senate March 11, 1850, during what is known as Seward's California speech. He said: "The Constitution regulates our stewardship. The Constitution devotes the domain to union, to justice, to defense, to welfare, and to liberty. But there is a higher law than the Constitution, which regulates our authority over the domain and devotes it to some noble purpose." There is another sentiment spoken by the same lips in the Senate in 18— which in these days of lodge degeneracy deserves to be remembered whenever the name of Seward is heard: "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."

The dominant party in Boston politics means to hold on. It has renominated Mayor O'Brien for a third or fourth term; and, realizing a probable defeat if the school agitation is allowed to send its tide up to the polls, it is proposing to the party of American ideas and convictions. Like the king in the parable who finds he is not able to beat his enemy in a pitched battle, and so sends embassadors to make terms, the party of the saloon, lodge and confessional propose to their opponents that a committee of conference be appointed from both sides to nominate a ticket for the pending school election which shall be agreeable to both sides, and which both can support at the polls. This proposal shows a weakening, but it has too the cunning of the "old serpent," who wanted to compromise with Christ and find some ground upon which both could stand and agree. The devil will agree to almost everything of such a nature. He will give up the whole world for a moment's worship, knowing that in the end he will get it all back. Such compromises are disastrous, but they are too often successful. In the party of principle there are usually enough to be captivated by a specious proposal to carry the day against the right. We hope no such result will come to the Boston agitation.

The "White Cap" lodge has a hydra head. Instead of stamping it out in southern Indiana, like Greek fire it has spread over into southern Illinois and Ohio, has reached up into central Indiana, and last week began to blaze away up by Toledo. A dispatch from that city on the 27th says that "all over the trees near the home of ex-Gov. Foster at Fostoria was discovered this morning a notice warning all men who are in the habit of getting drunk and abusing their families and failing to properly provide for them that they will, unless they amend their ways, receive a visit from the White Caps. Dr. Byers of Lima recently located at Defiance. He was charged with paying undue attention to a married woman soon after his arrival, and the matter was brought to the attentions of the White Caps, who immediately posted a warning upon the head of his bedstead, giving him just twelve hours in which to leave the city. He complied with the request and departed." Now to suppress drunkenness, wife-beating, seduction, etc., is a commendable work, that should engage the co-operation of all good men. But do these secretly-sworn avengers suppose that society and law are so broken down that evils of this kind cannot be suppressed openly and by lawful means? If they innocently but ignorantly suppose that they have a warrant from Almighty God to punish crime, the sooner they are taught otherwise by severe measures the better. These secret lodges seem to have as laudable an object as the Ku-Klux, or the Freemasons, but they are playing with a tiger, and the fiendish nature of the lodge will soon develop among them. It is truly a pitiful comment upon our social condition that men flee to the lodge on every occasion, when they wish to protect themselves from a real or fancied evil.

THE TRAP OF THE LODGE; OR THE SECRET OF MASONRY.

BY F. F. FRENCH.

There is but one secret in Masonry of any importance, to my view. I call the point under consideration "a secret," because it is, apparently, so little understood.

"To the law, and to the testimony."

1 The law of God, touching this trap of the enemy, is very plain. It is this: "No man can serve two masters."

No man ever becomes a servant of God without fully complying with the conditions upon which God promises to accept of him. Any mental reservation, on the part of the servant; any one thing, however small or trifling in his own estimation, upon which he is determined to have his own way, will completely destroy his consecration. It would be sin. 'He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much." Nothing, therefore, short of a complete surrender of the will, is accepted of God, as a consecration, or a condition of salvation.

This condition covers all that we know, and all that we do not know. We do not know what God may call us "to do, or not to do; to have, or not to have; to be, or not to be." We are perfectly safe in committing ourselves into his hands, who is too wise to err, and too good to be unkind. He does not see fit to reveal to us beforehand the panorams of life; but the conditions of a Scriptural consecration cover it all.

2 The claim of submission and obedience to unknown requirements is *God's prerogative only.* He never delegates this to any created intelligence, because no created intelligence is infinite, and therefore might err or be unkind.

To delegate this prerogative to any created intelligence would introduce disorder and ruin throughout the universe. There would be gods many, and lords many by right; and God himself would cease to be God, because of the delegation of his Kingship or Godhead to another power.

By the usurpation of this prerogative of the throne of the Almighty, the devil becomes king over all who submit to this usurpation. They bind themselves over to him by a covenant deliberately entered into on their own responsibility.

This is the trap of the lodge, or the secret of Masonry.

This trap is couched in the following language of the Entered Apprentice degree, which is similar in its binding force to all the other degrees:

"I, ——— ———, of my own free will and accord, in the presence of Almighty God and this worshipful lodge of Free and Accepted Masons dedicated to God and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points of the secrets, arts, and mysteries of ancient Freemasonry, which I have received and am about to receive, or may hereafter be instructed in, to any person or persons in the known world, * * *

"Furthermore, do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on anything movable or immovable under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance may become legible or intelligible to myself or to any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness.

"To all of which I do most solemnly and sincerely promise and swear without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue to be cut out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every four hours. So help me God, and keep me steadfast in the due performance of the same."

Who can fail to see that this Masonic obligation binds its victim to the performance of unknown requirements? We have seen that no one has a right to claim submission and obedience to such conditions, save God only. Whosoever, therefore, binds himself under the above Masonic obligation, puts himself under some power not of God; for, as has been shown, God never delegates any one to receive or claim obedience to such obligations.

Again, I repeat it, this is the trap of the lodge, or the secret of Masonry. This is a

SELLING OF ONE'S SELF TO THE POWERS OF DARKNESS.

This is an "agreement with hell, and a covenant with death." According to Masonic monitors, this is the obligation that makes the Mason. No lodge dimit frees from this obligation, because the victim must still keep silence. This is the sum and substance, the pith and point of the whole inside of Masonry. There are no secrets in Masonry of any comparative importance to this. The long string of horrid oaths throughout the degrees, together with the very pretence of the wonderful secrets thereby concealed, the whole of it is but a Satanic feint to cover up this one secret. This can only be a secret to those who do not understand the law of God on this point—the law between servant and master.

The proof of the above statements lies in the fact that the binding obligation of the first degree forever debars its victim from becoming a child of God, until he has freed himself from the obligation thus taken. All the other degrees are instituted to make the first one stronger, and the escape of the poor deceived soul less probable.

God cannot accept of the services of a person who is under sworn obligations to another master. "No man can serve two masters."

President Finney remarks on the obligation of the first degree as follows: "It should be here remarked that in this oath is the *virus* of all that follows in Masonry."—P. 68.

3 It will be admitted by all that God knows how the victim of the lodge has bound himself over to another master. But some may say, that but few who are taken in this trap understand the law between servant and master; that every one is a "servant to whom he yields himself servant to obey;" consequently, God will wink at his ignorance, and adopt him into the family of his children when he already belongs to another master.

Answer—The way is so plain that the "wayfaring men, though fools, shall not err therein."

Where is the man who cannot understand that he should not promise obedience to any party, when God might require of him something that would conflict with his obligations to such obedience? Who, with an eye single to the glory of God, cannot discover this? They are the careless, the indifferent, the unwary, the dishonest, who are taken in this trap. They do not follow the directions of Christ, when he said, "Strive (*agonize*) to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." We are to be exceedingly careful, to know, and to do, the will of God. "Blessed is the man that walketh not in the counsel of the ungodly, * * *. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

These admonitions and instructions simply point out the narrowness of the way in which God calls every man to walk. And God is not a hard master.

But it may be said, many good men belong to the lodge.

Answer—"Many will say unto me in that day, Lord, lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And I will profess unto them, I never knew you: depart from me, ye that work iniquity."

The law says, "No man can serve two masters." Consequently, whoever binds himself over the to lodge cannot serve God. It will make no difference how much he may profess, how well he may talk, how much he may give, or how good he may appear to be in all that he does. The law says he is not a servant of God. Who is at liberty to contradict this law of God? Who is at liberty to call a man good, whom the law of God condemns? Who is at liberty to set up a standard by which a man is to be judged, different from what the law and the testimony set up? Who is at liberty to add to, or take from the word of God?

But cannot a man be a Christian, and yet belong to the lodge?

Answer—"Either make the tree good, and his fruit good: or else make the tree corrupt, and his fruit corrupt."

But will not God overlook the ignorance of men in regard to this trap of the lodge, and soundly convert and save them when they are yet members of it?

Answer—Upon a consecration covering its abandonment, he may do so. As has been stated, a saving, or Scriptural consecration, covers all that we know, and all that we do not know; and the lodge may be among the things that are not fully understood. The spirit that pertains to, and goes with the lodge, is purely carnal, being of the wicked one. The spirit of a sound conversion is holy, being of God. Therefore, whoever is soundly converted to God, is thoroughly converted from the lodge, although he may not at first see all that is wrong about it. He will soon see its utter hostility to the Spirit of Christ within him, and leave it, or else backslide.

Now if this law of Christ is faithfully applied to all confirmed and established Masons, they will feel it to be a very sharp sword. It is a death-blow to the "good man" argument made use of by those who are unacquainted with the wiles of the wicked one. This "good man" argument was used to uphold slavery. The churches and ecclesiastical bodies of the North were full of charity for the "*sum of all villainies*," (as Wesley named slavery,) because so many good men were slaveholders. I here quote President Finney on Masonry (P. 225):

"They could not denounce slaveholding as a sin. They would say that it was an *evil;* but for a long time they could not be persuaded to pronounce it a *moral* evil, a sin. And why? Why, because so many doctors of divinity were slaveholders and were defending the institution. Because a large portion of the church, of nearly every denomination, were involved in the abomination. 'They are *good* men,' it was said; 'they are *great* men—we must be charitable.' And so, when this horrid civil war came on, those great and good men, that had sustained the institution of slavery, sustained and stimulated the war. Many of them took up arms, and fought with desperation to sustain the institution. But what is thought now—at least throughout all the North, and throughout all the Christian world, of the *great* and *good* men who have done this thing? Who does not now admit that they were deluded? that they had anything but the Spirit of Christ? that they were in the hands of the devil all along?"

No good man, at *heart*, that is, *good* in the sight of God, is bound over to the devil as a master, as all Masons are, by swearing obedience to the unknown behests of the lodge. The darkest heathens of any land do many good things, and yet belong to the devil, out and out, throughout and throughout. If they belonged to God, or served him, they would follow the "light which lighteth every man that cometh into the world," and give up the worship of devils.

Nearly all Masons professing Christianity have a form of godliness, but are all destitute of the power thereof. How do I know? I know by the law that "no man can serve two masters." Then again: "Ye shall know them by their fruits." How long before the watchmen will discover that no "fountain doth send forth at the same place sweet water and bitter?" that the "fig tree cannot bear olive berries? either a vine figs?" How long before they will discover that the wisdom which makes a corrupt tree bear both good and corrupt fruit, at the same time, "descendeth not from above, but is earthly, sensual, and devilish?" How long before they will cease to substitute their own wisdom for the sword of the Spirit, which is the word of God? How long before the poor, deluded, slumbering victims of the lodge shall have their slumbers disturbed by Sinai's trumpet, which gives no uncertain sound? How long will the blind and dumb watchmen upon the walls of Zion continue to fill their skirts with the blood of these poor, deceived souls, under the Satanic delusion that they are Christians?

I am aware that a faithful application of this law of Christ to all the victims of the lodge will cause differences and make war to the hilt. But is there any other remedy? Is it not God's method that the sinner must know his true condition, in order to a true repentance? Is it not better for him to know it now, than at the judgment seat of Christ, when it will be too late? Can we expect that God will heal the hurt of his people soundly, when we heal it but slightly, "saying peace, peace, when this no peace?"

The holiness movement, so-called, led to some extent by Mr. McDonald and the late Mr. Inskip, has never officially borne testimony against this deadly and monster apostacy. This does very well for theoretical holiness, but is a sad and inexcusable failure for real or Bible holiness. The reason of this, as I understand it, is found in the fact that both of these leaders were Masons, but left off their attendance at the lodge, on the ground that it was an unprofitable expenditure of time. They saw nothing wrong in it, no sin—just as though there was nothing wrong, or sinful for themselves, and consequently for thousands of others, to spend their time unprofitably. They seem to have about the same acuteness of moral perception that slaveholders had when they could see no sin in slavery; or a certain company of Sabbath-breakers within my knowledge, all of them church members, with their preacher as leader. They could see nothing wrong in picking hops on Saturday with the intention of securing or drying them on the Sabbath. Those that were picked on Saturday must be dried before Monday or be damaged. Hence the necessity of working on the Sabbath to secure them. They were totally unable, any of them, to discover that by refraining from work on Saturday, necessity of working on the Sabbath could be avoided. In this case, both deacons and the preacher died, apparently, without any change in their moral vision.

When we get to the bottom of this matter, and faithfully and impartially apply the law, "No man can serve two masters," or in other words, no man can be a Mason and a Christian at the same time, God will work with us in a way he has not hitherto. As long as these poor, deceived souls are upheld in the fatal delusion that they can be Christians and Masons at the same time, they are not going to give up Masonry.

Hardwick, Vt.

We listened a few days ago to a Masonic funeral service at the grave of a deceased member of the fraternity. An address was made and a prayer read from a little hand-book prepared for such occa-

sions. The deceased had not been inside of a church for many years. He was killed accidentally and in a moment of time. The address and the prayer both assumed and asserted his salvation. In neither was the name of Jesus used or any reference to his atonement or mediation. A studied effort seemed to be made in the "prayer" to impose upon the unthinking. The Supreme Ruler of the universe was referred to as "Our Lord and Master." Some, without thought, would no doubt regard this as referring to the Lord Jesus Christ. But the Jew can thus speak of God, and would not object to the recognition of him in prayer as "Our Lord and Master." Freemasons have no doubt felt the force of the objection to their religious service as ignoring the name of Jesus and they are trying to meet it in this way. Such an attempt, however, in prayer is mockery and hypocrisy. As long as Masonry tries to please Jews and everybody in its religious services in order to have a universal fraternity it can be nothing else than anti-Christian.—*Christian Instructor.*

CHRISTMAS.

BY REV. H. H. HINMAN.

The growing tendency to the celebration of Dec. 25th, together with the most unchristian scenes and methods of its celebration, leads me to notice some reasons for dissent and protest against such observance.

It has ever been an attribute of depraved humanity to substitute formal for spiritual worship, to draw near to God with the lips while the heart is far from him and to "teach for doctrine the commandments of men." It was the man Moses rather than his laws that the Jews were disposed to honor. Had they known the place of his burial, they would have erected a temple to his memory, and it would have been what Mecca is to the false prophet. It was unquestionably for this reason that the Lord buried him and no man knoweth the place.

So too with the birth of our Divine Master: its date has been providentially hidden, lest his people should fall into the great mistake of paying divine honor to a *day*, rather than to the person, character and work of our Lord. There is no agreement among the learned as to what day of the year is the real anniversary of Christ. It has been fixed by various writers, in almost every month in the calendar. The weight of testimony is emphatically against Dec. 25th. The fact that this was a heathen festival and marked the lowest declension of the sun, serves to prove that it was arbitrarily chosen to conciliate *sun-worshipers*, whom it was hoped to enroll as Christians. Whatever may be said, one thing is quite evident: that the date of Christ's birth is unknown, and therefore there is *no authority for choosing any day for its observance.*

Nay, more, the fact that it has been providentially concealed, is proof that its celebration was, and is not in harmony with the Lord's will. The hiding of the grave of Moses is no clearer indication that God did not approve of pilgrimages to that spot, than is the hiding of Christ's natal day an evidence that it was *not* designed for celebration. The brazen serpent, after being kept for nearly 800 years, began to be an object of idolatry and had to be destroyed. So, too, whatever becomes an unauthorized worship or religious ceremony becomes *idolatrous* and *sinful.*

It is said in reply that though we may not know just what day of the year was the sacred anniversary, it was *some* day, and as Christ was the greatest of all who had human form, so to him above all others it is due that we celebrate his birth. The very fact that the exact date is uncertain, it is claimed, justifies an arbitrary choice.

The argument proves too much. For if we may adopt religious institutions of mere human devising, and arbitrarily appoint days for their celebration, there is no limit to what man may do in creating religious institutions. There is quite as much reason for the adoration of her who was the most blessed among women, as for the unauthorized celebration of the birth of her Son. The great mistake of the Papacy has been the substitution of human inventions, of which Christmas is manifestly a sample. If we admit these interpolations in religion we cannot stop short of entire conformity to all that is laid upon us. We must either cease our protest against the worship of the bread and wine in the mass, and to the confessional, or stop doing religious duties that have no higher authority than man. The road leads to Rome, and there is no stopping place but at the end. We shall find enough to do in keeping Divinely-appointed institutions in their true spirit, without turning aside to the commandments of men.

It is urged that this is a day of innocent amusements; that such are needful and that we have none too many. Would that it were so. Alas! is is here a day of frivolity, drunkenness and debauchery, and what is worst of all, these abominations are professedly to honor the Prince of Peace, the infinite, Holy One. Last year, as I passed this season in Pine Bluff, Ark., there were three days, one of them the Christian Sabbath, devoted to explosions of gun powder, fireworks of all sorts, drunkenness and murder. The news came over the wires of a double murder in Jackson, Miss.; of many others all over the land. It is certain that no day in all the year brings to the South such such a carnival of crime as Christmas, and it would be an unspeakable blessing to its people, both white and colored, if its celebration were abolished. Many, who on other days would think it wrong to use strong drink, make an exception of Christmas; and conduct that would not be tolerated by the churches at any other time, is overlooked and condoned. It would be an immense gain to the Christian world if all who profess to follow the Lord Jesus Christ had a great deal more zeal for what he has authorized and commanded, and far less interest for the religious devices of men.

AN EXPERIENCE WITH THE LODGE.—III.

BY ELDER N. CALLENDER.

Judge Daniel H. Whitney quotes from a "high Mason and a worthy man" the following pungent words: "A Masonic lodge is the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies, that the All-seeing Eye ever looked down upon."

A very similar medley to that, was seen in the Scott lodge of Good Templars. That quite a percentage of that lodge was composed of decent people, is most cheerfully conceded, but that there were many of a different type, must also be conceded. When the lodge disbanded, one who had been prominent in it voted to disband, who soon after went to the penitentiary for debauching his own young girls, at least three of them; and he was under the influence of liquor when he cast his vote to disband. Evidences of *illicit* intercourse between the sexes soon became too prominent among a number of its members. It is with a measure of hesitation that we state such facts, but facts they are. Charge them to a licentious institution. A godly and very reliable sister, who had been taken in that snare, and has seen her error, informs us that her only boy *took his first drink* in the building where the lodge met, and that after he took the Good Templar oath; that there was a way of finding the drinks on the way down from the lodge-room, and this boy owned the fact to his mother, that he *there began* a career which ruined him. He was a boy of excellent natural ability. He went from bad to worse, till he forsook his excellent mother, a lovely wife and child years ago, and they know not whether he is living or dead. He wrote a letter to his family that they might count him as dead thereafter.

Another member of the same lodge affirms that he had carried a bottle in the lodge and had treated the members with intoxicants, and that it was not unusual to do so.

In every community where God is worshiped *in Jesus Christ*, there is the spirit of antagonism to the people who represent the true worship. Whenever an occasion presents, this spirit of antagonism takes on a body, and like an army puts itself in battle array.

For about seventy years the little Baptist church had worked its way from the rudest conditions of pioneer life to the peaceful and comparatively prosperous conditions of society in this age. Now the Baalites of the nineteenth century find it possible to organize their "legion" forces. The Masonic genius, with the cunning of Lucifer, lies back in ambush, and manipulates his hosts of darkness at will. His theme, ostensibly, is *temperance*, and to affect his end he musters some *real* temperance people into the ranks, which give the plot the appearance of sincerity and plausibility. Thus mounted on a popular steed, he rides in self-glorification in seeming triumph. Hatred to God and truth is a most efficient organism. Thus Pilate and Herod were "made friends," when the only bond of union was *joint hatred* to God and his Son. So in this case, mutual hatred operated as the load-stone, to draw together "the strangest medley of deists, Spiritualists, Universalists, and professed, and probably some real, Christians. The last were drawn by the specious plea of temperance, but soon took their leave when they had time to see what a motley crew they were in.

In this building, then kept by the proprieter, known to be a groggery where the law was often violated with impunity by selling to minors and on Sabbath, died a victim of that house, once a member of that lodge, where presided that worthy chief. This unfortunate man left a widow and four small children. He was both honest and industrious, but dropped dead from drink in that house. This same house, though kept by others now, holds its notoriety for leading the boys and men to the gates of hell.

With these facts (only a few samples) of the place and its work, the deluded dupes of lodgery wished this church to "unite its honor, and come into their secret." By the grace of God we steadfastly refused.

Our next chapter will embrace among other things sacrilegious conduct almost unparalleled in civilized communities, and that by professed ministers of the Gospel.

THE GRAND ARMY.

William Warner, the commander-in-chief of the Grand Army of the Republic, has issued a circular calling on every soldier to join the G. A. R. secret society. He says: "We are confronted with the fact that thousands of honorably discharged soldiers and sailors of the war of the Rebellion are not members of the Grand Army." They are confronted with the additional fact that so many of them have no disposition to join. They respect their comrades wherever found, but they feel that they have nothing of which they are ashamed, and that they have no need to creep off in secret. They would meet openly with their comrades in any proper place, but they can see no necessity of hiding. Jesus says: "He that doeth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God." They are willing to practice on the Saviour's plan, but not on the other plan that he condemns, which is: "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds be reproved." But what kind of a war is this that their commander wants recruits? Who is the enemy? What is the occasion of the war? Or is it a sham battle, a sham arrangement throughout? The battle of the Rebellion from 1861 to 1865 was a reality on the field, through the woods, in their tents, on the march, facing the cannon and muskets, charging the foe, on picket duty, in the hospital, the bloody gore and the silent dead, all told the story of a dreadful reality. Is it not belittling for a soldier who has seen the reality to pass over to the imaginary? A sham commander, an army that never saw a battle since its organization, hiding in a secret post, in times of peace, or occasionally coming out for a dance, as they did at Cridersville, with a church member for a door-keeper, who was so blinded that he could see no wrong in it. That many of them are civil men, we are free to accord, but that the lodge helps them in any manly virtue is very questionable. As we look at the side of the soldier there is in patriotic eyes admiration, but as the G. A. R. is added, it detracts rather than increases their fame. Then since peace has come and continued for twenty-three years with no disposition to outbreaks of war, their watch over the results of the war is but a name. Nor is it needed to secure pensions and favors from the government. The government has by its own action been more generous in favors to the soldiers than any other government on earth. Hence such secret society is not needed. All social ends could be accomplished by an open society. We cannot therefore see the necessity of the advice of their new commander, and we advise all who are outside of the order to stay where they are, and those who are inside to come to those on the outside. It looks a little out of keeping also with the spirit of religion to see men's breasts loaded with ornaments. Herbert Spencer says that in savage life they sought ornaments before clothing. So it does not indicate a high type of culture to be loaded with trinkets. Let our people keep out of this and all other orders, live the life of pious, independent freemen, foster no sectional feelings, but seek the good of all, cultivate peace, and contribute to the prosperity of our country, live pure lives, open as the sun, free as the air, and be lights on a candlestick, a city set on a hill, and, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—*Christian Conservator.*

The *Independent*, speaking of the late Presidential election, says: "New Jersey and Connecticut are the two dark spots in the North." How can this be? Two of the editors of the *Independent* reside in New Jersey. Its proprietor has a residence in Connecticut, and his Fourth of July celebrations, at Woodstock, ought to be sufficient to flood the State with light.—*Christian Inquirer.*

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 24, 1888.

The Association of Baptist Churches of the District of Columbia have been holding their eleventh annual convention lately, and one session was devoted largely to an interesting discussion on temperance. The committee on total abstinence made the following report:

Resolved, That it is the duty of all Christians, and especially Baptists, to array themselves against the traffic in, and use of intoxicants, and to this end should use all proper, moral and legal means to suppress the same.

Resolved, That it is the duty of the pastors to give prominence to the subject of temperance in their teachings, and they are hereby requested to preach sermons specially bearing upon the same as frequently as four times annually.

Resolved, That we favor the prohibition by Congress of the manufacture, sale and importation of all spirituous liquors in the District of Columbia.

No sooner had the question of temperance been brought up than the various ministers were ready to express their opinions as to the most advisable way to promote the cause. "I do not like to see this question enter the political arena," said one. "It will be contaminated if it does. I consider that the question has been set back fifty years by its introduction into politics. But if we are to take the matter to Congress it should go in the form of a request for prohibition of the sale and manufacture of intoxicants."

Another pastor said if Congress would do just what was wanted, it would be a very dangerous thing to ask for suffrage on the prohibition question, for the reason that a vast population of the lowest people here would vote on the wrong side. There was also a vast floating population always here, living with us but a short time, whose votes for temperance could not be depended upon. He was fearful the verdict decided by popular vote would be against us. "I for one," replied another, "would like to measure swords with the other side. I would like to see our temperance people do something that has some color in it, and not spend their time in merely expressing namby-pamby resolutions."

Rev. Mr. Fenwick said he had changed his mind about the way to deal with the saloons during the last six months, and he was convinced prohibition of the manufacture and sale of ardent spirits was the only solution. The amendment to the original temperance resolution to the effect that Congress be asked to grant the District suffrage on the liquor question, was not adopted.

At the offices of the Inaugural Committee now the bustle is as great as if to-morrow were March 4th. Yesterday General Axline arrived to seek quarters for the Ohio National Guard, which will be represented by a brigade of 2,500. Indiana will also be largely represented in the inaugural procession by troops. As usual Pennsylvania will send the largest detachment, in fact, General Hastings says that the entire National Guard of that State will be present. In order to secure a large civic parade, there will be appointed one prominent man for each State to arrange for his State's representation by civilians.

The proposition to have a battalion of women in the inaugural parade is being discussed. The idea comes from Indiana, where old-time parades are more common than elsewhere, and where a whole family turns out. The wife of Postmaster Dalton, of the House of Representatives, says that she remembers being on horseback in many an early political procession. The inclement weather that is almost certain to be a visitor in Washington during the first week of March should of itself dispel the plan as unworthy of serious consideration. After Congress changes Inauguration Day from the fourth of March to the thirtieth of April, which it is pretty sure to do in the course of time, the woman feature of the inaugural parade will be more feasible.

Congressmen are now coming to the city rapidly, though it is doubtful if there will be a quorum in either House when the roll is called next Monday. By the end of next week, however, it is expected that both bodies will be pretty well filled up, because almost every Senator and member is anxious to get back to the city as soon as possible. The coming session is a short one and each is interested in getting some pending measure through before its close. A very large amount of legislation is likely to be crowded into the next three months, not only by reason of the immense number of bills left over from the first session, but because various important national measures will be presented for consideration. It will be a business session from start to finish, and the prophecy is made that the usual Christmas week holiday will not be taken, but such unheard of industry can scarcely be expected from Congress, judging from the past. *

REFORM NEWS.

COLUMBUS, OHIO.

DEAR CYNOSURE:—Groveport, a town of some five hundred inhabitants, is situated about ten miles south of this city. It contains three churches and as many lodges. I made the acquaintance of Mr. N. J. Kidwell of the Baptist church some time since. Found he was opposed to Masonry but was a member of the Good Templars. While he did not like the secrecy of that order, he did not feel at liberty to leave it. In response to a kind invitation extended by him I visited this town. I had hoped to have arranged some union service with one or both of the pastors for Sabbath. The Baptists have no pastor. The Methodists and Presbyterians have service every other Sabbath, not feeling able to support their pastors the entire time. I found last Sabbath was Presbyterian day. Rev. Brice, pastor of this church, said he was a Mason and an Odd-fellow; he had had two or three churches torn to pieces by the lodge question, and he did not purpose to have anything to do with it in any way, shape or manner. He would not give notice to his people. After consultation with Bro. Kidwell it was decided to open the Baptist church. Notice was circulated that there would be a new preacher in this church, and everybody was invited. I spoke twice Sabbath and again on Monday evening. The audience increased each meeting and I realized the presence and help of the Master. Three expressed their intention to leave their lodge, and eleven *Cynosures* were planted. May God follow this feeble effort with his spirit of power, till the honor, glory and means given in Groveport to the support of the lodges, be given to him, till Rev. Brice shall be as anxious to save men from destruction as he is now anxious to keep harmony in his church, and his two-hundred-dollar salary. Had the money paid by Baptist brethren to their lodges been paid to their church it might be in good working order to-day. Some are waking to the facts. We have great hopes for Groveport. I am much indebted to Bro. Kidwell and wife for kind hospitality. W. B. STODDARD.

NEW ORLEANS,—HER PHYSICAL, EDUCATIONAL AND MORAL STATUS.

NEW ORLEANS, La., Nov. 27, 1888.

DEAR CYNOSURE:—There are only four points on or near our Gulf Coast in which it was possible to build cities—Pensacola, Mobile, New Orleans and Galveston. Of these places New Orleans is incomparably the most important, both in location and in development. There is no other point between the mouth of the Mississippi River and Baton Rouge (when the high lands near the river banks sink down to the alluvial place that extends to the gulf), where it was possible to build a city, and nowhere else are the conditions of the great river so uniformly favorable for navigation. New Orleans was, from the first, fixed on as the capital of Louisiana, and though the State government is now at Baton Rouge, this has always been the commercial center. At no very remote geological period the mouth of the river was at Baton Rouge, and the vast plain below is simply made-land, washed down from the north and west. Later on the Mississippi ran through Lake Pontchartrain, and that was, as is now, practically a part of the gulf. The whole region of southern Louisiana has for ages been slowly rising, and the mouth of the river extending farther and farther into the gulf. The jetties at the mouth increase the rapidity of the current, deepen the chanel, and send the vast mass of mud and sand farther and farther towards the equator. Those who planned and began the city evidently did not contemplate a place of the present dimensions. Like all old towns where defensive fortifications were essential, they studied economy of space, made their streets narrow, and their houses comparitively tall. They showed their social nature by having projecting piazzas in the second stories, so that it would be pleasant to sit and converse with their neighbor over the way. In the old city the buildings are all on the street line, with no front yards, but in the newer parts there are broad, finely-paved streets, with beautiful lawns, orange groves, and gardens where roses perpetually bloom, and where the oleander is quite at home without winter protection. To see only that part of the city that lies near the river, and where wealth and culture have combined to make it beautiful, one would think it one of the pleasantest places in America. But to visit the low and marshy portions, which include most of the North Side, and the wonder is how people can possibly live there. Perhaps if there were not so much water and so many overflows there would be more sickness than now. For a century the people of the city have considered the subject of drainage, and as yet reached no conclusion. If the Father of Waters did not rise and fall with such irregularity, if he did not often eat into his banks on the one side or the other, there might be a sufficient levee that would forever keep out the flood. And if Lake Pontchartrain, which extends for about thirty miles parallel with the river, and only seven miles from the city lines, did not open into the gulf, so that every strong southeast wind heaps up its waters and sends them rolling up into the very heart of the city, so as to make its streets navigable for boats, there would be less trouble about drainage. As it is, the only hope seems to be in the gradual filling up of the great space which the city occupies. St. Petersburg, Chicago and New Orleans have been built on marshes. The former have overcome the obstacles that nature presented, and in the course of events so will this city.

The moral problem is still more difficult. More than any other city of our land New Orleans maintains the characteristics of its first settlers. A large percentage of its people, both white and colored, are Roman Catholics, and speak the French or the Spanish language—mainly the former. The Louisiana Creole is here to stay, and to leave his impress on the whole State. The Negro is here to stay also, and is just what could be expected of a people raised where the influences of slavery were strongest, and the restraints of Christianity were weakest. There are many intelligent and excellent colored people in this city, but the masses are not so. Unlike Chicago and New York, there are no dangerous foreign element. There are no Negro anarchists, but the lodge, the open saloon (seven days in the week), the brothel, the gambling houses, and above all, the Louisiana State Lottery, which is patronized by the great mass of the people, including Catholic and Protestant church members, make the moral worse than the physical condition. In one respect New Orleans is worse than Chicago or any of our Northern cities. There, in the main, the public press represents law and order and favors good morals. Here the city papers cry out against the needful restraints on the vices of the people, and call them puritanisms. A year or two ago the legislature of the State passed a Sunday law which had for its object the closing up of the saloons and gambling houses on that day. Its partial enforcement was a great benefit to the city. Just now there is a great outcry in the city papers against this law. They demand that juries shall not find verdicts against those who openly violate its provisions, and, in short, that the law shall be set aside.

Nevertheless there are some good things, even in New Orleans. There are here five universities for the education of colored youth, having in the aggregate 1,400 to 1,500 students. Four of them are, I believe, aided by the State as well as by Northern benevolence. I recently addressed the students of Straight, Leland and New Orleans universities, by the invitation of their presidents, on the secret lodge system, and was glad to know that the influence of these schools is destinctly Christian. There are, too, many faithful pastors, both white and colored, who do not fail to declare the whole counsel of God. In the Congregational and one Lutheran church no members belong to any secret order. This is probably true of some others. There is here a most hopeful field for city mission work and faithful workers. One Christian brother who works for $15 per month conducts a mission on the Levee Sabbath afternoon and in a hall at night. On two Sabbath evenings I have addressed the intelligent and interested congregations that met at the People's Mission, and felt that the Lord was with us. Other missions are carried on among the French-speaking people, among the sailors, and among the destitute colored and the Chinese. There is a most ample field of both evangelistic and reform work. May the Lord of the harvest send forth the laborers into his harvest. H. H. HINMAN.

A PRETTY PICTURE OF GOOD TEMPLARISM.

WINFIELD, Iowa, Nov. 27, 1888.

DEAR CYNOSURE:—Since my last writing I have visited various places, to prepare the way for the adjourned annual meeting, and for the furtherance of the work of the Iowa Association.

While at Washington I learned that my wife's mother was very sick, and not expected to live; and that Mrs. Hawley had been summoned by telegram to her bedside. I went immediately to Elgin, Fayette Co., where my mother-in-law lay sick. Twice after my arrival we thought her dying, but she ral-

lied again and lingered, though very low. So, reluctantly, I bade adieu to her and the friends, and with a heavy heart went forth to my work.

I went first to Brush Creek to consult with Wm. R. Morey. I found him ready to aid, as he has always been in the past. He subscribed $40 for the Iowa work and $24 to put the *Cynosure* in the hands of ministers of the Gospel, or in reading-rooms. He took me fourteen miles across the country to Olewein.

While waiting here I made the acquaintance of a minister who is now in the M. E. church, though formerly a minister in the United Brethren. He still cherishes strong convictions in opposition to the secret orders, though he had joined the Good Templars. The ceremonies and the obligation taken were not particularly obnoxious to him, but he noted the fact that the Good Templar lodge was controlled and run by the members of other secret orders. There were 180 members in the Good Templar lodge. Of these 80 were Freemasons, 20 were Odd-fellows, and a number, he did not say how many, were Knights of Pythias.

One of the Good Templars was a saloon-keeper, and in violation of the prohibition law continued to sell liquor. His case was complicated by the fact that he was not only a Good Templar, but he was also a Knight of Pythias, an Odd-fellow and a Freemason!

My brother, the minister of whom I am writing, protested against harboring in the Good Templar lodge such a vile apostate from temperance as this saloon-keeper. But his numerous secret society connections so complicated the situation that it was not until his violations of the prohibition law were so open and flagrant that he was convicted in the court and fined $100, that temperance virtue triumphed and he was expelled from the Good Templar lodge. But my informant thought that even this did not break the chain of his fellowship with, or deprive him of the moral (or immoral) support of either the Knights of Pythias, the Odd-fellows, or the Freemasons.

Those who know how un-Christian and un-republican the major secret orders are, will not be likely to be beguiled into joining or favoring the minor orders, when they consider the fact that the whole secret society system is dove-tailed together, and that the minor orders are but the sharp edge of the wedge that, when driven home, separates from God and heaven.

This minister had belonged both to the Sons of Temperance and the Good Templars. He saw too strong a likeness to Odd-fellowship and Freemasonry in the Sons to regard that order with any favor, and he was thoroughly disgusted with the work of the Good Templars. The conclusion he had reached was that the work of temperance and prohibition is hindered rather than helped by the effort to split the temperance and prohibition workers into clans.

I reached Cedar Rapids in time to be present at the last session of the convention for the promotion of Sabbath observance. Able speeches were made and a State Association formed with a view to concerted action in favor of the better observance of the Christian Sabbath.

Here I met Rev. M. A. Gault, of the National Reform Association, and quite a number of the friends of the Iowa Association. Rev. T. P. Robb, pastor of the Covenanter church near Linton, the first station south of Morning Sun on the B. C. R. & N. R. R., cordially invited the Association to hold the adjourned annual meeting in his church. I went home with him, and at a meeting of his session, specially called to consider the matter, a unanimous vote was taken to approve the invitation.

Tuesday and Wednesday, the 18th and 19th of December next, are the dates fixed as the time, the meeting to open at 7 P. M. on Tuesday. Rev. Robb will give the address of welcome. Rev. Wm. Johnston, D. D., president of the Association, will respond, and give the opening address of the convention. Pres. C. A. Blanchard, of Wheaton College, will address the meeting on Wednesday forenoon and evening.

The program is not yet complete, but the time will be filled with addresses by other able speakers, and in the discussion of resolutions as the convention may direct. Free entertainment will be provided for all who will come. The convention will be furnished with lunch at the church Wednesday noon, so that a solid day's work may be put in for Christ, and the freedom of humanity from the thralldom and despotism of the lodge.

And now, dear friends, make an effort to come, if you desire to see the anti-secrecy reform maintained in Iowa. Work up the matter in your own locality and get as many as you can to come with you, and let us have such a meeting as the importance of the cause demands. With such speakers as Dr. Wm. Johnston of College Springs, and Pres. C. A. Blanchard of Wheaton, a large local attendance is assured. But come from abroad, and if possible be present on Tuesday evening, so as to take part in the appointment of committees at the first session, and in the business meeting to precede the address by Pres. Blanchard Wednesday forenoon. Let us all unite to pray and work for the success of our coming annual meeting. C. F. HAWLEY.

THE GOOD WORD RECEIVED IN MISSISSIPPI.

VICKSBURG, Miss., Nov. 17, 1888.

DEAR CYNOSURE:—I visited the Warren County Baptist Association to-day. Their meeting was a profitable one. Rev. R. J. Temple, a graduate of Morgan Park Seminary, was there, and rendered valuable aid in getting our work before the brethren. The following resolution will show their stand on reforms:

WHEREAS, The National Christian Association, of 221 W. Madison street, Chicago, has sent Bro. L. G. Jordan to lecture on Christian reform among our people; and

WHEREAS, The work is of great importance; therefore *Resolved*, That the Warren County Association extend a vote of thanks to the N. C. A., and will do what we can to encourage the work.

Other resolutions were against patronizing railway excursions and "basket" meetings.

PORT GIBSON, Nov. 20.—I came here from the Association and found Rev. J. Smothers, pastor of the Baptist church, and J. N. Sneed, pastor A. M. E. church. The former being sick, I spoke in his pulpit on Sunday, lectured last night, and will again to-night. Like every other town in Mississippi, they have had a large number of societies set up here. They are all out of working order (?) but the Masons and "Daughters of Conference." The "Daughters of Conference" was intended for church work in the A. M. E. church, and like every other human device that undertakes to improve on God's plans, it proved a miserable failure. They have gone off from the church and built a hall, and now it takes all the money they can raise to pay for their hall, and the church has to suffer. The pastor says they have their meeting on his prayer meeting night, and thereby interfere with the church worship. He has no remedy for it, and fears to make war on them, as pretty near all the church is in it. He read the tracts with great interest and takes the *Cynosure*. Bro. Smothers's church paid for the paper for him also. The visit seemed a great help to the pastors. They have experienced great trouble from the lodges. The light of God's truth is exposing these so-called charitable institutions. The promise of a sick benefit and a coffin at death is all they promise; and there are men here with whom I have spoken who have paid as much as $50 into their society, and it is dead and money gone; and if they die poor the church will have to bury them. Coming from slavery, and of a superstitious nature, my people have always been the prey of persons who had secrets to sell. The arguments set forth in the literature of the N. C. A., backed up by God's Word, is sure to help this people. Every tract, paper, sermon or lecture accomplishes good. Like Paul, "knowing that our work is not in vain," let us go forward and "in the name of our God set up our banners," until men shall trust in Christ and not lodgery, and Christ shall be all in all to sinful men everywhere.

The liquor traffic here, as in other places, has its hold on the people. The low dives keep a gambling den, and boys go there to gamble. A vote on it always gives the Negro a free ballot.

The meeting Wednesday evening was a good one. A general Amen came from all sides when the lodge was being dissected. Lodgeites and others eagerly took the tracts. Few persons get angry. Rev. M. Charles, of Alabama, was present and told how he had been duped in a lodge with a cable-tow about his neck. He is a seceder. I shall visit this place again when the weather is better. Yours in Jesus,

L. G. JORDAN.

NOTES OF THE LOUISIANA WORK.

PLAQUEMINE, La., Nov. 23, 1888.

DEAR CYNOSURE:—I preached at Morris Brown Congregational church, Rev. I. H. Hall, pastor, in New Orleans Sunday night to a very good congregation of earnest hearers. Many responses to what I said came from the audience. Elder Hall strongly endorsed all I said. He keeps his church pretty well warned against lodgery.

I find my family here much improved, thank God. Everybody is trying to get their cane gathered before cold weather. The bull-dozing regulators had started their inhuman work here, but the better class of white citizens soon suppressed it. I have had an interview with some of the leading colored citizens. They say that as far as Plaquemine is concerned, they think they had a fair count in the late election, as very many colored voters did not go to the polls. Yet they think other wards in the parish where the colored men turned out in force and voted the Republican ticket, their votes counted on the other side. The secret lodges are still struggling to live here. I noticed an Odd-fellows' placard in several conspicuous places, headed with three links and the words: "Still to the Front." This placard was the advertisement of a ball. A very dear brother who has been deceived into the Knights of Labor said to me, all he had to do when traveling was to present his traveling card, and if he was short of money the conducter would recognize his card; and if he wanted work the lodge would see that he got it. While I believe the workman is worthy of his hire, and that the laborer has as much a right to protection in law as the capitalist, yet it don't seem reasonable that to be sworn in secret lodge-rooms benefits the laborer; but if we are to judge the future from the past, the K. of L. has done more to injure the poor man than to benefit him.

I am informed on good authority that while services were being conducted in Macedonia Baptist church on Sunday, the marshal of the "Sons and Daughters" society of this city came into church, armed with authority of his "s'ciety," and ordered several of the church members to come over to the lodge hall and attend to business of their craft under penalty of $2.50 fine. Elder Hubbs, the pastor, resisted such deviltry, whereupon consternation was created for awhile. When will Christians see how these worldly societies are usurping the power of the church? I am informed that the authorities have issued orders to the effect that all lewd women must vacate the city. It seems that Mayor Bruce and the new city council, of which Elder Hubbs is a member, is trying to make things pleasant for the Plaqueminians in the way of decency. I go from here to Angola, La.

F. J. DAVIDSON.

A NEWSBOY'S REPORT.

YORK, Pa., Nov. 26, 1888.

EDITOR CYNOSURE:—I received the two hundred *Cynosures* of September 20, in due time. After returning forty copies at the publisher's request, I went to work to sell the remaining papers. The number was a very good one, and I had no trouble in selling them. If I give anyone a list of the contents of the *Cynosure*, I can sell it as easily as my fellow newsboys can sell the *Times*, *Tribune* or *World*, or any other publication. And I think it is a very easy task to arouse the curiosity of a frail mortal and to get four cents out of him for a *Cynosure*. Curiosity takes many into the lodges to *see* the monkeyshines; and we can sell our papers which *expose* these very same circus performances, farces, comedies and tragedies.

I sold about thirty of these papers to persons who came here to attend the annual fair of York County Agricultural Society. A Virginian bought one; and a Freemason from the far West, who runs a ranch, also secured one as a curiosity. He was much astonished to see the *Cynosure*, and to hear me talk against such a powerful secret ring. After buying the *Cynosure*, he looked around to see if anyone was peeping at us, and then he whispered to me: "*There are many queer things in this world.*"

I also received the one hundred *Cynosures* of Oct. 25, in due time. As this number contained the report of the American Anti-secrecy League, and my report of our Congress candidates, I sold out very soon. Every pot in York was boiling over, so to speak, as the redhot stump speakers were firing up with political tar, pitch and turpentine. And I used the great excitement "for the good of the order," and also for the good of the *Cynosure*, the reform, and the Prohibition candidate for Congress in this district. I believe I have aided our cause here considerably by selling these papers; and I shall now try to sell one hundred copies of the *Cynosure* every month.

If all the readers of the paper will do as much, or as much as they can, we can make our power felt in the next Presidential election, and also in religious matters. Who will help to supply the American people with the *Cynosure* and other important anti-secret publications? Tens of thousands, who now read lodge organs, stand ready to buy the *Cynosure*, etc., and to pay the money gladly. Shall they wait in vain, and suffer from a lack of light? Yours, etc.

EDWARD J. CHALFANT.

CORRESPONDENCE.

SUNDAY LAWS IN NEW ORLEANS.

NEW ORLEANS, LA., Nov. 23, 1888.

EDITOR CHRISTIAN CYNOSURE:—Some months since the legislature of Louisiana passed a law requiring the closing of saloons and maintaining quietude on the Christian Sabbath. This law, though imperfectly enforced, has been of *incalculable benefit* to the people and receives the cordial support of the best element of society. The public press of this city does not seem to represent that element. At least it is strongly opposed to the Sunday law, and proposes to summarily set it aside as a gross invasion of justice and an unwarranted interference with natural rights. Here are some extracts from a long editorial in *The States* of November 22nd. Similar articles have appeared in the *Times Democrat*:

"The juries in New Orleans will not be parties to the enforcement of such a statute as the Sunday law ... The Sunday law, violative as it is of the public sentiment of the city, with its incongruities, revolting discriminations, injustices, hypocricies, blasphemies any tyrannies, is just such a law as juries are constituted to protect the public against, and we don't believe that any jury in New Orleans will render a verdict of guilty against any one who disregards it. The District Attorney has himself conceded the injustice and wrongfulness of the law by suspending a portion of it, and the jury has immeasurably higher powers here than the District Attorney."

This breathes the spirit of anarchy and tends to the subversion of all law and all government. If juries, sworn to render a verdict according to the law and the evidence, may deliberately set aside the law, then there is an end to all government and all legal protection. If the press of this city lends itself to the advocacy of such principles it becomes the enemy of social order and is doing what it can to put the property, the persons and the lives of the people into the hands of any villains who may choose to assail them. It would make the "Crescent City" a modern Gomorrah.

No one disputes that the law in question was made in good faith by the representatives of the people of the State, and had for its object the protection of the rights of the people. There is but one interest with which it seriously conflicts, and that is the business of the liquor-seller. There is but one department of public opinion that is offended by it, and that is the part dominated by the saloon interest. It becomes an important question whether the good people of the city and State should tolerate the public proclamation of a bold defiance of one of the statutes of the commonwealth. Especially it becomes those who regard the Christian Sabbath as one of the main safeguards of our civilization to see to it that the laws made for its preservation are *duly enforced*, and that those who disregard their official and judicial oaths are adequately punished.

H. H. HINMAN.

AN IMPORTANT DEATH-BED TESTIMONY.

MENOMONIE, WIS.

An important recent event in Menomonie was the death of J. H. Knapp of the Knapp, Stout & Co. Lumbering Company.

Mr. Knapp was a great sufferer for many years from what was called a cancer in the nose. The nose and face were nearly eaten away, and he was totally blind for two or three years. He was a prominent member in the Congregational church, a college graduate, a great reader, possessing a library of great value, and was fond of literature, history and science, and was of a very cheerful disposition, and bore his intense and protracted sufferings with great patience and resignation. He lived at the last for about four weeks without food, being unable to retain anything on his stomach. For a few years past he has had communication with the church by telephone so that he could enjoy the services of the sanctuary without leaving his room.

His bequests to Beloit College and other educational and missionary enterprises aggregate $31,000. An estate estimated at over $1,000,000 remains to the widow and seven children, six sons and one daughter.

Mr. Knapp was a Freemason, and while in active life, an ardent defender of the order. I was credibly informed that the Masons were expecting to bury him with the ceremonies of the institution, but that Mr. Knapp requested of his friends that nothing of the kind should be done.

The result was that the "hand-maid" was relegated to the background entirely. Not a lisp even indicated her existence. Christian good sense prevailed; the tacit, though clear and emphatic admission was made by the deceased, by the family, and by the preacher of the occasion (a former pastor and a Mason), that Christianity, pure and simple, is all sufficient for this life and for the life to come, and plain Christian burial all that a Christian could or should desire.

More and more may we hope that Christian professors will cease to place confidence in worldly and deceitful institutions, and wish only for "devout men to carry them to their burial." Let then the agitators go on with the good work, "speaking the truth in love."

W. W. AMES.

PROHIBITION IN CALIFORNIA.

SAN JOSE, CAL., Nov. 17, 1888.

EDITOR CYNOSURE:—We on the Pacific coast still live. The greatest issue before the American people was agitated most faithfully during the four months preceding the late election. The Prohibition forces were quite well marshaled and drilled. What is the result? In San Jose we have gained. In 1884 we polled for St. John, in this State, 2,960 votes. This year the latest incomplete returns give 5,200. We have nearly doubled our vote. The field is a hard one. Think of it! The State legislature giving $15,000 per annum to aid and foster the *viticultural* interest! Is there such a reality as discrimination in favor of a *pet* CURSE? Behold it here! But the cause is gaining, and despite the insiduous labors of Miss Kate Field, Prohibition will yet gain the day. Yours for the Lord's cause,

A METHODIST.

A NEW ORLEANS MISSION.

The People's Gospel Mission, 163 Camp street, New Orleans, La., though unpretentious, is doing a good work. Bible reading is held on Sunday at 9:30 A. M.; Sunday-school at 3 P. M.; and open-air service on the Levee and at the Basin at 4:30 P. M. A portable organ furnishes the music, and is played by our Willie, a boy not ten years old. Yoke Fellows Tea comes at 6 P. M, and Evangelistic Service at the mission at 7:30, at which all ministers are cordially invited to help.

Rev. H. H. Hinman very ably conducted the service on the evening of Nov. 18. The sublime beauties of God's way of working out his people's salvation was so touchingly told, with that love and simplicity that characterize the true child of God, that those present would have gladly remained longer. Six went into the inquiry-room inquiring more the way of salvation, and as a grand result of Bro. Hinman's discourse, four adults confessed the Lord Jesus Christ. We want the dear brother whenever this way.

Contributions of tracts, papers, cast-off clothing, etc., is earnestly requested to sustain this noble work; for its maintenance depends on voluntary donations and free gifts.

E. A. VAIL, *Supt. of the Mission.*
JOHN ARALS, *Evangelist.*

LITERATURE.

ALDEN'S MANIFOLD CYCLOPEDIA, of Knowledge and Language. Vol. 10. Cosmography to Derby. Pp. 640. Price 50c. John B. Alden, New York and Chicago.

This cyclopedia is more comprehensive than any other except Cassell's (which costs several times as much), including an unabridged dictionary of the English language in addition to ordinary cyclopedia matter, and though many of the articles are necessarily brief, they are sufficiently full for practical people, and some articles are surprisingly extended—for instance, Cotton occupies 26 pages, Crannogs, 8 pages; Creeds and Confessions, 5 pages; Cricket, 4 pages; Crusades, 6 pages; Darwin and Darwinian Theory, 17 pages. At the same time few would regret if some articles, like that on the croquet game, were cut down to a few lines instead of being extended through pages. The "handy volume" nature of this work recommends it to everybody. It would be strange indeed if a cyclopedia of such great merit, published at a cost so surprisingly low, did not reach an enormous circulation.

Scribner's Magazine completes it's second year and fourth volume with a holiday number which is rich in beautiful decorations and pictures. The magazine opens with a picturesque description of "Winter in the Adirondacks," by Mr. Mabie, who appreciates "the flawless perfection of form, delicate precision of outline, exquisite tracery of bough and twig" which make up the complex impression of the woods in winter. He pictures the Saranac and Lake Placid region, where the winter colony find health and amusement. The illustrations are from drawings by skilful landscape artists such as Hamilton Gibson and Bruce Crane, and from photographs of the Adirondacks made in midwinter expressly for this magazine. "Old Glass in New Windows," by Will H. Low, is the first popular account of the rapid growth in this country of the art of making stained glass windows. George Hitchcock, the artist, writes briefly and earnestly of "Sandro Botticelli" as "the man who above all others gave an impulse in the right direction to the new art of the Christian world." The illustrations are by the author, after works of Botticelli. The fiction of the number is abundant, and each story is illustrated by an artist in sympathy with the author's methods. "The Lion of the Nile" is an anonymous poem of unusual originality and power, which will excite much curiosity as to its authorship. Elihu Vedder has sympathetically illustrated it. Two other illustrated poems are "Through a Glass Darkly" and "Winter Evening." E. S Martin (author of "The Little Brother of the Rich"), Ellen Burroughs, C. H. Luders and James Jeffrey Roche, are among the other contributors of verse.

LODGE NOTES.

The railroads are building a new union depot at Ogden, Utah. Lately the Masonic Grand Lodge of the Territory laid the corner-stone with great parade and ceremony.

A reception was given lately in Milwaukee by the Good Templar lodges in that city, in honor of the removal to Milwaukee of the headquarters of the Grand Lodge of the World.

At Richmond, Nov. 14, the Masonic fraternity of Richmond, Va., laid the corner-stone of the Masonic Temple. Gov. Fitzhugh Lee and W. P. Breckinridge were present at the ceremonies. Mr. Breckinridge, of Kentucky, delivered the address. The cost of the temple is estimated at $150,000.

The *Odd-fellows' Journal* says that Sarah Jane Foster, wife of R. D. Foster, of Savannah, Ga., is the only lady member of the Chapter A. F. and A. M. in Georgia, and that she was received in a white Chapter recently, and, furthermore, that she is a member of fifteen societies, and also her husband is a member of fifteen societies, and is an officer in every one.

The Supreme Council of Sovereign Grand Inspectors General, the Ancient and Accepted Scottish Rite of Freemasons for the United States of America, met in the German Masonic Temple in New York. Judge John Gorman, of that city, the Most Puissant Sovereign Grand Commander, delivered a historical address, covering 131 pages of printed matter. After this effort he was re-elected.

Masonic circles at Newark, O., are all torn up over the action of the Grand Lodge in taking away the charter of Ahimen Lodge, of this city, for insubordination. This is one of the oldest lodges in the State, and numbered among its members some of the oldest Masons. Now all are suspended from the rights and privileges. The action of the members on the Cerneau question is what brought it about.—*Dayton Journal.*

In the trial of members of the "White Caps," which has been progressing in the United States Court at Little Rock, Ark., two of the parties were sentenced to five years' imprisonment at hard labor and fined $500 each. Three others were sentenced to six and three months' imprisonment and fined $500 and $100 respectively. The men lived in Randolph county, and had terrorized a large section of country, driving away people who had incurred their hostility.

At the meeting of the National Grange at Topeka, Kan., Col. Joseph H. Brigham, of Ohio, was elected Grand Master, and Leonard Rhone of Pennsylvania, was selected to fill the vacancy on the executive committee. A resolution was passed recommending Congress to appropriate money for a deep water harbor on the north-west coast of the Gulf of Mexico. A resolution urging that United States Senators be elected directly by the people was passed, as was also a resolution advocating pure food.

William Norman has filed at Bloomington, Ind., a damage suit for $10,000 against the White Caps, who have caused so much trouble in the southern part of the State. In his affidavit he states that the night of May 1, about 12 o'clock, some one knocked at the door, and when he opened the door he was forced into the yard in his night-clothes. His wife and daughter were taken out in the same condition. Norman was tied to a tree, when the masked men proceeded to whip him without mercy, paying no attention to the agonized appeals of his family as they witnessed the outrage, and the complaint further states that as the result of the flogging he was confined to his bed for several weeks, and is now disabled for life.

Edward Finklestone, president of the Journeymen Barbers' National Union No. 1, of New York, has resigned that office because, as he declares, the socialistic and anarchistic elements are gaining control of the labor organizations, and if the tendency be not rebuked and opposed by the conservative laboring element, there is sure to be eventually some outbreak which will unjustly but inevitably involve and disgrace the labor organizations which tolerated extreme ideas. Mr. Finklestone says continued war has been made upon him by the radical element, and he adds: "We know not at what moment a ukase from the inner circle may precipitate the New York Central Union into an ignominious conflict with law and order, with public opinion, or even with the whole conservative labor world. Remember the Chicago tragedy. Much of the blame for it fell upon the shoulders of organized labor everywhere. Before the bomb bursts again let the law-abiding labor organizations cut off all communication with this irrational, unreasonable horde, and the cutthroats and assassins who hide in their midst."

OUR CLUB LIST.

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We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1 50

W. I. PHILLIPS, *Publisher*,
221 W. Madison street, Chicago.

AGENTS AND LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago, (at present at the Washington office.)

LOCAL AGENT AT WASHINGTON, No. 215, 4½ St., N. W., Rev. Isaac Bancroft.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

SOUTHERN AGENTS.

In General, H. H. Hinman, *Cynosure* office, Chicago.

For New Orleans and vicinity, Rev. F. J. Davidson, 152 Clara St.

For Mississippi, Rev. L. G. Jordan.

STATE AGENTS.

Iowa, Rev. C. F. Hawley, Wheaton, DuPage Co., Illinois.

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Wm. R. Roach, Pickering, Ont.
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A WOMAN'S VICTORY;

OR

THE QUERY OF THE LODGEVILLE CHURCH

BY JENNIE L. HARDIE.

This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason —*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar.*

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison Street, Chicago.

THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth —*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

Rev. O C Harrah, Galva, Ill:—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs M. E. M, Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev B T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq., Worcester, Mass:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

Rev. George Clark, Oberlin, O.:—The *Cynosure* is a first-class Gospel witness for Christ—Christian in spirit, pure in doctine, with kindness and courage of the martyrs in proclaiming it.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY *Editor.*
WENDEL PHILLIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance. For club rates, premiums, etc., write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 6, 1888.

A KANSAS BROTHER sets us a great task, viz., to explain the 12th and 13th chapters of Revelation. We answer: The Revelation is a picture-book teaching history in advance by tableaux—an angel photographing future events down to the close of time.

In Rev. 12th, the sun-clothed, star-crowned mother standing on the moon is a picture tableaux of Christianity. The dragon warring in heaven, cast out into the earth, is "that old serpent which is the devil and Satan." The ceaseless struggle between right and wrong which we see here began in other worlds. The flood which the dragon casts out of his mouth to drown the woman, Christianity, is error, false teaching, legends, newspapers, time-consuming trash, false worships, "lying wonders," tricks, popery, the Mormonism of all ages modernized.

The "wings of a great eagle" may be the sails of the *Mayflower;* and the wilderness, the American continent to whose woods Christianity fled for a time from the priestisms and dragon-worships of the old world. The man child is Christ; and the man-religions still persecute the God-religion, and will to the end till Christians shall overcome by the blood of the Lamb and the word of their testimony.

Chapter 13th will be noticed hereafter.

AN AGENT ASKS: "Should the church bear specific testimony against popular evils at all times?"

Christ bore specific testimony against reigning evils, when he cleansed the Temple: (John 2: 16) and Paul in Mars Hill (Acts 17: 29).

When slavery had the United States by the throat, Dr. Hodge wrote: "Christ and the Apostles did not denounce slavery; the Abolitionists do. Therefore they do wrong to denounce slavery." Such arguments as this quieted pro-slavery consciences; carried the slave-holding ministers over from the New School to the Old; enabled them to cut off four Abolition synods; rent the church in twain; silenced many anti-slavery ministers; emboldened the slave-holders to bring on the war; multiplied infidels; made ministers despised; and sent multitudes to hell.

Albert Barnes answered Hodge: "Christ probably never saw a slave." Slavery had not Judea by the throat. He and his Apostles denounced evils as they met them. They denounced oppression; and slavery is the worst oppression.

It is easy to apply this to the anti-secret reform. Secret societies are in our churches as the frogs were in bread-troughs of Egypt. They must be got out or the land will stink with them, as Egypt did. Evils in the churches are wolves in sheep-folds. John 10: 12, 13. If ministers do not get them out they are "hirelings," sowing God's Word "among thorns." Jer. 4: 3. The "time *when*" to oppose popular evils in churches is when they are in them. A farmer, when asked the time to cut hog-yokes, answered, "Cut them when you want them."

THE DECK CLEAR FOR ACTION.

Forty-eight years ago (1840) the Democrats had had the United States Treasury for some twelve consecutive years. The candidates that year were Gen. Harrison ("Tippecanoe"), and Martin Van Buren. The editor of the *Cynosure* voted that year for Gen. Harrison, along with John Rankin, Gilleland, the Dickeys and most of the holy men and Abolition leaders, as Rankin expressed it, "to get the sea of power in motion." Van Buren had sent the U. S. schooner *Grampus*, to seize the poor Mendi Africans and give them up to Montez and Ruiz, the Spanish pirates who had seized and brought them in the slave schooner, *Amistad*. The Whigs were the true Liberty party; Webster said they were as anti-slavery as the Republicans are now for temperance. The Whigs must save the Southern slave wing of their party, as the Republicans now must save, and have saved, the liquor vote. At the eleventh hour of the canvass Joshua Leavitt, Lewis Tappan and Myron Holley held a convention at Albany, and by a majority of eleven votes formed the Liberty party, and nominated Birney and Earl. We would not follow what we considered unwise leadership. We prevented the formation of a Liberty party in Ohio till two weeks after Van Buren was rebuked and Harrison elected. We then moved in, and the true Abolitionists were a unit till Lincoln was elected and slavery fell.

A similar event has now occurred. The Democracy which then meant slavery now means liquor. And some sincere Anti-masons have voted for another Harrison, grandson of the old General. We scarcely knew what to do. The Prohibition party had Masons and Odd-fellows, and the Republicans had the distillers, brewers and saloons, and the Democrats had

"All the ills that flesh is heir to."

The *Cynosure* voted for Fisk, and Brooks could not be scratched from the Fisk ticket. Peter Howe, Dr. J. N. Norris and others refused to vote for Fisk because Brooks was glued to him.

The deck is now clear for action. The Republicans will now soon show the sincerity or hypocrisy of their temperance professions. They now have President and both Houses of Congress. But they will neither suppress liquor nor Mormonism. To send Freemasons to suppress Mormonism is like sending foxes to suppress wolves. And honest Barn-burner Democrats, and true Prohibition Republicans, will soon be leaving the old parties. But they will not join the Knights of Labor, nor any other "Knights," though Joan of Arc should lead them. We are somewhat past the Middle Ages.

What then shall we do? English politics furnish us the best example. Let us, as the English do, organize an opposition and throw ourselves on God and the community. The English government, in spite of corruption and bribery, has stood a thousand years, and seems likely to stand another thousand, if the world stand so long. When a party in power breaks down under the weight of its corruption, they organize an opposition and go to work. They thus keep the people enlightened as to their rights and wrongs. The State auxiliary associations will soon be meeting. Let them be prompt to give their advice.

THE GRAND ARMY, REPUBLICAN OR DEMOCRAT.

"All combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle [free government], and of fatal tendency."—*Washington's Farewell Address, 1796.*

"All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."—*U. S. Grant in his autobiography.*

"In conducting the governments of this world there are not only sovereigns and ministers, but secret orders to be considered which have agents everywhere."—*Lord Beaconsfield, British Premier.*

"I am not in favor of state recognition of any secret societies ....I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil....and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose"—*Hon Edward Blake, leader in the Canadian Parliament in March, 1884.*

Gen. John M. Palmer, ex-Governor of Illinois, and late Democratic candidate for a second term, is a Freemason, as he frankly informed the Anti-secrecy League. He was also the first Department Commander of the G. A. R. in Illinois and was an eminent member of that secret order. Last week Mr. Palmer wrote to Stephenson Post, No. 30, renouncing his membership, his oaths of secrecy, and the emoluments and honors of the lodge. His reasons are that the Grand Army has become a political machine; that it does not work well in two ways; and being good for the Republicans is not worth much for Democrats.

This is no news to the public; but it is of vast interest to every American patriot, when a fact which has had the pretense of concealment comes out so emphatically, as does the political character of the Grand Army, when the Democrats in its ranks begin to rebel against political control, and organize secession with the avowed purpose of establishing a Democratic Grand Army. This is the avowed purpose as appears in dispatches from Indianapolis, which says:

"About twelve hundred Democratic veterans, members of G. A. R. posts scattered over the State, held in the capitol building to-night a secret meeting at which it was resolved that every Democratic member of the G. A. R. should abandon the order, and all present pledged themselves to withdraw from their posts. Adjt. Gen. Koontz presided. A name and a constitution for the new order proposed by the Democratic veterans were adopted. The new order is to be charitable and non-political in character. Another meeting will be held to-morrow night, and on Wednesday evening there will be a public mass-meeting in the city hall, when the reasons for deserting the G. A. R. will be given and the principles and objects of the new order laid before the public. Adjt.-Gen. Koontz says similar meetings will be held all over the State within the next week.

"The Republican members of the G. A. R. are greatly excited over the movement since they have evidence that it is genuine. Mr. Koontz said this evening that he had letters from men in eight States indicating that the movement is national. Among the letters received to-day was one from John A. Worman, secretary of the Democratic societies of Pennsylvania, promising that every Democratic soldier in Pennsylvania will leave the Grand Army of the Republic. The president of the societies, who ran against Beaver for governor, is at the head of the movement in Pennsylvania. Mr. Koontz says that but few Indiana Democrats have attended the Grand Army meetings since the election because all the posts have been holding meetings ratifying the election of Harrison and Hovey."

Other dispatches confirm the statement that a strong movement is being made that will bring every Democrat out of the G. A. R. into a lodge of their own. This will give the country two more secret political societies and fearfully weaken the whole lodge structure. On the principle which made Sumner rejoice at the aggressions and insults of the slave power before 1860, and say, "The worse it gets, the better it gets," so we may thank God for this movement, though it promises only evil. In the end it will work, through the gracious interposition of God, for the destruction of these orders—and of all lodgery. When the two great parties are divided in secret meetings, the iniquity that will be plotted, and the villainy that will be practiced will open the blinded eyes of the nation.

No observing and unprejudiced man has failed to note that some such collapse would happen to the Grand Army. It has been political from the first. The political hacks trotted to the meetings of the order as pigs to a trough. It was a great opportunity for button-holing and laying of wires. The open political work has been much suppressed of late, but the annual proclamations of the head-center of the order that politics be avoided in the meetings, are proof enough that it is still carried on. The personal fight made against Cleveland by the order for his pension vetoes was another matter no loyal Democrat could brook. The split has come none too soon. The effect of it we pray may be to break up all the lodges of this class—the "Sons of Veterans" and their ladies' attachment, the "Woman's Relief Corps," the "Ladies of the Grand Army" and the "Union Veteran Army," with all the other side shows, if such there be. Let them all go, and let the old soldier be satisfied with the annual and open reunions of his regiment and brigade. These are sufficient to perpetuate comradeship in the great struggle for the country's life. As for the rest, what cannot be accomplished by present G. A. R. members as simple citizens, and by the side of simple citizens, had best not be done at all.

COLORED MASONRY IN THE UNITED STATES.

Negro Masonry is so persistently ignored by the white lodges that little is known by white people generally of this part of the Masonic system. It will therefore be some gratification to the readers of the *Cynosure* to learn the facts as published in the Grand Lodge report for Alabama for 1887, which is as follows:

Alabama	No. lodges,	30	Members,	498
Arkansas	"	74	"	915
California	"	14	"	166
Colorado	"	9	"	118
Florida	"	57	"	No report
Indiana	"	19	"	343
Illinois	"	40	"	894
Iowa	"	13	"	243
Kentucky	"	27	"	676
Kansas	"	25	"	469
Louisiana	"	20	"	480
Massachusetts	"	21	"	No report
Missouri	"	115	"	1,063
Maryland	"	24	"	546
Mississippi	"	75	"	1,543
North Carolina	"	49	"	No report
Ohio	"	64	"	949
Pennsylvania	"	74	"	1,082

Connecticut, Delaware, District of Columbia, New York, Rhode Island and Texas make no report. Georgia reports two Grand Lodges.

Whole number of lodges reported, 693.

Whole number members reported	9,784
Allowing for States not reporting	3,000
Total	12,784

Mississippi will be seen to be the strongest Masonic State, and Missouri next. There seems to be as many divisions and complications among the black as among their white brethren. Complaint is made of clandestine lodges and there have been numerous expulsions. Selma Lodge, Ala., where the degrees have been openly worked by a clandestine lodge of colored brethren, has but twelve members and a doubtful existence. It does not appear that the amount raised for all purposes averages 80 cents per member, nor does it appear that anything is given in the way of relief to distressed brethren.

We are told by the Grand Master of Alabama, in

his address on St. John's day, that these 12,000 Masons include nine-tenths of all the men of brains and character among their race in America. This is a slander on his people. That multitudes have been duped into the lodge is true, but during the year reported Alabama lodges show a total gain of 84, meanwhile they lost by various causes a total of 103. Net loss, 19. Quite a number of those who have thus forsaken the lodge are known by Bro. Hinman, and they are among the purest and best of their Christian ministers, who have abandoned Masonry for conscience's sake. It is not strange that people of African descent should, like their white brethren, be ensnared by the old heathenism, but it is strange that they should lay claim to nine-tenths of the intelligence of their people; and it is passing strange that 12,000 men, who number about one-hundredth of the colored voters, should exercise so vast a power over their uninitiated brethren.

THE FOREIGN FUND.

The contributions to this fund lately have been quite encouraging. An income of $20 a week will finely sustain this work in every foreign part yet entered by the N. C. A. with its publications, including a colporteur evangelist in India. This amount can easily be raised by the readers of the *Cynosure*. As an encouragement to them we print below a letter from a missionary whose name we do not remember to have before seen. It is dated Cumbum, Kurnool District, India, and says:

From N. C. A Foreign Fund:

"The books on secret societies received. Very many thanks for such a nice selection.

"Some ten years ago I was almost induced to join the Masons in this country, and subsequently the Odd-fellows in America; but I am indeed thankful that I did not do so in either case. The lodges in this country are very loose, keeping bar-rooms in connection with the lodge-rooms, which is a continual temptation for their members. Some members here even dare to renounce Masonry. I do not quite understand how a righteous minister of the Gospel of Christ can be unequally yoked with unbelievers.

"Yours in Christ, JOHN NEWCOMB."

DR. MILLIGAN CORRECTS A MISSTATEMENT.

EDITOR CHRISTIAN CYNOSURE:—Your note in "Religious News" department of Nov. 22, in reference to me and the New York presbytery of the Reformed Presbyterian church, calls for a statement.

The reporters of the daily press delight in sensations, and often sacrifice truth in their efforts to beat all rivals. Their reports of this matter differed widely and most of them were wide of the truth. How far you have been deceived by them does not appear in your cautious and kindly note; but you seem to have a false impression, and at least have imperfect information.

In our meeting referred to there was no discussion of the question as to voting; had there been, the voices against it as inconsistent and sinful would have been unanimous. The discussion was on "Hindrances to Evangelistic Work by Our Church." It was maintained by myself and others that our mode of receiving members into the church was a hindrance. The practice has been to require an intelligent acceptance of all our distinctive principles as a condition of membership in our church. The position that was discussed and favored by a large majority of the ministers and elders present was this: That all who were willing to obey the law of Christ and to be subject "in the Lord" to the instructions and authority of the church, should be received on their credible confession; and that for the maintenance of our distinctive principles and practices we should rely on the guidance of the Holy Spirit in connection with the example, testimony and discipline of the church.

This was argued to be in accordance with the teachings of Christ, the recorded practice of the apostles, and our own testimony, or doctrinal creed. The only divergence from our present practice that was agitated was, the inculcation of our distinctive principles within the circle of our fellowship, and not before admision into it. Divine truth, so far as essential to salvation, should be required as a term of communion. Human opinions and interpretations of Scripture should be inculcated in a brotherly way within the church, and should not be a bar to communion until they have been clearly shown to be subversive of faith and morals, and where they are wilfully persisted in against repeated instructions and earnest remonstrances, "A man that is a heretic after the first and second admonition reject."

The opposite course has rent the church into fragments, has made error the corner-stone of many church organizations, has made the church unity, for which Jesus prayed, an impossibility, and to be opposed as inconsistent with truth and righteousness, and has led to the building up of an ism as transcendently more important than the salvation of souls. We believe and maintain our church's distinctive principles and practices; but first and above all we wish to maintain our loyalty to Christ, and in love to seek the salvation of souls. As Covenanters count on our unswerving testimony against the Christless constitution and the Christless lodge. Consistency demands that we "have no fellowship" with either. J. C. K. MILLIGAN.

—Pres. C. A. Blanchard is engaged for the Iowa convention, to be held at Linton, Dec. 18th. Let there be a grand rally of the Iowa friends at this meeting.

—Secretary Stoddard reached this city on Saturday morning, Dec. 1st. He spent Thanksgiving day with children and grand-child at Columbus, Ohio, and thinks he has as much occasion for thanks to God as any man he has met this year.

—The editors of the *Cynosure* are both attending the State Convention at Monmouth this week. President Blanchard spent the Sabbath in Galesburg with Mrs. Blanchard, and was expecting to address a meeting in that city Monday evening, and secure a good delegation for the State meeting. Mr. Kellogg speaks at Cambridge, and possibly at Elmira and Wataga, after spending Thanksgiving day with mother and brothers at Kewanee.

—Rev. S. F. Porter, the new N. C. A. agent for work in the South, started Wednesday for Louisville, Ky., to begin work in that State and Tennessee. He spent Thanksgiving day in the vicinity of his early battles in reform. Bro. Porter was one of the Lane Seminary "rebels" who left that institution because of the arbitrary action of the trustees in favor of slavery and were the cause of the founding of the Theological Seminary at Oberlin. He, as early as 1834, when a lad, started colored schools in New Albany, Ind., and Cincinnati.

NOTICE TO ALL NEW ENGLAND ANTI-SECRETISTS.

A convention of the New England Christian Association will be held with the Advent Christian church, Clark's block, 484 Main street, Worcester, Mass., Dec. 20, 21. The program will include an Anti-masonic address by Rev. J. H. Brown, of Marlboro, N. H. The W. C. T. U. will be represented by Mrs. M. E A. Gleason, State Sup't of Dep't of Tobacco and Narcotics. Addresses on reform and Christian work will be given by Elders S. C. Kimball, of New Hampshire, Hezekiah Davis, of Connecticut, and other able speakers. Rev. Henry J. Pierson and wife, evangelists, of Boston, will conduct the devotional services. Arrangements will be made by a special committee for the entertainment of all who come. Let all who pray and work for the overthrow of the lodge, the saloon, and other existing evils, and whose heart's desire is for full salvation from sin for themselves and others, come if they can to this convention. Let us meet together in mutual prayer and counsel, and strengthen each other's hands for the warfare which lies before us.

ELIZABETH E. FLAGG,
Cor. Agent for New England.

NEW ENGLAND LETTER.

The Worcester Convention.—A No License report from Cambridge.—Prohibition weather.—What may be seen when the women vote—Woman Suffrage.—A curious instance of incongruous lodge titles.

Worcester has entered with much enthusiasm on its No License campaign. While in that city last week, I had the pleasure of some conversation with Mrs. Townsend, president of the Worcester W. C. T. U. With her gracious manners and motherly face, she exactly filled my ideal of a white ribbon president. It is this motherhood that we want at the heart of our nation, to protect helpless girlhood, and banish from our statute books laws that are a relic of barbarism and the dark ages. She conversed freely with me in relation to secret societies, and the manner in which Masonry, under its veil of secrecy, fosters and encourages the drink habit; and promised, with other ladies of her Union, to attend our Convention.

Mr. Samuel A. Pratt who has been, and in spite of his enfeebled health I may say still is, the head and front of the anti-secrecy cause in Worcester, showed me every possible aid and kindness. Through his efforts a place for holding the meetings of the Convention has been secured, and in another part of this paper will be found the official notice which I trust no one will overlook. As inaugurating the work for New England it is a most important Convention, full of blessed omens for the future, if all who can do so will make it a point to attend, and go in a spirit of earnest faith.

Here is the report from No License Cambridge: The number imprisoned in the police stations have fallen off one-fourth. Manufacturing companies say that much less time is lost by the workmen than formerly. The Wellington Coal Company report that where formerly they sold coal by the basket they are now selling it by the quarter ton. Many of the former drinking dens have been turned into groceries and bake-shops, and very few stand empty.

Mother Nature, who this year has beea rather addicted to eccentric weather freaks, has given us a March snow-storm in November, ending off in successive days of steady, down-pouring rain, as if she had some occult sympathy with the struggle going on in all our cities and towns for Prohibition. Wellesley sometimes furnishes a good *bon mot*. Her students had arranged for a grand Harrison and Morton parade in the college grounds, and when the project was defeated by rain that fell from the skies in a perfect cataract as if all the windows of heaven were open, one junior was heard to gloomily remark that "only Prohibitionists felt equal to a parade in such weather."

What would our good grandmothers have said to a kneading-board and a rolling-pin going to town meeting! yet this was even what happened in Ludbury at the last town election, where a dinner of baked beans was served to the voters, with an accompaniment of hot doughnuts fried over an oil stove. No wonder somebody asks, what will happen when women vote? and hazards a conjecture that "perhaps the cradles will go then."

Woman Suffrage has got mixed up with the school question, as it generally gets mixed up with all moral questions, sooner or later. At a recent public meeting in the Meinoan, composed both of Protestant and Romanist women, an Irish Catholic speaker prophesied that "if the anti-Catholic crusade succeeded this year in keeping Catholics off the school board, the result would be a political and religious war in time to come." Indeed all the speakers were rather inclined to take pro-Romanist views, unless I except Dr. Miner, whose vigorous opposition to the attacks of Romish hierarchy on our public schools has procured him the honor of a Ku-Klux letter from some irate Catholic threatening his life. He was not allowed to speak, however, by the president, Mrs. Cheney, an exercise of petty despotism, which was perhaps caused by fear of possible results, the reverend doctor having shown that he was not at all disposed to mince matters, or handle the Jesuit party with gloves. But undaunted by her refusal, he mounted the platform after the meeting was over and had his say as the people were going out. The trouble with the Woman Suffragists as a party is that they have no distinctively moral issue, and their prominent leaders reject Christ. I once attended a meeting of a Woman Suffrage club, and I felt that my Saviour was so completely left out of that meeting that I never wanted to attend another. Among the "honorary members" present of the other sex was a Christian clergyman, yet there was not a syllable of prayer, nor a single word spoken that acknowledged Him who is woman's only Redeemer politically as well as socially. I hope the readers of the *Cynosure* will not misunderstand me. I believe in Woman Suffrage to the back-bone, but I know that it can never stand alone as an idea divorced from Christianity. In the one case it will be a Babel's tower, bringing only confusion to the architects; in the other it will be a Jacob's ladder, whose top shall reach unto heaven, and the angels of humanity shall be seen ascending and descending upon it, and proclaiming a new era of righteousness and peace.

When such men as "Taverner," the scholarly correspondent of the Boston *Post*, openly ridicules secret societies, it is a sign that they are at a discount with cultured and thinking people. As an instance of the incongruity of monarchical names and titles in a republican country, he tells of a secret organization in Charlestown which is named for a distinguished Irish resident of Boston, who hates all that pertains to old world despotisms in general, and of course English rule in particular, with the fiercest hatred; yet this very organization boasts a premier, and an *imperial* cohort. It is certainly a singular thing that men otherwise intelligent cannot see the curious and ridiculous discrepancy between their boasted republicanism, and joining a secret lodge which out-herods Herod in irresponsible despotism, and titles that would abash an Eastern Mogul. ELIZABETH E. FLAGG.

THE HOME

THE WAY OF PERFECTION.

O, how the thought of God attracts
And draws the heart from earth,
And sickens it of passing shows
And dissipating mirth;
God only is the creature's home,
Though long and rough the road;
Yet nothing else can satisfy
The love that longs for God

O, utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs;
A trusting heart, yearning eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?

How little of that road, my soul,
How little hast thou gone;
Take heart, and let the thought of God
Allure thee farther on.
The freedom from all willful sin,
The Christian's daily task—
O, these are graces far below
What longing love would ask.

O, keep thy conscience sensitive,
No inward token miss;
And go where grace entices thee,
Perfection lies in this:
Be docile to thy unseen guide;
Love Him as He loves thee;
Faith and obedience are enough;
And thou a saint shall be.

—*Faber.*

THE PEACE OF GOD'S KINGDOM.

The design of Christ's coming was to produce peace, to teach and exemplify those principles which had they been universally accepted would have produced immediate peace and the highest degree of concord and unity among men. But the effect of his coming was quite different in this respect from its design. The effect of his coming was to put a greater distance between holiness and sin than had ever before existed, and so to put a greater division between their adherents. Hence, what the Saviour designed for good to produce peace and concord, men have perverted and made the instrument of discord and division.

Again, peace is sometimes secured only as a result of war. We see this fact fully illustrated in the history of nations. Nations that have been in a state of constant feud and turmoil for years are finally brought into peaceful relations only as the result of a bloody and desperate war. This fact has been most painfully demonstrated in the history of our own nation. The emancipation proclamation issued by President Lincoln was designed ultimately to produce peace, and it did; but its immediate effect was to produce greater discord and division.

There is to be no peace with the world, with our neighbors, with the members of our household, yea, with any system of religion that is not exclusively founded on the Gospel of Christ. However close and endearing our relations to others may be, we are not to make a compromise with them when the Saviour must be disobeyed or dishonored in doing it. Our attachment to Christ must be supreme and our loyalty to him exclusive and unflinching. No one must be allowed to step between us and him, no matter however dear they are to us. This truth is so important that the Saviour does not leave it without guidance, that we may make no mistakes in reference to it. He says, "From henceforth there shall be five in one house divided; three against two and two against three. The father shall be divided against the son and the son against the father. The mother against the daughter and the daughter against the mother: the mother-in-law against the daughter-in-law and the daughter-in-law against the mother in law and a man's foes shall be those of his own household." And in this same connection he says: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. He that taketh not up his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it and he that loseth his life for my sake shall find it." What language could be stronger or more pointed in reference to our duty in matters of religion? There is not a shadow of warrant for the least compromise with anybody or anything, who may oppose us in our Christian duties. But all such compromise is expressly forbidden with the severest penalty annexed to disobedience. The Saviour does not say, be at peace with your neighbor and the members of your own household even if you have to sacrifice your Christian principles and Christian duties to do it. He does not say, if your parents or husband or wife or children oppose you in your obedience to me submit to their will and and wishes regardless of my commands. In the tenth chapter of Matthew the Saviour puts this duty of loyalty to him still stronger than in this chapter. There, he says, we must not compromise with parent or husband and wife even though they put us to death for our loyalty to him. We must be willing to endure all things for him if we would have eternal life. How many when put to this test would be found wanting. How many are neglecting important Christian duties and disobeying some of the Saviour's most specific commands for no better reason than that they are distasteful, or that some one offers them slight opposition. Such excuses as these for the neglect of Christian duty are wholly unwarranted in Scripture. Yea, more, such conduct is positively condemned by the Saviour. It is not taking our cross and following him. It is not submitting our will to his will or our ways to his ways. It is not losing our life for his sake. It is not leaving husband and wife and parent and children and all things for him and his cause. It is living in peace with ourselves and our ungodly surroundings and at enmity with the Saviour and his commands. Such conduct as this will not do if we are to be the Saviour's disciples here and the subjects of his saving grace hereafter.—*Christian Inquirer.*

CHRISTIAN PERFECTION.

Christian perfection consists in realizing Christ fully in his several relations to us.

He is our Way; we walk in him.
He is our Truth; we embrace him.
He is our Life; we live in him.
He is our Lord; we choose him to rule over us.
He is our Master; we obey him.
He is our Teacher; instructing us in all that relates to the present.
He is our Prophet; pointing out the way.
He is our Priest; having atoned for our sins and depravity.
He is our Advocate; ever living to make intercession for us.
He is our Saviour; saving to the uttermost.
He is our Root; from him we grow.
He is our Rock; we build on him.
He is our Bread; we feed on him.
He is our Door; we enter the fold by him.
He is our Shepherd; leading us into green pastures, and beside still waters.
He is the True Vine; we abide in him.
He is the Water of Life; we slake our thirst for him.
He is the fairest among Ten Thousand; we admire him above everything else.
He is the Brightness of his Father's Glory, and the express image of his person; we reflect his likeness.
He is the upholder of All Things; we rest on him.
He is our Wisdom; we are guided by him.
He is our Righteousness; we cast all our imperfections on him.
He is our Sanctification; we draw all the sources of a holy life from him.
He is our Redeemer; redeeming us from all iniquity.
He is our Healer; healing all our diseases.
He is the Son of Righteousness; cheering us on the way.
He is our Friend; relieving us in all our necessities.
He is our Brother; assisting us in all our difficulties.

And when we need him no more on earth he is the Lamb in the Midst of the Throne, leading us into living fountains of water.—*Sel.*

A BEAUTIFUL CHRISTIAN ACT.

The following beautiful story is told of Lady Stanley, wife of the late Dean Stanley, of Westminster Abbey, in connection with a London hospital near the abbey:

Lady Stanley was in the habit of spending a good deal of time in this hospital, talking with the sick and suffering people there, and trying to cheer and comfort them. Among these was a poor woman suffering from a painful and dangerous disease. Lady Stanley's kind words had been a great comfort to her on her sick bed. The doctors said that her life could be saved only by her going through a very painful operation. They told her that she must certainly die unless the operation was performed. "I think I could bear it," she said, "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home, he found her dressed in the splendid robes which ladies wear when called upon to attend on Queen Victoria. She had been thus summoned and was just about starting for the Queen's palace. She received the message from the hospital. There was no time to change her dress; so she threw a cloak over her, and hastened to the hospital. She spoke some encouraging words to the poor woman, and stood by her side till the operation was over, and the poor suffering patient was made comfortable. Then the noble lady hastened to the palace. She apologized to the Queen for her delay in coming, and told her what had caused the delay. The Queen praised her for kindly waiting on one of her suffering subjects before coming to wait on her. —*Selected.*

THE NEW GAME.

It was a rainy Sunday afternoon when the five grandchildren of old Mr. Howe gathered into his cosy room to listen to a Bible story. Mr. Howe was in feeble health, and the noise of the children seemed almost too much for him to bear; but remembering that he too in childhood loved to listen to the historical stories of Joseph, Moses and Elisha, he aroused himself with some effort so as to interest the children.

"Did I hear rightly," said grandpa, "did Frank say that he wished he could play games on Sunday?"

Frank hung his head as though ashamed and mortified that Mr. Howe had overheard the wish; but, at length, he answered: "Grandpa, Sunday is so long when it rains that I want to do something besides reading my book and going to church."

"Well, then, suppose we have a new diversion, a new game perhaps you might call it."

"A game on Sunday, grandpa! You don't mean it, though! Do tell us what you do mean, for you have always told us that it is wrong to play on Sunday."

The children were all quiet now and very curious to hear what grandpa would say. After seating himself in his easy chair and taking little Willie on his knee, Mr. Howe began to explain in this way:

"Did you ever hear," said he, "that the German watchmen have a pretty song, a verse of which they sing at every hour of the night, as that hour reminds them of some Scriptural truth or fact? The first lines of one verse are these:

'Hark ye, neighbors, and hear me tell,
Ten new strokes from the belfry bell.'

"Ten are the holy commandments given, etc."

"Now supposing we take in this manner your various ages, 5, 7, 8, 10 and 12, and find what Scriptural truths or incidents they remind us of."

This was a new idea to the children, and they were very attentive, as children are always found to be when a new and instructive thought is presented to their minds.

"Let us take Willie's age first, because he is the youngest," said Emily.

"Yes," replied grandpa, "Willie is five years old; now can any of you think of a miracle recorded in the New Testament of which five might remind you?"

"I can," replied Emily after a moment's thought; "the five loaves you told us about last Sabbath."

"That is right, my child; now, Willie, do you remember anything about David that five could remind you?"

"Oh, grandpa," said Willie, "is it the five smooth stones from the brook?"

"Bravo! my boy, that is it. Who can tell the kind of sufferings of Paul of which five might recall the memory?"

"I know," replied Julia, "five might remind us of the five times that Paul received of the Jews forty stripes save one."

"You are correct. Now, Emily, we will take your age, seven, do you remember anything about that number in the Bible?"

"Yes, sir," said Emily, after a short pause, "God made the world in six days and then rested on the seventh."

"Right, my child, but do you recall the name of a city whose walls fell down when an army had gone around them seven times on the seventh day and the seven priests had seven trumpets?"

"Oh, yes, grandpa, it was Jer—i—Jericho."

"What churches might this number recall to mind?"

"The seven churches of Asia," replied Frank, "and also the seven candlesticks."

"Yes, the number seven is used many times in the Bible," said grandpa.

But Mamie, on hearing this, said she "didn't want to hear any more about seven, for she knew something about her own number, eight."

"What is it, Mamie?" inquired grandpa.

"Oh, it was just eight folks that went into the ark," replied the child, "because I just counted them up."

"I am glad you thought of that, Mamie; now do you remember the name of a good king who began to reign when he was but eight years old?"

Mamie could not answer this question, but Frank replied that, "it was Josiah."

"You are right, Frank; now can you tell us of what miracle wrought by Peter that eight might remind us?"

"Yes, sir, Peter healed Eneas of the palsy after Eneas had kept his bed eight years."

"Well, Julia," said grandpa, "of what does your age, ten, make you think?"

"I know, grandpa, of the Ten Commandments."

"Yes, and what else?"

"Oh, it makes me remember the ten dreadful plagues of Pharaoh."

"There is another thing you might recall, if you wait a moment."

"What book of the Bible is it in, grandpa?"

"It is in the twenty-fifth of Matthew."

"Oh, now I know; you mean the parable of the ten virgins, don't you?"

"Yes, you remember very well. Now, Frank, you are the oldest, and I suppose that twelve reminds you of a great many facts and incidents from the Scriptures?"

"Yes, grandpa, I can think of four or five."

"Will you mention them, Frank?"

"Well, there were twelve apostles, and Jacob had twelve sons; then after a miracle there were twelve baskets of fragments taken up, and Jesus was twelve years of age when he went up to Jerusalem."

"Very well, Frank, twelve, like seven, is very often used in the Word of God, but I would also like to have you think of the glorious company in heaven of which John speaks in Revelation. There were 12,000 from each of the twelve tribes of Israel who were sealed and stood before the Lamb, clothed in white robes, and crying, 'Salvation to our God which sitteth upon the throne and unto the Lamb.'"

"What made their robes so white, grandpa?" inquired Emily.

"Ah, my dear child, they had washed their robes, and made them white in the blood of the Lamb; the blood of Jesus alone can cleanse from sin, and I hope you will each trust in him now in the morning of life."

Grandpa Howe was just ready to dismiss the children, when Emily said:

"Grandpa, haven't *you* got a number, too?"

"Certainly, my child, but I am too tired to talk of it to-day. I am just seventy years of age, and before next Sunday you may find out what you can about that number."

The children returned to the sitting-room to tell their parents about the interesting game which grandpa had taught them, "and, best of all," said Frank, "it isn't wrong to use it on Sunday."—*N. Y. Observer.*

THE FOOLISH FRIENDS.

In the depths of the forest there lived two foxes, who had never had a cross word with each other. One of them said one day, in the politest fox language:

"Let's quarrel."

"Very well," said the other; "as you please, dear friend. But how shall we set about it?"

"Oh! it cannot be difficult," said fox number one; "two-legged people fall out, why should not we?"

So they tried all sorts of ways, but it could not be done, because one would give way. At last number one fetched two stones.

"There" said he, "you can say they're yours, and I'll say they're mine and we will quarrel, and fight, and scratch."

"Now I'll begin. These stones are mine!" "Very well," answered the other, "you are welcome to them."

"But we shall never quarrel at this rate!" cried the other, jumping up and licking his face.

"You old simpleton, don't you know that it takes two to make a quarrel any day?"

So they gave it up as a bad job, and never tried to play at this silly game.—*Old Fable.*

The first annual report of the department of peace and arbitration of the N. W. C. T. U., superintended by Hannah J. Bailey, shows that twelve States and one Territory had adopted the department, and that good work has been done in developing public sentiment upon this subject. Mrs. Mary A. Woodbridge has spoken in behalf of the department forty times with great success.

TEMPERANCE.

HOME OR SALOON.

The influence of high rents is to force more people into a given space, in order to economize and divide the expense. The power of the appetite for alcoholic stimulus is something amazing. A laboring man feels it especially, on account of the drag on his nervous system of steady and monotonous labor, and because of the few mental stimuli which he enjoys. He returns to his tenement house after a hard day's work, dragged out and craving excitement; his rooms are disagreeable; perhaps his wife is cross or slatternly, and his children noisy; he has an intense desire for something which can take him out of all this, and cause his dull surroundings and his fatigue to be forgotten. Alcohol does this; moreover, he can bear alcohol and tobacco, to retard the waste of muscle, which the sedentary man can not. In a few steps he can find jolly companions, a lighted and warm room, a newspaper, and, above all, a draught, which, for the moment, can change poverty to riches, and drive care and labor and the thought of all his burdens and annoyances far away. The liquor shop is his picture gallery, club, reading room, and social salon at once. His glass is the magic transmutor of care to cheerfulness, of penury to plenty, of a low, ignorant, worried life to an existence for the moment buoyant, contented, and hopeful. Alas, that the magician who thus, for the instant transforms him with her rod, soon returns him to his low estate, with 10,000 curses haunting him. The one thus touched by the modern circe is not even imbruted, for the brutes have no such appetite; he becomes a demonized man; all the treasures of life are trampled under his feet, and he is fit only to dwell among the tombs.

But while labor is what it is, and the liquor shop alone offers sociality and amusement to the poor, alcohol will still possess this overwhelming attraction. The results in this climate and under the form of alcoholic stimulus offered here are terrible beyond all computation. The drunkards' homes are the darkest spots even in the abyss of misery in every large city. Here the hearts of young women are broken, and they seek their only consolation in the same magic cup; here children are beaten, or maimed, or half starved until they run away to join the great throng of homeless street rovers in our large towns and grow up to infest society. From these homes radiate misery, grief and crime. They are the nests in which the young fledglings of misfortune and vice begin their flight. Probably two-thirds of the crimes of every city (and a very large proportion of its poverty) come from the over-indulgence of this appetite. As an appetite, I do not believe it can ever be eradicated from the human race.—*N. Y. Correspondent of America.*

AN INTERESTING LIQUOR DECISION.

The Supreme Court of Pennsylvania has handed down a decision in the case of the steamboat *Mayflower*, a Pittsburgh vessel, which navigated the Ohio river and sold liquor in various States and counties. The decision will prove of interest to such travellers as patronize the buffet cars of the trunk lines in their journeyings who enjoy taking a drink while whizzing along forty or fifty miles an hour. This privilege is now theirs in New York, Pennsylvania, New Jersey, Indiana, and Illinois, of the States traversed in going from New York to Chicago. They may also drink in Ohio, but cannot purchase any liquor there. A decision which would put railroad trains under the regulation of a State's police powers might make it impossible to buy any liquor all the way from New York to Chicago.

The expectation is that the Supreme Court of the United States will decide in the *Mayflower* case that each State can control the sale of liquor on cars and vessels while within its borders. Under the high license law of this State, this would make it possible for every county traversed by the Pennsylvania railroad from Bucks to Beaver to require a license for every buffet or dining-room car supplied with liquors passing through it, and traders may yet read on their *menus*, as they now do in Iowa, "No liquor sold in the State of Pennsylvania." New Jersey could do the same thing under its high license and local option law, as could also Illinois, which has the same kind of law.

The adoption of high license in New York State, it is thought, cannot be long delayed, and the same principle seems destined to prevail in most of the States. A rigorous enforcement of these laws, in the event of a favorable decision by the Supreme Court, would make it necessary for every traveller hilariously inclined to carry a private supply of liquor with him. The same censorship could be exercised over steamboats as over cars, and they could be compelled to take out licenses or cease selling liquor as they now do. The effects would be most severely felt on the railroads, however. Those corporations have been compelled to obey the inter-State commerce law, and, of course, would have to obey the extension of the principles of that act to the sale of liquor on cars passing from one State to another.

THE SALOON IN SCHOOL MATTERS.

Our pretty suburb, Blue Island, has just furnished a striking illustration of the beauties of the saloon influence in public affairs. A man named Dixon, principal of the schools in that town, and against whom charges of drunkenness and ungentlemanly conduct to pupils and assistant teachers had been publicly made, became an "issue" at the last election of members of the school board. Naturally, the qualities which furnished the ground for these charges commended Mr. Dixon to the saloon element, and this element elected a Dixon saloon board for the express purpose of keeping a good customer in office. Flushed with victory, Mr. Dixon proceeded to "bounce" the assistant teachers who had sympathized or affiliated with the opposition during the campaign, and in other ways he has "cut a pretty wide swath" for several months.

The culmination was reached a day or two since, when he turned up missing with the salaries of his nine assistant teachers in his possession and several hundred dollars obtained from other persons. The Dixon saloon board, it is alleged, compelled the teachers to give Dixon written authority to draw their salaries, and there is some satisfaction in the belief that the members of the board have made themselves liable by such action for the amount of the confiscated salaries.

Wherever the saloon crops out, whether in social or political affairs, its influence is evil and only evil. It stands for all that is most un-American in our life, and as the public school is peculiarly and essentially American the saloon must be kept out of our public-school affairs at all hazards.—*Chicago News.*

RUINED BY OPIUM.

The most extraordinary evidence has been taken in court within a few days by Howe & Hummel, the well-known New York lawyers, in the case of Frederick Hurst against his wife for divorce. Mr. Hurst is the very wealthy proprietor of Pond's Extract, and he moves in the best society. In 1880 or 1881 he shocked society by marrying a governess. The woman was Mary Wagg, daughter of a clergyman living in New York State. He took her to his mansion in Gramercy Park and their life was as happy as unlimited means could make it.

In order to cure neuralgia Mrs. Hurst began to use morphine, and the habit grew upon her to an alarming extent—so much so that in order break it up Mr. Hurst is said to have taught her to smoke the opium pipe. A trip to Europe was taken as a further antidote, but without avail. The fearful habit was upon the woman never to be shaken off. Their love was still strong, but Mrs. Hurst's consuming passion before long led her to desert her magnificent home and take up her abode with the proprietor of one of the big opium "joints" in the metropolis. The proprietor of this, it is said, made himself a bankrupt in supplying her expensive tastes.

English temperance papers are denouncing the injustice of carefully excluding liquor shops from the quarters of the rich and allowing them unchecked among the residences of the poor, whose very poverty drives them to drinking.

Through the efforts of Mrs. Holmes, president of the State W. C. T. U. of Nebraska, and Mrs. Clark, of Omaha, a legislative appropriation of $15,000, for a State home at Milford for fallen women and girls, has been secured.

Mrs. Fanny H. Rastall, president of the Kansas W. C. T. U., in her annual address before the State convention, affirms that in more than one city of Kansas city officers receive a monthly fee from saloonists, with the tacit understanding that their business is to be unmolested.

The Young Woman's Christian Temperance Union of Richmond, Ind., has published a temperance hand-book, paying for the printing by advertisements solicited by an enterprising member. The price of the book is 10 cents, and the money obtained from their sale will be used in prosecuting the work of the different departments.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—Fourth Quarter.—Dec. 16.

SUBJECT.—Death of Samson.—Judges 16:21-31.

GOLDEN TEXT.—Great men are not always wise.—Job 32:9.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Captive to the Philistines*, v. 21. We see in the fall of Samson (1) that the greatest moral hero, when the Spirit of God leaves him, will weaken and "become like another man." The shameless Delilah could not have betrayed him if his own base passions had not betrayed him first. (2.) That spiritual blindness will be the result of falling into the hands of the Philistines. They put Samson's eyes out in order to render him a perfectly helpless captive. So Satan blinds the eyes of his prisoners till they cannot distinguish between light and darkness, truth and a lie. He knows that in this condition there is no fear of their escaping. (3) Samson was bound in fetters and put to the lowest slave's service. Satan binds his captives; then he degrades them. History records many sad instances of men who started out as leaders in great moral movements, but they met their Delilah; some high political office, some great worldly honor which they coveted, and so they fell. Their strength departed from them, and they had to pay the price of compromising principle: they had to keep on compromising, till with cruel malevolence they were set to doing the dirty jobs, with which even their enemies were not willing to soil their hands. Our American youth are taught that the poorest man's son may aspire to the office of President, or become a railroad king like Vanderbilt, but they are too seldom taught, as they should be, that a noble Christian manhood, which never compromises with evil, is a far more worthy object of ambition than the White House.

2. *The joy of the wicked over the fall of the righteous*, vs. 22-25 We can sometimes learn a salutary lesson from sinners. How often we accept the greatest earthly blessing without glorifying the Giver; but these Philistines "praised their god," and gave him all the honor of their deliverance. In much the same manner we often hear worldly men, who have been very successful, praise their "luck" or their "fortune;" just as much a false god, and just as much really worshiped as was Dagon. The joy of the Philistines over Samson's fall is a picture of the joy always felt by the wicked when a good man lapses into some great sin. Every saloon and place of iniquity rejoices when a champion of truth falls and becomes like other men. Let the breath of scandal touch the name of some reputed preacher; or let it be whispered about that some noted reform leader has been bought by promises of money or office by the opposite party, and the wicked are jubilant.

3. *Samson's victory*, vs. 26-31. "The triumphing of the wicked is short." "Rejoice not over me, O mine enemy," said the Psalmist; "when I fall I shall rise." True repentance is restorative. "The hair of his head began to grow," and his strength to return. The most grievous fall cannot gauge the unspeakable depths of Divine mercy. We see (1) the might of prayer. Samson, blind, fettered, humanly helpless, took hold of "the lever which moves the Hand that moves the world;" and the consequence was that all the victories gained by Samson in his life did not amount, in the aggregate, to this one supreme victory gained in death. (2.) That the hour of greatest darkness and discouragement is the hour when God manifests himself. The shrines of secret false worship are now being set up all over our land. The lodge seems triumphant. Churches and pastors have succumbed to its spell, and dare not open their doors or their hearts to the light. But the very hopelessness of the situation is our strongest ground of encouragement. We are weak, but God's promises are all to the weak. Christian reformers have only to do their duty, and the temple of Dagon shall fall and crush other evils under its ruins.

"With the giant wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey."

—An important will contest has just been settled by compromise in Wisconsin. The late Griffen H. Miller, of Prescott, bequeathed to the Bishop Taylor Missionary Society property valued at $35,000. The heirs contested this part of the will, and the matter went into court. Now the trustees of the society have agreed to accept $5,000 as payment in full of this claim, and the suit will be withdrawn.

RELIGIOUS NEWS.

—Among the new books at the Southern Methodist Publishing House in Nashville, Tenn., are several translations of Methodist works into the Choctaw language.

—The three hundred religious and charitable institutions in New York City, whose object is to help the poor, receive and distribute annually about four million dollars.

—A minister in the Ohio Methodist Conference was expelled because it was in evidence that he was engaged to five ladies at the same time. The charge was immorality.

—Dr. Mears, in his "Deathless Book," says: "If all the sermons preached in the United States in one year were printed, they would make 250,000 volumes of 250 pages each.

—A Swedish Methodist Book Concern for Chicago has been incorporated with a capital stock of $10,000, and John R. Lindgren, Alfred Anderson and Albert Erickson incorporators.

—Euclid Avenue Congregational church, Cleveland, O., now has three missions, Crawford Road Chapel, Hough Chapel, and Reservoir Chapel. Rev. M. L. Berger, as associate pastor with Dr. Ladd, carries on services at these places. Prof. Berger at New Orleans last February took great interest in the N. C. A. Convention.

—A missionary in China, Mr. Beach, has succeeded in representing the Chinese spoken language by a system of clear and phonetic symbols, fashioned after the Pitman style. It is said that an educated foreigner can learn the system in from two to five hours, and a bright Chinaman in ten lessons.

—A wealthy man, whose identity is not disclosed, has subscribed $300,000 for the establishment of a Christian university at Nanking, China. Mr. Arthington, of Leeds, England, has offered $75,000 for the beginning of mission work among the Indian tribes in the valley of the Amazon. A single donor has sent $27,500 to the English Church Missionary Society. Mrs. Elizabeth Thompson, of Boston, spends all her income of $50,000 a year in charity except what is barely sufficient to enable her to live plainly.—*Exchange.*

—Hon. Oscar S. Straus, United States Minister to Turkey, some time since made an argument before the Turkish authorities in support of an application of the American Bible Society of the Levant for permission to print New Testaments and Biblical tracts in the Turkish language. The privilege had been denied by the Minister of Public Instruction. Word has been received that the desired permission has now been granted by the Porte, and the American Bible Society has already formally expressed its thanks to Minister Straus. The British Bible Society and similar organizations of other countries will unquestionably receive the same courtesy at the hands of the Porte, and Mr. Straus will be entitled to their thanks. Minister Straus is a Jew, yet here we find him helping two Bible societies to circulate the Old and New Testaments. It will not be forgotten, either, how much we are indebted to him for the reopening of the Christian schools in Syria.—*Missionary Review.*

—Protestants in Ireland think they know the spirit of Romanism too well to consider it safe to trust their rights and interests under Irish "Home-Rule." Of the 990 Protestant ministers in Ireland, 864 of them, including Presbyterians, Congregationalists, Methodists, Baptists and Episcopalians, have signed a remonstrance against Home-Rule, addressed to Lord Salisbury and Lord Hartington. Of the minority who decline to sign, only eight are Home-Rulers. The deputation who bore the address to London was headed by the Moderator of the Presbyterian General Assembly of Ireland. With the Pope of Rome continually dictating to the Roman Catholic clergy the policy they must pursue, no guaranties, moral or material, they believe could be devised which would safely guard the rights of Protestant minorities scattered throughout Ireland. —*Advance.*

—The report of the Bible Society in Illinois shows the following figures for the last year: Families visited, 332,056; families found destitute, 28,448; destitute families supplied, 14,654; individuals supplied in addition, 9,102—or one family in twelve destitute, one-half of them supplied, and over 9,000 individuals; more than one-quarter of a million volumes of the Bible were distributed. On the basis of the figures furnished by the last five years' Bible work in Illinois, there are at least 300,000 families still unvisited, and at least 25,000 of them without a copy of God's Word—and probably more than 15,000 of these would gladly receive the Word. Throughout the United States over 500,000 families were visited. In foreign countries more than half a million volumes of the Scriptures—more than one-third of the entire circulation of the year—were distributed. The Society has eleven agents now working in foreign lands, under whom 387 persons have been employed for a longer or shorter period in the distribution of the Scriptures.

EDUCATIONAL NOTES.

—The Johns Hopkins University in Baltimore is financially embarrassed through depreciation in value of Baltimore & Ohio stock which it owns. There is talk of a public subscription.

—The latest statistics in the Moravian Missions are as follows: Stations and outposts, 127; missionaries, 288; native preachers and their wives, 42; total of members, 84,201. Concerning the work in Eastern South Africa the latest annual report says: Here we labor among Kaffirs rather than Hottentots, although the latter are also to be found. They support two Moravian mission stations in Alaska. Recent news from Alaska is of an exceedingly encouraging nature. Two schools have been established. Difficulties are experienced by the missionaries owing to the great opposition from the Greek Church.

—Dr. Robert Young, whose *Analytical Concordance of the Bible* has to a great extent superseded Cruden's, is dead. He was conversant with fifteen or sixteen languages. He began life as a printer in Edinburgh, but went out later in life as a literary missionary to Surat. The climate broke him down, and he returned to England to devote himself to literature. According to the *Christian World* at London, among the many notable books which flowed from his pen with rapidity, a premier position must be assigned to his *New Version of the Holy Bible.* For many years he was a member of the Free Church of Scotland, but latterly he joined the Established Church.

—Mr. Darwin, the scientist, once made this answer to the critics of foreign missionaries: "They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spare neither women nor children—that all these things have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."—*Independent.*

—In France religious instruction has been entirely abolished from the public schools. Private schools may be established by special permission. According to the recently published "Year Book of Public Instruction," there were in France, including 896 schools in Algiers, in all 80,651 common schools, of which 67,277 were public and 13,374 were private. In the year 1887 there were newly established 337 public and 233 private schools. The total number of pupils was 5,585,838. Besides these there were 6,096 schools for small children, of which 2,375 were private, with an attendance of 761,692 children, and 251 higher primary schools, with an attendance of 21,938 pupils. The teaching force employed was 137,000 in the common schools and 9,224 in the schools for children, and 2,133 in the higher schools. The total school expenses for one year were 145,116,878 francs.

—Mt. Holyoke Seminary has 6,300 pupils, 3,033 graduates. More than 2,000 students have become teachers. The first president and half the teachers of Wellesley College, the lady principals of four other female colleges have all been Mt. Holyoke "girls." Eleven institutions and seminaries owe their existence and prosperity to the same source, and over forty other educational enterprises in the United States and Canada have Mt. Holyoke principals. As married and single missionaries, they are to be found in Japan, China, Burmah, Ceylon, India, Syria, Persia, Turkey, Spain, Africa, South America and the islands of the Pacific. Large numbers are in the home missionary field, among the Indians, Chinese, Mormons and Negroes. Others are engaged in temperance work; while others still are concerned in the management of homes for the friendless, orphan asylums, and seaside homes for children, or are active members of the State Boards of Charities and bureaus of employment to supply women with work at home. At least forty have become physicians, while others have done excellent work in art and literature.

FARM NOTES.

KEEPING FRESH GRAPES.

"If you have a cool, dry cellar, or fruit room, and the best keeping varieties, the question of keeping grapes is a simple one," says C. A. Green, in the *American Garden*. Thick skinned grapes keep best, yet he has kept Concords up to January by packing in dry sawdust in baskets. A simple method is to place grape leaves between layers of grapes as you pick them, or sheets of paper. These prevent the clusters from pressing against each other too closely, thus preventing mold and decay. Handsome clusters are preserved by cutting a piece of vine with them, and placing one end of the vine in a bottle of water; also by covering a stem of the cluster at the point where cut with wax. Grapes should be kept as near the freezing point as possible, and yet not freeze.

The late E. P. Roe kept Catawba, Isabella, Diana and Iona grapes by picking on a clear day, using grape scissors so as not to handle much, removing all imperfect berries, and placing in clean, dry, earthen jars, in layers a bunch deep, and filling the jars in this way: Place a double sheet of paper over the top layer and put on the lid. Strong, unbleached muslin is pasted entirely over the lid or cover of the jar; when the covering has fully dried and hardened, the jars are buried on a dry knoll beyond the action of the frost, a stake being placed over each jar to locate it accurately.

GRAPE GROWERS' MAXIMS.

1. Prepare the ground in fall; plant in spring. 2. Give the vine plenty of manure, old and well decomposed, for fresh manure excites the growth but does not mature it. 3. Luxuriant growth does not insure fruit. 4. Dig deep and plant shallow. 5. Young vines produce beautiful fruit, but old vines produce the richest. 6. Prune in autumn to insure growth, but in spring to insure fruitfulness. 7. Plant your vines before you put up trellises. 8. Vines, like old soldiers, should have good arms. 9. Prune spurs to one developed bud, for the nearer the old wood the higher-flavored the fruit. 10. Those who prune long must soon climb. 11. Vine leaves love the sun; the fruit the shade. 12. Every leaf has a bud at the base, and either a branch or a tendril opposite it. 13. A tendril is an abortive fruit bunch—a bunch of fruit a productive tendril.

New beginners in grape culture would do well to study these maxims and be guided by them in their management of vines, in either garden or vineyard. They comprise much useful and practical information in little space.

FALL PRUNING GRAPE VINES.

I advise the practice of fall pruning for grape vines over that of spring pruning. I do this because in the fall the ground is hard and firm, and as grape vines are often a part of the garden fruitage, is is more desirable to stand upon a dry, firm soil while pruning than upon a wet one, as is often the case in spring. Then, too, the weather is more propitious. In the spring the weather is frequently so unfavorable, even until quite late, that outdoor work is almost always delayed. The cutting winds of March are far more severe than the temperature of November, and one not accustomed to great exposure frequently dreads to perform this labor at a season as early as necessary. The weather, however, would furnish but a shallow reason were it the only one, but it is not. My vines have done better the next season after fall pruning, and have borne more grapes than when pruned in the spring, and this fact is worth more than a thousand theories and opinions. I am not aware that any exact experiments have been made to test this point; in my own practice the difference is sufficiently marked to warrant my adhesion to fall pruning, but if the product of the vines is no greater the advantages are still with fall pruning.—*Vick's Magazine for November.*

A FEW HARDY GRAPES.—On the experimental farm at Ottawa, at a point 1,200 feet above sea level, ninety-six varieties of grapes were planted six years ago. At a meeting of Ontario fruit-growers the following varieties were recommended for hardiness, yield and flavor after this rather severe test: Black—Wilder, Worden, Moore, Concord, Barry. Red—Delaware, Brighten, Lindley, Agawam. White—Niagara, Lady, Martha.

COAL ASHES FOR VINES.—Twenty years ago, says a correspondent, I planted vines in my yard, where I had to do a great deal of filling in, and the material employed was principally coal ashes. Wherever the ashes came in contact with the vines we had the largest crop of the finest grapes I ever saw, the roots seemed to run riot in the soil to a distance of ten to fifteen feet, and were a mass of fine fibres.

BUSINESS.

HOW TO RESIST SECRET SOCIETIES.

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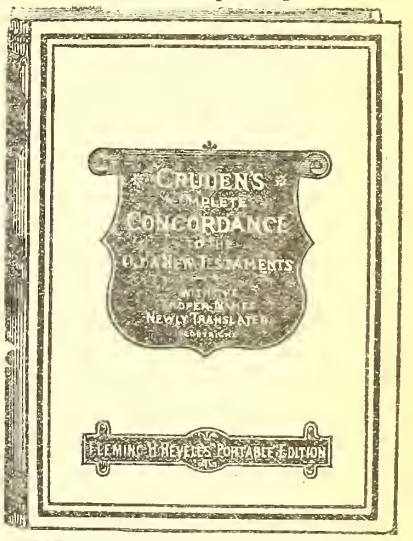
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Then I bathe and rub the little bared back from neck to hips, especially along the spine, with oil also, shielding baby's back from cold drafts, and letting the warm rays of fire heat it just right, chafing and thoroughly heating till skin will absorb no more oil.

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THE HUMAN HEART AN ELECTRICAL BATTERY.

The discovery announced in the following brief notice has greatly interested the scientific men of Washington, who are looking for further reports in the British scientific journals. This brief article appeared in the *Pall Mall Budget* of Oct 4 "The most important of the inaugural addresses at the hospitals was Dr. Waller's at St. Mary's, on his discovery of electrical currents caused by the pulsation of the human heart. The researches which Dr. Waller described have occupied him during the last four years; and the record was interesting he thought, as an actual example of what goes on in physiological laboratories, and correction of 'that most unfortunate and mischievous error that they are chamber of horrors.' But, more interesting still, are the results of the researches themselves; for if in each human heart there be indeed an electrical battery, then developments in the art of electricity may in time become possible, beside which Mr Edison's wonderland will seem commonplace."—*Science.*

A diphtheria epidemic in Rochester, Cedar county, Iowa, has been reported to the State Board of health. Already there have been about thirty cases, and several have died. Dr Schrader, of Iowa City, investigated the locality and assigned the cause to the bad condition of certain stables and out houses near a well from which water was taken for a neighboring school. Every member of the family owning the well had died of the disease. The well has been filled, and every precaution will be taken.

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NEWS OF THE WEEK.

WASHINGTON.

The Chief of the Bureau of Statistics at Washington reports the total value of exports from the United States for the fiscal year ended Oct. 31, 1888 to be $724 605 230; imports, $707,571,198. For 1887 the imports were $722,776,939, and the exports $678 422,850.

The indications at present are that the coming inaugural procession will exceed in numbers and display anything of the kind ever witnessed here. The executive committee of the inaugural ceremonies report more than one half of the needed funds as already raised.

The session of Congress, which opens on Dec 3, has on its calendars a large number of bills in which the Northwest is greatly interested, and much of which may be expected to get through, now that politics will be laid aside and attention given to business. Besides the Territorial admission bill, and the usual River and Harbor bill, in which the Northwestern interests are usually taken care of, there are a large number of small messures authorizing railroads to build across Indian reservations and the erection of bridges over rivers, which will probably be pushed through. Bills for public buildings in towns in Minnesota and Wisconsin have been reported, and are on the calendars of both Houses. Quite a number of them will get through. In the House an early effort will be made to take up and pass Senator Wilson's bill to quiet title to lands on the Des Moines River. The late evictions will probably lead the Iowa members to ask almost immediate action. Early action will also be taken upon the recommendations of the Interior Department in relation to amendments to the Sioux reservation acts.

CHICAGO.

The annual gathering of Christian Workers of Chicago and vicinity will take place at the First Methodist church, southeast corner of Clark and Wasington streets, Wednesday and Thursday, Dec. 5 and 6.

The City Board of Education, at its meeting Wednesday evening, Nov. 28, listened to a report from Mr. Doolittle favoring the enforcement of the law relative to compulsory education.

James Dodd, a night watchman employed by the Chicago, Burlington & Quincy company, was instantly killed Thanksgiving Day on the tracks at Center avenue and Sixteenth street. He was on his way home, and stepped from one track to another to get out of the way of an approaching train. He stepped in front of an engine running in the opposite direction, and was knocked down and horribly mangled. Dodd was a married man 35 years old, and lived with his wife and family at 69 Waller street.

The dead body of Thomas Ryan, an employe in the United States workhouse at Auburn, was found lying alongside the Rock Island tracks, near Fifty-first street, about midnight, Nov. 28 Just how he met his death is not known. Ryan was about 26 years old, unmarried, and lived at Eighty-first and Winter streets.

COUNTRY.

The wife of Gen. W. T. Sherman died at New York Nov. 28. The remains was buried at St. Louis Saturday afternoon. Many telegrams of sympathy from old comrades have been received by the General.

A snow cyclone recently visited Rondout, N. Y. When about fifty feet from the ground the wind scattered and the funnel of snow burst and was strewn a long distance. For a moment the air was so filled with snow that objects on the opposite side of the street could not be discerned.

During the recent severe storm on the Eastern coast cottages were undermined and carried out to sea piecemeal; cottage bulkheads were torn away and the lawns of the summer-houses of wealthy New Yorkers were swept into the ocean The loss is estimated at from $250,000 to $300,000.

At Atlantic City, N. J., a number of people who were watching the sea were swept off the board walk into the sea surf. All were immediately rescued save E. C. Manuel, who was carried far out with a receding wave. He grasped a floating plank and was violently dashed in with the next swell. He was badly bruised and almost choked with the surf and sand. The storm, though severe on the coast, was much more so at sea, and the steamer Allentown went down with all on board on the Night of Nov. 27, near Minot's ledge, Mass.

The registrars of voters furnish figures showing that 20,216 women out of the 25,000 who are assessed in Boston have registered and are qualified to vote for members of the school committee in the coming municipal election.

Bands of Russian and Italian miners fought Wednesday in the streets of Mount Carmel, Pa., a number of both sides being stabbed. Three men are not expected to recover.

At Charles City, Iowa, George Gilbert and Glenn Blodgett, aged 16 and 14 years respectively, fell through the ice while skating and was drowned.

A panic occurred at the Blair school at St. Louis, Mo., Nov. 28, and nothing but the great presence of mind of the corps of teachers prevented great loss of life. The steam heating apparatus got out of order, and the rattling in the coils, coupled with escaping steam, alarmed the children, who, fearing an explosion, started for the door. In the stampede two teachers and seven pupils were injured.

John Miller, a young lad, set fire to the gas at the cut off gate of a natural gas well at Wabash, Ind., and was thrown, wrapped in flame, twenty feet. If he had fallen on the gate he would have been cooked. As it was he escaped with slight injuries. Soon after this accident the calking was blown out of a joint near the river, and the explosion which followed caused a panic among the residents in the vicinity. Several other accidents, all of a minor nature, occurred during the afternoon of Thanksgiving Day.

The famous gelding, Jay-Eye-See, owned by J. I. Case, of Racine, Wis., had a narrow escape from death last week. The animal stepped upon a piece of glass or other sharp substance and severed the main artery in the left leg. When discovered the racer was nearly dead from loss of blood. A doctor was summoned, who succeeded in stopping the flow of blood. It is thought that the animal will recover.

FOREIGN.

The Spanish Cabinet has approved a bill granting suffrage to all persons over 25 years of age who have resided two years in the same place, except officers, soldiers, paupers and criminals.

The Pope of Rome has instructed Cardinal Gibbons to congratulate Mr. Harrison on his election to the Presidency.

The socialist members of the Reichstag have published an appeal to their supporters to continue their agitation, and to collect funds for defraying the expenses of the next election, which is expected to take place in the autumn of 1889.

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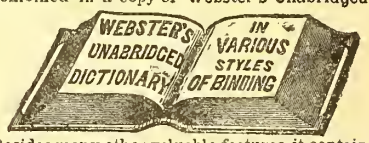
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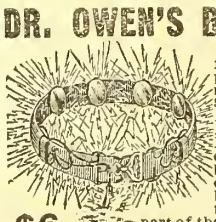


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The Chicago anarchists, who have of late become bolder in their meetings, were to have gathered at several of their old haunts last Sabbath to denounce the capitalist, the press and the police. Their halls were closed, and the police were ready to take charge of any number likely to appear on the streets. Their enthusiasm was therefore wasted in various saloons, where men and women drank freely and openly. But why, in the name of all that is reasonable, is not an open saloon on Sunday as bad as the worst anarchist den? If our foolish mayor and police suppose that the abominable principles of anarchy are to be suppressed by their half-hearted methods, they are mistaken. Anarchy will exist as long as it has the vile saloon to breed in.

During the middle of November it was reported that a second order had been sent from the pope to the Irish bishops against the "plan of campaign" adopted by the National League for the liberation of Ireland from British control. The report is confirmed and the bishops, more obedient than when the first orders came early in the year, are responding to the mandate of the Vatican. It was intended that the second rescript should not be made known, and its discovery has produced a deep feeling among the Home Rule ranks, but without the indignant outburst that followed the first. This conflict between their political and spiritual leaders will be a blessing to the Irish in so far as it helps them to be independent of either.

The tragedy of Saturday night at Birmingham, Alabama, has not been exceeded by anything of its kind since the burning of the court house at Cincinnati. Nor does it seem to have the excuse of that memorable outbreak, when the citizens were desperate over a long-continued provocation. In Birmingham, if the object of the rage of the mob was the murderer of his wife and children, the case would hardly have failed against him. It was safe, so far as yet appears, to leave the matter to the courts. The attack on the jail precipitated a condition of war, and it is most unfortunate that many innocent men, whose curiosity had attracted them to the spot, should have suffered. It seems probable that the reckless and hasty appeal to arms so habitual at the South, as the late shot-gun quarantine testifies, had much to do with this distressing occurrence.

The Constitutional Amendment proposed in the Senate by Mr. Blair, of New Hampshire, is a measure that makes us hope that statesmanship is not yet dead in our nation. Its terms propose a recognition of the Christian religion and as accessory demand a perpetuation of our free school system and of the Sabbath day. Prof. L. T. Townsend, of Boston Theological Seminary, writes to the editor of the *Christian Statesman* that "there are not a few things which lead one to think that legislation looking in the direction of that resolution, if neglected ten years longer, can, under our present form of government, never after be secured. Nor is supernatural foresight needed to enable one to predict that unless our Republic shall recognize the importance of the theory and practice of the Christian religion in the future as it has not in the past, and unless it shall establish the public school system upon a constitutional basis firm as the government itself, the day of doom will come upon the country sooner than the people dream."

It often occurs that Masons who have been habitually intemperate and who die under the influence of intoxication are buried with Masonic honors, and are said to be transferred to "the Grand Lodge above." The question arises whether this is in accordance with Masonic law, or whether it is an innovation. The following decision of the Grand Master of Louisiana settled this point: "A Mason dying in good Masonic standing in his lodge, having requested Masonic burial, or his family desiring it for him, this honor should be paid to hi sremains, though his death may have been caused by the too free indulgence in intoxicating drinks." See Louisiana Grand Lodge reports for 1873. The same Grand Master decided that a chaplain declining to use the forms of prayer laid down in the ritual, because he could not pray except through the mediation of the Redeemer and Saviour, might use the Lord's Prayer, though he might not impair Masonic unity by prayers in which the name of his Divine Lord was specifically mentioned.

The enterprise of the *Daily News* of this city in giving to the public the history and best ideas of profit-sharing is most commendable. In this city we are told that one-half the barber shops are conducted on this plan. Mr. Hartwell, an extensive manufacturer of sash, doors and blinds, has lately introduced the plan; and H. M. Hooker, a jobber in glass, paints and oils, will begin dividing with his men January 1. Fraser & Chalmers, proprietors of the largest manufactory of mining machinery in the country, have been studying the various schemes of co operation, but not being satisfied that any were adapted to the peculiarities of their business, have established an aid society to which all their men belong and contribute. The firm puts in an amount equal to all the men and the fund is distributed to the sick or disabled. This answers the purpose of a secret aid society without its evil associations. Rand & McNally, the largest commercial printers in Chicago, have divided $200,000 among their men in ten years profit-sharing, and their testimony is that the system entirely supercedes the labor unions, and is by the lodge leaders bitterly opposed. Of course, these parasites upon labor do not want their villainous trade spoiled by a union of capital and labor.

The proposed Episcopal cathedral to cost $10,000,000 will be located near the southern end of Morningside Park, New York. Work will begin in the spring. The Roman Catholic St. Patrick's cathedral on Fifth Avenue in the same city is now the largest and most expensive building of the kind in the country. It was begun some eighteen years ago, and the spires are just completed. The ambition of the Episcopalians is to surpass the other sect in the size and expense of their building. After the building is completed it will take a moderate fortune each year to maintain it. After the death of the New York "merchant prince," A. T. Stewart, his wife erected to his memory a small but beautiful cathedral at an expense of several hundred thousand dollars. The building is located at Garden City, Long Island, a small community, which could neither appreciate so expensive a gift, nor cared to maintain it. Mrs. Stewart left an endowment of $15,000 a year for the latter purpose, but this has proved inadequate and Judge Hilton, into whose hands the Stewart estate has come, has just paid $26,000 to pay debts already contracted. The squandering of such immense sums in the name of Christianity is an evil which should be prevented if possible, for there will be certainly a reaction from it against the true religion. In this day when the dark corners of the earth are opened to the Gospel it seems like a crime to divert money to needless cathedral building. This is an old-world notion which Americans should be Quakers enough to resist.

The second session of the Fiftieth Congress began last week Monday with the usual crowd and bustle. The session will close with the the inauguration of Mr. Harrison, and all expectation is centered in its successor. There is no longer any disputing that the Republicans will have a majority in the next House and the principal topic of discussion is the likelihood of an extra session of that Congress. All calculations are being made on this assumption, and some very active work is being done to arouse sentiment in favor of it, and one of the very first reasons presented is, the necessity for an early organization of the House because of the very small majority the Republicans will have in both the Senate and House. During the extra session they would admit to Statehood the Territories of South Dakota, Montana and Washington, and pass an enabling act for North Dakota. Then these Territories would be entitled to representation during the new Congress. They would be organized into States and send six Senators and as many Representatives as they may be entitled to, to be regularly enrolled as a part of the Fifty-first Congress at its meeting in December. This would give the Republicans a good working majority in both branches of Congress. The Republicans will go on with the consideration of their Senate tariff bill, but it must be regretted that its adoption is not expected. It may have objectionable features, but is on the whole preferable to the House bill.

MORAL ACCOUNTABILITY OF NATIONS.

BY REV. J. M. FOSTER.

What is a nation?

It is not a mere aggregation of individuals. Aristotle held that the whole was before the parts. This nation existed as a body before the individuals now living in it were born. Caius Marcus denounced the mob in Rome as "the detached and disorganized rabble," in whom there was nothing of the national unity. "Go, get you home, you fragments!"

It is not the government. There was the deepest folly in the exclamation of Louis XIV., "I am the state!" The government is the agent set up by the nation to carry out its will. The nation exists before the government, and the government is answerable to the nation.

It is not a voluntary association. A man may join a voluntary association or not, just as he elects. But has he this option in civil society? He is born into the nation and is by nature subject to its laws. He is in his normal state in the nation just as much as in the family. The corporation and the nation differ as the artificial and the natural. A "banking association," which Blackstone terms "an artificial personality," is the creature of the nation, is responsible to the nation, and appeal can always be had from it to the nation. But the nation is the creature of God, accountable to none but him for the use it makes of the great powers with which he has invested it.

It is not a league. The late war settled that. The South said: "This is only a league of sovereign States. You have no right to coerce a sovereign State. The right of secession is inalienable. We demand a separation." And except this nation is a moral person the South was right and the war an outrage. But the North answered, "No, this is not a league. It is a nation. It is a moral person. To divide it is suicidal. The Union shall be preserved, peaceably if you will, forcibly if we must." The decision is on record, traced in blood, with an iron pen, that this is a nation.

It is an organism. It has a unity and continuity running through the generations. Mulford says, "The origin of the nation is not in the will of the individual, nor in the will of the whole, but in the higher will, without which the whole can have no being, and its continuity is not in the changing interests of men, but in the vocation, which in a widening purpose from the fathers to the children joins the generations of men, and its unity is not in the concurrent choice of a certain number of men, but in the divine purpose in history which brings to one end the unnumbered deeds of unnumbered men." There is a deep truth in the words of Cicero, "The state is formed for eternity."

It is a conscious organism. "The nation," says M. Thiers, "is that being which reflects and determines its own action and purposes." A nation has a life and is sensitive like a man. Think of the thrill our nation experienced when Sumter was fired upon. Did not the national life course faster and its pulse beat quicker at the intelligence? We aver that a nation has a soul. The French priest, Pere Hyacinthe, said, "What I admire most in a nation is its soul." Moral principles constitute the soul of the nation, and as long as they are preserved the nation will live, for "the eternal years of God are hers."

It is a moral organism. It has all the properties and is subject to the laws of a living, responsible agent. It has reason, will and conscience. It is capable of rights and obligations. It contracts debts and may not repudiate. It makes treaties and may not break them with impunity. It has a character for good or evil. What is more common in the Scriptures than "ungodly nation," "hypocritical nation," "wicked nation," and "holy nation," "righteous nation," "godly nation." Even the Romans could stigmatize the Carthagenians with the stinging imputation "Punic faith," and the embittered poet could speak in loathing terms of "Perfidious Albion." Milton, the great English poet and statesman, said, "A nation ought to be but one huge Christian personage, one mighty growth of an honest man, as big and compact in virtue as in body." The different years of a man's life correspond to the different generations of the nation's life, and it is no more absolved from obligations incurred in past generations than a man by becoming old is free from the obligations of his misspent youth. God commanded Saul, the King of Israel, "Go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Why are they to be exterminated? We are carried back four hundred years to find the cause. It was "because they met Israel in the wilderness as they journeyed from Egypt to Canaan, and smote the hindermost of them, all that were feeble, the faint and weary." There was not an individual living that had taken part in that transaction, nor had been for hundreds of years. What had the women done? What sin had the infants and sucklings committed against Israel? What the flocks and herds? The whole order recognized the unity and continuity and moral personality of the nation, supplied a solemn warning to the nation and taught that national life must be free from rapacity and spoil, injustice and cruelty. Another case. The Israelitish nation made a treaty of peace with the Gibeonites while engaged in the conquest of Canaan. Some four hundred years later, Saul, the King of Israel, slew the Gibeonites, in his zeal for his people. The matter received scarcely a passing notice. Perhaps few in the nation knew of it. But God saw it. And about fifty years later, near the close of King David's reign, a three years' famine came on Israel, carrying suffering and death in its train. David inquired the cause, and God answered, "It is for the bloody house of Saul, because he slew the Gibeonites." Here you have a nation making a treaty. Four hundred years later it is broken by the King. And fifty years subsequent to its violation the punishment came. And it fell upon the people who were personally innocent and perhaps largely ignorant of the violation of the covenant. Let any one attempt to explain these facts in harmony with justice, denying the moral personality of nations.

A man commits murder. Ten years after he is arrested, tried, convicted and executed. Now, according to physiology, every particle in his body has been exchanged for new particles, so that the crime was committed in one body and expiated in another. Does the law recognize this change? Not at all. He is the same identical person in both cases, and as such is punished. So with the nation. The whole body is renewed every generation, but the personality remains the same from generation to generation, through all the centuries of the nation's life. A man takes a knife in his hand and strikes it to his brother's heart. They do not hang his hand, they hang his head. If one man kill another with his foot, they do not hang his foot, but his head. Capital punishment means to take off the head. Why one member suffer for another? A man steals with his hands and they put the whole body in the penitentiary. Why the whole body suffer for the wickedness of one of the members? It is the person that suffers, and no matter upon what member the punishment fall, the same responsible agent suffers. A nation is a creature of God, and at his pleasure he punishes the tenth generation for the sins of the first, as in the case of Amalek, the people for the sins of the ruler, as in the case of the Gibeonites, and the ruler for the sins of the people, as in the case of Zedekiah whose sons were slain before him, his eyes put out, and bound in fetters of brass he was carried to Babylon.

The national person suffers. Hence our officials at Washington became corrupt as the valley of Jehoshaphat, as the Credit Mobelier and Star-route scandals attest, and the citizens of Boston and Chicago suffered from destructive fires. Our nation supported human slavery—that sum of all villainies, and the war of the Rebellion cost us 1,000,000 lives and $4,000,000,000. The nation persists in its rebellion against God, and a series of calamities affects the people, from the panic of 1875, down through the grasshopper plague in the West, the yellow fever in the South, the Pittsburgh riot of 1877, to the assassination of our Christian President, Garfield, who "was cut down in his high places." To-day the national body carries such ulcerous sores as Sabbath desecration, intemperance, speedy and easy divorce, political manipulations and secret and oath-bound fraternities. And the "iron rod" falls upon us in the yellow fever at Jacksonville, and the railroad disaster at Mud Run—"the festival of death." "Think ye that those eighteen men, upon whom the town of Siloam fell and slew them, were sinners above all who dwelt at Jerusalem? I tell you, nay. But except ye repent, ye shall all likewise perish." Do you think the sufferers at Jacksonville and Mud Run were sinners above all the citizens of the United States? I tell you, nay. But except this nation repent of its rebellion against God and its aggravated sins, the whole people shall perish in like manner. The nation must acknowledge and obey the King of kings or perish. God has decreed it. "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted."

Cincinnati, O.

When Chaplain McCabe was in Kansas, last year, on his tour endeavoring to raise $1,000,000 for missions, a little boy heard his appeal, and thinking of the large sum he had to raise, determined to help him. The first chance he had early in the week he gathered a basketful of chestnuts which he sold for five cents. He sent this to Mr. McCabe with the note, "If you want any more let me know."

EXPERIENCE WITH LODGERY IN PENNSYLVANIA.—IV.

BY ELDER N. CALLENDER.

This chapter has to do with the sacrilegious conduct of church dignitaries. Names of parties implicated are withheld, and facts, such as can be proven, *every one*, are given partially from records.

When the lodge scheme was concocted by the leading Masons, from a radius of at least ten miles around, the first object was to capture as many members of the church as possible. Never did political tricksters work harder, and I believe more unfairly, to compass a party end, than the prime agents of this measure. If one-third of the members could be so ensnared, and another third caught by their sympathies with those within, then a clear majority could be gained, the church conquered, and the pastor routed; "*starved out*," as was boasted, or whipped into the traces. When this scheme had been well nigh reached, a paper was vigorously circulated which contained the names of thirty-one who would secede in case the church condemned secret societies and who asked letters of dismission. *They were given.* The church did vote out, by a bare majority, all oath bound orders. At least two names went onto that paper who did not understand the object of it, and did not put them or want them there; and they are with the church to-day.

This body of lodge-bound seceders, who claimed the right to leave the church rather than the lodge, afterward claimed to be the church! And the council before mentioned encouraged them in this claim. It called the church, "the party calling itself the church." Here come in facts calculated to make wonder itself stare. The lodge fraternity next claim an equal right in the church property! Such a right they try to establish by force. A number of times the church edifice is broken into by said party and a "*past high priest*," M. E. minister, afterward presiding elder, entered the church and preached in the building thus entered. (The above title was attached to his name in the Masonic register for Luzerne county.) By that party the lock was taken to Scranton to fit to it a key that they might enter the church at pleasure. That same party appointed an "assistant sexton" to use this key (an 18-degree Mason). This same man entered the church through the window to open it for a Mason to preach in. Twice the keyhole was plugged by the same party, or at least some one in sympathy with it. Once by this mode of warfare a funeral was shut out, in a bitterly cold day, till the church sexton could go home, get a long ladder, and enter the church through the steeple, and drive out the closely-fitted iron plug from the inside keyhole.

Next a grand effort is made to get some hold of the church edifice. Such "crooked ways" as lodgery can stoop to, if stoop it has to, to come down to the lowest measures thought of by tricksters and wily men! A provision in the charter gave to all paying to the corporation one dollar, under specific limitations, a vote for trustees. Perverting this rule, quite a number paid one dollar each to a preacher who espoused their cause and for a time preached to the disaffected party. He took their dollars and gave them receipts, and lo! on election day, to fill vacancies in the board of trustees there comes up a host of new voters. All who were entitled to a vote by the limitations of the charter voted, and the scheme on foot to capture the church through the trusteeship utterly failed. This final raid on the church having ended in defeat, the scheme was here abandoned, and we here conclude our sketch, which is a mere outline of what would fill many pages if given in detail.

Let no one presume that these pages have been given to injure either character or feelings. We regard the sketch to be demanded to enlighten such as will receive information on the subject. The church has been scandalized by many false reports. Our object is first to defend the right, and second to show up, not bad men, but a thoroughly bad institution. There are institutions *better* than the average character of man, while others are *worse*. We are dealing with an institution which will, if lived up(?) to, lower the man who takes it into his embrace. Excepting, perhaps, the liquor traffic, I doubt if there is anything that can exceed the debasing power of oath-bound secrecy. Many of the people who took part in that antagonism to the

church here, were persons of good impulses. It gives pain to the heart to be compelled to put the noble and the generous along with the narrow-souled bigot. But this is exactly what those clans do, and they do it with a vengeance. While the redeeming elements found in the better class of their membership tends to give to them a degree of respectability and seeming moral worth, the bad elements tend only to sink the whole to a low moral standard most to be deplored. Think of ministers of the Gospel (?) entering churches by violence, instigating church-breaking, and false keys of entry, plugging keyholes and the like, and what but the degrading system of Masonry and its sacrilegious allies find the cheekiness to do such things? Masonry can to-day perpetrate deeds of which a "common cannibal would be ashamed." "It is (indeed) a shame to speak of the things done of them in secret."

How long shall these abominations escape the exposure and the reproofs they richly merit? "O Lord, how long."

THE AMERICAN MISSIONARY ASSOCIATION AND ITS EMPLOYES.

BY H. H. HINMAN.

Since the great Reformation of the sixteenth century there has scarcely been so important a protest against spurious morality and false religion as that which resulted in the formation of the American Missionary Association, half a century ago. Opposition to the system of American slavery was the occasion rather than the primary cause. It was a reaction against the worldly and selfish influences that had come to be dominant in the churches, and had a controlling voice in missionary boards. It was a renewal of the spirit and principles of the old Puritanism, or rather of the self-sacrificing, aggressive and practical Christianity which characterized the primitive church. In the main, this Association has been true to its great mission. It has espoused the cause of oppressed and depressed humanity. It has, more than any other of our great religious organizations, had for its mission to "defend the poor and fatherless, do justice to the afflicted and needy, deliver the poor and needy, and rid them out of the hands of the wicked."

While some other of our Northern missionary societies have been constrained to make terms with the unholy spirit of caste, that so dominates and dishonors the name of religion in the South, the A. M. A. has stood firmly for the principle that character, rather than race or color, should be the ground of distinction among men, and that what God has cleansed we may not call "common or unclean."

The work of the American Missionary Association has not been simply evangelistic. It has been that, but more. It is, and has been, largely a reformatory body. It has taken positions in advance of public sentiment, and sought to bring back the churches to principles from which they had departed.

The great constituency of this Association have been, and still are of the radical Christian type. As a rule, they practice the most careful economy, that they may have the means to give to the cause of the oppressed. Not only from all things pernicious, either in effect or in tendency, but from many things that are permissible, they have felt it their duty to abstain, if thereby they could aid the self-denying workers in the great field of practical Christianity.

When, therefore, I find an employe of the A. M. A. who chooses evil companions, makes them his most intimate friends, sneers at Puritanism, regards prohibition as fanaticism, believes in, and practices theater-going, after a careful study of the lodge system can see nothing objectionable in it; and, in short, is neither for nor against the lodge, the dance, or the theater, I am constrained to think he is occupying a *false position;* one out of harmony with the missionary body that he is supposed to represent, and one calculated to retard rather than promote the great work in which he is engaged. However talanted such a laborer may be, and however much he may be in advance of the people among whom he is expected to labor, he is manifestly *out of place*, and must inevitably *fail* in the great work he is sent to accomplish. Ignorance in a religious teacher is, of course, greatly to be deplored, but between ignorance, coupled with a fervent, practical, self-sacrificing piety, that "abhors that which is evil," and the finest intellectual culture, when associated with moral sensibilities so obtuse as to find special gratification in what most Christians hold to be wrong, the preference is decidedly with the former. The ignorance admits of remedy; the moral imbecility is hopeless.

New Orleans, La.

A MORNING PRAYER.

O breeze!
Thou dewy, cool, swect current of delight,
Appease
This longing for the ripe fruit of the right;
Winnow my soul
And flood my heart's cold caves with charity,
And roll
This burden of the love of sin from me!

O sky!
Pour thy vast cup of purity on me,
That I
May sound the flawless note of liberty.
As I stand
Waiting to see the flower of sunrise blow,
Waiting to feel the fresher currents flow
Into this mourning land.

O sea!
Thou weltering giant, lend thy stormy voice
To me,
That I this day may make the earth rejoice
With a sky-filling, world-o'erwhelming song,
The tempest song of freedom blowing down
The walls of Wrong!

Lord God!
Thou Master of the winds, the skies, the seas,
Who trod
The valley of man's lowest miseries,
Lend me Thy love, that I may love all men,
That I
May show all men the way of love,
From palace high, and to deepest prison-den;
That I may prove
How brotherhood is freedom's other name,
How freedom's other name is but the Word,
And that Word is but the Lord
Come down again.
Amen.

—*Maurice Thompson.*

MY EXPERIENCE AS AN ODD-FELLOW.

[By an Editor of the India Watchman, Bombay.]

My object in joining the Odd-fellows was this:—I was a young Christian, with an earnest desire to do good to my fellow men. I had been told by Freemasons and Odd-fellows who were professed Christians that the signs, grips, etc., were excellent means of getting acquainted with strangers. I thought I could introduce myself by those secret signs so as to get acquainted with many men and do good to their souls. I declare that this was honestly my leading motive, and not merely curiosity, nor a desire of self-advancement. I went to the Odd-fellows in preference to the Freemasons, knowing the latter to be very generally a worldly, drinking, and even blasphemous lot of men, though I knew a few Christians and some ministers who joined with them. The Odd-fellows were generally commended by Christians to be much more moral, and their society more given to charity than that of the Freemasons. I joined the lodge at Leavenworth, Kansas, paying, I believe, $30 initiation fees. I hold in my hand President Blanchard's "Odd-fellowship Illustrated," which gives the entire rigmarole of initiation through all the degrees, with illustrations showing the signs, grips, etc. The reader can get here for Rs. 1½ what would cost between Rs. 150 and 200 to learn in the lodges.

What about Odd-fellow charity and helping the poor? Much was boasted of those things. I found the basis of the so-called charity order to consist simply in the insurance company idea; i. e., by joining the lodge and keeping up his fees a man expected that his family would receive some provision from the lodge after his death. Here is how they do it: I remember a brother Odd-fellow died, and our lodge passed solemn resolutions of sympathy for the widow, and appropriated for her the rich endowment of $30. About the same time we had a Fourth of July celebration with railway-trip picnic, refreshments, etc., (I did not attend it) which cost the lodge over $1,000. To my young mind that kind of economical charity, coupled with such lavish selfish extravagance, looked a little like hypocrisy. I went through five degrees and dropped it.

Years afterwards in the Southern States I attended a public installation of officers, just to see what they were doing. An oration was made by a pro-slavery minister of the Gospel, arrayed in a gaudy, tawdry regalia that would have made a barbarian baby scream with delight. It was so thrillingly interesting that I took some notes. Here is a passage: Alluding to the fact that there were at that time 300,000 Odd-fellows in the United States, the orator bombastically exclaimed, with a spread-eagle flap of his gilded wings, "Oh, if every one of these 300,000 Odd-fellows were as pure as the first man when he fell from the plastic hand of the Creator, I would want to live in this world for ever!!!" Let me say that this is a fair specimen of Odd-fellowship; it is mostly show and blow.

WHY WRITE THIS NOW?

Because immortal souls are still being deceived by the flaunting nonsense and the arrogant hypocrisy which is the grand encouragement in these secret societies. The following is a specimen of their blasphemy nowadays:—

An American paper brings a highly commendatory notice of a drama performed by a lodge of Odd-fellows. It was the "Hebrew Princes, or Jonathan and David." The names of the persons are given who personified David, Jonathan, Saul, Jesse, Michael, the witch of Endor, etc. "The play was produced with beautiful scenery and magnificent costume, and the acting was above criticism."

Souls here in India are being drawn into these worldly tamashas, and we do not know of any paper in this land that speaks out faithfully against the snare except our *Watchman.* God is using and blessing the testimony which we are thus giving.

Jesus said, "In secret have I said nothing." Were he walking now-a-days upon earth, he would never be found inside the doors of a secret lodge.

NO FIGS FROM THISTLES.

In the last issue of the *Watchman*, "A Brother" offers some "well-considered" thoughts on this subject. His conclusions, if I rightly apprehend them, are substantially as follows: Secret societies are good, but the church is better; and while they are good, their tendency is to lead Christians to neglect their church obligations, and to encourage the unconverted in false hopes of security.

Peculiar fruit for a *good* tree! As every good gift is from God, we must conclude that these "good" societies are from him, and that he has set up in the earth alongside of his church an institution, not so good, to be sure, but good, and yet inimical to the progress of his church. Hence, the conclusion to which many of the members of the leading secret societies have arrived, namely, that the religion of their lodge is religion enough for them. They are contented with what is "good," without seeking the "better." It would be interesting to the uninitiated to know what there is in these societies which leads men to trust in their principles for salvation, and whether this hope is the logical outcome of these principles. Some things we are permitted to know. It is well known that they have a religious ritual, and ecclesiastical officers,—as priests, deacons, chaplains, etc. We know that they sometimes practice baptism; hold memorial services for the dead, and read prayers for them; conduct funeral services in due form in which they speak of the deceased as having gone to the grand lodge above.

We also know, or may know, if we will read their published books, what their leading writers and speakers, men whom they have endorsed as truly representative, say on this point. If one asks concerning Baptist doctrines and practices, it is fair to refer him to the writings and sermons of the acknowledged leaders in the denomination. So, to learn the tenets of these societies, let us go to those who have been put forward by them as true and worthy expounders of their doctrines.

Take a few quotations from their standard authorities. "All the ceremonies of our order are prefaced and terminated with prayer, because it is a religious institution." "While it (the order) embodies all that is valuable in the institutions of the past, it embraces all that is good and true of the present, and thus becomes a conservator as well as a depository of religion, science and art." "And, finally, we shall discover that our rites embrace all the possible circumstances of man—moral, spiritual and social—and have a meaning high as the heavens, broad as the universe, and profound as eternity." Beat that if you can!

Another, high up in his fraternity, says, "It is a religion of the highest and noblest type." Once more, "We now behold him (after initiation) complete in morality, with the stay of religion added to prevent his ever going astray?"

Now when we find the writings of the expounders of secretism plentifully interspersed with such sentiments as these, and frequently hear similar expressions from lay-members who never read these books nor come in contact with their authors, the inference is fair that there is in their rituals and ceremonies that which suggests these views. In the same connection consider the testimony of Mr. Moody, Dr. Pentecost, and other leading evangelists as to the rarity of conversions among members of these societies, and the conclusion is irresistible that their influence is detrimental to the progress of Christianity. So, at least, concludes—*A Layman, in the Watchman, Boston, April 5, 1888.*

REFORM NEWS.

TO THE FRIENDS IN IOWA.

It is with cordial hearts that the brethren of Sharon unite together in asking the I. C. A. to hold its annual convention in their church. We shall endeavor to make the atmosphere of Dec. 18 and 19 as much like May as is possible. We hope the friends of the cause of reform will come to us full of the Spirit, obedient to the Master, influenced by the "charity that vaunteth not itself," and determined to make this meeting a great occasion. We do not want you to say that there is no use holding a convention where all are *opposed* to secret societies. It is true that we have not a secretist of any name in our church. But near by secret societies abound, "and their name is legion." We will endeavor to let them know that you are coming, and will welcome any of them who may think best to listen to your discussions. We feel that we need you, and, if the Master so wills it, we will try to be of some use to you.

You will reach the place as follows: Persons coming on the C., B. & Q change cars at Burlington for Linton, on B., C., R. & N. railway. Those coming on S. W. branch of C., R., I & P. change at Columbus Junction for Linton. Main line C., R., I. & P. change at West Liberty. Persons coming on Central Iowa, change at Morning Sun. Those coming by the B. & N. W., or B. & W., will be met at Roscoe, if they drop me a card a few days before.

All delegates will be provided free entertainment, and all who are coming will confer a great favor on the committee if they will send in their names a few days before the meeting.

Hoping that we shall be greatly benefited by meeting together and interchanging thoughts on this important matter, I remain, on behalf of Sharon R. P. church, yours sincerely, T. P. ROBB, *Pastor.*

P. O., *Linton, Iowa.*

THE ILLINOIS CONVENTION.

The sixteenth convention of the Illinois State auxiliary was held last week in the First United Presbyterian church, Monmouth. Rev. Dr. Hanna, the pastor, and his officers and congregation gave a most hearty welcome, and their hospitality deserved a better recognition from friends of this reform throughout the State, who are certainly the losers for their absence.

The opening devotional meeting Tuesday evening was conducted by Dr. William Wishart, and Rev. J. P. Stoddard arrived from Washington City in time to take the chair. As president of the Association he made the opening address after the offering of prayer by Dr. Hanna. His subject was, "Ought the Masonic System to Receive Government Sanction, or its Members be Eligible to Civil Office?" He made a strong argument against the recognition of a secret society by the government, as the grant of a lodge charter carries with it an endorsement which affects the whole community. The refusal of Congress to give a charter to any secret order was overcome in 1864 by the Masonic Hall Association. By this act most unwarrantable and comprehensive privileges were granted to the Freemasons of Washington. Senators Morrill, Trumbull, Doolittle and others criticised and opposed the measure, though it passed. The lodge standing of a large number of Congressmen had been ascertained, and their secret sworn allegiance to a small portion of the people revealed, while they, at the same time, profess to legislate for the whole.

Rev. M. A. Gault, District Secretary of the National Reform Association, followed in an address on the 'Dangers Threatening the Republic," of which he especially named two: the secret order system and the lack of a true moral standard for our government officials.

The work of Wednesday began with a prayer meeting for half an hour, and the reports of the Treasurer and Executive Committee followed, the former showing a balance in the treasury of $97.44. The expenses of the year were mainly for colporteur work, which amounted to $148.75. The collections during the year have been $218 91.

The report of the Executive Committee covered the colporteur and other work undertaken in the State, which has been from time to time reported in the *Cynosure.* Committees were appointed on enrollment, resolutions, nominations, State work, etc., and the convention proceeded to the discussion of the topic, "The Lodge and the Labor Movement," in which President J. Blanchard led and several others participated during the hour allotted. The main arguments developed were that the secret labor organizations were a part of the great system of anti-Christ of which we read in Revelations. Their swindling character was also noted in the history of the grange and the Knights of Labor. The extremely despotic and un-American nature of these organizations, as shown in strikes and the late meeting in Indianapolis, was also remarked upon. On the topic, "The Lodge and the Temperance Movement," Rev. M. A. Gault led the discussion, which was earnestly maintained until noon, Rev. John Harper and others participating.

In the afternoon the following officers were chosen:

For President, Rev. Wm. Wishart, D.D., Monmouth.
Vice Presidents, Rev. Wm. Pinkney, Wyanet; A. H. Hiatt, M. D., Chicago.
Secretary, Henry L. Kellogg.
Treasurer, W. I. Phillips.
Executive Committee, Prof. Elliot Whipple, Revs. T. B. Arnold, J. N. Bedford, B. F. Worrell and J. R. Brittain, Mrs. E. A. Cook, Mrs. J. P. Stoddard.

The consideration of the Grand Army lodge aroused more interest than any other. It was opened with the reading of communications from several old soldiers: E. A. Cook, Chicago; Rev. George Warrington, Birmingham, Iowa; Rev. J. D. Gehring, Lawrence, Kans.; and Dr. I. N. Brown, Ironton, Ohio, by Rev. Andrew Renwick, of Aledo. The presentation of the case in these letters was very able, and it was voted that they be published. Other old soldiers who spoke were Rev. Mr. Renwick and Captain H. T. Griffin, of Cambridge, who was confined for a time in Libby Prison. Mr. Galbraith, of Monmouth, spoke in defense of the soldiers, whom he mistakenly supposed were to be attacked in the discussion, but did not defend the Grand Army, of which he is an ex-member. But it was left for a Grand Army politician, a Mr. Trumbull, to display the true lodge spirit of defiance, hate and contumely. He defied the church and insulted the convention, but the only objection he seemed to be able to find was the arguments of his old comrades in the letters read. And inasmuch as they had as good right to their opinion of the G. A. R. as he, his remarks had little effect. Among the Monmouth people, by whom he is well known, they will probably have much less. It was much regretted that the consideration of this subject, which was proceeding with the utmost calmness and good feeling, should call out such an ill spirit. But such is universally the temper of the lodge. Pres. J. Blanchard closed the discussion, which continued for some two hours.

One of the very interesting features of the convention was the presentation of the work of the W. C. T. U. by Mrs. M. M. Lucy, who had been especially appointed to that work by Mrs. Lillian Hollister, of Detroit, Mich., National Superintendent of the department for presenting the W. C. T. U. cause to other bodies. Mrs. Lucy spoke of the history and prominent lines of work undertaken by the W. C. T. U., in which 160,000 Christian women of America were engaged. There were now forty-two different departments maintained by their society, which was far from being a secret society. Great success had attended their efforts against the saloon, for Sabbath observance, social purity, etc. Rev. M. A. Gault responded to this address of fraternal welcome, and the thanks of the convention were voted Mrs. Lucy, and the Executive Committee instructed to send a corresponding delegate to the next meeting of the Illinois W. C. T. Union.

The secretary reported friendly letters from Mrs. Hodgman of Princeton; Rev. Dr. Hasselquist of Augustana College; Rev. C. C. Harrah of the Congregational church, Galva; Rev. E. C. Hicks of the Baptist church, Toulon; Pres. L. N. Stratton of Wheaton Theological Seminary; Rev. D. L. Faris of the Covenanter church, Sparta; Mrs. L. H. Plumb of Streator; Rev. J. D. Gehring and M. L. Worcester.

In the evening Rev. C. F. Hawley, Iowa agent, presented a brief but forcible argument upon the Christ-rejecting character of the lodge, and Pres. C. A. Blanchard made the closing address, which was one of his best, full of eloquence and power.

Before adjournment the committee on resolutions reported by Rev. M. A. Gault and the report was adopted as follows:

WHEREAS, We cannot trust the enforcement of law to officials sworn or secretly pledged to obey each other's signs; therefore,

Resolved, That we stand uncompromisingly on the principle of refusing to give our influence and votes for any candidate for civil office who is a member of a secret society.

WHEREAS, The more simple forms of secretism, such as the G. A. R, and Good Templars, are ensnaring in their nature, and related to the higher orders as the Sabbath school to the church; therefore,

Resolved, That we maintain an uncompromising separation from these orders, and warn the people against them.

Resolved, That we earnestly request ministers to warn their people against the danger of secret societies.

Resolved, That we will make a greater effort to carry the agitation of this question into every community, knowing that the streams that turn the world's machinery arise in solitary places.

Resolved, That we are opposed to the secret lodge system as hostile to every American principle. Sending Freemasons to suppress Mormonism, is like sending foxes to suppress wolves.

Resolved, That we are in favor of a political party to enforce prohibition laws, withdraw all secret lodge charters, restore the Sabbath to laborers, the Bible to schools and Christian morality to politics.

Resolved, That we heartily appreciate the kindness of the pastor and officers of this church and the families who have so generously opened their doors for the entertainment of this convention; and that we also thank the press of this city for their friendly reports.

There was no time to fairly consider the resolutions but after a brief debate the recommendation to appoint a convention to nominate candidates for the National election of 1892, was stricken out. Rev. Mr. Cleland in making the report of the enrolling committee spoke the mind of every one, that the only regret could be that the church had not been filled with delegates from outside the city, since the discussions and addresses of the convention had been in the highest degree profitable.

LAST WORD BEFORE THE IOWA CONVENTION.

DEAR CYNOSURE:—Since my last I have preached twice at Wayne and twice in the city of Burlington, have been to the annual meeting of the Illinois Association at Monmouth, and have been giving general attention to our coming annual meeting. We have decided to begin at 2 P. M. on Tuesday, Dec. 18th, instead of 7 P. M., as first advertised. We are enlisting such a strong force of speakers that this change is desirable.

Pres. C. A. Blanchard will give *two* addresses, and Dr. Wm. Johnston of College Springs, Rev. J. P. Stoddard, Rev. Mr. Black of Wyman, Iowa, Dr. Wishart of Monmouth, Ill., and it is hoped Mr. Dunham of Burlington will also address the convention, besides others. If I could promise but *one* such address as Pres. C. A. Blanchard, that worthy son of a noble sire, gave at Monmouth, it would be worth a journey across the State to hear it. May the Holy Spirit be upon him when he speaks at our annual meeting.

Come, brethren, from all over the State.

Let the devil know that he cannot conspire to spread a pagan-infidel religion through the secret lodge system, and expect you to sleep while he does it. Prove by your zealous and persistent co-operation with the Iowa Association that you do not mean that the work of perverting justice and truth shall go on without your earnest protest and steadfast opposition. Nor need you be dismayed, though the enemy comes in like a flood.

Make a determined effort to come to our annual meeting, and say by your presence, and by your continued aid, let the work be carried on, until the church and the lodge are divorced. Let it not stop until the power of the lodge to pervert justice in the courts, and despotically rule over free American citizens, is broken.

Again I say, strengthen the hands of the workers by your presence in our annual council, and by your liberal and cheerful contributions to aid the Association in carrying forward the work. You can strengthen the workers by your presence and aid, or you can weaken them by your neglect.

Help us in this work for Christ and his church, for equal justice, and individual liberty, and God will bless you. C. F. HAWLEY.

EASTERN OHIO REVISITED.

SENECAVILLE, O., Dec. 6, 1888.

DEAR CYNOSURE:—In response to a request for a lecture sent me some time since, I came to this part of the State last Friday. My first stop was Glencoe, Belmont county, where I was made very welcome at the home of Rev. Wm. Grimes, he kindly agreeing to announce my arrival to his people on last Sabbath, and make all necessary arrangements for the lecture. Going on to Bellaire I hoped to find an opportunity to speak on Sabbath, but finding the U. P. pastor away from home, concluded to take the train and spend Sabbath with Rev. W. G. Waddle, pastor at Unity and Cassville. I reached his home to find him gone to the latter appointment. Mrs. Waddle kindly extended the hospitality of their home, and I found an excellent opportunity to read and rest. Bro. W., on his return, made me doubly welcome and sent me on my way rejoicing with a contribution to the cause, a thing he is in the habit of doing. A number in this section renewed for the *Cynosure*, and others subscribed for the first

time. Among these were five Patton brothers, whose father was a warrior in Abolition times, and whose reform sentiments they inherit.

I found A. J. McFarland standing at his post at St. Clairsville. He reads the *Cynosure*, and though not agreeing with it in all things, recognizes the fact that the best of doctors disagree. At Bellaire I found the seed sown had not been void. Some had moved away since my lecture and visit two years since, but the *Cynosure* was a welcome visitor in some homes.

Tuesday evening found me at the home of Bro. King, near the Belmont U. P. church. The people turned out well to the lecture. Lanterns could be seen coming through the darkness on every hill top. The house was well filled with what proved to be an attentive audience, as I spoke for two hours and no one went to sleep. Questions were asked, and a fair collection taken.

I next came to this place. I find Bro. John Leeper and others have kept the interest up here. There is a good list of subscribers here and some have contributed to State work. Rev. W. G. Keil and wife shook my hand warmly on learning my name. Bro. Keil is a minister of the Lutheran persuasion. For over sixty years he has traveled these hills bearing the glad news of the Gospel. He is now in his ninetieth year. Though feeling the infirmity of years, he was happy in the Saviour's love. As the things of this world fade from his vision the beauties of the better land appear. Bro. D. Riggs, at whose home I write, bears a faithful testimony against the lodge.

I go to Freeland, Rix Mills, Concord and Dresden if possible. I have promised wife and baby to spend next Sabbath at home. I shall, D. V., the first of next week go to the region of Bellefontaine and Lima and see what arrangements can be made for the State convention. Let us prepare, friends, for a glorious meeting. W. B. STODDARD.

FROM THE MISSISSIPPI AGENT.

VICKSBURG, Miss., Dec. 1, 1888.

DEAR CYNOSURE:—Since last I wrote you I have visited several places and done what I could for the cause of reform. At Bee Lake, Thornton and Stone Wall, in Holmes county, I preached, distributed tracts, and found a reader for the *Cynosure* at each of these places. The colored people are very numerous, and doing better than in any other part of the State I have visited. They are buying land, and several have paid cash for good farms. The lodge has found its way among them, and nearly every man and woman has joined. I found a man trying to work up the Farmers' Alliance, but he grew discouraged and left.

AT JACKSON I found Rev. M. H. Williams, a seceded Mason and Odd-fellow. His eyes are open, and he is for God and his kingdom. At Jackson College we met Dr. Ayers and a good corps of teachers, among whom was Prof. W. H. Rishel, who sang against liquor in the recent campaign in Illinois. He says he likes the work of preparing his "brother in black" for usefulness. Rev. Dunbar, pastor of the largest church in Jackson, gave a hearty welcome to his pulpit, and liked the talk against the Secret Empire so well that he invited me back. So I speak there again on the night of the 7th.

CRYSTAL SPRINGS.—Here I met Rev. S. P. Watson, S. L. Jordan and four other preachers. I had a talk with them before church, and each admitted that the lodge was wrecking the church. They were there to reorganize a church that the lodge had sapped the life out of. I preached to a small crowd and gave each a tract. It is wonderful how ready they are to be delivered from the galling chain of secrecy. Elder S. L. Jordan is pastor of a very large church at Brookhaven, and helped carry the county for temperance. He is a great "society" brother, but says he will investigate the matter, and if convinced, will come out at once. He has quite an influence. I leave for Washington county to-day, and will fill two appointments in Louisiana, just over the river.

TEMPERANCE.—At Bee Lake we found Peter James, a wealthy farmer and merchant, a leading member of the M. E. church, who will not sell liquor, or employ any one known to use it. He says he will give $50 per year to help keep me or some colored man at work among the colored people. He knows the power of liquor, and is willing in time of peace to get ready for war. The mobbing of the colored man at Yazoo City on the 19th of Nov. was a wicked affair, brought on by liquor. The county is under the local option law, but I have not heard of any investigation as to where the white man got his liquor. It is said he shot at the colored man, who, in turn, killed him with his own gun. The colored people have no way of giving their side to the world, and the two county papers differ in their account of it, so the future must alone reveal the facts. On our way up I saw the baggage master shoot a colored man for no other reason than because he would not allow himself to be whipped. They had some difficulty. The colored man thought the matter settled, and stood talking to a friend. As the train pulled off he was shot from the car door. No effort was made to arrest the would-be assassin, and after going up the road he got off and went his way.

At Jackson they expect they will have the vote on local option in February. The leading men say they fear the Negro vote, and yet do nothing to prepare him to vote right. Yours in Jesus,

L. G. JORDAN.

AMONG THE LOUISIANA CHURCHES.

ANGOLA, La., Nov. 30, 1888.

DEAR CYNOSURE:—I led in covenant meeting at Macedonia Baptist church in Plaquemine, Thursday night, and left on the steamer *T. P. Leathers* early Friday morning, reaching this place late Friday evening. I was kindly received and entertained by Bro. James Willis, a reader of the *Cynosure*, with which he is greatly pleased. He took me to every pastor between here and Fort Adams, Miss., on Saturday, and tried to arrange with every one for a sermon. I was kindly received by Rev. J. L. D. Colman, pastor of Mount Zion Baptist church of this place, and Rev. Wesley Williams, pastor of St. James A. M. E. church. I preached Sunday night at Mount Zion church to a crowded house. The sermon was received with enthusiasm, saving one exception, Mr. Winder, an A. M. E., who took exception at what I said against his lodge, and cried out, "Elder, can't I ask you a question?" His impudence seemed to shock the people, and he was shamed out of the church. Elder Colman endorsed all I said, and said, "Thank God, the Baptist church here is entirely cleansed of secretism." He used the lodge up worse than I did. Mr. Winder was heard to remark, "Why don't he go in towns and cities where he would be answered, and preach dat way?"

There is no Sunday-school in the Baptist churches in these parts at all. I walked five miles to Lake Calena, to preach at Loch Loman Baptist church, Rev. Henry Dent, pastor, Sunday morning, but there were no services. Bro. Willis kindly conveyed me six miles up the river to Tarberts, Miss., where I met Revs. Ben. J. Allen and Lewis Jackson, and arranged to preach for both their congregations.

I am glad to find every Baptist minister in these parts opposed to the lodge; and nine-tenths of all the Baptist members between here and Fort Adams, Miss., are opposed to secret lodges. This place is the headquarters of Major S. L James, the lessee of the Louisiana State Penitentiary. A great many convicts are worked here. Major James is very highly commended as a man of piety by both whites and blacks here. Mr. Dougherty, a captain over the prisoners here, whipped a convict woman Sunday, and when she said she would tell Major James, he ordered the guard to shoot her. The woman broke and run, and the guard fired at her but missed. She made her way to Major James, who discharged Mr. Dougherty and gave him to know that the prisoners were not ducks and squirrels, to be shot for fun. Major James gave the buildings of both the Mount Zion Baptist and St. James A. M. E. churches to the colored people. The convicts seem to be perfectly contented as long as they are here at Angola, but whenever they are removed to the railroads or levees they usually cry. They are very wicked. Instead of serving and fearing God, they romp and dance and gamble on Sunday.

The colored people here, as in other parts, spend much for tobacco and whisky, and are very poor. They are mostly uneducated and very ignorant. I am told that Major James has a rule on this place to give all of the old and disabled hands free rations. While all of this is very good of the Major, yet I am constrained to believe that just as long as convict labor is encouraged outside of the prison walls, it is an indirect, if not a direct way to keep the State prisons filled with poor ignorant Negroes.

On the day of the National election the Negroes were not permitted to go to the polls in these parts to vote, under penalty of being bull-dozed. Mr. Oliver Diggs, a colored man, was elected justice of the peace at Tunica, a few miles from here, last April; but he was forced to resign his office, not long since. There are about six Negroes to one white person in these parts.

By the kindness of Bro. James Willis I was conveyed up to Tarberts, Miss. I was kindly received by Rev. Benjamin Allen, pastor of Hayes Chapel Baptist church, and preached for his people Monday night. The sermon was received with enthusiasm. The "Independent Order of Jakes" had been planted there, but every Baptist member has resigned and the Jakes have gone to pieces. Bro. Allen endorsed all I said and invited me to stay and preach in these parts just as long as I desired. Bro. Allen has never joined any other society but the church. I distributed a great many tracts and *Cynosures* to the people. They were joyfully received. Lodgery has received a death-blow.

To meet an appointment at New Texas Sunday next, I had to decline the invitation of Rev. Lewis Jackson, pastor of the St. James Divine Baptist church, near Fort Adams, Miss., but I distributed tracts and *Cynosures* in that part of the country. I preached Tuesday night here at the St. James A. M. E. church, Rev. Wesley Williams, pastor, to a very respectful and attentive audience. Elder Williams is an Odd-fellow, and he asked me several questions about a man making a vow and then breaking it. I referred him to several passages of Scripture, and then showed him where Masonry ignores Christ. He seemed amazed, but yet he thought Odd-fellowship was much better than Masonry. He was very kind. His wife said she was never carried away with secretism, but joined the "Household of Ruth" because her husband was an Odd-fellow.

I have distributed several anti-lodge books up here among pastors and deacons. I have had callers every day to get information. I go from here to New Texas, thence to Plaquemine and Baton Rouge, and meet the Fourth District Baptist Association and join Bro. Hinman at the latter place. The people are very kind and gladly receive the truth.

I preached Wednesday night at Mount Zion Baptist church on the duty of Christians toward the lodge. Revs. Benj. Allen of Tarberts and Henry Dent of Lake Calena came down to hear my last sermon. They both highly commended the sermon and bade me God speed. The sermon was very enthusiastically received, and I am sure will bear fruit in due time. I had a pleasant interview with Elder William Gardner of Smithland, La. He said there had been a lodge of "Jakes" in his vicinity, and the organizer had collected $120 and left, and he had not been seen or heard of since; so the Jakes had died out. Elder Gardner has never joined any other society but the church. He said the Baptists about Smithland and Red River Landing are down on lodgery. I trust the *Cynosure* will be sent to all the ministers mentioned in this letter on the free fund. FRANCIS J. DAVIDSON.

CORRESPONDENCE.

NATIONAL REFORM IN KENTUCKY.

LOUISVILLE, Dec. 4, 1888.

Last Friday morning I began a campaign in Louisville. The first minister seen was Rev. Isaac Crook, D.D, pastor of Trinity M. E. church. He was formerly in Delaware, O., and knew all about National Reform. He offered his pulpit. Next was seen Rev. C. B. Hemphill, D.D., pastor of the Second Presbyterian church South. He was formerly professor in Columbia Theological Seminary of that church. He was in fullest sympathy. Rev. J. R. Collier, pastor of the Walnut St. Presbyterian church, was visited. Rev. A. Richie, D.D., of our city, was his pastor in Freeport, O., for fifteen years, and he is full of our reform. Next I saw Rev. J. L. McNair, D.D., of the College St. Presbyterian church. He thinks his mission is to break rock. He was in the midst of a revival, but would open to our cause at any time. Then I called on Rev. T. T. Eaton, D.D., pastor of the Walnut St. Baptist church. He was ready for our reform at once. Rev. T. D. Witherspoon, D.D., pastor of the First Presbyterian church South, was next seen. He was personally ready to offer his pulpit at once. He wished his session to co-operate and I would soon hear from him. Then Rev. E. L. Powell of the Church of Christ was seen. He will give us a hearing. Next Rev. A. A. Willets, D. D., of the Warren Memorial Presbyterian church, was seen. He was formerly in Philadelphia and knew all about our work, and proposed a day for an address before I had time to tell what was wanted. Next I called on Rev. H. Allen Tupper, pastor of the Broadway Baptist church. He is an open-hearted man, full of interest in our work, and opened the door at once. Next Rev. B. Manly, D.D., LL.D., Professor of Old Testament and Biblical literature

in the Baptist Theological Seminary. He would give his vote to open the door, and directed me to see the acting president of the faculty, Rev. Dr. Broadus. The latter promised to bring the matter before the faculty and I would soon hear the result. Rev. Frank of the Fourth St. Baptist church, colored, and Rev. Gady of the Green St. Baptist church, colored, were seen. They were ready for us at any time. The *Christian Observer* and the *Courier Journal* will publish articles or notices.

On Sabbath I preached in the Associate Reformed church, Rev. James Boyce, pastor, in the morning; in the evening in the Trinity M. E. church; in the afternoon in the Y. M. C. A. meeting.

The ministers of Louisville, New Albany and Jeffersonville, held a union meeting the first Monday of every month at 10 A. M. in the Y. M. C. A. hall. I was invited to address them on our reform work. At the close several ministers came forward and invited me to preach to their people. The door is wide open. J. M. FOSTER.

THE CREAM LEFT OUT.

DEAR EDITOR:—Last night while enjoying a pleasant visit at Bro. Henry T. Cheever's of Worcester, Mass., I ran hastily over the address of Rev. J. H. Brown in last week's *Cynosure*.

By the way, it is a rare trest to be the guest of Bro. Cheever. It is an inspiration to look into the face of such an aged and brave soldier for the truth. And his accomplished daughter, who is at home, has a lady-like and sensible way that is a comfort in this age of affectation. She also has the tact to make things agreeable.

But to return to Bro. B.'s address. It is excellent and timely. It is put in a way that shows a disposition to state simply the truth without trying to make out a case against the Masons. It is devoid of malice towards any, and savors of charity towards all. To be sure, it will hurt as it hurts to have a sliver withdrawn.

But after reading it, I said involuntarily to myself, What a pity it could not have been served with the cream in it, as it was at Dover!

If all the readers of the *Cynosure* could have listened to Bro. Brown's experience, as he told us how he was led to seek for a perfect conformity to the will of God; how having obtained his desire with the special anointing of the Holy Spirit, he was led to see the iniquity of Freemasonry, and take steps to be delivered from the obligation of its wicked oaths; how, having done this, he was led to see his duty to confess his sin publicly, and warn others of their danger. I say if all this could have been witnessed by *Cynosure* readers as we saw it, it would have sent a thrill of joy, courage and thanksgiving to their hearts that no language can express. But in the nature of things it could not be put in print.

However, we praise the Lord it was spoken, making an impression that will be held in the memory of some, at least, during life.

I was intimately acquainted with Bro. Brown while pursuing my academical and theological studies at New Hampton, N. H. He was universally esteemed as an earnest, sincere and devout Christian. Such was the character of his piety, I was greatly surprised when I returned to New Hampshire to learn he had become a Freemason. He is in long and good standing as a minister in the New Hampshire Conference of the M. E. church, and this fact can not fail to give influence to his conscientious and Scriptural act in renouncing Freemasonry and Odd-fellowship as he has. But we must remember, dear brethren in this reform, that it is "not by might nor by power, but by my Spirit, saith the Lord." ISAAC HYATT.

ECCLESIASTICAL INFIDELITY.

It has been said: "Ingersoll is the best theologian of this age." What is his standard of theology? It is, *that which is not fidelity to the only true standard.* How much he needs to harmonize with the inspired standard, which "is the power of God unto salvation," by receiving forgiveness of all his sins through repentance and faith in Christ. All other standards but this are like his—infidelity.

Ingersoll does much harm in the world with his theological tinkering. Though "a man of brains," Satan is more cunning and witty than he. Ecclesiastical infidelity, a church creed tinker, does most harm in the church to the cause of Christ. The standard of secret societies is to reject Christ, though their members do not all live up to it. Lodgery is not fidelity to the Christian standard, as it receives the Jew.

Theological infidelity in the church of the United Brethren in Christ laid a plan for this people to adopt a "new creed" and constitution which will admit to church fellowship those who do not repent, but adhere to a "standard" that insults the God of heaven. The United Brethren have a constitution and confession of faith, which is fidelity to the only true standard. Ecclesiastical lodge infidelity stealthily crawls into the church and boldly offers us a chance to vote, hiding its deformity so as to deceive many and cause them to vote, which is not fidelity to our principles, because the constitution forbids any change of the confession of faith.

Let Christians judge which is the worst, infidelity in the world, or liberalism in the church.

CYRUS SMITH.

PITH AND POINT.

"INGERSOLL TELLS WHY."

In the late *Pioneer*, of New York, its correspondent quotes from Ingersoll as follows: "I would have liked above all things to have gone on the stump as a champion of protection against free trade. Indeed, I would have confined myself to that question, and left whisky out altogether, but I wouldn't promise to do so. Quay wanted my word for it that I wouldn't say anything on the liquor question. The most that I would tell him was that I would use my judgment. That didn't satisfy him and he didn't invite my services. That is the whole story."

In the light of this paragraph I submit the following problem: Is the Republican party any more likely to be converted to the cause of temperance than Col. Ingersoll is to become a Christian? It was thought by many, the reason the party did not put the Colonel on the stump was infidelity. But it was his "reserved right" to be loyal to his hatred of a great moral issue that kept him from the platform of the political contest.—N. CALLENDER.

A WORD ABOUT PENSIONS.

Can any Christian want to see the country's defenders suffer as age and helplessness comes on? Surely all should expect better things than this for them and their families, too. Yet while there are many that cannot prove their claim and are deserving and needy, there are many not so, that get too much. There are in this neighborhood several. I think of three just now who get what is called brother's pension, who have large families of boys, any one as likely to help them as the one lost in the war. All are Democrats, but their boys fought. This is the way it goes.

Then again I know two men who were prisoners until they came home living skeletons. One being unable to work and having nothing, his oldest son went crazy from overwork. So doctors said. The other, with a family of little ones, worked when not able, until it killed him. Neither one ever got a pension, though the widow of the last does. The other is always sick, and family are in almost a suffering condition. Now should not all such have a pension? Surely, if no other way can do it, all actual soldiers should have it, even if not disabled; yet disabled men ought to have most.—MARY P. MORRIS, *Patton's Mill, Ohio.*

A GIFT TO BE PRIZED.

I am sincerely thankful to the Lord for the *Cynosure* and for such earnest, fervent, and, I trust, heavenly-minded brethren in the Lord, who are trying to build up his heavenly kingdom on earth, and overthrow the kingdom of darkness. Let us pray for more faith, and may the whole church militant be speedily leavened with the truth, love and power of God. I would gladly help effectually in this great work, but I am able to do but little. I am in my eighty-fifth year, with but small income, but wish to do the Lord's will. I enclose a three-dollar postal money order for the Southern fund.—DEWEY HOPKINS, *Otselic, N. Y.*

POLITICAL SUGGESTIONS.

Let us have an early National Convention at some point. Let it be a mass meeting of good and true men and women. Yet let delegates be appointed, such as shall be expected, especially, to attend. Let the call for such gathering be carefully worded so as not to invite as co-operative members any who are in any way foresworn, thus binding themselves to obedience to human rulers whose requirements are not specifically known to be right according to God's standard. As for the Prohibition political party, it is no farther from New York to London than it is from London to New York. We are the London in this matter of prohibition of the rum demon, for we were first organized as against the rum traffic and also the foe of mankind, evil designing secretism.—R. W. LYMAN, *Yorkshire, N. Y.*

LITERATURE.

PROF. HYDE ON IMMORTALITY.

In a book entitled a "New Catechism; or, Manual of Instruction," by the late Prof. James T. Hyde, is found the following question and answer:

"What is Immortality?

"No mere future existence, but that endless duration which belongs, probably, to the soul as spirit; and to man as created in the image of God; and to all men, whether righteous or wicked; yet is brought to light only in the Gospel; and is secured, with its blessings, only in union with Christ."

In all probability this would pass among many of our theologians as orthodox teaching; and it is presented here as a fair specimen of the haziness and mist which all too generally surrounds this matter of immortality. Let us analyze this answer. It opens well, and comes nearer to truth and common sense in his first sentence than anywhere else in the whole answer. He says: "No mere future existence." Now, that is true. Immortality is not *mere* future existence. But our author does not say that it is not future existence at all. His qualifying word "mere" indicates that to him it *is* future existence, and also something more; and that something more he calls "endless duration." If the author were living we should ask him to tell us the difference, as it lay in his mind, between "future existence" and "endless duration," as pertaining to a human being. If his language means anything, "future existence," in a very important sense, is a synonym for immortality; as it is with many theologians of the past and the present. It is respectfully submitted that he makes in these two phrases a distinction without a difference in the judgment of clear thinkers.

Again, Mr. Hyde was a believer in the natural immortality of man, as are the mass of the religious teachers of the day. Why, then, does he, and do they speak of "future existence," when they mean immortality? If man was created immortal, his present existence is as surely immortality as is his future existence. It is again suggested that, so far, Mr. Hyde's answer is not clear.

But he goes on to say of this immortality as future existence, with endless duration added; "which belongs, probably, to the soul as spirit." Here we rise to a point of order. Mr. Hyde sets himself before students as a teacher, explaining an important subject on which light, clear, bright light is much needed. Our point of order is this: His word "probably," in the above sentence, is a confession of ignorance, well confirmed by what follows. Who will tell us—now he has gone where we trust his vision is clearer—what he means by the phrase "belongs to the *soul as spirit*"? Is the soul spirit under certain conditions, possessing immortality; and something else under other circumstances without immortality? Queer thing, that soul! Body, sometimes, is it; and spirit, sometimes, is it? "Soul is spirit!" Surely the Bible warrants no such use of these terms. Paul knew how to handle these words. At least we think so. Hear him: "I pray God your whole spirit and soul and body be preserved blameless," etc. Now let us fancy Paul writing: "I pray God your whole soul as spirit and body be preserved blameless!" etc.

After saying that immortality "belongs, probably, to the soul as spirit," he goes on to say: "and to man as created in the image of God." "Probably" belongs to this member of the sentence, as also to the following: "and to all men, whether righteous or wicked; yet is brought to light only in the Gospel; and is secured with its blessings only in union with Christ!" "*O tempora, O mores!*" This immortality, whatever it may mean, "belongs, *probably*, to man as created in the image of God; and to all men, righteous and wicked"—born in them—according to general belief, "and is *secured* with its blessings *only* in union with Christ." Here is a flat contradiction—*very flat*—or we are not clear-sighted. Mr. Hyde says: "It" (immortality) "*belongs*, probably, to all men, righteous and wicked," i. e., was created in them, is, therefore, an integral part of their being, and "yet is secured with its blessings only in union with Christ." How *can* both these statements be true? The latter, stripped of its adjuncts, is true; but as it is, like poor dog Tray, it is found in bad company, and is terribly maimed.

One more criticism—not of Prof. Hyde, personally, and those brethren who see as he saw; but of that dense fog-bank, through which immortality has so long been seen in such distorted forms—and we let this answer go. Mr. H. says this immortality "is only brought to light in the Gospel." He bases his thought on the falsely translated passage in 2 Tim. 1: 10: "And hath brought life and immortality to light in the Gospel." The scholarship of the world has at last discovered that there is no immortality there (see revised version) and is fast discovering that the popular immortality was brought to light by Plato, and other heathen philosophers, long before what is popularly termed the Gospel saw the light.

We now respectfully suggest that a still "Newer Catechism; or, Manual of Instruction for Students for the Ministry" is needed, so far as immortality is concerned. But while this matter may be delayed, it is here hinted that the reader may find something helpful in a little book entitled "Endless Being," for sale by Mr. Revell, at 150 Madison street, Chicago. He will also find the work from which the question and answer here commented on are taken.

B.

OUR CLUB LIST.

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LOCAL AGENT AT WASHINGTON, No. 215, 4½ St., N. W., Rev. Isaac Bancroft.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

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A WOMAN'S VICTORY;

OR

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This simple and touching story which was lately published in the *Cynosure* is now ready for orders in a beautiful pamphlet. It is worth reading by every Anti-mason—*and especially* BY HIS WIFE. Get it and take it home to cheer the heart of your companion who may desire to do something for Christ against great evils, but is discouraged from making any public effort. PRICE, FIFTEEN CENTS. *Ten for a dollar.*

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THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet, Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

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Rev Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev B. T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq., Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

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Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y.:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

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1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1839 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY, *Editor.*
WENDEL PHILLIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance. For club rates, premiums, etc, write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 13, 1888.

SECRETARY STODDARD proposes that the next annual meeting of the N. C. A. be held in Washington, D. C., March 4th next, in connection with the inauguration of President Harrison, when reduced rates are given by all railroads in the United States. The inauguration services are brief, giving ample time for a grand National convention against the secret lodge. If this suggestion is adopted, the American Anti-secrecy League should form local leagues throughout the United States, to procure speeches, raise funds and send delegates.

THE IOWA CONVENTION, which occurs next week, demands of our Iowa friends some sacrifices. Having been once postponed, we trust they will now show a zeal for the success of the cause in their State worthy of it. Read the letter of Rev. T. P. Robb carefully, and let every man whose duty it is to attend not fail of the blessing that will come upon that meeting.

THE NEW ENGLAND CONVENTION.—After a long season of rest our New England brethren should now make a grand rally at Worcester next week. The circumstances are all favorable. Worcester has been a New England headquarters for reform work. Her hospitable and intelligent people understand the dangers impending over the country from the lodge, and are not indifferent to their duty. Miss Flagg, who has undertaken the New England work, deserves of every reformer in those five States the hearttiest co-operation. Do not, brethren and sisters of the churches of Christ, fail of your duty in sustaining her. Above all else, go up to that meeting with fervent prayer. Pray at home for it. And God will hear, and with his presence will come a great blessings upon the churches of New England.

DID THE LODGE RAISE AND RUN THE REBELLION?

Mr. George S. Park, a native of Grafton, Vermont, was brother-in-law to the late Mr. Peter Howe, a sketch of whom has been given by the *Cynosure*. Mr. Park was school-mate with the senior editor of this paper in Chester Academy, Vermont, under Rev. U. C. Burnap. He is the founder and proprietor of Parkville, Mo., and of Parkville College (Pres. McAfee), of that place; and an extensive property-owner in Illinois, Missouri and Kansas. He is an elder in the Presbyterian church, a philanthropist, and an American Christian. His brave, loving wife, who is still by his side, married him, and, against the advice of friends, went with him to his home in western Missouri, then under the reign of "Border Ruffians;" and their daughter, an only child, is the wife of Mr. Geo. A. Lawrence, a rising and successful lawyer in Galesburg, Ill.

This remarkable man (Mr. Park), while yet a lad of diminutive stature, amid the Green Mountains, in a remote part of an obscure township, commenced the study of Latin in Chester Academy, where he paid his tuition by gathering butternuts from his father's hills. He entered land at government price in Illinois, and, yet in early manhood, found himself in western Missouri where the two systems of free and slave labor met. He explored the territory of Kansas on foot and alone, except the wolves, whose howl sung him to sleep in his out-door hammock, and perhaps a chance herd of buffaloes bound to and from the "Republican" and "Big and Little Blue Rivers."

In less time than seems possible, the "two seas" of free and slave labor met there. Atchison, Doniphan, Stringfellow, Titus and their border ruffians, whose object was slavery, whisky, office and plunder, represented the Slavery-Democracy; and on the other side were the Yankees and their families, with their Bibles and spelling-books, attracted by the reports given by Mr. Park and others, of the riches of the soil and beauty of the landscape. These, led by Gen. Jim Lane and Senator Pomeroy, were in search of homes and a free State.

The Platteville *Argus*, *Squatter Sovereign* and *Democratic Platform* were the "Ruffian" organs; and Mr. Park's paper, the Parkville *Luminary*, was the only orb of freedom. Whoever has read the Congressional reports during the administration of Pierce and Buchanan, and Redpath's history of John Brown, and other publications on the Kansas struggle, can easily understand the situation of Mr. Park at that time. The scepter was passing from the hand of slave labor to free, and murder had ceased to be crime and had become a horrible pastime. Whoever wished to kill or rob, had only to cover his crime with a political pretext and he was shielded by his party. Mr. Park, who is naturally a quiet, conservative man, kept aloof from violent counsels and violent men. But this could not long protect him. The slave power had made both Pierce and Buchanan Presidents, and they lent themselves wholly to the scheme of making Kansas a slave State; and while the settlers in Kansas were few, the agents, patronage and power of slavery, aided by invasions of voters from Missouri, could and did carry territorial elections. Under the "Squatter Sovereign" doctrine of Stephen A. Douglas, all who were there on election days were allowed to vote; the Missouri compromise of 1820, which limited slavery by a parallel line, was repealed, on motion of Douglas; and slavery was invited to seize the whole of the Louisiana purchase, extending north to the British line.

To stimulate this conspiracy, the Platteville *Argus* sought to keep Free State settlers from moving into Kansas. It declared that through the malign influence of the dog-star (Sirius) alkali poisoned its waters and made every tree a Upas, deadly alike to men and beasts, except snakes and reptiles who drew their venom from the air and earth.

Mr. Park's *Luminary* printed an extract from Dr. Dick, whose writings were popular at the time, and which made Sirius, the sun around which our whole solar system revolved as its central sun; and thus made the *Argus* editor's fountain of alkaline poison the source of light, life and beauty to worlds and systems innumerable and inconceivable. And as Mr. Park had slept on the ground throughout a large part of Kansas, and brought away good health, Sirius seemed to have befriended him; and his paper pleasantly expressed the opinion that Dr. Dick's theory had "knocked the salaratus out of the Platteville *Argus*." This bit of harmless pleasantry was resented as a deadly affront. And "the Blue Lodges of Missouri," plotted to drown Mr. Park, throw his press into the river, and drive out of Missouri all his adherents.

These "Blue Lodges" were the first three degrees of Masonry, with oaths and additions adapted to the specific business of making Kansas a slave State, and so the United States a slave country. There were many Anti-masons in western Missouri who would not have joined the Blue Lodges had they known the trick. An honest old Missouri farmer, who believed in "*Squatter Sov-er-ain ity*," was a member of the Blue Lodge and friend to Mr. Park, and afterwards detailed to him their methods.

The said Davy Atchison would get so heavy with Bourbon whisky that he would lie on a bench in the preparation-room while discussions were going on. One time this Senator Atchison roused up and rushed into the lodge, exclaiming: "What are you doing?" lifting his long arm aloft. They told him they had just voted to drive out a mild, quiet Presbyterian minister. "Don't you do it," roared the drunken Senator. "I'm a Presbyterian! I drew Presbyterian milk from my mother's breasts. And whoever touches Mr. Woodward must reach him over my dead body." So the lodge passed him over for the present and went to work on others. They appointed a time and men to drown Park and throw his press into the Missouri, where it now sleeps. Finding Mr. Park absent (he had gone up to Manhattan on business) they seized his editor, Mr. Patterson, put a rope around his neck, and were dragging him to the river when his wife rushed into the lodge-driven crowd and cried: "We are citizens of England, who protects her citizens on sea and land; and if you kill my husband you will answer for it with your own lives."

The confederate General Pike, Puissant Grand Commander of Masons, knew the dependence which the Rebellion placed on England and the Cotton Loan, and her appeal to England saved the life of her husband.

Mr. Park telegraphed to Franklin Pierce for protection; but received answer from his secretary that the President could not interfere to protect American citizens in a *Sovereign State*. But God protected him and he now lives while the graves of the "Border Ruffians" are already forgotten.

But Masonry the harlot, "whose ways are moveable so that thou canst not know them," whose lodge-rooms were the council chambers of "the Great Rebellion," what "kept the garments of the Ku-klux, Knights of the Golden Circle, White Leaguers and the Blue Lodge murderers of Missouri, while they murdered Republicans by hecatombs, this ancient harlot, like Jezebel of old, now new paints her face, and tires her head, and new names her lodges, and looking from the lattice of her secret chambers, smiles on the ministers of our churches, our statesmen and generals, while, like the "whore sitting on many waters," she kindles her hidden fires of hell in every hamlet in the United States.

But this devilish sorceress must and will fall, and fall to rise no more, as God has revealed by John in "*the Revelation of Jesus Christ*," and

The crowning day is coming! is coming by and by,
When our Lord shall come in glory and power from on high;
And the glorious sight will gladden each waiting, watchful eye,
In the crowning day that's coming by and by.

MR. POWDERLY'S ORDER.

The consideration of the national meeting of the Knights of Labor at Indianapolis, which was begun in the *Cynosure* of Nov. 22, demands further notice. At that time it was argued that the organization could hardly be preserved even by the utmost energy of its head, whose conservative influence had been a guarantee to the business world; to Miss Willard in her hope to promote temperance by a secret lodge; and to the Pope, who could trust so faithful a Catholic as Mr. Powderly.

There are other reasons for our opinion. The order has now become thoroughly despotic and un-American, even if this has not been the case heretofore. In his annual address, Powderly declared openly in favor of a "one-man power" in the management of the order. The majority voted for it and allowed him to choose his Executive Committee, which will not this year have a Litchman or a Barry in it.

Delegate Crowell, who was also a clerk in the palatial office of the "Knights" in Philadelphia, testified in the convention that Barry was illegal by expelled, and also that "clerks in the general office are not permitted to approach general officers at all, and even head clerks are not allowed to talk to general officers except at certain hours." Moreover, when an investigation of this general office was ordered, Powderly was allowed to practically select the committee, from whom he may expect such a vindication as in the vulgar tongue is termed a "whitewash."

Now it is not possible for an organization conducted on such principles to long exist in America. And to patronize it for the sake of a meager endorsement of temperance or Sabbath reform while ignoring its character as an oath-bound and despotic secret lodge is worse than folly, even if some excellent and well-meaning people are tempted so to do. Christian reforms that depend upon such means for promotion must lose their Christian character, and fail of success. But, thank heaven, they do not; and when its funds are squandered we shall see an end of this unhappy effort to help the laborer into that condition which only an honest application of the Golden Rule of our Saviour can produce.

SHALL THE NEXT NATIONAL CONVENTION be held in Washington, D. C., March, 1889? I am very favorable to this time and place and in next week's *Cynosure* will give some of my reasons for it. If attempted, the meeting should be truly national and with the co-operation and attendance of the largest number of friends possible. I have conferred with friends here and with quite a number by correspondence and so far all are favorable. If the N. C. A. Board, whose duty it is made to issue the official call, is satisfied that it meets the approval of friends and a reasonable attendance can be secured, they will issue the call. Let us hear from you, friends, at once as the time is short, and we must arrange for entertainment, etc., before the places are all taken by the crowds who attend the inauguration of Mr. Harrison as President. J. P. STODDARD.

—Secretary Stoddard reached Chicago Saturday morning, after spending Thanksgiving Day with his children at Columbus, O. He came on to the Illinois Convention Tuesday.

—Rev. Samuel F. Porter, agent for the N. C. A. in Tennessee and Kentucky, began his work for the season in Louisville on Thanksgiving day. He had a cordial reception by the Congregational church, which is sustained by the American Missionary Association, and also by the Reformed Presbyterians.

—The *Evening Gazette*, of Galesburg, reported very fairly on Monday of last week the sermon of the *Cynosure* editor in the old First Church of that city. The address was upon the unchristian character of the secret lodge. Dr. Newton Bateman, now president of Knox College, preached in the same pulpit in the morning, President Blanchard assisting in the service.

—Rev. H. D. Clark, of the Methodist church, Monmouth, on receiving the notice of the State Convention expressed his hearty sympathy with the object of the meeting. He preached at Galesburg on the 2d inst., and is reported by the daily press to have said: "Every truth is expected to wear its credentials on its face. The speaker would have it so, and would court no secrecy."

—Mrs. Hodgman and Mrs. Zearing are among the most enthusiastic of the Christian workers of Princeton, Ill. Through their efforts a meeting was appointed in the Baptist church of that place, which was to be addressed by Secretary Stoddard on his way to Monmouth; but through some misunderstanding as to time, he did not meet the engagement, and the Princeton friends suffered a grievous disappointment. Their loss should in some way be made good to them.

—Rev. George Warrington called at the *Cynosure* office on the 4th inst. on his way to his new home at Beaver Falls, Pa. He arranged previously for the removal of the *Psalm Singer*, and has arranged for its publication, as we understand, in connection with a local paper of considerable circulation. Beside securing the advantages of Geneva College for his daughter, the *Psalm Singer* will be in the midst of a country where its principles are held by a considerable portion of the people, among whom we pray that it may prosper.

—The sudden death of Frank F. Ames, the only remaining son of Rev. W. W. Ames of Menomonie, Wis., was reported last week at Wheaton, where he graduated last summer. His loss was deeply mourned by the students, among whom he had become universally esteemed during his seven years of study. The resolutions adopted by them at a meeting of the literary societies appear on another page. A discourse suitable to the occasion was preached by Rev. A. J. Chittenden before a large congregation on Sabbath morning from the text Acts 1:9. The bereaved parents were present from Menomonie, and received the sympathy of all.

—While the attendance at the Illinois Convention last week from the State at large was a disappointment, there is much good cheer in such a letter as the following from an earnest though aged brother in Knoxville, which says: "I herewith send you by express money order ten dollars, which I wish applied as follows: five dollars to send the *Cynosure* to the colored ministers in the South, and five dollars for the good work in the State of Illinois. I am very sorry that I cannot attend the State Convention at Monmouth to-morrow. I would like so much to see the friends of the reform, and to hear the addresses. I will remember you all at a throne of grace, and hope you will have a grand meeting."

—The report of the Wabash Free Methodist conference on secret societies is a strong paper, which will encourage many who read it. God helping us, it will not always be accounted a singular thing that church bodies should denounce popular sins. The report says: "We believe that one of the greatest evils extant in our land to-day is that of secret societies. They are a curse to us as a nation, often hindering the proper enforcement of our laws. Unprincipled men take advantage of them, using the influence of the trades-unions and various labor organizations for their own personal benefit, and to gratify their ambition; often being the cause of unnecessary strikes, causing much suffering among the honest, laboring men, and great discomfort and financial loss to the public in general. Some of these societies, especially Freemasonry, claim to be a means of salvation to their members, thus virtually denying the fact that there is no salvation only through Jesus Christ. Therefore,

"*Resolved*, That we recommend that our people, and especially our preachers, procure some of the many fearless exposes of the various secret societies, especially that of Masonry, and inform themselves of their folly and wickedness in principle and practice, and declare the same to the people. This we are bound to do as faithful watchmen on the walls of Zion. (Ezek. 33:8.)"

It is rather a startling fact that the poorest country in the world should be spending annually £11,000,000 upon an absolutely unproductive luxury. Yet that is the amount of the drink bill of Ireland. Mr. Mitchell Henry contended in the *Times* the other day that this was partially due to the excessive taxation of whisky as compared with beer, and that much of the distress in Ireland might be relieved by their equalization. It seems, however, more than doubtful whether the cheapening of whisky would tend to decrease the amount spent on it. But, even if the reverse were not the case, as in all probability it would be, the amount of mere money credited to the remission of taxation would be more than debited by the impoverishment of strength and energy caused by the extra consumption of noxious spirit.—*London Christian.*

NEW ENGLAND LETTER.

Practical education for girls—American women in art—A much needed law for the protection of children against nicotine poisoning—The outlook—Our New England Convention—What is it for—A call for special prayer on its behalf.

A proposal has been made to have a new department at the Institute of Technology, where girls can be taught practical chemistry with reference to the kitchen, just as boys are taught it with reference to the mechanical arts. This is probably a result of Mrs. Ewing's late course of lectures on "Household Science," which have attracted wide attention by their sterling common sense; a quality not always visible in the books put forth by our apostles of culinary culture. Mrs. Ewing wants Congress to make an appropriation for this object, and if our National Legislature only had a sprinkling of white ribboners who knew how close the union between poor, badly seasoned food, and the craving for alcoholic drinks, she would soon have her desire.

More rooms are needed in the Harvard annex, which, with the crowded condition of Wellesley, shows that the number of young women who are seeking a higher education is larger than ever before. It seems hardly possible that but a few decades separate us from the time when Margaret Fuller was a phenomenal instance of feminine erudition, and Harriet Hosmer was the pioneer of the hundreds of American women who have since studied art in foreign studios. Thirty-six years ago the latter went to Rome to study under Gibson, and now she has returned with a world-wide fame for a year's sojourn in her native land. In her youth she was very daring and adventurous—in short, what is called in common parlance a "tom-boy"—and many a legend of her wild escapades still lives and lingers in the memory of those who knew her as a girl. But this restless physical energy doubtless stood her in good stead when she had to combat prejudices that seem strange enough to this present generation, for sculpture was then considered a business entirely for men, and as utterly unfitted to woman as the platform. But the women of to-day, though finding many an avenue open to them which was closed to their mothers and grandmothers, do not find their pathway any less thorny, though they have to fight opposition of a different kind, as that grandest of all modern organizations, the W. C. T. U., can bear testimony; with the high license enemy always lurking in ambush, and misrepresented and turned a cold shoulder to even by religious journals like the *Congregationalist*, which certainly seems to have entirely forgotten the apostolic injuntion, "Help those women."

With the law against selling tobacco to boys, should go an equally stringent one forbidding the throwing away of burnt cigar stumps on sidewalks and in gutters where children can get hold of them to their own physical and moral detriment. This is worse than the orange peel and banana skins which so often trip up their elders. Little boys not out of long clothes will pick them up as they fell from the filthy lips of old tobacco smokers, and unless they have careful parents the foundation is laid for a habit ruinous to soul and body. "Protect the children," must be the watchword of modern civilization.

The *Outlook*, the organ of the Rhode Island W. C. T. U., has a ringing editorial, "Shall we Surrender?" in which it pertinently remarks, "Who says surrender, except the enemy?" and adds, "the W. C. T. U. lifts up its eyes and by faith sees a multitude that have not yet bowed their knees to Baal." This is very appropriate language for our New England C. A. Convention, which will be addressed by one of our brightest and most energetic W. C. T. U. women, whose eyes have been opened to see that the lodge is not only the concealed foe which is always tempting to a surrender of principle, but the Baal of false worship, which, like the ancient Baalism from which it originated, conceals and protects all other evils under its shadow. In this great host of white ribbon women, of earnest faith and heroic souls, who shall say how many have never bowed the knee to the lodge Baal, but hate and abhor him in their secret hearts? Once raise the standard of anti-secret reform in New England, *never to be lowered*, and these women will flock to it and be its strength and support.

This Convention is going to be a very important meeting. Let all who can possibly attend do so. Let them come in a spirit of earnest faith, believing not only that it can be, but that it *will* be the starting point of a revival of pure religion and practical holiness which shall sweep our Puritan land, and let in the light of the Gospel as a consuming fire on every refuge of lies. Let us honor the Lord by expecting great things at his hands. Not that large crowds will be likely to be attracted to our first meetings. Great religious movements—and this reform against the secret false worships of the lodge is just as much a religious movement as was Luther's against the idolatry of the mass—always have small beginnings. "Not by numbers nor by might, but by my Spirit, saith the Lord of Hosts," are we to conquer. It is hoped that H. L. Hastings will be present and speak on Romanism. Rev. J. H. Brown, whose Anti-masonic address at the N. H. Convention was pronounced by a most scholarly critic, "to be worth going a hundred miles to hear," will give us his experience with the lodge. There will be no lack of interesting themes or able speakers, but let not the primary object of our Convention be forgotten. It is to organize a New England Christian Association *for practical Christian work.* It is there that plans are to be formulated, and ways and means discussed. It is to be a praying Association and a working Association. Our future success depends largely on the wisdom and unity which shall pervade our counsels. On the 19th (the day before the Convention meets) will not every *Cynosure* reader make it the subject of special prayer, that God will endow all the workers with Pentecostal power, and make it the beginning of a blessed work, not for New England alone, but "for for God and home and every land."

ELIZABETH E FLAGG.

NOTICES.

NOTICE TO ALL NEW ENGLAND ANTI-SECRETISTS.

A convention of the New England Christian Association will be held with the Advent Christian church, Clark's block, 484 Main street, Worcester, Mass, Dec. 20, 21. The program will include an Anti-masonic address by Rev. J. H. Brown, of Marlboro, N H. The W. C. T. U. will be represented by Mrs. M. E A. Gleason, State Sup't of Dep't of Tobacco and Narcotics. Addresses on reform and Christian work will be given by Elders S. C. Kimball, of New Hampshire, Hezekiah Davis, of Connecticut, and other able speakers. Rev. Henry J. Pierson and wife, evangelists, of Boston, will conduct the devotional services. Arrangements will be made by a special committee for the entertainment of all who come. Let all who pray and work for the overthrow of the lodge, the saloon, and other existing evils, and whose heart's desire is for full salvation from sin for themselves and others, come if they can to this convention. Let us meet together in mutual prayer and counsel, and strengthen each other's hands for the warfare which lies before us.

ELIZABETH E. FLAGG,
Cor. Agent for New England.

IOWA STATE CONVENTION.

The Iowa Christian Association, opposed to secret societies, will hold its adjourned meeting in the Sharon Reformed Presbyterian church, near Linton, Des Moines county, Iowa, Rev. T. P. Robb, pastor, commencing Tuesday, December 18, at 7 P. M. and holding through the following day. It is earnestly desired that there be a full representation of the friends of the cause from every part of the State.

Linton is on the B. C R. & N. R. R. about midway between Burlington and Columbus Junction

C. D. TRUMBULL, *Cor. Sec'y.*

PROGRAM OF THE IOWA CONVENTION,

To be held in Sharon church near Linton, Des Moines county, Iowa, commencing Tuesday, December 18, at 2 P. M. and continuing through the following day.

TUESDAY.

2 P. M. Called to order and opened with devotional exercises.
Address of Welcome by Rev. T. P Robb.
Response by the President, Rev. Wm Johnston, D. D
Report of the State Agent.
Report of the Treasurer.
Appointment of Committees.
7 P M Address by Rev. Wm. Johnston, D.D., subject "The World's Conspiracy against Christ"
Address by Rev. J P. Stoddard, General Agent.

WEDNESDAY.

9:30 A M. Devotional Exercises.
Reports of Committees, etc.
11 A M. Address by President C. A. Blanchard, subject, "The Situation."
1:30 P. M. Address by Rev J. A. Black.
Address by Rev Dr. Wishart.
7 P. M. Address by ——— ———
Closing address by President C. A. Blanchard, subject, "The Way Out."

N. B.—The time of opening has been changed from 7 P. M. to 2 P. M of the same day.

C. D. TRUMBULL, *Cor. Sec.*

THE HOME.

MY KINGDOM.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard the task I find
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadow casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, and never tire
Of trying to be good?
How can I keep a sunny soul,
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, hear me with the love
That casteth out my fear;
Teach me to lean on Thee and feel
That Thou art very near;
That no temptation is unseen,
No childish grief too small,
Since Thou with patience infinite,
Doth soothe and comfort all.

I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within.
Be Thou my guide, until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—*Louisa M. Alcott.*

WRECKS ON NOB HILL.

Let those who are discontented with their lot and covet riches and pleasures read this story of the homes of wretched wealth which are clustered on each side of California street, San Francisco, on a hill summit overlooking the city. There are seven of these houses. What do we see in them?

Strolling up aristocratic California street, says a San Francisco correspondent, Senator Stanford's home is the first one seen. A magnificent dwelling it is. At least $2,000,000 was spent in its erection. The decorations of the rooms cost more than $500,000, while the pictures and furnitures are valued at $1,500,000. But the owner is not there. Both the Senator and Mrs. Stanford are at noted springs in Germany, seeking that health that is possessed by nearly every plowboy and mechanic in the land. Lonely has been and is that home. Senator Stanford is the wealthiest man on the Pacific coast, but unless the advice of his physicians is carried out to the letter the days of both himself and wife are but few, and what is worse they are childless. Senator Stanford has neither son nor daughter to whom to leave his gold.

But to pass on. Immediately adjoining Stanford's house, and occupying the remainder of the block, is that of Mrs. Hopkins-Searles, but known until her marriage a few months since with Mr. Searles of Massachusetts as Mrs. Mark Hopkins. An imposing edifice, this Hopkins mansion, and cost a million and a half to build. Poor Mark Hopkins! He planned this house, but by constant application to business and the acquirement of wealth as the financier of the Central Pacific company he lost his reason before it was completed. One day he was strolling with an attendant along the street when he suddenly exclaimed: "What infernal fool built that house?" He died soon after. Last year his widow, worth a round $40,000,000, married and is living in Massachusetts. Only a servant occupies the Hopkins mansion.

Diagonally accross the street from this is the brown-stone residence of bonanza king James C. Flood. It is said that this residence cost $3,000,000. Every stone in the building and even in the fence was brought from Connecticut. The fence itself, with its bronze gates, cost $60,000. But the house is also tenantless. Flood's eyesight has nearly left him. He, with his wife and daughter, is in Europe trying to regain health, while control of his business, under the advice of physicians, has been placed in another's hands.

Next comes the residence of Mrs. Colton, she who was given such prominence a few years since by the newspapers on account of her suit against C.P. Huntington. In this suit the famous Huntington letters to Colton were produced. Colton was chief law adviser of the Central Pacific railroad, and since his death his widow has lived but little at their home. To-day the curtains are drawn low and the shutters closed, denoting the absence of the owner.

The last of the home of the millionaires is that of Charles Crocker, whose death has just taken place. Between a million and a quarter and a million and a half was spent in its erection, but it has not been much occupied of late. For months Crocker has been fighting against a usually fatal disease, and at the time of his death was absent from his home for the purpose of restoring his health. His wife was in New York.

Thus run the homes of the millionaires. Not a single one is occupied by its owner. No wonder thinking people in the city look up to Nob hill and feel thankful in their hearts that they have health, if not gold by the million.

INDIA WEATHER.

The rains were a little late in beginning this year, but it appears now that they will continue enough longer to fully make up for their late commencement. The reports that come from the plains are very encouraging in regard to the rainfall. And from our elevated station here we can see the rain-clouds sweeping over the wide expanse of plain that is spread out below us, and can see also the stream-beds, a little while ago as dry and hard as the living rock, now filled to overflowing with the water which the generous clouds have poured down in floods, shine like broad bands of silver when the clouds break sufficiently to let the sun shine on them. There seems good prospect, therefore, that India's crop the coming season will not only be large enough to feed India's millions, but will also afford a surplus to compete in the markets of the world with the grain raised by the toilers of the United States. For several years the farmers of the wheat raising States have been complaining of the low prices of wheat. But I think if they could see the mode of life of the farmers in this country, they could understand better how they are undersold. And some of them at least would be willing to have their own profits cut down a little if thereby the profits of their Indian brothers would be at all increased. For I doubt if an Indian farmer spends as much for his living in a year, as many American farmers spend in a week.

The hills stations are not usually deprived of rain so long as the plains. Ever since we came up here, about the first of May, there have been occasional showers. But the hills also have their rainy season, when the water comes down not in showers, but in floods. For nearly two months now we have been living among the clouds—clouds below us, clouds above us, clouds all around us. Our range of vision varies rapidly and very greatly. The rainfall has cleared the atmosphere so that when the clouds do break away, we can see much farther out over the plains than we could before the rains began. Often as we look from our windows we can distinguish the houses of Rawal Pindi, thirty-nine miles away, quite distinctly. We can see away beyond it and distinguish the course of streams winding across the plain. We can see the peaks of the Salt Range rising up more than a hundred miles away. And in that wide range what a beautiful picture is presented to our view! The hills near and the plain beyond that looked so bare and brown only a few weeks ago, are now tinted with green, and the lights and shadows from the clouds floating over give the whole scene a wonderful effect. As we look at the steeper hillsides near at hand we see them, in many places, terraced and their little fields now show a bright green. Often as I have looked upon this scene, a verse from the sixty-fifth Psalm, which seems especially applicable to this land, comes to mind:

Thy timely visits bless the earth,
To drenching rains thy clouds give birth,
Enriching all the land.
By God's own river, deep and broad,
Thou wilt provide their corn, O God,
By thy providing hand.

But even as we look the valleys near by may be filled with fleecy clouds. At any moment the wind may catch them and commence rolling them up the mountain side, and in five minutes more our outlook may be limited to but a few yards. And then it may rain, coming down in a regular deluge; or the fog may only wrap around us like a gigantic wet blanket, until everything is wet and sticky and nasty. If windows are open, the fog floats in unbidden, and as a result mold gathers on the shoes, mildew on the clothing, table and stand covers drip water on the floor, and you heartily resolve that the fog shall not catch you again with open window.

But with the down-pouring rains of the last week or so has come a most refreshing coolness which we welcome most heartily. For those who know, say that the change of weather will aid most materially in checking the cholera, which has been raging in this station, as well as many places on the plains.—*Rev. G. W. Morrison, Muree, India, U. P. Missionary in the Midland.*

LESSENED HOURS OF LABOR.

The hours of labor, as a whole, have been diminished. In the factory ten hours have become customary, in place of eleven or even twelve; the usual hours of work in textile factories forty or fifty years ago having been thirteen and even fourteen. In the building trades, nine and ten hours have become customary in place of eleven and twelve, or even more. In all the great retail shops and wholesale warehouses in which goods are distributed, the hour of closing is earlier and the hour of opening is later than it used to be. The optimist can thus find on every side facts which sustain his view that the general struggle for life is becoming easier and not harder, while statistics of the life insurance companies prove that the duration of life is lengthening. Forty or fifty years since, the daughters of the farmers of New England worked thirteen hours a day in the cotton factory in order to earn $175 a year; to-day, French Canadians, working ten hours a day, earn $300 a year; yet the cost of labor is less now than ever before. In a broad and general way it might be proved that Uncle Sam and his children have obtained such power over the mechanism of production and distribution during the last twenty-five years, that if the long hours of work required thirty years ago to produce the materials for a narrow and poor subsistence were now applied under the new conditions, the same hours would yield at least one-third more of all the necessaries of life than they did then.—*Edward Atkinson in the November Forum.*

TWO HOLIDAY STORIES.

[NOTE.—The following stories were written by Albert and Hannah Cook, of this city, about a year since, when they were aged twelve and ten years, respectively. They were written to compete for a prize offered the school children of this city by the *Daily News*, and, although they did not receive the award, they are well worth a place where the young readers of the *Cynosure* can see them, and he profited by their excellent presentation of an important religious question.—EDITOR CYNOSURE.]

ALMOST LOST.

"Search the Scriptures."

What a happy time they were having at Mr. Graham's house! Mr. and Mrs. Graham and the rector of the little church just over the way, together with a crowd of chattering children, constituted the joyous company in the parlor. Harry Graham suggested that they play a game of "Blind Man's Buff," which they did with uproarious delight.

There was a Christmas tree in the center of the warm room, with dozens of candles with reflectors on it, and dolls, candy, nuts, horses and wagons, balls of popcorn—and I don't know what else. Something for each one hung on almost every twig.

After the pleasant games, which each one enjoyed, the rector spoke.

"Dear children," said he, "who can tell me why we're here to night?"

"'Cause it's Christmas," said one.

"What is Christmas?" said the rector.

"Why, it's the 25th of December, when we have a Christmas tree, and everything is nice," answered Harry.

"True," was the reply, "but that is not why it's Christmas. I will tell you.

"A very long while ago, nearly two thousand years, there were some shepherds taking care of their sheep at night in the field, and suddenly they saw a shining angel come down, and when they saw him they were frightened.

"When the angel saw that they were frightened he said, 'Fear not.... for unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord.'

"After he had said this, suddenly there were a host of angels with him, singing, and then they all went away. When they had gone the shepherds went to Bethlehem, which was the city David was born in, and found Christ lying in a manger, and that is why we're here to-night, to celebrate the anniversary of his birthday, which is to-day."

After the rector had finished speaking, the things on the tree were distributed, and then the children went home, and to bed, happy with the pleasure they had enjoyed.

* * * * * *

Twenty years after that glad night Harry Graham, now thirty-two years of age, sits in a miserable room in a tumble-down tenement, alone. He is a wretched drunkard, and the only reason he is sober now is because he has no money. He has no control over his appetite.

An evangelist lately spoke to him, and he is thinking of becoming a Christian, and although he has been an infidel for many years, he is blindly reaching out for an arm to help him out of his wretchedness.

What brought him from his lovely home to his present desolate condition?

When Harry was fifteen years old he graduated from the public school, and with a boy, named Walter Johnson, went to a college about a hundred miles from where he lived. Walter was an only child, and had been indulged until he expected always to have his own way. Harry had been brought up to regard the use of intoxicating drinks wrong, because the Bible was against it, while Walter's mother always had wine on the table, and Walter was very fond of it.

Harry enjoyed all his studies, but he liked history especially well, and read ahead of his lessons. Before he had been in college long he read in his history about the origin of Christmas, and that one of the principal reasons that it was the 25th of December was because the heathen nations held a festival at about that time of the year, to which they attached great importance, and the priests, wishing to please the converts, retained the festival, giving it a Christian name. He also had read in the Bible, and remembered that the rector said the shepherds were watching their flocks *in the field* when Christ was born. He also learned that about the 25th of December was the time that it was very rainy in the Holy Land, and the sheep were kept under shelter through that season, and the shepherds themselves would naturally be in the house.

He soon began to see that Christmas and its supposed history was a mere fabrication, handed down to us by tradition. Then he began to wonder. He thought to himself, So Christmas is only a festival got up to amuse the people, and yet every year the whole church seems to go wild over it, as though it was one or the principal events of the Christian religion; and if that is all Christianity is, I think it must be only a sham.

And so, step by step, he began to look upon all Christianity as an invention of priests. The best thing, he reasoned, for him to do was to eat, drink and be merry. So he, with Walter, went down the hill of dissipation and immorality, until finally they were expelled from the college and sent away in disgrace. By slow degrees Harry Graham became a miserable drunkard, lost a fortune, and after lying in the gutter, and then in the police station, found his way into the miserable tenement where we now see him.

The evangelist said to Harry that the only authority for Christmas was, indeed, tradition, but that *that* did not make religion a sham. The Bible nowhere gave a hint that we should celebrate Christ's birthday, and it did say that people make the Word of God "of none effect by their traditions." He said that Harry should never be led away from God by these things, but should study and follow the Bible all the more closely.

After this Harry Graham began to turn his steps heavenward, and slowly, but surely, became a prosperous business man, and tried to keep people from being led away from God by traditions such as Christmas; and if he is not dead he is living and working still.

A MIDWINTER HOLIDAY.

"Merry Christmas! Auntie," said Alice, coming to her aunt's room early in the morning of the 25th of December. Alice had lately come from England to attend school in Chicago, and stay with her Aunt Emily.

"Alice, I wish you a very happy day, but I never celebrate Christmas."

"Don't you," said Alice. "Why not?"

"I think," said her aunt, "that it displeases God, for it is called a religious day. Every seventh day, all the year round, is to be kept holy, and if God wanted more holy days he would have appointed them."

"But, Auntie, don't you think that it is pleasant to give presents, and have all sorts of nice things to eat, and lovely stories and games on one day in the dreary winter?"

"Yes, I do. Any day would do for such recreation, and we have selected New Year's day for a special time of gift-making."

"Then, I suppose, I will get no presents unless mamma sends me some. At home we have such a lively time at Christmas!"

At breakfast Alice's uncle and aunt gave her much information about the origin, history and tendency of the day, and her uncle asked her to have this text ready to repeat to him at supper: "In vain do they worship me, teaching for doctrines the commandments of men."

Breakfast was hardly over when the door bell rang, and the expressman came with a box from England with many presents from her friends. She showed them to her aunt, who thought them very pretty. Alice went busily to work preparing some little gifts to send back to friends, and repeated over and over the verse which her uncle gave her to learn. "In vain do they worship me, teaching for doctrines the commandments of men."

The time came at last for Alice to return to England. She dreaded it a little, because she did not like the journey in the ship. There was much gladness when she reached her dear old country in safety. About the first thing Alice did was to get her mother and father to promise not to celebrate Christmas.

Alice's father was a deacon in the church, and he talked the subject over with the pastor and others, and, after careful discussion, they all agreed to have no more Christmas celebrations. They had nice holiday entertainments, and all felt as if God was better pleased than when they were observing the day commanded by men and laughing at fabulous Christmas legends.

TEMPERANCE.

THE DEACON'S ERROR.

Had Deacon R—— been a man of less prominence in the village it would have mattered little as to the manner of life lived by himself and family; but when a man is singled out by his fellow-citizens to represent them in the law-making bodies of the country, as well as a leader in the church and in society, his doings and sayings, all his omissions and commissions, are noted and commented upon. Deacon R—— was a man of more than ordinary ability. Genial and kind in his intercourse with his neighbors, broad in his views, liberal with his means and of boundless hospitality. His constancy as a friend was a marked trait in his character, while his kindness to the sick and poor called down many a blessing upon his head. But to his Christian brethren there was a blemish that sadly marred the life of this, otherwise, good man. On the great question that has become such an important factor in the social and political equations that are taxing the wisdom of the wise to solve, his influence was plainly on the side of those who maintain that the abuse of strong drink should not be urged against its use; and holding such views he did not scruple to set wine and ale upon his table, to use it himself, and allow the same freedom to his children.

It was in the winter of 18— when the great temperance revival swept over our land, that the village of B—— had its stagnant life stirred to the depths by a wave of reform that came to it in the mighty upheaval. Large and enthusiastic meetings were held in the churches, pledges were circulated, and much earnest work was done by the friends of the cause. It was a matter of surprise that Deacon R's youngest daughter was a constant attendant at these meetings, and surprise deepened into wonder when she openly allied herself with temperance people, by signing the pledge and throwing all the ardor of her young life into the cause.

The morning following this bold step, when Nannie came down to breakfast, her pleasant good morning received a very chilly response from her father, and as soon as the blessing was asked, he said to her: "I am very sorry indeed that a child of mine should find it necessary to join in with a lot of fanatics, who, because they are too weak to control their appetites, bind themselves by a solemn pledge neither to touch, taste nor handle; but since you have confessed your weakness we will try not to throw temptation in your way, and will therefore drink our wine after you retire from the table."

Nannie's face crimsoned at this biting sarcasm, but she replied, very quietly: "You know, papa, I never drink anything but water, but I wanted to lend my little might of influence against this dreadful curse. I fear it will yet bring us sorrow, for, oh, papa—Charlie—do you think Charlie was quite temperate when he was home last, papa?"

"Come, come, daughter, it is rather presumptuous in you to criticise your brother who is older than you, and entirely competent to take care of himself. Let us hear no more of this." Then in a more kindly tone: "You are at liberty to do as you like about this teetotalism, but remember the same liberty must be accorded to the other members of the family. As to Charlie, young men will sow their 'wild oaths,' but you will see that your brother will make a man to be proud of; so don't bother your little head about reforming those who are older and wiser than yourself."

A few months later an event of considerable importance to Deacon R's family furnished an occasion on which the deacon's theory as to moderate drinking received a most damaging blow. The thirty-third anniversary of his marriage came in the holidays, and it pleased the deacon to celebrate the event by giving a party such as had never before gathered in B——. Invitations were issued for several hundred guests, and when the evening arrived, the well-filled rooms of their spacious residence suggested that few had failed to avail themselves of this opportunity to congratulate the worthy couple who were now beginning to travel the down grade that leads so rapidly to old age. Seated in a conspicuous place in one of the brilliantly lighted parlors, surrounded by their friends and neighbors, their faces beaming with serene enjoyment and the content arising from conscious integrity duly appreciated, while their beautiful and accomplished daughters received and entertained the guests, the scene was one to gladden the heart of any one.

Both Mary and Nannie R. possessed in a large degree the rare tact of making each particular guest feel that he, or she, was especially welcome, and of harmonizing any discordant elements that might be brought together in so promiscuous a company as one meets at a large party in a small place. Their entertainments were always voted a success; and judging from the gay throng that now filled the house with mirth and good cheer, this one would be no exception.

"Have you seen Charlie?" whispered Nannie, as she passed her sister in the wide hall that led into the room where their parents sat. "O Mary! see—he is —" and as she stopped, her cheeks blanched and she tottered and fell against the stairway. Hastily recovering herself she passed up the stairs, and Mary turned to see the brother advancing, or rather staggering, towards where his parents sat, with a vacant leer on his fine face that but too plainly told he was intoxicated. When he had pushed his way through the crowd that was about his father and mother, he made an obsequious bow, extended his hand, and in a loud voice made a silly speech full of extravagant expressions of love and veneration for his "honored parents." Had a thunderbolt fallen upon these wretched parents they could scarcely have seemed more completely and suddenly turned to stone; but from between the white, set lips of the father came the command to leave the room and the house.

"Ha, ha!" laughed the inebriated youth. "The Governor (hick) is a little (hick) erratic this evening (hick)!" and bowing again in the same obsequious manner he staggered from the room, and some of his companions hurried him away until reason returned, and with it a sense of the overwhelming shame he had brought upon the parents whom he did in truth respect, and the sisters whom he devotedly loved.

How often does rum cause the cheeks of innocent sisters to tingle with the blush of shame, pierce the hearts of fond mothers, and plow deep furrows on the brows of kind fathers, and yet we are called fanatics when we earnestly entreat all, especially the young, neither to touch, taste nor handle the accursed stuff.—*Union Signal.*

GAINING STRENGTH IN THE COURTS.

The temperance sentiment is steadily gaining strength in the decisions of the courts. New legislation involves the interpretation of the law by the courts, for issues are made at every point by those who wish all restrictions set aside. Among the latest of these is the decision of the New Jersey Court of Appeals sustaining the recent law of that State, which is both high-license and local-option. The fact is that the pervading good sense of the people and the deliberate judgment of courts are much in advance of the policy of the average legislator. Steadily the conviction is growing that the utmost power of law must be used against the saloon, and the courts sustain that conviction as right and for the public good.—*United Presbyterian.*

An apologist for saloons over in Wisconsin says he would like to see the moral standard of the liquor business raised, so that good men may engage in it. This will look like a joke to the reader, but the misguided person who uttered it did so in apparent seriousness. He has not yet learned how difficult it would be for a leopard to change his spots; and, further, that while a leopard has spots which he might like changed, the liquor business has no moral standard to be elevated.—*Interior.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XII.—Fourth Quarter.—Dec. 23.

SUBJECT.—Ruth's Choice.—Ruth 1. 16-22.

GOLDEN TEXT.—Thy people shall be my people, and thy God my God.—Verse 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Better Part.* Vs. 16-18. Like Mary, Ruth chose "that good part which could not be taken away from her" by any changes of fortune. Her choice included the people of Naomi; she loved them because they were Naomi's people. It included Naomi's God, thus illustrating John's words centuries after, "We know that we have passed from death unto life because we love the brethren." But Ruth's choice had its reverse side. It meant the complete rejection of all other ties, whether of country, friends or religion. So a genuine choice of Christ includes the turning of one's back on the world and all worldly associations. Ruth came out and was separate, even to the choice of her death and place of burial. The example of this heathen woman ought to shame many a professed Christian to-day, who comes into the church without quitting his lodge relations. It should also shame those churches which do not insist on a line of separation between them and the lodge worship. A lodge funeral, when the subject of it is a saloon-keeper, is bad enough, but when it is a Christian who is buried thus, with heathen ceremonies and Christless prayers, it is shocking. Every one who joins the church takes substantially the same vow that Ruth did—to live and die among God's people. If she had chosen part of the time to serve Jehovah and part of the time the gods of Moab, and to be buried at last with the heathen rites of her native country, she would have been the exact type of a professed Christian joined to the lodge; but her story would never have come down to us through the ages with its touching lessons of love and fidelity. One fact should be emphasized: Ruth was "steadfastly minded." We must not only choose Christ, but it must be a steadfast choice that nothing can shake for a moment. The trouble with the church to-day is, that so many of its members have never made this decisive choice. They have never deliberately put the world on one side and Christ on the other, and then said, "I choose Christ, Christ alone—for life and death, for time and eternity." This is the spirit that is going to convert the world, and nothing less will do it.

2. *The Coming to Bethlehem.* Vs. 19-22. Naomi had left her native city, rich in family ties, wealthy and prosperous. She returns a poor widow, childless and friendless, only for her Moabite daughter in-law, who, like Moses, chose to "endure affliction with the people of God rather than enjoy the pleasures of sin for a season." Affliction is often the lot of saints, but as in the case of Naomi, they are not left comfortless. She still had the Almighty for her refuge, and in her devoted daughter-in-law, she found again her lost family ties. But the truths of this lesson center especially about Ruth herself. When she chose a life of toil and poverty and exile, she chose, all unconsciously to herself, a splendid destiny—no less than to have her name inscribed in the royal line of Judah, as an ancestress of the Messiah. So when we choose Christ, we choose beside a royal inheritance, kinship with him. "Whoso doeth the will of my Father, the same is my brother and sister and mother." Let us make it the primary lesson of this beautiful story—always to choose the side of God, in spite of affliction or reproach. They who shrink from taking the part of unpopular reforms may find themselves at last like Orpah, on the losing side. But they who take the side of Truth, without caring how many or how few are with them, have the assurance of ultimate victory; and even in this life the instances are not few where humanity has at last owned and rewarded their heroic choice. Faith is the line which divides eternal destinies. The ways of Ruth and Orpah parted because one believed and the other did not. Let us pray as did the apostles, "Lord, increase our faith."

—The annual gathering of the "Christian Workers" was held last week in the First Methodist church, Chicago. The meeting was opened with a prayer and praise service, conducted by Rev. John Morrow of Pittsburg. Miss Carrie F. Judd of Buffalo, N. Y., told how by her simple faith in Jesus Christ she had been cured of a nervous disease which had confined her to her bed for two years. During the testimony meeting at the afternoon session several persons told of miraculous cures which had been effected through simple faith.

RELIGIOUS NEWS.

—The Baptists have twenty-four churches and one mission in Chicago; the Presbyterians twenty-four churches and seven missions; the Congregationalists twenty-eight churches and five missions.

—A Deaconesses' Home will soon be established in this city by the New York City Church Extension and Missionary Society, in accordance with the action of the last Methodist Episcopal General Conference.

—It is said that Mr. Spurgeon is very ill. He suffers from severe rheumatic gout complicated with other disorders. A cable despatch says he is not likely to be heard again in the pulpit this winter.

—The twenty-fifth anniversary of the introduction of Sunday-schools into Germany was recently celebrated. There are now more than 1,000 Sunday-schools, with 1,100 teachers and 230,000 children, in the German Empire.

—At the meeting of the Presbytery of Los Angeles, the names of seventy-two ministers were found on the roll, and during the interim since spring meeting twenty-one churches had been organized. Many of these churches are yet quite small, but with every favorable condition for growth.

—A new source of trouble has been developed in India through religious conflicts between the Mohammedans and the Brahmins. This year the Mohammedan festival of Muharran and the Brahmin feast of Ramila came at the same time, and the attitude of the Hindoos and Mussulmans was so threatening that troops had to be called out. In the Bijnour district there was an actual riot, and several of the crowd were killed.

—The new census gives the number of Protestant churches in the United States at 92,553, Protestant ministers at 71,622, and members at 9,003,030. Taking the Catholic and Mormon population from the total population, it leaves 43,864,381. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Christian for every five of the population outside of the two classes named.

—The immigration of the Jews to Palestine (which has, however, been checked by the Turkish government) has increased the value of land in Jerusalem six fold; the cultivation of the vine is being carried on with fair success in Palestine, and the orange trade is steadily increasing the traffic between Jaffa and Jerusalem. The London *Christian* says, in this connection: Such particulars, though to some they may appear trivial, are nevertheless noteworthy as being possible steps in the development of God's purposes with regard to his chosen people and their land.

—A number of prominent clergymen and others in New York have arranged for short religious services in the churches throughout the country on the morning of April 30, 1889, the day of the inauguration of Washington. The Roman Catholic church was not represented in the conference. Mayor Hewitt presided. The President will be asked to issue a proclamation for divine services.

—D. L. Moody will begin a series of evangelistic meetings in San Francisco, January 6, and continue through the month. The Mechanics' Pavilion has been secured for the services, and great preparations are in progress. A Bible training class has been organized, conducted by the city pastors, for work among inquirers.

—A Sunnday-school union has been formed in the lower part of the city of New York, on a new plan. All denominations are united in it. One of its chief objects is to prevent children "trading in Sunday-schools." It has long been noticed that as festivals and excursions are proposed, the attendance increases, and that many children flit about from school to school according to the festive attractions.

—The *Missionary Herald* says: "The awful devastation in the province of Honan, China, caused by the overflow of the Yellow river, has apparently been the means of bringing more enlightenment to the people of the province than could probably have been secured in any other way in so short a time. A Chinese paper gives an account of the way in which the repairs in the breach of the river-banks have been conducted. At first long lines of workmen were formed, with baskets and wheelbarrows, bringing earth a distance, in some cases, of several miles. This process was desperately slow, whereas great haste was necessary. Moreover, the quarrels among the workmen were so frequent that, shocking as it was to Chinese prejudices, a portable railroad was obtained. Officials and laborers watched with unbounded delight the operations of the new and swift method of carrying the earth. So great was the necessity for haste that work was kept up day and night; and working with candles was difficult and so unsatisfactory that soon an electric-lightning machine with twenty-five lights was set up. It was found to be a great saving of expense as well as a great help to the work. People came in large numbers from all the surrounding country to look upon the new light and see the railroad, and were profoundly impressed with the value of these foreign inventions. All such innovations introduced from the Western world will serve to break down the conceit of the Chinese, and we may hope will help in opening the way for the Christian religion which is brought them by foreigners."

THE WEEK OF PRAYER.

The Evangelical Alliance of Great Britain has issued its call to prayer for the week January 6-13, 1888, with the following program of subjects:

Sunday, Jan. 6.—Sermons. "Awake, awake, put on thy strength," etc.—Isaiah 51: 9. "I will lift up mine eyes," etc.—Ps. 121: 1, 2.

Monday, Jan. 7.—Thanksgiving and Confession. Thanksgiving for the goodness and mercy which have followed us; for answers to prayer; for support in times of trouble; for the continued spread of the Gospel; for the spirit of inquiry among the Jews, and the increasing intercourse and sympathy between Christians of many nations.—Ps. 103: 1-5; 40: 5; 1 Thess. 5: 18; 2 Cor. 9: 15. Confession of much and grievous sin, lukewarmness and formalism; restraint of prayer; indulgence of vain glory; unprofitableness in the service of Christ; conformity to the world.—Hosea 14: 1, 2; 1 John 1: 8, 9; Ps 32: 1-5.

Tuesday, Jan. 8.—The Holy Spirit in the Church. For the demonstration of the Spirit and power; for his abundant grace and effectual operation as the Spirit of truth, comfort and love; that multitudes may be convinced of sin and converted to God; that backsliders may be restored; that believers may walk in newness of life; that divisions among Christians may be healed and the spirit of humility increased.—John 16: 8-15; Rom. 8: 14-17; 1 Cor. 12: 13; Gal. 5: 22-26; Phil. 2: 5-16.

Wednesday, Jan. 9.—Families and Schools. That husbands and wives, parents and children, masters and servants, may, in their mutual relations, observe the law of Christ; that family worship may be more generally observed; and that domestic life may be sweetened and hallowed by godliness. For Sunday schools and week-day schools; for universities and colleges; for all associations which promote the intellectual, moral and religious welfare of young men and young women; for the preservation of young minds from the current skepticism and superstition.—Deut. 6: 1-7; Eph. 5: 23; 6: 9; Col. 3: 18; 4: 1; 2 Tim. 1: 5; 2 John 4.

Thursday, Jan. 10—Home Missions and Social Reforms. For all who preach Christ, and seek to spread righteousness and peace; for city missionaries, Bible women, district visitors and other helpers; for special efforts to reach and influence special classes of the people; for the counteraction of the designs of the Papacy; for a blessing on sound literature; for the progress of temperance and of purity; for the suppression of cruelty. For the better observance of the Lord's Day. For persons who are afflicted—the sick, the blind, the deaf and dumb.—Matt. 9: 35-38; 10: 6; Prov. 23: 26-35; Ps. 107: 23-30; John 4: 28-30; 1 Cor. 6: 18-20; Titus 2: 11-15; 2 Tim. 4: 1-5.

Friday, Jan. 11.—Missions to Israel, to Moslems, and to the Heathen That this great work may be carried on with faith and patience. For the removal of the veil from the heart of Israel; for a special blessing on the circulation of the Holy Scriptures among all nations; and that powerful witnesses of the Messiahship of Jesus may be raised up among the Jews. For a spiritual awakening among the Oriental churches. For Christian missionaries to the heathen; for native churches and converts, preachers and teachers, and for mission colleges, schools and hospitals. That the work to be done may be wisely distributed among the missionary agencies of Protestant Christendom; also that the ignorance of Islam may be removed, and the Word of the Lord have free course among the Moslem nations.—Matt. 28: 18-20; Acts 14: 46-50; Gal. 2: 9; 1 Cor. 1: 21-24; 2 Tim. 3: 10-17; 2 Thess. 3: 1-5.

Saturday, Jan. 12.—Nations. For the outpouring of the Holy Spirit upon the nations; for all sorts and conditions of men; for rulers, legislators, judges, and all in authority; for soldiers and sailors; for social orders and universal peace; for the extinction of the slave trade, the opium trade, and the base traffic which corrupts and destroys native races by the introduction of spirituous drink. That religious liberty may prevail; that politics may be moralized, and public life may be adorned by high integrity. Finally, "that all the ends of the earth may remember and turn unto the Lord, and all the kindreds of the nations worship before him."—Joel 11: 28-32; Amos 5: 6-15; 1 Tim. 2: 1-6; Rom. 13: 1-7; 1 Peter 2: 13-17; 3: 8-15; Rev. 21: 24-27.

Sunday, Jan. 13.—Sermon. "Wherefore, my beloved brethren, be ye steadfast," etc.—1 Cor. 15: 58.

NOTE.—It is suggested that at meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

OBITUARY.

A brief notice of the decease of Mrs. Mary Caroline, wife of Elder J. F Browne, has already appeared in the *Cynosure;* but while at Washington, on his return from the grave of his beloved companion, I learned from the stricken husband a few items that may give added usefulness to this life, as an admonition, a witness and an inspiration to others who survive her.

In the prime of life, at the age of thirty-three years, on the 24th day of October last, she passed quietly and peacefully from the scenes and friendships of earth. Full of hope and inspired by a consecrated ambition, she joined her husband at New Iberia, where she anticipated years of service as the helpmeet of her companion, little dreaming that in a few brief weeks it would be his mournful lot to lay her body away at Stofford, N. H., the home of her childhood. But so it was ordered by "Him who doeth all things well." Her disease was typhoid malarial fever, and her death was without a murmur. Her care for her companion and her love for the Master found beautiful expression in her last audible utterance, "Preserve health for him." Her race was run and victory gained, but her wish was not that her dear companion should go with her through the open gate, but the rather that he should remain to gather sheaves in the ripened harvests left behind. To me such a wish on the threshold of the grave, gleams with radiant beauty, shedding luster on the life closing upon earth and opening in heaven. Is there not to us all a lesson to be learned as well as a voice of warning, "Be ye also ready, for ye know not the day or the hour when the Son of man cometh." J. P. STODDARD.

RESOLUTIONS ON THE DEATH OF F.F.AMES.

The following resolutions were adopted in College Chapel exercises at Wheaton, Wednesday, Dec. 5, 1888:

WHEREAS, In the providence of God, our esteemed friend and late fellow student, Frank F. Ames, has been removed from earthly trials; and

WHEREAS, While we bow in submission to the will of our Heavenly Father, who has, we believe, removed from earth to himself this our brother, who was the troubled one's friend, the lonely one's companion and the Christian's adviser; yet, remembering the injunction to "weep with those who weep," and desiring to testify our love and esteem for him who has finished with joy his earthly career; be it

Resolved, That we, as students of Wheaton College, express our sorrow that he is to meet no more with us in the college halls, and that no more we shall see his welcome face, receive his visits when we are sick, or receive his counsel when in trouble.

Resolved, That while we deplore our loss, we humbly implore divine aid, pledge ourselves to greater loyalty to God and greater usefulness in the world, remembering that the time is short and "what we do we must do quickly."

Resolved, That we extend our warmest sympathy to the father and mother of the departed, being assured that they sorrow not as those who have no hope.

Resolved, That these resolutions be sent to Mr. and Mrs. Ames, and that they be published in the *Christian Cynosure* and the Wheaton *Illinoian.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 3 to Dec. 8 inclusive:

Mrs C E Eno, T S Walter, H W Smith, W Larby, J K Weber, O Stice, A Wright, A T McConnell, J E Verkler, W Craig, Rev G F Albrecht, Mrs H O Greene, B Rishel, Mrs E A Yerkes, H F Douthart, A Gilliam, J I Kyos, W C Lawther, S Thackrey Sr, J S Trask, S Phelps, Rev C R Hunt, Mrs T E Hull, J W Swan, A F Nelson, K J Anderson, A Putman, A T Bunnell, S B Kokanour, Rev D Thompson, J W Parker, Mrs F Collins, Prof. Lowe, Mrs E Scott, P Derksen, C R Morsman, E Etter, Chas Follett, Mrs S G Reed, E Carlsson, H W Marsh, Mrs M Wilson. Jno McLeod.

The *Cynosure* and *Scribner's Magazine* only $4 for the two; read the advertisement of *Scribner* on this page.

BUSINESS.

HOW TO RESIST SECRET SOCIETIES.

1. Take the *Christian Cynosure,* and read it and study the subject.
2. Call the attention of ministers, missionaries and colporteurs to it.
3. Give your copy to some one, who does not take the paper, after you have read it yourself.
4. Send copies to Christian friends and ask them to use their influence in extending the circulation of the *Cynosure.*
5. Take measures to make the church a life subscriber, with the stipulation that the *Cynosure* is to be sent to the pastor of the church. (On the matter of life subscribers write for particulars.)
6. Volunteer to act as agent in obtaining renewals and new subscribers for your paper. Many will take, or continue to take a paper, if some one will do the correspondence for them.

This is the book-buying time especially. The *Cynosure* of September 13th last had a review of an Anti masonic book called "THE IMPENETRABLE MYSTERY OF ZORA BURNS." Cloth, 50 cents; paper, 25 cents. We can furnish this book to any who wish it, postpaid, at above price.

Three hundred thousand pages of new tracts are added to our stock this week. Two of the new tracts are on Odd-fellowship—each four pages. They are designated part first and part second. No. 55, "Truth Against Secretism," from the *Christian Instructor,* is a valuable addition.

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For a long series of years the manufacturers of Dr. Sage's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, through nearly every newspaper in the land, a standing reward of $500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The Remedy is sold by all druggists at only 50 cents. It is mild, soothing, cleansing, deodorizing, antiseptic and healing.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	1 02⅛		1 03⅛
No. 3	92	@	93
Winter No 2	1 01		102¾
Corn—No. 2	34¾	@	35⅛
Oats—No. 2	26	@	30
Rye—No. 2			51
Bran per ton			13 00
Hay—Timothy	11 50	@	12 00
Butter, medium to best	14	@	26
Cheese	05	@	09
Beans	1 00	@	1 75
Eggs			19
Seeds—Timothy	1 10	@	1 55
Flax	1 47		1 55
Broom corn	1½	@	05
Potatoes, per bus	34	@	40
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	32
Cattle—Choice to extra	5 40	@	6 10
Common to good	1 10	@	5 20
Hogs	4 50	@	5 50
Sheep	2 25	@	5 25

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	1 14¼	@	1 14
Spring	1 04½		1 10¾
Corn	37⅛	@	48½
Oats	31¼	@	41½
Eggs			23
Butter	14	@	33
Wool	09		34

KANSAS CITY.

Cattle	1 00	@	4 85
Hogs	4 85	@	5 20
Sheep	1 50	@	3 75

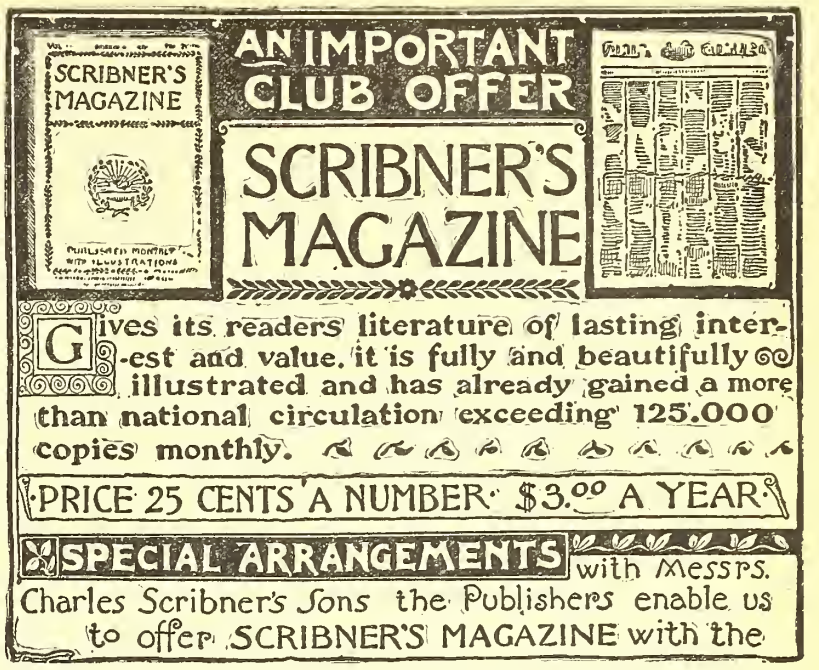
BIRNEY.

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Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages. In cloth, $1.00; $8.50 per dozen. Paper covers, 50cts; $4.00 per dozen.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic rites, and are fully and accurately given in "Freemasonry Illustrated," as advertised, but the signs, grips, passwords, e c., of these three degrees are given at the close of Vol. 2 of "Scotch Rite Masonry Illustrated." Vol. 1 of "Scotch Rite Masonry Illustrated" comprises the degrees from 19th to 18th inclusive. Vol. 2 of "Scotch Rite Masonry Illustrated" comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cts. each; in cloth, $1.00 each. Each volume per dozen, paper covers, $4.00; per dozen, cloth bound, $9.00.

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Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesmen concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario, the discovery of the body at Oak Orchard Creek and the two inquests thereon. Mr. Weed testifies from his own personal knowledge of these thrilling events. This pamphlet also contains an engraving of the monument and statue erected to the memory of the martyred Morgan at Batavia, N. Y., in September, 1882, for which occasion Mr. Weed's statement was originally prepared. 5 cents each; per dozen, 50 cents.

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221 W. Madison St., Chicago, Ill.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7 50. Paper covers, 40 cents; per dozen, $3.50.

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Beloved sisters, fry no more in butter, it is expensive, burns easily and needs constant watching. Not many of you turn to lard, that modern American product which has been scornfully thrust from foreign markets. The housewife who raises her own pigs on the banks of a running stream and feeds them plentifully on sweet corn meal and buttermilk—she and none other may use lard without fear and without reproach, but the lard of the market is fearfully and wonderfully made. Produced from unclean, sometimes diseased animals, and as proved by recent revelations, more often adulterated than not, it is an unwholesome article of food. Let us forthwith inaugurate a crusade against it.

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It takes but a few moments, with a good fire, to make the following: Over a quarter of a pound of highly flavored cheese, thinly sliced, pour half a pint of sweet milk. Put in a frying pan, and add a good pinch each of salt, pepper and mustard, and a piece of butter the size of an egg. Stir the mixture constantly, and cook moderately fast. Roll three soda crackers very fine, and sprinkle in gradually. It will then be about the consistency of an omelet. Roll up neatly, turn upon a hot dish and and serve at once.

A piece of smoked salmon, well freshened in warm water, dried in a napkin, delicately broiled, and well buttered, or a clear, thick piece of salt codfish, treated in the same way, and served hot, will sometimes relish, when nothing else will, and both are recommended by physicians as a stimulant to the appetite of convalescents. It adds greatly to the attractiveness of both breakfast and dinner that it should be *served hot*, a point that is often apparently lost sight of.

Another plain dish made from cheese is the following: Slice and melt a quarter of a pound in the oven; then add one beaten egg and a wine-glass of milk. Beat all these together, return to the oven and brown. It requires but a few moments.

Fried apples, though a very old-fashioned dish, taste well for breakfast. Lay some small bits of salt pork on the griddle, and remove when the griddle is very hot, and lay pieces of fair, tart apples, as large as can be cut, skin uppermost, on the griddle. They must be laid singly, like buckwheat cakes. Cook moderately fast, turn when brown, and sprinkle with salt. When softened thoroughly arrange on a dish. They will be found very palatable. The apples should not be mellow.—*Independent.*

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FARM NOTES.

LEGAL TIMES OF REST.

In view of the approach of the holiday season of the workingman's year, which is ushered in by Thanksgiving day and closes with New Year's day, it may be interesting to know just what days are legal holidays in the various States, and how they came to be so. While every other day is not a holiday, as is said to be the case in Russia, still the citizens of this great republic cannot complain of the lack of days of recreation.

Independence day, the 4th of July, as it is more generally called, Christmas day, which falls on Dec. 25, together with Thanksgiving day, which is appointed by the President of the United States, and comes usually on the last Thursday in November, as well as fast days that are appointed by the Chief Executive of the country, are legal holidays in all the the States. New Year's day, or Jan. 1, is a holiday in all States but Arkansas, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Hampshire, North Carolina, Rhode Island, and South Carolina. Feb. 22, or Washington's birthday, is a holiday in all States except Alabama, Arkansas, Florida, Illinois, Indiana, Iowa, Kansas, Maine, Missouri, North Carolina, Ohio, Oregon, Tennessee and Texas.

Election day, generally the Tuesday after the first Monday in November, is a holiday in California, Maine, Missouri, New Jersey, New York, Oregon, South Carolina, and Wisconsin. Decoration day, May 30, is a holiday in Colorado, Connecticut, Illinois, Maine, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, and Wisconsin. Florida, Louisiana, Minnesota, and Pennsylvania observe Good Friday, while Shrove Tuesday is a holiday in Louisiana, and also the cities of Mobile, Montgomery, and Selma, Ala. Memorial day, April 26, is observed in Georgia, while Louisiana has made the anniversary of the battle of New Orleans, which falls on Jan. 8, Lincoln's birthday, on Feb. 12, and fireman's anniversay, on March 4, legal holidays. March 2, which is the anniversary of Texan independence, and April 21, that of the battle of San Jacinto, are holidays in Texas. Labor day, the first Monday in September, is a comparatively new holiday that is celebrated in this State and Massachusetts. Every Saturday, after 12 o'clock, is also a holiday, or rather a half holiday, in this State.—*New York Telegram.*

COMPOSTING HEN MANURE.

We have always maintained that the farmer or gardener who did not save and make the most of the manure from his hens did not make poultry-keeping as profitable as he might, or as profitable as he ought. We have usually used dry dirt or ashes to mix with hen manure, and used the mixture as a top dressing for timothy meadows. There is one objection to the use of ashes. If the mixture is not used at once, much of the ammonia of the manure is set free, and its good results to the crop lost. We know from experience that hen manure is too strong for many kinds of seeds, and should be composted with something. That reliable journal, *Popular Gardening*, gives the following directions for doing the work:

Plaster and lime are the best substances for composting hen manure, since the latter contains such an excess of ammonia that it is liable to poison the plant somewhat, or cause too rank a growth of stalk. The lime is of no value in eliminating and holding the super-abundance of ammonia, and its relation to the phosphates is similar. The lime also rots the manure quickly, rendering it usable by plants. The hen manure is excessively rich and needs a dilutant. One part of the manure to eight or ten parts of plaster is a good proportion for the mixture, although this may be varied to adapt it better for different soils and different crops. For a very limy soil use less lime in the compost, and for a clay soil as much as ten parts of plaster to one of manure. This preparation had better be applied wet, or allowed to rot a week before using. It is preferable to place it not in contact with the seeds, but beneath them, where their roots will find it, and after the plants are up, if they seem weak and sickly, it may be applied to the surface of the ground above the hill. The quantity used should vary according to the needs of each particular kind of soil or crop, but generally a large handful of this mixture may be used in each hill.—*Farm, Field and Stockman.*

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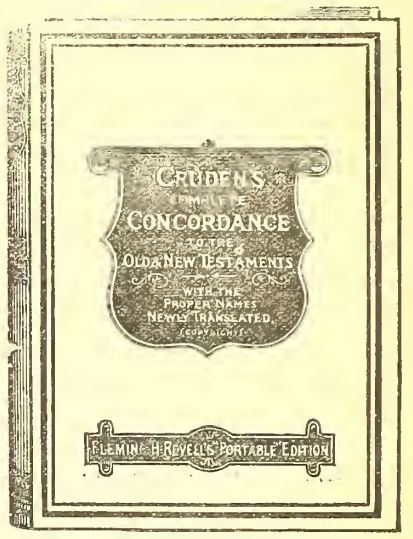
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NEWS OF THE WEEK.

CHICAGO.

Judge Knickerbocker sold the estate of W. A. Hughes, the carpet dealer, to Carson, Pirie, Scott & Co., for $89,000. This is probably the largest single sale of carpets ever made in Chicago.

The American Horse Show, of Chicago, was incorporated Friday by Potter Palmer, George L. Dunlap, N. K. Fairbank and others. The purpose is to hold annual exhibitions, and the capital stock is $25,000.

The murder of Amos J. Snell has been again revived by the offer of an additional reward. Mrs. Henrietta Snell, the wife of the murdered millionaire, has offered a reward of $50,000 for the murderer.

COUNTRY.

By the will of Rebecca E. Robertson, of New York, the residue of her estate after minor bequests is given to establish a home for enabling poor families to have a brief summer outing free of expense. The bequest amounts to a half million dollars.

Some seventy Kansas sportsmen have been arrested in the Indian Territory by United States scouts, for trespassing.

The Derby winner, Ormonde, has been sold to an American for 17,000 pounds (nearly $85,000). This is next to the biggest price ever paid for a stallion. The buyer is said to be John A. Morris, of Throgg's Neck, L. I., who has made millions out of the lottery business. The purchase of Ormonde is lottery business of the wildest sort.

It is reported from Fort Dodge, Iowa, that the river land settlers held a meeting Sunday and agreed to shoot the officers if further evictions were attempted.

Natural gas spouted up through a newly dug well near Pottstown, a few miles from Peoria, Ill., to-day. Mr. Folz, the owner of the property, will develop it.

Fire was discovered Thursday night in a shaft of the Calumet and Hecla copper mine at Calumet, Mich. All but eight of the miners escaped, and those, mostly Cornishmen, are believed to have perished. Indications point to the fact that the fire is of incendiary origin, and great excitement prevails.

At Gainesville, Fla., Tuesday, the Board of Health declared the yellow fever epidemic ended. Traffic was resumed, and the first passenger train arrived in the afternoon.

Owing to the suspension of mining, and desiring to keep all its men employed, the Reading Road makes announcement that hereafter eight hours will constitute a day's work, with, of course, a proportionate reduction of wages.

The switchmen's strike at Indianapolis was declared off Tuesday morning, but the railways refused to reinstate the strikers, expressing a determination to retain the men who had helped them through the trouble.

Excitement prevails in the neighborhood of Felicity, Clermont county, Ohio, owing to an effort to drive colored children from the schools. The houses of parents of these children, who have given testimony before the grand jury, have been stoned after nightfall, and doors and windows wrecked.

A special from Newcastle, Col., says that one man was killed and eight seriously injured by an explosion in the Midland mine Monday afternoon. Several of the wounded will die.

Nine men have been arrested at Eckerly, Ind., charged with connection with "White Cap" raids, and held for trial at this month's session of the circuit court. All of the accused are men of good standing in the community, one of them being a justice of the peace.

The House of Representatives of Alabama has passed a bill adding $100 000 to the public-school fund. It had already passed a joint resolution proposing a constitutional amendment allowing a special local tax of 50 cents on the $100 for school purposes.

Friday forenoon at Glasgow, Mo., Mrs. Emma Jackson, aged 20, threatened to whip her brother, Harvey Ballom, aged 14, because he refused to bring her a bucket of water. The youth immediately procured a gun and shot her dead.

White Caps at Sardinia, Ohio, Thursday night whipped Mrs. Annie Jester and her grown daughter.

At Herkimer, N. Y., Tuesday morning a flagman rushed before the fast mail train and saved two girls, but was himself killed.

A colored woman living six miles from Lexington, Ga., locked her three children in the house and went out visiting. While she was gone the children set fire to the house and were burned to death. When the mother returned only the ashes of the little ones remained.

The discovery of the murder of a Mrs Hawes and her children in Birmingham, Ala., last week, and the arrest of the husband and father as the murderer, aroused intense excitement throughout the city, and Saturday night fifty or more officers were placed around the jail armed with Winchester rifles anticipating a possible attempt to lynch Hawes. About 11 o'clock Saturday night two or three thousand men gathered in the vicinity of the jail making threats. They were without organization or leaders, and after much parleying with the mayor and others who tried to get them to go away, the crowd finally reached the end of a narrow alleyway leading to the jail doors. Then the officers warned them to stand back or they would be fired on. After repeated warnings they would not turn back, and Sheriff Smith ordered the officers to fire. One volley was fired, and twenty-three men fell killed or wounded. Three men were instantly killed; seven have since died and others are badly wounded. The mob then hurriedly dispersed, vowing vengeance. State troops were ordered at once, and ten companies arrived Sunday. There has been intense feeling, but no outbreak of any kind, and none is feared.

FOREIGN.

The London *Standard's* Rome dispatch says that France has secretly officially advised the Pope to leave Italy in the event of a rupture between France and Italy, and has offered all possible assistance in case he decided to go to France.

The new Servian constitution declares the kingdom hereditary, with popular representation, and the religion Greek, with the eastern Servian church autocephalous. The electoral franchise is granted to persons paying direct taxes of 15 dinars (the dinar being equal to a French franc) yearly. The tribunals are to be independent, and the judges are to be irremovable. Military services made compulsory.

The Vatican notifies sovereigns of Italian States that the pope cannot longer prevent Catholics from taking part in elections. At a conference of the sacred college, at which the pope presided, it was decided to allow Catholics entire liberty of action.

Queen Natalie has received from King Milan of Servia all of the presents he formerly made to her and a grant of 1,000,000 francs, which remains at her disposal in the Bank of Servia.

In the House of Commons last Tuesday Lord Randolph Churchill moved to adjourn the debate in order to discuss the sending of troops to Suakin. Within a few days a desperate battle would be fought, and he implored the house to prevent renewed slaughter in the Soudan and to save the lives of the soldiers, who were being uselessly sacrificed. The motion was rejected. All the Gladstonians and Parnellites and four conservatives supported Lord Randolph's motion. Several conservatives abstained from voting. Lord Hartington and twenty-seven dissidents supported the government.

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The official vote of the States is now reported; but there is much disagreement among the statistical doctors. The New York *Tribune* gives the Prohibition vote as 292,984, and the States of Colorado, North and South Carolina and West Virginia are omitted from the count. The Chicago *Inter Ocean* reports for Fisk 257,243 votes, from which South Carolina and West Virginia are omitted. The *Independent* cuts down the same loyal vote to 248,815; and the *Voice* works out the problem at 248,616. Who will settle this question and relieve our anxiety?

Who elected Harrison, may be a question as much disputed as four years ago we discussed the reason for the vote of 1,500 in New York that elected Cleveland. In the consideration of this question, we believe our correspondent, Mr. Strickler, gives on another page one of the most cogent of reasons. It has historical fact for its basis and not conjecture,—unless it be called conjecture that Mr. Harrison was nominated without respect to his venerated sire, a supposition which we believe the President-elect would be last to entertain. Mr. James A. Pearce, in the New York *Nation*, claims the honor of electing Harrison for the colored voters of the Northern States. He shows ingeniously in a table that the colored vote in seven States was greater than Harrison's plurality, and but for it Cleveland electors would have been chosen and he would have been given a second term. With all deference to our colored fellow citizens, whose rights and privilges the *Cynosure* has always warmly maintained, we think the Anti-masons have the best claim to the honor; but at the same time we should have rejoiced if it could have been said of General Fisk instead.

Notwithstanding this disagreement, there may be much learned from these reports: The Prohibition vote in the State elections of 1886 aggregated 294,863, so hopeful an advance on the St. John vote that it was fair to predict great things with so good a leader as Fisk. The prohibitory vote in Ohio, Michigan, Tennessee, Maine, Rhode Island, Iowa, Kansas, Texas and Oregon, when that issue was presented alone and on its own merits, must have aggregated much over a million. The problem is, how can this reform sentiment be held to its work in all cases? Then down in Missouri it was reported that when Mr. Brooks ran for governor he failed of election in a very full vote by but a few hundred ballots. Now Missouri stands by her favorite son with but 4,540 votes. It must be there's something the matter with Brooks!

The Chicago pastors are standing bravely by their resolutions against the Sunday papers, which some of them voted in the Farwell Hall meeting of the State Sabbath Association. The Congregational pastors have resolved not to patronize the Sunday sheet with their notices, and urge other pastors to join them in this declaration. The Methodist brethren, who seem to be quite earnest for Sabbath reform, have also taken this position. The Chicago press has taken up the cry of the New York *Tribune*, that the preachers are uniting to boycott the papers, and therefore become obnoxious to the Illinois State law against conspiracies, which was framed to suppress anarchists! This is a pretty plea! These papers which are manufacturing anarchists as fast as the saloon, by their breaking down the law of God, howling "Boycott!" and "Conspiracy!" at good men who urge their neighbors to avoid any connection with the devil's business! Verily Shame has no blush.

The anxiety in England from the reports from the Soudan region must be intense. Gordon, the choicest offering of Europe, was laid upon the altar of Egyptian control over those ungovernable and deathful regions. A German, Emin Bey, another Egyptian agent, was imprisoned by the Mussulman hordes, and to his rescue the American Stanley was sent two years ago. It is a year since any word has come from Emin. Stanley expected to reach him in October, 1887, but out of that vast African jungle have come nothing but contradictions for twelve months since it began to swallow up the Stanley expedition. It is still conjectured that the Arabs are playing a game for Suakim, which they do not hope to capture by arms. The *Inter Ocean* remarks: "The letter of Osman Digna announcing the surrender of Emin Pasha and a white traveler, is worded with the cunning of a trained diplomat of the old school. Stanley must be as well known in Africa as Emin Pasha, and when the old Arab chief wrote his letter he must have known whether Emin's companion was Stanley or not. The letter, worded to excite doubt on this point, is definite enough on another to increase anxiety. The sending of documents which were in the possession of Stanley to prove the truth of Emin Pasha's surrender and the indefiniteness as to Emin's companion, give some strength to the theory that Stanley has been overcome and killed, and that Osman Digna is striving to create the impression that he is a prisoner in order to exact concessions from the English. If Emin Pasha and Stanley have been captured by the Mahdi, or if Emin has been captured and Stanley killed, great changes will take place in Central Africa.

Have you heard from Boston? Miss Flagg tells us briefly of the grand victory in that city for free public schools unsmirched by Jesuit hands. After all it was the earnest women who saved the day. The registry books bore the names of some 21,000 of them who were entitled to vote; and 17,649 did come out amid rain and mud—a proportion hardly maintained by their brothers in good weather. Then Boston gave Cleveland in November nearly 9,000 votes above Harrison. But under this new impulse in politics a Democratic saloonist mayor is defeated by 2,000 votes. The School Board is now strong for Christian American principles for the common schools of the city instead of the lodge theology of Jesuitism. It is to be regretted that the saloon also could not have had a permanent check. The raising of the license fee may shut up a few poor dealers, but no one for a moment supposes there will be any less drinking in Boston for this reason. It will prove best of all, however, if the obnoxious statutes against the preaching of the Gospel of Christ in public places shall now be modified or utterly abolished.

The explosion of Oliver's oat meal mills, in this city, last week, adds another instance to the history of such disasters, which will be carefully studied by scientific engineers. They are becoming of so frequent occurrence as to form a considerable element of risk in insuring. During the last week in November, the city of Saginaw, Mich., was shaken by a terrific explosion which took place in a furniture factory centrally located. The building was completely wrecked and burned. The immense destruction of flour mills in Minneapolis, a few years since, from this cause will be remembered, when six great mills were wrecked in a few minutes by successive dust explosions. The explanation, in plain terms, is that when dust, either such as ordinarily accumulates in a mill, or fine flour, is mixed with air, but with the particles contiguous, it may be ignited and a gas produced at high temperature which has the same expansive effect as a gunpowder explosion. Thus fine shavings burn quicker than sticks, and when reduced to powder, and in so loose a condition that each minute particle is surrounded by air, the combustion is instantaneous. A closed book will not easily burn, but wide open it goes like a flash. Experiments show that with proper conditions flour is almost as explosive as powder, and a single sack of flour properly mingled with air can generate force enough to lift 2,500 tons a hundred feet in air. It is said that a handful of dust falling upon a workman who was smoking a pipe in a mill, caused an explosion which knocked him down with such force as to cause insensibility for some time. It seems a marvelous revelation that we are surrounded by elements in nature apparently harmless, and continually ministering to the comfort of the race, which yet contain a destructive agency powerful enough to blow our earth to pieces.

THE NATION'S ALLEGIANCE TO CHRIST.

BY REV. J. M. FOSTER.

Prof. Jevons, in the Andover *Review* for April, 1885, in concluding his discussion of "The State in Relation to Labor," remarks:

"The subject is one in which we need, above all things, discrimination." "In the beginning and through the middle and at the end of all discussion of the mutual obligations and rights of men in a free state, we shall do well to keep in mind this first need of *discrimination*."

In the discussion of the topic proposed we must discriminate between the nation and its government, the convention and the Congress, the constitutional and statutory law. The nation is the principal, the government the agent. The convention makes the Constitution, the Congress the statute.

Now we raise the questions: What is the nation? What is the government? What is the Constitution? A nation is the creature of God. It is not a human device. It is not of man, neither by the will of man, but of God. It is not made, it is born, *nascor*, born of God's providence. Rome was built by man. It was an empire built up of cities. There was no bond of union. To cities it again returned. (*Guizot's History of Civilization, page 47*) England has made herself a great name by conquest and annexation. But the question with her to-day is, Shall it be confederation or disintegration? (*Nineteenth Century, March, 1885, "Imperial Federation," W. E. Forster.*) The real English nation is small. The national spirit is from God, and wherever that national life throbs, there is the nation. The nation, in the larger and more extended sense, is the whole mass of the people in whose bosoms the national spirit is fervid. This national spirit, which makes the patriot willing to suffer and die for his country, is from God, and may be cultivated until, like the Greeks, no power of invading foe can crush it.

Since we come into the world imbued with this national life, it is obvious that we are born into the nation. This spirit is in us by nature. It is there, and we cannot divest ourselves of it. Just as we are members of the family in which we were born, and have in us the spirit of the family life, so we are members of the national body in which we were born and are animated by the national life. The spirit of nationality may be acquired through the process of naturalization by a foreigner. But in the case of a native-born citizen, it is in him by nature.

> "Lives there a man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land?"

By birth he is a member of the nation. This is the national body. It is the sphere of civil rights. Every man, woman and child within the national domain has a right to life, liberty and property, to educate and be educated, to buy and sell, to marry and give in marriage, to discuss questions of public interest with tongue or pen, to give and receive title deeds, to pay taxes. The Chinese Exclusion bill is in contravention of man's inalienable rights. God has ordained that every human being shall enjoy his civil rights in all places of the earth. The national body is the sphere of civil rights. But the body of man *alone* is not the man. Within the body resides the soul. The soul makes man an intelligent, responsible agent. Intelligence and will are the ground of personality. The personality of the man resides in the soul.

Within the mass of people occupying the national domain there is the "voting body." That "voting body" represents the intelligence and freedom of the nation. The personality of the nation resides in it. It is not a voluntary body. All who are native-born or naturalized, whether male or female, who have intelligence, (i. e., not demented,) and who have come to years when that intelligence is available, (i. e., who are over twenty-one years old,) are members of it. It is the nation in the narrower and more limited sense. It is the sphere of sovereignty. (*See Mulford, the Nation, pages 211, 212*) Just as the soul, in which resides the human personality, is the sovereign of the body, so the "voting body," in which resides the national personality, is the sovereign of the mass of the people. The soul is responsible for the acts of the man, whether physical, mental, or both. The "voting body" is responsible for the acts of the whole people. The punishment of the man may fall upon the body, or mind, or both. The punishment of the nation may fall upon the mass in physical judgments, or upon the "voting body," in "blindness of mind, strong delusions," etc. The "voting body" is the soul of the nation. It thinks for the nation.

The Lord Jesus Christ, the "King of kings," proposes his law to this sovereign "voting body" for their acceptance. They receive it. That moment it becomes a national covenant between them and "the Governor among the nations." It is their constitution. With the nation of Israel at Sinai, receiving the Ten Commandments as their constitution, they say, "All that the Lord hath said will we do and be obedient." A constitution is simply the moral law translated into the forms of national life. The sovereign body is bound by it, and has no right to reject, alter or amend it, except in accordance with the mind and will of the "Prince of the kings of the earth."

But when this sovereign "voting body" accepts of the constitution and acts under it, it becomes a "political body." It is constituted of the same voters, but they are now acting in subjection to the constitution. The "political body" is the sphere of political rights. In it the members have a right to vote and hold office, and direct the political life of the nation. All who exercise their political rights in it are reckoned as accepting the constitution and taking oath to support it. It is the "governing body" in the land. It is the political sovereign. The constitution is a political covenant between the "national body" and the "governing body," or the letter of instruction from the principal to the agent.

The government in the larger sense means the whole system of offices, including the executive, legislative and judicial departments, in which civil authority is exercised, as we speak of the Republic of the United States or the limited monarchy of England. In the narrower sense it signifies the administration. When the Ferry ministry fell, March 30, 1885, it was said France has had thirteen governments in ten years. When the Beaconsfield ministry was displaced by Gladstone's in 1880, England had had nineteen governments since 1827. When the Arthur administration went out and the Cleveland came in, March, 4, 1885, there was a change of government. In either case the government is under oath to carry out the constitution. The government applies the constitution to the individual citizen through the statutes. The individual citizen is subject to the statutes in the hands of the government, the government to the constitution in the hands of the "governing body," the "political body" to the constitution in the hands of the "national body," the "national body" to the moral law in the hands of Christ, and Christ to the moral law in the hands of God, who is all in all.

But it is the same law throughout. Statutory law is constitutional law unraveled, constitutional law is the moral law unraveled, the moral law is Jesus Christ translated into life, and Christ is the revela- of God. Here is an unbroken chain between every soul and the throne of the Eternal. "Blessed is the nation whose God is the Lord."

Cincinnati, O.

"HOW WAS THE DAY CHOSEN?"

BY ELDER J. L. BARLOW.

What day? Why, the 25th day of December for Christmas! This is answered, in a way, in "Dunn's Quarterly and Concert Exercises," on pages two and three. The editor, Rev. John O. Foster, starts off as follows:

"It would take too long to trace the many reasons which probably led to the choice of the 25th of December. It was doubtless connected by a process of deduction, with the day which had already been generally accepted as the common date of the annunciation, and of the creation of the world."

Now, whether owing to some inherent quality of mind, or to long observation, or to a little of both, this deponent cannot say; but in reading for facts, when a writer begins to say a thing is "probably" on this wise, or it was "doubtless" after this fashion, then he sniffs ignorance in the air, and looks elsewhere for his facts. But let us, for the nonce, follow up this champion for Christmas a little farther. His next sentence commences with—

"*Assuming* that the world was made in the spring [leaving out his reasons], it was natural, though somewhat naive, to fix upon the vernal equinox (according to the Julian calendar March 25) as the exact date of the creation. He who would question the value of such straight-forward and Scriptural argument as this, must have had more logic and less piety than belonged to the early Christians; and once having discovered by this easy method the very day on which the world came into being, and the glorious light sprang out of darkness, what more simple than to assume that it was the same day on which the power of the Almighty overshadowed Mary, and the day-spring from on high began his entrance into the world? Nothing could be plainer. Even the least imaginative of chronographers could reckon forward from this fixed point, and arrive at December 25 as the day of the nativity."

Of course he could. When Mr. Foster asks the question, "What more simple than to assume," etc., we give it up. Haven't seen anything "more simple" for a long time. Again he says:

"And here another wonderful coincidence meets him. This [December 25] is the day of the winter solstice, the day when the world's darkness begins to lessen, and the world's light to grow; the day which the ancient [heathen] world had long celebrated as the birthday of the sun, what more appropriate day could he found for the birth of the Sun of righteousness? * * * St. John the Baptist is born on June 25 [Who says so?], the summer solstice, when the sun begins to decline. The Lord Jesus is born on December 25, the winter solstice, when the sun begins to ascend; and in this is fulfilled the saying, 'He must increase, but I must decrease.'"

I never knew before that John, when he gave that saying, meant to tell us that he was born on June 25, and that Jesus was born on Dec. 25! Well, well! "Live and learn." To be sure!

If the above arguments, founded on the "probably," the "assuming and assume" and "doubtless" of Mr. Foster, are not believed, does it follow that we unbelievers are blessed, or cursed, with more logic and less piety than has Mr. Foster and the early Christians? So he seems to teach.

He goes on to tell us that the earliest mention of this 25th of December as Christmas "is found in an ancient catalogue of church festivals about 354 A. D.," and from thence on it spread. In another article he tells us: "Long before the Christian era, the 25th of December was religiously observed by the sun-worshipers." Farther on he says that when Christ came, many of the sun-worshipers became his followers; but when the old sun-feast came around, they were liable to be drawn away to the dances and excesses so common to it; so the Christian leaders adopted this old heathen feast and called it Christmas. Here Mr. Foster comes out of the fog of conjecture into the realm of fact. But such a fact! The Christian churches celebrating a pagan day!

Two things are noteworthy. The author of the last article quoted from (not Mr. Foster, but T. N. Madden,) says of keeping Christmas, "It mattered not whether the 25th of December was the birth-day of Christ or not, the effect was the same." And so say they all. And then, secondly, they make brave endeavors to prove that Christ was born on that day, as though it was all-important. And the above is the best proof they can bring—which is no proof at all.

COLOR LINE IN COURT.

BY H. W. JOHNSTON.

The question of color was raised in selecting a jury in the Washington police court last week. The prosecuting attorney challenged two colored jurors, summoned for the trial of two colored boys charged with house-breaking. Attorney Liscomb based his challenge on the fact that in a number of recent trials of colored men the jury had been unable to agree because the colored jurors stood firm for acquittal. Taking it for granted that in these cases the men were guilty, the attorney thought it evident that colored jurors were biased by race prejudices.

Judge Montgomery ruled out the challenge and held "that no man who is fit to sit upon a jury would allow himself to be influenced in the slightest degree by the consideration that one of the litigants was black."

A large proportion of the police court cases in Washington are of colored people, and it is barely possible that there is a race feeling among many of them arising partly from criminal sympathies and partly from a feeling that it is the custom to consider an accused colored man guilty as a matter of course. But aside from this supposed state of affairs there certainly could be no better reason for challenging a Negro juror when a Negro is being tried than an Irish juror when an Irishman is on trial.

One case particularly cited by Mr. Liscomb was that of Bartlett Taylor, a colored juryman in the case of George Boston, a colored embezzler. The eleven white jurors were unanimous for conviction, but Taylor would not agree. Mr. Liscomb claimed that Taylor was actuated by race prejudices, and that this and other cases indicated that colored men are not apt to give impartial decisions when one of their own race is on trial. It came out incidentally, however, that both Taylor and Boston belonged to the same "organization," though, of course, the lawyer failed to make a point of it.

But here is the real point of interest. Here were two facts: First, Taylor and Boston were both colored; second, Taylor and Boston were both members of the same secret society. Is it not probable that Attorney Liscomb was barking up the wrong tree? If he had challenged Bartlett Taylor on the ground that being sworn into league with George Boston he could not be trusted to give a fair decision, he would have struck at the probable root of the difficulty. Is it not presumable that lodge oaths are stronger than race sympathies?

It would, doubtless, have caused a greater commotion in the police court than it did, if the attorney had based the challenge on the secrecy instead of the color line; and, doubtless, the judge would have

ruled out the challenge on the former the same as he did on the latter, but there would have been more real sound sense in it. A few months since the lodge question was sprung by Mr. Langhorn challenging a Masonic juror. The judge denied the challenge, asserting that there was no precedent for it. But, nevertheless, there was reason in it, even if the judge did fail to see it. The task before anti-secretists in this connection is to keep challenging until they succeed in getting a precedent established. [There are exact precedents in the records of the New York courts, and later in the polygamist trials in Salt Lake under Judge Zane, who was sustained by the Supreme Court at Washington.—ED]

We have no doubt that the lodge oath affects the actions of colored jurors much more than any race sympathies. If there be any clannishness it has been developed by the lodge. Nor are the bad effects of secret societies upon the courts confined to the colored citizens. There are few men, of any class or description, who do not admit voluntary or involuntary, directly or indirectly, that secret societies do affect trials in court. There would be abundant reason for a prosecuting attorney to challenge any lodge man summoned for the trial of a lodge brother, but there would certainly be serious objections to establishing a precedent against allowing colored men to be tried in part by men of their own race.

Washington, D. C.

AN OBITUARY UPON THE KNIGHTS OF LABOR.

Now that the organization known as the Knights of Labor is defunct, it is but meet that we should deliver a few remarks while the grave is still open, and the corpse in all its hideousness is exposed to the public view.

It is dead, and it is a death that will have no resurrection. It sprang into life and into public view like a meteor, and like a meteor it has as quickly gone down into darkness and oblivion, never to be seen more; and no one who loves freedom, equality and justice will be sorry.

And yet, as we bid adieu to this order, we cannot but drop a tear, not at its demise, not for what it has done, but for what it might have done.

The order of the Knights of Labor was conceived in the spirit of an honorable ambition to improve the condition of the wage-winner, and it might have fulfilled its mission had it not rapidly drifted into the control of a class of foreigners who did, and still do, labor under the delusion that anything is justifiable that will enhance their condition if, at the same time, it strikes anything that is distinctively American. As might have been expected, the order soon prostituted itself to some of the meanest, most dastardly work to accomplish its ends.

The beginning of its un-American attitude was the beginning of its end. The American workmen began to withdraw, but their withdrawal so far as membership was concerned gave no indication of its dissolution, for the membership rather increased, until it was impossible to find a Roman Catholic workman who was not a member of the Knights of Labor; and when it came to the point, as it very soon did, that its every act must get the approval of the Roman Catholic church, very few, if any, Americans remained with them.

Its end was prophesied by every American citizen, and to-day, as we stand by its open grave, with the knowledge that its membership has suffered a falling off of nearly nine-tenths, with an empty treasury, with thousands and thousands of dollars indebtedness and no resources to draw from, under an enormous expense for high salaried officers, its death is dismal, if not pitiful.

Had the principles of its projectors been carried out with slight changes, it might have been to-day a flourishing and wonderfully influential organization. In its attempt to rule or ruin it met the rebuke that any organization will meet with in America.

As the great boycotters, they became boycotted themselves, and when they found that they had lost power and caste, and that their attempt to rule the American workmen, the American merchants, the American manufacturers, was laughed at, they turned, like true disciples of Donnybrook Fair, and fought among themselves. Dissension after dissension arose; this disgruntled faction tried to rule that disgruntled faction, neither having learned anything from the rebukes and reproofs of the American people, and in each faction the spirit of rule or ruin predominated. Like the Killkenny cats, they have done more towards their total annihilation than the people whom they annoyed have done.

Yet, while we express our gladness that the end of this un-American organization has come, we cannot keep back a sense of sadness that an order which might have done so much good for the workingmen of this country did do such an infinite amount of injury and retarded their prosperity; and their punishment will be that by their own hands they have forged more links in the chain that will bind them to serfdom than all the capitalists have ever done. They have alienated themselves from their fellow-American workmen in their attempt to rule those workmen, and the government of those American workmen. To them is due the present condition of affairs, of having two classes of workmen—American and un-American. Such an organization as the Knights of Labor can never exist in free America.—*American Citizen, Marlboro, Mass.*

WHAT SHOULD BE THE ATTITUDE OF CHRISTIANS TOWARD THE GRAND ARMY OF THE REPUBLIC AND ITS OFFSPRING?

PAPERS READ AT THE ILLINOIS CONVENTION, MONMOUTH.

Among the myriad of secret orders that curse our fair land, there is probably not one that furnishes more plausible reasons for its existence than this organization of Union veterans. Nor is there one so readily tolerated, excused, and sometimes even defended by Christian patriots, who are on general principles opposed to secretism.

It is not strange that those who realize at what a terrible sacrifice of blood and treasure the Slavery rebellion was suppressed, when they see our halls of Congress filled with rebel brigadiers, and a man who resents as an insult the term of traitor, when applied to Jefferson Davis, appointed to the Supreme Bench—it is not strange, I say, that when patriots see unreconstructed rebels coming into prominence in the national government, they should smile, rather than frown, upon any movement to unite those who have once succeeded in making treason odious to at least the greater part of the nation.

When we read of one of these traitors taking charge of a Southern navy yard, under appointment of Grover Cleveland, and of his having polished off from the cannon there historical inscriptions regarding their capture from the rebels, and a little later of the celebrated order for the return of captured battle flags, is it any wonder that even those who clearly see and cry out against the perils to our country from the horde of secret societies which infest it, largely except this soldiers' organization from their censure, and rejoice that these unarmed veterans are still able to effectually rebuke treason?

What, then, ought to be the attitude of Christians toward this secret society?

Let us determine the real character of this organization, and the question is answered. God's command, to have no fellowship with the unfruitful works of darkness, is explicit. By their fruits ye shall know them, is the Bible rule, and we shall be safe in taking this as our guide.

What solid objections are there then to this order? We answer:

1. Its sworn secrecy, which justly throws suspicion upon the character and objects of the order and is contrary to the example of Christ, whose own testimony was, "In secret have I said nothing," and in violation of his command to "Swear not at all."

2. The subordination of the will and conscience of the individual to that of lodge officers, or even to that of the majority, which transgresses the command, "Neither be partaker of other men's sins."

3. The well known fact that most of these Grand Army posts are schools of intemperance, which is attributable to the fact that while the dissolute and shiftless use every artifice to secure control of the order, the moral, industrious members, having business and other social associations, naturally shrink from the added labor of lodge leadership, and very few of this class are regular attendants upon the meetings of the order, though they pay most of its expenses.

4. The Sabbath desecration of Grand Army encampments, and the shameless disregard of temperance law and sentiment when the National Encampment last met in Maine, are fresh in our memories. Yet I cannot doubt from my personal knowledge of the true soldier's love of morality, that a majority of the old soldiers who have taken part in such Sabbath desecration would have voted against it if allowed a voice in the matter; and I am just as certain that a majority of these soldiers are temperance men in sentiment and practice, but through the trickery of their leaders (whose leadership would be an impossibility, but for the Satanic power of a secret order, with its mock solemn ceremonies and obligations), these battle-scarred veterans are actually arrayed on the side of intemperance, lawlessness, and Sabbath-breaking.

I would be the last one to discourage the reunions of old veterans. When not under the baneful influence of the Grand Army, I believe them productive of much good; but the lodge seeks to, and largely does, control and use these gatherings. Hence, in the twenty odd years since my regiment disbanded, I have attended but one such reunion, though it would give me great pleasure to always be present, were it not understood that at such reunions the nearest Grand Army post is virtually the committee in charge. I could not "have fellowship with the unfruitful works of darkness," but have tried to reprove them.

But, says one, you admit that the influence of the order is still against treason and in favor of the preservation of national life and liberty, and admit the danger of putting unreconstructed rebels in power?

I answer: It is undoubtedly true that the great majority of these old soldiers are individually thoroughly loyal, and heartily in favor of morality and good government, but the influence of this secret order tends powerfully to neutralize and nullify all true patriotism, and I think it is impossible to overestimate its possibilities for evil, under the leadership of the unprincipled demagogues who would use it for their personal aggrandizement.

Decoration day, which this secret order has secured for a national holiday, is observed as carefully in decorating the graves of fallen traitors, as of patriots, and Grand Army leaders vie with each other in lauding the sentiment that the graves of the "Blue and the Gray" should be decorated by the same hand, without partiality. Will not these same lodge leaders soon lead their order to the logical conclusion that if the dead should be alike honored the living should be also, and thus dispose of our treasury surplus by pensioning these Southern soldiers and their widows and orphans?

The simple truth is there never has been a secret society in this country, however good its object, that has not proved in the end a positive hindrance to the very cause it was established to promote, and the Grand Army and its offspring are no exception to the rule. The teaching and practice of the Grand Army leaders is virtually: Honor whoever was killed in the late national row on either side, by decorating his grave, and thus "make treason odious."

The practice of this order is to disregard the sanctity of the Sabbath by parades and travel on that day, and to disregard temperance sentiment and law, by bringing liquors into a prohibition State; and in this manner they would sustain the honor of the nation, for whose life they suffered and fought through a long and bloody war.

What relation, then, should Christians maintain toward the Grand Army, Sons of Veterans, etc.?

We shall find the answer in God's Word: "Be not ye therefore partakers with them, for ye were sometime darkness, but now are ye light in the Lord." Eph. 5: 7, 8. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6: 17.

What, then, shall these old veterans do? I answer: Let them do what the Prohibition party is doing. Openly and everywhere advocate that righteousness which alone exalteth a nation. Let there not be less but more reunions of these veterans, but let not lodge obligations, signs and grips, govern them, but the rather let the same noble purpose that led them to respond to the call of "Father Abraham" in 1861 to '64, lead them to advocate every true reform "for God and home and native land."

EZRA A. COOK, *Chicago, Nov. 30, 1888.*

The student of history will remember that the effort was made, at the close of the Revolutionary war, to organize a society, professedly to perpetuate the recollection of that struggle, but really to control the politics of the country, and that the influence of Washington was sought to give prestige to the order, and that he resolutely frowned upon it, looking upon all such organizations as detrimental to good government and antagonistic to our liberties.

It is to be regretted that among the prominent heroes of the late war there was not found one of sufficient prominence and patriotism to give a like quietus to all such organizations as the G. A. R. But as we see the greedy self-seeking of the present day, the strife of politicians for the spoils of office, it is a relief to look back at that grand hero of the past, relentlessly thrusting aside honors and emoluments, and keeping steadily before his mind the highest welfare of the whole people. It was this trait of pure patriotism that won for him enduring fame and bore his name abroad to distant parts of

the world as the symbol of political integrity and unflinching rectitude.

Our civil war, however successful otherwise, was a failure in not producing one such hero. Such an institution as the G. A. R. would not have flourished an hour in the lifetime of Washington, and it marks the degeneracy of the times and the unworthy character of our public men that it has made its insolent demands so long unrebuked by leading men. What can we say of a time serving and truculent Gospel ministry that caresses the monster to save its own crust of bread? that invites it in gala dress to parade in the place of worship to receive the incense of flattery? However it may be with others, the heroic, anti-secret phalanx should show no weakness here.

To the writer it has seemed as though the order was especially pushed in such a manner as to break down the testimony of the U. P. church against secret orders, its pretense of patriotism used as a cloak to hide its insidious character, and its claims to loyalty made in order to foster the spirit of hate and malignity and to keep alive the animosities of a by-gone generation.

The following reasons for opposing the order as well as the spirit that gave rise to it, though by no means exhaustive, are sufficient for its condemnation and for excluding its members from church fellowship:

1. It is a secret society, and in some places vigorously political and bitterly partisan. We are all familar with its silly and unreasonable attacks upon President Cleveland, but in referring to its partisan character and bitter spirit, the writer has in mind the animosities manifested in the community where he lives against himself and other soldiers who would not fall down and worship the golden image which it had set up.

2. Its glorification of the men who went to war tends to puff them up with conceit and vanity and to make them domineering and corrupt. Besides it draws away attention from the fact that it was not the army, nor the Republican party, nor the patriotic people of the North that saved the nation, but the "God of battles." Those who were in the midst of the scenes at Gettysburg in 1863 well know how desperate our cause was, and when victory perched on our banners we were in no mood to boast of our own skill or power. The G. A. R. wants to rob God of his glory.

3. The manner in which it endeavors to keep alive the memories of the past tends to fan the embers of sectional strife. Our country has suffered sufficiently from the spirit of sectionalism; we need to bury the hatchet, to follow the sentiment uttered by one who passed through the conflict, "Let us have peace."

4. War is the folly of nations, and the wisest are now resorting to arbitration. It is time that we took a pride, not in the amount of destruction, the number of lives lost and the sum of treasure wasted, but in the benisons of peace, the growth in arts and manufactures, in prosperity and education. Let us emulate one another in our schools and colleges, in our churches and missionary enterprises.

5. The North conquered the South by force. That is the work that brutes engage in and enjoy. Let us enter upon another and nobler conflict, to conquer by love and forgiveness, to overcome by generosity, to obliterate the lines of hate and prejudice. For this work we need no secret orders, no mock military organizations: the Gospel of Christ is sufficient. Let the picket line of missionaries and teachers be pushed into those States, and let their motto be, "Peace on earth and good will toward men."

GEORGE WARRINGTON,
Late First Lieut. 8th U. S. C. T.

I am not and never can be a member of the G. A. R for the same reasons, substantially, which keep me out of the Masonic or any other secret lodge. I believe the G. A. R. to be decidedly Masonic in principle, woof and warp. As a secret order it would never have come into existence without Masonic manipulation. It is evidently of Masonic parentage, conceived in selfishness, born of ambition, pride and avarice, and nourished and fattened upon the life-blood of true manhood. Patriotic it is not; neither is it benevolent. Pure and good it cannot be, for selfishness is its chief cornerstone. J. D. GEHRING, *Presbyterian Minister.*

My reasons why I have not joined the G. A. R. may be briefly stated as follows:

1st. A disinclination to belong to any secret society, it being distasteful to me. This I have more recently analyzed to be because I would thereby surrender much of my manhood.

2d. I regarded membership in secret societies as sinful, condemned and interdicted alike by the Word of God and church discipline (Wesleyan Methodist).

3d. A disbelief that the G. A. R. could accomplish any praiseworthy object more perfectly than by the open method.

4th. Every patriot and good citizen should be satisfied with rights and privileges equal with those of every other American citizen. Yours for "the liberty wherewith Christ hath made us free,"

I. M. BROWN, *M. D., Ironton, Ohio.*

AGAIN NATIONAL REFORM IN KENTUCKY.

LOUISVILLE, Ky., Dec. 10, 1888.

EDITOR CHRISTIAN CYNOSURE:—Last Thursday I went down to Danville, Ky., and on Friday forenoon lectured in Centre College. The way was prepared for me by Prof. John L. McKee, vice president of the college. Prof. Beatty, ex-president, Profs. Redd, Young and others were present, and I had a good hearing. In the afternoon I lectured in Caldwell Female Seminary. This building was used as a military school during and after the war. Miss Campbell, Dr. McKee's sister-in-law, is principal. They have 125 pupils. The local papers both print reports of these meetings.

On Saturday morning I lectured one hour and a quarter in Danville Theological Seminary. Profs. Yerkes and McKee, Rev. Mr. Pearce, pastor of the M. E. church, and the students were present. Arrangements have been made for me to preach in Danville a few weeks hence. Dr. McKee's daughter is principal of the Female Seminary of Oxford, O. He will arrange with her for me to speak in that institution next week.

I came over to Louisville Saturday evening, and on Sabbath morning preached in the Fourth Presbyterian church, Rev. Jas. H. Burlison, pastor. This is an old church. They stand in prayer as Covenanters do. They gave good heed to my message, and many, both men and women, came forward to give their endorsement. The elders thought that discourse should be published in the city papers. It was printed in the *Courier-Journal* Monday. In the evening I preached in the Broadway Baptist church, Rev. H. Allen Tupper, D.D., pastor. This is a congregation of nearly 1,000 members. There was a grand audience. They listened for an hour to the discussion of Sabbath Reformation with the closest attention. The pastor, in introducing me, said: "God has set his seal upon the Sabbath. In nature and providence, in type and prophecy, in command and promise this ordinance has been revealed. It is not Jewish, but universal. It existed before the Mosaic ritual, and has existed since. It was embodied in the precepts of the Decalogue, and as long as murder and theft are crimes it will be wrong to break the Sabbath. The Old Testament types are done away because Christ, the antitype, has come; but the Sabbath is a type of heaven, and must continue until all the redeemed have been gathered to glory. The day was changed from the seventh to the first day of the week by the Redeemer on the morning of his resurrection. He honored this day by appearing to his disciples; by breathing upon them the Holy Ghost; by giving the Spirit on Pentecost; by appointing offerings to God, and by the vision given to John on Patmos. 'I was in the Spirit on the Lord's day.' And God has honored the Christian Sabbath in all the Christian centuries by blessing the ordinances of his house in the conversion of souls, edifying of saints and building up the body of Christ." There is a growing conviction here that our Sabbath must be saved or the battle is lost. And the question in all minds is, What can we do?

The Sabbath evening before I preached on the same subject in Trinity M. E. church. If the row of strong, earnest men who came forward to greet me at the close be any indication, they are awake to the necessity of the hour also. As we walked home from service we met Rev. Powell, pastor of the Church of Christ. He wished me to fill his pulpit the third Sabbath of January. He has 900 members. The door opens in this city of its own accord.

On the cars coming to Louisville I talked with a lady who had been raised in Danville, and had been visiting the old home. Her father owned thirty slaves before the war, and her husband was one of Morgan's men who raided Ohio. She said, "Freeing the slaves was the best thing that ever happened to the South. We would not have the Negroes in slavery again if we could. That system was a curse to us. Because of it the South is to-day fifty years behind the North." J. M. FOSTER.

REFORM NEWS.

CHEERING NEWS FROM THE NEW ORLEANS CHURCHES.

BATON ROUGE, La., Dec. 10, 1888.

DEAR CYNOSURE:—Among the churches that are doing excellent work in New Orleans, the Lutherans are worthy of special mention. There are more than twenty white and four colored churches, all, I believe, of missionary origin. Most of them are German speaking, and there are also several German M. E. and Presbyterian churches in the city. All Lutheran churches that are connected with the Missouri Synod *exclude all members of secret societies.* The other Lutheran churches have a testimony against the lodge system that is not always carried out. Still, all the Lutheran pastors express their personal opposition to secret societies and their sympathy with our work. This is true also of all the pastors of the German churches.

On the 2d inst. I preached in the Ames M. E. church, a fine building in a popular part of the city. This church is made up mainly of a white membership, but has no color line. They hold that in the kingdom of God there is no destruction on account of race, and that what God has cleansed we may not call common or unclean. This position makes them unpopular, and their congregations are not large. Nevertheless, their faithful pastor, Rev. W. P. McLaughlin, is an earnest Christian worker, and there is a growing spiritual interest in his meetings. Just now his work is supplemented by the arrival of two deaconesses from Chicago, who will labor in the Gospel among the destitute.

On the afternoon of the 2d I spoke twice from the Gospel wagon, and at night preached in the Spain St. Congregational church, Rev. Mr. Claiborne, pastor. This faithful brother has, among abounding difficulties, built up a successful Congregational church and kept it clear from the lodge. He has had experience of lodge iniquities, and does not fail to testify against them.

On Monday, the 3d, I addressed the students of the Southern University. This is a State institution and enrolls 300 students. They are taken from the higher grades of the Public schools. I was listened to with most respectful attention.

Yesterday, the 9th, I preached in the morning in the Central Congregational church, in which our convention was held last winter. It was stormy and the congregation was not large, but it was one of more than average intelligence. Our outdoor meeting was prevented by the rain, but we had an excellent one at night at the People's Mission, 163 Camp street. I was asked to conduct it, and was greatly pleased with the spirit of the workers. Five or six asked for the prayers of Christians. A peculiar feature of these meetings is the "Yoke-fellows' tea," a social meal that is taken together every Sabbath evening.

This morning at 8 o'clock I started for this city, to attend a Baptist Association that convenes here to-day. The first thirty miles of our ride was through the low, marshy plains, with a few rice, and fewer sugar plantations. The last fifty-five miles was almost entirely through sugar plantations. I was surprised at their great extent. Most of the cane is already cut, but much remains and is still as fresh and green as in summer. Work has been much hindered by the bent condition of the cane, caused by the great storm of last August, but the crop is fairly good. There seem to be no labor troubles this year. It was not until we approached Baton Rouge that we began to see corn and cotton fields.

Since I reached this city I have visited Miss J. P. Moore's training school for women and girls. By her request I addressed them briefly. She is aided in her work by two Northern ladies who are Bible readers. I was much impressed with the excellence and importance of her work. It is purely a work of faith and of love. I expect to remain here about a week, and then return to New Orleans.

H. H. HINMAN.

THE DISCUSSION GOES ON IN MINNESOTA.

GROVE CITY, Minn., Dec. 10, 1888.

DEAR CYNOSURE:—This is a village of about 350 inhabitants, situated on the edge of the "Big Woods." The prairie is high and rolling, with numerous groves of trees in and about the village. It has two churches, a Swedish Baptist, and a Swedish Lutheran. The Baptist pastor, Rev. O. S. Lindgren, invited me to his home and to his pulpit. Accordingly the principles of Freemasonry were laid before a large and interesting congregation. This morning it was evident that the Masonic in-

stitution was represented in the meeting of last evening. Satan's children were mad and betrayed the badness of their cause by bad temper, swearing, lying and accusing the preacher of lying about and slandering their institution, while they themselves were the liars and defamers. They made use of the best weapons of defense that they could. They felt the force of truth, and, glory to God, good may come of it.

WILLMAR, MINN., DEC. 11.—This is the county seat of Kandiyohi county. It is nineteen years old and has a population of 2,000. The Minnesota Lutheran Seminary is located here, and has about 135 students in attendance. The use of the Seminary chapel was cheerfully granted for a discussion of the relation of Freemasonry to the Bible and Christianity. The citizens were notified through the public schools, and the chapel was well filled with an intelligent audience, before whom I did my best to reveal the real principles of the wretched old "handmaid." The Freemasons were quiet and kept their jewels; and we trust that the young people in attendance were profited. W. FENTON.

AMONG THE LODGES OF MISSISSIPPI.

LELAND, Miss., Dec. 5.

DEAR CYNOSURE:—I arrived here to preach and lecture for Bro. M. H. Williams' church. This is a growing little town, fourteen miles from Memphis and eighty miles from Vicksburg. It has three churches, two being colored. The A. M. E. church has a Masonic lodge over it. There are about 350 inhabitants. It is quite a business place, and a great cotton center. The railway company makes no provisions for its colored patrons. They have to stand outside of the depot to buy tickets through a window pane, and then go about two hundred yards to a corner in the freight depot to wait for the train. Some of the colored people are buying homes in this part of the country, it being the great Mississippi and Yazoo delta, known as the realm of King Cotton. The colored people are very numerous, and that brings all species of quack doctors around with degrading songs and vile language. The town authorities license them to take the few dimes the landlord and merchant leave the ignorant farmers.

REFORM WORK.

I lectured three nights, the crowd increasing each night. They have had every kind of lodge here, but there remains only the "Jacobs," Masons, and "Ancient Knights of Crusaders." An A. M. E. minister, very illiterate, is the M. W. L. M. (Most Worthy Lord Master.) They claim more than two thousand members in this county who have been initiated at $3 per head. I had a talk with this minister, who receives a salary of $500 a year to look after the organization. They organize in churches and promise great things to deceive the ignorant. I distributed a great many tracts and got one subscriber for the *Cynosure*. I met Revs. E. G. Bland and F. J. Jones of Greenville. Bro. Jones is almost persuaded to fight the secret empire, the enemy of God's church; while Bro. Bland has taken a firm stand against them. He is a seceding Odd-fellow and Jacob. He says since he left the lodge and took a stand for God, he has a better church and is a happier man. Rev. Williams is making an earnest fight against the lodgites of this place.

YAZOO CITY.

It was here I first learned to be led as the dumb animal with hands tied, eyes blinded, conscience stifled and the dignity of the ministry lowered. There is quite an opposition to our work here. I preached to a small crowd last night owing to the rain. One Mr. King, who has been reading our paper and tracts, is Master of the Masonic lodge and a leading Odd-fellow. He was near when a crowd of lodge friends undertook to browbeat me. I only gave them "thus saith the Lord." Mr. King joined me and they threatened him, but he defied them.

In this place I first began my public ministry, and was always welcomed back. But this time some of my best friends find fault. The fact that the system of robbery has been so exposed in Alabama that there are only 489 Masons in that State, should nerve every Christian man with confidence in God to work. Every little lodge that is organized among my people has for its founder a Mason. I found another new one organized by D. Dukes at Beauregard, Miss., "Labors of Charity," and he is the Grand Chief. It is the hilly part of the State where people can scarcely live, and yet in his Grand Lodge he says they raised over three hundred dollars. This is a week of Grand Lodges. The Masons at Yazoo City, Seven Stars of Consolidation at Greenville, and the L. B. of Charity at ————. On invitation of Elder Bland I go to Greenville to lecture for his people and to visit a Sabbath-school institute. There is no State in the Union where work is more needed than in Mississippi. I know of no State where the colored people are not better off in this matter. When I asserted that Masonry rejected the Lord Jesus, Bro. King said it was true, for he had searched and found it to be true. Rev. S. A. Anderson promised to look the matter up. He is a temperate (?) lodge man.

THE CHURCHES.

There are but few churches that do not engage in the lottery system of raising money. One preacher recently had a basket meeting at which time he had eight or ten preachers to speak and each take a collection, and the best preacher, i. e., the one who raised the most money after his sermon, was awarded $2 50 and a cake. This may seem funny, but it actually occurred and happened at a church and among people of my own acquaintance. It is supposed that we have fewer colored papers in this State than any Southern State, and these things are not generally known. There are men of Christian piety enough to work against such things, but they hardly know how matters are going.

TEMPERANCE.

The vote on local option was cast here some time ago. I learn that the friends of liquor said boldly that the Negro should vote, as he was a tax-payer, and the colored people thought a better day was coming. They went out and registered. It is said that more of them registered than had for ten years. But the county papers began to say, "Some mean white men are stirring the niggers up. The niggers are peaceable and quiet if let alone, but dangerous if stirred up." The result was that they forced the liquor men to let them keep the Negro from voting by keeping guns at each voting place, and the colored people were told that it would be all right if they "stayed away" from the polls, but if they undertook to vote they might look for trouble. This plan will forever hurt the cause of Prohibition in the South. The majority of the Negroes will vote against Prohibition in this State because of this. The trouble originates among the bull-dozing and lawless class of whites. The better class of whites are awaking to the fact that this sort of business will soon work for the injury of all. As a proof of the above, such men as Dr. Andrews, pastor of a large M. E. church South, at Jackson, Mr. James of Bee Lake, Mr. Lee of Raymond, and others are trying to have a canvass made against the saloon among the colored people in time of quietness. The Lord has promised the blessing if we will try the means. If an honest, timely effort is made the colored man will vote right. L. G. JORDAN.

ENCOURAGEMENT FROM KENTUCKY.

LEXINGTON, Ky., Dec. 4, 1888.

I arrived late on the 1st inst. and the next day looked into some churches, and called on Rev. C. L. Loos, president of the University of Kentucky. I have since called on Prof. R. Graham, who is at the head of the Theological department; also on P. D. McGarvey, Prof. of Sacred History. They have no secret literary societies, and spoke favorably concerning our books for their library. On the 4th I went to the Normal School (colored), and called on Prof. A. Hatch, of the A. M. A. He seemed quite interested in the N. C. A., and took some tracts which he proposed to distribute himself. He furnished me the names of six colored pastors. He thought that the easiest and simplest of the books of the N. C. A., would be of great service in their library.

Lexington has some 20,000 inhabitants, is well supplied with churches and schools, and appears to be about one-half colored. All the churches are well filled; so also with the schools. There are churches of many different sorts; but the followers of Alexander Campbell seem to be the leading denomination. They call themselves Christians, and are known by that name through all this country. I shall probably tarry here a while, as it is central to a number of places which ought to be visited.

DEC. 8.—I have completed arrangements for placing the volumes published by the N. C. A. in a fair place in the library of the University of Kentucky. Dr. Robert Graham, Prof. of Theology, is with us in sentiment, and will attend to it and place it in the Theological department.

The work in this region is very difficult. The lodge contains most of the respectability and piety of the State. Alex. Campbell's views on secret societies, circulated thoroughly among the Christian denomination, would be the most hopeful work, and might furnish a vantage ground to overcome the great evil. I do not know of any one of that church to engage in the work at present.

I attended a Union meeting of the colored pastors of the city on the 6th. The subject discussed was "Roman Catholic Schools." They concluded that they ought not to encourage them. There are four large public schools for colored pupils (besides the Normal) supported by the city. I gave a short address. Rev. Mr. Turner invited me to speak in his church, which, if well enough, I design to do to-morrow; and on Monday, pay a visit to Georgetown, if the Lord wills.

DEC. 12.—On Monday, the 10th, I had a good time calling on Pres. R. M. Dudley, at Georgetown. I went through and examined the college library. It is large (although not as large as the University library here,) and is well arranged. Pres. Dudley is interested a good deal in obtaining the books, and I have no doubt he will faithfully care for and use them, and give them a conspicuous position. I showed him the *Cynosure*, and he said he would like to have it sent to the Y. M. C. A. reading room in the college. Yesterday, the 11th, I also visited Millersburg, and called on Pres. D. W. Ballson. He received me courteously and took me through the college library. He said he did not belong to any secret society, and he thought it would be well to have our literature, so that the young men would be forewarned. SAM'L. F. PORTER.

BRO. DAVIDSON'S REPORT.

NEW TEXAS, La., Dec. 3, 1888.

DEAR CYNOSURE:—I left Angola on the mail steamer *Stella Wilds* and reached this place after midnight. The boat broke down in the stream just below Red River and detained us some time. I was kindly received by Bro. Pierre Johnson, acting pastor of the Bright Morning Star Baptist church. He is very busy picking cotton, but he spared time to accompany me around. He renewed his subscription for the *Cynosure* and said he liked the paper. My sermon of last June is well remembered here; and, I thank God, the lodge has found no foothold here yet. Crops are very short in these parts. The August storm seemed to affect them up here worse than further south on the great river.

That you may understand how Louisianians respect the Sabbath, I quote the following from the New Orleans *States* of Nov. 14:

"The district attorney and the board of health have struck the Sunday law on the flank, and the result is a panic in the ranks of that piece of old Puritanical humbuggery, which may be turned into a rout all along the line of the army of worthies who seek to govern the consciences of other people. We know of nothing in war so surprising, ingenious and brilliant as this flank movement of the board of health and the district attorney on the Sunday law, unless it be Stonewall Jackson's flank movement on 'Fighting Joe Hooker's' army at the battle of Chancellorsville, or Zeb. Stuart's famous cavalry ride around McClellan's lines."

The *States* adds that it is a necessity for men to drink whisky and play billiards on the Sabbath just as any other day. Hence for the legislature to enact a law to compel the brewing monopolies and other places of labor to close on Sabbath is ruling other men's consciences. The *States* has seen on Sabbath, before the passage of the Sunday law, when it was very dangerous for respectable people to pass certain street corners in New Orleans because of the whisky-drinking and drunken hoodlums. While our daily Democratic organs endorse such immorality, how can we expect less than the most dastardly and cowardly assaults to be made at every convenient season on the poor, ignorant and defenceless Negroes! But God in his own time will overthrow the lodge and rum rule.

I preached at the Bright Morning Star Baptist church Sabbath afternoon and walked six miles down Bayou Fordoche to preach at Amazon church, but owing to bad weather there were no services. I distributed very many tracts and added a few new readers to the *Cynosure* list.

WHITE CASTLE, Dec. 8.—I left Bayou Fordoche Monday morning and reached Plaquemine late in the afternoon. I found a large mail awaiting me.

The Odd-fellows gave another lodge ball Saturday night at their headquarters in Plaquemine. This is, of course, to make other proselytes. Every Christian belonging to those lodges is a partaker of other men's sins in those lodge balls and Sabbath desecrations.

I was very kindly received and hospitably entertained by Elder A. L. Reese, the earnest and intelligent pastor of Mount Zion Baptist church of this place. Bro. Reese has been pastor here two years, and during that time he has built a fine house of worship, and done much to break down and destroy the lodge and secretism.

Bro. Reese wants the world to know that he has

dissolved connection with all unfruitful works of darkness and now reproves them. Of the two hundred members in his church not one of them belongs to the lodge. Bro. Reese has striven to keep a day school in White Castle ever since he came here. He has the respect and confidence of both white and black.

Neither should I forget to mention Mr. J. I. Rogers, the faithful and untiring school teacher of White Castle. Two years ago, when Elder Reese came here, but few of either old or young could read. Now, under the pastorate of Bro. Reese and the untiring efforts of Mr. Rogers, almost every person can read the Bible. Mr. Rogers was formerly a Roman Catholic, but has been superintendent of Mount Zion church Sabbath-school for some time past. I met at Bro. Reese's Elder G. W. Davis of Bayou Goula. Both Bros. Reese and Davis very heartily endorsed a Southwestern meeting at Baton Rouge this winter. Bro. Reese thinks the *Cynosure* sent free to ministers is doing untold good.

I go to the Fourth District Baptist association in Baton Rouge on Tuesday, where, with the co-operation of Elders Reese, Davis, Hubbs and Dorsey, we will (D. V.) make Baal tremble in his secret boots. Pray for our continued success.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

TO PENNSYLVANIANS.

CUSTER CITY, Pa.

Once more the country is saved! So Republicans tell us. The smoke has cleared away. Republicans are glad, Democrats disappointed. God's cause of Prohibition has made some gains. The question now is, what are we going to do in God's other cause, the cause of emancipating lodge slaves and throwing light before those in danger of being caught in the lodge net? We cannot live to ourselves. We know the sword is in the land. If we give not warning, how much blood will be required at our hands! We may do all our duty in our own immediate circle to oppose lodgery, but are we doing our duty in equipping somebody to work in other circles where we cannot go? There are in this great commonwealth many dark places that will not be reached, unless we, as God's stewards, give of the substance we are blessed with to one or more of God's anointed ones to carry the news that those who sit in darkness may see a great light. We know that in union there is strength, and we are admonished by the grand reports of some of our sister States to go and do likewise. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

I suggest that every Pennsylvania anti-secretist reading the *Cynosure*, send to Edward J. Chalfant, York, Pa., his own name and the names of all he can get, who are willing to stand up and be counted as on the Lord's side, and will do all in their power to push the anti-secret reform on to final victory. Such an effort would be of great advantage to the cause, for by it we would know who to address, if necessary, and on whom a lecturer could depend for support and entertainment in the various counties and townships.

Brethren, we need to push on at once to a permanent organization, so that every blow we make may tell to the final consummation. It seems to me that February or March at the latest should be the time for a convention, (before the farmers' spring work begins). To make any movement towards success we must have money. Let all feel that the success or failure depends on ME, and give a long pull and a strong pull. Brethren, respond liberally; for it is our Father's cause. American or United States express orders payable to me at Bradford, Pa; Wells, Fargo & Co. Express and P. O. order at Custer City, Pa.; drafts on New York. If private checks, add exchange, otherwise it will cost 25c here.

J. C. YOUNG, *Treas. pro tem.*

ANTI-MASONIC HISTORIES.

BENJAMIN HARRISON'S OBLIGATIONS TO ANTI-MASONS.

CLEARPORT, O.

EDITOR CHRISTIAN CYNOSURE:—A correspondent wishes to know if there is published a history of the United States that gives an account of the abduction and murder of Wm. Morgan and the rise of the Anti-masonic party. Ridpath's Popular History of the United States, published by Jones Brothers & Co., Philadelphia and Chicago, devotes a paragraph to the subject and is very fair and candid in its statements. His school history, however, is silent, except that in the chronological chart the subject is referred to merely as the "Great Masonic Excitement." The most complete account I have ever seen is to be found in a little book called "A History of American Politics," by Alexander Johnston of Princeton College, a most excellent work, and one that should be in the hands of every student. The following references to the Anti-masons will be found between pages 102 and 130 of this book:

"At home the Administration (Jackson's) was engaged in constant struggle with its opponents, the National Republicans, the Anti masons, and the United States Bank." etc. * * * *

"In 1826 William Morgan, of Batavia, New York, who had advertised a book exposing the secrets of Masonry, was kidnapped and never seen again. The crime was charged upon the society, and investigation, as it was alleged, was impeded by leading Freemasons. A party soon grew up in western New York, pledged to oppose the election of any Freemason to public office. The ANTI-MASONIC PARTY acquired influence in other States, and began to claim rank as a national political party. On most points its principles were those of the National Republicans But Clay, as well as Jackson, was a Freemason, and consequently to be opposed by this party." * * * *

'Presidential nominations were made this year (1832) for the first time by all the parties in the National Conventions All three conventions were held at Baltimore. That of the Anti masons was held first, in September, 1831, in the hope of compelling the National Republicans to abandon Clay, and adopt the Anti-masonic candidates. Judge McLean, of Ohio, having declined a nomination, William Wirt, of Virginia, and Amos Ellmaker, of Pennsylvania, were nominated." * * * *

"Anti masonic electors were chosen by Vermont alone." * * * * * * * *

The National Republicans had by this time (1835) generally adopted the name of Whigs. They generally supported the candidates nominated by the Whig and Anti masonic State Conventions of Pennsylvania, William H. Harrison, of Ohio, and Francis Granger, of New York."

* * * * * * *

"The Whig National Convention met at Harrisburg, Pa., December 4, 1839. It adopted no platform. For the purpose of uniting the Anti-masonic and other opposition elements it reluctantly abandoned Clay, and nominated William H. Harrison, of Ohio, and John Tyler, of Virginia."

Thus it appears that Gen. Wm. H. Harrison owed his nomination and consequent election to the Presidency to the Anti-masons. And Benjamin Harrison would never have been President had it not been for the prestige of his grand-father's name. So that we have a President elect to-day as the result of the Anti-masonic movement of fifty years ago.

This shows what a small body of determined men, inspired by a great principle, can accomplish. Twice did the Anti-masons compel the Whig party to drop its Freemason idol, Henry Clay, and nominate Harrison. And Harrison led them to victory, which Clay, notwithstanding his Freemasonry, never could do. Cannot the Anti-masons of to-day, by standing firmly together, compel the Prohibition party to recognize their principles and put up candidates free from the lodge? The last named book can be obtained of the Statesman Pub. Co., 179 Washington St., Chicago.

C. M. STRICKLER.

HAPPY NEW YEAR FOR WASHINGTON'S POOR.

DEAR CYNOSURE:—Once more I come to appeal for help of your readers. Since returning from the National W. C. T. U., there have been eight, among the children and mothers connected with my school or living in the alley, who have needed almost daily care from my hands. I have cooked for them many times; have read and prayed in their rooms, and they appreciate it as only those in need can. Two of the children have been down with typhoid fever since the last of October, and are just beginning to move around the room, staggering as they go. The mother of these children has been faithful to them all these weary days and nights; but she, too, is stricken with the same fever and is very low. There is no one but the father to do much for them, and twice a day I go to them with food for the poor starved bodies wasted by disease. Now I want some help in the way of money to help buy things for the comfort of these sick ones and for some other cases of need. Then at New Years, we want to have a little special time, a tree, etc., which means all sorts of good things, and I just thought that there were plenty of mothers and children who like to send little things to put on, and things which will add to their comfort will be best. Warm stockings of all sizes, shoes, hoods, mittens, handkerchiefs, etc. You know I have over fifty (nearly sixty) children, and my wants are many. I am going to ask you to do with less yourselves this year, for the sake of these poor children, for I know you will be blessed in so doing. I could make use of outside garments of all sizes and warm dresses, even though faded or somewhat worn. Several of the children are wearing their print dresses and cotton skirts, with shoes so worn that they are but little protection. Their homes are devoid of everything which tends to comfort; while most of you are in homes of plenty. Think of these and give a helping hand.

The school is doing nicely, making rapid progress in all lines. In the Scripture lesson, they are taking up the catechism prepared by Miss Flagg, showing the ends of secret societies. This we have lately begun, but by spring expect to be pretty well informed.

Trusting to have liberal responses, and that speedily, I am your sister in Christian work,

ANNA E. STODDARD.

LITERATURE.

LITERARY PORTRAITS. Being Biographical and Critical Studies of Contemporary and Classical Authors, with Illustrative Selections from their works Pp. 464. Price, 75 cents. John B. Alden, New York and Chicago.

The occasional notices of *Literature*, the illustrated New York weekly magazine, which is making the American reading public so well acquainted with the popular writers of the day, will have been somewhat of an introduction to this volume. It is the magazine bound. But it makes an attractive and handy volume, and will deserve its popularity. The editorial work is conscientiously done, the sketches are well written, but the portraits are not always so deserving of praise. Among notable names which are ably and entertainingly presented are General Lew Wallace and his wife, Mark Twain, Octave Thanet, Charles Reed, Maurice Thompson, Homer, Celia Thaxter, Robert Louis Stevenson, Frances E. Willard, Paul H. Hayne, Emerson, Thackeray, Joel Chandler Harris, and many others. The volume gives three views of each author. First is the engraved portrait; second, the well-written sketch of the writer's life; and third, a choice selection from his works, which gives one an pleasing anticipation of the whole. The volume is valuable for reference as well as entertainment.

IDYLS OF ISRAEL and other poems. By D. J. Donahoe. Pp. 235. John B. Alden, New York.

This beautiful little volume retells in verse the story of the Gospels in some of their more joyful portions. The author's style is better fitted for pastorals than for tragedies, and he wisely avoids the story of the agony and crucifixion. But he charms the reader with the pleasing, restful lines of the story of the birth, the labors of love, the resurrection of Christ, and their deep religious spirit harmonizes well with the sacred narrative. The other poems are not remarkable for poetic fire, but are happy in diction and pleasing in effect, excellent for a quiet hour, or to invite one after the disturbances of business. The holiday season has not many gifts so inexpensive and pleasing as this.

The two contributions to the December number of *The Century* having, perhaps, the highest importance, are the installment of the Life of Lincoln, entitled "First Plans for Emancipation," and the paper by Mr. Kennan, in which he graphically describes "Life on the Great Siberian Road." In the Lincoln Life are printed for the first time two letters by Lincoln, to the editor of the New York *Times* and to Senator McDougall, in favor of the "plan of gradual emancipation, with compensation." A number of other original Lincoln MSS. are here for the first time given to the public, including the text for the first draft of the Emancipation Proclamation. The draft is indorsed in Lincoln's own handwriting as follows: "The Emancipation Proclamation as first sketched and shown to the Cabinet in July, 1862." In Mr. Kennan's paper, among other matters of novel interest, is given a description of the singing of the Exiles' Begging Song. A timely paper is on "The Reorganization of the British Empire," by Mr. George R. Parkin, who wrote the recent article on the educator Edward Thring. In connection with Mr Parkin's article is an "Open Letter," entitled "Home Rule and Culture," on the Irish aspect of reorganization, by Mrs. Margaret F. Sullivan. Henry James writes with full knowledge and critical enthusiasm a paper of which the pregnant title is "London," which paper has a running accompaniment of drawings by the well-known artist, Joseph Pennell. Edward L. Wilson in his articles, parallel with the International Sunday-school series, gives his personal observations on the route "From Sinai to Shechem," accompanied by fifteen illustrations drawn mainly from his photographs. In "Open Letters" Mr. Ernest H. Crosby, of the New York Legislature, writes on "Political Corruption," suggesting the "formation of an American society for the promotion of political honesty"; and others of the "Open Letters" deal with the "Woman's Work" question, "The Holt Method of Teaching Music," and "Herbert Spencer."

Vick's Magazine for December closes a fine volume which is dedicated to Charles V. Riley, Ph.D., in recognition of his services to agriculture and horticulture in the department of economic entomology. A fine portrait of Mr Riley is reproduced from a photograph. A

beautiful picture of the German Iris opens the number, and among the noticeable articles is one on "Ornamental Vines."

Among the late attractions of *Literature* have been portraits and sketches of Alphonse Daudet, the French writer; of George W. Cable, Bayard Taylor and J. Max Hark, the Moravian divine whose attempt to harmonize evolution and Christianity has given him some notoriety.

The *Statesman* for December contains: "Difficulties in Party Reorganization," "Our Railways," "What is a Board of Trade?" "Free Trade," "The Campaign of 1888," "A Kindergarten—What is it?" "The Single Tax," "Capital Punishmeat by Electricity," "Prohibition in Great Britain," "Fountain Grove," an economic story.

The Converted Catholic, which Rev. Jsmes O'Connor yet publishes in New York for the enlightenment of Roman Catholics and their conversion to evangelical Christianity, has reached the close of its fifth volume. It is a storehouse of valuable arguments against the unhappy doctrines of the Romish church, and is therefore as valuable for many Protestants as for Catholics in this day of agitation and discussion of the work of the priesthood in our own country.

Among the articles which will attract readers to the *Swiss Cross* for this month is one on the angleworm. A repulsive object to many, it has a useful and important part in the economy of nature, if we may accept the reckonings of scientific writers upon the immense changes made by this worm in our soil. And it is needless to say that the boys who love to fish with hook and line appreciate their best partner in the business. There are also some interesting papers on glacial action in this country and Europe.

Seldom have the young people had such a company of writers for their favorite *St. Nicholas* holiday number as this year. In the list are such popular names as Helen Gray Cone, Frank R Stockton, Mrs. Catherwood, Mrs. Holman Hunt, Mabel T. Todd, H. H Boyesen, Susan Coolidge, Frances H. Burnett and Edmund Alton. Boys and girls who read carefully the articles of the latter, just beginning, will have an excellent knowledge of American politics, and of the management of our government.

An article on "Rheumatism in Early Life," by Dr. Chapin, in the December number of *Babyhood*, shows that children suffer from rheumatism more frequently than is popularly supposed. The symptoms, attending complications, and treatment of that insidious affection are clearly described in the article. "Household Surgery" will prove of great value in the emergencies which arise even in the best regulated nursery. The wide range of nursery problems discussed is indicated by such titles as "Mitigating the Pains of Childbirth," "Removing Extra Teeth," "Mild Forms of Rickets," "The Causes of Restlessnces at Night," etc. The practical character of the magszine is apparant also in a seasonable article on "A Plea for Fewer Playthings and More Substantial Ones."

OBITUARY.

HARVEY GAINES was born in Springfield, Mass, Jan. 3, 1809, and died at his home in Kenosha county, Wis, Nov. 14, 1888 aged 79 years, 10 months and 11 days old.

Fifty six years ago he was united in msrriage to Adaline Lawrence, and in 1850 removed to Wisconsin, where they have since lived, being among Kenosha county's oldest residents. Those days of pioneer life were not remarkable because of modern conveniences and surroundings; nor, on the other hand, were they as fruitless as some might imagine, for, like the Puritan Fathers on the New England coast, these early settlers were not long in erecting for themselves school houses, which served the double purpose of a place to educate their children, and in which to congregate on the Lord's day.

Here they congregated for worship. Here they related to each other their experiences. And here, also, God's Spirit came down in rich blessing, causing them to forget hardships and blending together their hearts in one common unity. But, alas! these fathers and mothers have, one by one, departed from us, and only a few remain as monuments of those days. It only remains for us to try and so profit by their godly examples, that when we, too, shall come to the verge of Jordan, *our* children shall rise up to call us blessed.

Few of these aged veterans are more to be esteemed than Harvey Gaines. Ten years after his bridal day he and his devoted wife were wedded to Christ, and ever since that time they have been respected members of the Methodist Episcopal church. On coming to Wisconsin they brought with them certificates of removal which they deposited with the Methodist class at Hosmer, then in its infancy, and through the thirty-eight intervening years have faithfully striven to do what they could to maintain its services. Like Paul at the feet of Gamaliel, so they have sat and listened to the teachings of twenty six regular pastors; have been associated with the organization through its diversity and prosperity; at its altars all of their children have consecrated themselves to God, and from the hand of its ministers have received Christian baptism. Two of these have preceded Father Gaines in the heavenly journey, and died triumphantly in the faith.

His last sickness was long and painful, but through all there has been a perfect submission to the will of the Master, and as the end drew near every cloud seemed removed, and he said to his friends: "Let me alone, for I am resting in the arms of Jesus." A few hours longer and the spirit winged its flight to the better world. His faithful wife and only son, together with relatives and a large concourse of friends, remain to mourn his loss.

"THE MERRY WIVES OF WINDSOR"

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Scrofulous humors, erysipelas, canker, and catarrh, can be cured by taking Ayer's Sarsaparilla. I have used this medicine in my family for scrofula, and know, if it is taken persistently, it will eradicate this terrible disease."—W. F. Fowler, M. D, Greenville, Tenn.

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BY REV. H. H. HINMAN.

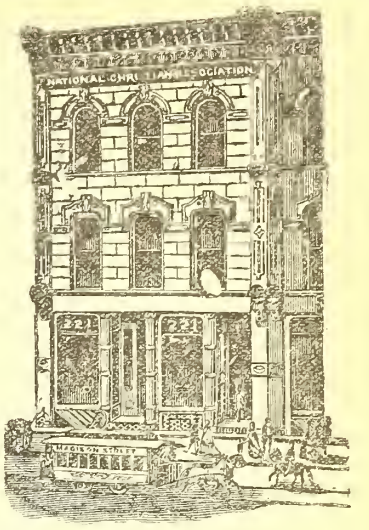
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 20, 1888.

OBERLIN, fifty years ago, was distinguished for seeking personal holiness under Finney and Mahan. Congregational pulpits were closed to President Finney, from Oberlin to Boston. The faculty and students were Abolitionists, and Ohio politics were revolutionized by them, so close was the balance of the old parties.

Elder Kimball, Elizabeth Flagg, and a handful of humble and devoted ministers and their humble flocks, are now about where Oberlin was half a century ago. And if they press their work as Oberlin did, the results will be similar. The "weak things" will confound the mighty. Orthodox preaching in America and Europe has everywhere felt the influence of Oberlin. And no name is so canonized in Eastern churches, as that of President Finney.

GLADSTONE descended from a Scotch family, who amassed vast fortunes by slave dealing,—purchasing West India plantations, working the Negroes under drivers, and selling the sugar raised by them in Liverpool The old Gladstone house has stood in Liverpool a hundred years; and one of the great Premiers sons is now a member of the firm. Mr. Gladstone's first speech in Parliament was a defense of his slavery, and his first book was a defense of church and state. He now says he had "no idea of the blessings of Liberty." He has disestablished the Irish State church, and entering Parliament as a Tory, under Sir Robert Peel, he, with Peel, abolished the Corn-Laws, and is now the champion of the Irish tenant-poor. *Verily, what hath God wrought!*

THE BEAST'S IMAGE. REV. 6: 13.

The learned Professor Stuart on the Apocalypse says on this 13th chapter, vol. 2., page 272: "The custom representing fierce, cruel and powerful States, kingdoms or empires, by the symbol of wild beasts, was current among the Hebrews long before the time of John."

The 13th chapter of Revelation contains three such pictures, tableaux, or shadowy representations, viz.: A seven-headed beast, a two-horned beast, and an image of the first beast, made by "*them that dwell on the earth,*" at the suggestion of the second, or lamb-dragon beast.

The first of these is Rome pagan; the second Rome papal, and the third is the secret lodge system, made, not by kings, nor by priests and church-men, but by "dwellers on the earth," such as make up Masonic and other secret lodges—men taken promiscuously.

The object of these three persecuting powers was the same, viz.: to make men worship something besides God. The world "worshiped the beast" (v. 4). The second beast "causeth them that dwell on the earth to worship the first beast" (v. 12). And the image should "cause that as many as would not worship the image of the beast should be killed" (v. 15). "And that no man might buy or sell save he that had the mark, or the name of the beast" (v. 16).

The one thing driven at by these beasts, powers or forces, is to stop the worship of the real God of the universe, and set men to satisfy their natural religious craving by worshiping something else. As men destroy marriage by whoredom, and so destroy the race, so pagan Rome murdered myriads of Christians to force them to worship the heathen gods. Rome was lighted with the bodies of burning Christians, and the Catacombs under the city are full of their martyred dead. Rome papal did the same. Thus one million of Waldenses perished in France for resisting popery.

Nine hundred thousand Christians were slain in less than thirty years after the institution of the Jesuits. The Duke of Alva boasted that he had slain thirty-six thousand in the Netherlands in a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand Christians in less than thirty years. And, says the judicious Scott, who gives the above facts, "No computation can reach the numbers who have been put to death in various ways, on account of their maintaining the Gospel, and opposing the corruptions of papal Rome," that is, the second beast.

Now proofs are abundant that our secret lodge system is the image of the first beast, made by suggestion of the second. Thus:

1. Twenty-five of the thirty-three degrees of the rite which now rule Masonry in Europe and America, were made by Jesuits in the Jesuits College of Clermont in Paris, and introduced into America in 1801 in Charleston, S. C. The manufacture of those degrees above the three old York rite was begun in 1685, to restore the Stuarts and popery to the throne of England. Our Masonry is the child of popery—the second beast.

2. The despotism of popery and the lodge are one and the same. Says Mackey: "The government of the Grand Lodge is completely despotic." The two systems are one. Powderly now has absolute power.

3. And the beast image causes that none may buy or sell if they do not "receive the mark" or recognize the beast.

Now in the great Southwestern strike Martin Irons published that within a specified number of weeks, unless the railroad managers would "recognize" the secret Knights of Labor order, no freight trains would be allowed to move between the oceans. A few years since Eugene Hale, United States Senator from Maine, in his place in the Senate said, "This Senate cannot procure its own printing. A secret society dictates both the men and the terms. No printer can be employed unless he belongs to that secret society." All other branches of business are coming under the same yoke. *You must practice our secret worship, or you cannot have work!* This doctrine enslaves employer and employed, "rich and poor, small and great, free and bond" (v. 16). These secret orders propound alike to all—idolatry or starvation. Mormonism is not a completer despotism. Warburton, quoted by Macnight in his book on the Epistles, shows that all the old heathen gods had each his initiation, a secret worship like all our lodges, which identifies them with the worship of which this divine writer says: "The smoke of their torment ascendeth up forever and ever who worship the beast and his image." Rev. 14:11.

This question must and will be met and settled. Whatever may be thought of the 13th chapter of Revelation, every one knows that these secret orders are getting the business of the United States by the throat, and the struggle to which it leads is one of war and bloodshed. Our only safety is in Christ.

VERMONT LAW AGAINST SECRET ORDERS.

A true copy of the statute enacted in 1833, as it was revised and re-enacted in 1839, and again in 1880, and now stands a law of that State:

"If any person shall administer to another any oath or affirmation, or any obligation in the nature of an oath, which is not required or authorized by law; or if any person shall voluntarily suffer such oath or obligation to be administered to him, or shall voluntarily take the same, he shall be punished by fine not exceeding $200 nor less than $50; provided that nothing contained in this section shall be construed to extend to any oath or affidavit for the purpose of establishing any claim, petition, or application of any individual or corporation, which shall be administered without intentional secrecy."

NOTE.—We hope our readers who do not keep files of the *Cynosure* will cut out this law and keep it in a prominent place. Vermont gave her electoral vote solid against the lodge for Wirt and Ellmaker for President and Vice President of the United States in 1832. That year the first anti-slavery society was formed in Boston. The war came. The lodge crept out of its holes, took advantage of the distress of the country, promised Union soldiers favors from rebels, prolonged the war, and filled eighty-two Southern graveyards with Northern dead.

SIGNS OF THE TIMES.

The Saviour reproached those who, amid his stupendous miracles, and prophecies fulfilled, could NOT discern the signs of their Messiah's coming; though he had come and was then standing before them, surrounded by blind men seeing, deaf men hearing, lame men walking, maimed persons made whole, and dead people brought to life by his power.

We are now amidst the signs which he gave of his return to this earth. To name no others, there are "false Christs and false prophets" deceiving, if possible, the very elect." Matt. 24: 24. And there are tokens in the earth under our feet that it is "reserved unto fire." 2 Pet. 3: 7. And as the same apostle describes it, "The earth pass away with a great noise, and the elements melt with fervent heat."

The Charleston earthquakes discovered sulphur. Oil wells, from inflammable lakes, are of recent discovery, and may be of recent production. So are jets of burning gas bursting out with increasing frequency; not to mention the old volcanoes disembowelling our globe of its fiery contents. If the earth were rational these things might well cause it to shudder, as in the late earthquakes it did shudder from Charleston to Smyrna, the same shock extending across the oceans.

True, "of that day knoweth no man" or angel. But these foretokens exist, as foretold. And yet, like the "hypocrites" reproached by Christ, men are looking everywhere else for signs but in the Bible,—to jugglers, priests, "false Christs," "false prophets," "seducing spirits," and devils. Everywhere but to Christ by the Holy Ghost.

MONMOUTH ECHOES.

—It was quite a disappointment to the friends at Monmouth that ill-health prevented the attendance of brethren Roberts and Stratton upon the Convention. They have acquaintances there who would have given them a warm welcome.

—An interesting circumstance connected with the Illinois State convention was a ladies' meeting called through the influence of Mrs. Dr. Hanna and Mrs. J. Blanchard, which was numerously attended and will lead, we trust, to the best results. The exercises were prayer, singing and an address by Mrs. Blanchard, after which a committee of five ladies were appointed to take measures to increase the interest in the anti-secrecy work by parlor meetings, etc. We hope to say more after the committee report, and that this may be but the beginning of active work all along this line.

—Another incident of much interest connected with the Monmouth meeting was the visit on the day before of the *Cynosure* editors to the College at the hour of the chapel service. The exercises were largely given over to the visitors, and Pres. Blanchard immediately gained the attention of the 400 young men and women present as he told them that he made the address at the inauguration of their beloved former president, Dr. David A. Wallace, many years ago. He made a stirring little speech on the secret lodge question, which will help the students to love and respect their church the more for its rejection of this evil from its membership.

—The Grand Army discussion at the Illinois Convention had the effect to make manifest the lodge spirit of that order in Monmouth. The *Daily Review* of that city published a very fair, though condensed report of the convention, and because the editors would retract nothing said of the Grand Army they were threatened with a boycott. The lodge leaders made up their story, obtained a statement from Messrs. Turnbull and Galbraith of their speeches; misrepresented entirely the remarks of Rev. Mr. Renwick, Captain Griffin and Mr. Morgan, all old soldiers, and the latter an ex-member of the G. A. R.; and spiced the whole with such denunciation of the leading members of the convention as is the rule among lodges of every class toward those who object to them. This article they sent over to Burlington, Iowa, to be printed in the *Hawkeye*. The account appears to be written in the style of Mr. Turnbull's speech. If it belongs to him it is a sufficient reply that the Monmouth people know the fact.

—One law of the G. A. R. which has not often been enforced has been the cause of a curious case in Auburn, New York. The street superintendent discharged one of his employes who had been in the army. This, it seems, was a violation of Grand Army law and the superintendent was fined under that law $100, and put under charges until the fine was paid. He will appeal the case and possibly it will get out of the lodge tribunal into the civil courts, and there will something more be said about lodge offenses and lodge punishment.

REV. W. W. BLANCHARD, younger brother of the editor of the *Cynosure*, died at his home in Paxton, Ill., last Thursday morning. His sickness was severe, but patiently borne; his mind was calm and his soul resigned to the will of God. He has always been steadfast in support of the Christian church against the synagogue of Satan, the lodge. The National Christian Association had few more earnest supporters, and the *Cynosure* readers were much indebted to the earnest and devotedly pious articles from his pen. A further notice will be given.

—On his return from the national Sabbath Convention in Washington, Rev. Charles R. Hunt, of Iowa, one of the secretaries, kindly wrote for our readers the excellent report of that important meeting printed in this number. One comment must

immediately occur to all who read the account of the visit to the Senate Committee: that the Christian brethren, who may have arranged themselves alongside the objectors to the Blair bill, are getting into very bad company, and are likely to be counted among their Lord's enemies.

THE CARPENTER TRUST.

Dr. Roy is a faithful and energetic trustee of the $2,000 left in his hands for the South by Mr. Carpenter, and a large interest will be coming into the Christian churches from his judicious outlay. This work has been noticed in these columns from time to time, but it is pleasant to recapitulate by reprinting the following from the *Advance:*

A REFORM AFLOAT.

Dr. J. E. Roy is now using the two-thousand-dollar fund left him in trust by Dea. Philo Carpenter, to promote the anti-lodge reform among the colored people of the South. He is sending the *Cynosure* for three years to a large number of ministers, and for one year to a goodly number of prominent laymen. He has sent a well-selected library of twenty-six volumes to twenty institutions. The books in each library are set in a finely finished hard wood case for safe keeping.

Mr. Roy has also printed in leaflet form a monograph of Dea. Philo Carpenter, the *Testimony of Dea Carpenter upon the Assumptions of the Secret Orders,* and the Testimony of the Missionary Association as to the evils of Secret Societies upon the colored people. These have also been sent to a large number of ministers and of schools. The responses from the recipients of all of this literature, it is said, are gratifying, indeed. The able paper read at Providence, at the annual meeting of the A. M. A., by Rev. B. A. Imes, is also to be multiplied in leaflet for use in the same way, and then another made up of responses from the field. In this way the colored people are set to speaking out.

Another scheme is "setting the reform afloat." Mr. I. R. B. Arnold, who has been lecturing with a calcium light in the West for several years in a big tent, has been furnished a flat boat home, on which, by the aid of a couple of sturdy young men, he is floating his family, his tent and apparatus down the Mississippi, stopping off here and there, erecting the tent and using the stereopticon to illustrate his course of half a dozen lectures, two of which, judicious and attractive in matter and spirit, are devoted to this specialty. The retinue play a fine band to draw the people. The lectures are also enlivened by Gospel songs sung by them. As Mr. Arnold has been a lay evangelist, the family hold frequent Bible readings. The flotilla is moving along safely and successfully, and is to touch at the principal cities down to New Orleans. It is now in the region of St. Louis. These are pay-lectures with five cents admission; reserved seats, ten cents. The last year they averaged seven hundred a night.

A series of lectures, by some competent and judicious person, is also to be provided for such of the institutions as desire them. Many of these people are finding that the secret fraternities, whose name is legion, are sadly cutting into church finances, while enervating all moral and religious influences.

LINCOLN ABOLITION PURCHASE.

The Lincoln history in the *Century* is continually unfolding facts of highest importance to the nation. The character and disastrous work of McClellan is more clearly seen in these pages than even in that general's self-vindication; and all the great movements in our national history from '61 to '65 are revealed in all their inner character, and their long-hidden springs of action are opened to public view.

Of deepest interest is the fact that Lincoln anticipated emancipation two years before it was proclaimed, and began to prepare the nation for it in his first annual message. He endeavored also to set in motion a co-operation of the States to secure this end; but, beginning with Delaware, he met a defeat. In March, 1862, in a special message to Congress he proposed national co-operation with individual States in promoting gradual abolition. In private letters at the same time he suggested to influential citizens some startling figures in favor of compensated abolishment of slavery in the border slave States yet in the Union. "Less than one-half day's cost of the war," he argued, "would pay for all the slaves in Delaware at $400 per head," and "less than eighty-seven days' cost of this war would, at the same price, pay for all in Delaware, Maryland, District of Columbia, Kentucky and Missouri." The war was then costing $2,000,000 per day, besides many precious lives. Lincoln desired to make it impossible by this measure that any settlement could be made with the seceded States that did not include freeing the slaves. The measure would also indirectly cut short the struggle many more than the eighty-seven days of the calculation.

At this time it was, of course, impossible to deliver the slaves in the seceded States except by carrying the war through to the end; but it might have been worth the calculation ten or twenty years before the war broke out. The holding of slaves was a different question in casuistry from the selling of intoxicating drink, and the strongest Abolitionist did not hesitate at times to rescue men from slavery by purchase. To have bought them all would have been a cheap bargain compared with the war, with its losses to North and South, and tax upon our Nation for a half century to come.

—Secretary Stoddard has been canvassing the matter of a National Convention in Washington, and finds one opinion—that the time and place are good. Railroads give reduced rates to the Inauguration; from Chicago, a round trip rate will be made for $17.50. Let us begin to get ready for this meeting in good season.

—Rev. J. S. T. Milligan writes to Secretary Stoddard of the Kansas field and his desire that a State convention be held at an early day. He suggests Topeka as a promising point for the meeting. Why not? And why not hold it in the State Capitol, which is opened for the meetings of secret societies of one sort or another?

—The Ohio agent must be excused this week by his co-workers from making a formal report. He is so engaged in preparing for the State convention that he has little time to write. His last word is from Bellefontaine on his way to Lima, where he hopes to find the promise of an encouraging reception for that gathering.

—Dr. Alonzo H. Quint contributes a long article to the *Congregationalist* of Boston, which he says is written because of the "importunity" of the editors of that paper, in which he tells how he came to abandon the tobacco habit some ten years ago. It is due to the young men of America and the churches with whom Dr. Quint has influence, that this should be written: but it was due to his own conscience also; and had the "importunity" come from within himself, we have no doubt there would have been written a confession that would be more useful to many a poor fellow who would be glad of a helping hand in his struggle with an unclean habit. But if we could have a renunciation of the lodge from Dr. Quint to put along with this, that would indeed atone for much that is past in his career.

—The *Christian Conservator* says of the recent vote in the United Brethren church on the new pro-secrecy discipline: "It seems that where radical views prevail, those who voted for the commission were mainly those who do not attend the prayer-meeting, nor make a practice of living a religious life. This may not be so everywhere, but our advices show it to be so considerably. We are of the opinion in all candor that when this mixed multitude shall move over on their new pro-secrecy platform that powerful revivals, likely beyond anything we have ever witnessed, will be poured out on the United Brethren church. What many have deprecated as a calamity will prove a great blessing. Some who are pious will go off with the Liberals, but when they find themselves mixed up with the compass and square and three links and put into their worldly refrigerator to cool off their piety and they look at the power that shall be with the radical church, they will come back."

A Methodist minister, within the geographical limits of whose charge there was a large population of coal miners, was deploring and accounting for their inattention and indifference to the church and its services. Without any thought of its bearing upon or application to a "distinctive principle," a prominent reason given for their carelessness was the prevalence of secret societies among them. They seemed to feel that the religious shamming of their rituals, with the modicum of benevolence practiced in caring for fellow-members, met all their obligations. These miners are but types of large numbers of people of greater general intelligence and higher social station. In all our communities there are those—and the number appears to be growing rapidly—who find all their duties Godward and manward met in their compliance with the rites and duties of Masonic, Odd-fellow, or other of the numberless secret orders. No discerning, thoughtful man can close his eyes to this deplorable fact.—*United Presbyterian.*

The Catholic Knights of America in Illinois held their annual convention in Mattoon, Ill, Nov. 20, and elected as spiritual director Bishop James Ryan, of Alton. The order has forty five local branches in the State and a membership of about 1,500.

The proceedings of the thirty-third semi-annual reunion and convention of the Scottish Rite Masons of Chicago, took place lately. The degrees to the thirty-second were conferred upon a class of fifty-four Freemasons from Chicago and vicinity.

NEW ENGLAND LETTER.

A Triumph for Law and Order—An Increase in the License Vote—A Stupid Piece of Legislation—The School Committee—Some Notes of the Secret Temperance Orders

The election of Thomas N. Hart over Mayor O'Brien yesterday by 2,000 majority was a triumph of all the best elements in municipal politics. The rain fell in torrents, but it made no difference with the women who donned waterproofs and rubbers and did not ask, like so many of the stronger(?) sex on a rainy election day, "Have me excused." Nearly 20,000 women voted, of whom from 7,000 to 8,000 cast their ballots on the Democratic side. It is said that some thousands of Republicans kept away from the polls because they considered the contest a hopeless one. It is this cowardice, this shameful lack of backbone on the part of American citizens that is surrendering our cities and large towns into the hands of Irish saloonists and Catholics.

A decrease in the No License vote, both in Boston and six other cities which voted on the same day, seems certainly on its face a discouraging fact; but it can largely be accounted for by a new and bad departure (bad because calculated to confuse the ordinary voter) of printing the tickets with a Yes or No, the Yes or No to be scratched out according as the one who holds it votes. Many Prohibitionists in their hurry or excitement scratched the No instead of the Yes; but many more forgot or neglected to scratch either, thus giving half a vote to the saloon. It was a stupid measure passed to save a little trouble in having extra ballot boxes. One very active worker for No License, who had been earnestly warning every temperance voter to be sure and scratch out the Yes, inadvertently failed to do so on his own ticket; and his state of mind when he discovered the fact can be better imagined than fitly described.

The Citizen's ticket for School Committee was elected, and the Loyal Women of America, the Committee of One Hundred, and the W. C. T. U. have a right to rejoice over the victory they have worked so hard to achieve. One of the members on the just-elected School Board is a Jew, the Rev. Solomon Schindler, the rabbi of the Columbus Avenue Synagogue, who has a wide reputation for eloquence and learning. He is also not lacking in courage, judging from the fact that he came to America in 1871, exiled from his native Germany on account of a bitter and violent but doubtless very true speech delivered against Bismarck on the day that the Prussian troops re-entered Berlin in triumph; an occasion on which the iron-handed Chancellor, elevated into a demi-god by the dream fulfilled at last of a united German Empire, might have afforded to be more lenient.

The Democratic ring which has ruled the city so long resorted, of course, to all manner of unscrupulous means to retain their power. About one hundred convicts from Deer Island were released to enable them to vote. But O'Brien and Company have at last been told by the people in unmistakable tones that they must retire, and it is to be hoped that Boston will not again be disgraced by a rule of Rum and Romanism.

A paragraph is going the rounds of the papers to the effect that the Most Worthy Scribe of the National Division of the Sons of Temperance has received and forwarded to the yellow fever sufferers belonging to that order in Florida upwards of $400. They might learn a lesson in benevolence from the Brewers' Union which has contributed quite a large sum for the same purpose, but with no such selfish conditions annexed. I am sorry to see also that Mrs. Alice J. Osborne, so famous as a vocalist in W. C. T. U. circles, has joined both the Sons of Temperance and the Good Templars. It is time that our bright W. C. T. U. women should have learned with Neal Dow and Dr. Jewett how worse than useless is organized secrecy as an agent for temperance work.

ELIZABETH E. FLAGG.

Secretism has a firm hold in America, and although revelation and reason are against it, it thrives among us in multitudinous forms, endangering both church and state. The Knights of Labor, once a powerful organization, that gained favor by its apparent devotion to the cause of laboring men, is declining as the Grange with its seeming devotion to the interests of the farmers declined. But other orders take their place and the evil principle works on. Of course it does not always assume the form of the dreadful anarchistic associations and the scarcely less dreadful "White Cap" bands. But certain it is that what is good need not hide away in the dark. Secret banding and working is always suspicious, and it is folly to suppose that any good cause needs secret organization to support it.—*Lutheran Standard.*

THE HOME.

NEW EVERY DAY.

Every day is a fresh beginning,
Every morn is the earth made new;
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you,—
A hope for me and a hope for you.

All past things are past and over,
The tasks are done, and the tears are shed:
Yesterday's errors, let yesterday cover;
Yesterday's wounds which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days which never
Shall visit us more with their sorrow and blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo, and cannot atone;
God in his mercy receive, forgive them;
Only the present is our own.
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all re-born.
Here are the tired limbs, springing lightly
To face the sun, and share with the morn
In chrism of dew and the cool of dawn.

Every day is a fresh beginning:
Listen my soul to the glad refrain,
And spite of old sorrow and older sinning,
And troubles forecast, and possible pain,
Take heart with the day, and begin again.

—*Miss Coolidge.*

MILITARY DRILL IN SCHOOLS.

During the recent visit of the English members of Parliament to our country, one of them, in our hearing, made this statement: "The women are largely responsible for keeping up the *eclat* of the army. I don't know how it is here, but if a male animal in uniform enters a drawing-room in England he is instantly surrounded by admiring women." We told him that just in proportion as our soldiers were fewer here than in England, that sort of thing was less. It is not because women admire or encourage war especially, that they pour incense before the soldier, but a natural admiration for the fine bearing, lacking in so many civilians. A liking for the free, easy grace that the man acquires from the drill, and that could be obtained just as well were this drill to be stripped of its murderous meaning.

Every one, men as well as women, admire the high carriage and dignity that comes from well trained muscle, and nothing gives ease and grace as well as an assurance that each limb can be depended on by its owner. If a man has a strong arm to aid him in vaulting a fence, he does not want to have his knees disastrously collapse on reaching the ground.

Even Saint Paul felt the need of good bodily presence. The question I would like to moot here is, whether our young men cannot obtain the result of military drill without learning the use of instruments of slaughter, and, while learning the beauty of order and precision, be taught the evil of war at the same time?

Harvard University has proved beyond doubt that the gymnasium develops the frame more fully and evenly than the military drill, yet the Institute of Technology in the same city clings to her drill, though avowedly preparing boys for peaceful occupation solely.

While thoughtful men on both sides of the ocean are showing the evil of war and the advantages of peaceful policy, and a Christian man like George F. Pentecost says to a Quaker, "I am strongly inclined to accept your peace principles entirely," we see, with regret, that a man as powerful as Mr. Moody, has not been able to keep military drill out of his admirable school at Northfield.

Part of the discipline (it need not be military) is capital, viz, the morning inspection to induce neatness and regularity, and the training to prompt obedience to orders. The erect, good bearing could be taught better with Indian clubs in each hand, with the frequent backward swing to broaden the chest, than with the uneven weight of a fourteen-pound musket, held constantly on one shoulder. If straight position of head and neck are desirable, as they certainly are, put a bucket of water on a boy's head and he will stand straight enough. To make the most of our bodies is good, and it is too easy to fall into lazy, slouching ways that render unattractive the shape made in our Master's likeness. If to obviate this is all the end wished for by our schools, it can be done without the musket; if this is *not* all, the position of Mount Hermon School is anomalous. The boys it is so earnestly training to go out to save the souls of their fellow-creatures, are also being fitted to participate in "organized murder," as a great French moralist, now living, terms war. Our evangelist may believe with Mr. Kingsley, that "praying and fighting go well together;" the same writer goes on to say that a "certain ferocity is needed on the battle-field."

These English churchmen are stern advocates of war, but we know Dwight L. Moody himself would rather say to his boys, "Neither shall they learn war any more."—*L. C. W., in American Arbitrator.*

MASON AND DIXON LINE.

In the year 1633 a dispute arose between Wm. Penn and Lord Baltimore respecting the construction of their respective grants, of what now form the States of Pennsylvania, Delaware and Maryland. Lord Baltimore claimed to, and including, the 40th degree of north latitude, and Wm. Penn mildly, yet firmly, resisted the claim. The debatable land was only a degree of 69 English miles on the south of Pennsylvania, and extended west as far as the State itself. The matter was finally brought into the court of chancery in England, and, after tedious delays, on the 15th day of May, 1750, Lord Chancellor Hardwicke made a decree awarding costs against Lord Baltimore, and directing that commissioners should be appointed to mark the boundaries between the parties. The commissioners, so appointed, met at New Castle on the 15th day of November, 1755, and, not being able to agree, separated. After a further litigation and delay, the whole matter was settled by mutual agreement between the surviving heirs of the original litigants.

In the year 1761 Charles Mason, of the Royal Observatory, was sent to Pennsylvania with all the needful astronomical instruments to measure degree of latitude. That duty he performed and made a report of his proceedings to the Royal Society of London for the year 1767. This Mr. Mason and Jeremiah Dixon were appointed to run this line in dispute, which appears to have been done in conformity with Lord Chancellor's decree. This is the famous "Mason and Dixon line," and the boundary between Pennsylvania and Maryland.

Along this famous line there is a stone every mile with the letter M on the Maryland side, and the letter P on the Pennsylvania side. Every fifth stone is known as a crown stone. On the Pennsylvania is the coat of arms, and on the Maryland side Lord Baltimore's arms. The stones are about a foot square, and extend from two and one-half to three and one-half feet above the ground.—*J. M. Bishop in the Christian Conservator.*

THE GREAT WALL OF CHINA.

Being in Pekin some twenty years ago, the writer visited the great wall of China, its nearest approach being some eighty miles north of Pekin. Hours before reaching it, this gigantic rampart and grandest work of man formed a striking feature of the landscape, as it extended as far as the eye could reach, over valley, hill and mountain.

The writer spent an entire day on the top of the wall and towers, walking and climbing certainly twenty-five miles. The word *climbing* is used purposely, for many portions of the wall are exceedingly steep. If merely mounting these sections of the wall is exhausting, what must have been the human toil in lifting the materials to these rugged heights?

One of the most remarkable facts about the great wall is, that it runs straight up the steepest mountain-sides, follows their summit where the direction favors, and as abruptly descends into the deepest ravines and valleys, without attempting to seek the the lowest levels, in this respect defying all the rules of modern military or civil engineering.

Long portions of the great wall and towers are in excellent preservation, considering the wear and tear of ages. Near towns and rivers the materials have been removed for building and other purposes. In fact, the writer himself carried away several of the great, well-worn bricks.

That there should be any serious doubt of the existence of this wall, or of its vast bulk, solidity, age, or length, is simply absurd. Lord Macartney, when he visited it, estimated that the cubic yards of materials used in its construction exceeded in bulk all the materials of all the buildings of Great Britain put together. The writer took measurements of the wall, which averaged twenty-five feet high and fifteen thick, the foundations being of cut stone laid in regular courses with mortar. The sides of the wall, the parapets, and the towers are constructed of burnt bricks. The inner portion of the wall is filled with earth and broken stone well rammed and compacted, while the top, between the parapets, is paved with bricks and stones. About every thousand feet there is a tower, some thirty-five feet high, forming a part of the wall itself, but projecting beyond and overlooking the face of the wall on either side. These towers evidently formed the guard-rooms or barracks for the soldiers; and the stone staircases which led from the top of the wall to the ground on the southern side, as well as the stone thresholds entering the towers, were well-worn by the feet of countless soldiers who, for centuries, passed to and fro on guard.

In order to duly appreciate this great Chinese work, it may be interesting to mention a few historical facts. Portions of the great wall were constructed by the northern feudal States long before the birth of Christ; but they were only united in one continuous wall during the reign of the most celebrated emperor of the Tsin dynasty, about 204 B. C., when China was really consolidated. It was this same emperor—styled by modern historians the Napoleon of China—who signalized his reign, not only by completing the great wall, but by attempting a yet more difficult task, that of silencing the criticisms of the Literati against his rule, and the annihilation of the Chinese classics!

The union of the older walls was a great military work for the protection of the northern confines of the empire from the incursions of warlike and hostile tribes. In our day the construction of the great wall of China is regarded as a foolish and wanton expenditure of treasure, life and labor. But there is much to be said in its favor; for over seven hundred years it was a secure bulwark against the fierce barbarian waves that beat against its base for over a thousand miles. Besides, it did not cost as much, probably, as Europe spends and loses in a single year in preserving peace and the balance of power.—*V. D. Collins, in the Christian World.*

THE VASTNESS OF INDIA.

For eighty years, at least, writers have endeavored to bring home to the outside world a knowledge of the vastness of India, but, so far as can be perceived, have failed. The average man, says the *Fortnightly Review*, reads what they say, learns up their figures, tries to understand their descriptions, but fails, for all his labor, to realize what India is—a continent as large as Europe west of the Vistula, and with 30,000,000 more people, fuller of ancient nations, of varieties of civilization, of armies, nobilities, priesthoods, organizations of every conceivable purpose, from the spreading of great religions down to systematic murder. There are twice as many Bengalese as there are Frenchmen; the Hindostans, properly so-called, outnumber the whites in the United States; the Mahrattas would fill Spain, the people of the Punjaub, with Seinde, are double the population of Turkey, and I have named four of the more silent divisions.

Everything is on the same bewildering scale. The fighting people of India, whose males are as big as ourselves, as brave as ourselves, and more regardless of death than ourselves, number at least 120,000,000, equal to Gibbon's calculation of the population of the Roman empire. There are 400,000 trained brown soldiers in native service, of whom we hear perhaps once in ten years, and at least 2,000,000 men who think their proper profession is arms, who would live by arms if they could, and of whom we in England never hear a word. If the Prussian conscription were applied in India, we should, without counting reserves or landwehr, or any force not summoned in time of peace, have 2,500,000 soldiers actually in barracks, with 800,000 recruits coming up every year—a force with which not only Asia, but the world, might be subdued. There are tens of millions of prosperous peasants, whose hoardings make of India the grand absorbent of the precious metals, tens of millions of peasants besides, whose poverty, fellahs, or Sicillians or Connought men, are rich; millions of the artisans, ranging from the men who build palaces to the men who, nearly naked and without tools, do the humblest work of the potter.

Every occupation which exists in Europe exists also in India. The industry of the vast continent never ceases, for India, with a population in places packed beyond European precedent, imports either nothing to eat or drink, and but for the Europeans would import nothing whatever. She is sufficient of herself for everything save silver. Amid these varied masses these 250,000,000 whose varied descriptions would fill volumes, the tide of life flows as vigorously as in Europe. There is as much labor,

as much contention, as much ambition, as much crime, as much variety of careers, hopes fears, and hatred. It is still possible to a moneyless Indian to become vizier of a dynasty older than history, or finance minister of a new prince, whose personal fortune in hard cash is double that of the late Emperor William, or the abbot of a monastery richer than Glastonbury ever was, owner of an estate that covers a county, head of a firm whose transactions may vie with those of the Barings or Bleichroeders. One man, Jule Pershad by name, fed and transported the army which conquered the Punjaub.—*The Critic, Halifax.*

EASY MANNERS.

Recent events have called public attention to the intimate relation of morals and manners. It may be said that there is no greater peril to morality than much that is called merely free and easy manners. Young men, and even young women, permit themselves a freedom and license of manner, which, having all the aspect of impropriety, may very readily acquire its substance. Edward addresses Emily with a loud and jesting intimacy of tone and conduct which might be expected in the sailor saloons of Water Street or Wapping, but which is repulsive and odious in the drawing-room, or among refined and gentle persons. Edward and Emily would be amazed to be told that they had not the manners of a gentleman and lady, and have the air of a *demi-monde*. They think they are quite *comme il faut*, and that above all others they know what is the rule of high society. But they are merely vulgar, and have the manners of those who are worse than merely vulgar. Coarseness cannot be guilded into refinement. The young woman who habitually calls her young friends of the other sex by their Christian names, or who suffers anything that can be called familiarity, although it falls short of actual indecorum, should reflect carefully. "Sir," said a lady to a policeman who took her elbow to pass her over the street, "if I wish you to touch me, I will ask you." No woman with a high sense of personal dignity wishes any man to lay his hand upon her unnecessarily or thoughtlessly. Nor will such a woman permit any kind of rudeness in the tone or manner of men.—*Harper's Magazine.*

THE PARABLE AND THE SIR KNIGHTS.

Our Lord's parable of the Pounds (Luke 19: 11–26) has had many illustrative applications. Here is one which the little readers of the *Cynosure* can appreciate, given by B. F. Jacobs, the eminent Sabbath-school worker and instructor, in the *Sunday School Times*:

"Some weeks ago a great procession was in Chicago. On Sunday evening before, the park was filled with tents and people, in preparation for the display on Tuesday. Passing down the avenue, a lad said, as we crossed the railroad track: 'Did you see that long train of cars, sir? They are going after the knights.' 'Yes, I see them,' was the reply. 'My cousin is one of them, sir; he is a sir knight. I wish I was one,' said the boy. 'Why?' said the gentleman. 'Oh! they look so pretty, and they'll have a big time, sir.' 'Yes,' said the gentleman, 'but it is an expense,—one or two millions, and the interest of the money would support all the poor in the city.' 'I never thought of that,' said the boy 'and we are poor.' Having asked his age, residence, and place of work, the gentleman said, 'Do you go to church and Sunday-school?' 'Yes,' said the boy. 'Did you ever hear of Jesus?' 'Yes, indeed.' 'Do you know he will come again,—come in glory, with all the angels, with all the prophets, kings, martyrs, holy men and children, and with all the babies that have ever died?' 'W-e-l-l,' said the boy, 'I don't believe this procession, big as it is, will be a flea-bite to that one; do you, sir?' 'No, indeed,' said the man; 'and remember, also, that when he comes in glory he will give place to every one who has been faithful to him; even a boy may shine in that great company.' 'Well, sir,' said the lad, 'I will tell you what I think. I had rather be at the tail-end of Jesus' procession, than to be at the head of this one. Would'nt you, sir?' Even so it will be. But his enemies, what of them? Slain before him. There are his servants, his family and his enemies; there is glory, reward, and judgment. Which for you and me?"

The annual convention of the Ontario W. C. T. U. was held in October at Sarnia. There are over 236 unions in the province, with a membership of 6,000, and 13,596 children attending the Bands of Hope. The treasurer's report revealed a balance on hand of $552 23.

TEMPERANCE.

MARRIED TO A DRUNKARD.

A TRUE STORY.

She arose suddenly in the meeting, and spoke as follows:

"Married to a drunkard! Yes I was married to a drunkard. Look at me! I am talking to the girls."

We all turned and looked at her. She was a wan woman, with dark, sad eyes, and white hair, placed smoothly over a brow that denoted intellect.

"When I married a drunkard, I reached the acme of misery," she continued. "I was young, and oh, so happy! I married the man I loved, and who professed to love me. He was a drunkard, and I knew it—knew it, but did not understand it. There is not a young girl in this building that does understand it, unless she has a drunkard in her family; then, perhaps she knows how deeply the iron enters the soul of a woman when she loves, and is allied to a drunkard, whether father, husband, brother or son. Girls, believe me when I tell you that to marry a drunkard, to love a drunkard is the crown of all misery. I have gone through the deep waters, and know. I have gained that fearful knowledge at the expense of happiness, sanity, almost life itself. Do you wonder my hair is white? It turned white in a night—'bleached by sorrow,' as Marie Antoinette said of her hair. I am not forty years old yet the snows of seventy rest upon my head; and upon my heart—ah! I cannot begin to count the winters resting there," she said with unutterable pathos in her voice.

"My husband was a professional man. His calling took him from home frequently at night, and when he returned, he returned drunk. Gradually he gave way to temptation in the day, until he was rarely sober. I had two lovely little girls and a boy." Here her voice faltered, and we sat in deep silence listening to her story. "My husband had been drinking deeply. I had not seen him for two days. He had kept away from his home. One night I was seated beside my sick boy; the two little girls were in bed in the next room, while beyond was another room into which I heard my husband go, as he entered the house. That room communicated with the one in which my little girls were sleeping. I do not know why, but a feeling of terror took possession of me, and I felt that my little girls were in danger. I arose and went to the room. The door was locked. I knocked on it frantically, but no answer came. I seemed to be endowed with superhuman strength, and, throwing myself with all my force against the door, the lock gave way and the door flew open. Oh, the sight! the terrible sight!" she wailed out in a voice that haunts me now; and she covered face with her hands, and when she removed them it was whiter and sadder than ever.

"Delirium-tremens! You have never seen it, girls; God grant that you never may. My husband stood beside the bed, his eyes glaring with insanity, and in his hand a large knife. 'Take them away,' he screamed. 'The horrible things, they are crawling all over me. Take them away, I say!' and he flourished the knife in the air. Regardless of danger, I rushed up to the bed, and my heart seemed suddenly to cease beating. There lay my children, covered with their life blood, slain by their own father! For a moment I could not utter a sound. I was literally dumb in the presence of this terrible sorrow. I scarcely heeded the maniac at my side—the man who had wrought me all this woe. Then I uttered a loud scream, and my wailings filled the air. The servants heard me and hastened to the room, and when my husband saw them, he suddenly drew the knife across his own throat. I knew nothing more. I was borne senseless from the room that contained my slaughtered children and the body of my husband. The next day my hair was white and my mind so shattered, that I knew no one."

She ceased! Our eyes were rivited upon her wan face, and some of the women present sobbed aloud, while there was scarcely a dry eye in that temperance meeting. So much sorrow, we thought, and through no fault of her own. We saw that she had not done speaking, and was only waiting to subdue her emotion to resume her story.

"Two years," she continued, "I was a mental wreck; then I recovered from the shock, and absorbed myself in the care of my boy. But the sin of the father was visited upon the child, and six months ago my boy of eighteen was placed in a drunkard's grave; and as I, his loving mother, stood and saw the sod heaped over him, I said, 'Thank God! I'd rather see him there than have him live a drunkard;' and I turned unto my desolate home a childless woman—one on whom the hand of God had rested heavily.

"Girls, it is you I wish to rescue from the fate that overtook me. Do not blast your life as I blasted mine; do not be drawn into the madness of marrying a drunkard. You love him! So much the worse for you; for married to him, the greater will be your misery because of your love. You will marry and then reform him, so you say. Ah! a woman sadly overrates her strength when she undertakes to do this. You are no match for the giant demon 'drink,' when he possesses a man's body and soul. You are no match for him, I say. What is your puny strength beside his gigantic force? He will crush you too. It is to save you, girls, from the sorrows that wrecked my happiness that I have unfolded my history to you. I am a stranger in this great city. I am merely passing through it; and I have a message to bear to every girl in America—never marry a drunkard!"

I can see her now, as she stood there amid the hushed audience, her dark eyes glowing, and her frame quivering with emotion, as she uttered her impassioned appeal Then she hurried out, and we never saw her again. Her words, "fitly spoken," were not without effect, however, and because of them there is one girl single now.—*Selected.*

GOD AND THE LIQUOR TRAFFIC.

Since government is the ordinance of God, it is morally bound to conform to the laws of the Creator. Its only safety is in obedience.

The first law of the Creator is, that land is to be used for the support of the population, of a moral, intelligent and healthy population. The State, as God's minister, is to enforce this law.

When we look about us we see a large portion of land, God's land, devoted the production of an article that causes more poverty and more crime than anything else. Such a use of land is plainly unlawful. It is a violation of the condition on which land is bestowed upon men. The government, the Creator's agent, is bound to see to it that the terms of the grant are complied with by the occupants of the land. The plain duty of government is to extirpate the traffic in intoxicating beverages. This can not be done by high license or by local option that treats the traffic as a matter that is indifferent in its nature. It can only be done by prohibition, national and state, with prohibition officers, national, state, county and municipal, to enforce the law. This traffic should be prohibited by the government, not simply because it is immoral, nor because it is injurious, nor because it is politically corrupting. These are all good reasons for suppressing it. The reason we urge is different. The distiller, brewer and saloon-keeper use land, God's land, not to benefit people, but to impoverish and debase them. Such a use of land is unlawful. The easiest way to prevent it is to prohibit the traffic. The farmers who raise grain for the distillers and brewers, are also guilty of misusing their land. As the grain is bought in the open market, the only way to prevent this misuse of agricultural land is to forbid the trade.—*From "The Bible and Land," by Rev James B. Converse, Morristown, Tenn.*

In one of our Chicago courts, last week, a saloon-keeper was granted a divorce from his wife on the ground of drunkenness. The poor woman, whose face betrayed her drinking habits, told how she did indeed get a little beer through her little son, who went to saloons other than her husband's, not because the beer was any better probably, but because the application to her lord and master might be met by some suggestions as to family economy. It is a sad commentary on our laws that the Christian judge, himself a teetotaler and friend of temperance, was compelled by law to grant the saloon-keeper a divorce. The destroyer of other men's homes was dutifully delivered from the inhuman handiwork of some other saloon-keeper.—*Northwestern Christian Advocate.*

Mrs. Ada M. Bittenbender, a lawyer of considerable reputation and superintendent of legislation and petitions for the National W. C. T. U., was admitted Oct. 15th to practice in the United States Supreme Court. Mrs. Bittenbender is the third woman ever admitted.

Mrs. J. P. Newman, the superintendent of the legal department World's W. C. T. U., announces through the *Union Signal* that arrangements have been made to present to Congress the petition to suppress the sale of intoxicating liquor in the Congo States. This is to be done as soon as possible after the opening of Congress in December next.

THE NATIONAL SABBATH CONVENTION AT WASHINGTON, D. C.

The call for a National Sabbath Convention, to be held in the National capital, was of great significance. The fact that such a convention has been successfully held, signifies more. The large Foundry M. E. church was beautifully decorated for this occasion, being festooned by a streamer bearing a petition nearly 4,000 feet long, and containing upwards of 1,000,000 names of those who pray to be delivered from the disgrace of the desecration of the Sabbath, by the government itself. There are now over 6,000,000 endorsements of this petition among Protestant churches, many thousands more among the different labor societies, while Cardinal Gibbons sends a letter of commendation and his signature for 7,500,000 Roman Catholics, all of whom are asking Congress for a law forbidding work on the Sabbath, in the government mail and military service, and in inter-State commerce. The number of this army of petitioners is greatly increased as each week goes by.

The exercises of the opening session on Tuesday evening, Dec. 11, were appropriate and impressive. The first paper following devotional exercises was a sketch by Rev. J. H. Knowles, now General Secretary of the origin of this great Association, the needs of the different classes of people which called for its formation and the providences which opened the way for the accomplishment of the same. The convention was favored also with a sketch of the movement for a National Sunday Rest law. This was given by Mrs. J. C. Bateman, of Painesville, Ohio, the gifted superintendent of the Sabbath Observance department of the W. C. T. U.. He who learns this history must see in Senator Blair, of New Hampshire, the champion of great causes, and the strong advocate of equity in the National law-making body.

The address on "Sunday Trains," by Gen'l A. S. Diven, late vice-president of the Erie railway, and for thirty years a railroad director, was an unanswerable array of facts against this practice fostered by greed, which heeds neither the boundaries of law nor the restraints of Christianity, to say nothing of the wishes of the millions of their Christian patrons who petition them to hold in obeyance, for one day in seven, the lust for gain and the unscrupulous exactions upon the men who are permitted neither for the sake of necessary recuperation, nor for the sake of conscientious conviction, to be free from the dull rounds of every day labor.

Col. Elliott F. Shepard, editor of the New York *Mail and Express*, who is also a stock-holder in railroads, gave a cogent address upon this great need of Sabbath rest. It was a grave consideration that no financial gain was realized by the corporations which habitually profane the Sabbath. The Erie railway became insolvent while in the practice of running Sunday trains regularly. It now refrains from such work and is very prosperous.

Col. Shepard was elected president of the National Sabbath Union, Hon. G. P. Lord of Elgin, Ill., recording secretary, your correspondent serving as assistant. Rev. J. H. Knowles, editor of the *Pearl of Days*, with an able advisory board which he asked, was chosen general secretary and editor of publications. Mr. R. N. Perley of New York is treasurer, and the executive committee are: Rev. W. F. Crafts, New York; Rev. T. A. Fernley, Philadelphia; Col. W. H. Paine, Rev. W. J. R. Taylor, Rev. J. F. Elder, Rev. F. W. Conrad, Rob't F. Cutting, Rev. Dr. Tyler, Thos. Scattergood of Philadelphia of Friends church, and Rev. Father McColgan of Baltimore. The *Pearl of Days* was adopted as the official organ of the National Union.

Many of the able addresses of this three days' convention must, for want of space, pass unnoticed. To satisfy the reader that these addresses were masterly, it will suffice to record the fact that they were delivered by such speakers as Hon. Carroll D. Wright of the National Bureau of Labor; ex-Gov. Dingley of Maine; Rev. W. F. Crafts, author of the "Sabbath for Man," and a leading spirit in this reform; Rev. F. W. Conrad, D. D., of Philadelphia; Rev. C. H. Payne, D. D., who discoursed in a felicitous manner upon "Personal Liberty Leagues;" Rev. T. A. Fernley of Philadelphia Sabbath Association; Bishop J. F. Hurst, and Dr. Herrick Johnson of Chicago who spoke on "Sunday Papers" with incisive eloquence, and Rev. Dr. W. W. Evarts of Chicago.

The spirit of several different factors in our national character was unmistakably manifest when a large delegation from the convention came before the Committee of the Senate upon Education and Labor, in whose hands is the Blair Sunday Rest bill. Those favoring the Blair bill were representatives of the Christian churches and of the labor organizations. The opposing factions were "The Secular League," the Seventh-day Baptists, Seventh-day Adventists and the Brewers' Association.

The Secular League was represented by a Mr. Wolff, who was defiant, cynical and abusive. He acknowledged himself an infidel, and said he represented a society of materialistic infidels, and that he favored the Personal Liberty Leagues. This speaker consumed much time in his vehement denunciations of Christianity and of the nation.

The representative of the Seventh-day Baptists was Rev. Dr. Lewis of Vineland, N. J. He was courteous and as liberal as his views would permit, and it was thought by most of those waiting upon the Senate committee that he conceded all that the friends of the bill desired. The representative from the Adventists was A. T. Jones, Professor of History in the Adventist College at Battle Creek, Mich. He brought a formidable array of documents, Neander's Church History among them, and undertook to prove that the State has no moral features; that any law against immorality and blasphemy was wrong; that "the conscience has nothing to do with the State." The untenable positions he assumed were made manifest under the searching cross-questions of Senator Blair and others. The arrangements of the delegation from the Sabbath Convention were somewhat interrupted by the long delay before the Senate committee; however a part of them went according to appointment to wait upon the President, and present the claims of this bill and of the petitions.

It was a long session before the Senate committee, from 10 A. M. until nearly 5 P. M. The attorney of the Brewers' Association had little time to present his claims, and, as your correspondent understood it, he called for a hearing at some future time.

CHAS. R. HUNT.

RELIGIOUS NEWS.

—The Danish Synod (Lutheran) at its late session in Elkhorn Ia., resolved to locate the Theological Seminary at Atlantic, Ia. It has received a building site and $8,000 from the town. The Synod now numbers forty-five pastors. It proposes to begin a mission among the Mormons of Salt Lake City, Utah.

—The Rev. Herrick Johnson, D. D., has accepted the invitation of the Fifth Presbyterian church, Chicago, Ill., to supply its pulpit on the Sabbath and to conduct its Wednesday evening prayer-meeting during the autumn and winter, when his duties at the Seminary will permit him to do so.

—In accordance with the direction of the last United Presbyterian General Assembly, the Board of Publication have sold the *Evangelical Repository* to J. D. Sands & Co., Pittsburg, who will publish it hereafter, beginning with the January number, in an enlarged form. Revs. R. B. Ewing, D. D., J. C. Boyd, D. D., J. D. Sands, and A. G. Wallace, D. D., will be the editors.

—The *Association News*, the organ of the Young Men's Christian Association of Philadelphia, said in a late issue that "ninety per cent of the ten millions of young men who are to mould the nation's future, for weal or for woe, are to-day outside of the communion of the churches, and only twenty-five per cent attend church." This is an appalling statement and bodes evil for both church and state.

—The Anchorage Mission, of Chicago, an institution established and maintained by the Central W. C. T. U., is receiving constant proofs of the need and value of the work. During the last three months fifty three girls and women have been admitted, and lodging furnished to 679. In many cases girls from the depths of degradation are known to have been reformed through the influence of the mission.

—Miss Melinda Rankin, for many years a Protestant missionary in Mexico, died Dec. 6, aged 77, at Bloomington, Ill. Miss Rankin's work was one of the most remarkable in the history of missions. It was begun in faith, and was independent of sectarian control.

—Mr. Moody held a few days' meeting at Port Townsend, Washington Ter. In Seattle he labored for ten days with success. There were three meetings a day, and every time the house crowded. The Armory building holds nearly three thousand; yet Sunday evening between 500 and 1,000 were turned away, there being not even standing room.

—The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its thirty English missionaries, it reports the astounding number of 838 native ordained ministers and 3,395 native preachers, 61,000 church members and 230,000 adherents. But as yet scarcely one-half of the population have been reached by the Gospel.—*Presbyterian Record.*

—We have just received the Sixteenth Annual Report of the Young Men's Christian Associations of Illinois, from which we glean the following facts: There are seventy-five associations in the State, of which sixty-six report a membership of 10,516. Thirty-nine report reading-rooms, with an average daily attendance of 1,669; thirty-three report libraries; four have permanent buildings and two temporary buildings, of a total value of $269,100. Eleven have building funds pledged amounting to $109,686, besides which six have $43,750 invested in building lots. Thirty-six report sixty-eight weekly meetings for young men, and forty-eight Bible classes also for young men; nineteen are doing special work for boys. The work has borne fruit, as fifty-five associations report that 562 young men have joined churches during the year, as a result of their work.

BRO. COLE IN WEST AFRICA.

The *Cynosure* readers will always wish to hear from Bro. J. Augustus Cole, who a year since visited this country from West Africa, and for a time was in the employ of the National Association. He is now preaching in Freetown, Sierre Leone, and writes of the gracious work of the Spirit, connected with his labors, which he reports thus in the *Wesleyan Methodist:*

Since I reported the condition of my work last, the Lord hath so much increased and prospered the revival services, that it resulted in persecution. Up to this morning we have two hundred and forty-eight names of converts on the list. In connection with the church, I have organized a society of all the converts, doing the same work which the Gospel wagon is doing in America. We hold open air services, and go to all ill-famed places and preach the Gospel. For this, I have been attacked by the local papers here. I have been nominated "a salvationist, a crazy man, and a man of triple avocations," but, like St. Paul, I can say "that none of these things move me."

To prevent our converts being drawn away into secret and other worldly societies, I have, through the *Gospel Banner*, made such provisions by which they could be assisted in times of sickness and other adversities.

Two striking incidents occurred during our open air services through the city. Last Sunday morning I preached to about one thousand people at about 6:30 A. M., just in front of the Grain Market, where the Sabbath is desecrated by the exposure of rice, fish and meat for sale, as on every other day. I preached from Jer. 17: 11. Whilst preaching, a professed Christian lady came to buy meat, and the words, by God's assistance, found way into her conscience. She was there and then convicted. She left her basket and the amount of fifty cents on the butcher's table and never returned for them again.

On Friday last, we had about fifteen hundred in an ill-famed locality, known as Kroo-town Road (or low hell), just in front of a large and notable saloon. In the process of the discourse, as I was pointing out the evil consequences and sins of drunkenness, an old drunkard, known by the name of "Blue Jimmy," came out of the neighboring rum saloon, walked up to me through the crowd, pointing his hand to my face. He declared, "I have been drinking whisky before you, Cole, were born, and if God never struck me then, he won't do it on account of your Holy Spirit." I continued preaching and closed the service. To my great astonishment and regret, news came just three hours after that the old drunkard and blasphemer died just after taking the very first glass of four cents' worth of rum after his defiance of God's Holy Spirit.

I am quite single-handed here. It is not only the men of the world that are against me, but professing Christians also. Ministers of religion are persecuting me for making Christianity too common for the people; for having too many revival services and open air preaching; for preaching against the fashionable etiquetical religion of the age; for opening camp meetings, and admitting too many fresh members into my church. As I find the work too much for me, I have appointed a young man, by the name of David B. John, my evangelist. He is a very hard-working and zealous young man, filled with grace and with the Holy Ghost.

LODGE NOTES.

A special train of six passenger coaches and a sleeper passed through Huntsville, Ala., Nov. 1, Sunday night, filled with converts to Mormonism.

Rev. Mead Holmes, of Rockford, Ill., Prohibition alderman, whose vote decided the question granting liquor licenses next year in the negative, was warned Wednesday night by a note signed by "White Caps of Illinois," to resign within forty-eight hours or be badly handled.

The Michigan State Grange adopted a resolution requesting the Michigan congressional delegation to urge upon President Harrison the appointment of J. J. Woodman, of Paw Paw, Mich., as commissioner of agriculture. He is an ex-master of the State Grange.

The White Caps flogged George Armstrong, a white man, nearly to death at Waco, Texas, for leaving his wife destitute and sick, and publicly living with another woman. The whippers wore white caps, which came down over their faces. A notice was pinned to a tree where the flogging took place, informing all citizens that the perpetrators were law-abiding, but determined to mete out punishment to the guilty when the statutes failed.

Gov. Gray has been notified by the prosecutors at Corydon, Ind., that eleven men have been indicted for White Cap outrages. They are all well-to-do citizens of Harrison county. Attorney General Michener, who directed the prosecution against the White Caps, says that there will be twenty five or thirty more indictments in various southern counties, and from his knowledge of the evidence he believes there will be a good many convictions.

Emil Paul complained to Mayor Hewitt, of New York, the other day that he, his wife and his four children were starving. He says that he was expelled from the Knights of Labor on account of false charges. He was boycotted. Later he proved the charges to be false, and he was reinstated. The boycott, however, was not raised. It has prevented him from earning anything toward the support of his family. Mayor Hewitt advised him to consult the district attorney.

The disgraceful outrages recently committed in a number of Ohio counties by the so called White Caps have created excitement at Columbus, and steps are being taken by State officials to act promptly in the matter. Attorney General Watson was in consultation with Governor Foraker, and as a result a number of county prosecuting attorneys have been asked to meet the Attorney General for the purpose of adopting measures looking to an ultimate suppression of the midnight marauders.

The attorney general of Ohio is consulting upon the best means of suppressing the White Caps. Prosecuting attorneys present the difficulties, such as extensive organization, which would make it nearly impossible to obtain a grand jury that would indict, trouble in securing witnesses, and inability to employ detective talent. It is regarded proper to investigate one or two incorporated orders with a view to seeing whether their charters should not be revoked. It is probable that the State will supply the money for the employment of detectives, and that every possible effort will be made to stop the disgraceful lawlessness; meanwhile warnings are flying everywhere.

About six months ago three southern Indiana families moved to the neighborhood of Agra, Kan. Soon after a White Cap organization was formed, and within a few weeks several people have received notices warning them to mend their ways. No attention was paid to the warnings, and two weeks ago missives with red finger marks and signed "Kansas Division White Caps were received. Wednesday night a farmer who is noted for his slovenly appearance was taken from his home and treated to a rinsing with twenty buckets of water. Monday night a citizen of Agra, named McDonald, accused of cruelty to his wife, was seized, bound to a telegraph pole, and given sixty lashes. Steps are being taken to secure the arrest of the regulators.

In an interview Thomas Barry says he is about to commence legal proceedings at Philadelphia against the Knights of Labor, through its officers, for defamation of character and alleged expulsion, and he placed the matter in the hands of his attorneys Saturday for criminal action in the United States District Court, at Bay City, Mich., against John W. Hayes, secretary and treasurer of the Knights of Labor, for violation of the postal laws in sending Barry a letter in which appeared, "Expelled—O. E. B." He says the headquarters of the new order of the Brotherhood of United Labor will be in East Saginaw. He has been promised the support of the New York *Standard* and Henry George, and 50,000 people are already enlisted in the new movement.

A bloody fight took place in the streets of Portland. Oregon, between two lodges of Chinese Highbinders. About twenty Chinamen, all armed, participated. Over fifty shots were fired, and the fight lasted for several minutes. Four Highbinders were shot down and many more wounded. Four of the Chinamen hurt in the battle died later. Eight men are in custody, but it is thought none of them can be convicted. The Chinese merchants have united with the authorities to put down the Highbinders, and have organized among themselves a law and order society. Notices have been posted up all through Chinatown ordering all the Highbinders' societies to disband within five days or abide the consequences. The Chinese have also been forbidden to carry firearms.

DONATIONS.

For Cynosure Ministers' Fund:

Isaac Jackson	$5.00
R. P. Brorup	1.00
S. F. Fay	.50
T. D. Anderson	4.50
Mrs. M. A. Blanchard	2.00
Mrs. F. Collins	1.50
Mrs. S. G. Reed	1.00
Mrs. E. A. Yerkes	2.00
A. Hamilton	5.00
R. J. Williams	5.00
J. K. Weber	1.00
Mrs. B. F. Searls	1.00
Rev. A. A. Stevens	1.50
Before reported	156.10
Total	$187.10

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 10 to Dec. 15 inclusive:

J Morrow. A Bonnett, W H McKee, J Taylor, R Platt, Judge Zearing, R A Cullor, J Robinson, W Arms, J S Perham, J McLane, J C Miles, J W Barnlund, J E Bristol, D Howder, W W Cheney, Amos Dresser, Jr, J R Ried, T D Anderson, S G Crocker, J Gamble, Jr, B F Smith, J N Norris, J Daboll, J Hunter, Rev M A Gault, A J Loudenback, S L Fay, D D Gibson, R Park, O C Blanchard, Mrs J R Johnson, Rev J H Vanlen, G T Carlisle, Mrs A D Reed, J Gilmore, J Gage.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2			1 04½
No. 3	92	@	93
Winter No 2	1 04½		1 05
Corn—No. 2	33¾	@	34
Oats—No. 2	26	@	29½
Rye—No. 2			52
Bran per ton			14 00
Hay—Timothy	11 50	@	12 00
Butter, medium to best	14	@	28
Cheese	05	@	09
Beans	1 00	@	1 75
Eggs			12
Seeds—Timothy	1 10	@	1 53
Flax	1 47		1 55
Broom corn	1½	@	05
Potatoes, per bus	34	@	40
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	32
Cattle—Choice to extra	5 40	@	7 00
Common to good	1 30	@	5 20
Hogs	4 50	@	5 30
Sheep	3 75	@	5 00

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	1 14¼	@	1 14
Spring	1 04½		1 10¾
Corn	37½	@	47½
Oats	31¼	@	40¼
Eggs			23
Butter	14	@	35
Wool	09		34

KANSAS CITY.

Cattle	1 00	@	5 00
Hogs	4 85	@	5 07
Sheep	1 50	@	3 75



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FARM NOTES.

WORKING TO A PLAN.

Before a person commences to erect a building of any considerable size he draws a plan of it, or employs an architect to make one. The same thing is done if an individual or corporation sets out to build a bridge. An engineer lays out a railroad before any work of grading is done on it. A surveyor is employed to mark the line of a common wagon road. Surveyors, engineers, and landscape gardeners are engaged for laying out public and private parks. They carefully measure the ground, get the level of every portion of it, arrange for ponds and elevations, and locate the paths and drives. The landscape gardener not only designates where to have trees planted, but marks on a large map the kinds that are to be set out. Several thousand dollars are generally spent in preparing plans for a large park before a single hour's work is done. Sometimes the park is erected on a small scale, so as to afford a better idea of it than can be given on a map or chart.

But a map of a farm on which the owner expects to spend the most of his life, raise crops, keep stock, entertain friends, and find enjoyment for himself and family is seldom made. Often the boundaries of it are not definitely fixed or marked by monuments. In some cases fences are erected a rod or more from the true lines. The first occupant plows pieces of land here and there, as is most convenient or most promising of producing crops. Temporary buildings are put up without considering where is the place for them. As a cellar is dug and a well sank the site for buildings is never changed, though in many respects it proves to be a very inconvenient and unsuitable one. Soon a garden is made, some trees, bushes and shrubbery planted on the place that was not selected with proper care. Division fences are put up, not on straight lines nor inclosing a definite number of acres. As there is no plan to work on, the farm always presents a bad appearance. Quite likely it will prove to be an inconvenient place to manage.

The boundaries of every farm should be established by a competent surveyor before any fences are erected or any land plowed. A map of the farm should then be made, showing the elevations and depressions, the springs and streams, if there are any. The site for the farm buildings should be then selected, regard being had for a pleasant view, good drainage, protection from the wind, and a supply of water. The spot should be chosen that will make it convenient to reach the traveled road and to go to the different fields and pastures. If the land is level the fields should be made to contain a definite number of acres. The owner can then calculate definitely how much time will be required to plow each, and can estimate the yield per acre. The ground designed for planting to fruit and timber trees, should be selected and marked on the map. So should that which is to be devoted to raising small fruits and garden vegetables.

After the general plan of the farm has been made, attention should be given to working up details. The matter of ornamenting the place with trees and shrubs should be considered. The coming winter will afford lessons for making plans for farms. Good ideas can often be obtained by visiting places that have been improved in a systematic manner, which present a pleasant appearance, and which are convenient to work.—*Selected.*

WARMING WATER FOR FARM ANIMALS.—The question, Does it pay? has been propounded to several dairymen who have warmed the drink for their cows in cold weather, and every one has answered, Yes. How could the answer be otherwise? If the water is not warmed for the animal, it must warm it itself. In the stomach the water is brought to a temperature of nearly one hundred degrees. When the animal warms the water, it uses its food for fuel. If corn, hay, etc., were burned by the stockman to warm the water, then there might be no gain; but he uses much cheaper fuel. It is hardly more trouble to put fuel under a tank than to give the animal the extra food required for the heating of the food in the stomach. Tank heaters are now manufactured, and by using them the water can be heated easily and economically. Heating the water pays for the further reason that cold water taken into the stomach arrests digestion and thus causes a loss of food, whereas warm water stimulates the digestive organs to vigorous action. The animal that drinks water at the freezing point is chilled and enervated.—*American Agriculturist.*

STRAW SHELTERS.—Straw as a material for stock shelters has these favorable qualities: It is a very poor conductor of heat, hence it makes a warm shelter. It costs little, being produced in abundance on a large majority of farms; and its employment for this purpose does not require special skill beyond the farmer. But it is not as economical as many suppose. It is as necessary that the top of the shelter be water tight as that the sides be wind tight—even more important. A straw roof can be kept rain and snow proof only by frequent repairings. Straw is not a durable material, and a straw shelter is not long-lived. In many cases where straw shelters are now used, a proper computation would show lumber to be more economical; and as it is usually cheaper to paint lumber than not to do so, the cheapest shelter would be a neat, substantial, painted one.—*American Agriculturist.*

A BAD SPELL.

A merchant's clerk wrote a check for forty dollars, and spelled the numerical adjective "f o u r t y." His employer directed his attention to the error, with the remark, "you seem to have a bad *spell* this morning," to which the clerk replied, "sure enough; I've left out the 'g h'"! Let us hope the clerk will still further amend his orthography, meanwhile, if any suffer from a "bad spell" of headache, superinduced by constipation, ask your druggist for Dr Pierce's Pleasant Purgative Pellets. Entirely vegetable, mild, prompt and effective, and a most efficient remedy for derangements of the liver, stomach and bowels.

MILDRED.—"Now, Aunt Jane, you are too hard on me! How can you expect me to know exactly what to do? A girl does not get engaged every day, and when I ask mother she always puts me off with 'Go and ask your aunt.'"

AUNT JANE.—"Well, Mildred, I suppose I should not expect a girl of your age to be up on such matters; but certainly her mother ought to be. It happens that only a short time ago I was reading, in my infallible guide, an article on etiquette, entitled 'Before and After the Marriage Engagement.' I will lend the magazine to you, which will answer all your questions. And now that you are contemplating marriage, let me give you a little advice: do not start off, like your mother did, to always depend on others for her information. Your mother always says, 'Go ask Aunt Jane; she knows everything.' Well, I am egotistical enough to admit that I can generally give information on almost any subject that comes up in the home circle, and yet I will tell you, candidly, that every bit of my household knowledge has been gained from reading *Demorest's Monthly Magazine*. It covers absolutely every point interesting to a family, and without it I would be lost for answers to your numerous questions. Every mother should take it, and every girl like you who is contemplating starting a new home should put that down as the first requisite. May be you think my praise is too strong. Well, try for yourself. You say you want a pattern of that jacket I have just finished. Unfortunately mine is too large for you. I see that W. Jennings Demorest, publisher of *Demorest's Monthly Magazine*, is offering to send a specimen copy of the magazine for ten cents. Send for one and you will get your pattern for nothing; for each magazine contains a 'Pattern Order' entitling the holder to the selection of any pattern in stock, and of any size manufactured. Don't think by this that Demorest's is a Fashion Magazine, for it is not. Its fashion department is perfect, as are all its other departments; but James is as anxious for its arrival each month as I am myself. It is simply a *perfect Family Magazine*, worth ten times the subscription price, which is only TWO DOLLARS per year. If you are thinking of subscribing for a magazine for the coming year, before doing so, be sure and send ten cents for a specimen of *Demorest's Monthly Magazine* before deciding. It is published at 15 E. 14th St., N. Y."

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY, *Editor.*
WENDEL PHILLIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

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HOME AND HEALTH.

TREATMENT OF RHEUMATISM IN CHILDREN.

Rheumatism is accompanied by an over acid saturation of the system, the most plausible theory being that it is due to lactic acid. This acid may collect in the system in two ways: first, by fermentation of the food in the digestive canal, one of the principal products of such fermentation being lactic acid; second, by a faulty action of the skin, which is the source of elimination of many impurities. In treating this affection special attention must thus be directed to the digestive tract and the skin. A rheumatic attack may be preceded for some time by evidences of indigestion and malassimilation. To remedy this, simple and easily digestible food must be administered. One mistake is to give too much starchy food. While thoroughly cooked starches usually agree, they must not be given in excess. Boiled and fried potatoes had better not be allowed, a well-baked potato being much better. Rare beef or lamb once a day, stale bread or zwieback, plenty of milk guarded with lime-water or barley water, will afford a diet that will probably not ferment. The skin must always be kept warm and in full action. To this end three grades of flannel may be necessary—a very warm, thick kind for winter, a medium weight for spring and fall, and a thin variety for the hot days of summer. Drawers as well as undershirt should be made of flannel. Great care must be taken always to keep the feet warm and dry. Wet, cold feet are responsible for many attacks of rheumatism and cold. Children must be provided with rubbers and arctics, and made to wear them. If they are accidentally caught out in a storm and get the feet wet, a reaction should be procured by plunging the feet in hot water immediately upon their return to the house. Children having rheumatic tendencies should never be allowed to go to bed with cold feet. The bed must be thoroughly warmed with a hot bottle or iron. Indeed, this should be done with all children having cold feet. If the skin does not act well with all these precautions, it is well to give the children a hot alkaline bath once or twice a week, followed by brisk friction of the surface with a Turkish towel. A handful of ordinary washing soda added to the hot bath will render it sufficiently alkaline. There is no doubt that careful hygienic precautions will prevent rheumatism from developing in many children who are predisposed to it.

With reference to treatment during an attack, a physician should always be in full charge, as it is not advisable to take any chances in a disease that may have such a grave result. In cases where one cannot be procured, the child may be given a laxative dose of Rochelle salts and at once be put in a warm bed and on a milk diet. It is better to occasionally put a child complaining of wandering pains in the limbs to bed, and find afterwards that it was a false alarm, than to allow an insidious attack of rheumatism to be overlooked for some days, during which the patient may be exposed to cold and great damage result. If a child exhibits a well marked tendency to rheumatism, or has had one or two attacks, it should be regularly placed in charge of a capable physician, who, by a wise oversight, can do much to ward off attacks. As all physicians know, many of the diseases of children are self limited by their very nature, and will get well under any treatment or no treatment, always supposing proper nourishment is given. Rheumatism is not in this category. It can very often be controlled by regular, scientific medical treatment, and by nothing else. By seeking this early, and not listening to hearsay or irregular advice, not a few children will be saved an irreparably damaged heart. Cold liver oil, iron, and a general tonic and sustaining treatment will be indicated after an attack. By enriching the blood the chances of a future invasion of the disease will be much lessened.—*Babyhood.*

"Why should a man whose blood is warm within his veins sit like his grandsire carved in alabaster?" He shouldn't. He should stir around and make something of himself. One of the best ways of doing this is to engage with B. F. Johnson & Co., Richmond, Va.

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Medicine for Throat and Lung Difficulties has long been, and still is, Ayer's Cherry Pectoral. It cures **Croup, Whooping Cough, Bronchitis,** and **Asthma**; soothes irritation of the **Larynx** and **Fauces**; strengthens the **Vocal Organs**; allays soreness of the **Lungs**; prevents **Consumption,** and, even in advanced stages of that disease, relieves Coughing and induces Sleep. There is no other preparation for diseases of the throat and lungs to be compared with this remedy.

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NEWS OF THE WEEK.

WASHINGTON.

The Republican members of the House Committee on Elections have made a minority report in the case of Smalls, the colored Congressman who was counted out in the Seventh South Carolina District. The district contains 32,000 colored voters and 7,000 whites. Smalls had been several times elected and was popular, yet Elliott, the present sitting member, was declared elected. Small's just and legitimate majority over Elliott was 2,120, though the latter was declared by the Democratic canvassers to have been elected by 532 majority.

The direct tax bill passed the House by a vote of 178 yeas to 76 nays. Mr. Oates's amendments were all rejected, as was an amendment offered by the Judiciary Committee. The bill was slightly amended in other particulars.

Hon. A. P. Edgerton denies that he has resigned the office of civil service commissioner, and declares that he is in sympathy with the President's order placing the railway mail service under the civil service rules.

The House Democratic caucus has adopted a resolution for the admission into the Union of Dakota, either as one or two States, as the people of Dakota shall decide, and for the admission as States of Washington, Montana and New Mexico also. It is proposed that these States shall be admitted by one bill. Utah, although not mentioned in the resolution, it was agreed, should be admitted into the Union, but by a separate bill.

CHICAGO.

About 2 o'clock Tuesday morning a most terrific explosion shook that portion of the city near the south end of the Halsted street viaduct over the Chicago & Northwestern railway tracks. The explosion took place in David Oliver's oatmeal mill, a three-story brick building, and other adjacent frame buildings fell along with it into a conglomerated mass of ruin. The brick walls of the mill went in the four directions, as did the walls of the frame buildings, and both Halsted and Fulton streets were strewn so as to be impassable with debris. In a moment a huge sheet of bright flame shot upward, and in a few seconds the fire had spread through the whole mass. It was soon subdued, and it was found that a family in one of the buildings had barely escaped with their lives, one mill hand was rescued, but nearly dead, and three were buried in the ruins. Two bodies were found next day. Dust explosion is supposed to be the cause of the disaster.

The Shufeldt distillery, which has been somewhat prominent in the public attention ever since its owners have been engaged in a fight against the Western distillery trust, was nearly destroyed by a dynamite explosion on the roof.

A fire from chemicals took place in the Chicago Opera House Wednesday night after the audience had dispersed. The building was saved, but the furnishing of the hall was ruined.

COUNTRY.

The Southern Inter-State Immigration Convention met in Montgomery, Ala., Dec 12, with about two hundred delegates present, representing all the Southern States and New Mexico and California. Resolutions were offered favoring holding a Southern exposition in some of the Northern cities, for the purpose of displaying Southern products, and in favor of memorializing the legislatures of all the Southern States to appropriate $40,000 each per annum for five years for immigration purposes.

At the American Federation of Labor in St. Louis it was decided to hold mass-meetings Feb. 22, July 4, and the first Monday of September, 1889, and Feb. 22, 1890, to advocate the eight-hour movement, the same taking effect May 1, 1890.

Peace prevailed last week at Birmingham, Ala., but intense feeling was created by the release of Sheriff Smith on $25,000 bail. A new warrant for his arrest was sworn out. It is reported that mob feeling has passed away, but there is a determined purpose that justice shall be meted out to the murderer of Mrs. Hawes and her children, as well as to those who fired on the mob of lynchers.

An explosion of gas in burning shaft No. 2, of the Canfield coal mine at Canon City, Colorado, Monday evening, caused the instant death of the mine foreman and another workman, the fatal wounding of two, and seriously injuring eight others, three of whom are not expected to recover. The men were fighting the fire.

A terrible accident, resulting in the death of four men and the serious injury of another, occurred at Stevens Point, Wis., Dec. 14. Ten men were at work on the inside of the water works standpipe in course of construction, and were standing on a scaffolding ninety feet from the ground, when suddenly one side of the structure gave way, precipitating five to the bottom. All were killed but one, who was badly injured.

The executive committee of the National Prohibition Committee met in Pittsburg last Tuesday. The treasurer's report showed that $32,000 had been received and expended for campaign purposes. The committee considered several plans for work during the coming winter, and decided that the Southern field demanded their attention most. The committee generally felt very much encouraged at the showing made by the party in the recent campaign.

Levi P. Morton, accompanied by his wife, reached Indianapolis Wednesday, and were the guests of General and Mrs. Harrison. Mr. Morton is specially interested in securing a place in the Cabinet for ex Senator Platt, who, it is understood, wants the position of secretary of the treasury.

For the first time in a number of years a steamer arrived from the Orient Friday at San Francisco without having on board a single Chinaman bound for that port.

Consider Tinkler, grain dealer of Wea, Ind., died Wednesday from the effects of bathing in extremely cold water.

Increased activity in the steel rail market is reported. The sales for delivery next year now amount to 400,000 tons.

A handful of blazing jute caused an explosion of naphtha in William Sweeney's mattress and furniture shop at Providence, R. I., Thursday morning. Sweeney and another man was fatally injured, a third receiving dangerous burns.

News received from Cookville, Texas, says the dwelling of John R. King was burned, and King, his wife and six children were burned to death. It is supposed that the victims were murdered and the house set on fire. The fire was not discovered until the house was completely destroyed. The remains of the eight victims were taken from the ruins and buried in one grave.

The American war ships, Galena and Yantic, sailed from New York Wednesday for Hayti. Reports have been received that the Haytian man of war, LaTrusse, fired at and sunk the German steamer Clemintine.

At New Orleans, La., Wednesday, 950 telephones of the National Improved, Crescent City and New Orleans telephone companies, adjudged by the United States Court to infringe the Bell patents, and to be turned over to the American Bell Telephone Company, were burned at the company's order.

Wednesday evening Miss Lewis and Miss Lizzie Byrum were walking on the railroad track at Alexander, near Asheville, N. C., and while crossing a trestle an express train dashed upon them, killing them both instantly. Miss Lewis was a school teacher and Miss Byrum was one of her pupils.

FOREIGN.

There seems to be in London little doubt that Stanley and Emin Bey are captives in the hands of the Mahdi. Gen. Grenfell has recognized the letter which Osman Digna inclosed as the original one which he had drafted for the khedive. The members of the Emin Bey relief committee, however, continue to doubt the genuineness of the Osman Digna letter, and suggest that the khedive's letter may be a copy stolen at Cairo, but they think it more likely that Stanley sent on runners to Emin with letters, and that these runners were captured. In any case they are hopeful that even if Emin is a captive Stanley is still free. It is rumored that Osman Digna in his letter expressed a willingness to surrender Emin Pasha and his white companion provided Egypt would abandon Suakin. If this proposal is not accepted it is believed that both captives will be killed. The British cabinet is now discussing the situation.

A dispatch from Cairo dated the 14th says that in a letter received at Suakin from Osman Digna, were inclosed copies of a dispatch from a dervish leader at Lado to Khalifa Pasha, giving the date of Emin Pasha's surrender as Oct. 10, and also a letter to Emin Pasha from the khedive, which the latter handed to Henry M Stanley when he was at Cairo. Along with this letter Osman Digna sent several Snider cartridges, which he alleges were taken from the white traveler. The Zanzibar natives in Stanley's expedition were armed with Snider rifles, but there were none in the possession of the dervishes. Osman Digna's letter asserts that the Mahdi has conquered the whole of the equatorial provinces. The Lado letter stated that one white man escaped. Refuges at Handoub confirm the statement made in Osman Digna's letter.

BUSINESS.

ODD-FELLOWSHIP:

ITS HISTORY AND ITS WORK,

by President J. Blanchard. A neat pamphlet with cover. Price, postpaid, five cents. This address, as puplished in the *Cynosure* last fall, met with so much approval that the N. C. A. decided to issue it in convenient form for circulation. Until Feb. 1, 1889, any one sending 25 cents and a year's subscription for the *Cynosure*, may order twelve of the above pamphlets.

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Will you please look at the figures on the yellow tab of your paper, and if they do not indicate your subscription to be in advance of the present date, we respectfully ask you to remit to us at once. We need your subscription to pay the heavy expenses of furnishing you with the *Christian Cynosure.*

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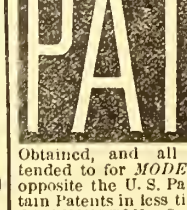
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TO OUR READERS, one and all, the *Cynosure* sends the heartiest greeting of a HAPPY NEW YEAR.

The *Times* of this city has undertaken an Herculean task in uncapping the horrors of infanticide in Chicago. By means of a reporter–detective a large number of physicians have been found willing to undertake the crime of murdering unborn children, and their names are displayed before an astonished public. For some two weeks these revelations have appeared day by day in the *Times*. The effect has been good. Physicians of integrity have been honored. One abortionist has been dismissed from city employ. Medical students have been aroused to a generous enthusiasm against this prevalent social crime. The medical societies have also been aroused, and if the doctors and mid-wives who deserve prosecution are made to suffer the full penalty of the law a reform of first moment will have been accomplished.

The murderous outbreak at Walalak, Kemper county, Miss., has anew called the attention of the country to the threat of a "war of races," so often made in the South. Kemper county was the scene of the awful Chisholm tragedy some twelve years ago. The question now seems to be, Shall the Negro be driven out as Northern men were then? Judge Tourgee takes a serious view of this affair, and writes that it "is a very fair sample of the Southern idea of the way in which the 'race problem of the South' ought to be solved. The trouble with this solution is that there are two many such 'desperadoes;' they are learning to practice volley-firing; they object to surrendering to men who are armed with Winchesters instead of warrants, and they are likely to learn how to use matches as well as their white victims. It is a solution that all the time makes the situation worse, and when it ends—as it is sure to end before many years pass by—in one great tide of blood and flame, the white people of the South will wonder at their folly, and the people of the North will blush with shame at the brutal indifference which allowed such a state of affairs to ripen into its natural resultants of woe and horror."

The Panama canal scheme has burst like the historical "South Sea bubble." A crisis came two weeks ago when it was necessary to raise a new loan, and 400,000 shares must be taken to secure it. Through misinformation De Lesseps announced twice the number taken on the 12th. But next day the truth was known, the loan had failed, and no resource was left but government aid. This was expected by the public, whose confidence in De Lesseps and his promises has never wavered; but the vote failed in the chamber of deputies, and the popular indignation fell upon the government. The Panama canal promises to be the biggest wreck of the age. The company owns about $300,500,000 worth of machinery and bad debts, the bulk of it in machinery, which will only sell for the price of old iron. The worst of it all is that it was bought with the money, not of the rich of France, but of the poorer classes who will be impoverished by the loss.

Mr. Thomas has proposed in Congress the establishment of a navy yard at Chicago to provide for war on our peaceful lakes and rivers of the interior. But when politicians talk war we know what they mean. It is war on the other party they are after. Most of the great cities have some sort of a government attachment, like a navy yard, to help the men who pull the wires at Washington control the vote of those cities. Some of our city papers applaud the scheme; but it is an unworthy one. It might help Chicago for a time, but at great cost to the country at large; and for the real business of war it is time America should stand for a reform. A true public economy, as well as public morality, should demand that international questions be settled more rationally than by war. We are glad to note that General Crook, commander of the Department of the Missouri, stationed here, disagrees with the Washington gentleman about his plan.

A meeting of highest importance to the Wesleyan Methodist churches was held in Meridian, Mich., last week Tuesday and Wednesday. It was in the nature of a free conference or mass meeting of those among the Wesleyan churches who feel constrained to protest against what they understand to be unbusiness-like methods in the financial management of the denomination, and also to the rigidity of Bro. Wardner's control of the columns of the church paper. This protest is sustained by many of the ablest men of the denomination. Among those who took part in the discussions were Revs. S. A. Manwell, C. L. Preston, D. A. Richardson, G. P. Riley, L. N. Stratton, George Richey, W. M. Lacey, G. M. Hardy, H. A. Day, Col. J. M. Scott, of Ohio, and Montgomery Merrick, of Syracuse. The character and standing of these brethren is so well known that no more is needed to prove the gravity of the situation. Rev. D. S. Kinney, the agent of the church and manager of the publication office, was present, and also Rev. N. Wardner, editor of the *Wesleyan Methodist*. It would seem that the difficulties which have called out this meeting might have been settled long ago. Col. Scott has attempted for some time to secure a clear financial report of the publishing interests. The demand was reasonable—indeed, it was highly proper. It was not difficult to provide. A business agent should be first to desire such a report. His reputation, in a sense, rests upon it. He, least of all, can afford that the taint of suspicion should rest upon the accuracy of his accounts. This part of the trouble should, therefore, have been settled when the first question arose. Let us hope that Christian good sense and charity will prevail, and the differences be amicably settled before they grow into an alienation of heart.

The New York *Graphic* asks why there is so little said about the White Cap outrages. "They are worse," it says, "than the Ku-Kluxing, about which there was so much excitement several years ago, for the victims are white women and white men. Is it because Ohio is a Republican State?" Falsehood for political effect, like the above, is simply infamous. The White Caps are simply a form of "regulators" found still in some portions of the South where laws are lax and courts few. They threaten only to punish their victims for immoralities, and sometimes for such immoralities as—with shame we say it—the law allows. Saloons and Mormon missionaries are thus the objects of their secret vengeance. But the Ku-Klux was a lodge of Masonic assassins whose real purpose, whatever its beginning may have been, was to subjugate the blacks who had just begun to vote—the highest privilege of citizenship. The creed that condemns the White Caps because "white" men are their victims is fit only to be held by lodge assassins themselves. Of course the *Graphic* has no condemnation for the white man's Masonry which is the mother and model of all the secret spawn!

Just as the case of Stanley, the intrepid African explorer, seemed to be most desperate, and hope was almost gone that the dark region where he entered, known only to be infested with wild beasts and wilder men, would ever return him alive—at this extremity the news of his safety comes and is corroborated. Stanley's errand was to relieve Emin Bey, a German employed by the Egyptian government as its agent in the extreme southern part of Egyptian Soudan. This province, which Egypt nominally controlled, extended from Lake Albert Nyanza, northward for 200 miles on each side of the Nile. Wadelai was his headquarters. After the capture of Khartoum and the sacrifice of Gordon, Emin was shut off from the outside world. Stanley's relief expedition went up the Congo to Stanley Falls, and up a tributary until within 900 miles of Wadelai. The corroborated report which now comes by way of Zanzibar, 1,600 miles from Wadelai, is to the effect that Stanley and Emin were safe in August. Later reports coming by the way of the Congo state that Stanley and Emin have made the march of 900 miles from Wadelai to Aruwimi and have opened communication with the reserve at Stanley Falls. If Emin has given up his position at Wadelai, his retreat with Stanley leaves the Mahdi in possession of more than half the territory claimed by Egypt. In 1884 the Egyptian dominions extended from the Mediterranean southward to Lake Albert. Now the Mahdi, with headquarters at Khartoum, controls the country almost to the boundary of Egypt proper.

CATHOLICISM THE ENEMY OF CIVIL LIBERTY.

A LEAF FROM THE PAST.

Shortly before he gave himself as a sacrifice to the cause of oppressed Texas, and perished in the masssere of the Alamo in defence of the principles which he advocated, Colonel David Crockett penned these words:

"The Mexican government, by its colonization laws, invited and induced the Anglo-American population of Texas to cloonize its wilderness, under the pledged faith of a written constiiution, that they should continue to enjoy that constitutional liberty and republican government to which they had been habituated in the land of their birth, the United States of America. In this expectation they have been cruelly disappointed, as the Mexican nation has acquiesced in the late changes made in the government by Santa Anna, who, having overturned the constitution of his country, now offers the settlers the cruel alternative, either to abandon their homes, acquired by so many privations, or submit to the most intolerable of all tyranny, the combined despotism of the sword and priesthood."

"At this moment (January, 1836)," wrote Robert J. Breckinridge, "on our very borders, there is in progress one of the blackest conspiracies against the spread of religious truth and the perpetuity of free institutions ever attempted amongst men; and yet both the name of God and the sanction of religion are invoked to give success to a cause which dishonors each alike; while the clearest rights of men, based on the most sacred guarantees which States can give, are sought to be trampled down in the blessed names of liberty and justice.

"The citizens of the United States who settled in Texas made it their abode under the most formal and repeated pledges, given by the supreme authorities of the Mexican people, in the form of laws, compacts, grants and decrees, made and confirmed by successive administrations, under the several forms of government through which they have passed. Under these pledges, thus guaranteed, were embodied: (1) Republican liberty; (2) A federative system; (3) Free toleration of the Protestant religion; (4) Sacredness of property; with other less important interests. Whenever the *people* of Mexico have had the ascendency these pledges have been regarded by the nation, and the Americans in Texas have lived safely in their new home. But whenever the priests and their proteges, the soldiers of fortune, have usurped the powers of government, their earliest attention has been directed to the destruction of the people of Texas. They have not only oppressed, robbed and imprisoned many of the most distinguished emigrants from the United States, such as Stephen F. Austin, Colonel Milam and others, who have been most scrupulous in their devotion to the interests of their adopted country; but they have, from time to time, incited the Indians who roam through the prairies of Mexico to butcher the Texans, as if they were their open enemies, instead of an integral portion of the nation. ....News has been received that all the toils and sacrifices of twenty years of revolution are to be thrown away through the intrigues of the same priests that have caused so many calamities already to Mexico. The constitution of that unfortunate people is to be set aside for the sake of the priests and their servile banditti who call themselves soldiers of the republic; and, under the dictation of Santa Anna, as tool of the ecclesiastics"—although he was, individually, an atheist—"all civilization, all freedom, and all religion, must be crushed! The plan of Toluca, settled already by the priests and the armed mob, converts a representative republic, like our own, into a great central system; and the very second article of the project declares 'that the constitution to be established must be based on the acknowledgment exclusively of the Catholic Apostolic Roman religion.' This bears date May 29, 1835. Preparatory to this, on the 25th of April preceding, the Mexican government issued a decree annuling the laws of the States of Coahuilla and Texas relative to emigration, thus throwing insuperable obstacles in the way of the settlement of these S ates by North Americans."

"By the plan of Toluca, every stipulation made with the emigrants to Texas has not only been violated and set aside, but it has become a part of the constitution of the new empire that the rights guaranteed to them shall be forever prohibited to all Mexicans hereafter. Republican institutions are at an end; centralism has taken the place of the federative system, which is the peculiar safeguard of national liberty in all Anglo-Saxon nations, and the glory of their race; the 'Roman and apostolic religion' is the exclusiva religion of Mexico from henceforth, and all freedom of opinion and purity of life with it are gone forever. Such is the result of all the efforts of a priest-ridden people to be free and happy."

Later events delivered Texas out of the hands of the Mexican domination, and her subsequent admittance to the Union, albeit she came into it as a slave State, insured to her citizens the rights and privileges which rapacity and the priesthood had destroyed. It was through suffering and blood that the reforms she sought were secured. But then the pathway of all great reforms has ever been stained with the blood of the martyrs of liberty and Christianity.

OLD AMERICAN.

RELIGIOUS PROBLEMS OF CITIES.

BY REV. J. M. FOSTER.

"Modern Cities and their Religious Problems," is a little book on a great subject, by Rev A. L. Loomis, with an introduction by Rev. Josiah Strong, D.D. It abounds with facts of universal interest. To indicate the growth of cities, in 1800 one twenty-fifth of our population lived in cities; in 1880 nearly one-fourth.

Of the social composition of our cities this is interesting: "London is one of the most cosmopolitan of the transatlantic cities. Strangers from all parts may hear their mother-tongue on its streets; yet out of every one hundred Londoners in 1880, sixty-three were natives of London, ninety-four of England and Wales, and ninety-eight of Great Britain and Ireland." But in America from fifty to eighty-seven per cent of the urban population are of foreign birth or foreign parentage.

More than one-half of the people in the United States never darken a church door. And there are not church accommodations for the non-church-goers if they were disposed to go. "In 1880 there was in the United States one evangelical church organization to ever 516 of the population; in Boston, *counting churches of all kinds*, there was but one to every 1,600 of the population; in Chicago, one to every 2,081; in New York, one to every 2,468; in St. Louis, one to every 2,800." "In six assembly districts of New York the aggregate population is 360,000, for which there are thirty-one Protestant churches and 3,018 saloons. For the whole country east of the Mississippi there are nearly as many churches as saloons, but for this population (larger than Cincinnati) there are nearly one hundred times as many saloons as churches. In the First Assembly District of New York there were, in 1880, 44,000 people, seven Protestant churches, and 1,072 saloons—153 saloons for every church" "For the Twentieth Assembly District in New York, with a population of over sixty thousand, there are but three Protestant churches. For one district in New York of 50,000 souls there is but one Protestant church; and it is said that in the heart of Chicago there are 60,000 people without a single church, either Protestant or Catholic."

"These churches are open, probably, seven or eight hours a week; the saloons sixteen or more hours a day. While the Gospel of our Lord Jesus Christ is preached from one church seven or eight hours, the gospel of death and hell is preached from each of a hundred or a hundred and fifty of these 'synagogues of Satan' a hundred hours." The Gospel is the leaven. But the trouble is it is not brought in contact with the people. We have the leaven in one pan and the dough in another. It will not be difficult to convince those who are acquainted with the life of our cities that the Protestant churches, as a rule, have no following among the workingmen. Everybody knows it. Go into an ordinary church on Sabbath morning, and you see lawyers, physicians, merchants and business men with their families. You see teachers, salesmen and clerks, and a certain proportion of educated mechanics; but the workingman and his household are not there. It is doubtful if one in twenty of the average congregation in English-speaking Protestant city churches fairly belongs to this class; but granting the proportion to be so great as one in ten, or one in five, even then you would have two-thirds of the people furnishing only one-tenth or one-fifth of the congregation.

The recent experiment of an enterprising newspaper reporter in a certain American city, which has the reputation of being the model Christian city of the world, will not be forgotten. He donned the garb of a decent laborer, and presented himself for admission at each in turn of the principal churches in the city. At some he was treated with positive rudeness, at others with cold politeness. Only one or two gave him a cordial, and even then a somewhat surprised welcome. The incident shows that in the city, at least, the appearance of a workingman at church on Sabbath morning is not common. New York city has increased in population 300,000 since 1880. In that time only *four* churches have been added to accommodate them. This is a city peril.

Another like it is the lack of homes. "In the country the great majority live in homes of their own; in the city the small minority. In 1880 there were 243,000 families in New York city, and it was estimated that only 13,000 of them lived in their own homes—a fact which in its bearing on the morals of the city contains a whole volume of meaning." "There are, on an average, sixteen souls to every dwelling-house in New York city. It is said that there are only about forty thousand old-fashioned 'householders,' that is, heads of families, who occupy a whole house by themselves in New York city. Most of the people live in 'apartments.'"

As to the remedy, after studying the London missions and the McAll mission in France, the writer suggests:

1. An enlargement of the church's working force. As well expect a general to fight his battle without soldiers, as the minister to do this work without the people.

2. More frequent and more varied services. The church, like the temple of James, should always be open.

3. Districting the city after the English parish system, assigning to each congregation a certain territory for which it will be responsible.

4. Christian unity and co-operation. "That they all may be one; that the world may know that Thou hast sent me."

Cincinnati, O.

NEGRO MASONRY IN ALABAMA.

BY H. H. HINMAN.

There lies before me a neatly executed pamphlet of eighty-four pages, entitled: "The Proceedings of the Sovereign Grand Lodge of Alabama, 1887, ordered to be read in all the lodges."

This is the first official Grand Lodge report of colored Masons I have seen. It indicates fair literary ability, and an abounding zeal for the order. The following from the "Summary of Returns" will show the strength of colored Masonry in the State: Total number of lodges enrolled (28 under warrant and two under dispensation), 30; total making returns, 26. Number of Master Masons in good standing, 498. Suspended for non-payment of dues, 98; died, 10; demitted, 5. Total loss, 113. Admitted, 6; reinstated, 11; raised, 67; total gain, 84. Net loss, 29.

The grand total of receipts was $393 85, all of which was consumed in running expenses; nor does it appear that one dime was spent for the relief of suffering humanity. By far the larger item of expenses was $88.25 for publishing the G. L. report. Next to this was *Grand Lodge banner* and Tyler's sword, $65.30. The utter absurdity of all pretention to benevolence is seen in these figures. Four hundred and ninety eight men have given $393 for professedly benevolent objects, and then spent about a fifth of it for a "banner and a sword," and a fourth of it in telling the world about it. In short, the poor got nothing.

Let us contrast this with the eloquent remarks of the Grand Master: "Less than a quarter of a century ago there were only four or five Grand Lodges amongst us, while to-day there are more than thirty. No other race has ever made such rapid progress in the ennobling science of morals as this advancement of the Negro in Masonry, under such peculiar and adverse circumstances. Does it not demonstrate to the world that the Negro has equal, if not higher capacity with any other race, for the development of the morals of the higher faculties of the mind—for Masonry is a great moral school, and pre-eminently the Benevolent Order of the Universe." "Nine-tenths of the Negroes of thought and brains are supporters and members of this noble institution."

Again on St. John's day he said, "It (Masonry) inculcates the highest duty to our God and to our fellow man, and to yourself and family. It holds up the highest and noblest ideals of manhood. It teaches the glory of master building in character and the certainty of infinite reward. It demonstrates that Masonic labor is not alone for time, but for eternity. Masonry is a great civilizing power. It levels distinctions, breaks the bitterness of political and sectarian strife, cements the bands of friendship, rewards merit and makes men feel towards each other as the children of one common parent."

I have no reproaches for the Grand Master. Like his paler brethren, he has evidently become intoxicated with the specious ceremonies and follies of Masonry. Let me ask him and the numerous readers of the *Cynosure* in the South, many of whom are Masons, whether the above statement does not show the system to be one of false pretensions and unworthy the attention of any one who has in the Gospel of Christ a pledge "of the life that now is and of that which is to come?"

THE NEW YEAR'S PEACE.

I saw the portals of the dawning year
Thrown open to the light.
I saw pale Time, a hoary king, appear,
With crown of flashing crystals, cold and clear,
Shining upon his wintry locks of white.

He raised his quiet, earnest eyes to heaven,
The east bloomed into day.
"O world!" he cried, "the Old Year is forgiven!
Her sins that fell like bitter raindrops driven
On stormy seas, shall rise no more for aye!"

Then January, with childish grace
And merry song, arose;
And with her robes that shone like frosted lace,
And sweet smiles bright as sunshine on her face,
Stood like an angel purer than the snows.

I saw her tarry at the poor man's door;
Her merry greeting rang
Like music through his cottage, and once more
His face grew bright—more bright than e'er before—
And lifting up his face to God he sang.

I saw her kiss poor, tear-worn cheeks, and bring
Light to the mourner's eyes;
I saw the sad turn from their pain and sing;
I saw the weary bathe in Hope's pure spring—
That sweet Siloam that flows from Paradise.

O January! month of joy! we hear
On every side thy voice;
It fills our spirits with its life and cheer,
Tho' future waits for all men bright and clear—
Each rising sun cries to the world: "*Rejoice!*"

He treasures not our sins who rules in heaven.
Time, with an angel-pen,
Each day-break writes that one sweet word "*Forgiven*"
On every heart that for the right has striven;
Peace, kind as snow, makes fair the paths of men.

—*Ernest W. Shurtleff, in Youth's Companion.*

AMONG BAVARIAN CASTLES.

[From our artist friend in Europe.]

TEGERNSEE, Bavaria, Aug. 30, 1888.

This has been a great day in the castle. It is the 80th birthday of the duchess-mother, as the old Duchess is called here. Nearly all the children, with their families, and some other relatives are here; dukes, duchesses, arch-dukes and arch-duchesses, counts and countesses, barons and baronesses, with their different attendants, are in every nook and corner, till (though there are 170 furnished rooms in the palace) some of us were obliged to sleep in the rooms with the princesses for a few days. The Emperor and Empress of Austria, the Crown Prince Rudolph and Crown Princess Stephanie are here also. I have seen them several times, the Empress very near, and to-day we were all invited to the great dinner up stairs, where "His Majesty" and "Her Majesty" also were. Of course we did not sit at the same table, but at a separate one that is called the court-marshall's table, with the different ladies and gentlemen who belong to the "suites" of the great people. There were thirty-five at our table and thirty-eight at the Emperor's table. Among these seventy-three people there were ten who had no titles, so you can imagine that I saw enough "nobility" to last me some time. Since the Emperor and Empress are here we cannot go out in any peace, for a crowd of people surround the entrances to the castle, hoping to see the Emperor. The Empress hardly ever looks to the right or left when she goes out, and they say it annoys her to be "bowed to;" but the Emperor bows on all sides in a very friendly way usually. The court priest sat by me at table, and was very much delighted to know that I was American. He has traveled nearly everywhere, in Palestine once, and he was a missionary in Wisconsin for nearly thirty years. He thinks there is no place like the United States, and would go back there if he could. He showed me his Elgin watch that was presented to him when he came back to Germany, and was very proud of it. He may have been a good missionary, but now he appears to enjoy eating and drinking more than anything else.

There are at least ten kinds of wines offered during the dinners, and I am the only one who does not drink several of them. Whoever sits by me always makes remarks about my not taking any, and every one, except our Duchess, tries to make me, though they are not very disagreeable about it. The Duchess is Portuguese, and lived in Belgium until she was married, where she was not used to drinking anything but water, etc. She says it took her seven years to learn to drink beer, and still longer for wine; and she still prefers water, if it was only good here.

SEPT. 9, 1888.—Your letter, with the newspaper account of the ascent of Mt. Shasta, came nearly a week ago to me. We read such things in the Munich papers every few days, only there is almost always some one killed outright when they climb any of the higher Alps. A few days ago three Munich gentlemen who attempted to go to the top of the "Grop-Glockner," in the Tyrol, were thrown over a precipice by the wind, taking their guide with them. Three of the four were killed, and the remaining one is not expected to recover.

The weather has been fair for four days this week. It is the only unusual event that has happened, and it is such a remarkable occurrence that it deserves to be chronicled. It is the only time since June 1 that we have had more than three pleasant days together, and now it has *poured* again for three days. They say this castle is built over a subterranean lake, and the crust of earth between us and the water is so thin that in digging for the foundations of the new buildings the workmen began to find traces of it, and the children think if it rains much more the ground may get so soft that it will "cave in," and we shall suddenly be swallowed up! It is quite consoling to think the castle has stood, a part of it since 709, and all since 1400, or before that; I have forgotten the exact dates.

To-day was the diamond wedding of the Duchess and Duke M—, and many of the relatives were here again. They had a family dinner, and all the teachers of the children had one by themselves, but the next time it happens so I shall manage to be excused for some reason or other; or, if I can find no excuse, shall ask the Duchess to send me away somewhere for the afternoon. There were seven of us at the table, three gentlemen and four ladies. After we had finished dinner they sat drinking champagne from half-past two till quarter before four, and were all of them light-headed and boisterous long before it was over. I don't know how much champagne people *can* drink at one time; but I drank none, and one of the gentlemen was called away after he had taken, possibly, two glasses. The other five finished between them five bottles of champagne—large bottles, holding, I think, at least three pints apiece. I have often heard the girls in the studios tell how "jolly" they were at dinner parties, but I never knew exactly how it looked before to see people drink too much. At the dinner upstairs, with the Duke's family, there are always several different wines, but no one drinks more than one or two glasses; and as the Duchess hardly will touch it herself, none of the others dare go beyond "Her Royal Highness's" example.

SEPT. 22.—We have had a week of fog, as variety, and a frost, and now have a few pleasant days again. It was so cold upon the mountains that the cows are all being brought down from the different "alms," as the mountain pastures are called. It is a custom here that when the Duke's cattle are brought back, the whole court stands upon the balconies in front of the castle to see them pass by. It was one of the prettiest sights I have seen in a long time. The day happened to be bright and warm, and the ladies were all dressed in light colors, and the children in red and white, mostly. Then came the sixty cows, all with bells of different sizes and tones. They were decorated with garlands of evergreen and flowers wound about their horns. Several had the coat-of-arms of the Duke, or his initials made in flowers, and one, the leader, had a great gilt harp with the arms of Bavaria. The "cow-boys" were in their costumes, too, and looked quite picturesque, and several peasant girls, who were probably shepherdesses, followed. It would have been a pretty picture for Rosa Bonheur.

There is a hermit from Meran here in the castle this week, and a Franciscan monk. The monk was sent for to teach Princess S— Catholicism, and help prepare her for the first communion, which is to take place in a few days. Don't suppose it was any wish of hers to be especially religious just at this time! Oh, no, she opposed it with all her might; but she is old enough to be a "child of the church," and so she must be, willing or unwilling. She has been shut away from her sisters and cousins, and from all the teachers except the Countess and myself, for two weeks. I only see her at dinner, and we are all forbidden to say anything that may "distract" her. I am curious to see how this forcing process will succeed. I should not suppose it would have any other result than spoiling the child's temper, which it seems already doing. R.

WHAT IS CHARITY?

It is a matter of much consequence to know what we mean, or ought to mean, when we say, Charity. The enemy of all souls, of God and all righteouness, who sought to pervert theology in the face of the unerring Teacher, is still in the business of theological perversion, for the perpetuation of error, confusion, sin and ruin. Confusion in the use of terms is a great source of confusion in faith and practice. There is much vagueness and confusion in current ideas of charity. What is charity? Is it *confidence?* So many seem to think. But this is surely an egregious error. Are we not required to exercise a charitable feeling toward all men? Certainly. But how can we exercise confidence in a man whom we certainly know to be thoroughly dishonest? It is simply impossible. God can not do it. Can we do more than God? But God can and does stay the execution of judgment in his case; not to justify his sin, or his character, but to give him time for repentance. We can do likewise. God can and does extend forbearance and kindness to him, causing his sun to shine on him, and his rain to water his fields and flocks. We can be like God in forbearance and kindness. A very wicked man can exercise confidence in a man whom he knows to be honest. Is this confidence charity? Can a wicked man exercise the sublime grace of "charity which is the bond of perfectness?" I think not. Surely a wicked man cannot possess, in his wickedness, the perfection of all graces. But we do certainly know that he can repose confidence in a man whom he knows to be good, true and honest. Hence we know that charity is one thing, while confidence is quite another. Away, then, with the popular perversion which says: "If you lack confidence in a neighbor, it is because you lack charity." Or, as a temporizing pulpit once said: "Every good man is willing to admit that every other man is just as good as he is." This implies that every good man is so stupid as to believe that all men are good.

Charity can not mean an abstract act of beneficence, for such may be performed by very wicked hands, as when a blood-thirsty Napoleon fills the lap of a widow with silver, then marches on in his barbarous work of butchering husbands and fathers to leave hundreds of widows and orphans weeping, starving, shivering, dying.

Charity is not the act of a treasurer of a lodge paying out a needed portion to a sick member, from a fund which he helped to create by previous investment for this very purpose. The refunding of a previous deposit is no more an act of charity, than is the compensation for loss by an insurance company. On page 8,213 of the Journal of Proceedings of the Supreme Grand Lodge of Odd-fellows, session of 1880, we find the following statement: "In a perfect financial system of dues and benefits, there is no place for charity; and every dollar taken from the sick-fund for mere charity, is a robbery of that fund." There is no secret benevolent organization on this planet. Wicked men—whom we find in all secret orders—can never be induced to dispense charitable funds, when their expenditures must be kept in profound secrecy. It is an absolute impossibility to raise a wicked heart to so high a point of moral excellency and yet leave it in its wicked state. The idea of a wicked man paying out money to help the needy, with no hope of reward in time or eternity, and paying also for the requisite fixtures to keep secret such good acts, is absolutely and profoundly absurd. The depraved heart can not be brought to it without a previous cure of its depravity.

Inactive love cannot be called charity. "Love is the fulfilling of the law," it is true. But it is also true that "Open rebuke is better than secret love." —(Prov.) "Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and widow in their affliction, and keep himself unspotted from the world." Inactive idle love will soon die. "Every branch in me that beareth not fruit, he taketh away." "Work out your own salvation with fear [of backsliding] and trembling; [lest you work wrong] for it is God [the Supreme not to be trifled with] who worketh in you to [induce you to] will and do his good pleasure." Resist the promptings of the Holy One in your heart, who so graciously saved you, and you grieve him, and drive him away. Thus you—"the branch"—separate yourself from the parent vine. This separation is death.

Now we conclude that charity is love in action

for the good of man and the glory of God. Charity moves the soul to work for the helpless and needy, trusting God for the reward. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense the; for thou shalt be recompensed at the resurrection of the just."—(Luke 14: 12–14.) "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith working through love." Worldly orders do not call the poor, the maimed, the lame and the blind. But they "call their rich neighbors." They contravene the Savior's rule. We misrepresent Christ when we call them charitable.—*J. K. Allwood, in the Christian Conservator.*

NEW ENGLAND LETTER.

A new departure in the School of Theology—An incident in a city Sunday-school—Aristocratic Christianity—The Bethany Mission—What one woman did—Taxation without representation—Dr. Quint—The W. C. T. U. and secretism—An anti-secret veteran's happy old age.

Mrs. Mabel McCoy, who is at the head of the Christian Science School in New York, recently delighted her disciples by defining personal being as consisting of three parts. "Everybody is: first, as he is; second, as he thinks he is, and third, as others see him." She is certainly a shade more lucid than that German philosopher whose lecture Theodore Parker tells of attending, and who defined it as consisting of "something real and something else." The ministerial class are now having a rare opportunity to become acquainted with themselves "as ithers see 'em," the trustees of the School of Theology, Boston University having recently inaugurated "a new departure"—a series of talks to the students by prominent laymen of the Boston churches. The venerable Deacon Farnsworth, of the Park Street Congregational church, was the initial speaker in the course, which began on Monday of last week. These addresses are intended to show church work through laymen's spectacles, and will, perhaps, cause some ministerial spectacles to get rubbed before they are ended. Without doubt, many a well-meaning pastor would be saved from mistakes in his church work if he could forget "his cloth"—an English phrase that I think with George Macdonald is odious, but which I use because it is wondrously expressive of a certain atmosphere of starch and buckram which hedges about some ministers as "divinity doth hedge a king"—and mingle with laboring men and women enough to learn their trials and temptations, and, in short, put himself in their place. This would save much of the time lost at conferences and ministers' meetings in debating the question, "How can we reach the masses?"

And, by the way, the *Congregationalist* tells us of a city Sunday-school teacher whose class consisted of young ladies from both the Back Bay and the North End. These dissimilar elements refused to unite in spite of all her conscientious labors to make them—for, though they met at the Lord's Supper, it was as strangers meet—until they each donned the badge, a silver cross on a purple ribbon, of the King's Daughters, when the sight of this little emblem broke up at once all cliques and class distinctions. The question rises, "How sincere is that Christian profession which needs a badge to remind its professor of Christianity's most sacred duty?" We need another St. James in our city churches to proclaim to their aristocratic, haughty congregations, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Such a paragraph in itself sheds a perfect calcium light on the question why the masses do not go to church. All the missionary and philanthropic effort in the world will avail little in the face of this exclusive caste spirit.

The Bethany Mission, on Hanover street, is doing a remarkable work through the instrumentality of a Miss Richards, a young woman from Prince Edwards Island, who started out with only $1 in her pocket last March, to begin rescuing fallen women and girls from a life of sin. God has wonderfully blessed her self-sacrificing labors in the conversion of many precious souls. A young lady who had learned to like wine because it was used socially in the circles where she moved, has reformed and become one of the Mission's most interested workers.

It is probable that Boston will have still larger demands on its charity this winter if its citizens are to be indirectly taxed to support the parochial schools. Within a week three Catholic women applied for assistance to one of the city churches, saying that the priests in their own church were turning over a portion of the charity fund to the use of parochial schools. Irish domestic servants are asking for an increase of wages because mulcted of so large a portion of their earnings for the same object. But Rev. E. H. Welsh, a converted Trappist monk who spoke at the ministers' meeting last Monday, believes that the drift is steadily away from the church, and the establishment of parochial schools is only a confession of weakness on the part of its authorities who feel the necessity of keeping a stronger hold on the young. This cheering view of the case may help Protestants to bear with more equanimity this novel kind of "taxation without representation."

Dr. A. H. Quint states in an article of some length in the last issue of the *Congregationalist*, that he has abandoned entirely the use of tobacco. He observes, however, that "there are worse things than smoking." I fully agree with the reverend doctor. The several hundred blasphemous and blood-curdling oaths which he has taken in thirty-three degrees of Masonry are "worse things." Now let Dr. Quint abandon the lodge. Let him repent of the terrible Knight Templar's vow, with its draught of wine in a human skull and its invoking of a double damnation, and the good work will be completed.

A lady who has been a successful teacher for many years, as well as a constant contributor for the press, thus writes me: "You will do well if you only succeed by timely warning in keeping secretists from ruining that noble band, the W. C. T. U. They creep into almost every organization, and in a short time gain full control. 'They deceive the very elect.'" Let all our anti-secret women take up this note of warning. They will find it is not a moment too late.

One of the oldest veterans in the anti-secret ranks is Mr. Robert Mansfield, living in Highlandville, but a native of Wellesley, and now enjoying a hale old age at 86. He lives where there are three lodges to one church, but writes in almost a prophetic strain: "They are doomed. God will overthrow them, and their poisonous fruit will be their condemnation. It may be delayed, but will surely come." Though too infirm to go to our Worcester Convention, he writes for several papers, has compiled 3,000 scrapbooks, and attributes his health of body and mind to sixty years of perfectly temperate living. It is good in these pessimistic days to find this old soldier of Jesus Christ testifying: "My last years seem as long as any. I suppose it is because I enjoy living so much. I am yearly more and more satisfied with my present life here, and with my hopes of the life to come." God grant to all the *Cynosure* readers such a blessed and happy old age.

ELIZABETH E. FLAGG.

PERSONAL MENTION.

—John G. Whittier, the Quaker poet, reached his 81st birthday on Monday, Dec. 17. He is at his winter home at Oak Knoll, Massachusetts. He received many callers, and his mail was augmented by many congratulatory letters. Mr. Whittier is in fairly good health, but rarely goes out.

—Rev. W. W. Ames returned to Wisconsin last Wednesday with Mrs. Ames, after a week's visit at Wheaton. They bore with them the remains of a little son whom they buried years ago at Lockport, Ill. These will be placed by the side of the two other sons, of whom they have been bereft.

—President McMichael, of Monmouth College, will deliver an address before the Illinios Teachers' Association, during its session at Springfield, Dec. 26–28. His subject will be "Limitations of State Provisions for Education." Prof. H. A. Fischer, of Wheaton College is also engaged to address the same meeting.

—Dr. H. A. Thompson, late president of Otterbein University at Westerville, O., is preparing a work entitled "Our Bishops." It will be of special value to the United Brethren church. Dr. Thompson was Prohibition candidate for Vice President in 1876, and was one of the commissioners in charge of the late centennial exhibition at Columbus.

—In the death of Rev. Dr. Isaac Errett, editor of the *Christian Standard*, the "Disciples of Christ," as a people, have lost one of their most distinguished, esteemed, and talanted exponents in the pulpit, on the platform and through the press. Dr. Errett departed this life last week, having been in poor health for some time. He was born in 1820, was intimate with Alexander Campbell, a contributor to the celebrated *Millennial Harbinger*, and has been the chief editor of the *Standard* of Cincinnati since its beginning. Always full of Christian love and courtesy, the religious press of the nation has lost one of its distinguished ornaments, and he will be universally mourned wherever known. His recent tour and letters from Europe and Asia will have renewed and increased interest, now that they must be regarded as among his last written contributions to the cause of missions and to promote the kingdom of his Redeemer, whom he loved so well, and served so faithfully. Dr. Errett believed with Alexander Campbell that the lodge should be condemned by the church.

REFORM NEWS.

ADVANCE NOTES OF THE IOWA MEETING.

Pastor Robb and his congregation had thoroughly adjusted all local affairs for the State Convention in their church at Sharon, Iowa, on the 18th and 19th instants. Rev. Wm. Johnston, D.D., of College Springs, promptly called the meeting to order, and after appropriate devotional exercises pastor Robb gave a model address of welcome, in which, among other good things, he said, "We impose no restraints upon your discussions, except such as we all recognize as imposed by the law of God." The president's reply was very happy, in which, alluding to the sympathy of all true reformers, he said, "We join in solemn protest against the dethronement of Christ, and, however deversified in our views upon methods, we meet and pray and work together upon this fundamental doctrine of Christ's supremacy," etc.

W. L. Enlow, of Birmingham, was chosen secretary, and after appointment of committees and a reporter for the general press, Rev. C. F. Hawley read the treasurer's report, showing the receipts to be $238 28 for the year. State Agent Hawley gave a resume of the year's work, and offered suggestions for its future prosecution. Both reports were accepted, and Bro. Hawley requested to continue his labors in the State.

The first address at the evening session was by Dr. Johnston, on "The World's Conspiracy against Christ," which was so well appreciated that the Dr. was requested by unanimous vote to furnish a copy to the *Christian Cynosure*, and other papers friendly, for publication. The remainder of the session was assigned to the secretary of the N. C. A. on the theme, "The Secret Lodge System and Civil Government."

Reports of committees and miscellaneous business received attention until 11 A. M., Wednesday, when Pres. C. A. Blanchard gave an address on "The Situation." This, as was also his speech in the afternoon, was replete with facts, suggestions and inspiration to work along the lines of all moral reforms converging in one kingdom of righteousness.

Besides the second address by Pres. Blanchard in the afternoon, Rev. J. A. Black spoke on the history of reforms and the results achieved by men having the courage of their convictions. His applications to present conflicts were very apt and pointed. He showed a comprehensive and careful study of the subject.

Dr. Wishart, of Monmouth, opened the evening's discussion with an "off-hand talk." Without "beating the bush" he opened fire and charged the enemy all along the lines. Walking straight into camp he began exploding torpedoes under the "coops" where Masonic fledglings are housed and nourished by parental "birds of ill omen." The Dr.'s anti-slavery and anti-whisky experience comes in good play, and makes him a formidable foe when confronted by any enemy to the truth.

Mrs. C. A. Dunham caught the ear of her audience, and put her hearers in a happy mood at the first. "It is not good for man to be alone," she said, and I am here to speak on the best methods of temperance work, from a woman's standpoint. Referring to the Good Templar organization, she characterized it as inefficient in temperance work, and having done very little until pressed by the W. C. T. U. They had of late adopted some of the Union's plans of work, but she preferred open methods, and opposed all secret organizations for temperance and other good work. As "best methods in temperance work," she recommended:

1. Evangelical and educational work among the children.

2. Scientific instruction and the establishment of hospitals in which alcohol should not be used in any form.

3. Lectures, tracts and temperance literature distributed among the people.

4. Political agitation and a Prohibition party.

These points were considered at some length, and enforced by incidents and occasional witticisms that kept the audience wide awake to the close.

The convention voted in favor of the convention at Washington, D. C., and appointed Rev. Wm. Johnston, D.D., Rev. T. P. Robb, Rev. Parker, Dr. W. Pitt Norris and A. J. Laird, Esq., to represent the Iowa Association in the next national gathering of the N. C. A. The American Anti-secrecy League being under consideration, it was voted "that we recommend the organization of Anti-secrecy Leagues wherever practicable, to collect and disseminate facts relative to the lodge standing of public men and the effect of the secret lodge upon civil government.

J. P. STODDARD.

THE MISSISSIPPI RIVER MISSION.

LETTER FROM THE ARNOLD FLOTILLA.

On arriving at Grafton, Ill., we arranged for a few lectures in the M. E. church, there being only two churches in the place, M. E. and Catholic. Our band of music on the street and a free use of handbills brought out a large crowd in the evening. The congregations continued to increase until it was said there was never before so many people in the church at any one time. The pastor of the church took dinner with us on our boat. While showing him the "Stories of the Gods," he became very much interested as he clearly saw the relationship between the idolatry of various ancient and foreign countries. As he came to that part of the book which shows the origin of Masonic symbolism, he became pale and exclaimed:

"You do not mean to say that there is anything bad about Masonry, do you?"

"Masonry is no worse than Baal worship or any other system of idolatry," I told him.

"Why!" said he, "I am intending to join the Masons; but if what this book says is true I shall have nothing to do with them."

He promised to read the book through, and talk with me again.

Sabbath evening came, and a congregation that packed all the standing room. About half the people were Catholics, and all paid close attention to the Bible-reading services on "The life of Christ as written by the Old Testament prophets." The exhibition in the M. E. church had overcome the prejudices of the Catholics, so they flocked in to attend the Sunday evening service. We scattered a quantity of Anti-masonic tracts, and the M. E. preacher called upon me to report that he had read the book, and he believed our position against the lodge to be well taken, and that he had concluded not to join. Wish he could attend a convention where he could be drawn out.

At St. Louis we waited a few days for Bro. Brooks to join us from Wheaton. We were well received there by the colored paople, and spoke in two of their churches on Sabbath, and scattered a quantity of tracts among them.

Bros. Brooks and Bond are both competent young men, and seem to be very successful in their work. We are now pushing down the river as fast as possible, and we hope to be able, through Christ leading us, to report victories all along the line.

I. R. B. ARNOLD.

A note in the *Free Methodist* speaks of the expedition as stopping at Chester, Ill., some distance below St. Louis, where Bro. Arnold gave a Bible reading to the inmates of the State prison.—ED.

THE COLORED BAPTISTS OF LOUISIANA.

NEW ORLEANS, Dec. 19, 1888.

DEAR CYNOSURE:—The more than 70,000 colored Baptists of Louisiana are represented in seventeen district conventions, or associations. The 4th district convention which includes 128 churches, 102 ordained ministers and 10,500 members, met in Baton Rouge, Dec. 11. The churches were fairly represented by ministers and delegates, and the business was, in the main, conducted with good order and ability. The president, Rev. S. D. Nance, discharged his duties with the utmost fairness and discretion. A considerable portion of the ministers have had the advantages of a fair education. Some are college graduates, but many have little more than the rudiments of scholarship. For any deficiency in this respect, they are not responsible. The only wonder is,that with all their disadvantages, they have done so well.

With but very few exceptions, they seemed to be of pure African descent, which is true of the large majority of all colored persons born on the plantations. A deep interest was manifested in the cause of general and ministerial education and action was taken looking to the establishment of preparatory schools in the rural districts.

President Mitchel, of Leland University, gave an address on the evening of the 12th inst.on Christian education, which was responded to by a liberal collection in behalf of indigent students at Leland University.

I was agreeably surprised to find that there was much unanimity of opinion as to the nature of the secret lodge system and its relation to the churches. A good many have had experience in the lodge and all know its practical effects. Bro. Davidson and I were received most cordially as the representatives of the N. C. A. I had two opportunities to address the convention, and the following resolutions were presented and adopted without dissent:

To the Fourth District Baptist Association:

DEAR BRETHREN:—Having had experience of the evils that have been and are being done to our churches in some parts of the district, by the influence of secret societies; and believing that they are not in accordance with Bible teachings, nor proper organizations for Christians, and believing that they are out of harmony with our republican government; therefore,

Resolved, 1. That we, the ministers and delegates of the Fourth Baptist District Association, deplore the existence of secret societies so far as Christians being connected with them is concerned.

2. That we advise the members of our churches, and especially the ministers, to "have no fellowship with these unfruitful works of darkness, but rather reprove them."

3. That we advise our churches to examine candidates on this very important subject, and especially those applying for ordination as ministers.

4. That we rejoice to learn that our brother F. J. Davidson has been employed by the National Christian Association of Chicago, Ills., to lecture in our State against these evils.

5. That we extend a vote of thanks to Rev. H. H. Hinman for his lecture against secret societies. Signed,

REV. B. DORSEY,
REV. G. HOLMES,
REV. R TAYLOR.

Rev. A. L. Reese made an able address on the resolutions, in which he spoke of his experience in the lodge, and how utterly disappointed and disgusted he was with its ceremonies. Arrangements were also made for calling a Southwestern Christian Convention at Baton Rouge, Feb. 6, 1889. The call will soon be published.

While in Baton Rouge, I visited the Industrial school for women and girls, conducted by Miss J. P. Morse, and was much impressed with the importance of the undertaking. I also visited the Louisiana State University, which occupies the old United States Barracks, on the north side of the city. The grounds are beautiful and the buildings are large and numerous. Most of them were constructed by the U.S. government nearly sixty years ago, but some have been built for the use of the institution. The State University was first established at Alexandria Parish of Rapides. In 1860, Col. W. T. Sherman (afterwards the distinguished Gen. Sherman) was its president. It was suspended from 1861 to 1869. In 1869 the buildings were burned and it was removed to its present site. There is connected with it, the Louisiana State Agricultural and Mechanical College. At present the University is under the care of Col. J. W. Nicholson, assisted by ten professors. There are enrolled about 120 students. I attended a recitation of the Freshmen class and thought them young men of much promise. Col. Nicholson received me most kindly, gave me much valuable information and expressed his sympathy with the prohibition movement, and the general objects of the N. C. A. He regretted that the college secret societies had obtained a foothold in the University, and thought them a great nuisance. Separate religious exercises are provided for the Roman Catholic students, who compose about one-third of the number, but I was glad to see an outward respect for religion. On the evening of the 13th I returned to this city.

H. H. HINMAN.

HOW TO RECEIVE AN AGENT.

DELPHOS, O., Dec. 20, 1888.

DEAR CYNOSURE:—Time does not permit a detailed account of all places visited since my last. After looking over the ground, I think the place for our State convention is Bellefontaine, and shall advise the State officers accordingly.

Last Sabbath morning and evening I addressed the United Brethren of Olive Branch class, south of Wapakoneta. The attendance was good in the morning and still larger in the evening. I was not feeling very well on my arrival here, but the warmth with which the brethren received me quite cheered me up. May God bless them.

On Monday evening I filled an appointment in the U. B. church at Cridersville. Judging by the discussions in progress in the different stores when I left the next morning, the effort was not in vain. The liberal element predominates in this class. A number of *Cynosure* subscriptions have been taken, and some contributions to State work as usual.

W. B. STODDARD.

THE WOMEN'S MEETING AT MONMOUTH.

During the meeting of the Illinois State Christian Association, which was held in the First U. P. church, Monmouth, Dec. 4 and 5, the ladies were invited on Wednesday evening, before the Convention assembled, to meet with Mrs. Dr. Blanchard, who accompanied her husband as a delegate.

Quite a number responded, and those of us who were there and heard Mrs. Blanchard's earnest words felt that we enjoyed a rare privilege. She showed very clearly the dangers of secrecy, and the influence woman could exert against this evil, and earnestly urged the using of this influence. She suggested that an association be formed among the ladies, which should meet at least once a month for prayer, study and conference.

At the request of the ladies a committee of five was appointed to take charge of the matter, and call a meeting at such time as they thought best. We regretted very much that we had only the few minutes for this meeting, but we feel that they were sufficient to create a new interest in the subject, and we hope soon to be able to report the formation of an association which will do good work in the cause.

Yours truly, MARY E. HANNA.

CORRESPONDENCE.

MORAL REFORM FOR THE NATION.

LOUISVILLE, Ky., Dec. 18, 1888.

EDITOR CHRISTIAN CYNOSURE:—Last Wednesday I lectured again in Wilberforce University on Sabbath Reformation. The United Presbyterians held a synodical conference in the First church, Xenia, Ohio, Wednesday and Thursday. Rev. W. H. French, D.D., of Cincinnati, preached the opening sermon on the Divine Love. Rev. Hume, of Rising Sun, O., delivered an address the first evening on the Exaltation of Christ. Thursday I lectured in the United Brethren Seminary, of Dayton, on Sabbath Reform. The editor of the *Christian World*, the organ of the Reformed church, as I gave him an article, said, "I have heard of your work through our correspondents. I am glad to have the opportunity to give your article to our readers." The *Monitor* and the *Herald*, two weekly papers of Dayton, publish on National Reform. The *Religious Telescope* has given two articles, and a third will soon appear. The *Christian Observer*, of Louisville, had almost two columns devoted to this movement last week. Thus, 200,000 readers were reached during the past week.

On Sabbath morning I preached in the Warren Memorial church on Broadway, Louisville, Rev A. A. Willets, D.D., pastor. The Dr. spoke very kindly in making the announcement the Sabbath before, and a large audience turned out. Miss Cassady, the invalid who has charge of the flower mission of the W. C. T. U., heard the sermon by telephone. At 3 P. M. I preached in the Jackson Street M. E. church, colored, Rev. L. M. Haygood, pastor. This brother was pastor in Cincinnati for three years, and I preached for him there. He thinks National Reform of special importance to his people. In the evening I preached in the First English Lutheran church on Broadway. The audience was made up chiefly of young people, and the closest attention was given throughout. The many expressions of approval at each of the services indicate the trend of thought among Christians to-day.

J. M. FOSTER.

WORK FOR PENNSYLVANIANS.

YORK, Pa., Dec. 17, 1888.

As far as my information goes, about thirty Pennsylvanians are working steadily against secret societies, doing all they can to advance the great anti-secret reform in their own localities and in the State at large.

As there are many citizens of the State who do not belong to any secret organization, and as many members of secret societies care very little about them, I hope that every reader of the *Cynosure* residing in the State will now become an anti-secret worker, determined to give both insiders and outsiders more light and plenty of anti-secret facts and arguments. If every anti-secret reformer in the State will do all that can be done this winter, we can get our State association into good working order for future campaigns.

The following suggestions may remind many of our friends of important tasks which should be attended to by all who desire to push forward:

1. Become a member of the Pennsylvania Christian Anti-secret Association, by sending your name, address, and twenty-five cents to J. C. Young, Custer City, McKean Co., Pa. You will only be expected to send that amount yearly; but you can send more if willing to do so.

2. Organize some kind of an anti-secret society in your town, township or county. Three persons besides yourself are enough to start with. Report your organization to the *Cynosure* or to myself immediately.

3. Report all anti-secret news and all lodge movements of your county to the *Cynosure* and other newspapers willing to publish.

4. Make an alphabetical list of *thinkers and readers* of your locality.

5. Get up lectures; and try to develop home talent, calling upon others outside your county occasionally.

6. Talk frequently about secret societies to all persons you are acquainted with.

7. Never lose a chance to introduce the reform to all strangers you may meet.

8. Draw out the editors of all newspapers you read; and teach needy Christian ministers what Christianity is.

9. Put tracts, etc., in every letter you write.

10. Give or mail your anti-secret newspapers, after you have read them, to the most intelligent persons you know or have knowledge of.

11. Get all persons you can influence to take the *Cynosure* and other anti-secret publications. The *Cynosure* is highly important in our Pennsylvania work

12. Act as agent in your locality to sell the *Cynosure* and other religious anti-secret publications, such as "Stories of the Gods," etc.

13. Collect donations, from ten cents up to dollars, and send as soon as possible to J. C. Young to aid in publishing some Pennsylvania circulars, addresses, lecture tickets, dodgers, tracts, pamphlets, blank forms for officers, by-laws, constitution, etc.

And for any additional information in regard to State work, or any matter herein mentioned or suggested, please address (with stamp or card for answer), EDWARD J. CHALFANT, *York, Pa.*

BRO. AMES'S QUESTIONS ANSWERED.

BLANCHARD, Iowa.

DEAR CYNOSURE:—Bro. W. W. Ames, with whom I have had several pleasant interviews at his home in Menomonie, Wis., propounds through the *Cynosure* of Nov. 29th some practical questions which I will try to answer in the Christian spirit in which they are put.

1. He inquires, "When the Bible in whole or in part shall be adopted as the fundamental law of the land, what umpire shall decide disputed questions of constitutionality? Will it be the Supreme Court as now constituted?" Yes, for that was the form of judiciary which God gave to the republic of Israel: Ex. 18: 21, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons."

2. "Shall that august tribunal consist wholly of learned Christian lawyers and doctors of divinity?" Yes, for according to the above reference that was the complexion of the Supreme Court, which God directed the people to constitute.

3. "How can harmonious decisions be possible without such a make-up of the judiciary?" Judicial decisions can never be harmonious, except when both the civil court and the church court ground their decisions upon the law of God. If civil courts appeal only to human authority, while the church appeals to Divine authority, they will often come in conflict; as for example, when the courts have decided against the Bible in the schools, and against Sabbath and prohibition legislation.

4. "How far short will this be of the union of church and state?" It will be far short of any such union. In fact, it will be the great means of preventing such union. What has worked all the mischief in the past, through the wrong relation of church and state, has been making the church dominant over the state, or the state dominant over the church. The true theory is that God is dominant over both; that he has prescribed in the Bible civil law for the state, and ecclesiastical law for the church, and that civil penalties are never to be inflicted for the violation of a mere church law, unless it also involves the violation of a civil law.

5. "Do not the laws protect us now from interference and annoyance in religious worship?" No, not when 500,000 men are robbed of the Sabbath rest and worship by railroad corporations; and hundreds of thousands more by the government mail service. Not when 100,000 trains break the stillness of the Lord's day, every click of their wheels bidding defiance to God's law. Not when Sabbath-keeping citizens are thus excluded from these great departments of labor.

6. "Would not compulsory Sabbath-keeping make hypocrites?" No more than compulsory sixth-commandment keeping would make hypocrites.

7. "When the people are educated to a point where Christ would be heartily accepted as the ruler of nations, what need would there be of legislation for the better observance of the Sabbath?" We do not expect to wait the enforcement of Sabath laws, till the last sinner is converted to Christ, any more than you expect to wait for prohibition till the last man is converted to that idea.

8. "If Sunday is to be enforced by civil law, because it is the day God has sanctified and set apart as the weekly day of rest, by what right can the proposed exception be made in favor of those who do and can desire the seventh day of the week only as the Sabbath?" Because the precise day being moral positive, and not moral natural, therefore the number of the day may be altered without injuring its morality. The mandatory and benedictory clauses of the commandment, which are the first and last clauses, refer to it as the Sabbath day. But in the other clauses it is referred to as the seventh day to show that the precise day is not of the essence of the commandment. When the Ten Commandments were given, creation, which the day celebrated, was God's greatest work. But now the first day is the Sabbath, because it celebrates the greater work of redemption. But owing to the changes in chronology, none can accurately determine the day of our Lord's resurrection, much less the day when creation was finished, therefore government cannot safely coerce consciences in regard to the precise day. But it cannot grant the privilege of working on Sabbath to those who will, without taking it from those who will not, and we must surrender our right to rest if we accept the one to work. As to which day, then, the state shall legalize, must be left for the majority to decide.

9. "When such a law is passed with the exception above named appended, suppose an appeal be made to the Supreme Court to test the constitutionality of the act." With a Supreme Court composed of such men as God prescribes, it would be proper for them to decide on such a question.

10. "If the act, as a whole, should be declared constitutional, or otherwise; if only the exception be confirmed or rejected—no matter which—would it not show the union of church and state already consummated?" No more than the exemption of the Friends from the draft during the war out of deference to their consciences, showed a union of church and state. M. A. GAULT.

PITH AND POINT.

THE VITAL IMPORTANCE OF THE REFORM.

I believe the cause you advocate is one of vital importance to this nation, and that Christians should do all they can to abolish secretism in all of its forms. It is, without doubt, one of the strongholds which binds the liquor power in this land, and all good men ought to combine for its overthrow.—MRS. D. L STEWART, *Bradford, Pa.*

ONE OF THE VETERANS.

I am an Anti mason, and have been for sixty years. I voted the Anti masonic ticket first in 1827, and every year thereafter, so long as that party had an organization in this county and State. I am a temperance man. Have been a strict teetotaler fifty years; a prohibitionist, too; but not a National "third party" man. I vote for and support temp rance men for local, county and State offices; but I deem it impractical at present to carry the question into National politics.—MYRON H. CLARK, *Canandaigua, N. Y.*

VERMONT NEEDS A WORKER.

I left Maine last October and am now in Vermont. I find that Freemasonry is not so strong here as in Maine. But if there is a place in the Union that needs labor in this direction, it is in Vermont. In the large towns there is often something of a lodge, but all over the small towns there is a scattering of lodge men, here and there one. Some new towns that have started have only a few, but will soon have a lodge. If we have a man in the State who can give the warning, we hope he will bestir himself before it is too late. In Maine all the smaller towns are filled with Freemasons. Vermont is within reach, and if the means are used, secret orders can be stayed. I have distributed tracts in many places at elections and on the streets and in families.—ISAAC JACKSON, *Pomfret, Vt.*

LITERATURE.

LAUDES DOMINI, a selection of Spiritual Song, ancient and modern. Edited by Charles S. Robinson, D.D., LL.D. Pp. 520. Century Co., New York.

As a compiler of church music books Dr. Robinson is easily at the head of living Americans, though his work is carried on in connection with an active pastorate in New York. It may be doubted also if we have any better authority than he on hymnology: and it is a great satisfaction that he has used his extensive and varied knowledge and excellent musical taste in a most practical and effective way for the often neglected *service of praise in the house of the Lord.* Since the publication of his first book, "Songs for the Sanctuary," some dozen years ago, there have been a million and a half copies of Dr. Robinson's books sold for use in the churches—a testimonial to their merit at once remarkable and just. "Spiritual Songs for Church and Choir" was the second of his works, of which a very popular abridgment was made, excellently adapted for use in colleges and the smaller churches, entitled, "Spiritual Songs for Social Worship." The same publishers added to the series "Spiritual Songs for Sunday-schools," which we believe Dr. Robinson assisted in compiling. The first edition of "Laudes Domini" appeared four years ago. Its success induced the publishers to issue a second containing the same hymns and tunes, but entirely reset in new and beautiful type, and bound in such elegance, that nothing better could be desired. The volume contains 1,181 hymns and chants and 648 tunes with full indexes, among which is the novelty of a very much abbreviated biograghical dictionary of the hymn writers, which may serve at least the purpose of helping to avoid the work of any one against whom there may be a prejudice. The list is very entertaining reading in itself as we glance over the names of divines embalmed in the holiest memories of the church, of poets, lawyers, merchants, coopers, teachers and students, book sellers and publishers, titled ladies and ladies unadorned except with the graces of the Spirit. There is a conglomeration of creeds represented also, Universalists, Unitarians and Catholics appearing among the rest. We could object here; but some of the grandest of Bible prophecy God permitted such a man as Balaam to speak. A marked change from the old four-line hymns, with which our fathers were most familiar, are the six and eight-line stanzas of later poets; but enough of the old are retained. As much may be said of the old tunes which will never die. Their familiar notes fill half the book, and the selection of the new has been made with excellent taste and care. There are some 200 which have not been used in any of Dr. Robinson's former books. It is an evidence of their character when the names of Dykes, Barnby and Sullivan appear so often. Instead of grading the music down to a low standard, the effort has been to bring the people up to the choicest music and cultivate a taste for the best. We must expostulate with Dr. Robinson, however, for changing the title of Gottschalk's beautiful "Mercy" (as it is named in his earlier works) to lugubrious "Lost Hopes;" and Wolff would do the same should he hear how his grand Russian National hymn has been served in "Moscow."

Laudes Domini (Abridged Edition) is suitable for churches wishing a smaller hymnal for prayer-meetings and college chapels. It contains 613 hymns and 389 tunes, and has all the excellencies of print and binding of the larger work.

THE IMMORTAL. By Alphonse Daudit. Translated from the French by J. M. Percival. Pp. 191. Price, bound 50c., paper 25c. John B. Alden, New York.

This satirical work of the well-known French novelist Daudit created an immense sensation in France upon its recent publication. It is said 350,000 copies have been sold. It is a satire on the French Academy—the "Immortals"—and all Paris was trying to fit the characters of the novel to the well-known names of Academy members. It has by some been believed that this merciless satire was written in revenge for personal grievances; but it is better understood that the motive sprung from a desire to shake off the enslaving trammels of the Academy from the literary guild of France. The author has no sympathy with the famous institution, and more pitiless invective has seldom been hurled against an adversary.

Rev. J. F. Avery, pastor of the Mariners' Temple, New York, writes in the closing number of this year's *Buds and Blossoms:* "We thank God that we have been spared to fill and complete the twelfth volume of *Buds and Blossoms.* In its finished pages it records things and facts little expected, and at one time apparently among the impossibilities of one's life. To day they are the experiences of the past. We purpose to commence another volume, and promise it shall be our aim to make it an interesting record of the Lord's dealings and of our

own observations. We shall moreover endeavor to gather as best we can from others, things new and old. We ask sympathy and prayer that *Buds and Blossoms* may continue, not in name only, but in and with growing fruitage to bring forth even unto old age. We would advise our readers to notice advertisement in another column and send for a specimen of this really beautiful and truly Christian magazine.

The January *Century* will contain Mr. Kennan's paper on "The Life of Administrative Exiles," in which the writer will break the continuity of the narrative of his journey through Siberia, to bring together a quantity of material relating to only one branch of the subject, but gathered piecemeal at different times and in many widely separated parts of Siberia.

The *American Garden* closes a good year with a handsome number. Among all the facts, fancies, experiments and experiences, every one who "in the love of nature holds communion with her visible forms," may find something suited to his notion. Among the illustrated articles is one on the entrance to the grounds of a citizen in our Chicago suburb of Winnetka.

The *English Illustrated Magazine* presents a beautiful holiday number with four tinted plates. English farm houses are finely pictured in the illustrations of Grant Allen's paper on the Surrey farms and the curious geological structure of the Weald. "Ramble through Normandy" is interesting, but the story professing to tell of a cowboy adventure is perfect trash. The publishers of the *Magazine* propose to patronize American engravers in part hereafter, but are surprised to find their prices nearly twice as high as for English work.

A father can give his son no better present than a year's subscription to the *Scientific American*. Many youths having an inventive or ingenious turn of mind have received lasting benefit from carefully reading this most instructive paper. It is written in a popular style. Nearly every number, besides its description of new engineering and mechanical works of magnitude, has one or more articles on subjects in experimental science. It is published by the well-known firm of Munn & Co., of 361 Broadway, N. Y., who have been its publishers for more than forty years. Its subscription price of $3 a year, or $1 for four months, puts it within the reach of every one.

The cross-bred buffalo is the latest innovotion in live stock. The domesticated buffalo promises to be the most profitable live stock of the future. An able article in the *American Agriculturist* for December describes the only two herds of domesticated or cross-bred buffalo in America, and is accompanied by illustrations of the cross bred buffalo steer, cows and calf, with which is contrasted the native animals. The advantages and pecuniary profit from the cross-bred buffalo are very great. A cross with the Galloway will make a very fine robe, which will sell at thirty dollars. The half-bred animal is much heavier in the hind quarters and more beefy than the aboriginal buffalo. The hair is somewhat longer and thicker on the hind quarters and less dense on the shoulders than the half bred, which adds to the value of the robe. The meat commands a fancy price, and breeding animals are not to be had for any money.

OBITUARY.

DANIEL N. TYLER died at Plainfield, Ill., Nov. 28, 1888; was born in Bridgewater, Mass., Dec. 29, 1812, and came to Illinois from Troy, N. Y., about 48 years ago.

He was married to Caroline M Ruland in 1846. Four only of their nine children survive them, one son and three daughters. The son and youngest daughter followed their father to his last resting place in "God's acre."

Mr. Tyler was a man of firm convictions and a strong will, so that when he said, forty years ago, "No son of mine shall ever say he saw his father drink liquor," he was a teetotaler henceforth. When about ten years ago he broke himself of the habit of using tobacco, he did what many try to do and fail.

Mr. T. was a Bible reader and a believer in its teachings. The *Christian Cynosure* was his treasured paper, and in one election, at least, his was the only vote cast for the American party in Plainfield. He was one of the old-fashioned honest men, who hated debt, and a kind neighbor who will be very much missed.

The funeral was from the Methodist church; the pastor, Rev. Mr. Miller, preached a very interesting sermon from the words, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

What's the sense in saying that Catarrh cannot be cured, when Dr. Sage's Catarrh Remedy is so sure and positively certain that the proprietors offer $500 reward for a case of Catarrh which they cannot cure. A full pint of the medicine is made by dissolving one fifty-cent package of the powder in water. Sold by druggist's; 50 cents.

THE CYNOSURE

CLUBBING LIST.

Families are making up their lists of periodicals for the coming year. Friends can order their denominational papers through us and save money.

If several of the papers named below are wanted, write for special rates.

Any publication in the world can be secured, and on very high priced journals the saving would pay for the Cynosure.

We give below a list of papers which we offer with the *Christian Cynosure* at reduced rates:

THE CYNOSURE and—	
The Christian (Boston)	$2 40
New York Weekly Witness	2 45
Union Signal	2 50
The Voice (N. Y.)	2 40
Christian Statesman (Phila.)	3 00
The Interior	3 90
The Independent	4 15
The S. S. Times	3 40
Chicago Inter Ocean, Weekly	2 35
The News, Weekly	2 30
Farm, Field and Stockman	2 45
American Agriculturist	2 60
Vick's Magazine	2 50
Pansy	2 40
The Century	5 10
Scribner's Magazine	4 00
Harper's Magazine	4 65
Scientific American	4 50

If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50

W. I. PHILLIPS, *Publisher*,
221 W. Madison street, Chicago.

AGENTS AND LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago, (at present at the Washington office.)

LOCAL AGENT AT WASHINGTON, No. 215, 4½ St., N. W., Rev. Isaac Bancroft.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

SOUTHERN AGENTS.

In General, H. H. Hinman, *Cynosure* office, Chicago.

For New Orleans and vicinity, Rev. F. J. Davidson, 152 Clara St.

For Mississippi, Rev. L. G. Jordan.

For Kentucky and Tennessee, Rev. S. F. Porter.

STATE AGENTS.

Iowa, Rev. C. F. Hawley, Wheaton, DuPage Co., Illinois.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Alabama, Rev. G. M. Elliott, Selma.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J. H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. K. Glassford, Carthage, Mo.
Wm. Fenton, St Paul, Minn.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D A. Richards, Brighton, Mich.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY, *Editor.*
WENDEL PHILLIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance. For club rates, premiums, etc., write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, DECEMBER 27, 1888.

REPEALING THE "COMMON LAW."

Hon. Wm. Bradley was a witty lawyer and member of Congress, whose sayings are still repeated by the descendants of his Vermont constituents. In his Congressional mess at Washington, after listening at one time to requests from his brother members for aid in procuring the passage of measures desired by their constituents, he said he also had a messure for which he greatly desired the aid of their votes, viz, the repeal of *The Common Law.* He said it bore very hard on many of his constituents, and he hoped the members would aid him in procuring its repeal.

Rev. C. J. Kephart gives, and *The Telescope* (Dec. 19,) prints the following reason why he voted to repeal the old constitution of the United Brethren church: He says, "The General Conference has not been radical to it since my remembrance, even when the majority was composed of the most radical of the radicals." And so, because unworthy bishops, presiding elders and preachers have suffered Freemasonry to creep into the church, he goes for repealing the discipline which forbids their being there!

We respectfully submit to Rev. C. J. Kephart, with brethren Shuey and Hott of the printing house, these questions:

1. Did Christ belong to secret societies, and are we bound by his example and teachings? John 18: 20.

2. Were not the Eleusinian mysteries, which Paul forbids to fellowship (Eph. 5: 11), *"eminently Masonic institutions?"* (See Mackey, Art. Mysteries.)

3. And does not Paul designate all these secret worships as "*Gentile*" or devil worships?

4. And does it change the nature of a secret, solemn initiation, to put it into or connect it with a labor organization or an insurance company?

5. And if the whole family of secret societies is "Gentile" or "pagan," then are they not anti-Christ?

O brethren, pray answer these questions in the columns of the *Telescope.* They are not difficult to answer, and when settled, your church troubles are settled. It is not a question of more or less, this measure or that. If you mean to separate these secret societies from your church, God and all good men will be with you, and you will be with them. But if you suppress plain truth by your silence, so that your people do not see the nature of the secret orders; if you, as does brother Kephart, hide Masonry and Odd-fellowship under insurance and labor lodges, and so permit men to worship in the secret lodge one night, and commune in your church the next; you say, by actions ten thousand times louder than words, that lodge-worship is not sin, and lodge-worshipers are not sinners! And "He that saith unto the wicked, thou art righteous, him shall the people curse! Nations shall abhor him." You make your *Telescope* a stumbling-block before those whose eyes the lodges have hoodwinked. And "*cursed is he that causeth the blind to wander out of the way.*" "And all the people shall say, *Amen.*"

* * *

The United Brethren church in its General Conference, next May, acts finally upon the question of changing its rule against secret societies from mandatory to advisory. A brother asks our advice, what to do? Shall the faithful brethren abide still in the church or leave it? We have advised them to remain; to protest against the action of the majority; and, as is their right, put their protests on the church records for the present and coming generations. Not discussing legal technical constitutional points, but show that the secret oaths, obligations, and worships, which the change practically admits, are in conflict with the word, spirit, example and church of God.

Having done this, we advise to go on acting together in all Christian ways to oust the lodges: by ascertaining the names and number of secret societies represented in the churches; petitioning the bishops and General Conference to appoint a day of fasting and prayer for the purifying the church from the false worships; by moving local churches to petition their conference to send them no pastors who belong to secret lodges; to object to ministers who are secretists when their characters are being "passed"; to procure the publication and circulation of a tract instructing the private members how they can make their opposition to the lodge effective; and above all things, pray without ceasing, and when practicable form circles for prayer.

The reasons against withdrawing from the church, till cast out, are:

1. Neglected discipline is not a warrant for withdrawal from a family or church.

2. The moment you withdraw you are another sect, and that breaks the force of your testimony against the lodge, and turns it into a testimony for your sect.

"It is the glory of God to conceal a thing," and one thing God has concealed is the amount of corruption in a church necessary to un-church it, and make it the duty of Christians to leave it. The Brethren church is *a* church, but not *the* church; so there is no sin in leaving it for a purer, better body. And such there will be. The lodges are not of God's planting, and they will surely be "rooted up." Slavery split the Presbyterian church into four sects, only two of which now exists, the Old School and the Church South; and there is no slavery now in either body. In the words of Whittier now—

"We wait beneath the furnace blast,"

and we cannot tell what will come or how soon it will be over.

GLADSTONE.

England, with all thy faults I love thee still.—*Cowper.*

To understand Gladstone, we must understand England. For he more perfectly represents the ideas and principles of the English Parliament and people than any one man living. Our English or Anglo-Saxon blood, of which we sometimes boast, came to us from Scandinavian and North German pirates, tamed by Christianity and mixed with the aborigines of the British Islands. Gladstone's ancestors were Scots, who came, originally, from Ireland. Their name was written Gladstanes. But the English spelled it Gladstone.

Coming out of those remote times, we find Scotland was merged in England in 1707. But Ireland, which Pope Adrian IV. gave bodily to the English Henry II. in 1155, by a single bull, had her own separate parliament till united to England in the year 1800 by Mr. Pitt. Down to that time, society in Europe was substantially ruled by the firm of King, Priest & Co., and the people had few rights which their rulers were bound to respect.

John Gladstone, the father of the Premier, entered a mercantile house in Liverpool in 1784 which the family still own. This was only twelve years after Granville Sharp had procured the celebrated decision (1772), by the British courts, that slaves, coming into England without crime on their part, were free. But it was twenty-three years after this that Parliament abolished the slave trade; and the Liverpool house of Gladstone & Co. went so largely into that fearful traffic in human beings, that Foote, the comedian, being hissed in their theater, replied with the bold taunt that "every brick in their town was cemented with human blood!" This turned the hisses to applause.

In 1832 William Ewart Gladstone entered Parliament at the age of 23, as a high Tory, under the Tory ministry of Sir Robert Peel. And, since that time, obedient to English doctrine and his own convictions, he has boxed the whole political compass. His maiden speech in Parliament was in defence of slavery: and the *Fortnightly Review* says of him, "He has himself told us that when he entered public life, he had but an imperfect sense of the ineffable blessings of liberty." He entered Peel's cabinet an earnest "protectionist" and champion of the landed interest, and in 1846 he had become an avowed "free trader." In his sixth year in Parliament, he wrote "his first notable book" in favor of a state church. He has since, as Premier, disestablished the state church of Ireland, and the English state church hangs loosely upon him. In the debate upon the Irish church in 1868 Mr. Gladstone first said, "For the settlement of the Irish church, that church must cease to exist as a state church. Disraeli, the Tory leader, exclaimed, "The Right Hon. gentleman has come upon us all of a sudden like a thief in the night."

Thus this wonderful man, born and bred in the narrow circle of privilege and caste, surrounded and almost smothered by wealth, titles, and civil honors, has arisen, as one of his reviewers has remarked, "Slowly, but with the certainty of daybreak." He entered Parliament in 1832, and he has, with a slight exception, been there ever since—from 23 years old to 79, and the progress of England is his progress, and her glory his glory.

In 1807 England made the slave trade piracy, while the English aristocracy and merchant marine held slaves. In 1834 West India slavery was abolished. The abolition of the Corn laws soon followed under the agitation of Cobden and Bright; but the repeal was carried by the Peel and Gladstone ministry. As this was a free trade measure and Gladstone's patron, the old duke of New Castle, was a strong Tory and "protectionist," Gladstone resigned his seat in Parliament and stood for Oxford, where, though "the favored son" of the university, he narrowly escaped defeat. By this time his eyes were opened, and he soon after left the Tory party, though offered a seat in the Derby cabinet.

His career and character bear a close resemblance to those of our late Governor, Senator, Secretary and Chief Justice Chase. Mr. Chase was an inveterate Whig conservative by inheritance. But, like Gladstone, his principle was, to do right in every case and let consistency care for itself. This made him one of the most consistent of men, and landed him among the radicals. For nothing is more intolerant than aristocracy; and of all aristocracy a state church is most aristocratic.

Ireland, which had been once given to England by the Pope, is still regarded as his property. Fifty years ago the Irish were five millions papists, and, perhaps, a million and a half or two millions Protestants. Subdued by the strong arm of Cromwell, those who succeeded him cut up the whole island into Protestant parishes, with the exception of Presbyterian Ulster; and they set an English rector over each parish to be supported by the papists. In 1843, we remember there was one parish reported but two Protestants in it. O'Connell said, "They were probably the rector and his wife!" This Irish state church was created for the souls of Irish Roman Catholics. The Presbyterians were favored with a *regium donum*, or royal hush-money, and made an establishment by themselves. But the church rates must be paid; and soldiers with bayonetted guns accompanied the collector of the tax. In the year 1843, we happened to know that her Irish neighbors undertook to shield the widow Ryan's cow; and just as many of them were killed as there were Protestants in the whole parish. A gentleman said there was in his own knowledge a woman who carried sour butter-milk in an iron skillet eight miles to a market town to raise her church rate. Of course these were extreme cases; but they were cases. This is the Irish church, of which Gladstone said, "It must cease to exist." And it did.

The Irish "Home Rule" is a less palpable, less practicable measure. The Irish state church did no good, but furnished quarters for younger sons of the English aristocracy. Its death produced little effect; but prevented some church rate mobs, while the people went to their priests as they did before.

But an Irish Parliament subject to the London Parliament will not be an American State subject to the Government at Washington. It will mean two things, viz., subjection of the Irish Protestants to the Catholics, and a perpetual collision with the Victoria Government.

The Pope rules papists. Yet when they were dying by the thousand, by famine, the "Peter's Pence" went to Rome to the amount of a million pounds a year, or more, to support unmarried priests. Gladstone and Bismarck see this, but cannot help it. Still the principle of Home Rule is a right principle and Gladstone shows his greatness by his advocacy of it. His attack on Vaticanism is greater still. And, when he dies, England loses her greatest, truest friend.

CRIME NO CURE FOR CRIME.—The Hawes' murder case in Birmingham, Alabama, fills the papers with its horrible accompaniments. Mrs. Hawes and her daughter were murdered, and their mangled bodies weighted and sunk in water not far from their cottage. The mob moved on the jail to lynch Hawes. The sheriff, Merideth, fired on the mob with terrible effect, killing two or three citizens who were said to be persuading the mob to disperse. The mob returned the fire but without effect. Upon this affair we remark:

1. The sheriff's action was legal and right. A jail broken to lynch one murderer, may let loose a dozen or fifty more from its cells on the community. Peaceable citizens have no business to be found in a mob; if there when the firing opens they are shot legally. Governor Tom Corwin said to Mayor Davies, who asked, "If the riot act be read, the mob fired on and peaceable citizens fall, is it murder?" "No! If the bullet must go through an honest man to reach a mob, the bullet must still go. Honest men must keep out of the way." That reply of Corwin's quelled a three days' riot, and saved lives and property in Cincinnati.

2. Our criminal courts need reforming, and briefless, brassy lawyers should be suppressed. The courts of Alabama have been noted for shielding murderers.

A WASHINGTON CONVENTION was approved at the Iowa and New England conventions last week. There are strong reasons for the national meeting. It will be about a year since the New Orleans meeting. It will be the first regular meeting of the kind in the national capital, the meeting of five years ago being of a mixed character, the N. C. A. convention having only an hour's time allowed it. There are important questions relating to the reform work which should be thoroughly discussed, as the political situation, past, present and future; the more thorough organization of the Southern work, etc., etc. Other attractions of the time in Washington appeal strongly to the feelings of every patriot, no matter what his politics.

The railroad rates will probably be at half-rate over a great part of the country. Secretary Stoddard has made some inquiries in this city and finds that a round trip ticket from Chicago for $17.50, and a special car can be had if a company can be found to fill it. We understand that a meeting of the N. C. A. Board will be held soon to decide this important matter.

—Bishop Milton Wright, who is at his home in Dayton, Ohio, this winter, has a call to assist in the dedication of a new church at Blissfield, Mich.

—We are glad to note that the earnest effort of the Free Methodist churches to save their college at Orleans, Nebraska, from debt, promises to be successful. Bro. I. R. B. Arnold, impressed after a personal visitation of the need of saving the institution, started a fund, aside from the direct efforts of the managers of the school, which has reached several hundred dollars.

—The Burlington *Hawkeye* of the 21st inst. publishes an excellent report of the Iowa convention which we should be glad to reprint in this issue if there was room. The *Hawkeye* was formerly under the control of Frank Hatton, Knight Templar, who gave up the paper for a place in Arthur's cabinet. Masonry has no official control now in that office, thank God, though the editor feels bound to print lodge news.

—The Worcester, Mass., dailies publish quite full reports of the New England meeting held last week in that city, to which we regret we can only refer this week. The meeting seems to have been well attended, and the program well filled. It will be a great encouragement to Miss Flagg that her agency meets so hearty a response. May the work of reform go on with greater power and blessing day by day under her charge.

—The New York *Tribune*, in its completed table of the official vote on President, gives Harrison 5,438,458 votes; Cleveland, 5,534,368; Fisk, 249,158; Streeter, 143,003; Cowdrey (United Labor), 3,073; Curtis (American), 1,615; Socialist, 2,068; Lockwood, 3; scattering, 774. The increase in the Republican vote is 586,477; in the Democratic, 659,382; in the Prohibition 98,789. The total vote is 11,364,987, an increase of 1,312,281 over 1884. Cleveland's plurality is 95,910.

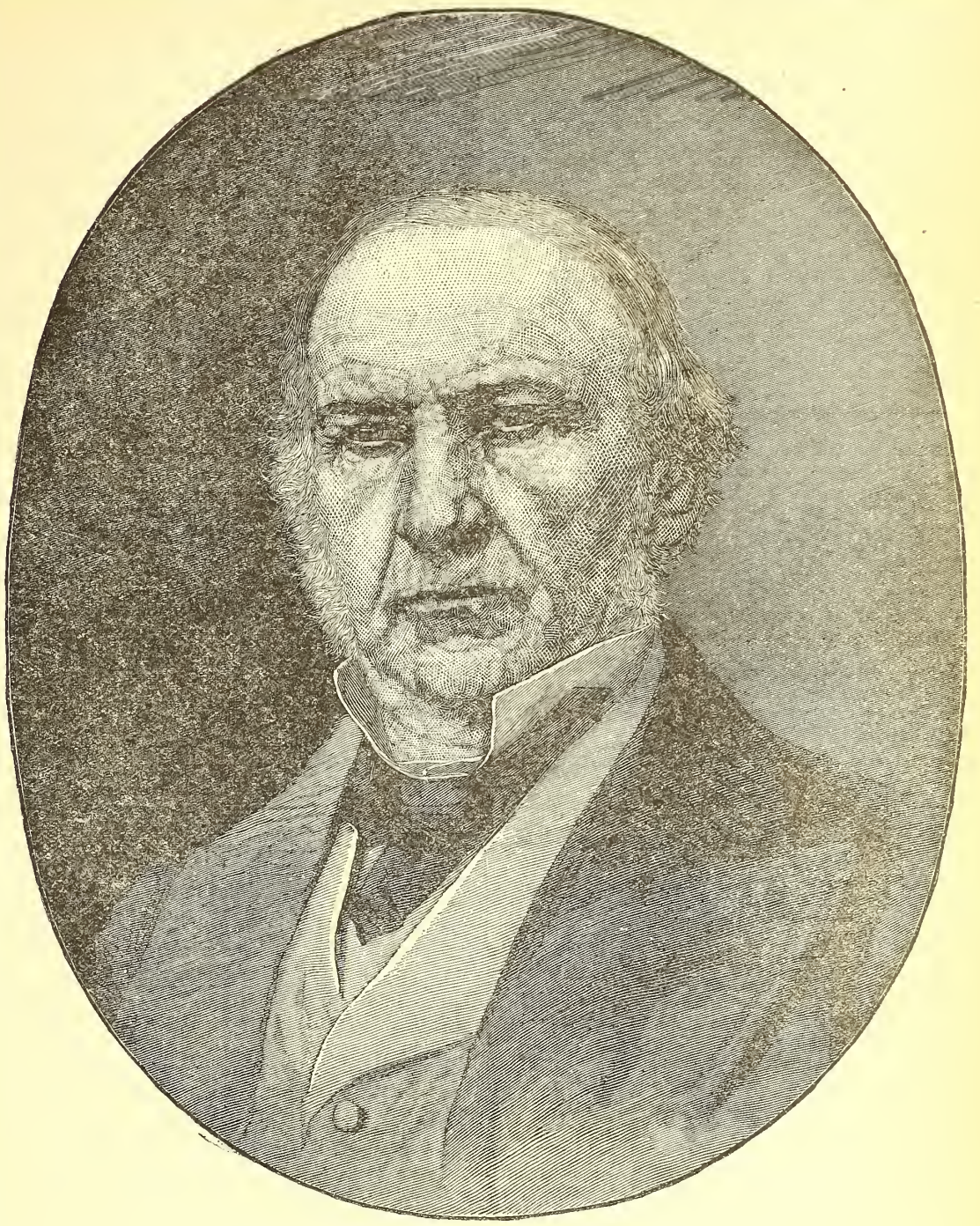
—Rev. Dr. Justin D. Fulton, in pursuing his mission of arousing Americans to the dangers of Romanism, is now speaking Sabbath afternoons in New York. Among his late topics are these:

"Are Romanists and Universalists one Army?" and "The Nun of Kenmare and the Despotism of Archbishop Corrigan. Is Popery in the Way?" A committee of prominent citizens of various churches has been formed to sustain these lectures during the winter. It is proposed to raise funds so that no charge need be made for admission. The meetings are largely attended.

—Husted is the New York politician, who, during several terms as speaker, introduced Masonic claptrap in the State legislature. He trained the members to rise and sit by the raps used by the master of a lodge. The New York *Herald* speaks thus lightly of the late fall of "worshipful" Husted. General Husted, the very Bald Eagle of New York politics, has retired from the Speakership contest with a bow that would make Lord Chesterfield blush with envy. He sacrifices everything for the sake of harmony, and reminds us of the boy who was materially assisted over a five-rail fence by a philanthropic mule. He brushed the dirt from his clothes, lifted his hat and remarked, "Sweet sir, for this unexpected service many thanks."

—Last week Tuesday the old First Church in Oberlin buried one of its best known and best loved members—Rev. George Clark, so long known as one of the warmest supporters of the principles of holy living and separation of the church from the world taught by the sainted Finney. In his 83d year he passed on to his home with God on Saturday the 15th inst. He had long suffered from heart trouble, and for two weeks before his death the disease became acute and his suffering severe. Though for years somewhat retired from active life Mr. Clark took a deep and constant interest in the work of the Christian church. He was president of the Faith Missionary society which has sustained a number of missionaries in foreign lands. He attended with his wife the first convention at Aurora in 1867, to arouse American Christians against the lodge iniquity, and he has never failed in maintaining the principles there enunciated, and before that time by President Finney. Verily a good man has gone to his reward.

—The same letter which informs us of this loss to Oberlin and to the church, adds the cheering word, that while God takes to himself one faithful servant he puts his Spirit upon another to testify for his Son and hold up the standard of a pure church against the organized attack of the pagan lodge. Prof. Ballantyne of Oberlin Theological Seminary has been reviving the interest in this Christian reform of late. He has twice raised the question in the Sabbath-school whether the principle of lodge exclusion maintained in the First Church for many years was Scriptural and right. He affirmed that it was manifestly so, and gave his reasons, one of which was that a man had no more right to belong to the church and the lodge than he had to have two wives. The interest manifested in this question has spread through the institution and the theological students have a regular debate upon it on the 16th of January. Others of the Oberlin faculty are also taking more publicly a stand against the encroachments of secretism. At the opening of the last term Prof. King, while enumerating the advantages of the college, mentioned the exclusion of secret societies as one. These are cheering facts. Should Oberlin take such a stand for this reform as she did against slavery it would be an incalculable blessing to the churches of Christ.



WILLIAM EWART GLADSTONE.

SENTIMENTS OF GLADSTONE.

No opinion of the secret lodge system was ever published from the great English statesman, as we are aware. Lord Beaconsfield, who was his great political antagonist, both in his published writings and in his speeches, addressed himself to this subject as it appeared in European politics, with a practical condemnation. But if Mr. Gladstone has never given his attention to the lodge, his Christian principles which may be clearly gathered from his voluminous writings, certainly condemn the whole spirit and practice of the the secret orders. In illustration, we quote the following paragraphs from his different works:

"The three highest titles that can be given a man, are those of martyr, hero, saint."

"The promises and purposes of the Creator are not for an age but for the ages, and not for a tribe but for mankind."

"God has a claim to our whole existence. Every act which is performed in a state of mind not recognizing that claim, is in truth an act of rebellion against the Almighty, and assuredly goes to form the habit of alienation within us: as every year during which an usurper continues to occupy his throne, diminishes the probability of the restoration of the legitimate possessor. Give, therefore, time to the Evil One, and you give him all he requires."

"And surely so it is with our spiritual position in the body of the Lord Jesus Christ. Surely here, as in the natural form, the operations of a man are intended to be performed, not in the contemplation of his own narrow self as an end, but an end which is extrinsic to him and for larger scope. Just so we see that every act of benevolence loses the flower of its purity when reflection on any benefit that may result to the agent is intermixed with its composition and execution."

"That which is the truth teaches the doctrine of

(*Continued on 12th page.*)

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THE HOME.

THE DYING YEAR.

BY VIRGINIA B. HARRISON.

Take off this crimson robe,
With yellow broidery and brown;
Unclasp the jeweled belt;
And from my head remove the crown
Of gold. Think you they grace
The closing eye, the pale, still face?

Yet I would fain be fair
When they who knew me in the pride
Of loving beauty, come,
A silent throng, and stand beside
My couch, with bated breath,
To see the face kissed white by Death.

So bring some snowy robe,
With border of soft down, to fold
About my fluttering heart
And limbs that seem so strangely cold.
And on my quiet breast
The white chrysanthemum shall rest.

For rose and passion-flower
Are mine no more. Think you they still
Would glow and perfume yield
If laid upon a heart grown chill?
Ah! no; from this sad hour
I wear no rose, no passion-flower.

And let the winter bring
His wealth of crystal gems, and now
With glittering coronet
Of icy diamonds deck my brow.
And men shall gaze and say:
How sweet a year to pass away!

BEGINNING A NEW YEAR.

"What do people mean when they say that they are going to turn over a new leaf?"

Hilda was so tall and fair and bright, that her little sister Rose was sure that she could answer this or any other question. Moreover, Hilda was mother and sister in one—the real mother having gone to her home in heaven, three years before.

"Hilda, please tell me," said Rose, repeating the question. "How is life like a book, and do people turn over a 'new leaf?'"

Hilda, smiling, but evidently not giving the words much thought, replied: "I'll explain it some other time, dear; I want to finish this book to-night. See, *I* have ever so many new leaves to turn over."

"Dear! dear!" cried Rose, "I wish that there were machines for answering questions! I wanted to know about that one, particularly, before the New Year!"

But Hilda did not give any heed to Rose's earnest inquiry. She was absorbed with her book the whole evening, stopping only once, when the children's bed-time came, to wish them good-night—the last good-night of the Old Year!

"One, two, three, four, five—six," counted Hilda, as she heard the clock strike next morning. It was New Year's morning. There was to be a seven o'clock meeting in the lecture-room of the church.

Everybody would be there! Nobody who had been once, could willingly stay away and yet feel that the year had been properly begun. Hilda rubbed her eyes and jumped up to make sure that she was really awake.

The house was very quiet. It occurred to Hilda that if any of the family were to attend the meeting, she must awake them. Putting on her dressing-wrapper and slippers, she ran along the hall knocking at the doors, exclaiming:

"Six o'clock! A Happy New Year to you!"

"Happy New Year! Happy New Year!" shouted the boys. "It's not fair, though, Hilda, to catch a fellow that way. Wait till breakfast time, when we can all have an even chance."

"All the same, I have said it first," said Hilda, laughing, and running back to her room to get ready.

The church was only just round the corner. Hilda went out by herself, and, as she ran down the front steps, she looked up at her brother's window. The glance she caught of his disconsolate face made her laugh.

"I'll be there in time," he shouted. "If you meet Tom Green, please ask him to wait."

Some of the school-girls turned the corner just then, and almost overwhelmed Hilda with New Year's congratulations and plans for the day. In five minutes they were at the lecture-room, up the aisle, and in the very same seats that they had occupied a year before! Hilda noticed this,—perhaps she could not easily have put it into words, the thought that flashed through her mind just then. She would not have acknowledged it to be a *serious* thought, however, though it made her look grave for a moment.

Just at seven the meeting began. There was first a hymn—something full of praise—then a prayer, with much of thanksgiving in it, then the reading of the Bible, followed by a bright little talk from the pastor. As he stood there speaking of things glad and sad, in the past, and looking forward hopefully in the future, the hearts of the people grew warm! Hilda glanced over at her little sister, and remembered the question of the evening before. For the first time, life seemed to Hilda just like a great book; all the pages of the old leaves had been written on and turned over. Here, right before her, was a new blank page waiting—for what? Hilda did not like serious thoughts; she would have been glad to have been in some other place just then.

At that moment the first rays of the New Year's sun shone in through the window, sending a thrill of gladness into every heart! Persons looked at each other and smiled! Hilda smiled too, and a word from the pastor fell like a seed into her heart! Quick as a flash came the thought, "I will fill my life book with brave, beautiful deeds!"

How many more leaves was she to turn over? Who could tell? The names of the dear ones of the church who had been called away during the previous year, were always read at that meeting. It was a long list that day, and tears came with smiles! All the more earnest was Hilda, in her resolve to write beautiful words on the new pages, as they came to her, one by one!

Strange, wasn't it? She glanced here and there, over the room, till her eyes rested on Mrs. Colton, a lady who was very much interested in work among the poor. Mrs. Colton, moreover, was looking at Hilda just then, and although they were "in meeting," they smiled, and nodded to each other. And Mrs. Colton thought: "Well, really, Hilda Dunn has often run away, or pretended not to see me, when I have wanted to ask her to go visit some poor, sick person. I'll try her again, though; I shouldn't be surprised if she had changed her mind about some things."

Miss Ross, too, was looking at Hilda, and wondering if she could be persuaded to come occasionally, and sing, or read, to the women, at the "Mothers' Meeting?"

Hilda glanced again toward her little sister, and felt a twinge of conscience for not trying to answer her question.

The meeting was over then, and everybody was wishing everybody else a "Happy New Year," till the air seemed full of congratulations. Hilda could not understand herself! She had gone there, caring only to speak with her particular friends, and receive their good wishes. But now she felt like looking up all the poor little children and the men and women who didn't have many friends, and giving them good wishes. She had never before felt so happy! And she was surprised to find how many sober-looking faces broadened into a smile when she looked into their eyes, and made them the cordial little bow that every one said Hilda Dunn kept only for her special friends.

That first day of the New Year! Would Hilda ever forget it? It seemed just brimful of kind words and sweet, sisterly deeds! Hilda fell asleep that night thinking that one had only to *resolve*, and the thing would be done!

She awoke very early the next morning—the first Sabbath in the new year. For a minute, all that happened the day before seemed like a dream. She went to breakfast, with some confused thoughts about life as a book, in which she had turned over a new leaf, so that there lay before her a page on which she wished to write only what was good and beautiful. This thought helped her to be sweet and patient at the table, even when Will made a provoking remark and Rose teased her with questions.

"After all," she thought, "if I keep my resolve, there are a great many ways in which I must grow better. I mustn't be late at church, for instance! Father says tardiness is one of my faults, and there must not be a single fault on the new page."

Hilda stopped a moment in her dressing-room, to look once again at her New Year's gifts. Among them was a copy of "Golden Grove," a cousin in New York had sent her. Hilda looked at it rather disdainfully the day before.

"Of course it was kind of cousin Sue to remember me," she said, "but I don't like such old-fashioned books. I wonder what any one can see so grand in old Dr. Jeremy Taylor's writings."

That morning Hilda opened the book with rather more interest. The very first words she read, were "Every day propound to yourself a rosary, or a chaplet of good works, to present to God at night."

"I like that," she cried. "It fits in beautifully with all that happened yesterday."

Just then the first church bell began to ring. Hilda liked plenty of time to arrange her dress. She was often late because of the very special attention she chose to give to the tying of a ribbon or the fit of a hat. She was to wear her new olive suit for the first time that morning. Everybody knows just what the first time with a new dress means—how anxious one is, to know that it is in good taste and becoming, and how awkward one is likely to feel in the attempt to seem quite at home in it.

Hilda passed through all this experience on that Sunday of the new year. She stood before the glass at last, with a feeling of satisfaction and a smile, as she anticipated the admiration she would receive from all the girls. Suddenly the second bell began to ring. Hilda remembered that she had not given a thought to Rose, or a look at the boys, and they were always sure to need some help from her!—her father, too, he was so pleased always to hear her say: "Let me see, father, doesn't your coat need a little brushing?"

"This morning, of all others, to have been so selfish," Hilda thought, with a blush and an ashamed recollection of the "new page;" was its beauty marred so soon?

The fact made her so very uncomfortable that she spoke scarcely a word on the way to church. Of course, this only made matters worse, as Hilda knew when she heard Rose whisper, "What makes sister so cross! I thought she was going to be perfectly lovely all through this year?"

After that, it seemed as though so many disagreeable things happened, and all on purpose to vex Hilda, as she declared. The first peaceful moment that came to her, was that afternoon in her Sunday-school class. Miss Alice Rodney was her teacher, and it was enough to quiet any troubled heart, just to sit next to Miss Alice. The lesson was about the burial of Jesus. The sweet story of the ministry of the women came in just there. The girls all seemed very tender that afternoon. I think had each spoken as she felt, each would have said that her wish was to minister, in some way, to Jesus Christ.

This was Hilda's wish, certainly, and yet she would not for a great deal have had anyone suspect it. She choked down the feeling in her throat, and turned away, after school, with a light trifling remark that puzzled Miss Alice, and sent her home with an anxious heart.

"I don't understand Hilda Dunn," she thought. "I watched her in meeting yesterday morning, and I was sure she had decided to be a Christian."

Hilda did not understand herself! She understood, however, that she had broken a good many fine resolutions within twenty-four hours. "Oh, dear!" she sighed, "why cannot people do just what they have made up their minds to do?"

There was to be "Children's church" that evening. Mr. Winthrop, the pastor, wished the children to come as a Sunday-school, each class with its teacher, and sit in the pews on either side of the middle aisle. And whatever Mr. Winthrop wished, was sure to be done.

Hilda was there with the other girls of the class. She soon was as much interested as were the very little ones of the congregation. Mr. Winthrop gave as his text: "I am not ashamed of the Gospel of Christ."

Hilda found herself repeating the text, and the two divisions of the sermon: First, "What is the Gospel of Christ?" Second, "Why we should not be ashamed of it?"

Gospel means "glad tidings," yes, Hilda knew that. But in this case, "Gospel of Christ," means Christ himself. St. Paul wrote the words, and that is what he meant by them. Hilda had not known this.

"Is a feeling of shame ever right? Yes, it is right to feel ashamed when one has done what is improper or sinful! When one has been mean or cross, or disobedient, or has told a lie, or in any other way disobeyed God."

Why should we not be ashamed of the Gospel of Christ? St. Paul tells us: "For it is the power of God unto salvation to every one that believeth." St. Paul was writing to the Romans, and he knew how that word *power* would please them. It is a strong word. "We all like power of some kind," Mr. Winthrop said. "At first the boy thinks most of physical power; he admires the man of strong muscle, or the boy who can play the best game of cricket or ball. As we grow older, we care more for mental power; we value most those who win prizes at school, or who write or speak well!" Hilda's face flushed. She was an enthusiastic admirer of mental power. "But," said Mr. Winthrop, "higher than either physical or mental power is spiritual power—

the power which will enable us to live aright." "Live aright;" Hilda caught these words. Yes, live aright from day to day; to be kind, and patient, obedient, unselfish, the power to become all these can come to us only through the Lord Jesus Christ! Our best resolutions are weak, except as they are made in the strength that he offers to us." Was Mr. Winthrop thinking of Hilda? She was sure that he was looking directly at her.

"But what if we are ashamed of this power, ashamed of Christ himself?" And then Mr. Winthrop told of many ways in which we are all tempted to deny our Saviour.

Presently he said very earnestly, "My dear young people, the time is coming when you and I would rather have one smile from Jesus Christ, than have all the smiles of all the great who have ever lived! Then, what if we have been ashamed of him? Do you remember what he said? 'Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.'"

Hilda leaned her head upon her hand, and listened almost breathlessly to every word of that sermon.

Then Mr. Winthrop said solemnly: "At the last Christ may say to some of you, Yes, I remember, you were a scholar in a certain Sunday-school. You heard often about my love and sufferings on the cross. You were invited to come to me and be saved. Your heart felt very tender towards me sometimes, when you thought of my love for you, but you tried to hide your feelings; you did not decide to come out bravely and be my disciple; you were afraid some one would laugh at you; you were ashamed of me, and now—now, I am ashamed of you; you must go away from my presence forever!"

"Will that ever be true of me?" thought Hilda, with a sob. "Am I ashamed of Jesus Christ? Is that why I do not want people to think I like prayer-meeting? Is that why I always laugh, and pretend to be thinking of something silly when Miss Alice talks to me of these things? Mr. Winthrop talks about the power that we must have to help us live aright. Is it because I have refused this power, that I have spoiled the first new leaf of my New Year?"

Hilda could not keep back the tears. She was not ashamed of them any longer, however! She went home with a full heart. She ran upstairs and locked herself in her room. It seemed to her that she had been blind all her life, and now her eyes had been opened to see that it was Christ whom she needed —Christ the hope of glory, and the power of God unto salvation to every one that believeth.

There in the quiet of her room she fell at his feet, and the words that came from her heart were:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come."

And he met her, even as in the parable the father met his son.

Thus, there came to Hilda the divine power that could alone help her to turn over, with faith and love, a new leaf in her book of life!—*Selected.*

NEW YEAR RESOLVES.

WHAT I WOULD TRY TO DO IF I WERE A BOY.

While the year is young, we, one and all, examine ourselves, and many are the good resolves we make to have a fair, clear record when the New Year shall have become old.

If I were a boy, full of warm, healthful glow, eagerly longing to do good—and who can tell? perhaps some great things too—I should resolve to cultivate kind and polite manners, and use them at home.

I should try to deal very gently with the little sisters, though I didn't care two straws about their dollies or kittens, and couldn't help being annoyed with their mischievous pranks.

And then I should try to help mother, when she looks so tired and worn. If her arms ache from carrying the teething baby, it would not be amiss to coax him away for an hour or so.

Right here comes in another victory—conquering your own spirit and love of ease.

Do I mean that I should forget to be a real, live boy, spend all the time in work, wear a long face, forget to laugh?

No, indeed; and I should not forget, when a man, that "all work and no play, makes Jack a dull boy."

I should talk with parents and teachers about the lives of successful men, and endeavor early in youth to find out what I could do best, and learn to use my eyes, ears, brains and limbs to some advantage to others as well as myself.

I should feel that, if I could not be the President, I could be an honest woodcutter, doing the work so deftly and well, that double pay should be mine and my labor would be in demand.

And then, early in youth is just the time to begin self-denyings and shunning hurtful habits, beginning with saying, "No!" to the schoolmate who should ask me to read trashy, sensational books, full of impossible adventures for the youths, instead of mastering the dry arithmetical problems, though the teacher might not be looking, and the book appeared interesting.

Another resolve will prove a difficult task; but I certainly shouldn't sleep late in the morning, though the blankets be ever so soft and warm, and the air stinging cold.

Such a victory the sleepy boy gains over himself who "springs" from his warm couch, gets a little wood and water for the kitchen, and meets with a bright face the family at breakfast.

In the list of self-denyings and helpful habits, I place "learning to care for pennies," and taking care of personal property, clothing, toys, books, and the like.

Boys should know the money value of comforts and luxuries, and to early help themselves to be just, but not miserly.

It requires resolution for both big and little boys to pass windows full of tempting candies and fruits, or beautiful marbles and tops, when a few pennies jingle in their pockets; yet if the pennies are saved until a sufficient sum is gotten together, a good paper or youth's magazine can be ordered, which is a constant delight and helper toward future benefits.

Our American young people are accused of lacking veneration and respect for the aged. A boy seeking to turn over a new leaf upon New Year's Day, can not afford to forget this point.

Courtesy and good manners are often the means of smoothing the whole life-path of the boy and man. By good manners I do not mean foppishness, but a manly, respectful bearing and deference paid to the wishes of others. The aged should claim attention first. It is only the savage who "shelve" the old folks when their usefulness is over.

Assumed courtesy is easily detected.

There is only one way to wear it as a well-fitting garment, and that is to treat well every man, woman and child, and I must add the dumb animals. These latter learn quickly what good treatment means. By so doing the kindly feeling becomes second nature, and the outside courtesy easy and not strained.

To curb the hot, quick temper, and restrain bitter, biting words, when angered or wounded, is an uphill, difficult task, and many failures must occur before the haughty spirit can be ruled; yet perseverance makes this resolve possible.

No! The boy I have pictured is not a muff; his laugh and shout ring out loudly in town ball, black man and pommel-pull-away; he wears out the knees of his trousers, and is continually out at the elbows. In autumn, his thoughts turn to pop corn, nutting and wild-grape excursions. In the winter, snowballing, skating and coasting claim every moment of his spare time. Indeed, the keeping of one-half his New Year resolves costs him an effort. So much the better; it proves that he is in earnest, and no weak, half-way boy. Little by little he gains the victory over self, while having a genuine good time and gaining a store of strength, both physical and mental, which will enable him to run well the race that is before him.—*Ella Guernsey, in Golden Days.*

A DOZEN GOOD RULES.

We were struck lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to their father; and he pointed to a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. Here it is:

1. Shut every door after you, and without slamming it.
2. Don't make a practice of shouting, jumping or running in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly to where there are.
4. Always speak kindly and politely to everybody, if you would have them do the same to you.
5. When told to do or not to do a thing by either parent, never ask why you should or should not do it.
6. Tell of your own faults and misdoings, not of those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal hour.
9. Never sit down at the table or in the sitting-room with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last and best confidant be your mother.—*British Juvenile.*

NEW YEAR RESOLUTIONS.

There were three little folks, long ago,
Who solemnly sat in a row,
On a December night,
And attempted to write
For the new year a good resolution.

"I will try not to make so much noise,
And be one of the quietest boys,"
Wrote one of the three
Whose uproarious glee
Was the cause of no end of confusion.

"I resolve that I never will take
More than two or three pieces of cake,"
Wrote plump little Pete,
Whose taste for the sweet
Was a problem of puzzling solution.

The other, her paper to fill,
Began with, "Resolved, that I will"—
But right there she stopped,
And fast asleep dropped
Ere she came to a single conclusion.

—*Selected.*

TEMPERANCE.

Oct. 1 the work of the W. C. T. U. was formally introduced in Mexico. The large Baptist church in the city of Mexico was full to overflowing. The Presbyterian pastor, among other things, said: "There is spent in the city of Mexico every day for strong drink $50,000." An account was given of our work in the United States and through the world. Both men and women are to be admitted to membership. Miss Colman's catechism is reprinted in Spanish. A call is made for temperance literature, which they will translate.

The Liquor Dealers, Brewers and Bottlers' Association met in this city last week. The proceedings were secret, but it was learned that there was a large attendance. The call for the meeting said: "There is a great issue ahead of us—the probable vote upon prohibition—and it will require thorough organization to successfully meet it." The members of the association anticipate that the question of prohibition will be submitted to the vote of the people, but every possible effort will be made to defeat it. The *Inquirer* referring to the meeting and to opinions obtained from the members says: "Strange to say all the gentlemen approached expressed themselves in favor of high license, and from their prosperous appearance it became evident that high license agrees with their exchequer."—*Christian Instructor.*

Miss Jessie Ackerman, of Alaska fame, delivered an address in the First Congregational church of Washington Saturday, Nov. 3, describing the organization of the W. C. T. U. in Alaska, and stating the present needs of the work. She condemned the Governor of that Territory for licensing the manufacture and sale of intoxicating liquors in direct violation of the organic law of the Territory. In the evening Miss Ackerman addressed an immense audience of colored people, securing new members for the colored auxiliary of the W. C. T. U.

Northampton county (Pa.) W. C. T. U. issued a remarkable leaflet called "Tax Payers of Northampton County in Account with the Liquor Traffic for 1887." It shows that the county has received $7,000 license money, and has paid out nearly $56,000 as expenses of the courts, penitentiary, poor-house and insane asylum, which are the products of the office.

Oct. 1 dates the formal introduction of the W. C. T. U. into Mexico. The occasion was the meeting of the Evangelical Alliance in the Baptist church of the city of Mexico. The Rev. Mr. Morales, of the Presbyterian church, addressed the assembly, stating among other things that in the city of Mexico the sum of $50,000 is spent daily for strong drink. Mrs. Siberts presented an account of the origin and work of the W. C. T. U., and the Rev. Mr. Watkins delivered an eloquent oration, after which 164 persons signed the pledge.

GLADSTONE (*Continued from 8th page*).

love to all persons, but by virtue of that love, it teaches also to hate the errors which mislead, and the delusions which blind them. The truth therefore is necessarily exclusive of its opposite; and to propose a peace between them is simply a disguised mode of proposing to truth suicide, and obtaining for falsehood victory. For truth itself, when not held as truth, but a mere prize in the lottery of opinions, loses its virtue; that, namely, of uniting us to its fountain; since it is not by any mere abstractions, whether false or true, that we are to be healed, but by being placed in vital union, through the joint medium of His truth and His grace, with the source of healing."

"It is not in the nature of things, alas! that all truths should be felt alike by all persons and at all times. Now, even suppose a man assumes, and it is the greatest assumption any man has a right to make, that he is in advance of some among his brethren in his apprehension of some particular truths, and that seeing their outlines and complexions more clearly, and himself more satisfactorily, he is desirous of leading others to partake the benefit: it is quite manifest that such a conception is not the introduction of new but the development of an old and perhaps suppressed principles; and that he draws them from a fountain-head common to his brethren with himself; his object, therefore, must be to induce them to draw the same comfort from the same source."

"You will hear much to the effect that the divisions among Christians render it impossible to say what Christianity is, and so destroy the certainty of religion. But if the divisions among Christians are remarkable, not less so is their unity in the great doctrines which they hold. Well nigh fifteen hundred years—years of a more sustained activity than the world has ever before seen—have passed away since the great controversies respecting the Deity and the Person of the Redeemer were, after a long agony determined. As before that time in a manner less defined but adequate for their day, so ever since, amid all chance and change, more, aye, many more than ninety-nine in every hundred Christians have with one will confessed the deity and incarnation of our Lord as the cardinal and central truths of our religion. Surely there is some comfort here, some sense of brotherhood, some glory in the past, some hope for the times that are to come."

"Your wish is to lead a life that is manful, modest, truthful, active, diligent, generous, humble: take for your motto these wonderful words of the apostle where he says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—everything that is good is to be within your view, and nothing that is not good. I am certain that if you cherish those virtues you will never forget the basis of them, you will never forget where lies their root. I do not mean that you are continually to be parading your religious feelings and convictions. These are very deep and solemn subjects, and will grow in the shade rather than in the sunlight. Let them ever be in your minds, as they are indigenous to the root of every excellence. Whatever you aspire to, aspire above all to be Christians and to Christian perfection."

EDUCATIONAL NOTES.

—Punditi Ramabai carries $50,000 with her to help establish a school for Hindoo girls and widows in India.

The annual catalogue of Harvard University will show the total number of students to be 1,899, against 1,612 last year. The number of officers rises to 245, against 228 last year.

General Jacob D. Cox has resigned as Chancellor of Cincinnati University, of Cincinnati, Ohio, on the ground that the money paid him as salary can be better expended for books and apparatus.

The biennial report of the high schools of Illinois, just completed, shows a total attendance in the State of 15,328, against 13,522 two years before; number of graduates, 1,963, against 1,517.

Frank Walcott, suspected as being the "informer" who caused the expulsion from Oberlin College of a number of students on charges of gambling and carousing, was tarred and feathered Sunday night by masked men. Several students have been arrested on suspicion.

—Among the American evangelists now in England, are Rev. George Needham, Dr. Pentecost, Mr. Sankey, Major Whittle and Mr. Philip Paillips.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON 1.—First Quarter.—Jan. 6.

SUBJECT.—The Mission of John the Baptist.—Mark 1: 1-11.

GOLDEN TEXT.—The voice of one crying in the wilderness, Prepare ye the way of the Lord.—Mark 1: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Beginning of the Gospel.* Vs. 1-4. These opening words refer to the earthly ministry of Jesus, which Mark dates from the preaching of John the Baptist. There must always be a certain amount of preparatory work done before "the good tidings of great joy" can be successfully preached. The soil must be made ready for the seed. The burden of John's cry was, "Repent, turn away from your sins;" and he made everybody feel that it was their own individual sins he was talking about and not the sins of some one else. To the common people he preached the law of universal benevolence, not as Freemasonry and Odd-fellowship preach it, restricting its operations to free, white, able-bodied males; but as Christianity teaches it, without respect of persons. To the publican Shylocks he preached honesty in business transactions; to a turbulent, licentious soldiery, obedience to the civil law. This is the true kind of revival preaching. The Lord cannot come to a church or a people till the way is prepared for him to come. An evangelist who has nothing to say about popular sins, and who lets his converts believe that they can have Christ and yet keep to the lodge which rejects him, will only do surface work, and the people with whom he labors will soon relapse into their former apathetic state. There can be no genuine spiritual life when there is not separation from the world.

2. *The Two Baptisms.* Vs. 6-8. Many people believed that John himself was the Messiah; but the adulation of the multitude never made him swerve from his grand humility, or think of himself otherwise than as the heralding star, destined to sink into obscurity as soon as the true Light had risen. The successful preacher is he who so presents Christ that he is hidden as it were behind his Lord. This was the secret of John's indomitable courage. He thought of himself as a messenger whose only business was to deliver his message so that men would understand it. This was what made a Savanarola. Some ministers are afraid of "losing their influence" if they boldly rebuke all sin. They have some rich capitalists in the front pews, some president of a Sabbath-breaking corporation, and so they are dumb on the Golden Rule and the Fourth Commandment; or they have a few secret society members in their congregation, and so they lift no warning voice against the "unfruitful works of darkness" that are depopulating the churches and deadening all spiritual life. But if they thought of themselves as humbly as did John, the greatest preacher ever born of woman, they would forget about their influence because they would forget about themselves. John baptized with water; Christ should baptize with the Holy Ghost. One was applied to the body and was simply the sign of cleansing; the other was applied to the heart and was the cleansing itself. The trouble with many Christians is that they have only got as far as John's baptism. They have been baptized with water but not with the Holy Ghost. This explains many of the faults and failings of good men. The Pentecostal fire has never burned up the inbred sin which still remains in their natures. As some one has said, they are in the seventh chapter of Romans and they need to get into the eighth.

3. *The Voice from Heaven.* Vs. 9-11. The descending dove and the voice from heaven was the outward visible sign granted to John that the Messiah stood before him. The fact that such a sign was needed shows that Christ was not strikingly different in his personal appearance from the other Galilean peasants who pressed around John. Painters and poets may imagine a subtle radiance emanating from his whole face and person. The Scriptures teach differently. "It behooved him to be made in all points like unto his brethren, yet without sin."

THE WEEK OF PRAYER.

The American Branch of the Evangelical Alliance suggests some modification in the topics for the week of prayer Jan. 6-13. The principal change is for Thursday as follows:

"REFORMS.—For the abolition of the manufacture, importation, sale, and use of intoxicating drinks as a beverage; for the destruction of the opium traffic; for the repeal of all laws which protect vice; for the sanctification of the Lord's Day; for social purity and all other needed reforms. Prov. 23: 29-32; Rom. 3: 8; Hab. 2: 15, 12; Luke 1: 15; Ex. 20: 8-11; Neh. 13: 15-22; Ex. 20: 14; Matt. 5: 28; 1 Cor. 3: 16, 17."

RELIGIOUS NEWS.

—The Los Angeles U. P. Presbytery met in Pasadena last month and Rev. A. T. McDill, of Beaumont, was elected moderator. Bro. McDill is devoting his whole energy to building up a United Presbyterian church in that newly-developed location.

—Bro. A. D. Zaraphonithes, the Greek missionary, is remaining in this country through the winter. While visiting Chicago, he has found several hundred of his countrymen who, with their families, are much neglected. He is gathering them into evening schools, which may grow into a successful mission.

—Rev. Geo. T. Dissette, formerly engaged by the Illinois State Association, is now located at Willis, Kansas, and is engaged in revival work and rejoices in seeing some coming to Christ.

—Dr. Arthur Little, of the New England Congregational church of this city, has decided to accept the call to the pastorate of the Second church of Dorchester, Mass., and will leave about the middle of next month for the scene of his future labors.

—Rev. James D. Lytle, pastor of the United Presbyterian church, Norwood Ill., received six new members at his last communion.

—It is reported that the Huguenots are actively engaged in evangelical work there, having establised 600 stations or headquarters. In the American chapel in Paris, one of their readers said in the course of an address that the Huguenots could not be crushed out, but would live and work until France was spiritually free, if it required another St. Bartholomew.

—The *Independent* reports Dr. L. W. Munhall's labors at Davenport, Iowa. Some 400 or 500 have applied for admission to the churches as a result of this visit. Dr. Munhall is now in Bloomington, where it is reported that several hundred have accepted Christ in his meetings.

—Rev. F. W. Damon, missionary in the Sandwich Islands, is obliged to preach the Gospel in five different languages in order to reach the people. These are Chinese, Japanese, Portuguese, Gilbert Island and Hawaiian.

—Mr. Arthur A. Brigham, who was recently elected to the Professorship of Agriculture in Japan, is an active member of the Union Congregational church, Marlboro, Mass., and an ex-superintendent of its Sunday-school.

—The German Evangelical alliance has prepared articles of incorporation preparatory to securing a charter and entering upon a war against the papal religious and political power in this country.

—An effort, likely to be crowned with complete success, is being made in the Crescent Street Presbyterian congregation, Montreal, to raise funds sufficient to support a missionary in the foreign field, the missionary in view being a member of the congregation who completes his college course next spring.

—Yaroo Michael Neesan, a Persian, was ordained by Bishop Potter, on Nov. 5, and will start at once for Persia as a missionary. Mr. Neesan brought to the United States one of the most ancient copies of the New Testament in existence. It is written on parchment and bound in old wooden covers. It is in the Syrian language and was written in the year 1207.

—Colonel and Mrs. George R. Clark, who for eleven years have maintained the Pacific Garden Mission, at the corner of Van Buren street and Fourth avenue, in Chicago, have been compelled to seek assistance, and will be aided in the future by John Morrison, a well-known mission worker connected with the Moody church. The cost of running the mission has been about $4,500 a year. Colonel Clark says he can not now afford to pay the expenses of the mission unaided, although he will still give his time and all the financial help he is able to give. Those who are in a position to know think it is one of the best agencies for reclaiming fallen men and women in this or any other country. There is also in connection with this mission a Sunday-school and kindergarten, where the children of the neighborhood are taught the Gospel and useful work, and are kept off the streets and alleys a portion of the time at least. During eleven years more than 30,000 persons have bowed before the alter, asking help and guidance from the Lord. Colonel and Mrs. Clark have, by their patient self-sacrifice in this work, earned the hearty support of all who take an interest in this kind of work.

IN BRIEF.

NEW YEAR RESOLUTIONS.

Burdette gives us some resolutions for the New Year which have the merit of probable stability:

Resolved, That we will love ourselves as our neighbor loves himself, and that we will make it hot for him if he tries to undo us in this labor of love.

Resolved, That $1 isn't too much for a concert ticket, and ten cents is big money for a missionary collection.

Resolved, That the youngest deacon in the church shall teach the pastor how to preach, and tell him what to preach about.

Resolved, That the poor we have always with us, but it isn't our fault. We would gladly get rid of him if we could, and if he will tell us where he wants to go, and will promise never to come back again, we will gladly take up a collection and pay his fare one way.

Resolved, That the town needs a new opera house, and seats in the church ought to be free.

Resolved, That we wouldn't quarrel with our neighbor much if he wouldn't so persistently disagree with us when he knows we are right.

Resolved, That if everybody was as honest as we are, the millennium would be thundering at the front door before we could pull our boots on.

Resolved, That our neighbors are no better than they ought to be.

Resolved, That we are a mighty sight.

Resolved, That we don't see how we can be any better than we were last year.

An exchange tells of a man who had sixty-five dollars stolen, and who soon after received twenty-five dollars with the following note: "I stole your money. Remorse naws at my conshens, and I send you some of it back. When remorse naws again, I'll send you some more.

Edison has, it is stated, devised a doll with a small phonograph inside, which talks when the handle is turned. The phonograph is placed in a receptacle within the chest of the doll and the handle protrudes. When it is turned the words appear to issue from the doll's mouth. Edison has also devised a clock which announces the time by speaking; the talking apparatus being, of course, a phonograph.

The following incident is vouched for by the *Independent,* and we are afraid it is only too true: A prominent trustee in one of the largest churches in New England successfully opposed the inauguration of revival meetings on the ground that such a meeting would destroy their new church carpets. "Besides." he is reported to have said, "What do we want with a revival? We are out of debt; our pews are all rented; our house is full, and a revival would only disturb the quiet, orderly development of the church."

It has been estimated by Prof. Kirchhoff, of Halle, that the language most spoken on the globe, for the last thousand years at least, is Chinese, for it is without doubt the only one which is talked by over 400,000,000 of the human race. The next language most in use (but at a very great distance behind Chinese) being Hindustani, spoken by over 100,000,000. Then follow English (spoken by about 100,000,000), Russian (over 70,000,000), German (over 57,000,000), and Spanish (over 47,000,000), ranks next.

Prof. Edmund W. Bemis declares in the December *Statesman,* in his article on Our Railways, that "our one hundred and fifty thousand miles of railway, with a valuation in stocks and bonds in 1886 of $8,163,149,000 on paper and probably over five billions in reality, embrace one-tenth of our national wealth, or more than that of all the manufactures in the country. The yearly gross earnings of over nine hundred million dollars are more than three times the entire yearly appropriations of our national government, while the employes exceed three-quarters of a million men, or more than any standing army in Europe."

The University of Southern California proposes to erect a monster telescope on Wilson's Peak or some other place adjacent to Los Angeles. It is proposed to have an instrument with a 42 inch glass, which will make the surface of the moon as visible as it would be to the naked eye if it were only sixty miles away. Lick's glass is 34 inches. It cost about $50,000, and mounting brought the total cost up to $110,000. The University is negotiating with Mr. Clark, who proposes to make such a glass as it wants and mount it for $100,000. If Mr. Clark's offer is found to be the best, it will be accepted; but nothing is as yet decided upon but that the University is to have the largest and most perfect instrument in the world.

The Manitoba's fast freight from Winnipeg brought into Chicago a queer load of cattle in the shape of a herd of eighty-three buffalo. The herd is the famous one raised by Warden Benson, of Stony Mountain, Northwestern Territory, since 1887, from a young bull and four heifers. They have been bought by C. J. Jones, of Garden City, Kan., who has for some years been making a special study of the buffalo and he has at present a herd of about fifty on his ranch in Kansas. He began crossing them with cattle and his experiments have been successful, the half-breed buffalo being a hardy and sturdy animal, while much less wild in its nature. The raising of the bison has become a profitable business, as 50 cents a pound for buffalo meat can be obtained in Chicago. The animals were shipped South. Cattle raisers everywhere are watching the Jones experiment with much interest, and bisons in their wild state are almost unknown, a fact which makes the attempt to domesticate and perpetuate the species the more interesting.

DONATIONS.

For Cynosure Ministers' Fund:	
M. R. Britten	$ 8.50
S. Simpson	3.00
L. Lishwiller	5.00
Mrs. H. M. Whittemore	2.00
W. B. Walthal	1.50
College Church, Wheaton	7.00
Before reported	$187.10
Total	$214.10
Free Tract Fund:	
L. Gishwiller	$ 3.50
Mrs. R. R. DeLong	1.00
E R. Bollinger	.50
Foreign Fund:	
Jas. S. Hobbs	2.00
A friend, Wheaton	1.50
Before reported	52.50
Total	$ 56.00
General Fund:	
James B. Patton	$ 10.00
Mrs. A. B. Hubbard	5.00
Wm. H. McKee	.50
John Robinson	3.50
S. P. Bushnell	10.00
H. M. Bissell	5.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 17 to Dec. 22 inclusive:

Rev S Collins, S G Stewart, W Slosson, J Gowans, J Bailey, N Bourne, W Patterson, R P Brorup, J L Pollard, T Kingsworth, A Dewey, L Gishwiller, F Britain, W H Stevenson, A Dorcas, J B Coffrin, J B Stowell, Mrs R R DeLong, J Asals, A O Howell, Mrs E A Rowley, F A Oldis, S Higginson, J F Baird, Soldiers' Home, E R Bollinger, S Timpson, D Wertz, Mrs M A Gamble, J W Hill, W B Graham, T A Bogle, E Marcy, M R Britten, J Lingular, J A Haines, T Hodge, Rev J E Roy, J Perkins, W B Walthall, W C Wilson, J Osgood, S J White, J H Wooster, E J Chalfant, J H Marshall, Rev J F Crozier, Rev D Marrow, G W Little, J W Snidter, E Walker, Mrs J B Liggett, Mrs S B Allen, A M Hine, Mrs E A Cook, H G Roberts, A Fletcher, J P Bartlett, G M Wildin, J N Norris, S F Fisher.

CURABILITY OF CONSUMPTION.

This has been a vexed question among physicians, opinions, even in the same school, being strangely divergent. Of this, however, the public are convinced: it is a terribly prevalent disease, and the average doctor meets with but scant success in treating it. Consumption is in reality scrofula of the lungs, and is liable to attack any whose blood is tainted. For driving out the scrofulous humors, and thus removing the predisposing cause, Dr. Pierce's Golden Medical Discovery is a sovereign remedy. It purifies bad blood, heals scrofulous ulcers, and, whatever difference of opinion exists as to curing advanced cases of consumption, it remains that many pronounced "incurable" have been by it brought back from the brink of the grave to restored health and vigor.

BUSINESS.

ODD-FELLOWSHIP:

ITS HISTORY AND ITS WORK,

by President J. Blanchard. A neat pamphlet with cover. Price, postpaid, five cents. This address, as puplished in the *Cynosure* last fall, met with so much approval that the N. C. A. decided to issue it in convenient form for circulation. Until Feb. 1, 1889, any one sending 25 cents and a year's subscription for the *Cynosure,* may order twelve of the above pamphlets.

LINE UPON LINE.

Do you keep on hand a supply of anti-secrecy tracts so as to slip one in a letter as you send it away? The postage on letters is now *two cents,* but letters may weigh *one ounce* instead of half an ounce as formerly. We will send you half a pound of tracts postpaid for ten cents.

Will you please look at the figures on the yellow tab of your paper, and if they do not indicate your subscription to be in advance of the present date, we respectfully ask you to remit to us at once. We need your subscription to pay the heavy expenses of furnishing you with the *Christian Cynosure.*

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Bran per ton			13 00
Hay—Timothy	11 50	@	12 00
Butter, medium to best	15	@	30
Cheese	05	@	09
Beans	75	@	1 85
Eggs			20
Seeds—Timothy	1 36	@	1 47
Flax	1 47		1 55
Broom corn	2	@	4½
Potatoes, per bus	34	@	40
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	35
Cattle—Choice to extra	4 10	@	5 30
Common to good	1 30	@	4 00
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Wheat—Winter	1 03	@	1 14
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HOME AND HEALTH.

COFFEE DRINKING AND BLINDNESS.

J. M. Holsday, in the *North American Review* for September, relates his observations and experiences concerning coffee drinking. The following is made up of extracts from his article, which presents some startling facts in regard to the danger of this indulgence:

I am satisfied that defective vision and blindness will pretty soon be a prominent characteristic among the American people. I make this assertion without having seen any statistics whatever on the subject of blindness. I found out long ago that a cup of coffee leaves a night shade on the brain which continues longer than an eclipse of the sun. For some time past I have been consulting with different persons in Council Bluffs who are suffering with failing sight, and in each instance I ascertained that the unfortunate person was and is a regular coffee drinker. I had long noticed that the eyes of old coffee drinkers had a dry and shriveled appearance.

Having long worked at a trade which requires almost as exact a use of the eye as the occupation of a jeweler, I made the discovery that a single cup of coffee would have a perceptible effect on my eyes. This fact was the more apparent because my eye-sight was originally very good—in fact, about the best. After having used coffee with indifferent frequency and copiousness for many years, my sight became abnormally weak, and I began to feel a horror of darkness, wishing that the sun would never set, and desiring instinctively to go to some place where the nights would be short during the entire year. I have no doubt but what this weakness of the eyes which results from coffee drinking is due to the sympathy which the optic nerve has for the nasal cavity (the latter being continuous with the membrane of the mouth). The nasal cavity, with its first pair of brain nerves, is naturally a principal place to be affected by any drinking habit. All of the censory nerves are much affected by coffee drinking—those gentle and highly refined threads of sympathetic force which enter largely into the sense of smell, taste, sight and hearing. The entire sympathetic system is likewise involved immediately in the coffee-drinking habit. The brain, again, is intensely affected thereby, because the principal nerves of the brain branch off from the nasal cavity.

Coffee drinking is especially injurious when it is resorted to as a backing for strong food. There are plenty of robust persons among us who have drank coffee pretty freely for a life-time, but who are seemingly uninjured by it. To this fact I reply that appearances are sometimes deceiving to unpracticed eyes, and that a vice does not in all cases show its effects plainly in the first generation. The free use of coffee dates back only one generation in this country. But this I will say, that no person is as stout for three hours after he has drank coffee as he was before.

As long as a person remains endowed with latent constitutional strength, he can participate in different vices with seeming impunity—but he is gradually using up his capital, and will reach his limit ere his life is fully prolonged. His children and grand-children will show a degeneration of the family stock, though they doubtless exhibit at present a premature brightness of mind. Coffee has a magical effect on the heart and circulatory system, and for awhile produces the intoxication which approaches that of opium or cocaine. It causes a swift growth and swift decay.

Coffee eats into the digestive membranes, forcing their glands to pour forth their reserve of juices, thus drying up the fountains of life, and leaving in these little urns of vitality the seeds of rheumatism, catarrh, kidney ailment, heart disease, lung infirmity and abdominal degeneration. Coffee drinking exhausts the mouth and throat, leaving the face a grinning skeleton, while the body is honey-combed. The penetrative and stimulating qualities of coffee are excessive as well as insidious. But nature abhors anything that leads nature, and will gradually withdraw from it, leaving in the temple of life nothing but a shadow and a name.

Plenty of apparently robust persons will rise up serenely when they read this dissertation, and exclaim, "I have drank coffee forty years, and am as stout as an ox." But the coffee drinker, however robust he may be, will put on a pair of spectacles at a comparatively early period of his life. Besides, he is all the while enslaving himself to a habit—a fact that is full of foreboding. Again, he is surely approaching a time when his reserve force of vitality will all be prematurely used up—a period in his career that will begin a new volume in the coffee-drinking habit, for every cup of it will now fill him with fire, while his helpless desire for it continues to increase. In conclusion I will add, in the language of Dr. O'Leary, that "the thing which we think we must have is always that which is killing us." —*Ex.*

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HUMANITY TO HORSES—FROSTY BITS.

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No one who has had to do with horses when the mercury is considerably below the freezing point but has witnessed their sometimes almost frantic efforts to escape the pain that comes of putting on the bridle. Misunderstanding it many times, the coarse and brutal hostler adds blows to the other brutality, and forces the animal to take between its jaws a piece of iron that freezes its tongue and sections of its mouth the moment it touches them, causing not only present pain, but often ulceration, and almost always sores.

The remedy is a leathern bit, instead of an iron one. If a bit of this sort is not easily procured, a common iron one can be covered, which will be at least a partial remedy.

To do this, cover the bits with strips of common bridle leather, and as much of the check piece as will be likely to touch the flesh, winding them around the iron while wet, and then carefully sewing the edges so as to make the surface as smooth as possible.

A real mouth piece can be made by any harness maker at a small cost, and would be altogether preferable to the covered one, as it can be taken from the headstall and check-rein, and be replaced by the iron when the cold weather is past, and be kept in readiness for another winter.—*Our Dumb Animals.*

LIVE STOCK IN WINTER.

Grooming should be thoroughly performed on every horse at least once daily. Never groom a horse in its stall while the horse is eating, but take it out for the purpose. Otherwise the dust and dirt which fill the air become mixed with the horse's food, making it unpalatable and unwholesome.

Horses should be kept well shod and sharp while they are worked on roads slippery with ice and snow. Inattention to this point often costs lameness and suffering to the horse and loss to its owner. Rub the legs and particularly the heels dry with wisps of straw when the horses come in from work in rain or snow. Obstinate cases of scratches come from neglect of this.

Soiled Bedding should be kept through the day away from the stalls. If piled under the mangers, the horses are compelled to breathe the offensive ammoniacal odors, which are injurious to their eyes, lungs and general health. Many a horse has learned the habit of pulling on his halter through his efforts to get away from the smell of soiled bedding.

Horses and Oxen should be fed upon a fair maintenance, and not allowed to run down. Those which are quite idle will do well on hay alone, but all animals kept at work should have moderate feeds of grain.

Milch Cows besides generous feeding should have a daily carding. Winter dairying, if properly managed, is often profitable. The saving of the manure is not the least profitable item of the business.

Shelter is indispensable for success in keeping stock. If you should pass by the field of a slothful man, on a wintry day, and see his cattle humped up and shivering around a straw stack or in the fence corners, you will be pretty certain to find their owner at the nearest grocery, with a black clay pipe in his mouth, arguing that farming doesn't pay.

Corn Fodder, if sound and well cured, is excellent feed for cattle. Where there is any great amount of it to feed, it will pay to buy a cutter and crusher. If fed whole the butts are not only rejected by the cattle but they make very awkward work of hauling and spreading the manure.

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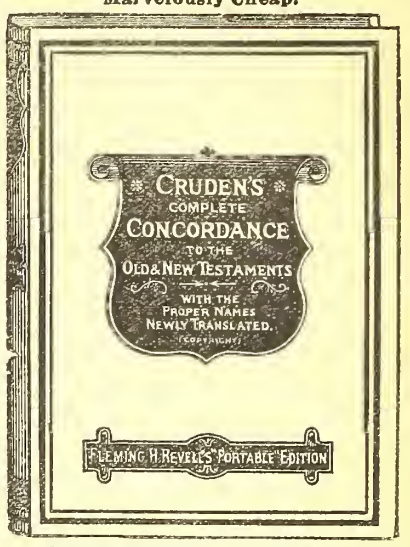
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NEWS OF THE WEEK.

WASHINGTON.

For the first time on the Sabbath the saloons in Washington were tightly closed all day on the 16th. No amount of persuasion or personal influence could procure a drink anywhere.

Senator Hoar has presented a petition signed by 3,228 citizens of Massachusetts, praying for the adoption of a constitutional amendment which shall prohibit the interference of any religious sect with the system of common public schools.

H. C. Clark, a well-known newspaper and magazine writer, has been detailed by the Agricultural Department to visit Chicago and prepare a detailed account of the methods of slaughtering, curing, and marketing cured meats, especially beef and pork, for home and foreign consumption. The work will be illustrated and is to be published in the English and French languages for distribution at the American exhibit at the Paris exposition and throughout Europe.

CHICAGO.

A considerable part of the city was lighted with electric lights for the first time last Monday evening.

The anarchists were refused permission to hold any meetings last Sabbath by the police. They have appealed to the courts for an injunction against Chief of Police Hubbard.

It is generally understood that the last passenger train service between Chicago and the Missouri river is to be restored by some of the lines next month. The Chicago, Santa Fe & California road ran a special train from Kansas City to Chicago last Tuesday, with an engine and two coaches, making all the stops that would be made by a fast train on that line and made the run in twelve hours.

COUNTRY.

The elegant passenger steamer Kate Adams, burned Sunday morning near Commerce, Miss., forty miles south of Memphis. She was en route to Memphis, and had about 200 people aboard, including her cabin crew of eighty and twenty five cabin and sixty deck passengers and twenty-five colored cabin passengers. The fire, which caught in some cotton near the forward end of the boilers, was discovered about 8 o'clock. The passengers were at breakfast, and when the alarm was given they all made a rush for the forward deck. The cabin passengers escaped, but of those on the lower deck thirty perished, mostly colored people. Eight or ten of the crew were lost.

The Supreme Court of Ohio Sunday handed down a decision in the suit known as the Archbishop Purcell failure case, holding that Catholic church property in Cincinnati and elsewhere that was in the Archbishop's name was held in trust only, and could not be seized by the creditors.

Hon S. E Sewell, a well known abolitionist, who was associated with William Lloyd Garrison and aided in the defense of John Brown, died at Boston Thursday, aged 89. He was graduated from Harvard in 1817, Caleb Cushing and the Historian Bancroft being among his classmates.

It is said that Henry Villard has formed a huge syndicate to buy up and operate a large list of electric trusts, including the stockticker service, the Edison electric lighting, and other inventions.

At Pittsburg, Pa., Friday morning, Captain Wishart, President of the Law and Order League, was attacked and severely punished by an unknown man, supposed to have been one of the Sunday law violators on whom the league has been making war.

Experiments are being made at Lima, Ohio, with a new process of converting crude oil into gas, invented by Miss Hattie Proctor of Chicago, and being developed by T. G. Hall, a Chicago capitalist. They expect to get 1,000,000 cubic feet of illuminating gas to the barrel of Lima crude oil.

The famous giant oak tree at Woodridge, which was probably the largest tree in Connecticut and was over 1,200 years old, was cut down last week because of decay. The trunk was 24 feet in circumference at the ground and the tree could be seen for many miles. It is believed that there is only one tree nearly as large in the State, and that is the magnificent elm at Norwich, about which Whittier wrote in one of his poems.

Parts of Washington and Warren counties, New York, were disturbed by an earthquake Wednesday morning; buildings were violently shaken.

A dynamite magazine belonging to Col. Roberts, located three miles from Bradford, Pa., and containing 800 pounds of dynamite, blew up Dec. 16, doing great damage to surrounding property. The shock was felt twenty miles away. No one was injured.

Some miscreant threw a dynamite bomb into the cupalo of the Car and Machine company's foundry at Litchfield, Ill., Dec. 20. It exploded and tore the cupola to pieces and injured two of the employes seriously.

Two masked men, Dec. 16, robbed the express car attached to passenger train No. 2 on the Illinois Central road, committing the deed at a point about a mile from Duck Hill, Miss. They killed one passenger and secured about $3,000.

In Berks, Lancaster and Lehigh counties, Pa., it is believed that there are no less than 200 cases of diphtheria, some very malignant, and many having proved fatal. At Breinigsville, Lehigh county, a small village, fifteen cases exist.

There have been twelve deaths recently from diphtheria in Eddington, Me. The board of health has closed the schools and vigorous measures are being taken to exterminate the scourge. A lot of game, shot by rival clubs, was left to putrefy in the town-hall smoking room by mistake and the germs of the disease were generated by the putrid meat.

Diphtheria is raging at Unionville, Tuscola, Mich. Twenty-five cases are reported and ten deaths. Public meetings of all kinds have been abandoned and children under 18 years of age are not allowed on the streets.

Over 200 deaths from diphtheria have occurred in the vicinity of Albuquerque, Ari., in the past two weeks, and the breaking out of small-pox has caused much additional alarm.

William Walker and John Matthews, the Bald-Knobbers sentenced to be hanged Jan. 13, have been respited to Feb. 15 by the governer on request of Judge Hubbard, who tried them.

A party of Rock Island Railway engineers left Liberal, Kan., Thursday, to survey the proposed line from that point to El Paso, Texas. It is also reported that the Rock Island will also build from Liberal to Trindad, Col.

It is announced that the Merchants' Bridge project at St. Louis is a success, and that the entire sum considered necessary to carry the project out, $1,500,000, has been pledged, and that work on the bridge will be commenced early in the spring. The scheme is to construct a railroad and wagonway bridge across the Mississippi River at some point north of the present bridge and within easy access to the center of the city.

The corner stone of the Good Samaritan Hospital, for colored people, was laid at Charlotte, N. C., Dec. 18, in the presence of quite a number of people, both white and black. The building of this hospital has been undertaken by white persons entirely, and is under the auspices of the Episcopal Church. Both white and colored clergymen assisted at the ceremony and made short addresses.

Great excitement was caused in Mississippi last week by a threatened race war. A mob undertook to kill or whip a Negro. Two of the mob were killed. Then another armed mob scoured the country and killed two Negroes and possibly others. Meantime the county officers were indifferent, and the scouting parties had their own way in seeking revenge.

FOREIGN.

The steamer Zealandia, from Sydney and Auckland, bring a report from the Samoan Islands, under date of Dec. 7: Since the last oceanic steamer left this place for San Francisco, a month ago, two battles of importance and numerous skirmishes have taken place between forces of Malletoa Mataafa and Tamasese, rebel chief and pretended king. About 120 men have been killed and 150 wounded, many of the dead having been barbarously butchered. The state of affairs on the islands seems due to the continued action of the German Consul, Dr. Knappe, supported by the men-of-war Adler and Eber, and the German Planting and Garden Company, who insist that Tamasese shall be king, although two-thirds of the Samoan people have elected Malletoa Mataafa as their choice, while the Germans oppose him knowing he will not consent to their rule of the islands.

The snowstorm of Dec. 18 was the severest for years in New Brunswick. At Moncton more than a dozen trains were held because of the blockade north of Campellton. A snow slide at Metapedia covered a special train, but no one was hurt.

Terrible storms raged for three days in the department of Pyrenees-Orientales, France, flooding villages and causing wrecks and much loss of life.

Gladstone arrived at Naples, Dec. 23, and was enthusiastically welcomed by the students, who tried to unharness the horses from his carriage, but were prevented by Mr. Gladstone, who begged them not to do so. One of their number presented Mr. Gladstone with an address, referring to him as the friend of Italy and the writer of the celebrated letters that contributed to the redemption of Italy. At the conclusion of the address there were shouts of "Long live Gladstone and Ireland and England."

One of the special messengers sent into the African interior in October, in the hope of obtaining news of Emin and Stanley from caravans, has sent a dispatch announcing that he has met Arab traders from Wadelai, who positively affirmed that Stanley met Emin there about Jan. 20. Stanley, the traders said, had 330 men and plenty of stores. He had endured great privations, but he and all his party were well, although extremely exhausted. The delay in reaching Wadelai was due to difficulties encountered on the route, the expedition having to make a long detour toward the northeast in order to avoid swamps and hostile tribes. King Leopold has received from St. Thomas a telegram confirming the report of the arrival of Henry M. Stanley and Emin Pasha on the Aruwhimi.

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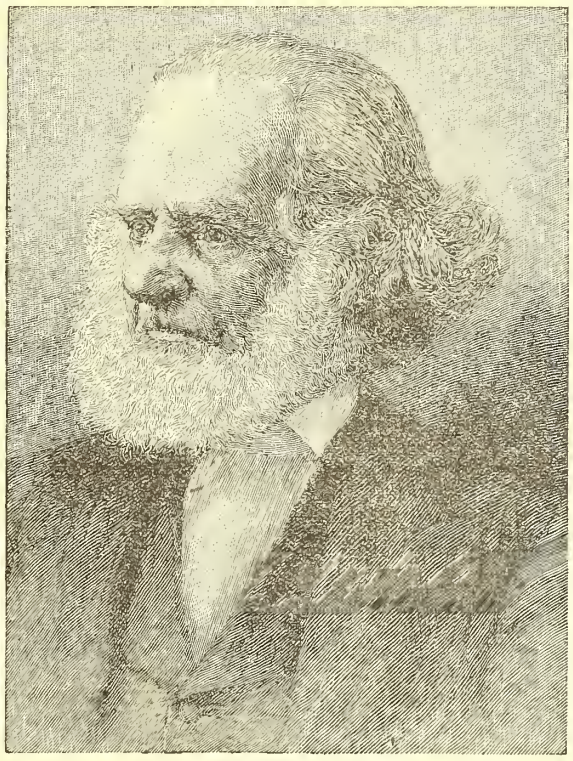
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"The W. C. T. U. and the K. of L." is the title of a kind of fellowship meeting which can bring no good to the part of that which bears the name Christian. The W. C. T. U. messenger to Mr. Powderly's meeting in Indianapolis was not allowed to come into the regular meeting. That was secret. But when Mrs. Nichols came into the hall the Knights of Labor were adjourned. Powderly called to order, heard the W. C. T. U. address with hearty applause and voted their sympathy to the woman's society, and their co-operation and assistance in establishing the equality and welfare of humanity; and Powderly extended the right hand of fellowship to the W. C. T. U. But the W. C. T. U. could send fraternal delegates to the Good Templars with more grace, and with just as much to the Masonic grand lodges. Any secret order would say as much as the Knights of Labor. An editorial in the same *Signal* which reports the above, the Chicago *Tribune* is quoted as saying that the Personal Rights' Leagues are established "*For the People's Good.*" When the whole course and character of the Knights of Labor is considered it may justly be doubted whether "For the People's Good" can be said of them than of those foreign leagues formed to antagonize prohibition.

The statue of General Gordon, the hero of Egypt and China, and the sacrifice of Egyptian bond-holders, has just been set up in Trafalgar Square, London. It represents him in the patrol jacket of an English staff officer, but without belts, sword, or any weapon except his famous rattan cane which he carried through all the battles of the Chinese war. This is under one arm, the two arms being almost folded, with a Bible firmly grasped beneath one elbow. Mark this confession of Art, of History, and national conscience to the folly of war. The most successful general of modern times will be remembered in his character as peace-maker. Why should not the Christian nations cease their strife and "learn war no more?" The five great continental powers of Europe now have 12,000,000 men under arms not to mention the naval armaments, almost double in size the whole sea fighting force of the world twenty years ago. Our own back-alley statesmen burn for immortality by means of some measure to spend the people's money for great guns which some new invention may render useless before the three years are passed before they can be mounted. Arbitration and disarmament should now be the effort of the nations and the study of statesmen.



LEONARD BACON.

[See page 8.]

Samuel W. Allerton, one of our wealthy Chicago packers, was down at Indianapolis the other day, and was much moved by the final meeting of a temperance revival conducted by Francis Murphy and his son. He immediately engaged Mr. Murphy to come again to Chicago and begin the same work here. This will be the fourth visit to this city. His first work was in the Y. M. C. A. building, then twice at the instance of Mr. Moody. Mr. Murphy's work, though excellent in its way, always seemed to us to lack depth and permanency. Perhaps coming under different auspices will help him to do thorough work. Mr. Allerton does not, perhaps, care so much for religion; he wants Murphy as a cure for anarchy.

A committee of ladies led by Mrs. Carse, the Temperance Temple builder and member of the city school board, lately called upon the mayor of Chicago with a petition that there be an effort to enforce the State law for compulsory education on the vagrant children of the city. The State Superintendent of Instruction of Indiana, in his annual report, recommends a compulsory law for children between the ages of seven and fifteen years. He estimates that of the 756,989 children enumerated in the census, the average daily attendance is not over twenty-five per cent, and not more than fifty per cent are enrolled. The appalling dangers of illiteracy are a perpetual menace to American institutions, and it is a wise activity in our public-spirited men and women which shall reduce this danger to the minimum.

It is reported that Col. Eliot F. Shepard, president of the American Sabbath Union, has succeeded in stopping the omnibus line on Fifth Avenue, New York, from running on the Sabbath. The drivers and horses now have their rest, and the dwellers on the avenue their quiet. Let the good work go on. In Chicago, the removal of Dr. Little, president of the Sabbath organization, to Massachusetts, may, for the time being, check the reform. The first publication of a professedly Christian character to publish a defense of the Sunday newspaper is the *Statesman* of W. T. Mills, which promises an article by Wm. H. Busley, managing editor of the *Inter Ocean*, and a reply next month by Dr. Herrick Johnson. But the secular press of the city has a healthful tone if, *America* may speak for it. Reviewing the weak platitudes of the pulpit sensationalist, Dr. Talmage, which close with "the Sunday paper has come to stay," *America* squarely contradicts him and says: "If the average Sunday journal of to-day were compared to the paper of thirty-five years ago we would find that the latter was moral in its tone and patriotic in its utterances, while the former is a hodge-podge of sensation, scurrility and scandal, with a flavoring of seriousness. The morality of the Sunday newspaper may be the equal of that of the pulpit, but this is a woeful confession for a divine to make."

The venerable and beloved Quaker poet Whittier, "the national poet of America," passed his eighty-first birthday on the 17th inst. in good health and with vivacity of spirits. Some of the visitors who came and went during the day from his Danvers home, in mentioning current topics spoke of our Chicago anarchists. The correspondent of the New York *Tribune* reports Mr. Whittier's remarks upon them: "Mr. Whittier was interested in the movements of the anarchists at the West, and asked if there had been any new acts of violence by those fellows. His eyes twinkled merrily when we told him that the anarchists now styled their Sunday meetings 'Sunday-school classes.' He said that Mr. Howells wrote him before the execution of those Chicago assassins, and asked him to unite with him in protesting against their execution; 'but,' said the poet, 'I could not do that. Of course, you know I am opposed on general principles to capital punishment; but it has always been my settled principle not to interfere in specific cases, where men had been given a fair trial. Then, in this particular case, I felt that the crime was so atrocious that the prisoners were not entitled to sympathy.' Mr. Whittier said he supposed that Mr. Howells had by his admiration for Tolstoi and his writings become more interested than the majority of the people in the fate of those creatures. For his part, he admired Tolstoi's talents, but many of the characters introduced in his novels were so disagreeable and depressing that he could not say he really enjoyed the books. He could understand how the anarchists might be inspired to wicked acts in Russia, where freedom of speech and the right to protest were denied the people. But here in America, where every one, however humble, could speak freely, the resort to violence was utterly inexcusable and indefensible."

REMINISCENCES OF LANE SEMINARY AND ABOLITION DAYS.

BY REV. SAMUEL F. PORTER, ONE OF THE OBERLIN "REBELS."

Two brothers by the name of Lane, doing business in the Mississippi valley, offered, about the year 1826, the Baptist denomination, of which they were members, five thousand dollars each towards founding a theological school to train up ministers for the West. The Baptists were not united on the question of ministerial education and did not accept the trust. The same offer was at length made to any evangelical church and was accepted in 1828 by the Presbyterians, and a board of trustees appointed to act in the matter.

Four families of Kempers, belonging to that church, resided on the Walnut Hills about one mile and a half northeast from Cincinnati, Ohio. They were greatly interested in the enterprise and gave a tract of land, containing sixty acres, upon which to locate the Lane Seminary, and the trustees some time afterward purchased fifty-one acres more.

Manual labor schools were very popular just then. It was thought a new factor had been discovered which would give to scholars all the physical strength and endurance of farmers and artisans, and so tend to make them intellectual giants. At the same time, young men without means could earn their daily bread while pursuing a full classical and theological course. The friends of progress throughout the country were aroused to establish and maintain such an institution. Dr. Lyman Beecher, the pulpit orator, the advocate of missions, the apostle of temperance, was called to preside, and Boston raised a twenty-thousand-dollar endowment for his support. Prof. Calvin E Stowe, D.D., was appointed to the chair of Biblical literature and the Greek and Hebrew languages, and twenty thousand dollars were given in the East to support his professorship. The friends of Dr. Biggs in Philadelphia subscribed a like sum for his support and he was presented to the chair of church history and church government. It was supposed that some students of mature age would take a short literary couse preparatory to the study of theology; and a professorship of belles lettres was arranged, and Rev. John Morgan was appointed to fill it.

In 1832 Dr. Biggs entered upon his professorship and taught a small class that season. Early in November of that year, Dr. Beecher delivered his opening lectures, removed to the Walnut Hills, and took charge of the Seminary. At the same time he became pastor of the Fourth Street Presbyterian church in Cincinnati.

Somewhat late in the spring of 1833 Prof. Stowe arrived from New England and the institution began to move and keep time. Students were coming in goodly numbers, and from widely different parts of the country. Many came from the East. Some, true to their manual labor principles, earned wages in rafting lumber down the upper waters of the Ohio and thus reached Cincinnati. Some made their way along the same route by rowing themselves in a small boat. Others reached the Walnut Hills "one by one and two by two" by long and tiresome journeys on foot. By the close of 1833 there were probably sixty or seventy students in Lane Seminary. The class of 1833 numbered some thirty-four, and the class formed for 1834 was nearly as large.

Prof. Stowe proved himself to be a thorough linguist, and did good work and gave full satisfaction. The first Mrs. Stowe was living at that time. She was a beautiful and accomplished lady, the daughter of Dr. Tyler, Professor of Theology in East Windsor, Conn. An anecdote, rather slight indeed, of the second Mrs. Stowe (Harriet Beecher) may be related here. As she came to church with her father's family, the young theologues perceived that she had blue eyes. So they called her "*Glaukopis Athæna*," i.e., Azure-eyed Minerva. They had been reading in the Odyssey with Prof. Stowe lately and this was a Greek epithet used by Homer.

Dr. Beecher was a brilliant rhetorician and his vivacity and vigor gained him great popularity at that time. He was the author of some wise sayings, which be repeated, and which will bear repeating. "Young men! when you go out into the world, see to it that you have a good many shot in the locker." Another, "Speak a great deal that you may write well and write a great deal that you may speak well." And this, "Young men! wherever you are located in the world, have a place and a time for study, and go there every day." The following illustrates his occasional manner and pronunciation: "When you are speaking and mind and heart are full, and your tongue is free, shake off all reserve and *let natur caper*.'

Dr. Beecher joined the Presbytery of Cincinnati; but there was constant war there between the conservatives and progressives until the Presbyterian church was divided in 1837–8. Dr. Joshua L. Wilson, pastor of the First Church of Cincinnati, was leader of the "Old School" party, and Dr. Beecher was the "*facile princeps*" of the "New School." The discussion sometimes took a wide range. The topics were, Limited Atonement; Passive Regeneration; Absolute Decrees; Unconditional Election; and Reprobation from Eternity. And, what to the unitiated seemed very strange, it was argued, not so much what was contained in the Bible, as what was taught in the *Book*, i.e., the Confession of Faith: and he was orthodox who held the Westminster formulas *verbatim et literatim*. Dr. Wilson was accustomed to charge Dr. Beecher with receiving and adopting the Westminster confession of faith with mental reservations and modifications, according to his own private understanding of it. In Presbytery one morning, Dr. Wilson went through his customary logical exercise, and threw out many sharp insinuations that Dr. Beecher kept back and concealed a part of his theological beliefs. When he sat down Dr. Beecher arose to answer. He concluded his speech by holding out the "Book" and saying, "Moderator, I hold that this book contains the truth, the whole truth, and nothing but the truth." That day at the dinner table his son George, whose untimely death was so much lamented at Putnam, Ohio, said, "Father, I don't see *how you could* say what you did, this morning, about the Confession of Faith." The Doctor answered that he could say it very well and with a good conscience. "Well, father," said George, "it seems to me that your conscience must be stretchy." This illustrates the *freedom of speech* allowed in the Beecher household.

The Rev. Mr. Gallaher, the friend and fellow laborer in revivals of Rev. David Nelson, M. D., was at this time pastor of the Third Street Presbyterian church. He was a large man, with a large head, and coarse features, and a great heart. He held in theory with the 'Old School," while in his labors he practiced with the New. He was accustomed to sing a spirited hymn at the close of his sermon at camp-meetings, when he called for volunteers to Christ's army to rise for prayers. It was said that he had sung more people into the kingdom than any of his cotemporaries had preached or prayed there. He was a true peace-maker, always in Presbytery throwing oil on the troubled waters of contention. One evening when a hot theological dispute was kept up until ten o'clock, he rose and said, "Brethren, I move that we adjourn. It is time that we were at home and in bed. I do not believe in a *Presbyterial debauch*." On another occasion, when the war of words over some doctrine went on with extreme violence and pertinacity, he got the floor and said: "Moderator! I cannot accede to the expediency of these discussions. They seem to me altogether unprofitable. There are three ways, to my mind, of examining subjects, and searching after truth: First, skimming over the surface. This I do not think a a very commendable way. The second method is to go down into the deep, cool, clear waters of truth; and this I think is the way always to be desired and aimed at. But there is yet a third mode, which is to go down so deep as to stick your head in the mud; and I am afraid that is what these brethren are doing!"

The cholera visited Cincinnati and Walnut Hills in 1833. While the terrible disease was approaching, Dr. Eberly delivered a lecture on the Asiatic cholera before the faculty and students of Lane Seminary. He stated that they understood the disease pretty well from the reports of British surgeons in India. Accordingly he gave a description of it, which we found to be very correct, in our experience afterward. There were perhaps forty cases among the students. For more than two weeks study and recitations were suspended in the institution. It was for the time a hospital. The names of the young men were arranged in two lists; the sick, to be cared for, and the well to administer medicine and to watch with them. Four only of the patients died.

Some time in the fall of 1833, perhaps about the middle of November, occurred the wonderful shower of meteors. The night was clear, and the stars seemed to come down all night with a slight inclination like flakes in a snow storm, until the light of day hid them from sight. Such was the appearance to the students as they spent the night in observation from the roof the Seminary building.

[*Concluded next week.*]

—Hon. S. E. Sewell, the old Abolitionist who died last week in Boston, was born two months before the last century closed. He graduated at Harvard in 1817, and becoming early interested in the anti-slavery cause, was associated with William Lloyd Garrison in establishing the *Liberator* in 1831. He was the counsel for the defense of Sims, Anthony Burns, and other fugitive slaves, and prepared the arguments and assisted by his counsel and suggestion at the trial of John Brown.

WHY ORGANIZE AGAINST THE LODGE.

OPENING ADDRESS BEFORE THE NEW ENGLAND CHRISTIAN ASSOCIATION BY ELDER S. C. KIMBALL, EDITOR CHRISTIAN WITNESS.

It may be properly asked, Why another organization amid the multiplied agencies of religion and beneficence?

We humbly venture a few apologies in answer to this reasonable inquiry. We are not pessimists. We do not ignore or undervalue the church of Jesus Christ against which the gates of hell shall not prevail. Of that church we are all humble members. We do not forget the numerous Home and Foreign Mission Societies with an increasing army of consecrated men and women who are hazarding their lives for the glory of Christ and the salvation of men. We gratefully acknowledge the blessed work of the Women's Christian Temperance Union, but question the wisdom of excluding one half, even though confessedly it be the *worse* half, of the human race from its grand enterprise. We bid God speed the Young Men's Christian Associations and the societies of Christian Endeavor, but we see no divine precedent or human wisdom in separating the experience of age from the enthusiasm of youth, in Christian work. Nor do we see in these organizations any sufficient bulwark against the evils that are now specially pressing into the very bosom of the church and peculiarly liable to ensnare the unwary feet of youthful disciples. Whatever merits there may be in the denominational division of Protestant Christianity, it entails deplorable weakness when it becomes necessary to resist powerful and popular evils. Seemingly, local financial necessities enhance the embarrassment.

We propose to found the New England Christian Association upon the ground principles of the Gospel, willing to follow the Lord wholly, to acknowledge Christ as our King continually reigning in our hearts, and more than willing to receive all those unmerited and precious gifts purchased for a miserable race by his atoning blood. We show no partiality as regards culture, social position, age, sex or race. Our only test of fellowship is oneness in Jesus Christ. We organize to extend a pure Gospel and to remove to the extent of our ability, under God, all evils that afflict our race. We record our solemn protest and perpetual prayer against the immemorial evils of avarice, dishonesty, oppression of the poor, pride, unchastity, sacrilege in turning the house of God into an eating saloon, a huckster's shop, a theatre or a gambling den; and against the desecration of the Lord's day. We cheerfully acknowledge that in disapproving these wide-spread and chronic evils, we have the more or less hearty sympathy of all Christian people.

There are two other evils which, gigantic in their proportions, and in their nature difficult of removal, deserve more extended and particular notice. I allude to intemperance and organized secrecy. Compared with intemperance, the other important objects now engrossing public attention, as civil service, the national defence, and the tariff, sink into insignificance. We believe State and National prohibition the only permanent solution of this vexed question.

As regards secret societies, there are special difficulties. They intentionally, constitutionally and to the utmost of their ability withhold from the general public the very facts essential to a proper estimate of their character and influence. Their professed object is always meritorious or at least harmless. They have a brief and wonderful system of logic for the security of their secrets which to them seems complete. It is this: The uninitiated do not know. The initiated cannot tell. Therefore their so-called secrets must ever remain a profound mystery to the outside world. This logic is equal to that of your own poet of the "Deacon's One Hoss Shay." The fact in the case is, the so-called secrets of these societies can be purchased at any general book store at from ten to fifty cents, according to the length of the ritual by which our mysterious friends are nightly punished.

Another more serious difficulty in the way of removing this evil is the *professed* belief of many Christians that it is not worth their notice. The fact in the case is, they know and lament, but *fear*

to act. Is it beneath the notice of a Christian that more than a million young men, the very choice youth of the land, are nightly instructed in, taught to practice, and most solemnly pledged to support a Christ-excluding, and hence a heathen worship? Is it beneath the notice of a Christian that millions more inexperienced youth of both sexes and every race are decoyed by promised worldly advantage from the church, the prayer-room and the hallowed influence of the family circle to the vain ritualism and coarse sports of the minor lodges? Is it beneath the notice of a Christian that the treasury of the Lord is pitifully empty while the duped multitudes are impoverished to swell the revenues of these myriad fraternities?

You further inquire, if these things are so, why the watchmen on the walls of Zion do not give the alarm. I can give no satisfactory reply. A few suggestions must suffice.

In reference to this evil as to intemperance, the laws are paralyzed. I am personal witness that the government of Boston suffered a lodge mob to hazard the lives and trample under foot the right of free speech when a few eminent ministers of the Gospel and other Christians attempted to speak of this very evil in Music Hall. I am also personal witness that a lodge mob in New Market, N. H., imperiled the life of Elder J. Franklin Browne, now principal of Howe Institute, New Iberia, La., and robbed him of books, clothing and other property to the value of $50, because he attempted in the town hall, which he had hired for that purpose, to speak of the character and influence of secret societies. I am personal witness that in the town of Gilford, N. H., a minister of the Gospel under whose labors fifty saved people were added to the church, was mobbed, his life endangered while on his knees praying, and a Ku-Klux threatening notice in the night hung on the door-knob of his dwelling, because, with the approval of his church, he had mildly discountenanced secret societies and other evils. I am informed and believe that a devoted Congregational clergyman of the same State, because he disapproved of a local minor lodge was boycotted, slandered and persecuted till he died. I am informed and believe that a lady pastor of an evangelical church in Maine, because she disapproved of organized secrecy and other evils, was insulted, slandered, boycotted, and locked out of the church. In none of these instances, so far as your servant has ever heard, did any denominational body disapprove or notice these outrageous acts of wickedness.

Similar instances of lawlessness, wickedness and outrage within our highly favored and beloved New England could be rehearsed to fill a volume. Nearly every town and village has its story of local shame. But the press, secular and religious, with a few praiseworthy exceptions, is silent through complicity in the crime, or fear; the platform and the pulpit, for the same reasons and with similar exceptions, are dumb. Denominational bodies eager to swell their numbers and resources, and with lodge poison coursing in every vein like a stupefying drug, paralyzing the moral sense, have no adequate desire, if even yet they have the ability, to shake off the deadly viper fastened upon their vitals.

In pointing out these evils, we distinguish between the poor saloonist benumbed by the same accursed liquor he deals out to his fellow men and his nefarious business. For his welfare we pray and labor. His murderous business we propose to extinguish by law. So toward our lodge friends we have nothing but good will. Nearly every one of us has, like blind Samson, ground in the lodge mill of the Philistines. Jesus has opened our eyes. The hideous worship of Dagon and Delilah's charms no longer bewitch our senses and embitter our lives. We appeal to our fellow Christians whose moral eyesight still remains, enabling them to distinguish right from wrong, to stand up for imperiled truth and sound the alarm to perishing men. For those whose moral vision is so darkened by sin that they cannot discern good from evil, we can only pray.

The New England Christian Association is organized to support every righteous reform and to discountenance every evil, whether pertaining only to the ignorant and poor, or entrenched in halls of learning and palaces of wealth. We welcome to our standard all honest men and women, from the deer-thronged woods of Aroostook to the classic halls of New Haven, from the placid waters of Champlain to the historic bowlders of Plymouth. All our hope centers and rests upon the infallible promises and abiding presence and help of our Almighty Saviour Jesus Christ, to whom be glory, power and dominion forever.

THE WAHALAK OUTBREAK.

BY H. H. HINMAN.

The recent riot at Wahalak, Kemper county, Miss., was at first trumpeted as a tremendous affair. It was affirmed that ten white men and 150 Negroes had been killed, and there was a great sensation in this city and elsewhere. It now appears to have been far less momentous. Two boys, white and colored, quarrelled. The white boy's father interfered and was worsted. An attempt was made to arrest (some say lynch) the Negro, and this was resisted by an armed mob. Two white men were killed and a number wounded. The whole country was alarmed. A race war was declared to be in progress. Large numbers of armed men from Meridian and elsewhere assembled only to find that the Negroes had all fled and could not be found. It does not appear that any of them were killed. In this respect this riot was an exception to all similar conflicts. As a general fact, whatever may have been the occasion, it has been the Negro who was the principal sufferer. In the terrible riots of a few years ago in Hinds, Copiah, and Kemper counties, it was the colored man who was the victim.

However they may result, such outbreaks are to be greatly deplored. They serve to intensify and promote the feeling of race animosity, out of which they grow and which is in itself a species of latent warfare. It is a sort of social dynamite whose explosion is always to be feared. Whatever appeals to, and stirs up race prejudice, endangers the peace of the entire community. Mr. Grady of Atlanta, Ga., Senator Morgan of Alabama, and a multitude of other speakers, who during and since the late political campaign made frantic appeals to the race feeling, had no intention of bringing about such results. Nevertheless nothing was better calculated to bring them about. Whoever appeals to the lowest and worst passions of any people will doubtless find a response, and not always in accordance with his expectations. This is equally true of those who have sought to promote discontent and rouse the animosities of the Negro.

The remedy is three-fold. What we need first and most is the *reign of law.* Unless we are prepared to discard all human governments and trust solely in our right arms for protection, we should reverently obey the law, "not only for wrath but for conscience's sake." It was under the reign of Nero, and under the iron heel of the Roman Empire that Paul wrote, "Let every soul be subject to the higher powers. For there is no power but of God, and the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves condemnation." Rom. 13: 1, 2. No class of men can afford to take power into their hands in subversion of law. The party that does so will in the end be a sufferer.

The Negro of all others can least afford it. As a rule he is poor, ignorant, and the victim of a prejudice that works always against him. This should make him exceedingly careful to keep himself within the pale of the law. If he gets outside he is pretty sure to be the victim. Unlawful violence on the part of the white citizen is still more inexcusable. In every controversy with the black man he can be quite sure that race prejudice will be a powerful factor in his favor, and that if the scales of justice are over-weighted it will always be in favor of the ruling caste. Surely in all cases where the black man is a party, the white citizen can afford to let the law take its course. The recent terrible riot at Birmingham, Ala., should teach us what it costs to maintain the supremacy of civil authority, and how dreadful are the consequences of discarding it.

2. It becomes all men to "study those things that make for peace," especially on the race question. The Negro is here, not by his own choice, but he is here to *stay.* All thought of his expatriation, even if it were desired, must be discarded as alike impracticable and unjust. The highest interests of both races demand that they maintain kindly relations with each other. All appeals to race prejudice on either side; all attempts to establish a color line, either in the state or the church, and all talk of absolute supremacy of one race over another, is an assault on the liberties and well being of all. Mr. Lincoln said that "this is a government of the people, by the people and for the people." The more closely this doctrine is adhered to the greater will be our prosperity.

3. We should remember that we are disciples of the Prince of Peace. The angels who announced his advent proclaimed, "Glory to God in the highest. Peace on earth and good will to men." "The wrath of war worketh not the righteousness of God." "He that taketh the sword shall perish by the sword." We cannot overcome evil with evil, but rather we should "overcome evil with good." If ever the Negro comes to have that complete recognition of his civil rights which is accorded to his white fellow citizen it will be because he has been law-abiding, patient, self-respectful, industrious and prudent. Such virtues will sooner or later secure the confidence and win the respect of all mankind. Not by organizing secret leagues among his own race, but by open and harmonious co-operation with all who are the followers of Christ, will he secure confidence and respect of all.

BAVARIAN SCENES AND CUSTOMS.

[From our Artist Friend in Europe.]

Your letter was brought to me in the midst of a snow storm that began immediately after I wrote last. It is very disagreeable weather, for notwithstanding it is cold enough to snow, the warm earth melts it nearly as fast as it falls and the streets are a mass of "slush." Last year on Oct. 15th a snow storm began that did not stop until the snow was three feet deep, and the Duke and Duchess, with all the children, were nearly blockaded in the mountains, where they had gone hunting. The snow was in "Bad Kreath" in January nine feet deep, and here in Tegernsee five and six feet. The deer and roe on the mountains around were so nearly starved that they came into the streets and were fed like a herd of cows. I should like to see some of them, but have not yet.

I walked around the whole lake a few days ago with the princesses. It is a long walk; four or five hours for a good walker. The Duchess thought the princesses would not hold out, and sent a carriage the other way to meet us at a place called Kaltenbrunnen, but they were very indignant and I sent the carriage home empty. Kaltenbrunnen used to be a cloister connected with the castle here when it (the castle) was a monastery. The robber knights came and burned it down in revenge for some act of the abbot here; and now after 500 or more years there is hardly a trace left of the buildings that once were there. Did I ever write that there are three underground passages connecting this castle with other neighboring chapels, etc.? They must be several miles in length and were made to enable the monks to escape when they were attacked by those same robber knights who figure so much in all old German legends. The passages have been unused so long now that they are full of poisonous gas and can not be entered safely. The Duchess went about half way through them one day, but no one else has attempted it for years. I wanted to try it, too, when I first heard of them.

Several days ago there was a peasant wedding here and we went to look on. It was in a hotel and there were a hundred or more guests. The wedding lasted the whole day, from 10 A. M. until after midnight. We went about five o'clock when they had just begun to dance a peasant dance called the ——— or "shoe-dance." The bride came down to meet the princesses and shook hands with us all. She was short and red, and was dressed in the costume of Tegernsee for brides, a full skirt, tight-fitting bodice, with a large white handkerchief folded over the shoulders, and a silver necklace. A wreath of lilies of the valley, several inches thick, was on her head and she carried a fan in one hand. Her dress was black silk, but she wore an apron of some lighter color, blue, I believe. The dance was very amusing. They began dancing in couples, but after a short time the girls would slip away and dance alone, or rather *whirl* alone, all around the outside of the company, while the men performed a sort of Indian war dance in the inside ring, slapping their shoes to keep time and making many other ridiculous antics. While they were dancing in one room, in the other they were eating and drinking without any intermission. At seven the ceremony of thanking for the presents received was begun. The bridal pair were seated at a table before which stood the groom's brother who read the names of all who had brought presents and thanked them in a ridiculous rhyme always ending in "und pie follen in die Ehn gehen" ("they shall get married"). It was considered very witty. When that was over, every one came and made the bride a present in money, which was put into a bowl placed there for that purpose. The brother-in-law wrote down just the amount each one gave, and presented each with a glass of wine. After that each put together such parts of the wedding supper as he or she liked into a handkerchief and tied it up to take home. We came away then.

Princess S.'s first communion was last Tuesday,

and was a great event. The great marble hall upstairs was decorated with evergreens and greenhouse plants, and an altar was arranged there so that the Duchess' mother could be there. The church is too cold for her; even in summer it feels like an ice-house. Every one was dressed in evening dress, as if they were going to a great dinner; and Princess S. herself, who at other times is a little girl in short dresses, appeared in a costume like a bride, with her hair up and a wreath of tuberoses over the long white veil that covered her to her feet. After the ceremony was over, her relatives made her many presents, of jewelry mostly, (diamonds and pearls in several cases) and later there was a great dinner given to which all the nobility in the vicinity were invited. The next day the whole forenoon was spent in having Princess S. photographed in her white robes.

There have many new French pictures been brought to the Munich exhibition since August when I wrote you about it, but they are all of the same kind. Nearly all the Americans I knew in Munich last year, and year before last, have gone this month to Paris. I could have easily gone, but since I have seen the 2,760 paintings from all countries and compared them I do not care to go. The Spanish pictures of historical scenes and compositions generally are very good, the best of their class: the Italian water colors and sketches rank first in the awarding of medals; but for portraits, the German school (including Austria and Hungary) is far ahead, excepting, perhaps, Herkomer's English portraits, and he (Herkomer) is German by birth and studied in Munich under the same teacher as Herr Jakobides.

Yesterday we were told to take the Princesses up the "Hirschberg," and were away all day. The Hirschberg is the highest mountain near us, and one point of it is in the Tyrol. We had a beautiful day and the view was a wide one. We could see the Tyrolese Alps white with snow in the distance; the Bavarian Alps around us, with Tegernsee at our feet; and on another side, like a long narrow line, Lake Starnberg, where we were in June, and the plain around Munich. The last half hour of the way the snow was a foot deep; but quite at the top was a grassy slope covered with little buttercups, dandelions and tiny blue gentians. This mountain is not nearly so high as those we climbed last summer. The sun set while we were at the top and it was "pitch dark" the last part of the way, and the guide lit a piece of candle to find the way down over the rocks. We should not have been so late if we had not met a funeral procession and had to join it on the way. It was rather a curious sight. The coffin was not in a hearse, but upon a very low wagon body which was draped with red cloth and covered with wreaths of flowers, so as not to be seen. Next the coffin walked the priests, dressed in black velvet gowns with gold embroidery and carrying a golden cross on a tall pole; there were four altar boys on each side, in black and white, and the mourners on foot. In front was a crowd of children who had joined from the street. The bells do not toll here for funerals, but ring the same as at other times. Once a procession came across the lake in boats. We see all these things because the church is in the castle and the cemetery only around the corner.

R.

PERSONAL MENTION.

—Elder J. L. Barlow passed through Chicago last week on his way to the East.

—Pres. C. A. Blanchard attended the State Teachers' Association at Springfield, Ill., and preached in Dr. Post's church on the Sabbath.

—Many things get mixed. The daily press reported Saturday that Pres. E. I. Tanner of Wheaton College took part in the State Teachers' Convention, while the Congregational Year-Book for 1887 reports C. A. Blanchard as pastor of the Congregational church at Tonica, Ill.

—Rev. Alexander Thomson of the N. C. A. Board is leading the fight on the saloons in Bartlett, Ill., under the State law. In the justice's court the citizen's case was successful, but before the grand jury in this city their witnesses failed them. Last year they secured the indictment of one dealer and yet hope to enforce the law in every case.

—Rev. J. P. Richards, long well known to our reform brethren in Illinois, lately removed to Wheaton, hoping with his wife to spend their remaining years in quiet enjoyment of the religious privileges of the place. Mrs. Richards has for some time been in poor health. Within two weeks her disease, which was of the heart, has taken a dangerous form, and last week there was little hope that she could survive. The College church united in prayer for her recovery at Bro. Richards's request, and in this petition many others will desire to join.

—Gen. O. O. Howard, Rev. Dr. MacArthur and Rev. Leighton Williams, have accepted positions in the executive committee of the Sabbath Union since the Washington meeting. Document No. 1 is issued by the General Secretary, the Rev. J. H. Knowles, Newark, N. J.., and will contain the constitution, platform and officers. It will be sent to any who may apply for it.

—Mr. Norwood, the aged father of Mrs. L. N. Stratton, died on the Sabbath. He has for several years made it his home with President Stratton at Wheaton, where his last days were quietly and happily spent, and where he passed from earth in peaceful expectation of eternal rest. Another daughter, who graduated at Wheaton, is a missionary in Mexico, Mrs. Henry M. Bissell, of La Barca. The remains were taken to Marathon, N. Y., for burial.

REFORM NEWS.

NEW ENGLAND LETTER.

THE WORCESTER CONVENTION.

This letter cannot begin more appropriately than with the opening words of our Convention Psalm, the one hundred and third: "Bless the Lord, O my soul; and all that is within me bless his holy Name." A goodly number of delegates from all parts of New England, beautiful weather, perfect harmony of thought and action, able speaking and full reports in the daily press, realized all the outward conditions of success. But more than everything else was the presence of the Divine Spirit so clearly manifested in our midst, and the faith which seemed to be in all hearts that this is but the beginning of a glorious work for our beloved New England, a work which having begun in faith must be carried on in faith to a complete victory.

The first hour was occupied by a service of prayer, led by the evangelist, Henry J. Pierson of Boston, who, with his wife, conducted with great spiritual power the devotional exercises of the Convention. An address by Elder S. C. Kimball followed, setting forth the object of the Association. I cannot forbear to express in passing, my sense of the value of Elder Kimball's labors in connection with this Convention. Humanly speaking, only a miracle could have saved our meeting from failure, if he had not stepped into the breach and worked nobly in making those necessary arrangements for receiving and entertaining the Convention which it was impossible for the writer to do, owing to her physical infirmity. New Hampshire, from being the darkest corner of New England, the State where the lodge has had the most complete control, and perpetrated its most shameless iniquities, has become the stronghold of anti-secrecy in New England. Its annual conventions have been like steady beacon fires, keeping courage and faith alive through all these years when even in the Pilgrim State, mother of reform and reformers, both have seemed well-nigh dead. This result has been owing entirely to Elder Kimball's courageous and self-denying labors. Honor to whom honor is due. When our cause triumphs, as it surely will, no name will stand higher than his in the roll of those who "counting not their lives dear unto them," have gone boldly into the battle to fight for Christ against anti-Christ.

A Bible reading then followed by Rev. H. J. Pierson on "The Christian's Calling," after which the Convention was temporarily organized by the choice of Elder Kimball as temporary chairman, and Rev. E. G. Biddle of Zion church, Worcester, as temporary secretary.

The afternoon session was opened by devotional services, and the report of the committee on a Constitution was made and adopted. The Constitution reads as follows:

THE BASIS OF ORGANIZATION.

Whereas, our Lord Jesus Christ commanded his disciples to preach the Gospel to every creature, which is not fully accomplished by existing agencies; Therefore, we, the undersigned, not being ashamed of our Lord or his Word, and desiring above all things the glory of God and the salvation of our fellow men, do hereby associate ourselves for Christian work under the following

CONSTITUTION:

Art. I. This association shall be called the New England Christian Association.

Art. II. The object of this association shall be to proclaim and publish pure Christianity, Bible holiness and sound morality.

Art III. The officers of this association shall be: President, six vice presidents, secretary, treasurer and executive committee of six, who shall be chosen annually, and shall perform the usual duties of those officers until their successors are elected and qualified.

Art. IV. The president, secretary and treasurer shall be ex officio members of the executive committee, a majority of whom shall constitute a quorum. It shall be the duty of the executive committee to fill any vacancy that may occur in the officers of the association, to determine the time and place of the annual meeting, and give due notice of the same, to call special meetings when deemed advisable, and to superintend and provide for carrying on the work of the association.

Art. V. This association shall meet annually for the worship of God, the election of officers and the transaction of other business.

Art. VI. Any Christian in sympathy with the objects of this association may become a member by signing this constitution.

Art. VII. Membership in any secret organization being forbidden by Lev. 5: 4 2 Cor. 5: 14-16, Eph. 5: 11, 12, and being antagonistic to the impartial benevolence taught in the New Testament, is incompatible with membership in this association.

Art. VIII. This constitution may be altered or amended by a three-fourths vote, provided due notice of the proposed change has been given at least one day previous.

The Convention elected the following officers: For president, Hon. John A. Conant of Willimantic, Conn.; vice-presidents, Rev. J. S. Rice of North Pownal, Vt., Rev. Joseph H. Leach of Saxton's River, Vt., Rev. Isaac Hyatt of Gilford Village, N. H., A. M. Paull of Providence, R. I., and D. J. Ellsworth of Windsor, Conn. For secretary, Elizabeth E. Flagg of Wellesley, Mass; assistant secretary, Rev. E. G. Biddle of Worcester, Mass.; for treasurer, Zephaniah Graves of Rehoboth, Mass.; executive committee, Mrs. L. M. Hoyt of Ware, Mass, Phillip Bacon of Wheatogue, Conn., Elder S. C. Kimball of New Market, N. H., Rev. Henry J. Pierson of Boston, Mass., Samuel A. Pratt of Worcester, and Mrs. A. A. P. Caverly of Strafford, N. H.

The president, Hon. John A. Conant, then took the chair and introduced the Rev. Henry T. Cheever, who gave the address of welcome. It was all that the venerable speaker's well-known talent and ability would lead one to expect—which is saying much.

Mrs. H. J. Pierson then gave one of the most interesting and Scriptural, and I may add commonsense, addresses on the subject of Divine Healing to which I ever listened. This was followed by a large number of testimonies from others who had felt the healing power of the Holy Spirit.

After the evening's devotional exercises, Rev. Thomas E. Leyden of Boston, for twenty-eight years a Romanist, preached most eloquently from Heb. 10: 14, on the idolatry of the Mass. He proved that the system of selling indulgences for sin did not die with the famous Mr. Tetzel, but was still practiced in the Church of Rome. The similarity between the beast and the image of the beast must have seemed clearer to every one in the audience familiar with the hidden workings of secretism. God bless this devoted evangelist in his noble and self-denying work of enlightening the ignorant and deluded victims of Romish superstition!

Friday, the daily press reported "a marked increase both in numbers and enthusiasm over the day previous." Two delegates were chosen to represent the Association at the next annual convention of the N. C. A., Hon. J. A. Conant, and Rev. Henry T. Cheever; but it was voted to leave the time and place for holding said meeting to the superior wisdom of the National Executive Board.

The subject of local associations then came up, and the writer presented a brief for a constitution and by-laws to govern such organizations, which was adopted.

Art. I. This organization shall be known as the —— Christian Association, auxiliary to the New England Christian Association.

Art. II. It shall have for its object the advancing of the Redeemer's kingdom and the overthrow of those evils which block the way, the lodge, the saloon, the tobacco habit, the Sunday newspaper, debasing literature, Romish aggressions on the divine right of liberty of conscience, or any other thing which is contrary to the Word of God.

Art. III. Its meetings shall be held weekly at the homes of members; and, recognizing the truth that "faith can remove mountains," they shall go by the name of Christian Association Praying Circles, in which the divine blessing shall be earnestly implored on every effort to oppose existing evils, to reclaim the wandering and the fallen, and to purge Zion from all "fellowship with the unfruitful works of darkness." This shall include discussions of those evils by the light of God's Word, and the best means of opposing them.

Art. IV. Each member shall stand pledged to "work over against his own house," and shall try especially to

enlighten the public mind in his or her neighborhood, and other Christians in particular, in regard to the selfish spirit and anti-Christian tendency of secret societies. And every member of a praying circle, who also wears the white ribbon, shall use every effort to show other W. C. T. U. women that the lodge rejects Christ, and develops and fosters the drink habit, by its convivial entertainments; and furthermore that the Masonic oath is widely used to shield criminals, and thus hinder the execution of temperance laws.

Art. V. Sec. 1. The officers of this association shall be a president, vice president, corresponding secretary, recording secretary and treasurer. Sec. 2. The president shall preside at the meeting, and when absent that duty shall devolve on the vice president. Sec. 3. It is advisable to elect to these offices only men or women filled with the Spirit, and eminent for faith and good works.

Rev. Hezekiah Davis was then introduced, and gave the Convention an excellent address on "The Baptism of the Holy Spirit as the prime Requisite of Success in Gospel work." It was a most complete answer to the solemn question which every true servant of God and watchman of Zion must ask himself, "How can I ever successfully accomplish my God-given work? How can I ever contend with these combined forces of darkness as I now see them arrayed against God and the truth?" This was followed by the administration of the Lord's Supper.

At the afternoon session it was voted that the writer be employed as Corresponding Secretary and General Agent for the New England Christian Association, to carry forward its work by the establishment of local organizations and in other ways as the Lord should direct. Mrs. M. E. A. Gleason, State Superintendent of the Department of Narcotics for the W. C. T. U., then gave the Convention a very eloquent address on her own particular line of work, speaking of the demoralizing effect of narcotics and their immense cost—the nation's tobacco bill amounting to upwards of $600,000,000 annually. Her address added much to the interest of the Convention.

In the evening Rev. Joseph H. Brown of Marlboro, N. H., whose name has grown familiar to all the readers of the *Cynosure*, related his experience of twenty years as a Master Mason, fifteen years as a Royal Arch Mason and eight years as an Odd-fellow, to a good sized and intensely interested audience, Rev. Isaac Hyatt preceding with some introductory remarks. The Worcester *Daily Telegraph* gives a very fair abstract of his address, and I notice that the *World's Crisis* contains a brief extract from it, embodying its most salient points. Thus the leaven is working. The era of St. George and the Dragon is not yet over, I thought, as I looked on these two champions of the faith, Joseph H. Brown and Thomas E. Leyden. They are fighting severally the beast and the image of the beast, but their warfare is against the same arch foe. Both are battling with the Dragon, the inspirer and cunning contriver of every system of false worship. Can we do less than to cheer them on in their glorious contest? Bro. Leyden has suffered bitter persecution—in the quarter where it is hardest to bear—from his own kindred, but everywhere Protestant Christians open their arms to him and public sentiment is in his favor; while the lodge serpent has crawled into the very citadel of Protestant Christianity, and bitter and long will be the struggle ere it is fully dislodged. Anti-secretists of New England, let your prayers girdle Bro. Brown, as a sister at the convention said, "like a wall of fire." Rally around him with practical sympathy. Let him feel that he stands not alone, but in closest union with his

> "A thousand hearts are warm,
> A thousand kindred bosoms
> Are baring to the storm."

Rev. H. T. Cheever then offered a series of resolutions against Sabbath desecration, the saloon, easy divorce, oath-bound orders of secrecy, and the worship of Baal under the guise of Freemasonry. Also of hearty approval of the Constitutional amendment proposed by Senator Blair of New Hampshire; of admiration of the wisdom and pluck shown by Boston women at the late election in registering and mustering at the polls 17,000 strong, and the hope that their example would be followed in other cities of this commonwealth. A rising vote of thanks was extended to the Advent church for the use of its hall for these meetings, and to the representatives of the press for their full reports.

Thus closed a most successful convention, whose results, we believe, will be far-reaching. We accept this auspicious beginning of the work as an omen of good from Him under whose banner we have enlisted, and that our onward way will be marked by new Ebenezers, while we say with even greater occasion for thankfulness, if that be possible, "Hitherto hath the Lord helped us."

ELIZABETH E. FLAGG.

THE MISSISSIPPI RIVER MISSION.

COMMERCE, Mo., Dec. 24, 1888.

DEAR CYNOSURE:—I do not know that a report of my work is necessary, but thought I would simply say that it was a great pleasure to us on Sabbath morning to play our instruments and sing by invitation of the chaplain, before the prisoners and officers, with their families, at the penitentiary at Chester, Ill. We gave the Bible Reading, and as they darkened the room we illustrated the reading with a few pictures. About 150 of the prisoners are now Christians. It seemed almost like a revival meeting. Some almost shouted; others wept. The chaplain heartily thanked us for the exercise, and said it had made an impression on the minds of the prisoners that would not soon be forgotten. One prisoner said, "I thought I had a very hard shell, but I could not keep back the tears."

We also had a very profitable meeting of the colored people, in the afternoon, and instructed them concerning the nature of secret societies, and provided them with tracts. We were told by a colored lady at St. Louis, that she was once sold on the auction block at that place and was taken by her master to Commerce, Mo. As we tied our boat to the shore on Saturday evening, we anticipated a profitable time with the colored people on Sabbath, and were not disappointed, we were invited to preach in both churches, African Methodist Episcopal, and African Baptist, so our party divided, Bros. Brooks and Bond conducting services in the A. B. church, while I preached in the morning in the A. M. E. church, and in the evening the Bible reading service were conducted in both churches at the same time.

Rev. C. N. Douglas, pastor of the A. M. E. church, a very intelligent man, said after the service that he had been the highest State officer in the Knights of Labor, and was now a sixteen-degree Mason. He admitted all the evidence against the lodge; said that he had never looked up this side of the question, but would read the literature I gave him and write me a letter. He told his congregation that he would not take $25 for what he had learned that evening. He is a man of influence, and if he could have the *Cynosure* to read for a year, would probably give some strong testimony against the lodge. We are now on our way to Cairo, Ill., and other points South, and would be pleased to have friends of the cause call on us, at our boat.

I. R. B. ARNOLD.

PRESSING ON THE WORK IN LOUISIANA.

BATON ROUGE, La., Dec. 14, 1888.

DEAR CYNOSURE:—I preached at the St. John Baptist church, Dorseyville, last Sabbath, and came here with Revs. Reese, Hubbs, Dorsey and others, Monday, to attend the 13th session of the 4th District Baptist Association at this place. We met about 300 delegates and ministers from various parts of the district. Bro. Hinman met me here on Tuesday. I distributed many tracts during the session. Many resolutions were adopted in reference to a better system of education, but the most interesting was one offered by Rev. B. Dorsey and others with reference to the lodge system, which was debated by Rev. A. L. Reese and unanimously adopted. Bro. Hinman spoke twice to the association; his addresses were enthusiastically received. The association has been threatened with disaster the last twelve months. I feel safe in saying they have been effectually united by this session. We consulted with very many pastors regarding a Southwestern meeting to be held in Baton Rouge, February 6–8, 1889 (D. V.), and were glad to find every one perfectly willing to do what they could to encourage such a meeting. I was glad to meet many who heard me preach against the lodge at Mount Zion Baptist church in June, and that they were all convinced that my sermon and the tracts did much good. Rev. H. Williams seems filled with anti-lodge enthusiasm and will be glad to have the meeting held in his church. One sister in whom we can place confidence told me that she was convinced of the robbery of the secret lodge. She said herself and husband had paid $9.00 month before last for assessments only. They both belong to the "Jakes" and brotherhoods.

Brother Reese told the association how he was hoodwinked and initiated into a secret lodge, and how he was disappointed, in finding nothing but nonsense and mock murder.

Two candidates were examined by the association's committee for ordination who were recommended as worthy. The writer was one of the candidates. It is necessary that the Baton Rouge secretists be alarmed, as I am confidentially informed they have lost at least 25 per cent since last June when I flooded a part of the city with tracts and *Cynosures*.

NEW ORLEANS, Dec. 22.—I reached this city last Saturday morning and preached for Rev. C. Brooks, pastor of St. Mark's Baptist church, Sabbath night; and for Rev. J. G. Wracks, pastor of Evangelist Baptist church, Wednesday night, to a very large congregation. The truth seemed to have been received with joy at the Evangelist Baptist church. Both pastors heartily endorsed all I said and invited me to preach for them again. Bro. J. G. Wracks, a worthy young brother, had much opposition to face two years ago, when he first attempted to raise a church in this city, but being faithful God has given him the victory, and made his foes his footstool. He commenced a church in a private house with eight or ten members two years ago, and now he has bought a lot and paid for it and erected a very respectable house of worship, and has paid every dollar; and has added thirty-five members to the church this year. His membership now is about seventy-five. Surely God is good. Best of all Bro. Wracks is an anti-lodge man.

There is a poor sick brother on Derbigny St. who has been a very zealous Mason, Odd-fellow and "Tabernacler" for years, but I am informed the lodge sent a committee to tell him that he is eight months in arrears, and they can't assist him. Although he has been sick nearly five weeks the secretists have done nothing to relieve him. Bro. Hinman and I called on him Monday and found him very ill and receiving no aid whatever from the fraternities.

I have removed from 152 to 140 Clara street, between Poydras and Perdido, to a comfortable house, where friends of the reform visiting the city are earnestly invited to call. Street cars from Canal street pass each corner. We want to keep on hand a large assortment of books and tracts of the N. C. A.

Bro. Hinman and I have spent the week calling on pastors and getting as many as possible to sign the call for our Baton Rouge convention, Feb. 6, and distributing anti-lodge tracts, and doing whatever we thought best for the reform here. Pray for our continued success in the good work here.

We visited Columbia University, under the care of Rev. M. Dale, the Methodist theologian of New Orleans, and the great defender of Freemasonry. Mr. Dale received us very kindly and invited us to call again. By invitation of Miss N. Brischo, a teacher in the primary grade, Bro. Hinman addressed her class on the needs of education, and the progress of the colored race. One of the professors, a student of Atlanta University, remembered Bro. H.'s lecture in that institution in 1884, and recognized him at once. This University is independent. It was established by Dr. G. W. Bothwell last year, who is now in California. They have some 200 students in attendance.

FRANCIS J. DAVIDSON.

KU-KLUX THREATS OF THE LODGE.

GREENVILLE, Miss., Dec. 20, 1888.

DEAR CYNOSURE:—I have been here since last Friday—owing to the warning sent out by the Masonic Grand Lodge. As soon as it was known that I was in town, a conspiracy against our work began. I preached at Elder Willis's church at 3 P. M. on Sabbath, and the war began. He got an abusing for allowing me to preach against the lodge. I have put in this week with Elder E. G. Bland. One of his members said to him, "If you allow Jordan to preach against our societies, he will get his heart blown out in that pulpit." Bro. Bland said he would risk it, and told them in one of our meetings that if the church endorsed any such spirit they might get another preacher. I can't say what will develop, but let us pray for him. If God intends that he should go under the "rod," as did our beloved Bro. Countee, God alone can help him through. As it looks now, there will be a great "stir." I am stopping with Bro. B., who says, cost what it will, he is for God and against the lodge. Rev. G. W. Gayles, president of the Baptist State convention, numbering 40,000 persons, says, "The lodge is an outrage upon our people, and is teaching them to be idolaters."

The Masons are very intolerant. They have dared me back to Leland. That is, some who think, "the enemies of our craft must find a grave," etc. There is a fire kindled here that will not out very soon. A good brother at Raymond, Miss., says I am to be kept out of the pulpits. This being near the "Dry Bayou outrage" by the colored Masons, it is not safe to say what they will do under cover of night. I have refrained from abuse, and only gave them,

"Thus saith the Lord." If there ever was a place where work was needed among a poor people, it is in this State along the Mississippi river.

Since I began this letter, the Knights Templar held a meeting, and it was suggested that I be given a short time to leave town; Eld. Bland to keep a silent tongue or he was to be "ousted" from the pulpit of his church. Eld. Griggsby, who said amen to my lecture, was also marked as one of my converts. Bro. Bland and I were standing on the street when the messenger came. He did not make it a secret, but told us just how it was, and said two of the K. of P.'s was to whip me this morning.

Bro. Bland seems to know or has an idea of the magnitude of his position. To take up the cross and follow Christ is no light matter among our people. Pres. Gayles says the agitation is good for our race as well as for the church. Pray for us. Threats are being made and advice is freely given, especially to the pastor. It is believed that the pastors will stand with Bro. Bland, whose reputation is good and his moral worth is beyond reproach. Three members of the order have volunteered to stand with us regardless of the lodge obligations. We are not hoping to win by might, but by His power, whose we are.

TEMPERANCE.

The saloon power is strong here. Gen. Fisk got only six votes in this city of 7,500 persons. Rev. Sam Jones spent a week here and caused some stir, but things are settling down again. The Jews largely control the city; have a large school and church. This will show about how matters are. The parties who want to murder us for speaking against the sins of the lodge, trade with the Jew who says, "your Sabbath is illegal, and your religion fanaticism." May the Lord open our eyes and let us learn, "Ye are my friends if ye do whatsoever I have commanded you." L. G. JORDAN.

CORRESPONDENCE.

THE SABBATH DISCUSSION AT LOUISVILLE.

LOUISVILLE, Ky., Dec. 24, 1888.

EDITOR CHRISTIAN CYNOSURE:—Last week I visited the editor of the *American Baptist*, the organ of the colored Baptist church, who consented to print an article on National Reform. He is president of Kentucky University for colored students, and invited me to address them as soon as convenient after the holidays. The *Southern Journal* (Prohibition) will also print, and the *Western Recorder*, the organ of the Baptist church, has received an article. On Sabbath morning I preached in the Walnut Street Baptist church, Rev. T. P. Eaton, D D, pastor, who is also editor of the *Western Recorder*. This is the original Baptist church of Louisville, and has 1,800 members. The audience was immense. The subject was Sabbath Reform.

At 5 P. M. I lectured on the same subject in the Baptist Theological Seminary. This institution was founded in 1859 in Greenville, S. C., and removed to Louisville in 1877. Last year they had 147 students, a little ahead of Princeton. This year the Eastern Seminary has 170, while this one will not go above 160. I told the young men that they would have the battle for the Sabbath to fight, and they should gird themselves for the conflict. Sabbath desecration is the Trojan horse which we have admitted within our walls, and the question is, have we strength enough and courage enough to grapple with our foe?

While I was pastor in Cincinnati, a Chinaman was received into membership in the church. In examining him before the session we asked him this question, "Are you willing to promise to keep the Sabbath day?"

He hung his head for some time, and then looking up he said, "That question almost takes my breath. I have a family to support. If I close my laundry on Sabbath I will lose custom. I cannot afford to do that."

"You have accepted Jesus Christ as your Saviour and Lord. Are you not willing to trust him?"

"Well, church members bring their clothes to me and come for their laundry on Sabbath. And if it is right for them to do that, it cannot be wrong for me to wait on them."

"Because they do wrong is no reason why you should disobey God. He has said, 'Remember the Sabbath day to keep it holy.' You ought to obey him and leave all consequences in his hands. Why not do this! Tell your customers between now and Sabbath that you are going to close up on Sabbath and go to church. On Saturday night put a placard on the door, 'Closed for Sabbath,' and then go to church."

"I will try that." And he did. In a few weeks he said to me, "I am glad you advised me to close my laundry on Sabbath. I did not lose a customer and I have more trade than before, and rest on Sabbath." Here is a heathen convert teaching American Christians a lesson on Sabbath keeping.

O brethren, think of the toiling millions that know no Sabbath. Sabbath desecration leads to the worst kinds of cruelty. A street car driver in a certain American city gives this account of his work: "He is occupied seventeen hours a day seven days in a week. He has, out of this, ten minutes for dinner, and nine for supper. He can get but five or six hours for sleep. All the work connected with that car he does himself. Even the hostler's pay comes out of his wages. The car, at a reasonable estimate, earns $108.50 each week, after deducting the cost of feeding the horses that draws it, of which sum $97.50 goes to the company and $11 to him; but he finds that from sheer want of sleep he must usually 'lay off' one day in the week; $1.57 is, therefore, taken to pay for a substitute. The care of the horses costs him seventy cents more. Therefore, out of the entire receipts of the establishment, he who bears the burden, braving the winter's bitter breath, and the fiercest heat of summer; the wind, the storm, and the weather, every day from dawn until midnight—this man receives but $8.73 while capital's share is $97.50. This poor driver thinks that he is cheated; that the company is robbing him, in a systematic and legalized fashion, every day. They have the advantage over him; he cannot help himself; he must work on their terms or starve; but he hates them, grinds his teeth at them, and haply would not count it stealing if he could get some of their dimes into his own pocket."

George Kennan has shivered the Siberian Exile system, and future generations will call him blessed for his good work. O, for a man who could shiver this cruel, heartless, soul-ruining, God-dishonoring system of Sabbath profanation which has grown up in our land and in which the churches are so deeply implicated that their testimony is void!

On Sabbath evening I preached in the Broadway M. E. church South, Rev. G. C. Kelly, D. D., pastor. This is a congregation of 600 members. We had a deeply interested audience. Many came forward to express their approval. A lady said: "I am glad there is some one to speak out. My son is working in the postoffice to-night. If the ideas you advanced were carried out he could be with me at church to-night. They compel him to work." A physician said, "I endorse every word you uttered. Those principles are the need of the hour." The *Courier-Journal* gave the sermon Monday. The door is wide open. I live upon that good old promise: "As thy day is so shall thy strength be."

J. M. FOSTER.

PITH AND POINT.

DISCUSSION ON THE LODGE IN PACIFIC THEOLOGICAL SEMINARY.

In our debate we did not have time to more than outline arguments and say where more could be obtained. Most of the young men here are opposed to secret societies. The only two active secret society men who have been here since I entered, were expelled from the institution for deception. It is evident that sworn secrecy must tend to kill honest frankness.—L. P. ARMSTRONG, *Oakland, Cal.*

FEW WILLING TO BEAR THE CROSS.

How few Christians there are who are willing to take a public position against this evil of secret societies. I hope your meeting may establish many Christians in the anti secrecy faith. We have here many who are opposed in theory and practice to these orders, who are not willing openly to espouse the cause, or take any aggressive action against them.—MRS. H. W. HODGMAN, *Princeton, Illinois.*

A GOOD WAY TO SUPPLIMENT A STATE CONVENTION.

Inasmuch as I failed in health sufficient to go to the Monmouth Convention, I enclose three names to the list of *Cynosure* readers one year. I felt quite sure that two would go to the convention from about here, but I learn that neither went. I offered $6 to Bro. Gifford, the Baptist preacher here, to go. Now I propose putting the $6 in the *Cynosure* fund about here. Soon I hope to send you something for the Southern fund. If I had known of the failure of these delegates in time I should have ventured out alone.—M. L. WORCESTER.

If all the brethren who did not attend the Illinois, Iowa and New England meetings would follow the good example of Bro. Worcester, the reform would take a great leap forward.

ON POLITICS.

I have but one opinion to give: and that is to thoroughly organize our party, and stick to our position and our work till our work is done. We have twice gone over to the Prohibitionists. I think we have missed it both times. Now I say let them come over to us. Or, if they choose, let them do their work alone. If they will endorse our position, and put a plank in their platform to that effect, then we can join them, heart and hand. But if we cater to them, and they to secrecy, we will both be defeated for want of divine power. Human policy won't work for reformers. If by it numbers are gained, principles are lost—and a child born of such diseased parents will be sickly and die before reaching maturity—we have the greater work to do. If we go over to them they will not come to us. When they win we can't touch them. Now is our time.—L. B. LATHROP, *Hollister, Cal.*

A HAPPY CHANGE OF SENTIMENT.

My first subscription was to agent Hawley, just to please him. Then I meant to stop. But now I feel as though I was elected for life. Yours sincerely in the good cause you are carrying on.—W. H. STEVENSON, *Sand Spring, Iowa.*

A DOMESTIC NECESSITY.

I cannot keep house without your paper. I am anti-secret on the radical line. I have much opposition. The powers of darkness are strong. But my trust is in God, and his promises are yea and amen to those that love him and walk uprightly. I should like to send you a score of new names.—J. B. COFFRIN, *Richland Co., Wis.*

THE POLE STAR GLEAMS FOR ALL.

If I could, I would not only send the *Cynosure* South, but around the globe. Hope to live to see it done, too. Yours very truly in the best of causes.—EDWARD DOLPH, *Scranton, Pa.*

LITERATURE.

HALF-HOLIDAYS, Elysian Dreams, and Sober Realities. By Harold Van Santvoord. Pp. 269. Price 75c.; postage 10c. John B. Alden, New York.

A book of essays is comparatively rare. The novel is crowding it out, until people even begin to respect trash. This may be a good reason for a restoration of such literature as used to please in the *Spectator* and *Rambler*, and more reasonably in our own time when Whipple and Emerson were alive. This is a volume of more than ordinary interest and value. The author embraces a large variety of topics in his survey of life, and the rapidity with which he whisks the reader's attention from tobacco to children, from kissing to wooden legs, from bonnets to the fear of death, gives a lively idea of the versatility of his powers. Although there is more amusment than instruction or suggestive thought in these essays, yet the variety and abundance of the anecdotes and incidents which season them, show a wonderful range of observation and reading. Open at any page and an attractive incident meets your eye and stays your hand. And in some of the longer and more serious pieces, as the "Key to History," "Enthusiasm," "Lost Time," "Past Present and Future," there is much profitable philosophy as well as attractive writing.

Scribner's Magazine for January opens the third year of its successful existence with the promise for 1889 of an even greater variety in its contents than before. There are six illustrated articles in the number, E. H. and E. W. Blashfield contributing the leading one, entitled "Castle Life in the Middle Ages." The Railway Series is continued with a very lucid explanation of "Railway Management" from an official point of view, by Gen. E. P. Alexander, president of the Central Railroad of Georgia. The line of responsibility and duty from the president to the track-walker is outlined with remarkable clearness and precision—for the first time making plain to a general audience the workings of a most complex organization. Among the things explained are the handling of trains, involving the making of time-tables and the work of the train-despatcher; imperative rules for avoiding accidents; how freight and passenger rates are made; and how the earnings of a road are calculated. The illustrations are from drawings by Blum, Burns, and other skillful artists. It is announced that ex-Postmaster-General James will contribute to the series an article on the "Railway Postal Service." "The Invalid's World" is a sympathetic sketch of the bright side of invalidism, by A. B. Ward, whose article some time since on "Hospital Life" was received with appreciation. William Elliot Griffis, author of "The Mikado's Empire," writes of "Japanese Art Symbols," describing the fantastic figures which embody the mythology and traditions of the country. "The Luck of the Bogans" is a story of Irish-American city life, by Sarah Orne Jewett. It is a capital temperance story, and we commend it to our temperance publishers who made so much ado over the extravagant horrors of Miss Phelps in her *Century* story some time ago. Dr. George P. Fisher, of Yale, in "The Ethics of Controversy," discusses in a popular way "the rules of civilized and Christian conduct in the struggles of word-warriors."

The Missionary Review of the World has had a wonderful success. By a single bound it has placed itself at the head of the missionary periodicals of the world. Last year's volume, now bound, nearly 1,000 pages, is really a grand cyclopedia of missions. The first number of the new year gives promise of making good the promise that 1889 shall excel 1888. Every Christian will receive new enthusiasm by reading Dr. Pierson's "Christian Missions as the Enterprise of the Church," and "Signs of the Supernatural in the General Work;" Dr. J. M. Ludlow's

paper on "Henry Martyn," "Missions in the Levant," "British Opium in China," and "Translations from Foreign Missionary Periodicals." Under "Organized Mission Work" we have the latest report of the eighteen woman's missionary societies of Canada and of Great Britain and Ireland. Then correspondence from China, Brazil, Persia, Asia Minor, and Africa. The "Monthly Bulletin" gives a *resume* of the latest news from the world field. The Statistical Section gives a highly valuable series of tables showing British contributions to foreign missions in 1887. The portrait of the Earl of Aberdeen, president of the World's Missionary Conference, adorns the number.

At the recent dinner in London given to the editors of the Encyclopedia Britannica, the interesting fact came out that of the 50,000 copies sold of the work 40,000 went to the United States. In view of this surprising fact Minister Phelps was invited to the dinner.

"Topics for Prayer Meetings," a little book which has proved of good service in the past to many pastors and other Christian workers in furnishing suitable subjects for prayer and Gospel meetings for young men and others, has been issued for 1889 by the International Committee of the Y. M. C. A. A new feature of this issue is a list of fifty-two topics for boys' meetings. This pamphlet may be obtained at cost of publication, five cents per copy, of the Committee, at 40 E 23d St., New York.

Mrs. Wilbur F. Crafts continues her excellent *Pocket Quarterly for Teachers of Children* The first number for 1889 begins the fourth volume. This help for teachers has grown year by year in popularity and usefulness. Mrs. Crafts has been known for a dozen years as one of the most suggestive of the teachers of teachers, and this little book is full of her excellent work. Every infant class teacher will find it of great value in their important work, and as the cost is less than one cent a week there can be no excuse on account of expense.

OBITUARY.

FRANKLIN FELTON AMES was born at Oshkosh, Wisconsin, Aug. 20, 1859, and died at Culbertson, Nebraska, Nov. 30., 1888, aged 29 years, 3 months and 10 days.

He was the second of four sons, all now resting beneath the sod at Menominee, Wis., where the well-known parents, Rev. and Mrs. W. W. Ames, reside. Mr. Ames was converted and became a member of the church at 14 years of age. He suffered as a boy at school the taunts of being an Anti mason's boy. But the lessons he learned from the persecutions inflicted upon his parents made him a sturdy opponent of the lodge. At the age of 21 he entered Wheaton College and was graduated with honors in the class of '88 He became endeared to a large circle of friends during his college course. Children were at home in his presence, and the aged were drawn to him. He was inclined to ponder the precipitous sides of great questions. Reform blood coursed in his veins. Those who starve and those who sin have lost a friend in the death of Frank Ames. As the angel interceded for the beaten ass, Mr. Ames was constantly espousing the cause of the oppressed in mill and mine. His soul went out to the poor.

During the past summer he was in the service of his uncle, S. K. Felton, at Omaha, Neb., having in his charge a company of about fifty men. He induced his men to attend church with him, and in other ways proved to them his interest in their welfare. Mr. Ames was practicable in his labor reform ideas. With all his bright prospects for a useful life he was called away after a painful illness of three days. We are unable to say it other than hoarsely sometimes, but that God knows best is a comfort to his followers in this uncertain world. We are glad for the active life of Christian endeavor and hopefulness which Mr. Ames sustained among us, and we rest upon that welcome promise of our Lord: "Thy brother shall rise again." E. W.

On our sixteenth page to-day will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet, Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

Rev. C. C. Harrah, Galva, Ill:—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev. Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev B T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq, Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y.:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

Rev. George Clark, Oberlin, O.:—The *Cynosure* is a first-class Gospel witness for Christ—Christian in spirit, pure in doctine, with kindness and courage of the martyrs in proclaiming it.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*
SAMUEL ADAMS, *Statesman.*
WENDEL PHILLIPS, *Orator.*
LEONARD BACON, *Theologian.*
GAMALIEL BAILEY, *Editor.*
WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance. For club rates, premiums, etc., write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 3, 1889

THE MINISTERS' FUND FOR THE SOUTH.

Our Southern workers give cheering proofs week by week of the effect of their labors among the Southern churches. More industrious and faithful men would be hard to find than the colored brethren Jordan and Davidson. The churches in large districts of the South are sepsrating the lodge from their communions, and the good work must go on. When they go on to the next town what shall take their place and continue the testimony? What agent shall be sent into parts where they cannot go? We have found one that has never failed. God has blessed the reading of the *Cynosure* to thousands of colored pastors and churches. Let this good work be continued with more zeal and determination. We hear of but few of the instances where it has been made a great blessing, but such as this below well repays for many sacrifices. May God bless those who give to this fund and multiply their number.

SHREVEPORT, La., Dec. 25, 1888.

DEAR CYNOSURE:—Your paper came to me unsolicited, but like God's Word, it does not return to you void. It found me a member of a lodge of F. A. M., which I had been for twenty years, but I have now renounced all connection with them. It is useless to enumerate the many reasons why, because you have better stated my reasons than I could have done; and I think that they accord with the feelings of every honest, conscientious Christian. Yours for Christ, F. S. MCKEEL.

A VASTLY IMPORTANT consideration from the standpoint of the *Cynosure* at this season, is the renewal of subscriptions. All our readers please turn to the preceding page, and read again our prospectus. Please do not delay sending your renewal and TRY for a new subscriber to send with it. Read the publisher's department every week for any new propositions.

HAS SECRETARY STODDARD invited any of the leaders of the Prohibition party to meet us in convention, March 4th, next? The Prohibition party vote was only 249,000; while the straight vote in favor of the Constitutional Prohibition of the liquor trsffic in different States amounted to millions. This difierence between the actual and political Prohibition vote shows a great want of confidence in the Prohibition or third party, among its own members. "The legs of the lame are not equal." So is a political party, one part of which is pledged to conceal its proceedings from the other. At the Fisk rally at Burlington, Vt., the New York Prohibition candidate for governor had just returned from the Grand Lodge of Good Templars in New York, but could not tell how they would vote, as they were "non-political"! When the sincere, reliable opponents of the lodge and liquor are united in one open voting phalanx, the end of both those evils draws nigh.

REV. LEONARD BACON, D. D.

This gifted and distinguished man deserved, and his memory deserves, a better chronicle than his son, who bears his name with that of President Woolsey added, gave in the *Century* some years since. Born in 1802 in the wilds of Michigan, where Detroit now is, and reared in the woods of the Western Reserve, Ohio, he entered Yale College when sixteen years old, and at the age of twenty-three began to preach in the first church in New Haven, Conn., of which he was pastor till he became professor in New Haven Theological Seminary, where he continued twelve years until his death. He was thirty years old in 1832, when Garrison formed his "New England Anti-Slavery Society," in his printing-office in Boston, and though Arthur Tappan had bought him out of a Baltimore jail by paying the fine imposed on him for what he had published against slavery; and though the Tappans, Arthur and Lewis, were prominent orthodox Christians, and continued so to the end, the clergy of New England, to whom Garrison first appealed, shunned and avoided him and his paper. The result was, Garrison drew around him a set of followers who were infidels, or who became so. He called the churches of New England and their pastors, "corporations." He spoke of the Bible as "King James's old musty parchments." He denounced voting as sin; and the Constitution of the United States as a "covenant with death and a league with hell," born in blood and baptized in iniquity." Many of these ravings I heard: and I have heard the last and most objectionable of them quoted in his presence as his utterance, and Mr. Garrison was present and smiled assent. Rev. Henry C. Wright, a Congregational minister, became a follower of Mr. Garrison, and an exceedingly foul-mouthed infidel, and worshiper of familiar spirits. He fell dead in a wheelwright's shop, and Mr. Garrison attended his funeral and pronounced his eulogy.

The American Colonization Society was then universally popular. In Vermont it was urged as a remedy for slavery. In the South, as a shield of slavery by sending off free Negroes. And on Mason and Dixon's line, I have heard its agents say, "We say nothing for slavery or against it. We only wish to colonize free Negroes." Garrison attacked this strange but popular society and made it become odious as it deserved.

These things widened the breach between Garrison and the churches. And Joshua Leavitt, A. A. Phelps, the Tappans, and the Christian Abolitionists generally withdrew from the Garrisonites, leaving with him but a small fragment of the active opponents of slavery. Birney, Bailey of the *Philanthropist*, and the Western Abolitionists generally went with the orthodox Abolitionists. Leavitt, the Tappans, Myron Holley, Gerrit Smith and others resolved to vote; formed the Liberty party at Albany, N. Y., and Garrison ridiculed and denounced it in his paper, the *Liberator*, with the terrible bitterness of which he was so capable.

These and a multitude of like facts explain the course of Dr. Leonard Bacon, and furnish the apology for his great mistake. In his discourse at the funeral of Joshua Leavitt, he has himself inserted his apology for his cause. He said, alluding to his early opposition to Leavitt, and the Abolitionists: "*We thought it impossible a movement so destitute of wisdom should ever succeed.*" His utterance is quoted as to the sense.

The American Board, of which Dr. Bacon was a strong member, was then the fashionable Christianity of this country, and Gen. Cooke, a Virginia slaveholder, was a corporate member, and some of its missionaries held slaves. Yale College was patronized by wealthy slave-holders, and factories in New Haven and the Northern cities manufactured coarse farming tools, and even hand-cuffs and fetters for slaves. And the Democratic party with which Alonzo H. Quint voted down to Buchanan, was the national bulwark of slave-holders and slave-traders.

We took the ground that holding a man as property was sin. Not slave-holding "in all circumstances," but slave-holding. In my debate with Dr. N. L. Rice of Cincinnati, a book somewhat widely read at the time, it was held that the moment a slave-holder fully purposed to free his slave he was not thereafter a slave-holder, but a protector of his slave, and his purpose was emancipation begun. If Dr. Bacon had taken the true ground against slavery he could not have held his pulpit a month. He erred with the American churches. He condemned slavery as a system, but denied slave-holding to be sin. His son, L. W. Bacon, tells us that President Lincoln read and approved his father's book. That is quite possible, for Mr. Lincoln said he would "save the Union *with slavery* if he could. But Dr. Bacon was a better moralist than his son. In 1853 he went into the editorship of the *Independent* with Joshua Leavitt, long the editor of the *Emancipator*, the organ of the Abolitionists, which the Tappans, the earliest pillars of Abolition, supported.

Dr. Bacon was a personal friend of the senior editor of the *Cynosure*. He closed one of his letters with the words, "*Wishing you success in your war against secret societies.* L. BACON." And acknowledging the receipt of the volume, "Freemasonry Illustrated," he wrote: "Freemasonry, veiled or unveiled, illustrated or in its native darkness, is to me the dreariest nonsense in the world; the foolishest of all fooleries."

So is all paganism "nonsense." What nonsense more dreary than what is called the "Mass," celebrated in but three languages, and they all three dead languages, unspoken by living man. And yet this dreary nonsense governs the great mass of our race!—not by any inherent power, but by the devils who inhabit false worships and mesmerize the worshipers.

Still Dr. Leonard Bacon was a good and great man, and when Weld's "Testimony of a Thousand Witnesses" opened the charnel-house of American slavery, and made the plantations ring hollow with the graves of their murdered slaves, though that volume threw all we had said against slave-holding into the shade, by its recorded enormities, Dr. Bacon endorsed it with the familiar words, "A TREMENDOUS BOOK." And had he lived to see the sepulchral silence of the press and pulpit broken against the lodge he would have uttered its condemnation in words which none but he could speak.

"* * * A horrid deep;
Within whose lowest depths a lower deep;
Still threatening to devour us opens wide."

J. B.

WHAT SHALL BE DONE AT WASHINGTON?

By general consent the next anniversary of the N. C. A. seems to be fixed at Washington, to open, perhaps, on the evening of the 4th of March. The inauguration of President Harrison, with its military parades, will be over; and though the tickets to the Inauguration Ball, at night, are reduced from $10 to $5, none of our reformers will care either to pay the fee or witness the performance. Multitudes of Americans will be drawn there, by diminished fare and a desire to see the National Capitol, and witness the inauguration to an office which wields more power than any other on earth.

The Washington meeting will stand upon a vantage-ground above any of our gatherings heretofore. The Anti-masonry of Europe has been provoked by the conspiracies of the lodges, and their interference with governments. Morgan Anti-masonry was a popular furor over a murdered man. It speedily became political, and hence partisan, and so short-lived. Our ideas are sounder now and more correct. The power of the lodge over mind is in its worship. A Mormon, Mason, or Mohammedan may be an upright man, a knave, or villian; but they all worship devils, and so are divorced from Christ who is "the true God and eternal life." And all spurious, man-contrived worhips are sure to destroy all virtue in the end. The process is graphically described by Paul in Romans first chapter. The idolators first worshiped the sun and moon, but sunk steadily till they worshiped beasts and creeping things; "being filled with all unrighteousness, fornication, murder; inventors of evil things, without natural affection, implacable, unmerciful."

To eradicate these idolatrous plants, and so fulfill the word of Christ, that they shall be "rooted up," two things are to be kept steadily in view:

1. To divorce them from the worship of the true God; and to expose their vile nature.
2. To separate them from Christian civil government. Wherever, on earth, these strange worships exist by themselves, their moral meanness at once appears. Hence, they shift their names and forms and worm their way into Christian countries, fill their lodges with those whom Christianity has made prosperous and well-doing, to pay their dues and practice their rites; with a sprinkling of the cunning and unscrupulous, to hoodwink and lead the Masonic masses. Thus, like mistletoes on trees, they draw their sap and vigor from Christian churches and civil institutions, and then despise and revile the churches, courts, counties and States, whose blood they have sucked out. They thus, literally,

"Steal the livery of the court of heaven
To serve the devil in."

To effect this double divorce, the Washington convention should take measures to get before the churches the fact of the deteriorating and disintegrating process to which they are subjected by the lodges. Secret societies are beginning to shun the city directories. But if the Washington meeting will procure and give to the public the number and names of the secret lodges catalogued and published in the city and town directories, the churches would stand aghast at it. It will be found that the secret lodges already out-number the churches by more than three to one. And, of course, the men who regularly attend the lodges do not attend prayer meetings. It would be well if the Washington meeting would appoint a committee to procure the establishment of a Society of Inquiry, or a department in such societies already existing in the theological seminaries of the United States, to gather and give the statistics of the secret lodges and their bearing on church work in the United States. Oberlin Theological Seminary is already moving. Prof. Ballantyne has twice publicly put the question whether Masons and Odd-fellows should be excluded from Christian churches, and on the 16th inst. we are informed that the Seminary students are to have a set debate on that question.

In the late meeting in Worcester, Mass., called and conducted by Miss Flagg, aided by Elder Kim-

ball, Rev. H. M. Brown of the Methodist Episcopal church renounced Masonry, and gave an able address against the lodge, of which 7,000 copies have been already ordered and a new edition of 4,000 copies are to issue.

Next May, the General Conference of the United Brethren are to have their final grapple with the secret dragon. If a well prepared address could issue from the Washington convention, giving facts and arguments brought out by the anti-secret discussion since our Aurora convention, October, 1867, it would greatly strengthen the hands of the friends of truth in that interesting church.

And finally, by all means, let the Washington convention provide methods and means whereby every friend of free government shall be able to vote steadily against the lodge in all local, State and National elections. The American Anti-secrecy League is good as far as it goes. But it is negative, like a total abstinence pledge. E. J. Chalfant gives in last week's *Cynosure* (Dec. 27,) most excellent practical suggestions for work in the State of Pennsylvania. Could not he, or some one like him, be procured to give his whole time and attention to political anti-secret action? to do for the Anti-secrecy League what Cobden and Bright did for the Anti-Corn law League in Great Britain? The expenses of such a mission could now be raised, and a year or two of such labor as Cobden and Bright performed, would move the United States as they did Great Britain.

—Rev. C. F. Hawley, Iowa agent, came to Wheaton last Saturday on a brief New Year's visit to his family. He attended the N. C. A. Board meeting on Monday.

—The N. C. A. Board appointed a meeting on Monday, but as the notice was given quite late, there was not a quorum present, and a consultation only resulted. A national convention at Washington was the leading topic.

—The Ohio agent writes that the annual convention for that State will probably be held in Bellefontaine, on the 12th and 13th of February. The faithful labors of Rev. Mr. Foster, now of New York, were as good seed and the Bellefontaine churches seem to have been good soil. His faithful preaching against the lodge will not be soon forgotten there.

—Bro. Porter, whose entertaining historical sketch in this number many of our readers will see with much pleasure, has reached Nashville, in his canvass of Tennessee and Kentucky. He writes of one of our workers there in these words of warm commendation: "A. F. Smith, local agent here, is a very efficient tract distributor; and he finds many opportunities among the colored as well as the white people. He has been a great help to me in the work here."

—Rev. Simpson Ely, Kirksville, Mo., State agent for the Tract fund of the Disciple Church, wrote lately to a friend in this city: "There is no danger of my permitting myself to ever become swallowed up by the Mystic *lie* or any other secret order. The older I become the more iniquity I see in all these (dis) orders. I do not hesitate to speak my disapprobation from the pulpit, and privately, when occasion demands it. I condemn them as I condemn any other evil." This is a good example for every pastor.

—Mr. A. E. Burt of New Haven, Michigan, was invited by Knights of Labor of Detroit, to address them early last season. He complied, and being earnestly in favor of American independence as opposed to the clannish, oath-bound despotism of the secret lodge, he spoke to the laboring men of Detroit in kind but hearty condemnation of the secret society principles maintained by them. He argued that the American right of investigation could not be sustained in the presence of secretism, and that the despotic nature of the orders, and their secret oaths could have no other effect than to injure the manly independence of character which it should be the pride of the American workingman to preserve.

—Some time since an attempt was made to produce dissatisfaction with the N. C. A. Board because the publisher would not turn over the *Cynosure* list to the *American* at Washington to aid that paper in getting subscribers. The last *Union Signal* has an editorial telling of an incident in the history of the *Prairie Farmer* of this city many years ago, when the paper was sold, but an attempt was made to keep and use the list. The courts held this to be gross fraud. If a paper has no list, it has no "good will" of any value. For the *Cynosure* list the Board paid a large sum in cash. No one, not even the Board, unless they intended to give up the publication of the paper, had any right to give away a copy of the list for such a purpose.

—Prof. W. F. Black, a revivalist who has lately been busy at work for the West Side Christian church, J. W. Allen, pastor, and last spring for the South Side church, C. S. Blackwell, pastor, makes no secret of the fact that he is a Freemason, if his commendations of "*the mystic tie*" in his sermons may be taken as evidence of which there can be no reasonable doubt. Mr. Blackwell, we believe, belongs to one or more of the secret orders, but not Mr. Allen. These par excellence "Christian" churches are so very particular in claiming to have Scripture authority for all their actions that we cannot understand how they should employ a Freemason to preach Christ when he gave no such example nor authority! In fact *quite the reverse.* Let us commend to the members of these churches the severe denunciations of Freemasonry and other secret orders by their renowned leader, Alexander Campbell. His record is clear and Christian, and his eloquent passages on the subject are worthy of best attention. In the seven churches of Asia we find Jezebels and other idolaters. Need we be surprised that in the "Christian churches" of Chicago there should be found worshipers after the manner of Baal? The mystic tie which Mr. Black commends is defined by the eminent Masonic authority in his Cyclopedia as—"That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers which gives but one language to men of all nations, and ONE ALTAR *to men of all religions*"

CALL FOR A SOUTHWESTERN CHRISTIAN CONVENTION.

We, the undersigned ministers of the Gospel of Christ, believing that the secret lodge system is injurious to the cause of Christianity and a hindrance to the growth of our churches, do unite in calling a Southwestern Christian Convention to meet at Baton Rouge, La., Feb. 6, 1889, at 7 o'clock P. M., to consider what we can do to oppose the influence of these societies. We also promise, Providence permitting, to attend such convention.

REV. A. HUBBS, Plaquemine, La.
REV. MATH. DUNLAP, Iberville,
REV. S T. CLANTON, New Orleans,
REV. S. D. NANCE, Wilson,
W. L. TENNY, New Orleans,
Prof. of Theology and Pastor Straight University.
REV C. H. CLAIBOURNE, New Orleans,
Pastor Spain Street Congregational church,
REV. A. S. JACKSON, New Orleans,
REV. A. L. REESE, White Castle,
REV. B. DORSEY, Dorseyville,
REV. W. M. JACKSON, Lakeland,
REV. W. M. PENDLETON, Lakeland,
REV. R. WILLIAMS, Bayou Sara,
REV. ROBERT TAYLOR, Plaquemine,
REV. HANNIBAL WILLIAMS, Baton Rouge,
REV. ADAM LEWIS, Raccorercia,
REV. H. C GREEN, New Orleans,
REV. F. J. DAVIDSON,
Agent of N. C. A. for Louisiana,
REV. H. H. HINMAN,
Agent of N. C. A. for the South.

CONSTITUTION OF THE ILLINOIS STATE ASSOCIATION.

Believing that the principle of organized secrecy as developed in the lodge system of this country is hostile to the Christian religion and republican government; and that the power of the secret orders will never be relinquished nor their influence overthrown, until the consciences of men are enlightened on this subject; in order to secure this object, we hereby unite in adopting the following constitution:

ART. I. The name of this organization shall be The Illinois State Christian Association.

ART II. All delegates from county, town or other local associations, or from Christian churches, and all other persons in sympathy with the objects and work of this Association, and enrolling themselves as members of its conventions, shall be members of the Association

ART. III. The work of this Association shall be to co-operate with the National Christian Association, by organizing county, town or local societies, holding conventions, securing lecturers, circulating literature, and by any other proper means to instruct the people and arouse their convictions against secret societies.

ART. IV. The officers of this Association shall be a President, one or more Vice presidents, a Secretary, and Treasurer; also an Executive Committee of seven members, which shall have charge of all the business of the Association during its adjournment The President, Secretary and Treasurer may act as ex officio members of the Executive Committee. The Vice-presidents shall, so far as possible, represent the different Congressional Districts, and shall co-operate with the Executive Committee in any measures pertaining to work in their several districts among the churches.

ART. V. The Association shall hold a Convention annually for which the Executive Committee shall make all needful arrangements.

POLITICAL AND MORAL REFORM IN LOUISIANA.

JEANERETTE, La., Dec. 29, 1888.

DEAR CYNOSURE:—The beauty of the Teche country is only surpassed by the excellence of its mid-winter climate. It is not strange that the cheap lands, fertile soil and mild winters are attracting a large Northern immigration. It will doubtless increase, and the social, religious and political character of this entire region will be essentially modified.

There are three influences which will solve the Negro question. The first is the education of the Negro and his gradual accumulation of property. The second is the immigration of people from the Northwest where slavery has never existed, and where the prejudices it engendered have their minimum of influence. The third is the educational test for voters, which I think Louisiana will sooner or later establish. This would eliminate the most dangerous element from political actions. It is never safe to entrust the ballot to those who cannot read and who do not know how to use it. Such persons are almost certain to be either used as tools in the hands of unscrupulous politicians, or, if they cannot be so used, to be cheated out of their franchise.

An educational test would cut off a good many white as well as colored voters, and is for this reason likely to be opposed; but it would be a powerful stimulus to education, and avert the most threatening danger to such States as Mississippi and Louisiana. It is thought by some that such a law would lead the whites to discourage Negro education. I do not believe it. All intelligent people know that an ignorant population is a source of danger, and that even for laborers education is a most important qualification.

The sugar season here is now nearly completed and the yield has been fairly good. The season has been very favorable for the gathering and manufacture of the crop, and there have been no injurious frosts. It is remarkable that this region is almost entirely devoted to sugar-cane and cotton. All who have sufficient capital make sugar, and others raise cotton. The country is remarkably well adapted to market-gardening (from October to May), and fruit-raising, especially peaches, pears and figs, but all vegetables and fruits are very dear and scarcely used. Should the winters continue as mild as for the last three years, this will become again, as it used to be, a good orange country. The orange crop of the State is this year fifty per cent above the average.

Last Sabbath, the 23d, I preached in the Ames M. E. church in New Orleans. I was glad to know that there was a growing religious interest in that congregation. Three deaconesses, from the training school in Chicago, have recently come to the city and established a "home" for Christian work. In the afternoon I attended a street meeting at the St. Bernard market, where two discourses were given in French, and I spoke briefly in English. It is proposed to have a Gospel wagon, and visit different parts of the city and hold meetings *every day* on the streets and at the markets. At night I spoke by request at the People's Mission, 163 Camp St. The congregation was not large, but the interest was deep. Two young men professed that they found peace in believing in Christ.

On Monday I went to New Iberia, where I met a most cordial greeting from Bros. Browne, Gunner and others. Next day Bro. Browne and I rode a number of miles up the Bayou to the Keystone Plantation. Next night I spoke in Bro. Gunner's church on the lodge system, and was followed by H. W. Wright, the M. E. minister, who is an ex-Mason. He emphasized the evils and dangers of the lodge system. Bro. Gunner has, by his faithful and judicious efforts, secured the elimination of the lodge influence from his church, and has not failed to promote its growth and purity in other respects. There is probably not another town in Southern Louisiana where the power of the lodge has been so thoroughly broken.

On the 28th I came to this place, where I called on a number of ministers and have arranged for a lecture to-night in a Baptist church. All of the three M. E. ministers here belong to the orders; but Rev. J. F. Marshall, their presiding elder, has been a Mason and renounced its unholy covenants. He was here and aided me in my work. I intend (D. V.) to return here in two weeks and lecture in the M. E. church. There is a great work to do along the line of this S. P. R. R. I expect to go west as far as Jennings, and north to Alexandria on Red river, and return to New Orleans by about January 15th.

H. H. HINMAN.

THE HOME.

BUT BE YE GLAD AND REJOICE.

Do we not pitch our songs too low,
O sweet, my full-throated singers!
Too often along life's path we go
Like funeral bell ringers.
Too much we sing of pain and loss,
Of grief and desolation.
Is there no sunshine from the cross?
No gladness in salvation!

Too oft we strike the sombre chord
Of sin's depressing story:
Too loud we chant, "Have mercy, Lord!"
Too faintly, "Give God glory!"
If grief must modulate the strain
Into a mournful minor,
Strong Faith should quickly soar again
In major chords diviner.

We ask the watchman on the hills,
"What cheer? what signs of dawning?"
Like music sweet the answers thrills,
"Night broods—but comes the morning."
Be that the word we pass along—
"Night broods (for rest, not guess,)
But morning comes!" Leap heart! wake song!
We scarce can rest for gladness.

—*The Open Window.*

MUSIC AND ITS POWER.

BY N. H. GUILD.

Music is the most divine of all the arts and cannot be appreciated too highly. It is an art which all should cultivate and which all may, to some extent, possess.

There is music in all nature. This world is a vast conservatory of music. Music for the poor as well as the rich, for the beggar as well as the prince, for the sinner as well as the saint. Music in the rippling brook and in the majestic river. Sublime music in the solemn pines; pathetic music in the weeping willow; grand music in Nisgara's dashing waters; martial music in the sky during the summer showers, when "the thunder drum of heaven" beats the long roll. Majestic harmony in the chorus of the ocean's billows, beautiful melody in the sad wordless song of the wind. In the sylvan groves and upon the wild mountain summit; from the bleak rocks of the stormy north, to where bloom the magnolia and the myrtle of the southern sunny clime. Music anywhere, music everywhere. There is music on earth, there is music in heaven. How many times have dying Christians, when passing through the shadowy vale, been overcome with unutterable ecstacy as the gates of the Celestial City were opened, and they caught the strains of the jubilant chorus of the angel choir as they were welcomed home.

There is power in music. Power to quell the wildest riots, and to melt the stoniest hearts, and to overcome the fiercest nature of the depraved. Power to elevate and uplift man's mind, however low it may have fallen. Whose nature is so enveloped in the meshes of vice and impurity, whose heart is so polluted by sin and crime, that he may not be affected by the sweet sounds of harmony?

When the icy winter is passed and the spring has come again and the pleasant sunshine kisses the new-born flowers a welcome, and Nature unfolds each green leaf of her vast picture-book, we are wakened in the morning by the pied feathery orchestra. How it fills our hearts with delight as we listen to the rapturous serenade of the first robin! What joy it gives as we stroll through the wildwood and listen to the music of the bird's song. How the little child, when weary of its play at evening, loves to lay its tired head upon its mother's breast to be soothed into slumber by the sweet lullaby song, such as only a mother can sing!

When Oliver Cromwell, that invincible warrior, wished to inspire his soldiers with unusual courage in going forward to battle, he commanded them to sing "Praise God from whom all Blessings flow," and as that splendid army marched, they sang, and as they sang they marched ever on, on to victory.

John Howard Paine wrote the poem, "Home, Sweet Home." The mere poem would not have immortalized his name. He set it to music and "Home, Sweet Home" will live forever.

Francis S. Key wrote the poem, "The Star-Spangled Banner." The poem alone was beautiful, but when that poem was set to music it became one of our grandest National songs. How often upon the bloody battle-field, when defeat seemed inevitable to an army, have fife and drum inspired new life into the soldiers' sinking hearts, and how the dying veteran's eye would brighten as he listened to the wild, yet beautiful music of the martial band as it played "The Star-Spangled Banner."

Let us cultivate what musical talent we have. Although we may never be an Orpheus, although we may never be a Mozart, a Beethoven, a Mendelssohn, or a Haydn, we may all learn to sing, if only for our own pleasure and amusement. We should appreciate and honor this art whoever may possess it, for its nature is to raise man's mind to higher and nobler inspirations.

Bartlett, Ill.

DO YOU SING AT HOME?

There is perhaps no pleasanter occupation in the family circle than sacred song. Many a home where there is little of beauty, or ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed and made plain, many dark spots are brightened and made cheerful.

Those families who know nothing of sacred song, miss some of the purest pleasures that fall to the lot of mortals. Family prayer is a duty and privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sang;" and old tunes in which the voices of parents and brothers and sisters join, form a bond of union which unites hearts when mountains rise and oceans roll between them. Sometimes the wayward son, wandering in a far-off land, hears the song his mother sang and is charmed by its music to know and serve his mother's God.

Careful and melodious singing in the home, fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently, and tenderly, and without much instrumental accompaniment. Then the hymns learned by the young, linger long in memory, a precious heritage against days of darkness and of sorrow.

Let parents set the example of song, and children will be sure to follow. Take time now and then, and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous, and prayer and praise ascend to the throne of God. Let each child have his hymn-book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praising and less murmuring, more song and fewer complaints. Instead of fretting because of evil-doers, let us pray: instead of repining at our lot, let us leave our burden at the cross, "and bear a song away."

"Hast thou no words? O think again;
Words flow apace when you complain,
And fill your fellow-creatures' ears
With the sad tale of all your cares.

"Were half the breath thus vainly spent
To heaven in supplication sent,
Our cheerful song would oftener be,
Hear what the Lord has done for me."

—*The Common People.*

If it is taken into account, what a wonderful power for musical culture there is in every well-conducted home. At home, every thoughtful mother can help to form national musical taste by her own endeavors in training her children early to practice singing; at home she can develop their sense of hearing in the most acceptable manner, and originate a taste for good and refined music at an age when the perceptive faculties are vivid and strong. If it is, in fact, considered how powerful an influence for good can be created by the millions of mothers under whose care children grow up, we must wonder that there is any educated mother to be met with who neglects to do her best to train her children's sense of hearing and love for musical sounds and refined harmonies.

The first means for forming national musical taste lies, without doubt, in the hands of a nation's mothers. To them we have to look for the first origin of the love of national music.—*Mrs. Amelia Lewis.*

Music, in its highest and noblest form, is devotional. "All inmost things," says Carlyle, "are melodious; naturally utter themselves in song. See deep enough, and you see musically." "There is something sacramental," says Charles Kingsley, "in perfect metre and rhythm. They are outward and visible signs of and inward and spiritual grace."

MUSIC IN WORSHIP.

The Rev. Dr. A. T. Pierson, speaking of the opening hymn at the recent World's Missionary Conference in London, remarked:

"Those who would set an operatic quartette upon the stilts of high art to perform God's praise, should have heard two thousand people sing Old Hundred there."

Manifestly we have not yet reached the point beyond which there is nothing better, or attained to the millennium of bliss in church music. In too many churches at present the fact seems to be ignored that the function of the quartette or choir, as the case may be, is not to sing *for* the congregation, but to *lead* the congregation in the service of praise. This undoubtedly results from the practice, which has been in vogue for some years, of hiring trained voices to conduct this part of the worship of God. Whether anything has been gained, either financially or spiritually, by substituting the paid quartette for the voluntary choir, composed of an indefinite number of such members of the congregation as can sing well, is an open question. It is evident that a reaction is setting in. Churches here and there, which have given a fair trial to all the plans, having had the precentor, the quartette and the larger voluntary choir, are returning to the latter method as the most satisfactory.

It is certainly more in accord with the musical service of God's ancient people, which may well be taken as a model. They sought the best effects of a grand orchestra and choir. Such was their training that "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord.... the house was filled with a cloud.... so that the priests could not stand to minister: for the glory of the Lord had filled the house of God." By the visible tokens of his presence he assured the great congregation of his acceptance of their united praises.

Have we not drifted into the error of putting undue stress on high musical culture to the exclusion of praise? We would not be understood as disparaging the highest possible cultivation of this most choice of God's gifts. It is to be maintained that there cannot be too much culture, and that the service cannot be too perfect. But it is to be as strongly affirmed that there is danger of being betrayed into making cultivation an end rather than a means, and thereby to glorify art instead of God. They who lead in the songs of the sanctuary should have, above all things, the spirit of worship. With this spirit the more culture the better. The prime fact should be kept constantly in mind, that the congregation is assembled for the worship of God, and that singing is by no means a suspension of worship, (as they practically declare who can sing but do not; do not sometimes even take the pains to find the hymn,) but a continuation of worship; that it is an important and most delightful part of it, in which every voice may and should participate.

It is not to be denied, we readily admit, that very often the artistic effect of the music would be better were the quartette or trained choir left to itself, undisturbed by some inharmonious voice or discordant note from the congregation; but artistic effect is not the object contemplated in worship. The desire and aim of the true worshiper is not impression so much as expression. The impression that the music makes upon him, and the expression that it is supposed to be to the God whom he worships, of his heartfelt praise, are totally distinct things. A proper use is made of music in worship when it is used as the vehicle of thanksgiving and praise to God. In this as in all the various acts of worship, God and his glory should ever be kept before the mind.—*Intelligencer.*

PRISON MUSIC.

At the Western Penitentiary in Pennsylvania, there is a nightly concert given by what is probably the largest orchestra in the world. It is composed of at least three hundred players, who never see one another. The music begins precisely at six o'clock every evening, and ends at the stroke of seven. Within that hour the convicts are permitted to make, each independently, as much music or discord as he pleases.

The prison is, perhaps, the only one in the United States where the inmates are allowed to cultivate the art of music, and the privilege is deeply appreciated by them. Just before six o'clock they may be seen by the officials, sitting with their instruments in readiness. As the hour strikes, they be-

gin to play, and rattle off tune after tune during the appointed hour.

As may be imagined, with several hundred instruments playing at once, it is impossible to distinguish any one of them from the rest, or tell one tune from another. As the waves of sound rise and mingle, the listener can only be reminded of a wind howling in the distance.

"They look forward to this hour with great pleasure," said one of the keepers to a reporter. "Music is the only thing that varies the monotony of their lives, and taking an instrument away from a prisoner is about the severest punishment we can inflict."

As they were talking, there was a moment's silence. It was a few minutes before seven, and a man began playing "Home, Sweet Home," on a violin.

His neighbor accompanied him on a guitar, and in a short time they were joined by a flute, cornet and mandolin. The prisoners in the upper tiers of cells seemed to be waiting for the favorite melody, and one by one they caught it up, until all were playing the tune. The sounds ceased at the stroke of seven, and quiet reigned supreme.—*Youth's Companion.*

IT IS TIME.

It is time to be brave. It is time to be true.
It is time to be finding the thing you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet,
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing.
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart.
It is time for the lilies of meekness to start;
For the heart to be white, and the steps to be right,
And the hands to be weaving a garment of light.

It is time. It is time. Oh! how soon 'twill be past,
The precious life-hours are flitting so fast,
And the angel of doom shall announce through the gloom,
"Eternity strikes, and time's web leaves the loom,"

Oh! rouse then, my soul. Be no sluggard. Away
To the labor that waits for thy toiling to-day;
That when the clocks chime with their ringing sublime,
God may say, "Time is past, but eternity's thine."

—*Fannie Bolton.*

THE CANDLE OF THE LORD.

Fred was taking off his shoe and stocking, getting ready to go to bed. His shoe was wet, and five little water-soaked toes, with seams and wrinkles all over their pink faces, looked at him accusingly. If they could have spoken they would have said: "You got us wet, you did. You told a lie; you said you did not step into the brook."

Oh! that beautiful brook, so near the schoolhouse, with such lovely stepping-stones, such pretty little lucky bugs skipping about over the water, such charming mud in which to paddle! Why could it not run in some other part of the town, so little schoolboys would not be tempted?

Fred threw his shoe and stocking under the bed, said his prayers, without mentioning the lie, and went to bed.

"I know I told a lie about the brook, but I don't believe I will think of it," he said to himself, and, while he was trying to give his whole mind to some other subject, he fell asleep. He dreamed that a beautiful angel stood by his bed, with a bright candle. He said:

"This is the candle of the Lord. I have come to search out all the sins that little boys keep hid away in their hearts, and do not confess. This candle shines right upon them."

Then Fred's heart was all lighted up, and there was found the lie, unforgiven, unconfessed.

"This is very sad," said the angel. "The good Lord loves him, and is ready to forgive that sin if he will confess it. It grieves him so much to have little Fred cover it up," and the candle shown very bright, and the sin looked very black.

"I hope," continued the angel, "that now this little boy knows that he cannot hide the lie any longer, he will ask the Lord to forgive him."

Fred woke with a start, and knelt down and confessed his sin. He went in his nightgown to his mother's room, and as he clasped his arms around his mother's neck, and told her all about it, he promised, with God's help, never to tell another lie. —*The Pansy.*

Much depends on the way we come into trouble. Paul and Jonah were both in the storm, but under very different circumstances.

TEMPERANCE.

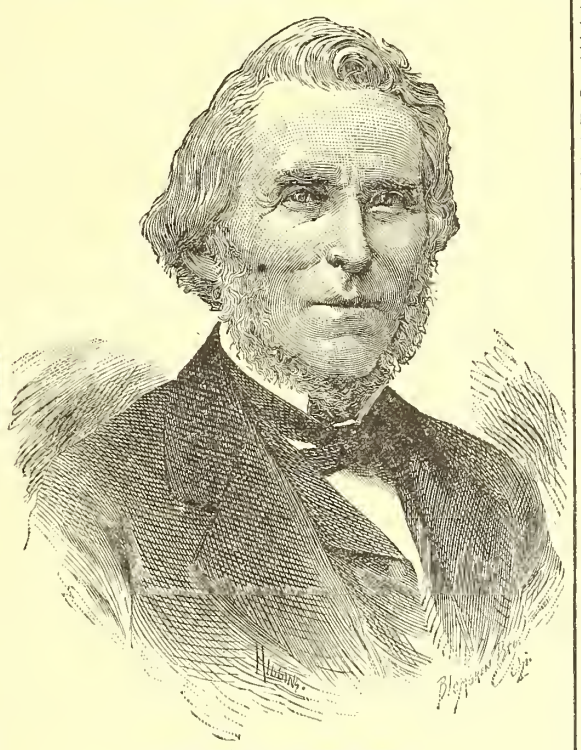
THE VIRTUES OF HIGH LICENSE.

BY REV. GEO. B. CHEEVER, D. D.

High License is just simply a license by man to deny and disobey the authority of God. It is especially and directly a license and a bribe on the part of the State and its legislators to make as many drunkards out of the people and their families as can ever be persuaded to begin to drink; and to multiply the number so long as the income from the traffic continues to be profitable.

It restrains and concentrates the business to such a degree as to keep it in the hands, and at the disposal, of any corporation of purchasers to whom it may give over the sole power and freedom of the traffic, with the means of buying corner lots and building drinking palaces in every city, town and village where the indulgence of the maddening thirst is sure to pay.

High License is also a perpetual and glaring life



GEORGE B. CHEEVER.

insurance of just so many deaths and no more; so that a misguided populace will be ready to pay any amount of revenue, to keep the death-dealing pestilence so far within the bounds of each community, as to prevent the threatened immediate destruction of the whole human race. This result is not what any, even the worst of hell-legislators on earth, have ever undertaken. Their work always has been and will be, to keep so many souls steeped in perdition, and sure to obey its impulses, that hell may be always full of its victims, and yet its countless and awful power of productive and soul-destroying misery never cease. Immediate and universal destruction would indeed put an end to the plague, but not till that Judgment of the last day, when the books are to be opened, and the dead are to be judged out of the things written in the books, according to their works; when the sea shall give up her dead, and death and hell shall have delivered up the dead which were in them.

When the sea shall give up her dead! This reference in Rev. 20: 13, is remarkable. For of all the classes of our fellow men whom we have permitted by law to be devastated and devoured by this vice, our seamen have been the most suffering and unprotected; and some of the most dreadful scenes of crime growing out of it, and of shipwreck and disaster are on record. And the text in connection with the last judgment has a special and terrible emphasis, in regard to the proposed High License for dram-drinking, whether on sea or land.

Has any examination ever been made of the statistics of this vice, and its destructive consequences at sea? The demonstration ought carefully to be made, and the results recorded, not only of injury and loss to human life, but to property and commerce, to an extent of which we can have no just conception. Licensed drunkenness has everywhere been the great marine as well as land plague of human existence. It has been oppression, and cruelty, and crime of every kind, established by law.

Taking human life with a revolver is not so great a crime as it would be to put your bottle to your neighbor's mouth, and make him a drunkard. The making him a drunkard is plunging him, soul and body, into the fire of hell. If you shot a sober man, you might be only the murderer of his body, though you killed him in revenge, or to get possession of a sum of money on his person. But deliberately, gradually, for your own profit, to tempt him with strong drink, till the fiery thirst within him is inextinguishable, and daily to add to that raging delirium till he dies! Why! This is absolutely worse, infinitely more fiendish, than if you had seized him, when a temperate man, standing beside a cauldron of red hot boiling iron, and by main strength, plunged him headlong into it. In the last case you have only burned up his body. In the first case you have, by demoniac and gradual temptation, murdered his soul.

Perhaps, in addition to this, you were one of the millionaires who may have bribed a voting legislator, or a hundred, or even a thousand of the people, to license the truly hellish manufacture and traffic and sale of ardent spirits.

Carry forward, therefore, to the Day of Judgment, the accounts current of the contrivers of such legislation, with the voters for it, and of their arguments in behalf of rum making and dram drinking, by reason of its great profitableness for the revenues of the State and the people at large. Sit the judges, senators, representatives, lawyers, and ministers of the Gospel, who advocated and insisted upon the legalization of the manufacture, sale and use, for the sake of keeping it within such bounds as would maintain the vice, generation after generation, never to be annihilated, but continued as a perpetual source of revenue to the State; making the iniquity at the same time more decent and respectable. Could they argue, as they have done on earth, that government had nothing to do with religion or the laws of God, but was restricted to temporal ends and expediences, and therefore the name and authority of God having been kept out of the Constitution, neither people, nor ministers, nor statesmen, nor law-givers, had any right to refer to or teach God's laws, but to settle every question of morals by popular vote, submitting every law to the will of the majority. Suppose the defendants permitted to justify themselves for their conduct because the people by vote required the expulsion both of the name and authority of God from our political Constitution, and therefore such Constitution, and whatever articles the people might vote to add to it, was the only Supreme Law of the land, everything in the Bible to the contrary notwithstanding.

We believe the most accurate statistics will show that the death rates and death sentences against seamen are even more desperate and destructive than against those greater multitudes of mankind who remain at home among their families. The home destruction is of course incalculably more terrible, both by outside example, and immeasurable domestic tragedies, of misery for thousands and tens of thousands of mothers and children.

And yet, with what humiliating patience, and composure, and submissiveness, do a people of sixty millions in the United States lie down before this Juggernaut of perdition, praising God for the rapid increase of our Christian benevolence, and especially the large-hearted tolerance and wisdom of our government in expelling the Bible from our common schools! If drunkenness is to be licensed as a national vice, by the profits of which the multitudes that are made drunkards at the same time bring to the nation a revenue of eight hundred thousand millions invested for expenses here and for the judgment hereafter, then it is a perfection of wisdom and compassion never before known on earth, by which our State and National Government conceal from the rising generation all knowledge of the laws of God. For such heathenish ignorance enforced upon our children is the very perfection of State expediency for them, releasing them from all responsibility to God, and enabling our judges and our legislators to declare themselves the sovereigns of the people for this very thing, namely, the collection of a revenue which will pay for the expensive indulgence of the community in the breaking of all God's laws from generation to generation.

But God asks, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Would not such a throne among mortals be the very establishment of the society of hell? Was ever a greater curse among mankind imagined as a possibility? Talk of the assurance of universal salvation! Could such a possibility ever exist in a community whose universal sovereignty, and the foundation of its revenue, was the license of universal drunkenness! A delirium of all the sensibilities and rational intuitions both of soul and body! But just as impossible is this license.—*Chr. Nation.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON II.—First Quarter.—Jan. 13.

SUBJECT.—A Sabbath in the Life of Jesus.—Mark 1: 21-34.

GOLDEN TEXT.—As his custom was, he went into the synagogue on the Sabbath day.—Luke 4: 16.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christ's new mode of preaching*, vs. 21, 22. Christ's way was to conform to Jewish customs whenever those customs were right and proper. The synagogues were an avenue through which he could reach the people, and it is probable from Luke 4: 16 that even before his public ministry began he used to go into the synagogues of Nazareth and surrounding villages and preach. It is a mistake to suppose that those thirty years must have been years of inactivity because they were years of preparation. But there must have been a wonderful difference in his preaching after the descent of the Spirit upon him, as recorded in our last lesson. He could now say, "I am *anointed* to preach the Gospel to the poor," etc. That there was a great difference is seen by the result. His native city of Nazareth rose up in a mob to take his life, and the chief priests and scribes began to show active hostility. We find the reason in the 22d verse. "He taught as one who had authority." They who preach in his Name must preach as those who have authority—direct from God. If they show, by any fear to reprove sin, any shrinking from preaching the whole of the Gospel because it may offend some, that they have their authority from a lower source, they will neither rouse hostility nor will they convert souls. This kind of preaching is sure to awaken opposition, but it is the secret of all true pulpit power.

2. *The casting out of the unclean spirit*, vs. 23-28. Possession by demons differed from sickness and mere physical infirmities. It seems to have been in most cases caused by abandonment to sin on the part of the persons possessed. At the present day, when free reign is given to some debasing appetites, or some unworthy passion has been allowed to get full control of their beings, both men and women have been known to lose their reason and seem as truly possessed with an evil spirit as any New Testament demoniacs. It is a terrible thing that we can put ourselves into the power of evil spirits, and have our wills carried captive by them. Exactly how they exercise their power we do not know, but all false worship is demon worship, and all false worshipers "sacrifice to devils and not to God." If we love the world and the things of the world we worship the god of this world. There is no intermediate ground. If we bring ourselves within the range of the highest spiritual influences, we shall be acted on and possessed by those influences. But if we do the contrary we shall just as certainly be acted on and possessed by Satanic agencies. Scripture tells us that the ancient pagan worships were inspired by the devil, and had their source in the father of lies. The same is true of this vast lodge system which now encircles the globe with its Christless altars and secret "chambers of imagery." Satan, and his host of evil spirits cast out of the old Baal worship which modern civilization would not tolerate, has changed the form but kept the principle, and exercises the same deluding, blinding power over men. When the lodge rages against the faithful ones who expose its iniquities, it is but the old cry of the devils to Christ, "Let us alone. What have we to do with thee, thou Jesus of Nazareth?"

3. *The healing of diseases*, vs. 29-34. Christ is the Saviour of the body as well as of the soul. He can cast out diseases as easily as demons. We know nothing of Simon's wife's mother beyond this brief account, but her first use of restored health was to rise and minister to Christ and his disciples—a beautiful lesson of loving gratitude. "He suffered not the devils to speak." Christ wants no homage from Satan; and it is a great mistake when his church accepts the money of men who are doing the devil's work, or, from desire of popularity, allies herself with the lodge, which has been aptly named "the synagogue of Satan." To be a living church she must follow the example of her Master, and refuse homage or service from "the god of this world."

—Evangelist Moody spent five days at Spokane, Wash. Ter., beginning Dec. 1, and holding three meetings daily. The largest hall in the city was filled to overflowing at every meeting, and the preaching moved all classes. There were many inquirers at each meeting, and over fifty united with the various churches the next Sunday. Mr. Moody also assisted Mr. Studd for two days in Walla Walla, where the meetings still continue.

RELIGIOUS NEWS.

—A new Covenanter congregation was lately organized in Topeka, Kansas, with forty-one members. Rev. J. S. T. Milligan of North Cedar was moderator of the commission which received the church, and preached a powerful sermon on the occasion.

—Rev. S. A. Taggart, formerly of the United Presbyterian church, the State secretary of the Young Men's Christian Association of Pennsylvania, has resigned his position to come to Chicago at the first of the New Year to begin his duties as editor of the *Watchman*, the Y.M.C.A. national organ.

—Joseph Diller, the "mountain missionary," has traveled 502 miles on foot since September 20, preaching and speaking to the scattered settlements among the Carolina mountains. He is holding protracted meetings in the Blue Ridge range of North Carolina this winter. His is a faith mission, and any contributions sent to Lenoir, Caldwell Co., N. C., or to 286 Milwaukee Ave., Chicago, will be welcomed.

—Mr. and Mrs. Willson, the well-known evangelists, are doing excellent work in the Rink at Addison, N. Y. The Addison *Record* says: "If ever God sent a family out on a special mission it is the Willson family. They are at once interesting, attractive, intelligent, also pathetic and wonderfully devoted to their God-honoring work of bringing men and women to Christ." Mrs. Willson is sister of the lamented P. P. Bliss, who perished in the Ashtabula disaster.

—The Sam Jones meetings at Durham, N. C., are creating great interest. The business houses in Durham are closed during the services, and even the court adjourned in order that the bar and jury might attend the meetings.

—Several churches in Philadelphia—the First Baptist, Chamber's Presbyterian, Holy Trinity Episcopal, Second Reformed Episcopal, West Arch Street Presbyterian, Tabernacle Baptist, Beth Eden Baptist, Wylie Episcopal churches—have united for a series of evangelistic services under the leadership of Rev. B. Fay Mills, to begin January 10, 1889. A similar movement that was wonderfully successful, has just closed in the upper portion of the city, and meetings of the same character are being held at Germantown. These meetings will continue one month.

—Rev. Wilbur F. Crafts, who has been pastor for five years of the First Union Presbyterian church of New York, has resigned to accept the position of Field Secretary of the American Sabbath Union. During his pastorate 614 members have been added to the church, and the benevolent collections have been increased more than 300 per cent. In his new position Mr. Crafts will have charge of the legislative, lecturing, organizing and financial departments of the Union's work.

—Three years ago the Moravians sent missionaries to commence work among the Esquimaux at Bethel, on the southern shore of Alaska. They have patiently toiled on since, though with little visible result of their labors. At last the Spirit of God has begun to move in the hearts of the people. The history of Greenland is being repeated on the Kushokwin river, and Bethel has already become "a house of God and the gate of heaven." Like an echo of "Kayarnak's" cry 150 years ago—"How was that? tell me that once more, for I would fain be saved too"—there comes the cry of Alaskan inquirers, on hearing of the shedding of the Saviour's blood for sin; "'Kuyanak' (thank you), we, too, desire to have our badness taken away by that blood." As an instance of their eagerness to hear the Gospel, Rev. J. Kilbuck tells of natives coming long distances to listen, and to offer to collect logs and build places of worship in their several villages.

—Speaking of theological schools for the colored race the *Independent* says: "The Presbyterian church has a theological school for Negroes at Lincoln University in Pennsylvania and another at Biddle University in North Carolina. The Methodists have a well-endowed seminary at Atlanta, Ga. The Episcopalians propose to place a divinity hall for colored students in Washington, D. C., and Nashville, Tenn. The American Missionary Association, acting for the Congregational churches, has classes in theology in four of its chartered institutions, in Tennessee, Alabama, Mississippi and Louisiana, and sustains the theological department in Howard University at Washington. The last named reported, last year, thirty-eight students, and is the only school of theology controlled by the Congregationalists in the entire line of Atlantic States south of Connecticut. It is at present only partly endowed and meagerly supported, but is now seeking an endowment. The Rev. R. W. Eastman, of Wellesley, Mass., has undertaken to raise an endowment."

THE UNITED BRETHREN VOTE.

COLUMBUS, O., Dec. 26, 1888.

The *Cynosure* has from time to time given a glimpse of the struggle progressing in the United Brethren church. The cause of the loyal brethren is ours as well as Christ's. They have stood nobly by us; can we do less than assist and encourage in this trying hour? The question must soon be settled whether a lawless company that have unlawfully crept into this church as wolves into a sheepfold are to unlawfully drive from thence those they cannot secure as prey, or they be expelled. The unlawful commission vote has been taken, in many instances, in an unlawful manner. The result, though delayed, must soon be published. The time for real conflict will then come. O, how much divine wisdom will be needed! Shall we not pray, "Help, O God, for the glory of thy name?"

The feeling of the loyal brethren, I think, is very much as would be the feeling of a sensible man should an enemy attempt to place and keep an unclean animal in his parlor unlawfully. Can they feel otherwise and be loyal to Christ? Can those fathers in Israel who have labored, prayed and given of their substance to plant and maintain their beloved Zion, sit quietly and see the enemy of souls destroy it?

Those who constitute a large part of the Brethren church are plain, straight-forward, honest, easy-going farmers. Their studies have been largely in the agricultural rather than the classic. The fact that many are simple hearted and confiding has made them a prey to schemers whom they have looked to as leaders in righteousness.

To illustrate: The U. B. church, located two miles south of Shaw's Crossing, Mercer Co., is composed largely of loyal brethren. The preacher on this circuit is Rev. Coats, a liberal. In urging his members to vote on the commission folly, we are told by one present he used the following seeming argument: "Why do you have a dog tax? It's because there were not enough voted no. Now if you don't want what the commission proposes, vote so, but vote."

Persons who reason for themselves can see this man was either too ignorant for a leader, or else was trying to deceive. The reason we have a dog tax is not because there were not enough voted no. Had the dog tax proposition been brought before the voters in an unlawful way or been voted upon in the same way, it would have amounted to nothing. If the dog tax of the commission had been legitimately started, conducted and consummated it would have been law, but as it has been otherwise, it weighs nothing in the scale of right. We might give instance after instance where the voting has been contrary to the church constitution. Perhaps there is nothing in this transaction appears more ridiculous than the railing and mud-throwing of Bishop Weaver.

In the *Telescope* of Dec. 5, the following appears:

"Within a few days I have received a number of bills of elections for delegates. Instead of sending them to the tellers in their own conference they send them to me. What are the preachers about on such fields of labor? Why do they not announce to their congregations who their tellers are? Or, if this is too much, tell either the leader or steward of the class. Such bills of election have come to me from different classes in different conferences. They come, too, in different forms. Some send ballots and all. It is just too bad that ministers in charge of fields of labor do not instruct the members along these lines. A lecture now and then on church polity would be a good thing. One is tempted to believe that a minister here and there might be found that has never read half there is in our Discipline. Are such men fit to be sent out to take charge of fields of labor? They are simply fit to be sent home, provided some one could accompany them to show them the way."

Many of the liberal ministerial brethren are doubtless very ignorant as to church polity. The bishop must have been aware of this fact. Would it not have looked better for him to have instructed them as to his wishes before the election than abuse them when they try to please him? Bro. Dillon suggests:

"Whenever an abnormal, irregular project is tried on a church, blunders ought to be expected. The main thing itself is a great blunder, and the bishops ought to be sparing with blame on both ministers and laymen. Then they feel that Bishop Weaver is the father of the whole thing, and they with haste want to get the result to him. The goodness of their intentions ought to be taken for any want of order that may occur. These ballots will be souvenirs to preserve in memory of the departure for the low grade, worldly line, if that is a source of delight to any one."—*See Christian Conservator, Dec 13.*

May God help the right. W. B. STODDARD.

LODGE NOTES.

A convention of Brotherhood Engineers and Firemen was in session in this city last week, but the object of the gathering and the nature of the business was kept a profound secret. About 200 delegates were present. There were many threats made by the members against the Burlington road.

Eight of the eleven White Caps indicted for whipping Mrs. Anthony and Miss Wiseman and others, appeared for trial at Leavenworth, Ind., and upon presenting an affidavit declaring that they could not have an impartial trial before Judge Zener they were granted a continuance until March.

White Caps visited Dr. John Parkhill, a leading physician of Hopedale, Harrison county, O., Wednesday night and gave him a terrible thrashing. His chore boy had got drunk on cider and the White Caps accused the doctor—in a notice placed on his office window, telling him to leave Hopedale inside of fifteen hours—with having drugged the boy.

The railroad miners of western Pennsylvania, at a delegate convention representing 900 miners, held on Friday in Pittsburg, decided to join the Miners' National Progressive Union. Most of the miners were members of the Knights of Labor, and their desertion will be a hard blow to the District Assembly. W. T. Lewis, general secretary of the Miners' Progressive Union, and Master Workman Roe, of the National Assembly of Knights of Labor miners, were present in the interests of the rival organizations, but the sentiment was almost unanimous in favor of the Progressive Union.

A German periodical gives as the total number of Freemasons in Germany, 44,016 in 364 lodges, and says that, apparently, Freemasonry is mostly propagated in the seaports of Northern Germany. In the city of Lubeck are among 10,000 inhabitants, eighty-two Masons; in Hamburg, fifty four; in Bremen, forty-five Masons. Berlin has twenty-nine; Duchy of Anhalt, twenty-three; Grand Duchy of Mecklenburg, nineteen; Prussian Province Saxony, sixteen; Thuringa, fifteen; Brunswick, fourteen; Wurtemburg and Bavaria, each three; Grand Duchy of Baden, four; Alsace Lorraine, two among 10,000 inhabitants.

T. B. Barry's new organization, entitled the Brotherhood of United Labor, is going to have a rival in an organization which, according to private advices received in Chicago, will be started in Pennsylvania. John L Jarrett, the chief of the Amalgamated Iron and Steel Workers' association, is at the head of this new movement. Mr. Jarrett purposes to make it largely a political organization, the object of which is to be the solution of such economic questions as are of the greatest interest to labor as far as they have entered the field of politics. Charles H. Litchman, until recently general secretary of the Knights of Labor, is associated with Jarrett in the enterprise. Both are protectionists, and will use the organization, if they succeed in getting it on its feet, for the purpose of supporting the party of protection.

It is rumored that a religious war is imminent among the Knights of Labor. Ever since Mr. Powderly began to lose prestige this outbreak has been threatened. When the order was formed it was a secret organization. None but members were permitted to know anything of its purposes or condition. As many of its members were Roman Catholics, it was soon discovered that either the law of the order must be changed, or its Catholic membership must choose between it and the Roman Catholic church. Powderly solved the problem in his own way. He unbosomed himself to the church, and the church soon knew quite as much about the Knights of Labor as the latter did about themselves—perhaps more. Since then the Catholic church has become a power in the order, and a threatened revolution is the result. Better for the Knights of Labor to become extinct than to become the engine of the church of Rome for increasing the temporal power of his holiness, the Pope.—*America.*

ARRESTED 131 TIMES.

Not long ago a man was before a New York judge, who asserted he had been arrested 131 times. We believe there is one disturber of society who has broken this record. We refer to the insidious disease consumption, which, when taken in time, is always arrested by the use of Dr. Pierce's Golden Medical Discovery. It has an unparalleled record as a cure for coughs, colds, and all forms of pulmonary diseases. It is a reliable tonic and alterative, or blood purifier, to be found at every drug store, and should be kept in every house.

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J. W. Allen	1.50
Josiah Talbot	6.00
Rufus Day	2.00
Jacob Phillips	3.50
Before reported	$214.10
Total	$252.05

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The following have made remittances of money to the *Cynosure* from Dec 24 to Dec. 29 inclusive:

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No. 3	85	@	93
Winter No 2	1 00		1 02
Corn—No. 2	34	@	36
Oats—No. 2	25½	@	28½
Rye—No. 2			50
Bran per ton			12 00
Hay—Timothy	8 00	@	11 50
Butter, medium to best	15	@	30
Cheese	05	@	09
Beans	75	@	1 85
Eggs			18
Seeds—Timothy	1 44	@	1 52
Flax	1 60		1 61
Broom corn	2	@	4½
Potatoes, per bus	25	@	33
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	35
Cattle—Choice to extra	4 10	@	5 20
Common to good	1 30	@	4 00
Hogs	4 50	@	5 25
Sheep	2 25	@	4 60

NEW YORK.

Flour	3 20	@	5 25
Wheat—Winter	1 01	@	1 09
Spring	1 08		1 09
Corn	38½	@	48
Oats	30	@	39
Eggs			23
Butter	14	@	33
Wool	09		34

KANSAS CITY.

Cattle	1 25	@	4 75
Hogs	4 50	@	5 10
Sheep	2 25	@	4 50

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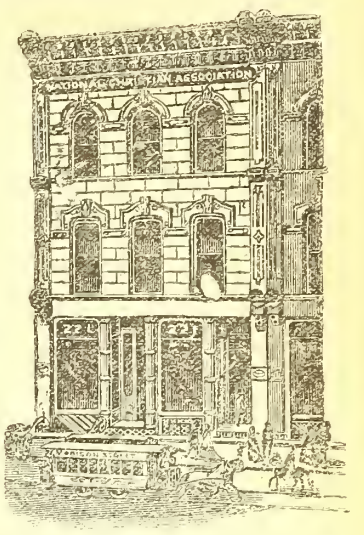
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HOME AND HEALTH.

A PREACHER CURED IN SPITE OF HIMSELF.—Dr. Patrick Scougal, a Scottish bishop in the seventeenth century, being earnestly besought by an old woman to visit her sick cow, the prelate, after many remonstrances, reluctantly consented, and, walking round the beast said gravely, "If she live, she live, and if she die, she die: and I can do nae mair for her." Not long afterward he was dangerously afflicted with a quinsy in the throat. Hereupon, the old woman, having got access to his chamber, walked around his bed, repeating the same words which the bishop had pronounced when walking around the cow, and which she believed had cured the animal. At this extraordinary sight the bishop was seized with a fit of laughter, which broke the quinsy and saved his life.

Oil-cloths should never be washed in hot soap-suds: they should be first washed clean with cold water, then rubbed dry with a cloth wet in milk. The same treatment applies to a stone or slate hearth.

To preserve goods from moths do not use camphor in any form. Pieces of tar paper laid in fur boxes and closets are a better protection. Five cents will buy enough to equip all the packing boxes and closets of a large house for a year.

Ginghams and prints will keep their color better if washed in water thickened with flour starch. Flour is very cleansing, and will do the work of soap in one or two washings in the starch water. This, with the rinsing, will be sufficient, and the goods will look fresher than if washed and starched in the old-fashioned way.

A fine frosting can be made of one cup granulated sugar and one-fourth cup of milk, without either egg or gelatine. Method—Stir sugar into milk over a slow fire till it boils; boil five minutes without stirring; set saucepan in cold water or on ice, while you stir it to a cream. Spread on cake while it will run. The advantages of this frosting are that it will keep longer than the egg or gelatine frosting, and it will cut without breaking or crumbling. Flavored to suit the taste, it is excellent

A most excellent way to use dried pears in winter is to soak them in lukewarm water until they are soft, then simmer gently, and while yet warm put them through a colander, or, better still, through a sifter which has a handle; the pulp thus made makes perfectly delicious pies. The pies may have one or two crusts. A lower crust, with little strips across the top, is preferred.

HOW TO TELL GOOD BEEF.

Prof. V. C Vaughan, of the Michigan State Board of Health, says: Good beef has a reddish brown color and contains no clots of blood Well nourished beeves furnish a flesh which, while raw, is marked with spots of white fat; it is firm and compact. Old, lean animals furnish a flesh which is tough, dry and dark; the fat is yellow. Veal is slightly reddish and has tender, white fibres. The fat is not distributed through the lean as in beef. The same is true of mutton. In well nourished animals white fat accumulates along the borders of the muscles. Pork is rose red and has fat distributed through the muscles The lard is white and lies in heavy deposits under the skin. Good beef is not of a pale pink color, and such a color indicates that the animal was diseased. Good beef does not have a dark purple hue, for this color is evidence that the animal has not been slaughtered, but died with the blood in its body, or has suffered with acute febrile affection. Good beef has no or but little odor, or if any odor is perceptible it is not disagreeable. In judging as to odor of meat pass a clean knife which has been dipped in hot water through it, and examine subsequently as to the odor of the knife. Tainted meat often gives off a plainly perceptible and disagreeable odor while being cooked. Good meat is elastic to the touch. Meat that is wet and flabby should be discarded. It should not become gelatinous after being kept in a cool place for two days, but should remain dry on the surface and firm to the touch.

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FARM NOTES.

JERSEY BEEF.

The Hon. J. Irving Pearce, the proprietor of the Sherman House, Chicago, under date of Dec. 2, 1888, writes as follows concerning the carcass of the pure-Jersey steer exhibited at the late American fat stock show, and purchased by him of the Michigan Agricultural College: "You ask how I like the carcass of the Jersey steer that I purchased of the Michigan Agricultural College. I do not think I ever used finer meat. I bought of the college meat from all the animals (short-horn Hereford, Devon, Holstein, Galloway, and Jersey) they had on exhibition at the fat stock show, and put them on our menu as premium beef. The Jersey was pronounced by all, without hesitation, as the finest in quality and flavor, and the tenderest of any beef they ever ate. I had the Jersey meat for Thanksgiving dinner, and I do not think any one tasted it without remarking that they had never tasted such meat. I had the round roasted and put in the exchange without telling any one what it was, and nearly every one that tasted it called upon me to know what kind of beef it was, and spoke of its flavor and tenderness, and said they had never eaten such meat. There was no waste meat in the carcass; even the fats were better than the others. We used the fat in cooking and in our mince meat for pies, because of the fine quality. It is profitable to the consumer because there was more edible meat than in any other carcass I have used of its age. The stakes from the rounds of the Jersey were better than most loin you get from average beef."

WINTER PROTECTION OF FRUIT TREES.

Where mice and rabbits are abundant they are far more destructive to apple trees than the borers. If snows fall to a considerable depth in winter, rabbits readily travel over the surface and are enabled to reach the bark on the stems several feet above the roots, and from this point downward as the snow settles. But mice work under the snow, and usually at about the same place where the borers are found; consequently tar paper wrappings will answer the double purpose of keeping out the borers and prevent the attacks of mice. It is well known that rabbits dislike the taste and smell of animal matter, such as grease, blood and meat, and for this reason smearing the stems of apple trees with lard, blood or stale fat pork has often been recommended and extensively employed to prevent the attacks of these pests. On the other hand mice are attracted by such applications, and while eating the grease or blood from the trees they are very likely to get a taste of the sweet bark underneath and continue their depredations so long as the snow protects them from observation. To prevent the attacks of rabbits, the stems of young trees should be wrapped with cloth, bark or strong paper from the ground up to the lower branches, and these wrappings should be left on until the following spring. Then remove them and lay aside for use when they shall be needed again, provided the materials used for this purpose are of a durable nature. The thinnest kind of tarred roofing paper is an excellent material for wrapping the stems of trees to protect them against the attacks of borers, mice and rabbits, and is cheap and durable.—*American Agriculturist.*

FATTENING POULTRY.

A visit to the markets will show that the greater part of the poultry marketed by farmers, not professional poultry raisers, is not fully fattened. This is as unwise as it is to market hogs, cattle or sheep, without fattening them. While the fowls were gathering their own food on the farm they could not be in more than first-class growing condition. Before they are marketed they should be confined where they can take only moderate exercise, and liberally fed, for about ten days, on fattening food. For the first two days do not feed all the fowls will eat, but gradually increase the amount given them until they have each meal all they will eat up clean. Feed three times a day. For the morning and noon feed give boiled potatoes, beets or carrots mixed into a stiff mass with corn and barley meal; at night give whole corn. Give what skim milk you can; if you have enough, mix their food with it. Of course keep before the fowls an abundance of gravel, charcoal and pure water. During the last three or four days mix a handful of pulverized charcoal with each pailful of soft feed. For twelve hours at least (better twenty-four) before the fowls are killed, give them no feed. They should not be marketed with full crops; in fact, this is prohibited by law in many of the principal markets.—*American Agriculturist.*

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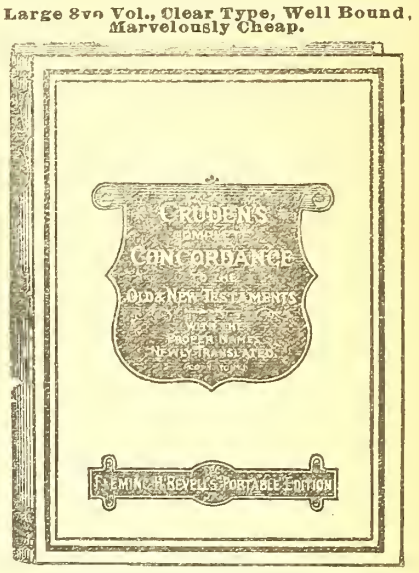
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NEWS OF THE WEEK.

WASHINGTON.

The President has pardoned the Mormon bishop, A. A. Kimball, sentenced to eight months' imprisonment in Utah for unlawful co-habitation. The action is based upon representations that the prisoner is in an advanced stage of consumption, and that he would not long survive in his present surroundings.

The chief of the Bureau of Statistics reports that the total number of immigrants arrived in the United States from the principal foreign countries, except Canada and Mexico, during November was 25,419, against 32,198 for November, 1887. The total value of exports for the year ending Nov. 30 was $679,235,147. The imports for the same period amounted to $716,844,470.

Michael Kesting, aged 50, a messenger in the War department, while intoxicated stumbled in a corridor on the fourth floor and fell headlong over a staircase to the marble pavement below, a distance of eighty feet. He was almost instantly killed. Kesting obtained liquor from the restaurant in the building, and much indignation is felt that liquors are allowed to be sold there by the government, which furnishes rooms and gas free.

CHICAGO.

The City Council, after months of debate over various lines, has passed the ordinance of the Lake Street Elevated Railway Company, commonly known as the Meigs system, by a majority of twenty-seven votes. The company has now the right of way on West Lake street, from Canal street to the city limits. For each car run by the company an annual license fee of $50 is to be paid to the city.

The case of Frank Wilcox, an 8-year old boy, against the Chicago City Railway Company, terminated in a verdict of $15,000 in favor of the boy.

Mrs. Henry Martin and Miss Kate Powers, who were driving over the Rock Island tracks in a light wagon, were struck by a north bound through passenger train and instantly killed. The dreadful accident was due to the carelessness of a gate keeper.

COUNTRY.

Bauereisen, one of the men charged by the Burlington & Quincy Railroad Company with conspiring to use dynamite, has been tried and convicted at Geneva, Kane county, Ill. He will suffer imprisonment in the penitentiary for two years. There are two others to be tried for a share in the conspiracy.

At Monticello, Ill., Monday, Judge Hughes instructed the grand jury to bring indictments against all bettors on the election. As many of the grand jury themselves either lost or won money on the result, it is thought a special venire will have to be made.

Advices from Wahalak, Miss., state that three more of the Negroes implicated in the late race troubles have been captured.

On a curve, near Bardstown Junction, Ky., Monday morning, a passenger train on the Louisville & Nashville road, dashed into the rear of a preceding passenger train, telescoping two cars and wrecking the engine. Two persons were killed outright and a dozen wounded, some of whom cannot recover.

By the capsizing of a sailboat in San Francisco Bay, Tuesday, six of the seven persons on board were drowned.

Seven acres in the business district of Marblehead, Mass., was burned over Tuesday night, Dec. 25, a number of stores, office buildings, factories and dwellings being destroyed. The most reliable estimates place the loss at $600,000. Thirty seven structures, thirteen of them dwelling houses, were destroyed. Ten acres were burned over and fully 1,000 men will be thrown out of employment. The shoe factories now left in town employ about 1,000 to 1,200 men, while the number of employes thrown out of work by the fire is about 1,800. With a population of 7,500 only about one-sixth can find employment, and great suffering will be the result.

While crazy from drink Tuesday at Charleston, W. Va., Fount Horner, aged 20, ran a muck with a club, knocking down and injuring several persons. The last man he struck, Edward Aimes, drew a knife and killed Horner.

George Oliver and William Thomas, serving life sentences in the Ohio Penitentiary, were pardoned Tuesday by Gov. Foraker. Thomas is 70 years old.

The riverboat John H. Hanna was burned to the water's edge Monday last at midnight, at Plaquemine, La., causing the death of at least twenty-five persons. Some perished on the boat, others were drowned, and many in attempting to reach the shore stuck in the mud and were literally roasted alive. Scores sustained injuries by being burned or scalded by escaping steam. None of the survivers could say what was the origin of the fire. The general impression, however, is that some careless smoker threw a cigarette among the cotton bales and thereby caused the disaster.

A saw-mill at Boulder, Col., exploded on Saturday, instantly killing four men and fatally scalding another. Low water in the boiler is supposed to have been the cause.

A man and two women, all colored, were fatally injured near McGahevsville, Va., Wednesday night, by the explosion of a dynamite cartridge which had been placed under a building in which a dance was in progress. The structure was totally wrecked.

The famous steamer Bristol, of the Old Colony line, between New York and Boston, was burned at her dock at Newport, Sunday morning.

FOREIGN.

In the French Chamber of Deputies a member attacked the government for going to extremes in secularizing schools. Premier Floquet, in reply, declared his warmest approval of everything that had been done to secularize the schools. The republic, he said, desired to free education from all religious influence. M. Floquet's speech was received with enthusiastic applause, and a motion to print and placard it throughout France was carried by a vote of 276 to 166.

A Malta dispatch says that neither the Duke nor the Duchess of Edinburgh was present at the theater there when the attempt was made to blow up the building with a bomb. It was reported that the Duchess was present and that she was the intended victim of a nihilist conspiracy. The bomb was discovered in the lobby, in the rear of the stalls, by an attendant. Attached to it was a burning fuse, which the attendant promptly extinguished.

The work on the Panama Canal continues, although on some sections labor has been reduced. Altogether about two thousand men have been discharged during the last two months owing to disputes between the canal company and contractors.

Deserters from the rebel force at Suakin report that there are many wounded Arabs in Handoub. Osman Digna, they say, is sending his women to Eryweit preparatory to retreating to the Nile.

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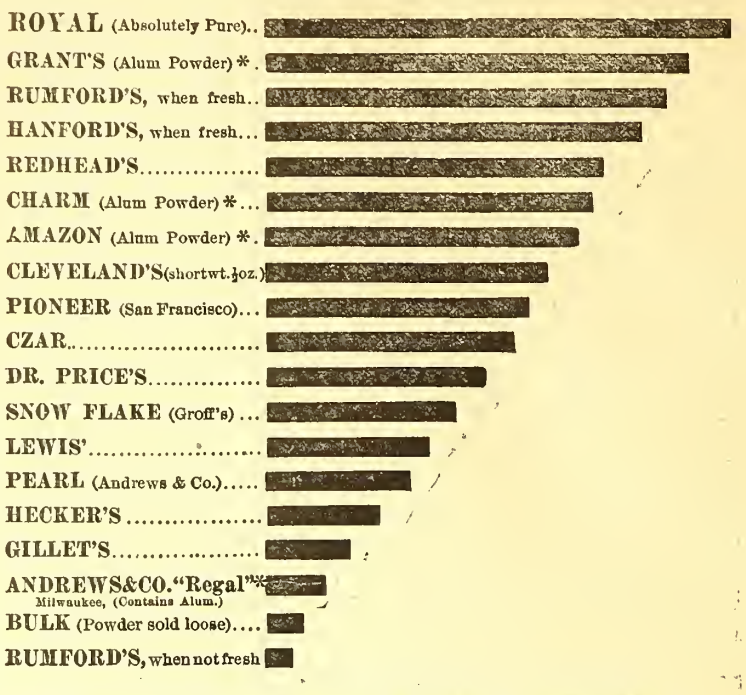
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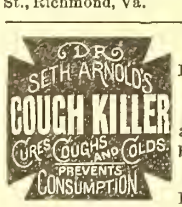
NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

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The Pope has sent a distinguished priest and linguist to this country to look after Russian, Polish, Hungarian and Italian emigrants, whose ignorance of the English language prevent them from understanding the ordinary service in Romish churches. Why should not the activity of the American churches be so earnest as to make such a mission unprofitable? If the Pope loses the emigrants he sends a messenger after them. If he loses the children he sends them to the priest to school. But Protestants show too often a fatal indifference toward foreigners who come to make up so large a proportion of our population.

Pope Leo XIII., in an address before the Sacred College a few days since, made a demand that is more of an astonishment than his bull against the Irish League. In the course of a bitter speech on Italian politics, in which he referred to the hostility of the mob, he declared the sentiment that the Pope was the enemy of Italy to be untrue. "To vindicate the rights of the pontiff," he said, "was in reality to advance the prosperity of Italy. To demand that the greatest moral power in the world should possess real sovereignty in Italy, where Providence placed the church centuries ago, was not an act of hostility to the country. The fact that bishops in foreign lands were laboring for the restoration of the Pope's temporal rights proved that the interests of the whole Catholic church were bound up in the cause." This is a very crafty avowal of the present aim of the Roman hierarchy—to restore something of his former temporal possessions to the Pope: and we are assured that the bishops are directing their efforts to this end. That the controversy raised by this speech is warm at Rome we are sure, because the astute Gladstone has become involved in it. But what a revelation is this to several million Catholics in America, who profess to be patriotic citizens, but give their first allegiance to a foreign potentate temporarily deprived of his realm!

The Methodist ministers of Columbus, O., have given the true keynote in their resolution against the inauguration ball. Their brethren in this city have endorsed their protest, and every patriot and Christian should swell it till the party managers understand that there is a public conscience which they must respect, and which they ought to fear. The great ball of Chicago aristocracy, which a fashionable falsehood calls a "charity ball," had last week the patronage of many whose names are on church rolls, and it is even reported that Mr. and Mrs. Harrison, in whose names the ministers have protested, were patrons of a ball at Indianapolis the other day. Verily, we may be a Christian nation, but we countenance many things that tend only to impiety.

The *Times* of this city, instead of finishing the work begun by its awful disclosures of social corruption in the practice of infanticide, has turned aside to other sensational revelations, and the prosecution of the first reform will, we fear, be allowed to drop. The establishment of a suitable hospital, and the steady and sharp prosecution of the medical murderers, whose names have been made public, should be the result of this agitation.

The *Times* gave next its attention to the Chicago police. It accused them of over-stepping their lawful authority in suppressing the meetings of anarchists. The latter had applied for an injunction against the officers. Master-in-chancery Windes, to whom they applied, is law partner of Sullivan, the murderer of the teacher Hanford, and counsel for dynamiters and anarchists. He would not give them their request, but condemned the police, referring the case to Judge Tuley. Then the *Times* assailed the officers for permitting the gamblers to open, while professing to the public that gambling was suppressed. It was claimed that the business was going on in numerous places, of which the police must know. Then on Friday several of the chief officers of the force were charged with taking property from prisoners and appropriating it, and of disposing of property stolen by others. The charges were given in lengthy particulars, and the sensation was genuine throughout the city. As the *Times* probably expected, the publisher and editor were arrested Friday evening on charges of libel, sworn out by Inspector Bonfield and Captain Schaak. The trial comes off this week. If the charges of the *Times* are true, and it is quite possible they are, its fearless exposure of such iniquities should be rewarded by the public, whom it has served, and due punishment given those who deserve it. It may appear, however, that these exposures are a desperate effort to retrieve the fortunes of the paper, and float its ship on a wave of sensation.

The interesting account of the Argentine Republic on another page, will be read with wonder by many by whom the South American states are held to be yet half-civilized. There is a yet more remarkable fact connected with the late history of the Argentine Republic. The majority of the inhabitants of that country are Roman Catholics. By the constitution the president and vice president must be of that religion. The old Spanish families at one end of the social string and the Indians at the other, are Catholics so far as they have any religion. But the people are represented as by no means willing to submit to papal dictation; and in this they are an example to us and a rebuke to the contemptible spirit of political truckling that prevails in the United States. Mr. W. E. Curtis, a well known newspaper correspondent, whose book on "The Capitals of Spanish America," supplies the facts given in this number, says that forty educated American girls had been employed to teach in the normal schools and seminaries of the Argentine Republic. Between them and the Romanists a conflict soon arose. The Papal Nuncio attempted to interfere in one school on the ground that the teacher was making Protestants of the children. She resented his intermeddling, "and when he brought the case to the attention of the government, she defended herself with such success that the President of the Argentine Republic sent him his passport and advised him to take the next steamer for Rome. The archbishop interfered, and he was summarily banished also. Since then the Pope has been without an ambassador in the Republic, but the Yankee school-ma'am is solid with the government and the people, and goes on teaching heresy."

The secret fraternity of engineers, at their last national meeting in Richmond, Va., appointed a committee to settle the troubles of the men who struck on the Chicago, Burlington & Quincy road last February. Although their places were filled after a few weeks, and their most desperate efforts, even to the extent of using dynamite, failed to stop trains, or effectually drag other lines into their quarrel, the men have insisted on keeping up the appearance of a fight, and have refused to vote the strike off. They have thus compelled their secret order to continue to support them in their idleness. No doubt the managers of the road also wished to re-engage many of the men who lived on the line, and had served them faithfully for years. But when they believed the brotherhood of engineers responsible for the actions of Bauereisen and other dynamiters, they "black-listed" the men, so they could neither return to their employ or be accepted by any other road. The rules to which the strikers object were arranged by one of the most popular of railway managers, who was their idol; but they may have had ground for complaint in the application of them. The Richmond committee met in this city last week, and after several conferences with the officers of the road, the old questions on which the strike was ordered were entirely given up by the engineers, the road cancelled its black-list, and agrees to employ its old men when vacancies occur; and so one of the greatest of railroad strikes is given up, and has proved a signal failure. The strongest of the secret labor lodges has been defeated in its grapple with one of the strongest of railway corporations. The Burlington road has suffered heavy pecuniary losses, as its reports show. But these losses were mainly due to the freight war and other causes which have so seriously affected other competing lines that they have for the first time ceased to pay dividends. The Burlington has begun again to pay them. The lodge is neither a panacea nor a specific even for labor troubles.

THE NEW ENGLAND MEETING.

ADDRESS OF REV. HENRY T. CHEEVER.

As one of the older ministers of the Gospel here, I am asked to give the initial word of welcome to the convention of the National Christian Association which meets to-day in our goodly city of Worcester. And this I do, first in the name of the particular church that has hospitably thrown open its hall of worship for your accommodation; and second, in the name of the common Worcester brotherhood of believers whom the love of Christ constraineth, including all of every sect who truly love and are loyal to our Lord and Saviour Jesus Christ, and who prayerfully watch and wait for his coming and kingdom; that he may reign the King of nations as he is the King of saints.

Ten years ago the association was welcomed to the hall that bears the name of a revered citizen and friend of reform, Ichabod Washburn, one of whose cherished principles was, in sympathy with you, uncompromising hostility to oath-bound orders of secrecy. That meeting brought to our city a blessing in the prayers, testimonies and stirring addresses of not a few honored brethren, among them the beloved Milligan of Pittsburgh, of the Scotch Covenanter church, now passed into the heavens; Stratton of Syracuse, the Wesleyan; Tobey of Dayton, church of the United Brethren; Hinman of Wisconsin, devoted missionary from Africa; the Blanchards, father and son, of Wheaton, Ill., Nestor and Ulysses of our reform; stalwart Stoddard, Kellogg and Ronayne of Chicago; Baptist Barlow of Connecticut, Presbyterian Phelps of Philadelphia, Free Baptist Kimball of New Hampshire, General Phelps of Vermont, and others of like temper and intelligence. We trust that a still greater blessing may follow *your* visit, first to the testifying church that offers you its hospitality, next to the pushing, busy city itself, on whose ear your words will fall, perhaps will smite.

In the minutes of that convention it was recorded that earnest prayer went up at every session for the guidance and power of the Holy Spirit. When the record is written of your sittings, may the same be said with a truer and warmer enthusiasm, nearer as we now are to that glorious era of the copious outpouring of the Holy Spirit and the uniting of all true believers, which I am inly persuaded is close at hand; and which is it too much to say, in reverent reliance upon the divine economy, your believing prayers may hasten, nay, may even now precipitate: "When our sons and our daughters shall prophesy, and our young men shall see visions and our old men shall dream dreams; and on my servants and on my hand-maidens saith the Lord, I will pour out in those days of my Spirit and they shall prophesy."

Were it not that our trust is in God alone, at every crisis of the holy war we are carrying on for Christ and humanity, it would be depressing to have to remind you that your visit to our city is just upon the heels of a signal defeat at the polls for one of the cherished principles, viz.: Prohibition, which the National Christian Association is organized to carry throughout the nation by the issues of its Publishing House at Chicago, by its weekly organ, the luminous *Christian Cynosure*, and by its system of devoted agents, lecturers and correspondents. I allude to the mortifying defeat of No License in this city last week, by the vote on Local Option. But as an offset to this local defeat it is a most noteworthy fact that the strong Congressman elect from this central, perhaps most important Congressional district of the old Bay State, himself a member of one of our Baptist churches (Hon. Joseph H. Walker), has publicly taken the ground in the late Christian campaign for No License, of absolute and unqualified prohibition to the liquor traffic as the only national safety. Almost in the very words of our platform he says, "Government must as thoroughly control and be responsible for the making and dispensing alcoholic poisons as it is for coining gold and silver or printing currency." To this, our American policy, he is pledged as a national legislator, and I venture to suggest the propriety of electing him as an honorary member of our association, together with the adoption and publication of this statement of his and our views, viz.:

That in our efforts for the reformation of society the vital point is where, by the correlation of forces, principle is shaped into law. And principle or opinion having once passed into law, that law is henceforth the most effective safeguard and educating force of society possible. Therefore,

Resolved, That the re enactment of such a law in Massachusetts and its maintenance by constant and vigilant activity, should be the united effort of all true patriots and lovers of humanity, as it is the evident demand of our churches and of the predominant public sentiment of the New England States.

One of the speakers who has been expected to address you on this occasion is Rev. William F. Davis, a graduate from Harvard, but last from the Boston jail, in which he was confined for the space of a year for the honorable, apostolic offense of preaching the glorious Gospel of the blessed God on the peoples' Boston Common, without special leave from the powers that be. He will command not yours only, but public attention, as proving the stuff that martyrs are made of: Fidelity to convictions, heroic courage and constancy in maintaining them, and then a sublime independence of the opinions of men, these are the qualities that stamp the true disciples of Christ, pre-eminently his ministers.

Thanks to our Lord that made him, these are the traits of our brother Davis. Professor Upham, in one of his sonnets on the word of Paul, "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness," puts our principle after this manner.

"Bought by Christ's blood, and to the purchase true.
The Christian runs with cheerfulness the race,
Which God in wisdom hath seen fit to trace,
Nor turns some other object to pursue;
Nor slacks his steadfast course. Sometimes he sees
Fires in his path, or hears the serpent's breath,
Or raging men with implements of death:
But still goes on, nor like the coward flees.
The road is straight and narrow; if he turns,
Ruin awaits him; if he onward goes,
With face erect and heart with love that burns,
However great the obstacles, he knows,
That God, who hath all power, all things can do,
Will guard him in his straits, and bear him glorious through!"

"The best of all," said John Wesley on his deathbed, "The best of all is, God is with us." God has been with his servant in prison, and has enabled him to make a good confession before many witnesses. It has sounded out through the land, from his cell in the Boston jail, with the ring of Martin Luther, and later, from the people's platform in our last convention at Dover, N. H. We had hoped to hear his living voice to-day. But others will speak for him—himself it may be, yet later on, when he shall have emerged again from the pineries of Michigan, where he is now ministering the Gospel to the hardy, neglected lumbermen of the West.

It is not in place for me here to anticipate your pronunciations as a convention, much less to attempt to shape them. But inasmuch as I see in your program the subject of Secretism and the Lodge, it is not improper to say that Jesuitocracy and Freemasonry, with their pagan mummeries and barbarous oaths, are alike obnoxious to American institutions and American Christianity. Somewhat more than fifty years ago, about the period of the abduction and murder of William Morgan by Masons, one of the most eloquent divines (Dr. Francis Wayland), of the Baptist church, whether in New England or old, in a notable discourse delivered not far from hence, said, "Thanks be to God, men have at last begun to understand the rights and feel for the wrongs of each other. Mountains interposed do not so much make enemies of nations. Let a voice borne on the fullest breeze tell that the rights of man are in danger, and it floats over valley and mountain, across continent and ocean, until it has vibrated on the ear of the remotest dweller in Christendom. Let the arm of oppression be raised to crush the feeblest nation on earth, and there will be heard everywhere, if not the shout of defiance, at least the deep-toned murmur of implacable displeasure. It is the cry of aggrieved, insulted, much-abused man. It is human nature waking in her might from the slumber of ages, shaking herself from the dust of antiquated institutions, girding herself for the combat, and going forth conquering and to conquer; and woe unto the man, woe unto the dynasty, and woe unto the policy, on whom shall fall the scathe of her blighting indignation."

Be it ours now to echo and emphasize the just indignation of American Christianity at the arts and abuses of Jesuitry and the lodge.

Be it ours also to show how dangerous it is for a nation to harbor within its bosom any great social evil. For it is a sleeping giant, or a blind Samson bred of the saloon, that may at any time rise in his fury to wrestle with and overthrow the very pillars of the State.

May the guidance and approval of the Master we serve be vouchsafed us in all our deliberations and doings, while we prayerfully apply his principles to the chronic wrongs of society at large, and bravely ring out the old, ring in the new, even the coming reign of Him who hath on his vesture and on his thigh a name written King of kings and Lord of lords.

Finally, brethren, while we give earnest thought and prayer to the anti-Christian evils and vicious growths of modern civilization in nominally Christian lands, and to the dismal relics of barbarism that lie at our doors, let us not be unmindful of the heavier griefs and burdens that weigh upon humanity in the vaster regions yet unvisited by the blessed Gospel of the Son of God. Let the suffering millions of Christless China come up in remembrance. Let the hordes of benighted Africa subject to Islam or the worse bondage of cruel paganism, and the demon reign of rum fed from our own New England and the civilized States of Europe, command our prayers. As we look forth upon the wretched realms of heathenism and the corrupt man of sin, let us take up the lament and entreaty of Grattan Guinness:

"Is it naught that one out of every three
Of all the human race,
Should in China die, having never heard
The gospel of God's grace?

O ye ambassadors for Christ,
Who hear the Lord's command,
'Go, go ye into all the world,'
Why linger in this land?

Say, do we well to tarry
Where thousands preach the Word,
While China's millions never yet
Its blessed sound have heard?

While beyond our utmost efforts
Four hundred millions lie
And ten thousand preachers were all too few
To reach them ere they die.

Hear then, oh! hear ye, for yourselves,
The voice of your brother's blood!
A million a month in China
Are dying without God!"

REMINISCENCES OF LANE SEMINARY AND ABOLITION DAYS.

BY REV. SAMUEL F. PORTER, ONE OF THE OBERLIN "REBELS."

[*Concluded.*]

One afternoon, in the early part of the summer of 1834, eight or ten students were invited into the room of Wm. T. Allen, and introduced to Judge James G. Birney. He resided at Huntsville, Ala., and was an elder in the Presbyterian church there, of which Mr. Allen's father was pastor. He appeared to be 45 or 50 years of age, of medium height, square frame, inclining to a full habit, of benevolent aspect, and of gentlemanly and genial manners.

In the course of that interview he stated that he owned some families of slaves. "I have often lain awake at night," he said, "thinking over the subject, and I have come to the conclusion that, *as a Christian man, I cannot stand in that relation any longer.* But there are many difficulties in the way of emancipation. The constitution of the State of Alabama forbids emancipation except by act of legislature. And that has never freed a slave, except for some remarkable act of merit, such as saving the life of the master, or some other white person, at the risk of his own. To attempt to free them by families in that way is almost hopeless, and I shall not attempt it. Then, to give them freedom papers and send them out of the State to seek their livelihood, with no experience, seems cruel. I have come to Ohio to see if there is any wild land for sale that I can purchase, and give my people cheap homes until they can learn to take care of themselves."

Judge Birney accomplished his purpose, and in due time his "people," as he called them, arrived in Ohio and became residents and owners of humble homes in one of the southern counties.

The visit of Mr. Birney to Lane Seminary produced a decided impression on the minds of the young men there. The subject of emancipation became a daily topic of conversation, and toward the close of the term there was a regular discussion of the question, Is immediate emancipation a Christian duty? All the students were to take part in the debate according to their real sentiments. And each one to speak in order until all had occupied what time they wished. It was midsummer, and the hour from 8 until 9 P. M. was the only time at the command of the young men for this purpose. It was a very general debate, and continued sixteen or seventeen nights, and was closed by a vote, and more than nine-tenths gave their voice for immediate emancipation. None of the professors were present, or seemed to be interested in the discussion, except Prof. Morgan, who sympathized with the students.

A report of the debate and vote in some way got into the newspapers of Cincinnati, and aroused a

good deal of feeling in various quarters. What right had *students* to discuss such a dangerous subject? The wisest men of the nation do not know how to handle it. Just across the river is slave-holding territory. If such things are suffered to go on there will be no more trade coming from that way to this city. We must not irritate our Southern brethren. Such were some of the expressions which fell from many lips that summer.

The trustees took the matter up during the vacation, and passed a by-law "that no three of the students of Lane Seminary should meet to discuss any subject without leave of the Faculty." They said that there would be no more students coming there from the South if this anti-slavery talk was not stopped. They dismissed Prof. Morgan from the chair of Belles-lettres on account of his attitude; and having, as they supposed, trampled out the fire, they calmly waited coming events. One of the trustees, Rev. A. A. Mahan, resigned his place in consequence of this action; and the students, when they understood the nature of the by-law, called it the "gag-law." They had large expectations from the interference of Dr. Beecher, who, they thought, would cause the obnoxious rule to be rescinded when he returned from his visit to New England, where he had gone for the long summer vacation.

During the previous winter a colored Sabbath-school had been carried on by two members of the first class in theology, in the basement of an African church on Western Row. It was in what was called "*The Swamps*," a place in Cincinnati analagous to the "Five Points" in New York. This effort was unsatisfactory on account of the inability of the scholars to read the Testament; and instruction in reading English for an hour in a week produced but small results. During the vacation a day-school was commenced by the students in the same place, and forty or fifty children were gathered into it, who were to pay a small sum per quarter for instruction. Another school was organized on the same basis in the eastern part of the town, to accommodate the colored people there. Three young ladies from New York Mills, N. Y., who devoted themselves to missionary work, took charge of these schools for a time, viz, Phebe Matthews, Susan Lowe and Emeline Bishop. (In 1864 these schools were still in existence.)

After delivering the opening lecture of the fall term, Dr. Beecher read the famous by-law as one of the rules of the institution. One bold young man asked the Dr. if the students might discuss the propriety of such a rule before the Faculty. Dr. Beecher, raising his spectacles upon his forehead and shaking his head, said, "O! no. That is a matter that does not belong to the students, but to the trustees." Thus, like many another great man when called upon to act suddenly, he gave a singularly inappropriate answer; for he found in a few days that it was a matter that concerned the students and the Faculty also.

A good many of the young men held a consultation outside of the seminary grounds. They resolved that they could not remain there and systematically break the gag-law, as it would not become them as Christians and students of theology. They could not continue to study there and keep that law; it would not become them as free men. The only alternative was to take letters of dismission, and go elsewhere and continue their studies wherever they could. Thus, nine-tenths of the members of the institution left it, and thereupon were called "*Lane Seminary Rebels.*"

As may be supposed, the friends of anti-slavery were stirred up throughout the country. "Is there no institution of learning in the country where young men can discuss freely every evil, and condemn every sin?" they asked. They looked around. All appeared to be conservative. "One must be provided, then, that shall be absolutely free: where it shall not be deemed a crime to condemn slavery and to uphold freedom." It was a great undertaking; but they were greatly in earnest, and providence smiled upon it from the first.

After full examination the progressive anti-slavery university was located at Oberlin, in northern Ohio. A colony from Vermont, led by Rev. J. J. Shippard and P. P. Stewart, had obtained a body of land of 500 acres, still covered with the original forest, for the academy, and three miles square was placed at their disposal, in trust, on which they had begun a settlement. The surface of the ground was flat, the soil was a stiff clay, and there was a heavy growth of trees, among which were immense oaks and poplars. Pioneer settlers had passed it by on account of the great labor of clearing the land, and the unpromising nature of the soil. The colony bought it because for their purpose they wanted the land in a body together. A few acres of forest had been felled and burned over; a few log cabins had been built; a steam saw-mill and grist-mill had been put in operation; a building for an academy had been erected two stories and a half high, and a charter secured for it from the legislature. The eyes of the anti-slavery Christians were turned to this spot in the forest, reached by a trail marked by blazed trees. Would this Green Mountain colony admit a black Abolition college and theological seminary upon the foundation of their academy? A meeting of the trustees was held. But there were great difficulties in the way. The form of the question was, "Will you receive students of African descent on the same terms as others?" The discussion was long. Mrs. Shippard and Mrs. Keep and other godly women met in private prayer meetings and appealed to Him who seeth in secret. At a late hour the matter was decided favorably by the casting vote of the president of the Board.

The way was now clear. An additional charter was secured from the Ohio Legislature, and professors were appointed. Rev. C. G. Finney was placed at the head of the Theological Seminary, with Rev. John Morgan professor of Greek, Hebrew and Biblical literature, and Rev. Henry Cowles professor of Homiletics, Ecclesiastical History and Church Government. Anti-slavery friends in New York city and elsewhere gave pledges for the salaries of these and the college professors. They were fixed at six hundred dollars a year. A temporary building was constructed, 120 feet long, twenty-four feet wide, and seven or eight feet high to the eaves, with a partition running through the center, and divided into twenty rooms, 12x12 feet. It was made of rough, unseasoned boards and slabs, with a window and a door opening into each room. It was named "Cincinnati Hall," as it was built to accommodate the Lane Seminary "Rebels." Arthur Tappan, the noted Abolitionist, donated ten thousand dollars for a seminary building of brick, which was called "Tappan Hall," and built as rapidly as the materials and labor could be provided.

The new Theological Seminary got under way early in 1835. Mr. Finney arrived on the ground in May, and most of the professors were prompt in their attendance. Students came not only from Lane, but from the East and the West, and every available foot of house room was occupied. Young ladies, for the first time, were admitted to the privileges of instruction in all the departments. The first anniversary of Oberlin Seminary was held in the fall in the "big tent" provided by the friends of President Finney, in which to hold revival meetings in the new country of northern Ohio. Upon its streamer was the motto, "Holiness to the Lord;" and thus the wonderful career of Oberlin begun.

OUR PUBLIC SCHOOLS AND THEIR ENEMIES.

The Evangelical Alliance for the United States, has issued an address to the American people, upon the dangers that threaten our public schools, the school fund, and religious freedom. The address is signed by the president, Wm. E. Dodge, and other officers of the Alliance, and says:

Common schools alone can guard the nation from the illiteracy which now to millions of Americans makes the Bible a sealed book; and when dismayed at the ignorance and superstition brought to us from foreign lands, we thank God as we remember how much of truth there is in the remark that "Children of all nations of the earth go into our common schools, and come out Americans."

That bulwark is now assailed along the line of States by insidious methods and immoral political deals, in which American principles and rights are bartered for foreign votes. There is an organized and persistent attempt, under foreign leadership, and occasionally under the mask of devotion to liberty of conscience and freedom of worship, to subject the infant wards of the State to proselytizing influences and discipline; to prevent by spiritual threats and other undue iufluence the attendance of children at the public schools, and to pervert to sectarian purposes the School Fund.

Bills to this end are being introduced into the State Legislatures with titles that give no warning of their intent, and which recall the surreptitious passage in the New York Legislature (chapter 353, Laws of 1875) of an act to amend an act incorporating the Sisterhood of Gray Nuns, intended to destroy at a blow the broad, unsectarian character of the common schools, and to enable persons trained in seminaries of the Gray Nuns, and furnished with their diplomas, to be declared qualified teachers of the common schools of the State.

The lesson taught by the passage of that law—which at the demand of an indignant public opinion was promptly repealed by the next legislature—of the aims and methods of our opponents, justifies the utmost watchfulness, and a distinct reminder to your State Senators and Assemblymen, to guard with sleepless vigilance the common schools, the school fund, and the constitutional right of all children in America, whether native or of foreign birth, to enjoy the advantages and the American training which the schools are intended to secure.

The committee on Legislative Action of this Alliance have from year to year opposed a succession of bills in the New York Legislature which disregarded the cherished American doctrine of "no connection between church and state," violated the constitutional guarantees of religious freedom, facilitated the subjection of wards of the State to the agents of a foreign potentate, and aimed at the control of the school fund.

Similar bills, as the committee report, have been introduced in the legislatures of Maine, Rhode Island, Pennsylvania and others States; and at its last session two bills of this character were presented to the legislature of Albany.

Your representatives should also be called upon to take instant steps toward the repeal of every provision which may have been introduced into acts for the commitment of children, or into those for the support of protectories, which directly or by implication authorize the commitment of children, as idle, truant, homeless, or juvenile delinquents, to institutions which are distinctly denominational or sectarian; and where the child, while a ward of the State, is withdrawn from the supervision and guardianship of the State, deprived of the American education to which he is entitled as an American citizen, and consigned to parties acting under ecclesiastical and foreign control, by whom he is subjected to dogmatic and un-American teaching and discipline, with no State official near to whom an appeal can be made in his behalf, or who can guard his religious freedom and secure his culture and training as an American citizen. An honest legislative investigation into the management of our institutions of charity and correction will show the extent to which foreign intermeddling with State legislation and State institutions has multiplied the number of pauper children, and increased heavily the burdens of tax-payers; and a statistical comparison of the results of the American and Papal systems of education will show the danger threatened by the later to our American civilization, by multiplying, in the future, political corruption and pauperism, vice and crime.

It is hardly necessary to repeat the declaration so often made by this Alliance, and recently announced at the National Christian Conference at Washington, that while it must resist as American citizens and Christians all attacks upon our public schools or any of our institutions by a foreign power that has no sympathy with our advance as a Republic. we have no feeling but that of kindly regard for the American Roman Catholics, who as American citizens, in good faith renounce all allegiance to a foreign potentate; who regard our common schools as essential to the common welfare, and especially to that of their own children; and some of whom have set the noblest example to the American people, in their determined resistance to ecclesiastical encroachments upon religious freedom, whether in State institutions or in State legislation, even when their refusal to admit clerical dictation as to the official duty as American citizens, has exposed them to ecclesiastical displeasure, which, as in the case of the late Judge Henry Alker, when disregarded by the living man subjected his remains to indignity.

Touching the management of our public schools, on the purity of whose teaching depends the character of the nation, this Alliance would respectfully and earnestly entreat all who would maintain in their purity and beneficence our American institutions, to have a constant eye to the schools in their own immediate neighborhood; to cherish them with affectionate and jealous care; to guard them from partisan and sectarian manipulation; to see that the teachers are fitted for their work morally as well as intellectually, and that they worthily appreciate the grandeur of their task in training children for their high duties as American citizens. They should clearly understand that while those duties are based upon the broad, tolerant Christianity which our country holds to be, in a modified sense, a part of American law—the Christianity revealed in the Bible, and whose divine origin and birth are judicially recognized—a Christianity not founded on any particular tenets, but Christianity with liberty of conscience to all men: the Christian ethics and influence thus authorized and demanded in our schools, must never be narrowed or perverted in our State institutions, and least of all

in our public schools, by the admission of denominational dogmas or doctrines, or of decrees or maxims at variance with American rights, American principles, or American law; or inconsistent with the fundamental American principle of a complete separation of church and state.

THE WASHINGTON CONVENTION.

The N. C. A. Board, having at their last meeting in October approved the proposition of a National Convention in Washington, this meeting will assemble March 5 at 9 A. M. for a two days' session.

TOPICS FOR DISCUSSION.

All true Reforms, like all true Christians, are one in Christ Jesus.

The Political Work of the National Christian Association.

The Lodge and the Saloon Co-workers and Mutual Allies in the Kingdom of Darkness.

The Lodge Influence upon Evangelistic Work.

How to Counteract the Secret Lodge Influence in Civil Government.

How to Destroy the Lodge Upas from among the Trees of God.

Freemasonry and Jesuitism Spring from the same Root and Bear the same Fruits as all other Systems of False Worship.

How does Christ Require his Church to Deal with Lodge Members?

The Effect of Secret Lodges upon the Weak Churches of the South.

How Best to Unite the Anti-lodge Forces in the Field of Conflict.

WHO WILL BE WELCOME AT THIS CONVENTION?

This is a national mass meeting, provided for in the by-laws of the National Christian Association, to which *all* friends are welcome, and in which all have equal rights and privileges. In short, the convention belongs to the friends of the cause, and they should give to it their hearty support, and wherever practicable they should be present and see that their wishes are duly considered. Do not leave to others what you ought and can do yourself. Every friend who is not providentially hindered, owes it to the church of Christ, to the civil government and to himself to be at the Washington meeting. Those "halting between two opinions" should improve this favorable opportunity to secure help in deciding what, next to your personal salvation, may be the most important question of your life. Those who are connected with the secret system are invited and assured of respectful treatment and an opportunity to be heard so far as the time and proprieties of the occasion will permit.

Aside from the convention those desiring to visit the National Capital and witness the inauguration of President Harrison can obtain rates specially favorable from the railroads, and such of our friends and *co-workers* as will forward their names to me soon at 215 4½ St., N. W., Washington, D. C., will be provided with comfortable lodgings at reasonable rates. The N. C. A. quarters can be utilized for cots by such as desire, and are willing to accept "camp fare" for the time being. The round trip ticket from Chicago is $17 50. These tickets will be on sale Feb. 28, March 1, 2, good to return leaving Washington at 9:05 P. M. on Friday the 8th of March. Those desiring to join a company in Chicago will write as soon as practicable to W. I. Phillips, 221 W. Madison St, for information about arrangements with the railroads. All inquiries respecting entertainment, programs and details of the convention should be addressed to me at 215 4½ St., N. W., Washington, D. C. Procrastination has cost many well-meaning men dearly, therefore decide *at once*, and write AT ONCE for the information you need.

J. P. STODDARD,
General Agent and Secretary.

CALL FOR A SOUTHWESTERN CHRISTIAN CONVENTION.

We, the undersigned ministers of the Gospel of Christ, believing that the secret lodge system is injurious to the cause of Christianity and a hindrance to the growth of our churches, do unite in calling a Southwestern Christian Convention to meet at Baton Rouge, La., Feb. 6, 1889, at 7 o'clock P. M., to consider what we can do to oppose the influence of these societies. We also promise, Providence permitting, to attend such convention.

REV. A. HUBBS, Plaquemine, La.
REV. MATH DUNLAP, Iberville,
REV S T CLANTON, New Orleans,
REV S. D NANCE, Wilson,
W. L. TENNY, New Orleans,
Prof. of Theology and Pastor Straight University.
REV C H CLAIBOURNE New Orleans,
Pastor Spain Street Congregational church,
REV. A. S. JACKSON, New Orleans,
REV. A. L. REESE, White Castle,
REV. B. DORSEY, Dorseyville,
REV. W. M. JACKSON, Lakeland,
REV. W. M. PENDLETON, Lakeland,
REV. R. WILLIAMS, Bayou Sara,
REV. ROBERT TAYLOR, Plaquemine,
REV. HANNIBAL WILLIAMS, Baton Rouge,
REV. ADAM LEWIS, Raccorercia,
REV. H. C GREEN, New Orleans,
REV. F. J. DAVIDSON,
Agent of N. C. A. for Louisiana,
REV. H. H. HINMAN,
Agent of N. C. A. for the South.

REFORM NEWS.

CHEERING REPORT FROM TENNESSEE.

NASHVILLE, Tenn., Dec. 28, 1888.

DEAR CYNOSURE:—On Dec. 22d I visited Pres. Cravath and family and examined the library, which is located in Livingston Hall of Fisk University. The N. C. A. books furnished by the Carpenter legacy are well placed and cared for, and I am confident they will do much good. On Sunday evening I was called upon unexpectedly to address the Jefferson Street Mission (white), and endeavored to persuade my hearers not to leave the Father's house (the church) to crawl into dark holes (the lodge); and it seemed to be well received.

On the 25th Bro. Smith went with me to the Central Tennessee College (colored), supported by the M. E. church. But they were engaged in public worship, as it was Christmas. I found the books of the N. C. A. furnished by the Carpenter fund not fully placed yet. But Pres. Braden invited me to address the students some evening, when the holidays are over, which (D. V.) I propose to do. Dr. G. W. Hubbard of the Meharry Medical Department is an earnest Anti-mason, and is anxious to further the reading of our books. He wants them in his lecture room for the use of the medical students, during term time, between study hours.

I delivered an address, Dec. 26, by invitation, to the students of Fisk University in the evening, and had a very large and attentive audience. The president and professors were also present and gave countenance to the discussion. Fisk University is a grand institution: with its corps of able teachers, its large, well-built and well-furnished halls, and its hundreds of bright and earnest students. And all this for a people that I knew and remember when these privileges were utterly forbidden them. My heart cries out again and again, "What hath God wrought!"

Dec. 27 I visited the Roger Williams University, an institution founded and supported by the Baptist denomination for the education of the colored people. The books donated from the Carpenter fund had just arrived, and Dr. Owens, the president, brought them in; and I had the pleasure of placing them in a convenient part of the library. I did not see the students, as it was vacation for the holidays; but the president invited me to address them after the 1st.

I spent the evening after tea very pleasantly in distributing anti-secrecy tracts among the advanced students of Fisk University, going from room to room through Livingston Hall.

I find a great advance, through all this old slavery region, in population, schools and manufactures; indeed, it does not seem like the same country it was in 1832-3. Yours truly,

SAMUEL F. PORTER.

POSTSCRIPT.—Bro. Porter has also visited other points in Kentucky which have not been reported except in business letters. In them he says of Berea and other points:

The books of the Carpenter library were in a conspicuous place, but seemed to be few. It seems the books were out being read. A part of these volumes, I think, have been sent here lately. The professors and college and public generally are anti-secrecy. I have been distributing anti-secrecy literature among the Disciple members.

On Saturday, the 15th, I visited the Central University at Richmond, Ky. Pres. I. V. Logan said, "Yes, we will accept a donation of your books and give them a place in our library." He wrote out directions for sending them, but he expressed nothing like approval of our anti-secrecy effort, so I gave him some tracts and left. I then called on Prof. Barbour, but I had not talked with him five minutes before he said, "I am a Mason," and he returned the tracts I handed him. The Landis library is large and the books of the university are well placed. Prof. Wilson, the librarian, said that "secret societies in college were useful, although they might be abused." I cannot recommend sending our publications to the library of Central University. They need them; but would they be secure?

On Sunday, the 16th, we had a stirring discourse in Berea by Rev. Mr. Hyatt from New Hampshire, a seceding Mason. He said that as far as he had gone Morgan's revelations were correct. The spirit of inquiry stirred up by this I endeavored to satisfy by distributing a good many tracts.

On Tuesday, the 18th, I left Lexington and visited Danville. Dr. O. Beattie has resigned, and Prof. McKee is acting president of Central College. The Theological Seminary is small, and carried on mostly by the college professors. Dr. McKee thought it best to send me to the Y. M. C. A. in the college. After dinner the young men came together and I addressed them briefly. They voted to give our books a place in their reading room, also to put the *Cynosure* on file in it. There are two Greek-letter secret societies in the college, I learned; and before I left they asked me if they could put the books aside if the majority came to be against them. I told them that the honorable way was to return the books to Chicago.

I then called on pastor Stanley of the Disciple church, and gave him the Alexander Campbell tracts, but he was dumb when the secrecy question was introduced.

COLORED PASTORS COMING OVER FROM THE ENEMY.

STONEVILLE, Miss., Dec. 31, 1888.

DEAR CYNOSURE:—The work still goes on. I preached for Elder Bland again and for Elder Willis on the 23d. Many lodgites were out at each meeting. At the close of the 3 o'clock meeting I asked all who agreed with me as to the separation of the church and lodge to come forward and give their hand. The whole church, with a very few exceptions, came forward. It was known that my life had been threatened, and several whites asked after me, and the editor of the Greenville *Delta* opened his columns to me for any vindication. Men and women wept together as we spoke of the evils growing out of the "dark lantern" meetings so destructive to the church and family. When I had finished, Bro. Bland arose and said, "I will never enter another lodge. I never was a secretist at heart, and now I am done." Bro. Willis's people paid for the *Cynosure* for him, and he is ready to go with Bro. B. Elder Jones, ex-editor of the *Busy Bee* (a paper of some note,) and a Mason, says he is with us, and in future is done with all oath-bound societies.

The 25th was as balmy as a spring day, and there were services at the several churches. I saw a conductor on the L., N., O. and T. R. R. use brass knuckles on an unfortunate colored man who was not even speaking to him, but to another man. The conductor was not arrested. There were more than 500 persons at the depot. This is another proof that the Negro is not seeking a "fuss" with the whites. The Negro wants peace. Many of them regret these horrible sights that occur daily, but they don't want to fight. They are willing to wait until the day of God's vengeance.

I spoke on Wednesday evening on Reform and Temperance at Mt. Horeb, to a small crowd, because of bad weather. Thursday evening I spoke at Mt. Carmel on the same subject. Many of the opponents met me after Sunday's meeting and gave me their hands, to say they were blinded by hearsay. The literature is read with great interest.

At Cary Station I found a church and lodge meeting together. I visited a deacon of the church, whose house was a very poor hut, without chair, stove or bedstead but a home-made one, and the floor so open that anything small dropped would go through; yet this man was a great Mason and Odd-fellow, with the promise of a fortune at death. These people only need the matter presented in the light of God's truth.

At Stoneville I preached yesterday to a good congregation, Rev. J. W. Scott, pastor, who has been fighting single-handed against the lodge ever since he met Secretary Stoddard at New Orleans last spring. His people paid for the *Cynosure* for him. I lecture for them again to-night. There was a lodge of "Sons and Daughters of Jacob" organized here in the church two years ago, and some of the best members say the spirituality of the church has been impaired ever since. Who can wonder at it? God has always withdrawn from all who worship idols.

The lodge question will come up in the associations and conventions next spring. It cannot reach the A. M. E. conferences, as Dr. Stringer, the G. M. of Masonry, is the leading minister of that denomination. Many of them are opposed to the lodge, but the pastors all want good appointments, and must keep a "silent tongue." We cannot hope for much

from that source. The Congregational church of Greenville is without a pastor, so I did not lecture there. Bro. Bland will visit the National Convention in March. All friends ought to read Matt. 25: beginning at the 34th verse. If this is true, and indeed it is, how will Christians meet Jesus when they have given all they gave in the name of the lodge and nothing in his name. L. G. JORDAN.

THE NEW ORLEANS LETTER.

NEW ORLEANS, La., Dec. 29, 1888.

DEAR CYNOSURE:—Bro. Ezekiel J. Steptoe died Friday and was buried Sabbath evening. He was or he had been a very prominent Freemason, Oddfellow, and Tabernacler, but while he was sick the two former lodges notified him that he was considered no longer a member. The "Tabs," however, were a little more considerate, and some of them visited him occasionally. His remains were buried from St. Mark's Fourth Baptist church with Tabernacle honors. It was quite noticeable to see two of the secret society women and one man sit at the head of the coffin with their uniform on, while Rev. W. W. Davis, the pastor, preached the sermon. There were about twenty-five "Tabs" in uniform, an unusually small number, since Mr. Steptoe was so well known in the lodges and was "Worthy Superior" of the "Tabs" for several years.

Rev. Davis invited me to preach for his people next Sabbath at 3 P. M. I preached at St. Mark's Baptist church, C. Brooks, pastor, Sabbath evening to a large and enthusiastic congregation.

Another terrific steamboat disaster has taken place at Plaquemine, in the burning of the New Orleans and Ouachita river steamer, John H. Hanna. The Hanna had been a very successful steamer in the Ouachita river trade for seven or eight years. The captain and many others were lost. One poor colored women lost her five children. The boat was loaded with cotton, and no doubt the fire was the work of some vile cigarette smoker. Strange as it may seem, yet I have been traveling on steamboats when I have seen cigarette smokers steal, as they said, a chance to smoke. Two years ago the burning of the palatial steamers, the Robt. E. Lee and J. M. White, and loss of many lives, we hoped would have been cause of a law being enacted to make it a crime to smoke on steamboats. My wife was an eye witness of the burning steamer and she declares the cries for help and moans of the suffering were almost unendurable. She said a white gentleman and lady perished on the roof in the flames. The kind-hearted people of Plaquemine rendered all the service they could. There were no respecters of persons, but everybody was kindly treated.

I had an appointment at the old Baptist church, Rev. J. L. Burl, pastor, Thursday night, but the people must have been filled with Christmas enthusiasm as there were no person at the church and we had no services.

Three drunken hoodlums stood on a gallery opposite the Charity Hospital on Locust street, Tuesday morning, and deliberately fired into the building. The ball struck a colored female patient and made a painful, but not dangerous wound. The hoodlums fled after doing the shooting, and although the man who admitted them into his house and upon his front gallery was well known, yet no one was arrested, as this was of course only a little Christmas fun. May God deliver us from the rum and lodge rule. So long as our government finds alcoholic drink a necessity, so long will we suffer at the hands of drunken ruffians. FRANCIS J. DAVIDSON.

THE IOWA CONVENTION RESOLUTIONS.

The State convention at Linton, Iowa, re-engaged Rev. C. F. Hawley for State agent, endorsed the *Cynosure* as National and the *Free Press* of Birmingham as State organ of their work, and adopted the following resolutions:

Resolved, That all associations which require their members to bind themselves by a solemn oath or pledge to keep certain secrets, which are unknown at the time when the pledge is given, are in conflict with true Christian morality and good government; and we regard the continued existence and multiplication of such association in our country as a conspiracy, not only against the religion of Him who said nothing in secret, but also against those equal rights and republican institutions which are founded on this religion.

2. *Resolved,* That we make special opposition to speculative Masonry, not only because it is a secret society and the principal source of the great evil of secretism, but because it specially contains a system of religion that is pagan in its origin, deistic in its character and tendency, and in direct antagonism to the religion of Jesus Christ; hence, as ministers and members of the Church of Christ, we regard ourselves as under most solemn obligation to strive by all lawful means for the complete overthrow of this anti-Christian system.

3. *Resolved,* That as no good cause needs the aid of secrecy, so the attempt to promote temperance, patriotism, benevolence or any other virtue by secret methods, is simply a device of Masons and Odd fellows in order to ensnare the friends of virtue and morality into a practical approval of organized secretism, hence, we solemnly protest against all such methods of reform.

4. *Resolved,* That believing as we do, that those churches which receive and retain members of secret societies in their fellowship are partakers of their sin and render themseves responsible for the prevalence of the evil of secretism, we therefore declare that no church can perform her whole duty as a faithful witness for Christ unless she excludes from her communion all those who by milder means cannot be induced to forsake the lodge.

5. *Resolved,* That those persons who are bound by secret oaths and pledges of peculiar friendship and favoritism to some of the members of any community, are disqualified for the faithful and impartial administration of justice to the whole community, and, therefore, as Christian citizens having an earnest desire to promote the best interests of civil society, we feel bound to withhold our vote from the members of secret societies as candidates for civil office.

6 *Resolved,* That in our judgment a political party uncontrolled by secret orders, and free from any alliance with the liquor power, and pledged to prosecution and promotion of our Christian morality and our Christian institutions has become a matter of necessity, and that the times require the Christian people of this country to unite in the support of such a party.

ANOTHER BROTHER OF SIMON MAGUS.

LITHOPOLIS, O., Jan. 3, 1889.

DEAR CYNOSURE:—This finds me at the home of Rev. O. S. Oglesby, pastor of the Lutheran church here. He has just related an experience of his early ministry which is worth publicity, that others may be encouraged to be faithful.

On leaving college he took up a mission work in Indiana, which he established and maintained at great personal sacrifice. At one point where he preached there was a well-to-do farmer by the name of Bailey. His brother was a member of the mission church, and he wished to be. It was found, however, that he was an adhering Mason, and did not agree with some things taught by the church. He urged that he be received, though holding to his lodge and other wrong ideas. He would pay liberally of his means. His promising family would join with him. Rev. O. asked, if he should join his lodge if he would be allowed to hold doctrines contrary to it. Being assured that he would not, he said, "Neither can I receive you into the church, *a divine institution;* holding doctrines contrary to it."

Mr. Bailey was not satisfied. He must, if possible, buy out the preacher. So, after a time, he loaded his spring wagon with the good things of life, and came with his wife and unloaded them at Rev. O.'s home. After putting away the team he took out his pocket-book, and, handing Rev O. a sum of money, again asked that he be received into the church, stating that if received he would pay liberally to his support, but if refused he would not only withdraw his support and family, but would in every possible way oppose the mission. Rev. Oglesby answered that with his present views he could never come into the church. The mission has prospered and so has Rev. O.

By request I preached twice on Sabbath for Rev. Wm. Brown, Galloway. Also for State Treasurer Hiatt on New Year's night. All meetings were well attended, and we trust good was accomplished. *Cynosure* subscriptions were secured. Future appointments are as follows: Sabbath and Monday evenings, Grove City, Lutheran church. Tuesday and Wednesday, Opera House, Canal Winchester. Between $15 and $20 have been subscribed at the latter place to hire house and pay for bills.

I hope ere long to report definitely of time and place for State convention. Having run by our usual time because of election, it seems difficult to get a time to suit those most interested. If we were to have a dog fight we could get a congregation almost anywhere or place. As the hunter would say, reform conventions are apt to *hang fire.* There seems to be a thousand and one objections that can be overcome if faith and grace abound. Revs. Sproul, Dillon and Beck, representing respectively the Covenanter, United Brethren and Lutheran churches, have kindly consented to address us in State convention. If every one who would like to see this year's convention a success will help make it so, we may have a meeting that will make the State ring for God and the right.

As your agent, I can simply prepare the way. I cannot make a convention. Shall we not all come up to the help of the Lord in this matter? What town in northwestern Ohio would be glad to receive this convention Feb. 12 and 13, or the week following? Please let me hear from you, friends, at once. Address me at 47 Lincoln street, Columbus, O.

W. B. STODDARD.

Governor Hill, of New York, having determined on a grand parade on the occasion of his inauguration, January 1, *America* suggested that the order of march be as follows:

1. Police.
2. Music.
3. Tammany braves in war paint.
4. Phalanx of saloon-keepers.
5. Gamblers' brigade.
6. Bunko men's corps.
7. Strikers' band.
8. Third Ward Battalion Heelers.
9. Italian Lazzaroni, 40,000 strong.
10. Padroni in carriages.
11. Liquor-dealers in carriages.
12. Dive-keepers' mounted escort.
13. Note-shavers' squadron.

Such a parade would comprise about all who should demean themselves sufficiently to march in review before such a man as David B. Hill.

When a judge in Beaver county, Pa., was about to pass sentence upon a man who had been found guilty of maintaining a gambling house, the man's lawyer plead for a light penalty because his client's house was a respectable one, when compared with others whose existence and open violation of the law were well known. The court interrupted the plea with the question, "Why don't you yourself indict the people who keep these places?" "Because," replied the lawyer, "there is a lot of professing Christians carrying aloft the banner of the living God, whose duty it is to attend to such matters." Of course all Christians ought to do what they can to "destroy the works of the devil," but it is the duty of every citizen to see that the laws should be respected and enforced. Christians should be so faithful that the enemies can have no occasion to blaspheme. On the other hand, those who make the unfaithfulness of Christians an excuse for their own unfaithfulness are leaning upon a "broken reed."—*United Presbyterian.*

CORRESPONDENCE.

WHY BRO. COUNTEE IS A BUSY PASTOR.

DEAR CYNOSURE:—Here I am again worrying you. It has been some time since I have contributed anything for the perusal of your many readers, yet I have not failed to find your columns brim full of good things, much better than anything I can contribute.

My time has been and is fully taken up. I have scarce a moment that I can call my own. It is work! *work!* WORK! from early morn until late at night, and ofttimes I am in my study until 11:30 P. M. Saturdays, preparing my sermons for next day. The colored people are all of them working men and women (wage workers). Hence, the duties of a pastor among them in the South involves the entire machinery of the church, viz., clerk, deacon, trustee, and, in my church, sick committee; for you remember we care for our sick, and bury our own dead. So, with all of these duties upon me for the church, and then being secretary of the Board of Trustees of our Anti-secret Society School, and business manager of our *Living Way,* I feel that I have enough for any man to do.

I want to tell you how, by the grace of God, we have carried on our work here, in the very hot-bed of anti-Christian lodges. A little over three years has passed away since we began our warfare. A little over three years has passed away since I fell upon the highway from the shot of a would-be assassin. And from that day until now I have not ceased to make war upon the kingdom of anti-Christ—the lodge.

But let me tell you what God has done for us. Three years ago, when we contended for *the faith* of separation, we lost in thirty days over 200 of our members; and without a dollar in the treasury, and with a debt of $2,500 we came out from among the wicked to do a work wholly for the Master. Whisky, tobacco, theater-going, church festivals, jug breakings, suppers, and grab-bag entertainments, as well as secret societies, came in for their share of condemnation from the Word of God. Since the elimination of these devices (of Satan for raising money) from among us, God has blessed us wonderfully. Besides the above indebtedness we were compelled, eighteen months ago, to contract an additional debt of $1,000. In the rear of our house

of meeting was a strip of land, 75x100 feet, upon which the owner intended to erect a row of cabins (peculiar to the South). There were two already upon it, and they were inhabited by low, miserable drunkards, and they were seriously interfering with our worship. We have been compelled to have them arrested one time. So, to obviate greater troubles, we were forced to buy this property. The money had to be raised, and I mortgaged my home to help the church out in the payment of this last $1,000, and now, without a fair, festival, grab-bag, or any other kind of ungodly device, we have paid off all of this $3 500 except $900, which is due in March. Besides this we have kept up our incidental expenses, paid out $800 in caring for our sick, $420 for funerals, and given nearly $500 to home and foreign missions. We are now struggling to pay our final debt of $900, and we are rejoicing because of the goodness of the Lord, our God. We feel proud of such a record, and say, "It is not by might nor by power, but by my Spirit, saith the Lord."

OUR SCHOOL.

The school has been conducted for the last two years up to date in our church. The main audience room, and two rooms in the yard, have been filled with 150 and more busy boys, girls, young men and young women, all eager, anxious students. The new building is now completed, and we hope to open with 300 Wednesday, Jan. 2, D. V.

The sudden taking away of Bro. Peter Howe, was a blow, sharp and keen to us, and as such will work several changes in our affairs, which I hope will do us no harm. We contemplate a thorough technical working institution. Bro. Jehiel K. Davis, of Concord, Mich., is our principal. He and his wife are very zealous and untiring in their efforts to make the school a success in every department, and in every respect. The Bible is the leading text-book of every grade, and to instill its precepts into every pupil is the parsmount idea of every member of the faculty. The sentiment against secret societies is strong, and we are in hopes of so leavening the country for miles around by the pupils who shall go out as teachers from this school, so as to break down the influence of these lodges, which are so detrimental to the moral and spiritual well-being of our race.

I had the pleasure on the 16th and 23d of December of standing for the first time in three years in other pulpits in this city, and arranged for a meeting in one of them for the 20th, when the pastor sent me word not to come, as some were contemplating to do me harm, and I did not go. On the 23d I spoke in a church strong in the meshes of secretism. It was the church in which the pastor stood up three years ago and said: "Come unto me all ye society folks." All the churches in the city are beginning to welcome me, and sending for me. I go to one at 3 P. M. Sunday, whose pastor is a Mason, and an Odd-fellow, and a "Seven-Star Unionist." They all begin to want the light. Pray for us. Happy New Year to all.

Yours for the right,

R. N. COUNTEE.

THE GREAT QUESTION FOR THE CHURCH.

DEAR CYNOSURE FRIENDS:—We find that the crying need of the church and the world is salvation from sin. Not only one sin, but *all*. "Are there few that be saved?" It does seem to be so. Children have been left to grow up as weeds, or have been trained for mammon, and at some time have hoped that they were accepted of God, but in the hour of temptation sin comes to the outside. Pride of opinion puffs up one soul, at times; a desire to be called Rabbi vaunts another; and still others there are who break the plain commands of God in defrauding, misrepresenting, and even by filthiness and foolish talking. Now there is a cause for this kind of loathsome fruit: it is found in the "roots of bitterness" which God is obliged to look at when he holds those souls in consideration. "All things are naked and open to the eyes of him with whom we have to do." "Jesus Christ was manifested that he might destroy the works of the devil." The Saviour longs to do a thorough work. Will you let him? Will you strive to enter in at the strait gate? Many will seek to enter in and will not be able. You must repent of every sin, and consent to all of God's law. O, for Christians who will not fail and turn back in the day of battle! O, for a church that has been kept in the furnace until no dross is there! Give us a company of holy brethren who can testify of a truth that they are "new creatures in Christ Jesus; that old things have passed away, and behold *all* things are become new," and that the new wine of the kingdom of grace is far better than the old fermented gratification of the desires of the flesh and of the mind. Skepticism will tremble before them.

One great cause of the infidelity of the present day is the lack of the Holy Spirit in the heart of each professed child of God. Dear reader, if you have not a satisfactory experience, give yourself up to the work of seeking the Lord; and cease not until you know that you have passed from death unto life. O, where are the men who will stand in the gap which is so often made by Christ's faithless soldiers? The Lord help us all!

MRS. I. R. B. ARNOLD.

AN IMPORTANT RESOLUTION.

The following resolution was presented by Hon. G. P. Lord, of Elgin, Ill., before the National Sabbath Association recently in session at Washington. The resolution was adopted, thus:

"*Resolved*, That we heartily endorse the joint resolution pending before Congress and favorably reported by the Senate committee, to propose to the people of the several States for ratification an amendment to the Constitution of the United States providing that the manufacture, importation, exportation, transportation and sale of all alcoholic liquors as a beverage shall be forever prohibited in the United States and in every place subject to their jurisdiction, and that we will unite with other organizations in petitioning Congress for this proposed amendment."

What more adapted to the times could we ask, than this prohibition measure now pending before Congress? Also, what movement would be more desirable than this to the temperance people; and what petition would more readily receive the signature of the millions? Again, what would better test theprohibition mettle of the Republican party so near the threshold of an administration distinctively its own? Should such a provision be inaugurated under Republican rule, how evident it would be that the Prohibition party has fulfilled its mission!

But on the other hand, should the Republican administration fail to even introduce this *great principle* after having been overwhelmingly petitioned, how evident it would be that the Prohibition party had come to stay, and had a mission not only to create sentiment, but to execute by the grasp of iron-handed law, the proper measures for national prohibition. May this royal visitor, now knocking at the door of our legislative body, be admitted!

CHAS. R. HUNT.

PITH AND POINT.

ENLISTED FOR THE WAR.

I have been a warm friend to the cause from the beginning, and have taken the *Cynosure* since the first convention held at Aurora, and will as long as it stands square against the secret lodge.—JACOB PHILLIPS.

With the above comes $10 for the *Cynosure* fund for the South.

A FAITHFUL SPANISH PASTOR IN NEW MEXICO.

Thanks for the past; let us be strong in the future. My people speak only Spanish, but I cease not to warn the young of the dangers of secretism.—M. MATTHIESON, *Pastor Spanish Presbyterian church, Las Cruces, New Mexico.*

RAILROAD PHILOSOPHY.

I am a subscriber to your paper and in reading it have been very much interested in the decided stand you take against secret organizations, and wrong in other forms. I was also interested in a little railroad history in one of your issues which says that it is a well-known fact among railroad men that on railroads running north and south the west rails wear out the faster, that five rails wear out on the west side of the track while three are doing service on the east side. Of course there must be a cause for it. I believe the cause is found in the law that governs high-speeded wheels illustrated in the gyroscope, for as long as its wheel has a high speed it will hold itself up, being only supported on one side; but when motion is slow it will fall, showing that while the speed is up it resists a change in the plane of its motion. Now the railroads running north and south are being carried side ways to the east about one thousand miles per hour on the curve of the earth, and constantly changing the plane of the motion of each wheel, and the power that it takes to change the position of the wheels is sustained by the west rail. Of course what extra weight is placed on the west rail is taken from the east rail, and consequently makes the marked difference in the wear of the two rails. —J. W. W., *Etrykersville, O.*

DANGER TO THE Y. P. S. C. E.

These societies are being organized in churches of every name, nominally quite independent, but as the headquarters of their system has control of all the Literature, and of the agents who travel over the country to organize new societies, the fact becomes evident that all such societies in the churches are *de facto* largely controlled and influenced by what is called, "The United Society," which, by the by, also issues its badges for all who delight in the name. Now the immense power thus wielded by the United Society suggests this all-important inquiry, Has Freemasonry obtained any control over or influence in the work and agencies of this United Society? Are its officers and agents known to be in favor of or opposed to the multiplied influences and evils of lodgery under the garb of helpers of religion—the religion of Christ—by means that are not only not sanctioned by Christ, but which are subversive of his church and kingdom?—T. H.

LITERATURE.

TARAS BULBA. A historical novel of Russia and Poland. By N. V. Gogol. Translated from the Russian by Jeremiah Curtin. Pp. 208. Price, 50 cents. John B. Alden, New York.

Gogol, the Russian dramatist and novelist, died in 1852, after a singular, though uneventful career. After his works had secured his fame he was appointed professor of History at St. Petersburg, but soon resigned and continued his favorite pursuit of authorship. His grandfather, who remembered the Cossack wars, fascinated young Gogol with his stories and legends. These made a deep impression upon his mind and seem to be reproduced with wonderful power in this story. Mr. Curtin, one of the most remarkable linguists of the world, an adept in over sixty languages, was connected with our diplomatic service in Russia during many years. In his dedication to Gov. Curtin he recalls the generous action of Russia toward our government at a critical period of the war, when the firm response of the Czar to the European cabals defeated their schemes and compelled their neutrality. In his preface he gives a historical sketch of the struggles for self-preservation in Russia during the 16th and 17th centuries, when Poles on the one hand, and Tartars on the other, had nearly destroyed her identity. At the time of the story the Cossacks of the Dnieper were almost the sole defenders of Russian independence. Gogol describes in this volume the Cossack habits and character in a most vivid manner. Their savage brutality, as well as of the Poles, is painted in all its fearfulness; and to the student of Russian history the volume is a treasure. It affords such pictures of life as few American readers have ever seen, and helps us to understand what we are also learning with indignation from Kennan's articles in the *Century*.

In its literary character the book is one of great interest. Gogol's imagery is as highly poetic in some passages as the Iliad or Ossian. His style often reminds the reader of the latter in beautiful descriptive writing. Note this fine picture:

But the future is impenetrable, and stands before man like an autumnal fog rising out of the swamps. Birds fly through it wildly up and down, flapping their wings, not knowing each other by sight; the dove sees not the hawk, the hawk sees not the dove, and no one knows how far he is from his own destruction.

Or this:

They heard the voices of the countless myriads of insects which filled the grass; rasping, whistling, singing, all this resonant in the night, was purified in the fresh air, and reached the ear in harmony. If one of them rose and stood on his feet for a time, the whole steppe seemed to him studded with the gleaming sparks of glow-worms. At times the night sky was lighted up in various places by the distant burning of the dry reeds along the meadows or rivers; and a dark row of swans, flying to the north, were suddenly brightened with a silvery, rose-colored light; it then appeared as though red handkerchiefs were flying across the dark sky.

A mother's love has seldom been so touchingly told as in the parting of the wife of Bulba from her sons in these lines:

The poor mother alone slept not. She bent down over the pillows of her dear sons, lying side by side. She dressed with a comb their youthful, carelessly-tangled locks, and moistened them with her tears. She gazed upon them with all her being, with all her feelings; she had become all eyes, and still could not gaze upon them sufficiently. She had nourished them at her own breast, she had reared them, and fondled them; and now she sees them before her but one moment! "My sons, my darling sons! what will happen to you? what awaits you?" she groaned, and the tears stopped in the wrinkles that now furrowed her once beautiful face.

But this singular story is full of such graphic touches. Now they paint the squallor of the Jew's quarter in Warsaw, now the fierce combat of half-savage men, now the flower-strewn steppes, and now the deepest, tenderest passion of the human heart. The translator does not exaggerate in his praise of Gogol's work.

Mr. Kennan, in an article in the January *Century* entitled, "The Life of Administrative Exiles," presents some of the most astounding facts gathered by him in Siberia. The writer says in introducing it that to present a large number of closely related facts concerning this branch of the subject in the chronological order in which they were obtained would be to scatter them through half a dozen articles, and thus deprive them of much of their cumulative force and significance. He therefore gronps these facts in a single paper, which necessitates a brief interruption of the narrative and an omission, for a single number, of the illustrations. A

series of articles by Mr. Charles DeKay, on Ireland, begin in this number, the first being entitled "Pagan Ireland," with illustrations of the mediæval castle at Clonmicnois, the Cross at Monasterboice, the round tower at Ardmore, etc., etc. Mr. Wilson, the photographer, continues his series on the Holy Land in connection with the International Sabbath-School Lessons. The present installment, profusely illustrated, is entitled, "Round About Galilee." The Lincoln Life in this number deals with three commanding events, Pope's Virginia Campaign, the battle of Antietam, and the announcement of emancipation. An essay by Col. Auchmuty tells about a new movement in connection with the subject of American labor. This essay is entitled, "An American Apprentice System," and describes a new system of apprenticeship, which the author considers "suitable to American wants" and which he says "concerns in no small degree the welfare of the nation." The frontispiece of the number is Cole's engraving of the head of Christ, by Giotto. Besides this engraving, there are four other large engravings by Mr. Cole, from Giotto, with articles by Mr. Stillman and Mr. Cole himself. Among the stories are Geo. W. Cable's "Strange True Stories of Louisiana," the first of which is located at Plaquemine, of which our readers have learned much in Bro. Davidson's letters.

The demand for the portraits of General and Mrs. Harrison is unprecedented. The two very fine etched portraits, on one plate, 16x22, of General and Mrs. Harrison, published at the home of the President, by M. R. Hyman, publisher of the Indianapolis *Herald*, are meeting with especially large sales. Agents are wanted in every town in the Union. Send 25 cents for sample portraits and terms to agents, to M. R. HYMAN, Indianapolis, Ind.

OBITUARY.

REV. GEORGE CLARK died at his residence, in Oberlin, Saturday evening, December 15, 1888, aged 83 years, 4 months and 1 day.

The deceased was the son of Moses Clark, and was born in Brooklyn, Conn., Aug. 14, 1805. At the age of 18 he was converted and took a deep interest in Christian work. He studied at Yale College and afterward entered Lane Theological Seminary at Cincinnati. In 1835, he with many other students rebelled against a rule of the Seminary prohibiting discussion of the anti-slavery question [For a history of this rebellion see Rev. Mr. Porter's article on 2nd page.] and with a portion of them came to Oberlin and formed the nucleus of Oberlin Theological Seminary, graduating in 1836, and his name appears in the College register as a member of the first graduating class from that institution which numbered fourteen.

After graduating he was called to New York where Rev. Charles G. Finney was then laboring, and took charge of the Second Congregational church of that city. On the 29th of December, 1836, he was married in New York by Mr Finney to Miss Eliza Branch, who came to Oberlin with Rev. John J. Shippard, and was the first lady who taught the children of the colonists. He was ordained in New York May 3, 1837. Mr. Clark afterwards traveled extensively as an evangelist and his labors were eminently successful. In 1846 he returned to Oberlin and built the house which was his home until he died, although for twenty years after that he continued his evangelistic work. For many years past on account of feeble health he has lived a retired life, highly esteemed and respected by the older citizens. On the 29th of December, 1886, the Golden Wedding of Mr. Clark and his wife, who survives him, was celebrated, and the presence of a large number of friends was very pleasing to him.

Mr. Clark was full of the early Oberlin spirit of reform. He was active in all the Abolition history of the town. He was ready, when the agitation against the lodge began in the name of Christ, to do his utmost for the truth. When in 1866-7 the First church, under President Finney, separated this evil from the communion, he was active in procuring the result. And in the fall of 1867, when the first convention was held at Aurora, he was sent with Mrs. Clark as delegates from the First church, and his account of the discussion at Oberlin thrilled every listener.

THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty-first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti-masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet, Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

Rev. C. C. Harrah, Galva, Ill:—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev. Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev. B. T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq., Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis.:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y.:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

Rev. George Clark, Oberlin, O.:—The *Cynosure* is a first-class Gospel witness for Christ—Christian in spirit, pure in doctine, with kindness and courage of the martyrs in proclaiming it.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY, *Editor.*
WENDEL PHILLIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance For club rates, premiums, etc., write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY. JANUARY 10, 1889.

HELP MISSISSIPPI.

Those who have marked the labors of Rev. L. G. Jordan, our colored brother in Mississippi, will learn with pain that the funds of the Association will not permit his re-engagement, now that his two month's work is done. We have regarded this so great a misfortune that, with the consent of the General Agent, we wish to appeal to the friends of a pure religion among the colored churhes for a special fund to continue him in the field. The Treasurer says that with $60 two months more work can be done. Can this not be sent in by next mail? Six of our readers sending $10 each, can do it and be repaid every time they read Bro. Jordan's letters. It is better to have sixty $1.00 subscribers, who will each follow their gift with their prayers. Let them be acknowledged in our next number.

THE BELOVED DR. BADGER, long the chief secretary of the American Home Missionary Society, when the first anti-secret tract was talked of, said, "Send us copies of it and we will supply every one of our missionaries." Should not the Washington Convention instruct its secretary to open correspondence with the missionary societies of all religious denominations, and see whether their secretaries will not supply all missionaries, home and foreign, around our globe with tracts if furnished them, showing the destructive action of the secret lodges on the missionary work.

WOMEN'S WORK.—It will be seen by Mrs. Dr. Hanna's report of the ladies' meeting in Monmouth, in the *Cynosure* of Dec. 27th, that an onward movement is desired and contemplated there; and the wife of the State president, Mrs. Dr. Wishart, being one of the committee, we hope our lady friends there may be filled with the Spirit of God and begin a good work. Mrs. Anna Paley, who wrote such an encouraging letter to the sisters, part of which was in the *Cynosure*, Mrs. Hodgeman of Princeton, Mrs. Ryder of Tonica, Mrs. Plumb of Streator, Mrs. Milton of Elgin, Mrs. Cook of this city,—and in every place all who love the Lord and desire to have his kingdom built up and Satan's destroyed, will you not call parlor meetings and pray and deliberate of en on the important question of the influence of the various secret lodges of our land upon true religion.

AMERICA (Chicago), a comparatively recent, but elegantly executed, ably written, and highly original print, makes in its number (Dec. 27,) the following points:

It compares the Romish church in America to the serpent in Æsop's Fable, which a countryman found frozen, and warmed it in his bosom till it stung him and bit his children; when the merciful rustic, repenting of his compassion, killed it with a mattock. *America* thinks that, in attacking our Free Schools, the Romish priest-hood is biting our children, and predicts that American public opinion will turn and smite Rome. The editor says: "The peoples of Roman Catholic countries are behind those of Protestant countries in all that marks the advancement of human beings."

This interesting sheet will earn well its title, *America*, if it holds on its present course.

LA SALLE CANONIZED.

THE CATHOLIC REVIEW (Dec. 29) says the Baltimore Cathedral was thronged three days in memory of the monk LaSalle, one of the early explorers of our American forests who converted several tribes of Indians by exchanging their wampum amulets and trinkets for church trinkets of other colors and shapes, and teaching them to make the sign of the cross, kneel at the proper time during a Latin mass, etc., etc. A convention of several tribes met below "Starved Rock," on the Illinois river, and a profound impression was made by the judicious arrangement of their chiefs and warriors, the splendor of their badges, and the drill of their genuflections. But their Christianity left no traces in their posterity.

This father LaSalle now becomes a saint, furnishes an excellent excuse for a three-days' meeting in Baltimore Cathedral in "his honor," from Sunday to Tuesday night. The crowd, we are told, was greatest at the close when Cardinal Gibbons "sung pontifical mass," aided by nine or ten priests in their robes, which made a grand show, and might have had a very elevating effect on the people if they had known what it was the Cardinal "sung." In the same number of the *Review* are given a long list of "orders," conferred by Cardinal Gibbons; among them the "*Tonsure*," or shaving bare a spot on a priest's head. As an ordinary barber would shave a round spot on a man's head better than an average Cardinal, one is led to ask whether the Romish hierarchy is not "the beast" of the Revelation; and whether this "*Tonsure*" is not his "mark?" And, if so, what fearful significance is contained in the terrible words of Rev. 19: 20:

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast; and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone."

Nothing can redeem such a ceremony as the "Tonsure," from the charge of utter frivolity, but the interpretation which Luther and the reformers gave to these symbols.

THE AMERICAN MISSIONARY ASSOCIATION.

Our readers know that this large and popular body has lately received a gift of more than a million of dollars from Mr. Daniel Hand, in trust for the education of the colored people. This princely donation to this Association, which is sustained by Congregational churches, must give joy to every Christian philanthropist. Now when Romish priests and infidels are combined to put the Bible out of our common schools, everything which tends to Christianize American education should be hailed as an omen for good to our nation. Dr. Joseph E Roy has issued and is circulating tracts giving the testimonies of this Association against the secret lodge system; and its schools and churches in the South have been opened to our agents; and Rev. Mr. Imes, of their colored Congregational church in Memphis, was brought North last October to speak at its anniversary on the evils inflicted on their churches by the secret lodges. But it is to be regretted that this great association did not exclude lodge worship from their churches as soon as they began to found them. Even the church of Rev. Mr. Imes, their anniversary speaker against the lodges, had lately Freemasons in its communion. Now it must be apparent to all that if Moses, Nehemiah, and the Hebrew prophets had allowed the Israelites who worshiped Baal, Dagon, Ashtoreth, etc., to eat the Paschal supper with them, the worship of the true God would have speedily become extinct. Sixty years ago, when the lodges went down in the free States, one thing alone saved those lodges and brought them back to life. That was the fellowship of the churches. Men would not believe that Masonry was idolatry while it stood in pulpits and sat at communion tables. See where we are now?

"AFOOT IN IRELAND."

Under this heading the *Burlington Hawkeye's* correspondent, writing from Drogheda on the Boyne, gives some of the most interesting and picturesque sketches of Ireland we have ever seen. The names of its towns, rivers, and old castles sound like a string of bells of all sizes, each with its particular ring and music. Thus Boyne, Navan, Ardmulchan, Stackallen, Bellinter, the round tower of Donahmore, Castle of Dunmore, the Abbey of Ballybogan, not forgetting "Tara's Walls," where Irish poets hung their harps, and a long string of like names, which would seem to have rained down when the skies were dropping crystals, each clinking against the other. And our footman paints with equal genius the birds he scares up, the trees scarlet and yellow with November, the ruined "cabin-door fast by the wildwood," the patient mill wheels and the old stone arches under which the water that turns them gurgles. One feels while reading these sketches as if he was walking with the writer amid the scenes described, and listening to their history and legends.

Thus the river Boyne, which William of Orange rode into to reach the battle on the other shore, saying:

> "God must be our King this day,
> And I'll be general under."

This historic stream rises from a well now dedicated to the blessed Trinity. But in pagan days it was a well of mystic power, belonging to Nechtam, king of Leinster's bards. And there is a tradition that "a Princess Tuatha defied its mystic powers by walking thrice around it to the left, whereupon her eyes burst out and three mighty waves burst from the well and swept her into the sea." And this "sacred" well is surrounded in all directions with old ruins of castles, towers and abbeys, built by serfs, showing the Irish to have been bondsmen from the first, whose brilliant minds have been fed with fables and governed by priests.

A TESTIMONY TO BE REMEMBERED.—The editor of an influential Massachusetts paper, which is endeavoring to save our country from the control of foreigners and Catholics, writes us with great significance: "I have no doubt (and I speak as a Mason, Odd-fellow, etc.,) that secret societies are hurtful, and the time is near at hand when the American people will so view them."

—We would kindly suggest to Miss Willard that the Knights of Labor in Oregon are in pressing need of a fraternal delegate from the W. C. T. Union, if we may credit the dispatch quoted in our "Lodge Notes."

—The *Midland* welcomes Dr. Joseph T. Duryea, late of Boston, to Omaha, where he takes charge of the First Congregational church. But be careful Bro. *Midland* and keep him off your school board, unless the change from Boston has changed his convictions as well.

—The *Union Signal*, *Independent*, *Sabbath Recorder* and *Religious Telescope* are among our exchanges that bless the eyes of their readers with a new dress of type, wide columns and general improvement which it is wholesome to see. The *Cynosure* is patiently waiting for a similar gift, when our much worn type shall be replaced.

—But the *Evangelical Recorder*, the old and steadfast magazine of the United Presbyterian church, begins its sixty-sixth year with the greatest transformation. New publisher, editors, contributors, type, paper, cover, arrangement—all but the good old truth which is ever new, no matter in what form presented. The *Bible Teacher* is no longer bound with the *Repository*, but a brief exposition of the Sabbath-school lessons is given.

—It is announced that during the coming year the *United Presbyterian* will publish a series of articles on the "Distinctive Principles of the Denomination" of Rev. Dr. J. P. Lytle of Ohio. No better or abler man could have been selected for so important a work. We shall look with interest for them.

—The *Faith Missionary* of Oberlin is now published twice a month. The report of the treasurer of the Faith Missionary Society, Dea. O. M. Brown, shows that $1,902 94 have passed through his hands on the way to the various missions. In ten years these amounts have amounted to $13,856. Brethren Palmer and Rogers of the mission at Akola, India, are about opening an industrial school at that point.

—Rev. S. O. Irwin is an Abdiel among the Methodist ministers of British America. While in the province of Ontario, he was faithful in his testimony, and now in Manitoba, he still stands by his colors and the truth of God. He writes: "I have the eyes of my whole conference on me and my anti-lodge work, and expect much good to come from it."

—The Zeta Psi college secret society held an annual convention in this city last week. They spent two days in a round of frolic, theater visiting and banqueting. At their banquet at the Richelieu Hotel seven wine-glasses were placed at each plate. President-elect Harrison's son Russell is a member of this lodge, and was expected to share in the frivolity of the gathering, but he disappointed the rioters, and came not near them.

A movement of the greatest importance was publicly started in New York last week. In the Reformed church in Houston street, a mass meeting of German evangelists was held. The openly declared purpose of the meeting was to inaugurate a crusade against "the increasing and all-absorbing influence of the Roman Catholic church." An appeal to the population of the United States was adopted. The following quotation is taken from the appeal: "The Pope has greater power to-day than any other sovereign. He menaces the United States. In Boston the Catholics have gained control over the public schools, and right here in New York, Archbishop Corrigan is an absolute ruler. While millions are expended for the Catholic church, nothing is done for the evangelists. It is the duty of all the people who have other than the Roman Catholic belief, to make one front against the phalanx of arch enemies." The appeal finally urges

the formation of branch leagues in every city of the States. It is be trusted that this movement will not be confined to Houston street. There is room for a branch of this league in every city, village, and hamlet of the United States.—*America.*

PERSONAL MENTION.

—Mrs. Stoddard was taken ill in Washington last week, probably from overwork with the sick and the New Year's entertainment of her school. An exchange of telegrams Saturday assured the General Agent in this office that she was better.

—Bro. B. Loveless, the evangelist, was severely injured last week by a fall at the Waverly House in this city, of which he is the proprietor. He was expecting to open a protracted meeting in Elgin this week, but has been obliged to postpone it.

—Rev. E. L. Harris of Delavan, Wis., has removed to Englewood, our Chicago suburb, where he is living with a son. He thinks that he helped ordain Bro. Jordan, our Mississippi agent, about the close of the war, while laboring among the freedmen.

—Our reform bard, George W. Clark, is in Rochester, New York, where he is detained by the labor of repairing and disposing of some property. He has lately written a scathing indictment of the old parties for their neglect of the temperance issue, which the Rochester dailies publish.

—Rev. M. Summerbell, a prominent minister in the Christian Church, at Dayton, Ohio, and the former editor of the *Herald of Gospel Liberty*, died at Yellow Springs, Virginia, last week. Mr. Summerbell, though never identifying himself with the N. C. A. in its reform work, was in cordial sympathy with it, and used his influence and gave his testimony against the lodge.

—William F. Davis, the lumberman's evangelist and witness for Christ on Boston Common and in Suffolk jail, was in this city last week on business for his woodsmen. He is seeking for a suitable man to help in his work. He visited Wheaton and spoke to a crowded chapel Thursday evening. On Friday he went on to Cornwell, Canada, where he holds meetings for several days.

—The youngest child of Rev. A. J. Chittenden, pastor of the College church, Wheaton, and member of the N. C. A. Board, died after a brief illness early Sabbath evening. The sympathy of the community and the many friends of Mr. and Mrs. Chittenden will be given them in this, their first great affliction. The little one was a little more than a year old, and was a beautiful child, promising much to the hopes of the parents.

—Laura S. Haviland, the "mother" of soldiers and freedmen in distress, Abolitionist, hospital nurse, lecturer, educator, authoress, and manager of disorderly generals, had a famous reception at her daughter's home in Englewood, Ill., Dec. 20, on her eightieth birthday. She entertained her many visitors with her usual enthusiasm and hearty cheerfulness. Among the letters she received on that day was one from Rev. C. C. Foote of Detroit. During a recent visit to Michigan, Mrs. Haviland visited fifteen prisons and twelve reformatory institutions, most of the inmates of which she addressed with the Gospel message.

TWO KINDS OF PETITIONS FOR SABBATH REFORM.

EDITOR CHRISTIAN CYNOSURE: — Permit me, through your columns, to ask those who conduct the Thursday meetings of the Week of Prayer, of which Sabbath Observance is, in part, the theme, to present for special prayer the new national organization of the churches in this interest, the American Sabbath Union; and also to secure then, or soon after, a vote of endorsement for the Sunday Rest Petition, which is appended. The vote should be attested by the signature of the pastor or clerk, with place and date, and statement of the number of members in the church or body so acting. Then send it to Petition Superintendent, Temple Hotel, Washington, D. C., to swell the noble army of fourteen millions already there. Let every one who is interested in this subject write at once to one of the Senators from his State, asking for the new Senate document containing the six hours' hearing on the Sunday Rest Bill.

WILBUR F. CRAFTS,
Field Sec'y.

PETITION.

TO THE UNITED STATES SENATE:—The undersigned hereby earnestly petition your honorable body to pass a bill, forbidding Sunday work in the Nation's mail and military service, and in Inter-State commerce.

NEW ENGLAND LETTER.

Marblehead—The poet Whittier as a humorist—Prohibition and Jamaica ginger—The saloon as a "moral" institution—A book which every American ought to read—An appeal to New England anti-secretists—Light the beacon fires of reform

The late fire in Marblehead, the quaintest old seaport town in New England, burned over the entire shoe manufacturing district, and doubtless bears hard on many a "Hannah" who stitches for her daily bread, though the circumstances are very much altered in these days of machinery, from the times when Lucy Larcom's heroine, "at the window binding shoes," looked shudderingly out over the pitiless sea that was bearing away her lover, never to return. Perhaps it is not generally known that Marblehead is one of the very few towns in the United States that can boast a provincial dialect of its own, consisting, like the Dorset of southern England, in a general transposition of all the vowel sounds, so that stern becomes "starn," barn "born," and villain becomes "willain," etc. Though it has nearly died out, and will be extinct with another generation, it is not impossible to find here and there an old shipper who speaks "the Marblehead dialect" in all its pristine purity, and which will go down to the philologist of future ages, embalmed in Whittier's famous poem of "Floyd Ireson's Ride."

The venerable poet of Amesbury has just celebrated his 81st birthday, an anniversary which always brings to the surface much pleasant gossip about his early days, when, poor and unknown, he was throwing off his burning anti-slavery rhymes, grandly careless that the side he espoused was even more unpopular than the anti-secret cause now. It has been said that a sense of humor is always the necessary accompaniment of genius, and "The Demon of the Study" proves that this sense is not lacking in Whittier, though his gravely earnest Muse, like Charles Kingsley's, "cannot stop to fiddle while Rome is burning." When a young man he spent a few weeks under the same roof with a young lady, who, being one of the harum-scarum type of damsels, teased the raw and awkward youth unmercifully; but when at parting he complied with her request to write some verses in her album, she found to her cost that even her own sharp tongue was no match for the poet's pen. I quote the last two stanzas, which seem to me the very keenest and wittiest epigram that ever saw the light.

"Farewell! the Lord be near thee
In thy future's goings-on,
And the pious shun and fear thee
As thy Quaker friend has done.

"Thy life—may nothing vex it,
Thy years be not a few;
And at thy final exit
May the devil miss his due."

Like the poet Cowper, Whittier is fond of animals, and a huge, sleepy cat with long, soft, yellow fur, which rejoices in the classic name of Rip Van Winkle, is one of the attractions of his study at Oak Knoll.

The "set-back" that prohibition has suffered in Massachusetts is generally due to the high license craze. The average voter, who, from lack of time or inclination has only studied the question superficially, is dazzled by the idea of large revenues, and forgets that the very fact that men can be found willing and able to pay $1,000 yearly for license, demonstrates that they expect not that the sales will be diminished, but increased. Meanwhile the enemy has to be fought at all points. In the Superior Civil Court at Dedham, last week, a grocer was arraigned on complaint of Henry H. Faxon, for violating the liquor law by selling Jamaica ginger as an intoxicant. It was stated in court that one of his customers, a woman, had been known to purchase two bottles in one day. Jamaica ginger drunkards are most common in the rural districts, where the usual stimulants are not easy to get, and it is said to be more dangerous and fatal than the ordinary form of inebriety. State Assayer Sharples created a sensation when called to the witness stand, by testifying that while ordinary grades of whisky did not contain over fifty per cent of alcohol, Jamaica ginger, as commonly manufactured, contained sixty-nine and a fraction over. This fact unquestionably brings Jamaica ginger within the limits of the statute defining intoxicating liquors as not only the different kinds of spirituous drinks, but "any beverage containing more than three per cent of alcohol by volume at 60° Farenheit.

The Boston Retail Liquor Dealers' Association, were it not for the difference in name might almost stand a chance of being mistaken for a Prohibition club, the stated purpose of the organization being "the promotion of temperance and morality." Unblushing hypocrisy can no farther go unless we make an exception in favor of lodge pretensions to charity.

I have been much interested in a little book of 142 pages, called "The Secret Instructions of the Jesuits," by Thomas E. Leyden, evangelist, of Boston. The first copy of these secret instructions was discovered in a Jesuit's college in Westphalia, a second in the city of Prague; and in the preface to both is found the following injunction: "If these rules fall into the hands of strangers they must be positively denied as the rules of the society, and such denial be confirmed by those of our members *who we are sure know nothing of them.*" Thus it will be seen that honest Jesuits and honest Catholic historians deny the truth of these things on the same ground that honest Masons deny the statements made by seceders—the ground of complete ignorance; for it adds further that "these secret instructions are to be communicated with the utmost care, only to a very few, *and those the well tried.*" According to the exact words of the Jesuits' oath, they "are dispensed to assume any religion heretical for the propagation of the Mother Church's interest." Not only can they fill every place of power in the land, but they can assume the garb of zealous Protestants! Without doubt the Masonic lodge contains hundreds of disguised Jesuits, who are manipulating its secret wires in the interests of "Holy Mother Church." The facility with which this can be done, the immense power which can be thus wielded, and the ease with which their machinations, under shield of the Masonic vow of secrecy, can be kept from the public, or the odium laid on other parties, makes it as good an instrument for their purpose here in America, as when it overthrew the Puritan commonwealth in England, and reinstated the miserable Stuart dynasty. At the end of the work is an appendix on Rome and the Public Schools. The concentrated venom displayed in the utterances here brought together of Fr. Capel and others, is like "the venom of asps." Mr. Leyden has arranged the original Latin and the English translation on parallel pages, and has given us a book which affords a complete key to the hidden machinations of the Jesuit party. It is for sale by H. L. Hastings, 47 Cornhill. Every patriotic American ought to possess a copy, and see with his own eyes the whole nefarious system laid bare to his horror-stricken gaze.

Friends, there is evidently great activity in Satan's ranks. Should there not be a more than corresponding activity among the hosts of the living God? Will not every reader of the *Cynosure* seek to establish a local Christian association, to be organized under the form of constitution adopted by the New England C. A. at its late convention? In many localities the Sabbath is a more favorable time than week-days for holding meetings. Our honored president, J. A. Conant, has for some time conducted such a local association in Willimantic, lacking only the name, which assembles weekly on Sabbath at 5 P. M. Let us follow his lead. A simultaneous and sustained movement in this direction will be like those beacon fires kindled on every hillside that told the invader was near, but told also of an aroused people, filled with a sacred purpose to defend their God-given liberties to the last. But while our weapons are not carnal but spiritual to the pulling down of strongholds, they are weapons of which the enemy has every reason to be exceedingly afraid. Think of the light on secrecy which will stream out from these local associations all over our beloved New England! And is there anything the lodge fears as it fears the light? Will not every anti-secretist call together in his or her immediate neighborhood a few devout and consecrated souls, and together pray and work for the overthrow of all evil, and especially for the revival of the Church of Christ, that she may cast out with scorn and loathing every form of secret false worship which she now shelters in her bosom? Please report all such organizations as soon as formed, either directly to the *Cynosure* or to the writer, or both.

ELIZABETH E. FLAGG.

When a human being has chosen a friend out of all the world, it is only some faithlessness between themselves, rendering true intercourse impossible, that can justify either friend from severing the bond. Have I deceived you? Then cast me off. Have I wronged you personally? Then forgive me, if you can. But have I sinned against God and man, and deeply sinned? Then be more my friend than ever, for I need you more.—*Nathaniel Hawthorne.*

There is such a thing as too much deliberation in religion. The game gets away from us while we are loading the gun.

THE HOME.

ENDEAVOR.

A moaning cry, as the world rolls by,
Through gloom of cloud and glory of sky,
Rings in my ears forever.
And I know not what it profits a man
To plow and sow, to study and plan,
And reap the harvest never.
"Abide in truth, abide,"
Spake a low voice at my side,
"Abide thou, and endeavor."

And even though, after care and toil,
I should see my hopes from a kindly soil,
Though late, yet blooming ever:
Perchance the prize were not worth the pain,
Perchance this fretting and waste of brain
Wins its true guerdon never.
"Abide, in love abide,"
The tender voice replied,
"Abide thou, and endeavor."

Strive, endeavor: It profits more
To fight and fail, than on Time's dull shore
To sit an idler ever;
For to him who bares his arm to the strife,
Firm at his post in the battle of life,
The victory faileth never.
"Therefore in faith abide,"
The earnest voice still cried,
"Abide thou, and endeavor."

—*The Morning.*

THE ARGENTINE REPUBLIC.

A country which has reduced the stock of gold in the Bank of England to ten millions of dollars less than it was a year ago, and that of the Bank of Germany by twenty-five millions, to pay for securities issued by railroads and for other public improvements, arouses curiosity and demands attention. England and Germany can export many millions in the way of ordinary trade before such a decline occurs in the treasure held by their national banks. The demand has been such that within a few weeks England and Germany, especially the latter, have bought nearly five millions of bullion in this city for use in South America. Besides, it is "in the air" that the Argentines are becoming our competitors in supplying Europe with food. It becomes us to know something about a region able to exercise such an influence upon the affairs of the world.

The Argentine Republic is the United States of South America, and in its spirit, energy, growth, and progress in civilization, resembles the United States more nearly than any country in the world. The men of the Southern Republic are exceedingly active and enterprising. Life in the cities is like that of Chicago and New York; the business men are all endeavoring to do two days' work in one, and are in strong contrast with those of the other States of Central and South America. The Argentines are a free people, the conditition of citizenship being easy, unnaturalized foreigners even being allowed to vote for municipal officers. The government is constitutional, and is administered by representatives chosen by the people; the highest officer is the president.

The Republic extends from Bolivia on the north to the Straits of Magellan on the south, but the exercise of authority over the southern part of Patigonia is rather nominal than real. On the west the lofty ridge of the Andes and the territory of Chili separate the Argentines from the Pacific, and on the east their country is bounded by Paraguay, Brazil, Uruguay, and the Atlantic. The area included within these limits is 600,000 square miles, being equal in extent to the combined domain of Louisiana, Mississippi, Alabama, Georgia, Tennessee, Arkansas, Kentucky, Illinois, Indiana, Ohio, Missouri, Iowa and Wisconsin. The climats is semi-tropical in the north, temperate in the middle region, almost artic in the south. A large portion of the interior consists of table lands, rising in terraces to the mountains, affording immense fields for the grazing of cattle, and millions of acres to amply reward the labor of the husbandman. There are many fertile and beautiful valleys, and rich bottom lands along the rivers. The region is well watered by great streams fed by the Andes. The Rio de La Plata is navigable for two thousand miles from its mouth by ocean vessels, and the Uruguay for four hundred miles. The banks of these rivers are clothed with immense forests, and other portions of the country furnish vast areas yielding valuable woods.

Twenty-three lines of steamships ply between the Argentine Republic and Europe, and there are from forty to sixty vessels of these companies sailing back and forth each month. On the La Plata are splendid river steamers, in every respect equal to those which here vex the waters of the Hudson and Long Island Sound. Their course is from Buenos Ayres to Paraguay, a distance of thousands of miles.

The Republic has a population of about 4,000,000, consisting of Indians, Spaniards, Gauchos, who are the children of Spanish fathers and Indian mothers, and immigrants from many lands. Instead of levying head-money on the immigrants brought by steamers, the government pays a fixed sum per capita for such persons. The immigration from Europe has risen from 51,500 in 1882, to 138,000 in 1887. It is reckoned that the number received between 1878 and 1888 has been about 600,000. They have come and still are coming from England, Germany, France, and especially from Italy.

Buenos Ayres, the capital, has 434,000 inhabitants, is lighted with gas and electric lights, has horse railroads, thirty-two miles of paved streets, and 3,300 street lamps. There are five street-railway companies, having 93 miles of track and carrying 1,850,000 passengers monthly. A telephone system has been in active use for years, and men communicate by it with their great farms lying within about fifty miles of the city. There are also some thousands of hacks of various sizes. The people are supplied with twenty-three daily papers, two being in English, one in French, one in German, one in Italian, and the remainder in Spanish. *La Nacion*, the chief daily, has a circulation of 30,000 copies.

The people maintain a national system of education, and have a compulsory law regulating attendance upon the public schools. Of the common schools there are 2,726, with 6,214 teachers and 201,329 scholars. Above these are thirty colleges and normal schools, with 430 instructors and 4,710 students. Forty young ladies were secured a few years ago from the graduates of Vassar, Wellesley, Mt. Holyoke, and Western institutions, and placed in charge of seminaries and normal schools. They are rendering extremely valuable service, are handsomely paid, and receive most gratifying social recognition from the best citizens and officers of the government. The climax of the system of education is reached in two universities, where the course of instruction ranks with that of Yale and Harvard, and is conducted by accomplished professors. The general intelligence is indicated by the fact that the postoffice in 1885 handled 20,000,000 of packages.

The public institutions include also hospitals, dispensaries, homes for indigent aged persons, asylums for orphans, the insane, blind, deaf and dumb. Public libraries have been founded, and schools of art, which are steadily adding to their appointments and are generously maintained. The Provincial bank has a capital of $33,000,000, and deposits amounting to $67,000,000; the capital of the National bank is $40,000,000; another has $8,000,000, another $7,000,000, and several others a capital of $5,000,000 each. The Provincial bank does a larger business than any bank in the United States; larger also than the Imperial bank of Germany, and is surpassed by only two banks in the world.

There are twenty-four Roman Catholic churches in Buenos Ayres, one society of the Church of England, three Methodist churches, one American Presbyterian, one German Evangelical, and one Jewish synagogue. The latter is a proof of the religious liberty enjoyed, for synagogues are very rare in South America.

As Uruguay, Paraguay and Brazil are decidedly affected by the example of the Argentine Republic, are building railroads, inviting immigrants, planning various public improvements and adopting a more and more liberal policy, this century of wonderful achievements may have in the settlement and development of South America one of the most surprising and brilliant chapters of its history.

Shall these vast and fertile regions now inviting the people of Europe and America become Christian? The answer depends mainly at present upon the action of the churches of the United States.—*Intelligencer.*

JESUS THE JUDGE.

A lady, being engaged in litigation in America, was advised by her friends to consult a certain lawyer, and engage him to defend her cause. She delayed for one reason and another until the last moment. At length going to him, she began to explain her case, but she was stopped by his saying, "You are too late; I cannot now be your advocate, for I have been appointed to be your judge." Let sinners who are behaving as that lady was, beware. Just now, if they come to Christ, they will find in him a Saviour, an advocate. Let none delay, but put away those frivolous pretexts for procrastination, and to Christ at once, lest delay be followed by a summons to meet him, not as the Saviour and advocate, but as the righteours Judge.

A HOME DUTY TOWARD PAPISTS.

For fifty years, or more, the religious press of this country has been, more or less, exercised about the rapid strides which, it is thought, the Papal church is making in this country, and how much more rapidly its adherents are increasing than those of other churches, and how near is the prospect of its soon gaining an ascendency.

When this ascendency is gained, it is asserted that the Inquisition, the rack, the torture, the gibbet, and all the diabolical means used by this church in times past to convince its enemies of their errors, will come into use again. This opinion seems to be well founded, for, not to consider any other reasons, the Papists say that that is just what they will do, frankly declaring that no terms are to be had with heretics, when the church, so-called, has the power to punish them.

On these, and other kindred topics, the Protestant religious press is quite harmonious and plain spoken, but, to the question, "What are you going to do about it?" little seems to have been said.

Leaving others to settle this question for themselves, the duty of Protestant Christians is very plain, nor is it difficult of performance. The Papists are in our houses, our factories, our stores, our banks—everywhere. We do not have to go to foreign lands to find them; they come from foreign lands to us; and, they are not only within reach, but they are more accessible to the truth than is generally supposed. Like everybody else, they are susceptible to the influence of a godly life. If every Protestant led such a life, if half of them did, making it a part of this godly life to seek to win souls to Christ, whether Papists, or, nominally, Protestants, the danger of Papal dominion in this land would soon cease to be.

How many professing Christian ladies inquire into the religious state of their servants, or make any effort to lead them to a saving knowledge of Jesus Christ? And yet, in neglecting this duty they do a great wrong to their professed Master, who bids every one of his disciples to go into all the earth and preach the Gospel; they do a great wrong to themselves in declining a duty to which they are bound by the most solemn obligations; they do a great wrong to the benighted souls committed to their care, and who might be led to Christ if proper means were used. The same may be said of all other employers, though women, at the head of a family, have opportunities of access to their servants which men in business have not.

Now, if these duties, about which there can be no dispute, are neglected, and, as a legitimate consequence, the Papal church gains possession of this fair land and pursues its old methods of proselyting, viz., fire and sword, who will be to blame, if not those whose neglect of duty has prepared the way?

Judging from their actions, many seem to think that abuse of the Papists, reminding them of their many acts of wrong and violence, is about all that need be done, but, who was ever converted from the error of their ways by abuse? What rogue was ever made an honest man by putting him into the pillory and exposing him to the gaze and mockery of the public? It is poor policy to fight the devil with his own weapons. Kind words will not break heads, but they will break hearts that nothing else will touch, and there is no shorter way to show any one his errors than to win him to Christ by love and the power of the Holy Ghost. Let all the Protestant churches use these means, and the danger that any error will ever have sway in this country will cease. Let them neglect these means, and the day of reckoning is near at hand.—*Faith's Record.*

Pastor M. V. McDuffie, of Newburg, N. J., has the courage to denouce sin in high places. He alarmed some of the local physicians by branding them as guilty of the crime of murder, saying there were five hundred infantile murders in that city every year at the hands of physicians. He said the people need to be taught that this destruction is contrary to nature, ruinous to health, the cause of deadly disease, and more, that it is murder. There are, he says, doctors who, knowing the penalty of the law upon those who destroy life, use their knowledge to make whatever demand they choose upon the guilty party. He said married women were as guilty in this regard as the unmarried. He read from the pulpit a letter from the Florence Mis-

sion, Bleeker street, New York, an institution which provides a home for fallen women who have been reclaimed. The letter showed that the majority of the inmates, according to their own written confession, were first corrupted and influenced to lead a life of shame by their family physician.—*Vanguard.*

ELLA'S MISSIONARY BANK.

"O mamma,a week from to-morrow is the quarterly meeting of the Mission Band,and I haven't a cent in my bank!" exclaimed Ella Brown one Friday afternoon, as she came in from school.

Now, to belong to the Mission Band and to attend the quarterly meetings,taking tea in the church parlors, listening to the dialogues recitations and music, and seeing the banks opened, was a great privilege, and one Ella wouldn't miss for anything; and though she could go without taking her bank, she had too fine a sense of honor to do anything of the kind. Her mother looked up quite surprised, saying:

"Why, how does that happen?"

"I don't know, I'm sure. I forgot all about it till to day."

"Where is your bank?"

"Up stairs, in my bureau drawer."

"Ah!" said Mrs. Brown with a peculiar accent, "that explains it all. 'Out of sight, out of mind,' you know. If the bank had been where members of the family could see it occasionally, a little girl s bad memory might have been helped, and the Mission Band also."

"I'll go and get it this minute," said Ella, and off she ran.

Then Anna, her older sister, and confidential adviser of her mother, said:

"It would be serving Ella just right not to help her at all this quarter, and see how her money comes out. She is so thoughtless and careless. Last quarter I had to put in seventy-five cents just before she started for the meeting, to make out a dollar. I knew that was about what she ought to give, if the Mission Band is to raise one hundred dollars this year."

"Well, well! We must see about that," replied the mother. "Ella must learn to plan better, and to practice some self-denial, and at the same time we must see that the missionary society does not suffer through her neglect."

At this moment the little girl returned with her missionary bank, which she placed on the mantel.

"How much money ought your bank to contain next Saturday?" asked her mother.

"Why, not less than a dollar. Miss Maxfield says we are very much behind, and she is afraid we cannot raise the hundred dollars needed this year."

"To what use is this money put?"

"We are supporting two Armenian girls in the school at Harpoot."

"What if you fail to raise the required amount?"

"Why—I suppose they will have to leave school."

"O Ella, think what it means for a little girl in Turkey to leave school and go back to her home—not such a one as yours,a palace in comparison with hers—but a poor little mud hovel in some village, where a girl is considered of no consequence, but a burden and a drudge all her life; to be married while still a girl, to a man she may never have seen, and become the servant of his mother, unhappy for life. Having just caught a glimpse of the way of salvation, and begun the study of the Bible, she must give up the counsel and prayers of her beloved teacher, the sweet songs of praise, the precious Bible lessons, the Christian education which would put a new light in her dull eyes and enrich her mind, and go back to a prayerless, wretched home; to mental and spiritual darkness, all because girls and boys in a Christian land, with free schools and homes filled with every comfort,are too careless, too forgetful, yes, too selfish, to lay aside a little money every week that these may be helped."

As Mrs. Brown waited a moment, and Ella said nothing, but looked very thoughtful, she continued, "Now, my dear, that you may feel your responsibility in this matter, you must not ask anyone for money for your bank this time, but see what you can do for yourself to make up for this carelessness."

The next morning at breakfast Ella exclaimed: "O, I am so glad it is Saturday! Papa, can I have fifteen cents to go to the roller-skating rink?"

"Yes, and here are five cents for candy," replied the indulgent father. As she was passing through the parlor she spied the neglected bank, which seemed to be reproaching her by its presence. For a moment she stood fingering the two dimes she had just received, then slowly walked to the mantel, dropped them in and went up-stairs. The mother's heart rejoiced as she noticed it, but she wisely refrained from saying anything, and waited to see if this spirit would last.

On the Sabbath the bank was observed by her brother Charlie, a generous boy, who put in a quarter, saying, "Wish I had more, sis, but that will help a little."

On Monday, Mrs. Brown, wishing an errand done in another part of the city, gave Ella two car tickets, as the walking was muddy.

"Please give me two five-cent pieces instead," said the little girl. Her mother smiled, and gave her the change. "I can ride one way and walk the other," thought the child. But just at dark when the family where beginning to feel anxious, a couple of very muddy rubbers were taken off at the back door, the clink of two pieces of money were heard in the bank, and a rosy-cheeked girl, with unusually bright eyes and a very good appetite, sat down at the table.

Tuesday and Wednesday passed with no addition to the bank.

"Dear me!" sighed Ella; "only fifty-five cents, and I musn't ask for any money."

Thursday she watched anxiously all day for a chance to save or earn a penny, but all in vain. "O, how hard it is to get a dollar!" she said, as she went to bed to lie thinking of the little Armenian girls having to go back to their wretched homes, just as they had caught a glimpse of better things, and might have become teachers or Bible readers. Friday morning she chanced to wake earlier than usual, and looking out of the window saw that the snow had fallen during the night. Hastily dressing she took a broom and began to clean the paths. Being unaccustomed to such work, her arms and back began to ache and her hands to smart, and when it was done large blisters were visible on the inside of her hands; but she bravely determined not to complain, but ask her father for ten cents for the job. The hired girl told the story, however, to her parents before she appeared at breakfast; and when a few minutes later her father called her to him, looked at her hands, and gave her twenty-five cents and a hearty kiss, her eyes overflowed with tears, though her heart was very light. When she returned from school Friday afternoon, her mother said:

"Bennie wants to go to the Mission Band with you, and I have told him he might if he would put half his money in your bank. He has forty-four cents."

As Bennie finished putting in his money, and the grand total of one dollar and two cents was announced by the joyful little girl, her mother asked: "What lesson have you learned this last week, Ella?" and the answer came quickly:

"Never to put off my missionary money till the last of the quarter, but to think of it all the time, and lay aside a little every week."—*Advance.*

TEMPERANCE.

TEMPERANCE JUNKET.

BY J. F. AVERY, PASTOR MARINER'S TEMPLE, NEW YORK.

A bright-faced, happy-looking fellow met us the other day and said, "Sir, it does pay to rescue the perishing and to care for men carried on in the current of strong drink. In March last myself and friend signed at the Temple, and better, we have kept and learned to ask the Saviour to help and keep us from sin." Many testimonies prove that a lifted, living, loving Christ is a stronger attraction than the strongest drink. Jesus himself is the mighty to save. In this world there is hope and a cure for drunkards. It is only safe to stop now. *No drunkard shall enter the kingdom of heaven.* Woe to those who cause men to err through strong drink. No Christian who gets drunk can claim mercy because he is overtaken by the upsetting sin. As Sam Jones said, "I want to say to you drinking brethren: If you get drunk, you cannot say you were overtaken in the fault. No jug or demijohn has got legs, but if you overtake it and pour the contents down your throat, you evertake the fault and swallow it."

Many trifle with drink because they think others care for them. Few would dare to drink if they fully saw their helpless future, when all men would forsake them, as well as God. *Now* is the critical period of life. *Now* habits are being formed, or fastened. We are influenced and can influence.

At a banquet in St. Louis, given to a lawyer just come to the city, there were many guests, and there was much wine poured out, and they insisted that this reformed lawyer should take his glass, until it became a great embarrassment as they said to him: "Ah, you don't seem to have any regard for us, and you have no sympathy with our hilarities."

Then the man lifted the glass and said:

"Gentlemen, there was in Boston some years ago a man who, though he had a beautiful wife and two children, fell away from his integrity and went down into the ditch of drunkenness. He was reformed by the grace of God and the prayers of his mother, and he stands before you to-night. I am that man. If I drink this glass I shall go back to my old habits and perish. I am not strong enough to endure it. Shall I drink it? If you say so, I will."

A man setting next him lifted a knife, and with one stroke broke off the bottom of the glass; and all the men at the table shouted: "Don't drink! don't drink!"

THE ALASKA SCANDAL.

That the Alaska outrages have not been one whit overdrawn, but are, on the contrary, rather underestimated, has been vouched for by Lieut. C. H. Whilem, a well-known gentleman of Pittsburg, who in the years 1879 and 1880 was engaged in northern whaling expeditions, and in 1881 passed a winter of terror in order to make the northwest passage. Lieut. Whilem says that his last experiences there were by far the worst, and that it was owing entirely to the introduction among the native men and women of whalers, Alaska fur company agents and their accompaniments of vile tobacco and still viler whisky.

"The natives," said he, "live like animals, and there is nothing known between them and the fur agents and their employes except sociability in its worst sense. All published reports about the conditions there are true. During the winter months they actually live in holes in the ground, not in families separately, but in a disgusting, pell-mell way that cannot even be imagined, much less described. In the summer months of July, August and September, affairs are even worse as far as the foreign element is concerned, for it is then that the able-bodied men go on long hunting expeditions, and the women are completely at the mercy of the government employes and the men belonging to the fur companies.

"As for the government people, in the northern portions they are practically non est. There is no government there, except that of the seal monopoly, and the reason can easily be seen. The natives are wild for the possession of whisky and tobacco, and it is the fur company that supplies them, and for this reason they hold the ruling hand. The marriage relation there is entirely unknown, and, as far as morality is concerned, it is unheard of. Will you believe me when I give this one instance that came under my own personal observation:

"We had been lying off Point Barrow, and I was on shore with an Englishman stationed there. The native, after a good deal of haggling over the price of whisky and tobacco, sold his wife for a certain length of time. I heard most appalling tales from the shipmen in regard to the cruelties practiced by the fur people and the government employes, many of whom are not one whit better. The company has virtually enslaved the women through its employes."

LEIBIG'S CURE FOR INTEMPERANCE.

The *Scientific American* contains an account of an experimental test of Leibig's theory for the cure of habitual drunkenness. The experiment consisted of a simple change of diet, and was tried upon twenty-seven persons with satisfactory results. The diet proposed is farinaceous, and in the cases reported was composed of macaroni, haricot beans, dried peas and lentils. The dishes were made palatable by being thoroughly boiled and seasoned with butter or olive oil. Breads of a highly glutinous quality were used, care being taken to prevent their being soured in course of preparation. In his explanation of the theory, Leibig remarks that the disinclination for alcoholic stimulants, after partaking of such food, is due to the carbonaceous starch contained therein, which renders unnecessary and distasteful the carbon of the liquors.

A temperance society has been formed in St. Petersburg, a city hitherto rather noted for its great consumption of spirits, especially "vodka." This movement was begun among the workingmen, and is rapidly gaining ground. It has already 1,200 members.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

HOME READINGS.—*M.*—The Lesson Mark 1: 35-45. *T.*—Duty of Secret Prayer. Matt. 6 5-15. *W.*—Popularity of Jesus. John 6: 14-24 *T.*—Christianity a World-Wide Religion. Acts 10: 28-35. *F.*—The Leprosy of Sin. Rom. 7: 5-21. *S.*—The Leper's Offering. Lev. 14: 2-20. *S.*—Our Offering for Cleansing. 1 John 1: 7-10; 2: 1 2.

LESSON III.—First Quarter.—Jan. 20.

SUBJECT.—Healing of the Leper.—Mark 1: 35-45.

GOLDEN TEXT.—As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.—Mark 1: 42.

(Open the Bible and read the lesson.)

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Power of Prayer.* V. 35. If our Lord needed the help and inspiration of daily communion with his Father, surely every Christian worker needs it, and the more in proportion to the greatness of the work and the difficulties which beset him. Prayer is the oil that feeds faith. Faith is no arbitrary condition. The world's discoverers and inventors have had to be men of strong faith—that their theories were right. What if Columbus had only half believed that the earth was round and that a mighty continent existed on the other side! The only difference is that the Christian's faith is not in theories, but in God; and when he realizes by communion with such a Mighty Helper, that failure is impossible, he will go forth bravely to battle with "principalities and powers" which the world says cannot be overthrown, and he will win the victory because his mind is in the attitude that expects victory. Especially is this lesson needed by all anti-secret reformers. The world and even the majority of Christians think we are engaged in a hopeless struggle. But if we draw daily inspiration from the same source that Jesus drew his when waging his tremendous battle for the salvation of our race, the hopelessness will be on the side of the enemy.

2. *Christ's Missionary Zeal.* Vs. 36-39. Capernaum had a large and wicked population, and it might seem at first view more necessary that Christ should stay where he was, and labor for the conversion of a great city, than to go into the obscure village towns of Galilee. But it made no difference to him whether he was preaching to a country congregation or to one in the crowded metropolis. The Father's will was ever his first thought. "Therefore came I forth." Missionary work is needed in our neglected hamlets as much as in the city slums. Luther in the height of his pulpit fame said he did not preach for electors nor princes, but for poor Jack behind the door. The Wesleys preached to colliers, to Cornwall wreckers, to laboring men and women wherever they found them, and the whole spiritual life of England was revolutionized. No Gospel can come with power to the hearts of men unless it is a Gospel preached to the poor. The Bible was written for the poor, and not for the rich and great. It is the most powerful leveler of caste; the only teacher of true human equality; the prime conserver of the people's rights. The struggle over Romish attempts to cast the Bible out of our public school is no mere sectarian excitement, but a question on which the life of all our free institutions is absolutely dependent. It is the Magna Charta of the poor.

3. *The Healing of the Leper.* Vs. 40-45. Jesus *touched* the leper and all through his body that touch sent the electric current of health. So if we would be cleansed from sin Jesus must touch us. Nothing short of personal contact with the Divine Healer will do. With that touch the leprosy of sin departs. We are made clean and whole in him. It is always a *willing* touch. Christ did not shrink from this poor leper, nor from the sinful woman who washed his feet with her tears; and if we would bring the vicious and degraded to Jesus we must have his spirit. The poor leper's gratitude made him disobedient. It is sometimes our duty to keep silent regarding our spiritual experiences. We may be surrounded by a class of persons who would not believe us or understand us, and the witness of the life is always more than the testimony of the lips. There are times when indiscreet zeal "runs before it is sent" and does harm. Each one must be guided in these matters by the divine voice within, and if at a loss to know what to do we have only to ask God to tell us, and then pursue the straight path of humble obedience. James 1: 5.

—It is reported that in the village of Underoon, hidden away in the Taurus, there was an Armenian merchant who, five years ago, happened to see a Bible in the hands of a neighbor. He began to read therein, and learned the way of salvation. Every Sunday morning he holds a Bible class, preaches in the afternoon and has a school of a dozen children. At least a score of people owe their conversion to his example and teaching.

RELIGIOUS NEWS.

—The Chicago Evangelization Society has arranged for a series of institutes for Bible study in the different divisions of the city. Rev. H. L. Hastings, of Boston, and Rev. W. W. Clark, have been secured as lecturers. These classes will be open to all persons who desire to devote one or more evenings or afternoons in the week to Bible study.

—Dr. George F. Pentecost has been conducting, with signal success, evangelistic meetings in four of the largest churches of Edinburgh. The number of persons who have professed to have accepted of Christ as their Saviour is very large, and the series was only brought to a close so soon through Dr. Pentecost requiring to enter upon an engagement at Dublin.

—*The Christian* thus refers to Geo. C. Needham's meetings at Manchester, England:—"At the Conference Hall, in connection with the Boys' Refuge, Strangeways, Rev. Geo. C. Needham, of America, is holding meetings twice daily, as well as conducting noon-day prayer-meetings in connection with the Y. M. C. A. Small attendances marked the first meetings, but the number have gradually increased and interest in the meetings evidently grows. Mr. Needham's powerful Bible Readings for Christian workers have been greatly appreciated. He is mighty in the Scriptures, wielding the sword of the Spirit with great power.

—The Reformed Presbyterian church of St. John, New Brunswick, Rev. A. J. McFarland, pastor, has just been made to rejoice in the gift of $2,700 from New Zealand, which enables them to pay off a burdensome debt. The giver was unknown to the congregation, except as a brother of one of the sisters of the church.

—The New York *Observer*, says: "On a recent Sabbath the Rev. C. H. Parkhurst, D. D., pastor of the Madison Avenue Presbyterian church, surprised his congregation by expressing himself emphatically in favor of the free pew system. He subsequently remarked: 'I believe thoroughly in free pews, and if my people see fit to abolish the rents and depend upon voluntary contributions, I will accept for compensation what ever may be left, if it is not too much, after the running expenses are paid.'"

—Rev. William A. Simpkins, of Salina, Kan., was last week committed to the insane asylum, his mind having been affected through internal dissensions in the church of which he was the pastor.

—The Northern and Southern Committees of the General Assemblies of the Presbyterian church closed their conference in New York on Monday last. It was learned that the majority of Southern Presbyterians were warmly in favor of an organic union. The Negro question was, of course, the serious obstacle. The machinery of the Southern church, it is understood, is in the hands of those who opposed an organic union. The Southern committee was opposed to union because it was organized to oppose union, and its directions practically forbade union. But great points were gained by co operation. This lack of financial means in the South for aggressive mission work is a well-known fact. The strength of the Northern church, with nearly $800,000 for home missions, enabled it to respond to the calls made upon it from this section to enter fields which the Souther church must necessarily decline. The social intercourse between assemblies and committees will necessarily disarm prejudice. Such meetings as that between the two General Assemblies at Philadelphia last May, and of the present meeting, together with the social reception by the Presbyterian Union, have been wisely followed up by an adjournment to meet in the capital city of the new South, Atlanta.

—The American Seamen's Friend society has chaplains and missionaries laboring in Iceland, Norway, Denmark, Sweden, Hamburg, Antwerp, Rotterdam, Genoa, Naples, Yokohama, Valparaiso, Bombay and Karachi, India; also in the United States at Astoria and Portland, Oregon; Seattle and Tacoma, Wash. Ter.; New York, Brooklyn Navy Yard, Jersey City, Norfolk, Charleston, Mobile and Galveston. Loan libraries, each costing twenty dollars and containing about thirty-four volumes, are placed in the forecastle of all vessels applying for them. The number of new loan libraries now afloat is 9,012, and reshipments of the same 9,782, making 18,794. containing 474,440 volumes, accessible to 342,523 men. The Society owns a sailors' home in New York, in which 111,326 seamen have found, since 1842, the comforts of a home and protection from the sharks which prey upon "poor Jack" in a great seaport. It is the policy of the Society to foster by its influence homes, orphanages, savings banks, reading-rooms and similar adjuncts to the fundamental work of preaching the Gospel and saving souls. It also stands, as far as it can, for the sailors' legal rights, trying to secure them by legal enactments and to vindicate them when violated.

—Mr. John Tibby, of Pittsburgh, has presented to the Reformed Presbyterian Theological Seminary a fine crayon portrait of the late Prof. J. R. W. Sloane. It was accepted by the Seminary with appropriate exercises, on Nov. 21, 1888. The members of the Board in the vicinity, the Geneva College professors, and neighboring pastors and friends were invited.

—A movement of Professor Delitzsch, of Leipzig, is a wonderful step toward the conversion of the Jews. In nine of the German universities he is starting a movement for mission work among the Jews, and already over three hundred students of the universities have enrolled themselves as members of a special school for training to this end.

—Dr. Abel Stevens, writing from Yokohama, Japan, says: "I have been inspecting the great Asiatic battlefield, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in, in India, China, and Japan—that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization."

—Bishop Crowther, of the Niger Missions, has received from the Mohammedan Emir of Nupe, West Africa, this message: "It is not a long matter; it is about barasa [rum]. Barasa, barasa, barasa! It has ruined our country; it has ruined our people very much; it has made our people mad. I beg you, Malam Kipo, don't forget this writing, because we all beg that he should beg the great priests that they should beg the English Queen to prevent bringing barasa to this land."

—A great work of grace has been going on in the congregation at Clinton, Pa., Rev. R. B. Taggart, pastor. At the communion on Dec. 16, at which Rev. W. B. Barr, of New Brighton, Pa., assisted, sixty new members were added to the church, fifty-nine on profession. About one half of these were baptized.

—The Methodist Preachers' Association of Columbus, Ohio, at a late meeting adopted the following protest against the inauguration ball at Washington:

"We, the Methodist preachers of Columbus, in view of the election of a Christian man to the Presidency, do feel that this is a fitting time for high official discountenance to the tendencies in certain quarters to imitate the follies, displays, pageantry, and extravagance of European courts. We therefore respectfully protest against the proposed expenditure of nearly one hundred thousand dollars for the purpose of imitating these follies, corrupting the simplicity of Republican principles, encouraging the tendencies to extravagance, and perpetuating that relic of barbarism—the inauguration ball—on the occasion of his inauguration."

—Salonica, the Thessalonica of St. Paul's day, now one of the great cities of European Turkey, then a prominent Greek centre, is mentioned as being to a certain extent under Presbyterian influence. The missionaries there have combined their efforts and formed a Presbyterian congregation. From Salonica as a center, it is proposed to act on Macedonia.

—A very alarming report has reached Portland, Oregon, that Miss Sophia Preston, formerly of Waitsburg, Washington Territory, had been murdered near Canton, China. It is further stated that there was a general uprising among the natives, and she and many others (Europeans) were massacred. The residence of the missionaries in which she lived was attacked at dead of night by several hundred Chinese armed with long spears, knives and guns, and a number of people were killed. The mob next attacked the residence of some Europeans and slaughtered them without mercy. So far as known there was no immediate cause for the massacre. Miss Preston was a pretty young woman, twenty-two years old, and a native of China, where her father was a missionary. She was educated at Whitman College, Waitsburg, where she was graduated two years ago, when she took leave of her friends for the mission field. She spoke Chinese fluently. The fear is expressed in some of the American papers that the massacre was occasioned by the restrictive character of the Anti-Chinese bill passed by the last Congress, and that this deplorable calamity is only a prelude to other and greater atrocities.

LODGE NOTES.

A man named A. C. Roberts, who lived at Genoa, Neb., and who had a mania for insulting women, was taken from jail Wednesday night by White Caps, and, after being strangled into insensibility, was warned by a note pinned to his coat to leave town. He has not been seen since.

A special telegram from Atlanta, Ga., says that on the 25th of this month a new Grand Army of the Republic department will be organized, with headquarters in that city. This department will comprise the States of Georgia and Alabama, which have each six posts. The department formerly comprised Tennessee also, but this has been cut off, and with its sixty posts will form a separate department.

The organ of the American Legion of Honor says that the order "in less than ten years has attaincd a membership of nearly 63,000 and that has paid to the beneficiaries of its deceased members an aggregate of over $12,000,000, and is now paying death claims at an average of $7,000 for every day in the year." That is an average of 11 cents per day for each member, or $40 a year—which is not very cheap insurance.

John Morisoner, the only saloon-keeper at Rawson, O., has been warned by White Cap notices several times to quit the business, but he boasted that he was not afraid of White Caps or any one else, and did not heed the warning. Late Saturday night, Dec. 29, a large crowd of masked men stoned the saloon and completely demolished it, and taking Morisoner to the woods gave him a whipping with lashes, and only desisted when he promised to never go into the business again.

Chicago post, No. 7, G. A. R., has been suspended by Col. J. A. Sexton, commander of the department of Illinois. Last winter J. H. Topping, at that time post commander, appointed a committee of seven, himself a member, to solicit money for the purpose of taking a band to St. Louis. There was much dissatisfaction with the action of this committee, and charges were made that it had collected nearly $2,000 and had accounted for only about one-half of that sum. Jealousy between this lodge and some others in the city had much to do with the trouble.

A Seattle, W. T., special, of Jan. 4 says: "Since New Years there has been much wrangling between the Knights of Labor and the Miners' Union, two rival organizations at the little coal mining town of New Castle, eighteen miles from here. To day the Knights of Labor began an attack upon the Miners' Union. A force of thirty Knights cut the telegraph lines, stationed sentinels, and began assaulting the men at the mines. The attacking party afterward boarded the 9 o'clock train at New Castle, armed with rifles, and rode to Coal Creek. At that point the regular force of the Miners' Union was attacked by the Knights with every kind of missile. The train was on a trestle and some of the leaders were driven and thrown off, falling seventy feet or more. They then returned to New Castle and assaulted the men there again. The Sheriff with a posse went to New Castle this afternoon, and, as the fighting was very fierce, he called for the militia.

The Grand Sire of the Odd fellows expatiates thus upon the extent of his lodge: "Take the two great Odd-fellow organizations, the Manchester Unity and the American Order, together, and we find that there are more Odd-fellows in the world by far than there are members of any other secret fraternal organization. The oldest and greatest of these, according to their own authority, and it is a truly noble institution, numbers, from the best estimates that can be made, 1,082,992, while the Odd-fellows number, according to the last actual returns accessible, as follows: Adult male Odd-fellows belonging to the American Order, January 1,1888 –Sovereign Grand Lodge, 555,722; Grand Lodge of Australasia, latest returns, 16,507; Grand Lodge of the German Empire, 1,833; total (American Order), 574,062. Manchester Unity, 617,587. Grand total, 1,191,649, or 108,657 more than the oldest and most numerous of the secret fraternal organizations." The Freemasons boast of from 1,000,000 to 5,000,000 among all nations. Inasmuch as their records are kept at some cost and the swearing in of a dupe is an important occasion, the variation of their figures is remarkable. It can be explained by the fact that there are more Masons out of the lodge than in it. There may be a million active members, but four times as many practical seceders.

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Oats—No. 2	25	@	29
Rye—No. 2			47
Bran per ton		12	00
Hay—Timothy	8 00	@11	50
Butter, medium to best	15	@	28
Cheese	05	@	09
Beans	75	@ 1	85
Eggs			17
Seeds—Timothy	1 35	@ 1	50
Flax	1 60	1	62
Broom corn	2	@	4½
Potatoes, per bus	25	@	33
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	35
Cattle—Choice to extra	4 50	@ 4	25
Common to good	1 30	@ 4	00
Hogs	4 50	@ 5	25
Sheep	3 60	@ 4	70

NEW YORK.

Flour	3 20	@ 5	25
Wheat—Winter	1 01	@ 1	09
Spring		1	08
Corn	44½	@	47
Oats	30	@	34½
Eggs			23
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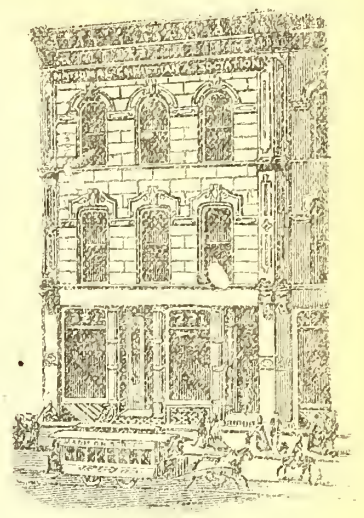
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FARM NOTES.

CULTURED FARMERS

An educated farmer, used to reading and study, thought, reasoning, and all the mental culture by which knowledge is gained, has a clearer insight into common things than one whose mind has been uncultivated. We go into the highly-cultivated corn field and see the strong stalks, the deep-green leaves, the great ears which load the plants, and we then pass on to the poor patch in which the farmer has never put a hoe, and we see miserable, stunted plants, yellow and diseased, hidden by a mass of pernicious weeds which take all the nutriment there is in the soil. Is not this a plain picture of two men, one whose mind has been enriched by useful knowledge, while that of the other has been left in ignorance? The one is fruitful of useful thoughts, able to judge well of practical matters; to reach wise conclusions; to curb evil tendencies, to use self restraint, and to reach the highest aims in life. The other is barren of ideas; believes all the common superstitions of the ignorant; guides his affairs by impulse and not by judgment, has a blind belief in what he thinks he knows, and a scorn for all knowledge gained from books and intelligent study. And which of these two men will make the better farmer.

We were recently in a Southern locality where the farming is the poorest and the farmers as poor as their work, where the wretched cabins for the greater part had no windows, the logs were unchinked, and the "land pike" hogs lay around the mud puddle at the door. There was a school house which was kept open for a few weeks in the season when there was no farm work doing. The teacher of this school, who was a little above the average, had incidentally remarked to her scholars in regard to the recent eclipse of the moon that the earth was round and moved around the sun and the moon moved around the earth. For this incredible statement the teacher was discharged forthwith, with a caution not to teach such nonsense as that any more, by the barefooted, ragged director, who was the leading authority upon all such questions in the vicinity. This school and its environs matched, and in all cases, bad or good, the school and the farming and the circumstances of the people match, for it is the well cultivated mind the makes the good and prosperous farmer, and where the clean, neat schoolhouse, the church, the farmers' club, the institute, the agricultural journals and secular newspapers, and the public library are found there will be found a thriving, prosperous community.—*N. Y. Times.*

—An extensive inquiry into the whole subject of mutual or co-operative fire insurance among farmers has been conducted by the *American Agriculturist*, of New York. The first results of it will appear in a paper in the October number of that magazine. The paper gives many practical hints about the necessity of fire insurance and the very means of insuring. As to the cost, it appears that for every $100 paid to the old line stock companies for premiums, they paid $53 30 in losses on the average for the past six years, leaving a balance of 47 per cent for expenses and profits. Farmers have rebelled against such expensive protection and now farmers' mutual insurance companies are quite common in Maine, Connecticut, New York, Pennsylvania, Ohio, Illinois, Michigan, Iowa, Wisconsin and Minnesota, but are comparatively unknown in most of the other States and in some States are actually illegal. There are one thousand of these companies in the States named, insuring property to the amount of six hundred and fifty millions of dollars, at an annual saving of over one million dollars. In other words, it would cost the farmers in these co-operative companies over a million dollars a year more than it now costs them if they carried their insurance in the old line stock companies. Twenty years' experience in Michigan and other States is quoted to prove that this is not the result of a single favorable year, but that the system is safe when properly conducted. It is shown that the farmers of Michigan alone saved nearly four million dollars in premiums, paying simply the actual cost of their insurance by carrying it themselves in their farm mutuals. There is, however, another side to the system and the lessons of costly experience, which are promised for the November number *Agriculturist*. The first paper, in the October number, indicates thorough acquaintance with the subject, and an extraordinary amount of work in ascertaining and grouping the facts bearing upon it. These insurance papers promise to form one of the most important contributions ever made to the agricultural press, and not only farmers but village people should read them.

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pallid as the dead,
And from the eyes that were so bright
the happy light has fled.
Life has no joy for her to-day; grown old
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She waits in hopeless suffering for that
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When death shall set her free
From poor, sick woman's misery.
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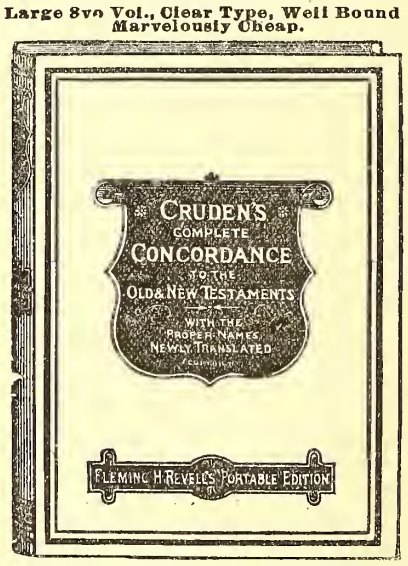
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It is at this season of the year that one of the most dreaded of diseases makes its insidious attacks. Many a fond mother, upon being suddenly awakened by the peculiar ringing, rattling cough that heralds croup, has been so frightened as to be unable to think of or apply a remedy. It almost always attacks its victim in the night, and is greatly to be dreaded on account of the extreme rapidity with which it develops. If possible, in this case, as in all cases where you distrust your ability to act, send for a physician, but do not sit down helplessly meantime, as you may do much to relieve the sufferer and check the ravages of the disease. Give an emetic at once. Syrup of ipecac should always be kept in the house for this purpose, as it is the easiest to give a child. Let the doses vary from a quarter of a teaspoonful to a teaspoonful, according to the age of the child, and give every five minutes, until vomiting ensues. Put hot, moist poultices of flaxseed or hops on the throat and upper part of the chest. A hot bath, if practicable, will often give relief, but do not undertake this unless you have the proper conveniences.

Another malignant disease, where a little prompt action will often avert the most serious consequences, is diphtheria. The symptoms are soreness of the throat, pain in swallowing, and the formation of a grayish membrane in the back of the throat. There is always a low fever, depression of spirits, and a rapid decrease of strength. One of the best remedies to be applied in the early stages of the disease is to paint the throat with iodine. If this is not at hand, use lemon or lime juice until it can be obtained. Always keep a soft camel's hair brush among your medicines. If the patient is old enough to use a gargle, pure lemon, or lime juice, a solution of chlorate of potash, or alcohol and water is very effective.

Little children often suffer painfully with earache. A drop of warm olive oil, mixed with an equal quantity of laudanum, will generally relieve this, if dropped in the ear. Or, place a little cotton, well saturated with chloroform, in the bowl of a new clay pipe; insert the stem into the ear of the sufferer and blow gently. The evaporating chloroform will relieve the pain immediately.

Every mother knows how often little ones get something in the eye. Take hold of the lashes of the upper lid with the left hand, and pressing the dull point of a pencil against the middle of the lid, turn it upward; then remove the substance with a camel's hair brush, or the corner of a soft handkerchief. Particles of lime often cause great pain if they get into the eye, as any one who has ever whitewashed a ceiling can testify. Apply weak vinegar to neutralize the alkali and remove the particle as directed.

A sprained ankle can be successfully treated at home. Remove the shoe and stocking as quickly as possible, and wash frequently with cold salt water. If there is much heat in the joint, apply cloths wet with a mixture of seven ounces of water, one of laudanum and one dram of sugar of lead. Keep the foot elevated and cool; do not stand on it, and move it as little as possible.

For the sting of a bee, or the bite of an insect, apply diluted ammonia, or bicarbonate of soda, to the part affected — *American Agriculturist.*

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NEWS OF THE WEEK.

WASHINGTON.

Malignant scarlet fever is very prevalent in Washington, and many of the handsomest houses are under quarantine. Miss Lizzie Shellsbarger, daughter of ex-Congressman Shellabarger, died on New Year's day, and her brother, Robert Shellabarger, is now lying critically ill. The children of John Hay, the poet, among others, are ill, and there is considerable of a panic in aristocratic neighborhoods.

The President has pardoned A. G. Green, Josiah Richardson, Joseph Byington, William Lewis, and Sidney Weeks, Mormons and residents of Idaho, convicted of unlawful cohabitation and sentenced to six months' imprisonment and to three years of imprisonment on the charge of adultery. They have served the first term, and were pardoned on the recommendation of the acting attorney-general, who thinks the law sufficiently vindicated by the first term.

COUNTRY.

It is announced that the Electric Sugar Refining Company at New York has been swindled out of $1 000 000 through the alleged "secret process" of Henry C. Friend, deceased, and his wife, the "process" proving to be a humbug of the most barefaced kind.

A horse belonging to Edward Tucker, a farmer living near Columbus, Ind., was bitten by a mad dog, and Friday developed symptoms of violent hydrophobia. Before he could be fastened he had bitten a number of other animals which were in the same inclosure.

The lumbermen in the Northwest are breaking up their camps and giving up business for the winter. The St. Paul *Globe's* special correspondent at Duluth says that in all directions lumber camps are preparing to break up. There is no snow, and it is impossible to work, and lumbermen are generally discouraged.

James Jennings, a school teacher at Felicity, Clermont county, Ohio, indicted for assault and battery in forcibly preventing Negro pupils from attending his school, was discharged by the jury because he had already been tried before a magistrate and exonerated.

A man, supposed to be a tramp, was captured Friday on a Lake Shore train at Laporte, Ind., with stolen mail matter aggregating $2,000 in value in his possession.

Two or three hundred striking coal-dock laborers at Duluth, Minn., attempted Friday to prevent new men from working. The police interfered and clubs were freely used. The men say that continuous work is not provided for them, and they often earn only 35 or 40 cents a day.

A cattle train on the Topeka & Santa Fe railroad, bound for Kansas City, ran over a cow near Overbrook, I. T., and was wrecked. About one hundred head of cattle were killed and a large number crippled.

The district about the volcano of Poaz, in Nicaragua, was shaken by a severe earthquake on the night of Dec. 29, churches and other buildings being considerably damaged. At Alajuela, eight persons were killed, and many others injured.

In the criminal court at St. Louis Judge Noonan held the three dog-catchers, who are accused of having caught little Willie Morise and thrown him into their wagon, in the sum of $15,000 each.

It is estimated that the total output of gold, silver, lead, and copper mines of Montana for the year was between $35,000,000 and $40 000,000, an increase of over $10,000 000 over 1887.

The Negroes of Atlanta, Ga., had an elaborate celebration of emancipation Tuesday. Military companies paraded and public exercises were held in the hall of the House of Representatives, which was crowded to the utmost.

Miss Mary B. Sherman, of Wakeman, Ohio, a member of the Freshman class at Oberlin College, shot and killed herself at her boarding place, Jan. 2. Overstudy is assigned as the cause of her action.

Joseph Myer, a Delphos (Ohio) saloonkeeper, was placed in jail to serve out a twelve days' sentence for keeping his place of business open on Sunday,

The Missouri Pacific railway has reduced the salaries of all employes on that system whose pay is $100 per month and over, 10 per cent. This applies to heads of departments as well as others, but does not affect conductors, engineers, or those connected with the mechanical departments.

The steamer Paris C. Brown, from New Orleans for Cincinnati, struck a snag at Hermitage Landing, Point Coupee Parish, La., Saturday night, and sunk to the hurricane deck. Five of the cabin crew, two firemen, and one passenger are missing.

A horrible accident occurred Jan. 2 two miles from Sumneytown, Pa., two young men being literally blown to atoms by an explosion of a half bucket of dynamite.

At Newhope, Mercer county, W. Va., a number of farmers had gathered at William Porter's grist-mill, as is their custom on Saturdays, to get their supplies of flour. A number were talking in the boiler-house when the boiler exploded, completely wrecking the mill. Four were instantly killed, two mortally wounded and two others seriously injured.

The message of Governor Ames, of Masssachusetts, advocates submitting to the people a prohibition amendment, advises increased penalties for violation of the liquor law, and suggests the substitution of imprisonment for fines in such cases.

FOREIGN.

Great uneasiness prevails at Panama, regarding canal affairs. Work on the canal is being lessened daily, and its total suspension is feared. This would throw thousands of men out of work, and the Colombian government, in anticipation of trouble, has addressed a circular to the consuls from foreign countries protesting against any responsibility being incurred by it should the most severe measures have to be adopted to maintain order.

A Paris dispatch says that Gen. Boulanger's spirited and aggressive address to the electors of the department of the Seine caused a great sensation. It is received with exultation by the general's supporters. The republican journals denounce the manifesto as a tissue of calumny and braggadocio.

Prof. Geffcken, charged with being responsible for the publication in the *Deutche Rundschau* of the diary of the late Emperor Frederick, has been released from custody and the prosecutions have been abandoned. He spent ninety-nine days in prison. The *Freisennige Zeitung* says: "Prince Bismarck records a grievous failure before the whole world. Such a thing has scarcely ever happened before in the course of his ministerial career."

Advices from Samoa say that the German man-of-war Olga lost twenty men killed and thirty wounded out of a party of 120 men sent to assist Tammasese against Mataafa. The Gemans were compelled to retreat to their boats. The commanders of the British and American men of war received an intimation of the German intentions, but they remained inactive.

A meeting of Panama Canal bondholders have addressed a letter to M. De Lesseps offering him the chairmanship of a new canal company to be formed by shareholders in the present company. It is said the new company will have a capital of several million francs and will take over the concern from the old Panama company.

A dispatch from Naples to the London *Daily News* says: Mr. Gladstone, in a letter to the Rome correspondent of the *Tablet*, says: "I feel certain that I have not written any words recommending that the restoration of the Pope's temporal dominion in Italy be made the subject of international arbitration."

Cardinal Manning of England had prepared an exhaustive paper on the American public school system. He strongly favors parental as opposed to public school control. The paper will soon be published.

A terrible disaster has happened at Sabumtschi, near Tiflis, in Georgia. A train became blocked in an immense snowdrift and before aid could be sent fourteen passengers perished from the intense cold and twenty others were badly frost bitten. A relief party which started out to rescue the imperiled passengers lost their way and died in the snow. Seventeen persons were frozen to death at Ekaterinburg, in the district of Perm, Dec. 27. The Black, Azof, and Caspian seas are frozen.

There is a project on foot in London of holding commemorative demonstrations all over Great Britain on the anniversary of the fall of the Bastile. It is not improbable that liberal associations throughout the country will take it up and make John Morley, the historian and essayist of that period from a radical point of view, its central figure.

Severe earthquake shocks were felt Jan 3 in Khojend and Kastakos, says a St. Petersburg dispatch. Many persons were killed and a number of buildings were destroyed.

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The widely advertised meeting of colored Roman Catholics in Washington, a few days since, developed the interesting fact that there is but one Romish Negro priest in the country, A. Tolton of Quincy, in this State; and but one colored Catholic editor, Daniel A. Rudd. The Pope has no black representative in the Southern States, the place where they ought to be. He was careful to send his benediction to the meeting and Cardinal Gibbons was present with his blessing, but those who needed his good offices were very few. The Roman Catholic movement for the Negro race has hardly got beyond the Irish yet.

General Rosecrans and others have been urging the head of the G. A. R. order to take some official action directing that secret lodge to take some part in the inauguration ceremonies of General Harrison. (Let them have the inauguration ball all to themselves.) The gentleman appealed to writes that it is proper that the order should participate and adds, "It is a time when the partisan and the sectarian disappear; a time when the citizens of the Republic meet on a common plane, having but one country, one flag and one destiny." This is very true; and therefore we respectfully call upon Mr. William Warner and his G. A. R. comrades to abjure their secret sworn organization and labor with us for the overthrow of every other partisan and sectarian secret lodge, every one of which is alien to our American Republic and its cherished institutions, dividing its interests, insulting its flag and threatening its destiny, which we all pray may be peaceful, honorable and glorious.

A Colorado paper, organ of the labor lodges, says that an attempt was made at the Indianapolis meeting of the Knights of Labor, to abolish the rule against beer and the saloons, but the movement was defeated by Powderly's influence. If this be true, we are inclined to ask Miss Willard and the W. C. T. Union whether their fraternal delegate to this lodge meeting was expected to fraternize with Mr. Powderly, who is opposed to the saloon; or with the body of the Knights, who are not? Is not the Union sacrificing more than it gains by such fraternizing? The lodge is glad of all the influence of the godly women of America, in their strikes and boycotts. They can just as easily pass resolutions for the good of humanity, which they did in response to the W. C. T. U. delegate, as the Masonic lodge or a liquor league, and from our point of view just as inconsistently. The Republican party is ridiculed for the Boutwell temperance resolutions attached to their last platform, that it is an echo of the saloon principle. Just such another echo is the Knight of Labor response to the W. C. T. U. fraternal delegate.

The Republican members of the Ohio Senate, held a caucus at Columbus last Thursday, in which they decided to do nothing in the way of liquor legislation this winter, either in regard to the proposed increase of the Dow liquor tax or with the Sunday laws, on the ground that they had been elected on, and had carried out the instructions of the State convention at the time they were selected, and if anything else is to be done it must be by the next legislature. But these men were not elected for any such purpose—to carry out the program of a political convention which represents the interests of but a portion of the State. They were to provide for legislation of every kind necessary for the well-being of the people. Why are they not under condemnation for a species of anarchy when they substitute such a miserable excuse for the manifest duty they owe to the State? And why are not the Democrats in Indianapolis full-fledged anarchists, when they refuse to allow the presiding officer of their Senate, who holds his place by decision of the highest court of the State, to enter the Senate chamber to perform his sworn duties?

Chicago and the country lost a great and worthy man when Andrew Paxton, agent of the Citizens' League, died on Saturday morning. He came to this city from England in 1869, and was engaged in humble occupations until, on the 25th of November, 1877, four doors from the *Cynosure* office, he, with seven others, organized the first Citizens' League in America. Chicago had then 400,000 inhabitants and a saloon for every hundred of them; 3,000 with an official recommendation by way of a license, and 1,000 neither having or caring for one. Against this enormous law-breaking power this little company engaged in battle, endeavoring to enforce the laws already existing against unlicensed places, but especially against selling to minors. After a thousand discouragements, by God's grace the little company became in power a host. Prosecutions for the last-named offense were so successful that the dealers were careful to keep young boys out of their dens, and the League spread until it became national. In Chicago there are no more saloons counted than in 1877, but the population is double. The first year of the League's work there were 6,818 minors arrested by the police, the saloon being the general origin of their offences; in 1887 with 800,000 population these arrests were only 7,539. But the saloon struck back. Often Mr. Paxton's life was in danger, and he was once beset and beaten with the intention to finish his work and life at once. Mr. Paxton was a temperance man who could give his life for the cause, but without finding it necessary to go through a secret lodge initiation to do so.

The New Hampshire constitution is being revised; and as the new day of prohibition grows brighter it should be out of the fashion not to have the saloon question settled in the remodeled instrument. The convention therefore accepted the situation and put in the prohibitory clause. But, perhaps out of respect to the memory of the fathers, an exception was made of cider. We fear this exception will be fatal. Through this small leak the distilleries and breweries can pour their full tide of woes over the Granite State. The memory of the fathers deserves to be hallowed by a thorough exclusion of the saloon and the drink traffic. In respect to religious toleration the convention decided to recommend the following: "Every religious sect or denomination demeaning themselves quietly, and as good subjects of the State, shall be equally under the protection of the law, and no subordination of any one sect or denomination to another shall ever be established by law." It was included in this article "that the Legislature shall have the power to grant all religious societies within the State the privilege of selecting and contracting with their own teachers of religion or morality, and no one sect shall ever be compelled to pay toward the support of teachers of any other sect or denomination."

Last November it came to light that, at the last council of the Catholic prelacy at Baltimore, held, we believe, nearly two years ago, a movement was begun by the Irish bishops to counteract the rising influence of the Germans. They complained that German Catholics residing in mainly Irish districts insist upon having special parishes of their own, with German priests and schools. Later at a priest's jubilee at Notre Dame, Indiana, Archbishop Ireland, of St. Paul, drew up a remonstrance to the Pope, which was signed by seven bishops, embodying a request that the catechism shall be taught only in the English language, and that in those German parishes where sermons heretofore were preached in German they should now be preached in English; that no more festivities of a German nature should be tolerated; in short, that everything German should be abolished. Bishops Dwenger and Maes were chosen to present the petition in Rome. The Propaganda at Rome, after hearing both sides, instructed Cardinal Melchers to prepare a report to the Pope, and among Catholic circles this is understood, from the known sentiment of this Cardinal, to mean a decision in favor of the Germans. In many parts of the country they form the bulk of the Romanist population—they probably outnumber the Irish in the whole country, but the latter predominate in the hierarchy. Of the ten archbishops, five bear Irish names, and one German. Of the sixty-seven bishops there seem to be some thirty Irishmen, to ten Germans. The sturdy German farmers, who are already half cured of Romanism by our free American air, will not kindly submit to Irish as well as Italian domination, and this movement will work well for religious freedom.

CHRIST THE RULER OF NATIONS.

BY REV. J. M. FOSTER.

The kingly authority of the Lord Jesus Christ over the nations is the question of the hour.

In the early Christian centuries the church was called to defend the prophetic office of Christ; and hence those ecumenical councils which met to determine the teachings of the divine word. In the First Reformation in Germany in the sixteenth century, the church was called to defend the pontific office of Christ; and hence Luther's doctrine of a standing or a falling church, "the just shall live by faith." In the Second Reformation in Scotland in the seventeenth century, the church was called to defend the headship of Christ over his church; and hence the fact that 18,000 Covenanters were willing to lay down their lives as martyrs rather than recognize a human head in the church.

But to-day the church is called to defend the kingship of Christ over the nations. There are three lines of proof to be noted:

1. The authority of Christ over the nations follows from the fact that the Father has given him universal dominion as a reward for his sufferings and death. "All power in heaven and earth has been given unto me." As Rutherford puts it, his dominion extends from the roofless heavens to the bottomless pit. In the vision of Ezekiel, where he saw wheel within wheel, whose movements were high and dreadful, we have a symbol of providence in its mystery, its power, its wisdom, and its universality. And we are expressly told that the movement of these wheels was subject to one like unto the Son of man, who occupied the throne above. The wheels of providence move at the bidding of Jesus. "He is head over all things to his church." And since the church has her existence among the nations and is capable of being affected favorably or unfavorably by them, it necessarily follows that Christ has dominion over them and can control them in the interests of his church.

II. It follows from the positive declarations of the Scriptures. There are three classes of passages:

1. Where we have commands addressed to civil officers in their official capacity. "Be wise now therefore, O ye kings, be instructed, ye judges of the earth; serve the Lord with fear. Kiss the Son." "Kings" and "judges" include all civil officers, supreme and subordinate. "Serve the Lord" means to take his law as the sole standard of official action. "Kiss the Son" means to recognize him as the divinely appointed Ruler. When Samuel anointed Saul king of Israel, he kissed him and said, "Is it not because the Lord hath anointed thee to be king over his people?" "Kiss the Son," acknowledge him as the King of kings. And how can our nation better do that than by making a constitutional recognition of the Lord Jesus Christ and pledging itself to obey his law. This nation has the Lord Jesus Christ upon its hands, and the question is, What will we do with our King? Will we unite with his enemies and say, "Away with him! We will not have this man to reign over us?" Or will we unite with his friends and say, "Bring forth the royal diadem and crown him Lord of all?"

2. Where we have titles applied to Christ. He is called "the governor among the nations," "God's first-born, higher than the kings of any land," "the Prince of peace," "the Prince of the kings of the earth," "King of kings and Lord of lords." These are not empty titles. The Scriptures would not mock the Saviour by applying titles without a meaning. There is a fact lying behind each one of these titles, and that fact is, the Lord Jesus Christ is the divinely appointed King of nations. And the question is, will we acknowledge that fact? The nations of the world are the different states of Christ's government of the world. And the different States in this Union are not under more obligation to acknowledge the government at Washington than are the nations of earth under obligation to acknowledge the authority of the King of kings.

3. The prophetic declarations that he will reign. "All nations shall serve him." "All the mighty kings of earth shall bow down before him." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Will our nation put herself in line with these prophecies and take the lead among the nations in realizing their fulfillment?

III. It follows from the fact that he administers the judgments of God upon rebellious nations. "The Father judgeth no man, but hath committed all judgment to the Son." The treasures of wrath as well as the treasures of mercy are at his disposal, and he pours the one upon his enemies and the other upon his friends. Why must Egypt become the basest of kingdoms? Why must Babylon become "the habitation of devils, the hold of every foul spirit, the cage of every mean and hateful bird?" Why must Jerusalem be ploughed with a plough and sowed with salt? Why must Rome, the proud mistress of the world, go down beneath a succession of calamities and judgments? Why must unhappy France pass through seas of blood? The only answer is, they rebelled against the reigning Mediator and their rebellion served as a conductor to bring down the lightnings of divine wrath. By his stroke they pined away.

Our nation set at naught his law in the matter of human slavery, and the war of the rebellion followed. For four long years his hand was upon us. We still ignore his authority and trample under foot his law. And we have felt his stroke in commercial disasters, in destructive fires and floods, in grasshopper plagues, in yellow fever, and in having our Christian President Garfield cut down "in his high places." These were so many declarations from the mediatorial throne that he must have the homage of this nation.

Look at Europe! Nihilism in Russia, Communism in France, Socialism in Germany, the Black Hand in Spain, and Vaticanism in Italy—these indicate that there are latent forces in those kingdoms which only require the touch of the mediatorial scepter to make active and then their destruction will be as complete as Tyre or Nineveh. Germany and France are only separated by a narrow border, and they are longing to be at war. And perhaps when the hands of Bismarck and Von Moltke shall have fallen into dust and Germany released from their iron grasp, they will carry out this long-cherished desire and fly into each other's faces, and then blood will flow even to the horse bridles. England, with her home-rule difficulties in Ireland, Russian aggression in the East, and Egyptian duplicity, is driven to the wall. Her greatest statesmen are at their wit's end. They know not what to do. What mean the great armaments of Europe, five millions under arms and ten millions more who have spent the best part of their lives in preparing for active service in the field? It means that the Lord Jesus Christ is riding forth, and the voice before him proclaims, "I will overturn, overturn, overturn it, until he come, whose right it is to reign, and I will give it him." He must have the homage of those nations, peaceably if they will, but forcibly if he must! He must reign until all his enemies are made his footstool.

Louisville, Ky.

INCOMPATIBLE WORSHIPS.

BY REV. C. F. HAWLEY.

That the rituals of the older secret orders are deistical, I said, every person who has taken the pains to examine them knows. And any person who can pay for those books can purchase them and know for himself, if he desires to. That the rituals are deistical, does not admit of a doubt. That it is contrary to the principles of Masonry and Odd-fellowship, to worship God through Christ the Mediator of the Gospel covenant, in the lodge, is conclusively proven.

But it must be added, that Masons or Odd-fellows are not forbidden by their orders to join in the worship of Christ in the church. Masonry assumes not to interfere with the peculiar religious views of its votaries. It simply forbids them to introduce their peculiar religious views into the lodge. That is, a Mason can hold that Christ Jesus is the one Mediator between God and men; that there is no access to God but through Christ. He can carry out his views, by praying in Christ's name in the church; but when he comes to the lodge, if the principles of Masonry are enforced, he is not allowed to introduce his views of Christ. In the lodge he must, to be a consistent Mason or Odd-fellow, ignore Christ, and worship as a deist, and not as a Christian.

The worship of God in humble penitence through the one Mediator, Christ Jesus, is the only worship that God accepts: and just as the dog under the table will catch the crumbs the children drop, so Satan receives the worship that God rejects. The doctrine of the prophets is, that the false worshipers of their times worshiped devils. The doctrine of Paul is, that the false worshipers of his time worshiped devils. And may we not, with the same unerring certainty, conclude that the false worshipers of our time worship devils?

Paul teaches that false worshipers come into fellowship with devils: and that a person cannot be a false worshiper and in fellowship with devils, and be a true worshiper, having fellowship with the Father and with Jesus Christ. The devil does not care if men who worship him in the lodge, do still continue in the formal worship of Christ in the church. He knows that Christ will not accept the worship of those who worship devils; and hence he is in no hurry to have them abandon the forms of Christian worship in the church.

Why should that man who has not renounced the covenants of Masonry or Odd-fellowship, and who is acquainted with their Christless rituals of worship, fancy that he is following Christ, while adhering to these systems of organized deistical infidelity?

ON TO WASHINGTON!

BY M. N. BUTLER.

After a battle it is always well to view and review the situation. Many were disappointed in the Prohibition vote and at the remarkable triumph of the Republican party. Before the election the Chicago *News* affirmed: "It has already ceased to be a case of Prohibition tail attempting to wag the Republican dog. It is now a question of whether the Prohibition party will accept the Republicans or affiliate with them as an organization under any circumstances. Nothing now remains for the Republican organization but unconditional surrender."

Another Chicago paper, the *Herald*, added: "All that has been heretofore said concerning the straits of the Republican party, the fears of such leaders as Senator Palmer, of Michigan, and the constant growth of the Prohibition contingent gain force with events and become almost doctrinal with reiteration. Where St. John polled 151,000 votes in 1884, Fisk will count on twice as many in 1888. His party has swallowed the Republican organization in Kansas, Iowa and other Western States; it has 41,000 votes in the pivotal State of New York, where the national contest of 1884 was settled by a plurality of only 1,047. Whosoever shall court such a power must come like the Greeks, loaded with gifts."

The New York *Herald* declared: "You had better be on the lookout for those Prohibitionists. They are the snowball fellows of American politics—that is, they double in size every time they roll over, and they roll over every year. They have the millennium by the coat-collar, and purpose to make it impossible for a citizen of this Republic to moisten his vocal cords with rock and rye and sleep in the gutter."

And such was the tenor of the press during the oncoming campaign of 1888. The burning of St. John in effigy, the twenty years backset, the tardy enforcement of State and county prohibition, the high license policy, the "Plumed Knight's" perpetual tax on whisky and tobacco as a necessity—all paved the way out of the dilemma. The Republican party would go over soul and body to the Rum power. The surrender was absolute and unconditional. A free whisky platform with a liquor man at the head of the National Republican convention, and plenty of liquor campaign literature elected Harrison. It begins to look as if the supreme moment for a national reform party to appear was fast approaching. That powerful magazine, the *Century*, of New York, declares: "The political need of this country at the present time would seem to be a party of progress, a party that would pursue a policy of reform from love of reform itself, and not merely in obedience to popular clamor. Reforms of various kinds are now urgently needed, and they can be properly dealt with only by a party earnestly devoted to the work."

However, the cause of prohibition has advanced in spite of Republican opposition and duplicity and it is with heartfelt gratitude to Almighty God that we have year by year beheld the rapid growth of public sentiment on the great temperance question. The prosperity of the cause has been most sanguinary and the growing demand for county and State enactment proves that absolute national prohibition will eventually prevail. Already in many places the open saloon is a thing of the past, and may the day speedily dawn when liquor-selling and drunkenness will be outlawed and the strong arm of the law protect the community morally, socially and financially from the blighting curse of rum. It is a grand thing to enact a righteous and beneficial law: it is a costly experiment to sustain and enforce it without an officiary in heart sympathy with its objects and purposes. Especially should all officials be absolutely free from any affiliation with the evil to be suppressed. And this brings us to the question, can the Prohibition party, as now organized, grapple with the Republican party, and give us actual prohibition? Would it not be better for the American party to move on to Washington, step to the front and lead political reform to victory? The 4th of March at Washington

city, as has been suggested, is the auspicious moment to meet the incoming administration face to face, and claim a proper place for the American party in American politics.

Avalon, Mo.

CHRISTIANITY NECESSARY IN THE PUBLIC SCHOOLS.

[In reply to an article by Charles Kendall Adams.]

Whatever of strength, of happiness, and of permanence there is in store for the United States of America, we must all acknowledge with De Tocqueville, rests on the intelligence, the private morality, and the religious faith of its people. Unless the reliance of this Republic is upon something more enduring than any mere secular education can give, its foundations are of sand and its destruction inevitable.

In President Adams's logical treatment of the common-school question, there are some important factors which he overlooks or does not duly consider. The question is not "Is the object of the public schools the teaching of religious truth?" but, Is the teaching of some religious truths in the public schools necessary to the education of the common people, with whom rest the hope and safety of the Republic? The future alone can answer this question for the future, but the past tells us that what there is of honor, of progress, of liberty is indissolubly interwoven with the religious life of the nation. Fifty years ago instruction in some of the primary principles of the Christian religion might have been left to private schools, churches, and the family, but it was not. To-day he must be an optimistic dreamer who expects Christian morality to be inculcated among our youth through any such adventitious means. Unless the children of the Republic receive some religious training in the public schools, they will go absolutely without it. *America* does not believe that between some religious teaching and none, President Adams would prefer to allow American children to take their chances of the latter.

It is just as well to define what is meant by the religious teaching which should be a part of instruction in the public schools. And for this purpose we may accept the following definition of Frederic Harrison's: "Religion means the combination of beliefs and emotions which train man to live the best life in the completest way." It should be borne in mind that there is an essential difference between making one particular religious tenet statutory and the excluding of some ethical teaching from the schools. It will hardly be disputed that some moral teaching in the public schools is necessary to the proper education of children for good citizenship; it will also be admitted that the reading of certain portions of the Bible afford the best known means of imparting sound, moral ideas in youth, and ought not to be obnoxious to any American citizen; from this it follows that the reading of such portions of the Bible in the public schools should be compulsory. We need not go so far as to make it obligatory on all scholars to attend such reading. But surely in a nation where practically all sects and conditions of men are comprised "within the great unity of Christianity" there can be no reasonable opposition to this. It is not necessary to say that the religious teaching proposed for the public schools is absolutely correct or perfect. It is the best available. The children of the Republic need it more at this time than ever before. When the family life of the nation is being undermined; when reverence, truthfulness, fidelity and stability are becoming lax in private and public, it is necessary that we throw an anchor out on the safe side, or, at least, on that side which has never failed man or nation.

In the second part of his article President Adams does not distinguish between the general Christian faith of American people and the innumerable creeds into which theology has divided them. There is no proposal that the peculiar tenets of any church or sect shall be taught in the public schools. Nobody ever thought of introducing Roman Catholic, Episcopal, Presbyterian, Methodist, Baptist, Congregational, Universalist, Unitarian, or any other sectarian Christianity into the public schools. The differences of these sects are of very little importance compared with the great principles upon which they agree, and which are accepted by the people of the United States by well-nigh universal consent. So far as human intelligence has gone, the rules of life upon which all Christians agree are the best to live by, and, as we know no better, they are equally safe to die by. Therefore, they should be taught in the public schools just as religiously as any other knowledge; and as they are essential to the correct formation of character, according to our present standards, their exclusion would seem to be derogatory to the highest end and usefulness of our common-school system. As well say that because you are not sure of giving a ship the best steering apparatus, therefore you will send her to sea rudderless.

America does not believe in any logic which reasons away the indelible debt which this nation owes to the great Reformation. The Protestant faith is the American faith. History establishes the fact that this republic is the immediate outgrowth of a Protestant view of the Reformation; and if our schools teach any other view, they would be faithless alike to history and to their high office. The Reformation opened the door for the liberation of individualism from the thrall of prelatism, and through that open door the United States stepped forth into the company of nations. The common schools are the heritage of the Reformation, and they must not deny their parentage or discredit their heirship.

In these days we hear a great deal of the tyranny of a majority. Just at present the whole nation appears to be on its knees, asking leave of a tyrannical minority to teach its children the simplest truths of history and the plainest principles of Christian morality. The majority in the United States has an undoubted right to say whether its public schools shall be Christian, atheist, or pagan. It has already virtually exercised its authority to say that they shall not be Mormon. A majority has as much right to fix a standard of morals as of silver.

This cannot be gainsaid: Our public schools cannot be absolutely secular without omitting their highest duty. They may be Christian without being sectarian.

"Despotism," says De Tocqueville, "may govern without faith, but liberty cannot. Religion is much more necessary in the republic which they set forth in glowing colors than in the monarchy which they attack; and it is more necessary in democratic republics than others. How is it possible that society should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed; and what can be done with a people which is its own master, if it be not submissive to the Divinity?"

ROME AND OUR COUNTRY.

A remarkable dispatch, cabled from the Vatican, went the rounds of the daily papers of this country. It reads thus: "The Vatican authorities express satisfaction with the result of the Presidential election, and the Catholic interests of America are not expected to suffer."

The Catholic *America*, (Dr. Preuss) in St. Louis, comments on this paragraph as follows: "In all probability there has been uneasiness expressed in the Vatican circles about the outcome of our Presidential election. Some one must have quieted these fears. Perhaps it was a Catholic bishop of Indiana who did it; for this prelate is personally acquainted with the new President, and is satisfied that he will treat the Catholics of the United States neither unjustly nor unfriendly."

These words are remarkable too. Until now, the opinion that the Catholic church as such, sided strongly with the defeated party, was well-founded. This is also expressed in the article quoted from the *America*. Does Leo, and do his hirelings perhaps, intend to wheel about for a change? It would not be strange, for they hold that the object sanctifies the means to attain it.

Rome is losing its secular hold on Europe, and its temporal power and authority there are decreasing rapidly, especially in those countries in which Rome formally had full sway. Only isolated France is ogling with the forlorn Pope here of late according to the proverb: Misery loves company. But it is here in America, where popedom is gaining more power, influence and extension year after year. The slavish priests of Rome take every advantage of our religious freedom, for they are building the finest cathedrals, the grandest convents and cloisters, seminaries and schools, and acquire the most valuable real estate;—in this way they erect castles and strongholds of despotism, like the knights of the Rhine in olden times, to ruin the civil and religious liberty of our country. From these despotic strongholds they rule their masses,as they are commanded to do by their most horrible superior. These despotic priests, false and slippery as snakes, are death to all liberty. They have always been death to the first principles of government in all countries, and now they strike deathly blows at our liberty just as soon as they are given a chance and whenever they can. They do not now build a great university in Washington in vain; they not now establish a Leo-house for immigrants without design; they have with impunity introduced a Cardinal in this country, whose intention it is to appoint only Irish bishops henceforth, as they are known to be more pliant and influential than bishops of other nationality. In Pittsburg, a priest has used a public school for Catholic instruction in spite of all protests for half a year; and although Catholics do not send their children to puplic schools, they protested, with success, in Boston against the use of a text-book in the city schools that contained historic truths, but which were unpleasant to them. They also wield great power throughout the country with the aid of the press.

The pillars upon which this country rests, however, are freedom of religion, freedom of conscience, freedom of speech, freedom of the press, and the right of the people to govern themselves. But the Pope has cursed every one of these pillars with his anathema. Especially did the popes curse the freedom of religion and conscience again and again, as a delusion poisoning the souls.—*Lutheran Witness.*

POWDERLY'S METHODS UNSAFE.

It is now time to speak out kindly but plainly. We have no hope in Mr. Powderly or any other head of an unrepublican league. Mr. Gould would be just as safe a king as Mr. Powderly. No one proposes to make a king of either of them. Yet, when the average voter, while uninformed, conducts himself on election day so much like an ass, that many men doubt the self governing ability of the masses, it is simply a needless peril added to those already existing to have any great number of the people trained under military allegiance to a single head—and that inside of a republican commonwealth. There is an instinctive feeling of suspicion and distrust in the popular mind against any such substitute for the open civic methods of reformation. Any mode of making a minority stronger than they would be in open caucus is unsafe and illegitimate. The whole caucus system of the country has corrupted our government by political secretism—a secretism that needs no oath any more than a gang of wolves that hunt together. But to contend with this by adopting some counter secretism with an oath is certain to produce in the near future, an equally dangerous ambition to control the public by monopolizing all the offices and giving to secretism a prestige which makes the cure worse than the disease. People who have genuine American self-respect will refuse to attend conventions where men of the "orders" are certain to be preferred in the nominations, and a part of the convention feel that they are always working at a disadvantage because they have not agreed to take "orders."

In the calling of a convention there ought not to be any more of this listing of the orders. Not a single one of them ought to be mentioned in the framing of a caucus. They have no right to any name in politics save their political name. Why then should their private names be mentioned? We might as well specify all the religious denominations.—*Rev. A. J. Chittenden in the Howitzer, Greeley, Colo.*

Freemasonry is just as completely an anti-Christian religion as Mormonism is. Does the former have a Bible on the desk of the lodge? The latter has one on the pulpit in its temple at Salt Lake, and its preachers often take a text out of it to preach from. Does the latter practice polygamy? The former makes provision for the protection of the virtue of the mothers, wives and daughters of the members of the craft only. All other women are unsheltered by its oaths. Do Freemasons stand connected with Christian churches, occupy Christian pulpits, cater to Christian prejudices, and flourish on salaries paid by Christian people? Doubtless Mormons would do the same if their cause was sufficiently popular to enable them to do so. Do Freemasons claim an antiquity dating back to the days of Solomon? The Mormons claim that polygamy had its origin in the infancy of the human race. The Mormons formally accept Christ: but grand lodges of the Freemasons have judicially decided that prayers offered in the lodge in the name of Christ are un-Masonic. In Masonic rituals the name of Christ is expurgated from passages from the New Testament which they quote. A Christian, then, has no more right, as such, to support a Masonic preacher than he has a Mormon.—*Free Methodist.*

Falsehood, like poison, will generally be rejected when administered alone; but when blended with wholesome ingredients, may be swallowed unperceived.

NEW ENGLAND LETTER.

Prohibition Matters — Will Mayor Hart enforce the law? — Woman Suffrage and the liquor cause — Woman's Clubs in Boston — Our New England C. A. president and the papal dragon. — Suggestions for N. E. work

The text of the Constitutional Amendment which the temperance people of Massachusetts are hoping will be pushed through the present legislature, is as follows:

"The manufacture and sale of intoxicating liquors to be used as a beverage are prohibited. The General Court shall enact suitable legislation to enforce the provisions of this article."

The *Transcript*, a high license paper, suggests that this is "putting the cart before the horse," that though the sovereign people may vote solidly for prohibition, if the General Court refuses to enact this suitable legislation to enforce it, there will be practically a reign of free rum. While temperance voters are so lax in casting their ballots for men in whom is no compromise with the liquor traffic, there is room for this apprehension. Mayor Hart, even, must show a stiffer backbone than his inaugural address seems to promise, or he ought to lose some prohibition votes next fall. He states that there is now in Boston a dram-shop for every 263 of the inhabitants, which number will be cut down one-half by the recent law reducing the number of licenses. Mr. Hart adds, "it is not certain that such a law can be enforced," and recommends to *gradually reduce* the licenses rather than immediately comply with the law. This is strange language from a public official. It belongs to Mayor Hart, backed by the police force of the city, to *enforce* the law, and he has no right even to raise the question whether this can or cannot be done. When will there be a truce to this quibbling?

Mrs. Mary A. Livermore has recently received through the mail the latest number of Bonfort's Wine and Spirit Circular with a marked article entitled, "A Word to the Woman Suffragists." It "assures Miss Willard and the W. C. T. U. that they make a great mistake in trying to break up the traffic in wine and spirits," and adds that "if they produce the impression that when women get the ballot they will use it to ruin the trade, they cannot help building up a powerful hostility to their work." The desperate attempts now being made to bring in a reign of native wines under the apostleship of—how I grieve to say it!—a woman, shows that the liquor interest is hard pushed. Masonry is to-day at a discount with all religious and thinking people, and therefore is putting forth desperate efforts to keep its empire of deception by creating numberless minor orders which bear to it exactly the same relation that beer and light wine do to whisky; and the fact that the lodge and saloon are adopting the same tactics is an encouraging sign that both may fall together.

Boston will not be quite ready to resign her title of "The Hub of the universe," while she has over two hundred Women's Clubs, as recently stated by a writer in the *Congregationalist*. Among them is a Wednesday Morning Conversation Club, which has the very laudable purpose of making conversation a fine art and redeeming it from drawing-room platitudes. But the largest and most noteworthy is the New England Woman's Club, of which Julia Ward Howe is president. It is political, literary, scientific and philanthropic; and has even made the autocrat of all the Russias aware of its existence by a vigorous appeal on behalf of a Polish lady, who is sharing with her husband the horrors of exile to Siberia.

I see by a prohibition paper published in Willimantic, called *The Home*, that our honored president, Mr. J. A. Conant, is having a brush with the papal dragon. A most cruel punishment was inflicted on a boy of ten in the parochial school of St Joseph, Willimantic, by an instrument in which were inserted sharp-pointed tacks, the points entering the flesh of the child at every blow applied. In a very calm and temperate paragraph in *The Home*, Mr. Conant called attention to this case of brutality, which only provoked a most savage onslaught from a Romish priest, who, while failing to deny the statements made by Mr. Conant, heaped upon him the epithets of slanderer, cowardly, brutal, etc. etc., and showed an amount of ill-temper which in itself was no small proof of the badness of his cause. The boy has since been taken from the parochial and placed in the public school, where instruments of torture are not tolerated. Rome has never been remarkable for her tender mercies over the bodies of men, whatever may be said of their souls, which her priests are so kindly ready to redeem from the flames of purgatory at the chink of coin, and it would be altogether in keeping with her character to inflict cruel and unusual punishments on the children in her schools. I, myself, have been informed by one who ought to be a trustworthy witness, for though an Episcopalian herself, she had her only daughter educated at a convent in Canada, that the treatment of pupils by the nuns—especially if they happen to be poor—is harsh and tyrannical to a degree that would never be tolerated in any of our public educational institutions.

Our N. E. Christian Association is to be congratulated that it has for its president one who so well fulfills the portrait of "the ideal man" drawn by A. B. Clark in the last issue of the *Voice*.

> "As one who has the grit and grace
> In the fierce strife of good and evil,
> To look the devil in the face,
> And tell him that he is a devil."

A letter from Rev. Jacob Davis, of Rowe, Mass., contains the following valuable suggestions for our New England work:

"Let special effort be made to enlighten the ministers and the most thoughtful Christians, so that they will speak boldly for the truth. Personal conversation and calling attention to striking parts of papers or tracts will be effective; also marked passages sent to ministers by mail, etc. And let all sectarianism be kept as much as possible in the background, especially at our meetings."

If a concerted movement could be made to enlarge the subscription list of the *Cynosure* in New England, it would give a great impetus to our work. We need this organ of communication with each other. All anti-secretists should take at least one anti-secret paper, the *Cynosure* or Elder Kimball's excellent monthly, the *Christian Witness*. The latter is adapted to those whose means or interest is not equal to taking a weekly; but an anti-secretist no more than a Prohibitionist can be a live worker, unless he takes *something*. We need the stimulus and encouragment of knowing what others are doing in the field; we need the reports of victory that come from time to time; and the burning words for truth and God, as they drop from the lips of our convention speakers. Let us go to work with a will, one all, and see what the Lord will do for us.

ELIZABETH E. FLAGG.

REFORM NEWS.

INCIDENTS IN THE WASHINGTON WORK.

N. C. A. BUILDING, WASHINGTON, D. C., Jan. 4, 1889.

We report progress all along the line here, except that Mrs. Stoddard has been quite under the weather. She had a gathering of her scholars and friends the evening before New Years, and was taken sick that night. She has over-worked, and I think she gets better as she has time to rest up well. She worked very hard sometimes till past midnight, sewing and knitting for the poor in our neighborhood.

Our daily work here is not of much import only in callers. We do not sell many books, but give away many tracts. Hardly a day passes that we do not have a chance to talk to callers at the office and give away tracts. I have an appointment with a man that has been attending our meetings. He knew nothing about our work till he came here yesterday. A young man called for Christian work, just over from Ireland, who said he thought Masonry was a good institution, and thought he should join them some time. I showed him the Masonic Saviour on page 118 of *Masonry Illustrated*, and told him that was all the Saviour they had, and that they rejected Jesus Christ. He said as he left, he had got enough of Masonry and would never join the order.

I was never in a place where there was so much drunkenness as there is here. Hardly one evening but some one comes into our meetings so drunk he cannot walk straight. Last evening I had a talk with one who seemed under deep conviction.

I was never in a place where there were such opportunities for saving men and where there was so much need of it. I have been laboring some in the way of scattering our literature among the employes of the government. I have had several discussions in our Tuesday evening meetings and some after our meetings closed, and frequent talks with Masons and Odd-fellows in the office. Quite a number have told me of giving up their secrecy for Christ. I find that many persons here did not know that there was any such opposition to secret societies as we represent. I feel that God is with us.

We have been sending circulars and tracts with price list of our books to all the officers and employes of the government in the different departments, but cannot finish till last of this month when a new catalogue will come out. We held, or rather the Free Methodists held, an all-day meeting on New Years day, devoted to the subject of "Holiness." It was a good meeting and there was one conversion. I never attended a better one. We have several conversions each week in the Salvation Army meetings, held every evening except Tuesday. We hold one that evening in which we discuss Anti-secrecy to some extent.

I have been out fifteen miles and preached two times, and have been invited to give one or two lectures on the secret societies, as soon as they can make the arrangements. I was never in a place where there were such opportunities for doing good and so much need of it. May God fit the work for me and me for the work.

I. BANCROFT.

THE IOWA REPORT.

ODD-FELLOWS HAVE SALVATION ENOUGH WITHOUT CHRIST.

DEAR CYNOSURE:—The annual meeting of the Iowa Association is a thing of the past, and some account of it has already been given in your columns. It ranked among the best meetings of the kind that I have attended. Every speaker on the program was present and addressed the convention. Those who came to hear had their expectations fully met.

Pastor Robb and his congregation gave us a hearty welcome, so that from every standpoint our annual meeting was a cheering success. Rev. Wm. Johnston, D. D., was re-elected president, and Rev. C. D. Trumbull was continued as corresponding secretary. Mr. W. L. Enlow was elected recording secretary, and Dr. Wm. Crawford of Washington, Washington Co., treasurer. Rev. Geo. Fry of Wayne, Rev. James Parker of Cedar Rapids, Dr. J. N. Norris of Birmingham, Rev. H. S. Acheson of Albia, Rev. C. E. Harroun of Rose Hill, Laurie Tatum of Springdale, John Dorcas of Shilo, Rev. T. A. H. Wylie of Washington, Fred Nelson of College Springs, and Rev. M. Tidball of Columbus City, were elected vice-presidents, and C. F. Hawley was re-elected State agent and lecturer.

After the annual meeting I went to Winfield and into the country, and preached twice between Winfield and Swedesburg. I also took two subscriptions to the *Cynosure* and five subscriptions for the Association. I then returned to Linton and canvassed in Rev. Robb's congregation for subscriptions. In all, twenty subscriptions to the *Cynosure* were taken, besides what was subscribed to the Association.

As I had been absent from home about three months, I left my work to enjoy a reunion with my family, and to secure railroad permits for the coming year; but before this will appear in the *Cynosure* I expect to resume my work in Iowa.

I trust I shall have the hearty co-operation of the pastors and churches in carrying forward the work, and in raising funds to meet its expenses. Do not let the cause languish for want of hearty co-operation and a generous support. The churches must be shown the pagan-infidel character of the secret lodge system until they unitedly testify against it.

But few of the pastors of the churches of Iowa are professional champions of the lodge. Among those who are, Rev. Frank Evans has attained to some notoriety. Your readers will remember my review of his address delivered on the occasion of the public installation of officers by the New Sharon lodge of Odd-fellows last winter. While at Ainsworth recently, one of the ministers, who spent some time in the town where Mr. Evans was a pastor, told me that a number of ladies were members of Mr. Evans's church whose husbands were Odd-fellows and not church members. Mr. Evans was about to commence a series of meetings, which he continued daily for five weeks. Desiring, doubtless, to gather into his fold the Odd fellow husbands of the ladies of his church, he announced, as a preface to the revival meetings he was about to hold, that he would preach a sermon on Odd-fellowship. Of course the Odd-fellows turned out to hear. Mr. Evans showed how the latent germs of goodness in man's nature are developed by Odd-fellowship until a lofty pyramid of character is erected; and then he pictured the faithful Odd-fellow as stepping from the summit of that pyramid, at the close of life's day, into the "Grand Lodge above where God presides." Christ, his atonement and mediation, salvation by grace through faith, was lost sight of in the sermon, and Odd-fellowship, instead of Christ Jesus our Lord, was preached as the way to God and heaven.

After thus preaching another gospel, Mr. Evans went on to daily preach Christ Jesus as the Saviour of sinners, for five weeks.

"How many of those Odd-fellow husbands were

persuaded to take the Christ route to heaven, and come with their wives into the fellowship of the church?" I asked.

"*Not one!*" my informant replied.

The conclusion I drew was, that it does not pay to help the devil to falsify before you attack him. I would recommend Bro. Evans to introduce his protracted meeting this winter with a statement similar to the following taken from the New York *Evangelist:*

"Odd-fellowship is the unchristian church—the church of those who wish to dispense with and ignore the peculiar doctrines of Christianity. Odd-fellowship is the church of pharasaical deism; of men who are averse to Christianity, and wish to make a merit of acts that belong to the routine of a mutual assistance society as a righteousness before God."

And then when he has shown that "our righteousness," whether attained by Odd-fellowship or some other method, is an offensive counterfeit in the sight of God, let him preach the righteousness which is through faith in our Lord Jesus Christ, and emphasize the fact that Christ is the one only way to God and heaven.

How long will the churches permit their ministers to hawk the devil's counterfeits in the markets of this world, instead of preaching Christ as the one only way to God and heaven? Let every honest friend of Christ enter his protest until such religious nuisances as Freemasonry and Odd-fellowship are abated. Yours for the coming of the kingdom of our Lord Jesus Christ, C. F. HAWLEY.

A COLONY IN WESTERN LOUISIANA.

JENNINGS, La., Jan. 3, 1889.

DEAR CYNOSURE:—I returned to New Iberia last Sabbath and preached twice in the Congregational and Baptist churches to good congregations. Arrangements had been made for a joint celebration of Emancipation Day by the colored churches in the Congregational house of worship. I stayed to attend. The weather was rainy and chilly and the attendance was not large, but the meeting was one of much interest. Interesting remarks were made by Rev. W. H. Wright, Rev. B. Gunner, Prof. J. F. Browne and others. Afterwards the officers and teachers of Howe Institute, together with a few invited guests, had a most pleasant dinner party at the Institute.

This school, under the judicious management of Prof. Browne, is fairly prosperous and commences the New Year with most encouraging prospects. They have not yet opened their industrial and boarding departments, and are much in need of more means in order to be put on a substantial footing. I know of no more deserving enterprise, or one better calculated to promote reform principles. The catalogue of last year includes the names of 180 students.

On the 2nd I came here, 184 miles west of New Orleans. I found here a thriving young town of about 600 inhabitants. It is about five years since the first land was broken, and the streets still are largely covered with the rank prairie grass. It is emphatically an Iowa town, nearly all of the people coming from that State. I have seen nowhere in Louisiana such evidences of thrift, energy and good taste. The houses, though all new, are substantial and neat. The Kistner House, where I am staying, has just been built and is large and commodious. Excellent board is afforded at special rates of one dollar per day.

These people brought their Christian and temperance principles with them and have recently voted out the only saloon, which is expected to close its business next week. There are two church organizations here, the Congregationalist and Methodist. The former have a neat house of worship and the latter are about to build. I have called on both the pastors and found them to be men of culture and experience. The Congregational pastor, a Mason and Odd-fellow, is intensely devoted to the orders. On introducing the subject of the secret orders, he asked if I belonged to any of them, and when told I did not, he gravely informed me that I simply knew nothing about them, and that in opposing them I was making war on the family. I have not for a long time seen a professed Christian minister whose moral sense seemed to be so perverted. He had married an Oberlin wife, and had known President Finney, but thought him a fanatic and a crank. The M. E. pastor was a far more reasonable man. He has had experience in the lodges and had abandoned them. He expressed his sympathy with our reform, but did not feel adequate to the task of making open war upon them. The Evangelical Lutheran pastor is heartily with us. His church is made up of Germans, and is some miles distant. There is as yet no secret society in the place, and a few who do not approve of the lodge system.

The vast prairie stretches out to the north and west and is nearly level. It lies about forty feet above the waters of the Gulf and twenty feet above the bayous, so that it is all susceptible of drainage. The soil is not so good as on the Teche. To my surprise I found that they could not raise corn without fertilizers, but that rice, cotton and sweet potatoes were excellent crops. Fruit trees do well and peach and pear trees are being largely planted. There has been no frost yet to kill castor oil plants, and the roses are blooming in the gardens. Out on the prairies I picked the little star-shaped flowers that used to show their bright eyes to us in northern Illinois, in April or May. But the winter here has been one of unusual mildness. The people are talking of setting out orange trees, probably to be disappointed in the result. South of Lake Arthur, ten miles away, they raise some fine oranges.

There is but one colored family in the town. The native whites who live along Bayou Nezpique, two miles distant, are Creole French, and speak the French language. They, with the few Negroes, are all Roman Catholics. There are a number of German colonies in this part of the State, and this class of immigration will inevitably increase. There is little to be done here and I turn eastward.

H. H. HINMAN.

THE MISSISSIPPI RIVER MISSION.

We have just closed a course of lectures at Hickman, Ky., far enough south so we do not find any more colored people, but plenty of "niggers." The city clerk, who is superintendent of the M. E. Sabbath-school, said, "The people of the North make a great howl about the way the niggers are treated down here. They do it for political effect, and it has its effect. We have a very good class of niggers here, but we white people consider ourselves a little better than they are, and I think mighty little of a man who does not."

As ours is not to be a battle over old issues, we held our peace and proceeded at once to the work at hand. We rented the City Hall, where we lectured five nights. On Sabbath evening the hall was well crowded, the colored churches as well as others uniting in the service, which seemed to make a deep impression on the minds of all present.

Although the whites and blacks both attended the lectures, they sat in different parts of the house. While arranging the hall we asked a colored boy what seats were to be occupied by the colored people. He said, "This row at the right. If a niggah should sit on the other side, there would be a niggah hung here to-morrow." In spite of all the bitter persecution heaped upon the colored people they are rising slowly, and the politicians are beginning to fear them. At times some one is brave enough to encourage them to stand by their rights, and with revolver in hand see that they vote as they wish; and as such a circumstance happened in this city, it defeated an officer who had been particularly offensive to them.

We start to-day for New Madrid, Mo., where, we were informed by Judge Foster at Commerce, Mo., that over forty of the colored people were brought to the polls; a Democrat, holding one by the arm with one hand, with the other would hand in a ballot for "this nigger." It is very seldom a colored man will vote the Democratic ticket unless he is compelled to do so. Many stay away from the polls lest they be forced to vote for a Democrat. Whisky and tobacco are doing much to keep the colored people in a condition where they cannot rise and maintain their rights. Prohibition will accomplish for them what the Republican party never can do.

I. R. B. ARNOLD.

LODGES BEGINNING TO BE CONSISTENT IN CENTRAL OHIO.

SUGAR GROVE, O, Jan. 10, 1889.

DEAR CYNOSURE:—I am again among the evergreen hills of Fairfield county, four miles from town, and have accepted the kind hospitality extended me by a German family whose industry has gathered around them many of the comforts of life. Nine happy children come in from work and school, and yet there is room and welcome for the stranger.

The week past has been one of successful work. Sabbath evening was dark and rainy; notwithstanding an audience of not less than one hundred and fifty braved the storm and listened to my address given in the Lutheran church, Grove City. There were twice that number present on the following evening, eager to know the conclusion of the whole matter. Much discussion was carried on in the stores and elsewhere during the day and it was expected a defender of the lodge would appear. I gave ample opportunity for remarks and questions, but had everything my own way. I was entertained at the home of the pastor, Rev. Schmidt, who arranged for the lectures and conducted the religious exercises. A collection was taken for the cause, and *Cynosure* subscriptions obtained.

My lectures at Canal Winchester, given Tuesday

(*Continued on 12th page.*)

CORRESPONDENCE.

SOUTHERN CHURCHES AND SENATORS.

LOUISVILLE, Ky., Jan. 11, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath morning I preached in the Chestnut St. M. E. church South, of Louisville, Rev. H. C. Settle, D.D., pastor. This brother was raised in this congregation and so he is tried and true. The appointments in this church are excellent. They are fully equipped for efficient work. Their Sabbath-school is a perfect bee-hive. My theme was, the Mediatorial Dominion of the Lord Jesus Christ over the Nations. It seemed to be a new field to the people. An extended report of the sermon was given in the *Courier Journal* Monday. The M. E. church South has 800,000 members and their hearts are ripe for National Reform.

Sabbath evening I preached in the Fifth St. Baptist church, colored, Rev. John Frank, pastor. This congregation has 1,700 members, and is the strongest and most influential in the body, which aggregates 1,000,000 members, chiefly in the South. It is the first Baptist church of this branch in Louisville. The subject, by request of the pastor, was, Sabbath Reform. The pews were all filled, and the closest attention was given throughout. Two visiting ministerial brethren were with us in the pulpit. Their prayers lifted our hearts to the throne of grace. The pastor stated the object of our Association and the importance of our work in fitting terms. He was raised in this congregation, and it is evident that he has a firm hold on the hearts of the people.

The *American Baptist* last week had a three-column article on our Reform. This paper has a wide circulation in the Baptist church. The *Southern Journal* (Prohibition) has more than a column and a half devoted to National Reform.

On Thursday afternoon I lectured again in the United Brethren Union Biblical Seminary of Dayton. In the evening I preached for the faculty and students in the U. B. church on the Kingly Authority of the Lord Jesus Christ. The *Religious Telescope* has printed four articles for us on the following subjects, "America for Christ," "Civil Government God's Moral Ordinance," "The Responsibility of Nations," and "The Nation a Morally Accountable Being." We have yet much work to do in this place.

I was thrown in company with Senator George of Mississippi last week. He is a talented man. He spoke of the Yazoo Delta, three-fourths the size of the Nile Delta, extending from Natchez to Vicksburg, but not more than half under cultivation. He thinks the blacks and whites can never dwell together on an equality in the South. Either one or the other must vacate. He intersperses his utterances with oaths. It is a pity that a man who uses profane oaths so freely and has so little appreciation of the rights of an immortal soul that he cannot understand that whether the skin be white or black "a man's a man for a' that," should occupy a seat in the leading assembly of this nation.

J. M. FOSTER.

A NEW REVIVAL TO PRAY FOR.

GARRATTSVILLE, N. Y.

DEAR CYNOSURE:—My work here in Delaware Presbytery is from place to place, stopping a month here and a month there. This necessitates frequent change of address. I dislike to trouble you so often, but I cannot do without the *Cynosure*. It is too good a paper for that. It is a grand moral appetizer. I read all sorts of old party papers to see the drift of things; or rather, how well they can hide the drift of things. I read that mighty thunderer, the *Voice*, to correct the old party journals; and I read the *Cynosure* and the *Christian Statesman* to correct the *Voice*. Having furnished myself thus I feel ready for the fray.

I am watching with interest the expression of opinion regarding the revival of the American party. It is surely most important that something be done to free the Prohibition party of lodge influence. God has done that in part already. The reasons that make this "the nick of time" for reforming the

reform elements themselves are numerous and weighty. The state of affairs revealed by the election is itself a call from God to this work. The victorious Republicans are hampered by the very weight of their triumph. There being less than ever to hope from them, a new party purged by seven-fold trials is more urgently demanded. God has placed this new party just where it can be most easily purified. Not flushed with victory its leaders will give more ready hearing to our holy and deep-reaching principles. I hope, therefore, that the American party will soon be revived, and that it will put forth a platform that will appeal more powerfully than ever to the conscience of the nation. We must demand righteousness in national life. So wicked are we become that we need to turn to God and confess the awful sins of our late election, and imp'ore him to give us a righteous party. There ought to be an earnest calling to God to baptize this American party with his Spirit. I am anxious that we go forward to this work in the midst of a spiritual baptizing. In no other way can a truly righteous party be formed. We need constant counsel at the Throne to do the urgent things that our present citizenship demands. Yours for the King,

THOS. M. CHALMERS.

MASON OR CHRISTIAN.

WARE, Mass.

EDITOR CHRISTIAN CYNOSURE:—There is to me a "mystery" that I would really like to have solved by some of the writers of your most excellent paper. I have confidence to believe there are those whose experience and observation are sufficient to give me the much-needed information. I have been a radical anti-secretist since my childhood, and have ever held the belief that it was an impossibility to take those horrid oaths and sustain a justified relation to God. Yet I heard one say recently that he had been twenty years a Mason and believed he was a Christian during that time. He now has come out of that institution and renounces it fully. What was the need of leaving a society where they could enjoy enough of the presence and power of God so they could say truthfully, I am a child of God. Yet I have heard others say, I had to give up my Masonry before God for Christ's sake would forgive my sins. Now how can these things be? Is God a respecter of persons? We read in Romans 2: 11, "For there is no respect of persons with God." It has seemed so strange to me that men could even profess to be Christians after taking the first degree of Masonry. (I speak of Masonry because I believe this one of the worst of secret orders.)

I think Bro. Hyatt's course a very wise one. When he had taken one degree, it was sufficient for him, and he went no farther. Then to see others take one degree after another until they reach the "Royal Arch" and having the knowledge of those oaths, how they can then even profess to be followers of Christ I cannot see. If a person can be a Freemason and a Christian at the same time, why come out and warn others. It would seem more consistent to me to try to get everybody into the lodge and thus evangelize the world (to Masonry). But it appears to me that those persons that make these claims are not really the children of God, but are reckoned with those referred to in Mark 12: 38–40 inclusive, also Matt. 23: 14.

It is one thing to profess to be a follower of Christ, and quite another to be truly his by redemption and adoption. Too many are satisfied with merely a name in the church. A positive knowledge that we are owned and blest of him, to my mind is our only safe position. Then and only then are we able to judge between right and wrong, righteousness and unrighteousness.

It has been claimed by these followers of Baal (the lodge) they had in view selfish ends, and selfish purposes. One said to me, "I did not join thinking to better my condition spiritually, but it was for advantage, worldly gain and applause. I had reasons to expect positions of honor and trust that very few get outside of the 'fraternity.'" Now I ask, is this in accordance with the teachings of the Scriptures? Is this the motive power to incite us to action as Christians?

My mind was deeply stirred over these inquiries, while attending the New England C. A. Convention held at Worcester, Mass., Dec. 20, 21. It was to me a "precious season" indeed. In the past I have attended different conventions and associations, and I can truly say the one above referred to was the most spiritual it ever was my privilege to attend. Several denominations were represented by ministers and laymen, "yet they were all with one accord in one place." Perfect harmony prevailed in all their deliberations; not one discordant note was heard to vibrate, and I think all could truthfully say, "It is good for us to be here."

It certainly would not have been a pleasant place for our liberal United Brethren, for the "lodge had no quarters given it there." Neither had the saloon, the tobacco habit, the Sunday newspaper, debasing literature, Romish aggressions on the divine right of liberty of conscience, or any other thing which is contrary to the Word of God. All these met with a just rebuke. The "Amen corner" was heard from, and reminded me of days gone by when it was no uncommon thing to hear the praises of God, when his children met together for worship.

I believe the time will come when it will be more unpopular to be a Mason, than it is now to be an Anti-mason. There is a "waking up" on this great subject, and when the liberal U. B.'s say the "brains" are all on their side, they certainly would have been obliged to surrender at the Worcester convention. A more intelligent, talented and able body of speakers I never met. God bless them and all engaged in this warfare against Satan. Yours for right and righteousness,

L. M. HOYT.

MASONRY TO THE FRONT.

WEST SALEM, Wis.

It was "announced that a public installation was to be given by the Masonic lodge of the Masonic Temple." "Prayer by the Rev. John L. Gage, the pastor of Second Presbyterian church." After the installation services and the address also by Rev. J. L. Gage, "the ladies were all invited into the large dining room and treated to a fine oyster supper." "During supper, those present were entertained by some solos by Rev. E. L. Eaton," pastor of the M. E. church.

Thus reports the *Daily Republican and Leader* of La Crosse, Dec. 28. I have been in this region over thirty years and recall no instance of such public installation in these years. Another resident of over twenty years recalls none, and thinks with me this is the first.

In our village about two weeks ago, a Mason died and was buried with Masonic ceremonies. There was a large procession, mostly from La Crosse and Sparta, county seats of La Crosse and Monroe counties. We have had Masonic burials before, but none so large.

In our village paper of this week I see statements that the "Modern Woodmen of America" and the "lodge of United Workmen" have elected officers. In the list of names given there is one Mason at least in each. I am told there are several Masons in the Good Templars lodge here. I hence infer that these are the primary schools to educate for the higher department.

J. M. HAYES.

MORGAN IN HISTORY.

AVALON, Mo.

EDITOR CYNOSURE:—Some one is inquiring for William Morgan and Anti-masonry in history. We cite for their perusal the following: "Centennial History of the United States," by James D. McCabe, page 658; "Popular History of the United States," by J. C. Ridpath, page 425, also "Academic Edition," page 373; "Centenary History of the United States," by A. S. Barnes, page 426; "Willard's Common School History," pages 330 and 321; "Footprints of Time," by Charles Bancroft, pages 631 and 632; "Morris Dictionary of Freemasonry," page 21.

The page depends in each instance on the edition. Can give the extracts in full if desired. Thanks to C. M. Strickler for information in *Cynosure* of 20th.

M. N. BUTLER.

AN ESTABLISHED CHURCH OR NOT?

The interesting letters of reverend brethren Ames and Gault have suggested the following reflections: Although we all deny that there should be an established church, as such, yet I for one am unable to see that the position of Bro. Gault does not depend almost entirely upon the same arguments by which they are supported. Church and state union is seen in the established churches so well known all over Europe. The arguments in their support are urged by the Roman Catholic, the Episcopalian, Presbyterian, Greek and Mohammedan, and Pope, sultan and king alike contend that they have divine authority to use the sword of state in defense of their respective churches. Which is the religion that ought to be thus established? We, as Christians in these United States, answer, not one of them. Why? Because, for this Christian dispensation the Lord Jesus Christ began his church for the whole world on the day of Pentecost, by sending the Holy Spirit upon his disciples and those who believed that he was delivered for man's offenses, and raised again for their justification (Rom. 4: 25) and were baptized (Acts 2: 38). He had said, "My kingdom is not of this world," and the only sword he authorized was the Word of God, which is called "the sword of the Spirit." No soldiers to be employed but those who fight the good fight of faith, having the helmet of salvation, the breastplate of righteousness, and their feet shod with the Gospel of peace. A strange kind of army this would be to enforce civil law and government! The simple truth is that many good people are as confused as the first Jewish converts about the fact that Moses and the Jews had the union of civil government and church laws directly under the divine enactments. It was a government of the chosen people who were but figurative of those spiritually to be separated to Christ as their Risen Lord, alive for evermore. T. H.

NOTE.—The brother above does not remember, possibly, Rom. 13: 1–4 and Luke 22: 35–38, where his theory is contradicted. And as for the laws given by God through Moses, they certainly were for the regulation of civil as well as religious affairs, and there is nothing in the least dishonorable to the character of Jehovah in the arrangement.—ED.

PITH AND POINT.

VOTING AND PRAYING.

It certainly is wisest to vote for the best principles. It is certainly impossible to enforce our great anti-secret principles by means of parties that nominate men who belong to secret societies. If we desire to make the great anti secret reformation a permanent success, we must establish permanent anti-secret institutions. The anti secret party and the anti-secret church must both be established, and their permanent existence secured. Civil and religious liberty require this.—EDWARD J. CHALFANT, *York, Pa.*

HOW ONE TRACT DISTRIBUTER WORKS.

I thank you for the tracts sent me, and will try to distribute them. I am not able to see persons and distribute directly, and do not know of any one who would do it. I have distributed through the P. O., using a one-cent stamp on each little package. I think this community asleep in regard to Masonry, and can only be aroused by some public lecturer. Remember, I am old and worn out; do not go out evenings, and but part of the Sabbaths. My hearing is very poor, and I am unable to take an active part in anything.—J. M. HAYES, *W. Salem, Wis.*

A HALLOWED GIFT.

I have been wishing for some time to send a mite to help send the good paper to the colored people in the South, and as I am moneyless I did not know where I could get any. I am too feeble to work and earn it. Praise the Lord, he opened a way for me. I wish to give $1 00 for the Southern fund, and apply $1 00 on my subscription. It is all the Lord's. I have divided it, and my prayers go with it.—SUSANNA G. REED, *Oswego Co., N. Y.*

THANK YOU, DOCTOR.

Wishing you and the whole *Cynosure* family a prosperous and "Happy New Year," I am, as ever.—J. N. NORRIS, *Birmingham, Iowa.*

ANOTHER VETERAN.

This is the twentieth year that I have taken the *Cynosure*. I am very much attached to it, and think it is just the paper for the times. Hope it will continue to be published until Masonry and all secret societies shall be done away.—A. HOLT, *Carthage, N. Y.*

LITERATURE.

By the kindness of the author, T. D. Crothers, M. D., of Hartford, Conn., we have received a copy of his address before the Y. M. C. A. of Toronto, Canada, last October, on "Inebriate Asylums and their Work." There have been some fifty of these institutions established in this country, thirty of which are in successful operation. In Great Britian, they number about twenty. The address is full of historical research, and is of great interest in its discussion of the practical operation of these establishments, and the defective laws of different States in dealing with inebriety. Dr. Crothers urges that Inebriate hospitals should take the place of jails and station houses.

In the revival of anti-Romanism in this country the *Converted Catholic* has had an important part. The January number has an interesting notice of the Autobiography of the Nun of Kenmare, just issued by Ticknor & Co., Boston. Mary Frances Clare, known by her works as the "Nun of Kenmare," is perhaps the best known woman living who has been connected with the Catholic church. Her books are found in almost every Catholic household. She has established numerous con vents in Europe and America; and has spent, it is said $1,500,000 of money raised by herself in promoting the Catholic church. She has exercised a powerful influence in the Irish cause, and Parnell reckons her a valuable ally. She was originally a Protestant. "What are you

doing for your Roman Catholic Brethren?" is an excellent article by Rev. Dr. John B. McLoy, of Princeton Theological Seminary, lately a Romish priest.

Science for Dec. 28 has an excellent contribution to our knowledge of the inter-oceanic canals at Panama and Nicaragua. Of equal importance is the contribution on "Mohammedanism and Slave Trade in Africa," which is accompanied by a fine map.

The International Committee of the Y. M. C. A. have issued a list of prayer meeting topics for 1889, which will be found of great use by pastors and mission workers, and also for individuals in daily Bible readings. It is supplied from the office of the committee, 40 East 23d street, New York, for 5 cents per copy, or 50 cents per dozen.

In the January *St. Nicholas* the paper on "The Routine of the Republic," by Mr. Alton, discusses the office of President and the relations between the Executive and Congress. "The Distances in Space," by D. C. Robertson, in a bright way conveys to young readers some conception of a few of the stupendous distances dealt with by astronomers. There are bright and entertaining stories of Holland and Canada, but this number is so filled with pigmy nonsense that we doubt its usefulness as a whole.

An interesting experiment in bringing up a baby without shoes and stockings is described at length in the January number of *Babyhood*. The experiment was successful, but the medical editor takes occasion to protest against the "hardening process" to which some parents submit their children. "Chilblains and Frost Bites" is just now a very seasonable subject, and it is not often that one finds so practical and authoritative a treatment of it as Dr. Bissell offers to the readers of *Babyhood*. "Learning to Walk," by Dr. Canfield, deals with a subject of perennial interest to mothers of young children. "Home Instruction for Little Children" will be found particularly valuable in households where the nursery begins to expand into the school room.

Mrs. Mary Hallock Foote, who is the wife of a civil engineer, has spent most of her married life in the mining camps of the West. Her reputation before the public was first made as an artist, and it is interesting to know that she is now almost the only *Century* artist who draws directly upon the wood block. Twenty years ago the design for every wood engraving was drawn directly upon the wood by the hand of a draughtsman. To-day the artist makes his picture upon anything he pleases, and in any size, and the camera transfers it to the wood block. Mrs. Foote still makes her original pictures in just the size they are to appear, and generally upon the wood, but the Art Department of *The Century* always transfers the drawing by photography to another wood block, so as to preserve the original.

LODGE NOTES.

The Home Circle is a secret assessment order, an outgrowth of the Royal Arcanum. It was chartered of in 1880 by the Massachusetts Legislature.

Rev. Morton Stone, pastor of Emmanuel church, LaGrange, Ill., is chaplain of the Royal Arcanum Council in that place. He lately preached a sermon for the lodge in his church from the text, "Watch ye, stand fast in the faith." What sort of faith the lodge has to "stand fast" in is problematical.

The indications are that the White Caps are to again begin work in southern Indiana after several months quiet. Will Kennedy, a young man employed in a butcher shop at Columbus, has received a letter signed, "White Caps," which advised him to "take warning and take better care of his children."

The second anniversary of the Order of Tonti in Chicago was celebrated with a reception at the Madison Street Theater Tuesday evening. The address of the evening was by Supreme President H. K. Wheeler, of Philadelphia, Pa. He spoke of the order, its origin, rapid growth, and of the advantages to be gained by becoming a member.

The decoration of chivalry of the military degree of Patriarchs militant was conferred on Maggie Kirkpatrick, past noble grand of Palestine lodge, Daughters of Rebekah, in New York city last week. The decoration was granted in compliance with the unanimous request of the lodge and by virtue of a patent issued by the grand sire of the Independent Order of Odd-fellows, General John C. Underwood. The officiating officer was General James O. Underwood. The decoration has only been granted heretofore to four ladies—two residing in Los Angeles, Cal., and two in Cincinnati.

The Odd fellows of Illinois held their last Grand Lodge meeting in the Hall of Representatives in the State House at Springfield. After the public opening exercises, in which Governor Oglesby allowed himself to advertise the order by an address of welcome, the people at large were driven out of their own building, and the lodge went on with its performances of initiation, etc.

The recent decision of the Iowa Supreme Court in the famous A. O. U. W. suit is causing considerable comment throughout the entire State. In an interview, R. J. Miller, editor of the *Iowa Workman*, the official journal of the State A. O. U. W., expressed the belief that there will be an attempt at reconciliation and compromise of the trouble, and an ultimate reunion of the two factions. He seemed to think, further, that the loyal branch would have to come to terms with the so-called seceders or else quit business in Iowa, since, under the law, the loyals could be enjoined from transacting any business in the State. The loyal faction has a membership of about 3,000, while the so-called seceding branch has over 9,000.

"THE NAKED TRUTH."

Whilst Truth was one day bathing in a limpid river, Falsehood happened to pass, and noticing the garments of Truth on the bank of the stream, conceived the idea of exchanging his clothing for that of the bather, who came from the bath and mourned the loss sustained, but, disdaining Falsehood's garb, has since gone naked through the world. Whether the origin of the expression—"the naked truth"—is mythical or otherwise, it is universally known to be the "naked truth" that Dr. Pierce's Golden Medical Discovery has no equal as a curative agent for consumption (lung scrofula), bronchitis, chronic nasal catarrh, asthma, and kindred diseases of the throat and lungs.

"*Mrs. Winslow's Soothing Syrup* for Children Teething" softens the gums, reduces inflammation, allays pain, eures wind colic. 25c. a bottle.

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Wm. R. Roach, Pickering, Ont.
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THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet, Ill.:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

Rev. C. C. Harrah, Galva, Ill.:—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev. Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

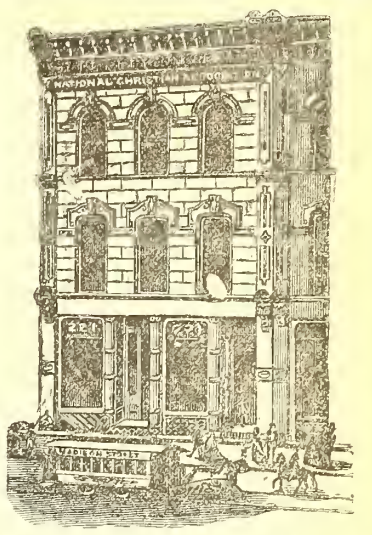
Rev. B. T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq., Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis.:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (*seceded Mason*) *Clayville, N. Y.:*—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

Rev. George Clark, Oberlin, O.:—The *Cynosure* is a first-class Gospel witness for Christ—Christian in spirit, pure in doctine, with kindness and courage of the martyrs in proclaiming it.



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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 17, 1889.

THE FOREIGN FUND.

Bro. James Brandt, of Forest Grove, Michigan, has a just appreciation of the work undertaken in India by brethren Gladwin and Ward; and he helps it on by pen and purse so heartily that we give his letter below as an encouragement to others:

"Enclosed find ten dollars, which please forward to Bro. Gladwin, in India, and to be used by him as he thinks best, to the glory of God and the salvation of souls. It is a pleasure to support the hands of the "faithful few—faithful 'mong many false," who are so earnestly engaged to defeat Amalek, and give the victory to Israel in the name of the Lord of hosts. Come, brother and sister reader, of the *Cynosure* and lend a helping hand in this direction. As God has enabled you and invites you to be a co worker with him: do not draw back, but cheerfully comply."

THE PHILO CARPENTER PLACE.—It is proposed that the city of Chicago purchase and procure legislative action to set apart the old Carpenter homestead for a public park, to be called after his name. Nothing could be more fitting and appropriate. "Long John" Wentworth in the political and Mr. Carpenter in the religious world achieved for Chicago, in its early history, more than any two other men. Mr. Wentworth's memory is duly cared for, and Mr. Carpenter's should be. Besides, the city greatly needs a park in that place.

"THE LANE SEMINARY REBELLION."—If one of the readers of the *Cynosure* has failed to read Rev. Mr. Porter's profoundly interesting articles on the above topic in our last two numbers, let him, by all means, turn to and read them. As several theological seminaries are just now discussing another fundamental reform, we hope the faculties and students of the seminaries which are teaching the teachers of the churches will thoroughly post themselves in the history of which men are most apt to be ignorant, viz., that of the age immediately preceding their own day. No stupidity is more stupid than ministerial education which is made up of the platitudes of theology, the subtleties of exegesis, and the history of dead churches. About one-fourth of the best educated ministers in the United States are now without pulpits, because, like the thorough-paced antiquary, they "remember what everybody else forgets, and forget what everybody else remembers."

THE SCOTCH RITE EXPOSITION.

We have just glanced at the notices of this book of two volumes in twelve papers, the *Independent*, *Christian Standard*, *Free Methodist*, *Religious Telescope*, the *Midland*, *Living Way*, the *Pacific*, *Wesleyan Methodist*, *Southern Evangelist*, Birmingham *Free Press*, *Sabbath Recorder*, and the Detroit *Echo*. These are but a small part of the papers which have favorably noticed the work, but they are the first which came to hand. They represent the States of New York, Illinois, Ohio, Iowa, Tennessee, Nebraska, California and Michigan. Besides those named in the above list, we think of five in Pennsylvania, one in New Hampshire, and the *Censor* in Southern California, and others, outspoken against the lodge, and from whose columns the *Cynosure* has taken and given credit for articles. And not one of all these sheets utters one word in apology for, much less in defence of secret lodges. The sentiments of the *Echo* of Detroit may be taken as a fair average. And it is the more important because its specialty is to "*Echo*" the whole American press. This paper says:

"The object of the book is boldly announced in its introduction—to uncap the moral volcanoes slumbering under every American institution, undermining 'the college by concealing its rowdyism, and sheltering its rebellions; the court house by its rival oaths; the legislature by corrupting and intimidating its members, and the church by its rival mock sacraments.'" "The whole subject, including notable instances of men whose perfidy is said to have found a cloak in their Masonic connection, is presented with a wealth of detail which must render the publication one of unusual interest," etc., etc.

So far as we have learned, those who have read "The Ancient and Accepted Scotch Rite" most carefully are most profoundly impressed by it. Blue Lodge Masonry, which is the A B C of secretism, can be had in various forms. It is the Masonry of every man's neighbors, and, of course, every man wishes to know what his neighbors are trying to conceal from him for the sake of getting secret advantages. But this book reveals and proves the following things which can be got nowhere else, viz:

1. That Masonry and popery are twins, born of one mother.

2. That Chevalier Ramsay, an apostate Presbyterian and chief inventor of Masonry, was a tool and confederate of Jesuits, supported by the French King, the Pope, and the Stuarts.

3. That this "Scottish Rite," falsely so called, was sent to America by an apostate Jew, Stephen Morin, under the name of "Ineffable Degrees;" that he betrayed his employers, set up on his own hook, made a fortune, was denounced by those who sent him as "an audacious juggler;" disappeared with the money he had made; and died, no one knows where. Probably changed his name, and died in concealment before photographs and telephones.

4. That this misbegotten Popish-Jewish image of the Apocalyptic Beast, whose mission is to conceal Pagan or Gentile religion, and introduce it into Christian lands, was planted in Charleston, S. C., when that city was but a town (1801); that Benedict Arnold and Aaron Burr were sponsors at its birth and baptism, and both used it in their attempt to dismember and so destroy the American Union and popular government.

5. That the lodge fell in the North by the murder of Morgan; became a Southern institution; organized secession and rebellion in Southern lodge-rooms; has "kept the garments" of Ku-klux, Knights of the Golden Circle, White League, etc., etc.; and is now slowly disintegrating church and state and absorbing both into itself.

If this gigantic scheme for subverting Christian civilization, and enthroning Satan instead of Christ shall fail, it will be because "the Word of our God shall stand forever;" and that Word is, "He must reign till he has put all enemies under his feet." This book is published by Ezra A. Cook, 13 Wabash Avenue. Sold also at the *Cynosure* office.

REV. WM. W. BLANCHARD.

The brother of our senior editor, whose death the *Cynosure* recently noticed, was born in Rockingham, Vt., July 11, 1813. He died at his home in Paxton, Ill., Dec. 12, 1888.

He inherited a weak constitution from a feeble mother, unsuited to the heavier labors of a large farm, and worked for a time at a light mechanical employment, which he left and entered Western Reserve College, Hudson, Ohio, and proceeded to his Junior year. His health failing, he went to the Island of Jamaica in the West Indies, and labored for a time as a missionary to the freedmen, 800,000 of whom were emancipated in the British West Indies, Aug. 1, 1834. Returning to Ohio, he taught school for a time, and pursued a course of theological study under Dr. Beecher in Lane Seminary, and preached successfully in Albany and Lyndon, Ill.; when, his health again failing, he bought and cultivated land in Paxton, Ford county, Ill.; where he was for a time county superintendent of schools. At his death he was possessed of a dwelling and ten acres of land within the city limits of Paxton, a farm in the vicinity, and a half section under cultivation in the State of Kansas. Having buried his only daughter, a lovely and interesting girl, at his death he divided his property, with the consent and co-operation of his faithful and amiable wife, equally between herself and Wheaton College.

This is a brief outline of the earthly pilgrimage of one whom God chose in the furnace. The hand of death took from him two worthy and excellent wives and an only daughter of extraordinary promise. The years when his house was free from sickness were exceptions, and, from his childhood, he was never rugged or robust, yet his home was the abode of piety, and he succeeded in whatever he undertook. During the country's grapple with slavery he was an open and consistent Abolitionist. And in his later years, he wrote for this paper articles of marked piety and ability. He increased also its subscription list by his personal labors; gave freely of his substance; and at his funeral, the clergy of the different churches in his city bore witness to his honesty, integrity and zeal for the cause of Christ. And if an aspiring temper, pushing him out to acquire a liberal education, when

"Chill penury repressed his noble rage
And froze the genial current of his soul;"

if accomplishing more than a man's work with less than an ordinary man's strength; if standing up for "suffering truth" when truth needed friends; if these are elements and proofs of greatness, William Walter Blanchard was a great man.

His utterances at times were remarkable. In Cincinnati, O., when a huge comet stretched its wierd length across the welkin over our heads and two or three thousand Millerites were within hearing, listening for the trump of Gabriel between their shrieks and shoutings, Mr. Blanchard was asked, "Do you not feel agitated lest Christ should open those clouds and come to consume the earth with fire and call the nations to judgment?"

"No!" he replied with calm emphasis, "No! I should be glad to see him!"

When speaking of the tendency of men in societies to degenerate, he uttered the terse remark which has been printed and repeated a thousand times since: "Whatever brings men together in masses, if it does not purify, corrupts them."

With more than ordinary genius and philosophic grasp, and with less than ordinary power to make them felt and appreciated, judging himself by the power he felt within him, and judged of others by an indifferent "bodily presence and speech" like those of Paul, he was tempted, as are all such men, to peevishness. But he is transferred to a world where men find their moral level, and pre-eminence is given to worth.

"Forgive, Blest Shade, the tributary tear,
Which mourns thy exit from a world like this:
Forgive the wish that would have kept thee here,
And staid thy progress to a world of bliss.
No more confined to groveling scenes of night;
No more a tenant pent in mortal clay,
Now should we rather hail thy glorious flight,
And trace thy progress to the realms of day."

DEBAUCHED POLITICS.

The exposure of campaign methods in the *Voice* of last week are so glaringly criminal that the nation should be appalled and demand fit punishment for the parties in the transaction; and the Republican party should cast overboard Senator Mathew S. Quay, chairman of their campaign committee, and his assistants, James S. Clarkson, editor of the Iowa *State Register*, and W. W. Dudley.

The story told in a page and a half of the *Voice* is, in brief, that last August, when their circulation of half a million required the employment of one or two score clerks in the mailing department, they found that sheets of their mailing list were missing from time to time. This theft was, after some weeks of quiet investigation, traced to a discharged clerk and an accountant. The latter was confronted with proofs of his crime by Dr. Funk, Gen. Fisk, and others in the latter part of December and brought to confess the theft and the whole story of his negotiations with Messrs. Quay, Clarkson, and Dudley, and shortly after Sansom was followed to his home in Pennsylvania, persuaded to come to New York and follow Durfee's example. The two confessions, duly sworn to, are published in the *Voice*, together with fac-similes of some of the letters of Clarkson and Dudley written to the thieves. These men had stolen 108 mailing lists containing 50,000 names, among which were those of the most prominent and influential subscribers. These lists had been purchased by the Republican managers, who knew they were stolen property, and the discharged clerk was taken into their paid employ, while at the same time, he was urged to keep in with the *Voice* publishers so as to steal more. Quay even promised this thief a good place in the government employ

AS A REWARD FOR HIS VILLAINY.

By means of these lists 50,000 Prohibitionists were plied for three weeks before election with campaign documents which had every appearance of being mailed from the *Voice* office. Sometimes these documents were Democratic, oftener carefully prepared with a view to dissatisfy the reader with the Prohibition leaders.

The thieves not only confessed, but gave up some of the letters of their partners in crime, and returned stolen lists of contributors to the Prohibition funds and much valuable correspondence. All this was to be turned over to Quay and Clarkson for more money. It will astound many good men who have helped these knaves by their votes that Quay and Dudley should be guilty of such dishonor. Of Clarkson it was to be expected since his villainy connected with the insurance business in Iowa, exposed by the *Inter-Ocean* two years and more ago; and especially since he attempted to prove St. John as great a knave as himself.

But the worst, most disheartening part of this whole sickening story is the fact that the New York *Tribune* and other Republican organs make a joke of it or applaud it as a smart piece of political work. Nothing so reveals the demoralized, debauched condition of politics as this commendation of crime. So far as the Republican party endorses

it, it is just as guilty as the Masonic lodge was guilty of the murder of Morgan. The New York law punishes such crime as this of Quay and Clarkson with fines and imprisonment. It would be a mercy to the land if their desert could be given them. At least Gen. Harrison and all honorable Republicans should see that they are thrown out into their proper company.

OWEN BROWN.—Death has claimed at last the stalwart survivor of the attack on Harper's Ferry led by old John Brown. Last Friday, Owen Brown, a son of the old hero of Ossawatamie, was buried at Pasadena. He accompanied his father on the Harper's Ferry expedition, but was not engaged in the battle as he was detailed with another member of the company to guard a supply depot in Maryland. Owen was 74 years old at the time of his death. In May, 1886, he was visited by one of the *Cynosure* editors in company with Mr. and Mrs. T. K. Bufkin of Pasadena. With his brother Jason and sister Mrs. Thompson he formed part of a little colony living at the foot of the Sierra Madre Mountains just across Millard canon. Over the brow of the first mountain ridge which rose precipitously some 2,000 feet above them, Owen had entered a homestead farm of 160 acres, whither he removed during the next year. He resembled his father in looks and character, being heartily opposed to the lodge, the saloon and every form of oppression that embitters the life of the poor. He gave the *Cynosure* a full account of his father's joining the Masonic lodge, and renouncing it. Old John Brown was too sincere a patriot to stay long in such an order. He left it and purposed publishing its secrets to the world, but the revelation of William Morgan anticipated that work.

—The Knights of Honor reported a membership in 1876, of 8,693. In eight years their order was so "successful" as to reach a membership of 130,000, or fifteen times the number eight years before. They are now decreasing steadily, and in 1887 reported 122,912. This is a secret assessment order which will soon find its obligation to pay millions of insurance, a burden that will break its back.

—The *Advance* says in a note on the settlement of the Burlington strike, that "the organization of the Brotherhood was recognized." On the contrary the letter of President Perkins, which the engineers accepted, simply withdrew the black list, and in the future engagement of men proposed to employ those most available, come from whatever quarter they may. The Brotherhood is thus recognized by ignoring it!

—The amount we asked for last week to keep Bro. Jordan in the field for two month longer IS ALL PAID IN OR PLEGDED. Thank God for so prompt a response! Bro. Bancroft, who appreciates the value of our work in the South, as we could wish all might do, sends $50; Mrs. Nichols of Tarrytown, N. Y., $25; and members of the College church, Wheaton, $25 more. The amounts last named to be used in other Southern work if needed.

—Attention should be given to the Ohio letter this week. The "order" men have all along been whistling the tune,

> O you're only making Masons
> By your Gospel explanations
> And pretended expositions
> Of the way we take them in.

But they never help foot the bills for getting them these new members. We are glad Bro. Stoddard has cornered them in Canal Winchester, and has made them disgorge in some degree.

—Rev. C. C. Harrah, of Galva, Ill., has prepared a list of prayer-meeting topics for the year which have been neatly published by the National W. C. T. Union. Connected with this list is a scheme for Bible reading on the plan by which the books of the Old Testament are connected with those of the New which are related. By this plan every book of the Bible will be read in five years and the New Testament and part of the Old several times. The arrangement is highly commended, and we take pleasure in bringing it before the *Cynosure* readers who should be thorough Bible students and sincere Bible lovers if there are any on earth. Five copies of the Readings are sent by the W. C. T. U. of this city for ten cents.

PERSONAL MENTION.

—Secretary Stoddard left Chicago early Monday morning for Washington, stopping on his way at Columbus O., and possibly at one or two points in Indiana.

—Rev. C. W. Hiatt, of High St. Congregational church, Columbus, O., writes of his willingness to speak at the Washington Convention, if his church work will permit.

—Word comes to us indirectly that Rev. E. R. Worrell of Washington Heights, Ill., secretary of the N. C. A. Board, is mourning the death of his youngest child. Our sincerest sympathy is given Bro. Worrell and his wife in this sore bereavement.

—Bro. Jerome Howe, of Wenona, Ill., is being led through the deepest waters of affliction. He was first at the bed-side of his aged parents, whose lives of loving work for men had been crushed out with a murderous blow. And now God has taken from his home the gentle light of his three youngest children who died one after the other in three successive days. These crushing griefs are hard to be understood; but may the Comforter be at the side of these dear parents, supporting them through the valley of trial, and giving them more grace for those that remain.

NOTICES.

THE NATIONAL CONVENTION.

It has been decided by the N. C. A. Board that the next National Convention, opposed to secret societies, shall be held in Washington, beginning March 5 next, at 9 A. M. As the representatives of the Nation are assembling at that time to attend to the Inauguration services of the new President, it is most fitting that the friends of Purity of Government, Liberty in Government, and Righteousness for Government, should meet and discuss and pray over what is most essential to Good Government.

While the lodge coils itself around the various departments of Justice, and binds the Officers of State to other than patriotic interests, the Nation cannot be healthy. Any oath that binds to interests not universal, must be a friction in the machinery of government.

The Nation must be aroused. Christian Freemen must speak out. Honest Christians must take the position that Christ took—"In secret have I said nothing." And all true parriots should labor and pray that, as a land, we may be redeemed from all selfish and sinister bondage.

All who are interested in this great reform are cordially invited—yea, and urged to meet at the above time and place.

Let the nearly two million Christian people pledged to the support of this cause send a suitable representation to this important meeting in the Capital of our Nation.

H. H. GEORGE,
Pres. of Geneva College, Pres. of N. C. A.

DEAR FRIENDS OF THE IOWA CHRISTIAN ASSOCIATION.—Will those of you who have not yet paid your sub scription to the Association, and for the *Cynosure*, be so kind as to do so as fast as you can, without seriously dis commoding yourselves. It would greatly relieve the embarrassment of your agent to receive the subscriptions that are due. Please remit the amount to the newly elected treasurer, Dr. William Crawford, Washington, Washington Co., Iowa, and you will greatly oblige your agent, C. F. HAWLEY.

THE SOUTHWESTERN CONVENTION.

The Southwestern Christian Convention at Baton Rouge, La., Feb. 6th, will probably be held in one of the Baptist churches of that city; but if not, in a large and commodious hall. Due notice will be given of place of meeting by handbills circulated through the city. The following is suggested as the probable program:

Call to order at 7 P. M. Feb. 6. After prayer an address of welcome will be given by a Louisiana pastor, to be responded to by the president. An address will then be given by Rev. A. S. Jackson of New Orleans, or his alternate, and the committees will be announced.

Feb. 7, 9:30 A. M. Half an hour in devotion. Committee on nominations will report, permanent officers be elected, and delegates chosen to the National Convention at Washington, D. C. An address will then be given by Rev. B. Gunner, on "Secrecy as a Basis of Union."

Thursday afternoon and at night addresses will be given by J. Franklin Browne, on "The Symbolism of the Lodge;" by Prof. W. L. Tenney, Rev. J. F. Marshall, and others. An interesting part of the proceedings will be the testimony of seceders. Should the interest warrant, the convention will continue through Friday, the 8th. President Mitchell of Leland University, New Orleans, Rev. R. N. Countee and Rev. B. A. Imes of Memphis, Tenn., have been invited, and it is hoped may attend and make addresses. An effort will be made to secure reduced rates on the Mississippi Valley R. R., and notice will be given. Friends of the anti-secrecy cause who can go to Washington, D. C., are requested to write me at 221 Baronne St., New Orleans, Louisiana.

H. H. HINMAN,
Agent of N. C. A. in the South.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 11, 1889.

It sometimes takes a long time to settle an account with Uncle Sam, but it is not often that it takes a hundred years, as in the case of the late Edmund Randolph, who was Attorney-General in 1789. A resolution offered by Senator Daniel, was this week adopted by the Senate, calling on the Secretary of the Treasury for a statement as to whether the account of Edmund Randolph, formerly Attorney-General of the United States, has ever been settled and paid in full, and as to the condition of the account. Edmund Randolph was a prominent man in his time. He was a delegate to the Continental Congress from Virginia; was a member of the Convention which framed the Constitution of the United States; was Governor of Virginia; was the first Attorney-General of the United States, and the second Secretary of State. While holding the last position in 1795, he engaged in an intrigue with the French Minister, which caused him to lose the confidence of Washington as well as that of his colleagues in the Cabinet. He lived until 1813, but he never regained his lost prestige.

The Monroe doctrine was once more brought to the attention of the Senate last week, and the matter went over until this week. The debate was quite warm. The Republicans argued that the resolution declaring that the United States opposes any European scheme for a Central American Canal, was legitimately in the line of the Monroe doctrine. The Democrats urged that the wording was too strong and carried an unnecessary affront to France.

The Supreme Court is still crying in the wilderness of cases for the Congressional relief that never comes. There are two terms annually, and yet for each term there are several hundred more cases docketed than can be heard. There are now on the docket 1,486 cases. The court in present session will do well if it disposes of 300 cases before the May adjournment. The Justices desire the passage of the bill proposed by David Davis. It passed the Senate once and was lost in the House. It provided for eighteen additional circuit judges, and raised the minimum value involved to $10,000. At that time a court of Patent Appeals was suggested to relieve the Supreme Court of those lengthy cases. The question is not a political one, but the two parties have alternated in avoiding the responsibility of voting the money, until what was an annoyance to a few litigants is now an outrage upon many.

Colonel Jones, in his annual report as senior Inspector General, finds that our cavalrymen do not ride well and are not "at home in the saddle." It struck me when I saw the morning drill at Fort Meyer a few days since, that the average troops seemed not onl not at home in the saddle, but seemed to have difficulty in staying in the saddle at all. The drill is incessant, but the results are discouraging. Col. Jones advocates that no married recruit be accepted under any circumstances, and that no soldier be hereafter given permission to marry.

The committee on street decorations for the inauguration ceremonies has formulated a plan for the arching of Pennsylvania avenue. The arches from the Capitol to the White House will be twenty-three in number and will have historical reference. Each arch will bear the name of a President, from Washington to Harrison, showing the administrative chiefs of a century. It is the intention to have the arches the handsomest ever erected in this country.

Provision has been made for the entertainment of Vice-President elect Morton, at the Arlington, near General Harrison's quarters, and the families of both will view the procession from adjoining parlors at Willards'.

A joint resolution recently introduced in the House proposes a Constitutional amendment to provide that the President and Vice-President shall be chosen every fourth year by the direct votes of the people. The plan authorizes the State board of each State to count the vote for President and Vice-President, and forward the returns to Washington, where the Speaker of the House shall open them in the presence of the House, in the third week in December. The resolution forbids the holding of any local or State elections, except for Congressmen, on the day set apart for the National election. *

THE HOME.

REST AWHILE.

I will be still to-day and rest,
I will be still and let life drift;
I am so tired that it is best
Neither my hands nor eyes to lift.
I am so tired—it is no use,
My will cannot my need obey:
O Care, I ask a few hours' truce,
I pray thee let me rest to-day.

And so, shut up in restful gloom,
I let my hands drop listlessly:
Within my dim and silent room
I would not move, or hear, or see.
Oblivion dropped on me her balm,
I fell on slumber deep and sweet,
And when I woke was strong and calm,
And full of rest from head to feet.

So, toiler in life's weary ways,
Pity thyself, for thou must tire;
Both body, mind and heart have days
They cannot answer their desire.
Birds in all seasons do not sing,
Flowers have their time to bloom and fall;
There is not any living thing
Can answer to a ceaseless call.

Sometimes, tired head, seek slumber deep,
Tired hands, no burden try to lift;
Tired heart, thy watch let others keep,
Pity thyself, and let life drift.
A few hours' rest perchance may bring
Relief from weariness and pain;
And thou from listless languors spring,
And gladly lift thy work again.

—*Harper's Weekly.*

SHALL WE?

"This is wrote sarcastical."—*Josh Billings.*

Shall we have, in our churches, fairs, suppers, teas, concerts, operettas, raffles, etc., as a means of raising money? I say yes, by all means, and I beg you closely to consider the following reasons:

1. *We must have money.* No enterprise ever yet was set on foot and successfully carried on without money. We must have money. The more the better. These things bring in money. The conclusion is plain. And, besides, we can get more of it for less return in this way than in any other I know of, unless, may be, it might be on Wall street. Why, only the other night the Methodist church cleared ninety dollars on a ring cake! I did hear that two young men got into a difficulty about it, and the police had to be called in before order could be restored, but don't say anything about it, as the church authorities want to keep it quiet, and I promised the person who told me not to mention it. And that might have been in our church. I mean the money, of course.

2. *We don't have to give so much ourselves.* The winters are getting to be very hard and long, and what with the drouth in Texas, and all, I feel we can't be too careful, nor begin too soon to lay up for a rainy day, and I like, now and then, to squeeze a dollar out of those wicked fellows who hold the church in such contempt, and talk so dreadfully about church piety. It is a kind of balancing of the scales, and does me good.

3. *It enlists outsiders.* A great many people are never seen inside a church except on these occasions. How important, then, that the church should devise ways to attract them thither. And, between you and me, we have to hustle to keep something that will draw, nowadays. It used to be that a plain oyster supper would bring a good house, but now it's got to be a pink tea, or a Japanese tea, or something of that sort. It's too bad, I think. Why, Annie caught a dreadful cold at our Japanese tea last winter; she exchanged her high shoes for sandals (she was one of the waiters, and had to be in costume), and you don't know the trouble I've had with her since. The anxiety has kept me awake many a night; but, lal you have to have something new and attractive like that or you won't get a cent; and its the money we want, you know.

4. *We must have recreation for our young people.* As the church is so severe on dancing and theater-going, we must have something to take their place. "All work and no play makes Jack a dull boy," says the Bible [?], and I believe it. Yes, I know that some people say that religion compensates for these things. I would not hurt anybody's feelings, nor say anything that would be unpopular—not for the world; and, mind, I don't say there *isn't* any such thing, but what I do say is, that if there is, I don't know anything about it."—*New York Observer.*

WISE SAYINGS.

John Mason, an English Puritan divine of the seventeenth century, like many of his contemporaries, was not only mighty in the pulpit, but with the pen. His writings are a rich mine of spiritual thought and experience. The following are some gems from his works:

As worldly joy ends in sorrow, so godly sorrow ends in joy.

As every shred of gold is precious, so is every minute of time. Many a man shifts his sins as men do their clothes. They put off one to put on another. This is but waiting upon the devil in a new livery.

As lamps fed with sweet oil cast a sweeter smell when they are put out, so after death the memory of the righteous is precious.

A wicked man is like one who hangs over a deep pit with a slender cord with one hand, and is cutting it with the other.

Christians' hearts are as iron. If they once be made hot with the love of God, they will more easily be joined in love one to another.

The casting down of our spirits in true humility is but like throwing a ball on the ground, which makes it rebound the higher toward heaven.

As rivers and fountains proceed from the sea, and return thither again, so true grace in the heart, as a fountain, sends forth all its streams toward God—the ocean whence it flowed.

As snow is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful.

Our hearts are like instruments of music well tuned. They will make no melody in the ear of God unless they be gently touched by the finger of the Spirit.

Christians are like perfumes—the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark: like trees—the more they are shaken, the deeper root they take and more fruit they bear.

As it is not putting on a gown that makes the scholar, but the inward habits of the mind, so it is not putting on an outward cloak of profession that makes a Christion, but the inward grace of the heart.

A zealous soul without meekness is like a ship in a storm, in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not so fast to its harbor as it ought.—*Sel.*

INJUDICIOUS CHARITY.

He who sells all he has and gives to the poor, may, if he is very badly eaten up with greed for money, discipline himself in the right direction, but in selling *all*, he has deprived himself of the means of self-support in sickness and endangered the care of his family. But all this subjective wrong might be perpetrated to curb a grasping spirit through the loss of property. That, however, which he has no right to do, he has done. He has pauperized the poor. The evil inflicted upon scores, perhaps hundreds, is in the lessening of self-respect, the cultivation of indolence, the enfeebling of their already weak determinations, the putting further away of that day when the poor shall be properly paid for their work, and the fostering of that reckless spirit, "The world owes me a living and I am going to have it." If the next rich man does not sell out and distribute soon enough, they will thirst for his riches—perhaps for his blood. If some of his wealth is illgotten, as is the case with many rich men, they will consider it all so. In such soil the seeds of communism grow. The advocates of anarchy and the haters of government are found always among the poor.

Now note this remarkable fact—that every single precept pointing to non-resistance and self-abnegation, while subjectively attractive, ignores the objective and ultimate effect; that is, they all seem to be of benefit to the doer, but make no iota of discrimination as to the effect upon others; while, in fact, as history has shown, and as we are now beginning to know, both are injured; but the greatest harm is done to the supposed beneficiaries.—*Chas. W. Smiley, in the Popular Science Monthly.*

MAMMONIZING CHILDREN.

There is great danger in this age of materialism, of parents who are immersed in the world—its gains, pleasures and pursuits—impressing upon the plastic minds of their children their own likeness in these things, and of failing to train them for better things both in this life and that which is to come. When everything smacks of the world in the parental spirit and conduct, the offspring naturally partakes of the same, readily follows a similar course, and soon becomes thoroughly mammonized. Good reading, Sunday-school instruction, sanctuary privileges are all ignored, and God and eternity prohibited. It may be a polite secularity is affected, and a seductive deliciousness of personal comfort enjoyed in the gilded scenes of worldliness, but there is no solid happiness attained and nothing but what the world can give sought. How unspeakable the folly of such training! How fearful the responsibility incurred, and how ruinous the result!—*Pulpit Treasury.*

HUNTERS IN FULL CHASE.

Mr. Forbes relates: "I once stood and watched a hart being pursued by hunters, and a most painful sight it was. The poor creature staggered along, its eyes hot and blood-shot, while the great tears streamed down its face. Its flanks were torn by the prickly foliage through which it had rushed. It knew its only safety was in the hills, and laboriously it staggered upwards. By the time it had reached comparative safety it was thoroughly exhausted, and wildly sniffed the air for water. Soon it came to a stream into which it plunged. There it stood, almost immersed, and when it stepped from the water it looked quite fresh and strong, and began quietly to nibble the herbage on the bank. And I thought, this is just the picture of the sinner as he rushes through this life, pursued by the world, the flesh and the devil. He is torn by the briars and thorns of evil habits. With blood-shot eyes and gasping breath, on, on he goes; the pursuers close in upon him; his only safety is on the blessed hill of Calvary. There he will find security, and plunging into the living stream which flows from the cross, he will emerge a new man, and his cry will be, 'As the hart desireth the water-brooks, so panteth my soul after thee, O God.'"

THE SERPENT.

"Look out for a serpent, Jack."

Jack jumped as though he had been shot. A moment before, in a burst of anger, he had stamped his foot, and shaken his fist at his little sister Ella.

"Look out for a serpent, I say." Who said? The voice sounded very much like cousin Lou's voice and it seemed to come from the sitting-room. Jack stood bewildered for a moment.

"Where is the serpent?" he asked. "If a serpent should bite me, I would be sure to die. There are flying serpents, creeping serpents, and serpents of all kinds. What sort of a one is this?" He looked up, down, and around. Seeing nothing and failing to hear the voice again, he ran off to school, and soon forgot the affair.

But he was to hear about it again.

"Look out for a serpent, Jack," sounded in his ear, as he sat at the library table, after tea. Ella heard, also. She started, and brushed away the tears that Jack had brought to her eyes, a second time that day.

"I don't want your atlas if your are going to be so cross about it, Jack," she cried. "Father said you would let me look for the places on the map."

"Take it," cried Jack. "I wish though, that you wouldn't bother me when I am so busy with my composition."

But somehow he could not write, now that cousin Lou had made the strange speech about a serpent. "What does she mean?" thought he. "Cousin Lou! cousin Lou!" But if Jack wanted to see cousin Lou, he must go to the sitting-room. There she was on a couch, just as she had been for weeks, ill and helpless, but with a sweet, patient look on her face. Just then there was a twinkle in her eye, and she smiled brightly on Jack, as he came and took a low seat beside her, saying:

"What do you mean, cousin Lou? We don't have serpents in this part of the world."

"Don't we?" said Lou. "I read something yesterday that made me think a great deal about serpents. If you wish it, I will tell you the story."

Jack was delighted.

"It all happened some time ago in South America. The missionary was just about to begin his sermon, when he saw his congregation get up, one by one, and run out of the church. He followed to see what was the matter; they were running toward the water. The cry had gone around that a camudi had thrown his coils around a young alligator, and that the two creatures were having a fierce fight for dear life.

"The camudi had hidden under the water, and when the alligator came swimming above him he had arisen suddenly, and thrown his coils about him. The people watched eagerly to see which

would kill the other. Indeed, they hoped that both would be destroyed, for the alligator had been stealing fowls, and the camudi had attacked a young girl while she was bathing. Some one shot at the camudi, hoping to kill both, but the alligator, freed from his enemy, swam off, so weak and wounded though that he was easily captured and killed."

"But what did you mean about a serpent,and,and —me?" stammered Jack. "This isn't the country for serpents or camudi."

"No, but we have a worse enemy, even. Do you know what our book says about a certain old serpent?"

"Do you mean Satan?" asked Jack.

"Yes, and I have been thinking how wide-awake and cunning he is, waiting at every turn to throw his coils around us, and ruin us forever! He chooses different ways with different persons, you know. To one, perhaps, he comes with the temptation to anger and selfishness."

"Oh, yes!" whispered Jack, "that is the way he came to me this morning when I got in such a temper with Ella, and this evening, too, when I was so selfish about the atlas. Satan is so awful bad and strong, cousin Lou."

"But not so strong as the blessed friend who stands beside us ready to help," said cousin Lou.

"You mean Jesus?"

"Yes. The Lord Jesus knocks at the door of the heart, saying, 'If any man will open to me, I will come in.' With Christ in the heart, we need not fear, for our Bible says that He that is in us is greater than he (Satan) that is in the world."

"Oh, please, cousin Lou, ask him to come into my heart and save me now,' whispered Jack. "I am very sorry for the bad that is inme."

"You must ask him too," said Lou.—*Cecelia, in New York Observer.*

HOW TO CHOOSE GOOD READING.

If friends are windows through which we see the world, books are other windows through which we look at old times and distant countries, and sometimes into the minds of people whom we never saw. They look many ways, and at very different scenes. Next in importance to our choice of friends is our choice of books. Let me name a few kinds of bad books:

1. Books that teach us to look without loathing upon scenes of wickedness.

2. Books which excite wicked or unhealthy passions. Conscience always condemns such reading.

3. Books full of unnatural characters and incidents. They produce an excitement after which the duties of life seem dreary and uninteresting. Reading which affects you in that way is certainly bad for you.

4. Books with nothing in them. Do not fancy that such literature is harmless. It weakens the mind, if it does not injure the soul.

Good books, on the other hand, serve some, or all of the following purposes:

1. They rest tired young students by the suggestion of bright thoughts and pleasant pictures. We need such restful reading often.

2. They supply useful information; facts of history and science strengthen the mind and enlarge its resources. Too many young people read with little reference to this advantage.

3. They help us to think, and aid us in comprehending difficult subjects. My young friends often fail to "get interested" in what I call good reading. Now I am free to admit that a book which does not interest you will do you very litttle good. Books must rouse and quicken the mind, or they are of no value. A lack of interest in solid books may be, in part, the result of careless and indolent habits already confirmed. The habit of reading useful books can be formed. You can explore with Kane and Livingston, can win victories with Cæsar and Napoleon, study science with Agassiz and Tyndall, and study life and character with Walter Scott and Thackeray.

Added information and growing powers of attention will give new zest to your pursuits. You will never lack for good company or for a pleasant occupation.—*Sel.*

QUEER COASTING IN MADEIRA.

There is a church at Funchal, nearly two thousand feet above the level of the sea. George determined to visit it the next time he was allowed to go ashore. Accompanied by his friend, he went to a stable to hire horses to ride up the hill. After some delay in making a bargain, they were seated in their saddles. Each horse was attended by a "*burriqueiro*," or horseboy, and as soon as they were ready each *burriqueiro* seized the tail of his horse, and shouted a little Portuguese command. Away they went at a brisk pace, the boys following. Coming to a comparatively level place in the road, they struck into a run, trying to see if they could shake these boys off. They did not succeed, for the little fellows clung to the horses' tails, and never thought of letting go or giving up. It was nearly three miles to the church by the way they went, and in some places the road was so steep that there were steps cut for the horses to place their feet. The horses walked up very rapidly, and in little more than half an hour were at the church.

They sent their horses back to the stables, for they were to go down in a quite different way. The view from the church steps comprises all the town, the harbor, and the broad Atlantic.

But George was too much excited at the thought of descending the hill to care much about the view, and he hurried his friend to the sledge-stand near by. Here he selected his sledge, which is made of willow, stoutly braced and placed on runners. With one attendant on each side and one behind, every one holding on with a leathern thong in his hand, the sledge was started. They dashed down the steep way as a boy slides down hill in winter, and the skillful attendants guided the sledge, no matter how fast it went, with a dexterity that has often surprised older and more experienced travelers than George. Down they went with fearful rapidity, turning corners without upsetting, but with long slides to leeward, always going on, with many an exclamation from George, who could not feel quite safe while flying at so furious a rate. In nine minutes they were at the foot of the hill, more than two miles from the church.

George thought that this beat all the sliding down hill that he had ever imagined, and he would gladly have walked back for the sake of another slide if he could have found any one to go with him.—*St. Nicholas.*

Make Sabbath a day of rest—not of lazy, listless rest, but actual soul rest. Make it contribute to your re-invigoration, religiously, intellectually and physically.

TEMPERANCE.

THE DANGER CONFRONTING YOUNG MEN.

Hark! what is that? Quicker and faster rang the bell in the fire tower. Open the door and listen. There go the horses, and everybody gets out of the way as soon as possible.

Yes, there was a fire. I followed the crowd that windy evening and soon found myself in front of a large livery stable.

Hay and straw are fearfully combustible, and the flames were spreading with appalling rapidity. There were several horses in the stalls when the alarm was sounded, but one by one they had been led out, till now only a single span was left.

But the flames were on three sides of them. A kind hand was tugging at each halter to lead them away from the impending crash. But they would not stir. They glared with fascination at the bright flames creeping nearer and nearer, but they refused to move. In rushed a man with a blanket and wrapped it around the head of one of these noble horses.

"Back," said he, and now the horse obeyed him. Over the head of his mate went another blanket, and in two minutes more both the handsome fellows stood outside the burning building. A very narrow escape, for just as they passed out of the broad open door on to the street the roof fell in, and there was a mass of roaring flames right where a moment before they had been standing, reluctant to move from the place of danger.

That danger they, of course, could not understand. There was a charm in the bright flames, and the horse that you could have forced to leap over a precipice you could not have forced to come out of that burning building. The horses, with the flames all about them, needed to have their eyes closed that their lives might be saved. Men sometimes need to have their eyes opened to save them from a fate as fearful as that which threatens a horse when the flames are threatening his life. How hard it seems for them to come out and stand where there is safety.

Hark, again. This time it is not the ringing of a bell that I can hear. We are on the street standing by an open door, and we can hear the clink of glasses, for we are looking into a saloon. And what do we see there? Not two horses but two young men, hard colts, their comrades call them. They are in far greater danger than the horses in the burning stable were. Flames are all about them —yes, within them, for they have swallowed freely what the Indians rightly call fire-water. Like the horses they, too, are fascinated. They see no danger where they are. More than once their mothers have led them away from this fearful place. But they soon return. What will their fate be? Worse than that of the horses' would have been had no kind friend covered their eyes.

The trouble with the young men is that their eyes are covered—so covered that they might as well be blind. What they need is to have their eyes opened to their danger. What would you say if the smoke and flame of a burning stable were going up every night in every village in our land? You would cry for help to put out those flames, and you would yourself do all you could to extinguish them.

But worse than that, in almost every village in our land there is a saloon where vile men are setting the souls of our young men on fire of hell.

What have I painted these two pictures for? This is my object. Some dear boys who have never seen the inside of a saloon may read what I have written, and resolve, as they have never resolved before, that they will not enter any place where liquor is sold. I shall rejoice if any young reader of mine shall say to himself: "I propose to keep out of such places."—*Egbert L. Bangs, in Christian at Work.*

TEMPERANCE IN THE BIBLE.

Who was the first drunkard? Genesis 9: 20, 21.

Who took the first temperance pledge? Judges 13: 13, 15.

Did anybody mentioned in the Bible, ever take a pledge of his own accord? Dan. 1: 8.

Was he any healthier and wiser in consequence? Dan. 1: 15, 17.

Ought kings to drink wine? Prov. 31: 4.

Ought we to make companions of drunkards? 1 Cor. 5: 11.

Can any drunkard enter the kingdom of heaven? 1 Cor. 6: 9, 10.

Does God pronounce woe upon drunkards? Isaiah 5: 11, 22.

Why has he promised this woe? Isaiah 28: 7, 8.

Are drunkards likely to get rich? Prov. 22: 18.

What are the consequences of drinking? Prov. 23: 29, 30.

How may these consequences be avoided? Prov. 33: 31.

What will be the result if we disregard this? Prov. 23: 21.

Is it wise to tamper with strong drink? Prov. 20: 1.

Where was the first temperance society? Jer. 30: 5, 6.

What blessing did God pronounce upon the first temperance society? Jer. 35: 17, 18.

Is intemperance a vice? Galatians 5: 21.

When is temperance a virtue? Galatians 5. 23.

Tobacco and opium were not known when the Bible was written, so they are not mentioned by name in the Bible; but is there anything in the Bible that governs all temperance habits? Rom. 14: 21. —*Selected.*

POISONED BY TOBACCO.

A case of poisoning by nicotine occurred lately in Paris. The victim, a man in the prime of life, had been cleaning his pipe with a clasp-knife; with this he accidentally cut one of his fingers, but as the wound was of a trivial nature he paid no heed to it. Five or six hours later,however, the cut finger grew painful and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering such intense pain that he was obliged to betake himself to bed. Medical assistance was called, and ordinary remedies proved ineffectual. The sick man, questioned as to the manner in which he cut himself, explained the use to which the pocket-knife had been applied, adding that he had omitted to wipe it after cleaning the pipe. The case was understood, and the doctors decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.—*Selected.*

The fifteenth annual report of the London Temperance Hospital shows that the entire cost of the building, $280,000, has been paid, and also that the results achieved at the hospital prove conclusively that alcohol is not necessary in the treatment of disease.

REFORM NEWS (*Continued from 5th page*).

and last evenings, were thoroughly advertised and worked up by Rev. Shuh and Israel Gayman. I was happily surprised on reaching the Opera House on the first evening to find it full, even to the gallery. The surprise was greater as it was raining. Yesterday the storm was incessant, the wind blowing in a gale afternoon and evening. Yet farmers came for miles over rough roads and the Opera House was again filled. It was a new thing to oppose secret societies in Winchester, and everybody was interested. Secretists had joined with anti-secretists to bear the expense, the K. of P. lodge paying the last $3 50 necessary to secure the Opera House.

In opening my address I took occasion to thank the secretists for their kind assistance, assuring them that I always endeavored in my lectures to give my audience the facts, but I should feel doubly bound to be very faithful with them as they had manifested by their contributions and presence their wish to know the facts. The Lord helped me wonderfully in presenting the truth and I judged by appearances they were hearing a different song from that expected. My addresses were followed on both evenings with able and pointed remarks by Rev. Shuh, who did not fire at random, but hit every time. He told of home actions, and called the attention of the audience to glaring blasphemies witnessed in burial service which flamed his soul with righteous indignation. Several were reported as saying they intended to leave the lodge. Tracts and papers were received gladly. In giving out some of Weed's pamphlets I told the audience they usually sold for five cents, but that I would give them to the heads of families as far as they would go whether they paid for them or not. Ten handed their five cents as they were passed around.

The Masons and Odd-fellows endorsed by silence the expositions given of their societies, though it was reported that members had been appointed to reply. I told them should they wish the subject discussed further at any time, to appoint their man and I would be on hand. In short, there was a grand victory for the right.

Coming to Sugar Grove I was made welcome by Rev. Schroyer, pastor of the Lutheran church, who subscribed for the *Cynosure* and will try and arrange for lectures. He was at one time a Mason, but is now free from lodge bondage. His excellent wife is better posted than many Masons. She has been influential in saving some from lodgery.

I go to Clearport, Circleville and northward, hoping to accompany Mrs. Stoddard to church on Sabbath. Will not those with whom I have talked, who desire lectures soon in their towns, write me that we may arrange? W. B. STODDARD.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

HOME READINGS.—*M.*—The Lesson. Mark 2: 1-12. *T.*—Jesus' Preaching. Luke 4. 16-27. *W.*—Bringing Our Friends to Jesus. James 5: 14-20. *T.*—Our Duty to Help Others. Gal. 6: 1-10. *F.*—The Necessity of Faith. Luke 18: 1-8. *S.*—The Discerner of Thoughts. Heb. 4: 12, 13. *S.*—The Superiority of Jesus. John 9: 24-33.

LESSON IV.—First Quarter.—Jan. 27.

SUBJECT.—Forgiveness and Healing.—Mark 2: 1-12.

GOLDEN TEXT.—Who forgiveth all thine iniquities; who healeth all thy diseases.—Ps. 103: 3.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The attracting power of the Gospel*, vs. 1, 2. A rumor spread through Capernium that Christ was once more in the city, in the same house, without doubt, where he had a few days before worked the wonderful miracle of healing on Simon's wife's mother. At once a great crowd gathered. This was a common experience in the life of Jesus. To day there is nothing which will so attract the people as the free preaching of the Gospel in its purity, its entirety and its fullness for soul and body; and in consequence there is nothing on earth so dreaded by the enemies of truth and righteousness. This was the reason that the combined powers of Rome, the saloon and the lodge, imprisoned Boston's devoted evangelist, Wm. F. Davis, for *one year* for preaching on the Common. They saw in the crowds which gathered around to hear him preach Christ, the omen of their speedy destruction if they let it go on. Humanity hungers for the Word of Life, but it will not accept stones in place of bread. The pulpit of to-day can only regain its lost power over the masses by coming back to first principles and preaching as Christ preached, a *free* Gospel, a whole Gospel, a full Gospel.

2. *Christ, the Saviour of soul and body*, vs. 3-5. This poor paralytic could not come to Christ. He had to be brought to him, but it made no difference with the cure. The arms of faith are mighty. Where science fails and philosophy is powerless she steps in like a strong-winged seraph and prevails. Faith is not cast down by difficulties; they only rouse and inspire her to overcome them. She sometimes breaks through all established rule and procedure; she is not always careful of people's prejudices, but some way and somehow she must reach Christ and lay her precious burden at his feet. Jesus always honors true faith, and none the less when it is exercised in another's behalf. Along with healing is always coupled forgiveness of sins. In James we read not only that "the prayer of faith shall raise the sick," but "if he have committed any sins they shall be forgiven him." Our Golden Text shows us that this same truth of salvation for soul and body was known to David, who makes it the keynote of one of his most inspiring psalms. The church needs to recover again this long lost power, but she must first fulfill the conditions by an utter and entire separation from the world, and an earnest seeking after that life of faith in which "all things are possible."

3. *The hinderers*, vs. 6-12. Dr. Pentecost has well divided this lesson into three parts: "The Healer," the helpers and the hinderers. Wherever the Holy Spirit is present we shall find both classes represented. The scribes and Pharisees were there, not to judge candidly of Christ's claims, but to criticise and cavil; not to compare his teachings with Scripture, but with their own traditions. They did not voice their objections, but reasoned in their hearts. So this class of persons may greatly hinder a work of grace when they do not open their lips by creating around them an atmosphere of unbelief. These were the acknowledged religious teachers of the nation, yet they stood in this awful position. As Christ himself told them to their faces, "Ye would not go in yourselves, and them that were entering in ye *hindered*." It is a solemn question how many religious teachers at the present day stand in this position. Every Masonic clergyman, every tobacco-using pastor is a hinderer of souls. So is the minister who takes the wrong side of any great moral or religious question, who refuses to lay aside prejudice and come to the light. "Whether is it easier to say," etc. This was a searching question. No miracle of healing on a palsied body can be equal to the healing of a palsied soul.

RELIGIOUS NEWS.

—Rev. C. W. Hiatt, Columbus, Ohio, is now in the fifth week of a gracious revival in one of the missions of High St. church.

—Special meetings were begun before Jan. 1, by the Faculty and College church, Wheaton. They were continued through the week of prayer and are yet going on. The church and Christian students are much revived. But few students in the institution remain out of Christ.

—D. L. Moody, the evangelist, commenced work in San Francisco, Cal., on Sabbath, January 6. He is accompanied by Mr. and Mrs. Stebbins, the sweet gospel singers. The series of meetings will last at least thirty days. The services are being held in the Mechanics' Pavilion, the largest area of which has been specially enclosed for this purpose. At the first meeting every seat of the 6,000 was taken. The aisles were filled, while hundreds were turned away.

—Evangelist A. J. Bell has just closed a two weeks' union meeting in Petaluma, Cal., five churches uniting; some accessions and many strengthened. For the first half of this month he is engaged for Oakland, and the latter half at San Jose, Cal.

—Mr. L. D. Wishard, the former college secretary of the Y. M. C. A., sailed for China, just as the year was closing. He proposes to give five years to work for young men in Japan, China, India, Syria, Turkey, and Persia, introducing associations modeled so far as is found practicable after our best American associations, with trained secretaries in charge, and if possible supported by the merchants and business men of the cities in which they are located.

—Dowager Lady Kinnaird, proposes a fund should be raised to provide a special colporteur, Bible woman, and city missionary to labor amongst the class of women who have supplied the victims in the recent Whitechapel outrages in London.

—The Augustana Swedish Synod is actively at work among the Mormons, seeking to regain the Swedes who have been deluded into this fold of error. Formerly only Rev. Krautz was engaged in this work, but now they have three men there, who do not confine their efforts to Salt Lake City. President S. P. A. Lindahl was there recently on a visitation tour and published an encouraging report.

—In a conference on "evangelical preaching," held last month in London, the chairman, a member of Parliament, adverted to the fact that with all the doubt and skeptical tendencies of the present day, there never was a day "when sermons were so much read." "Ask any publisher," said he, "and you will find that in the last few years theological books and sermons had almost overtopped fiction in regard to the public demand."

—Rev. H. M. Scudder, D. D., is delivering a course of lectures on Chrsitianity in Tokio, Japan, to crowded houses.

—A movement Christward among the Jews of Siberia is reported, the leader being a Polish Jew, Jacob Schinmann by name. Exiled to Siberia twenty years ago because of avowel of belief in Christianity, he there began to proclaim his convictions.

—A gentleman interested in foreign missions has written to Mr. John I. Swift, formerly assistant secretary of the Twenty-third street Y. M. C. A., but now of the National University, Tokio, Japan, stating that he will give $25,000 toward the purchase of lands and erection of a building for the Tokio Young Men's Christian Association.

—Most of the students entering the new Christian college in Canton, were Sunday-school teachers in America. Most of these converted Chinamen who return to their own country are said to take their part in various forms of Christian work. What an inspiration, says the *Congregationalist*, to the patient teacher, who spends an hour or more every Sunday in trying to Christianize a single Chinaman, to think that in this indirect way, he, or more frequently she, may be helping on the conversion of China!

EDUCATIONAL NOTES.

—The Empress of Japan has established a college for women, which is to be ruled by a committee of foreign ladies. Two of these are Americans, two English, and the other two French and German.

—The trustees of Columbia College, New York city, have finally decided to permit the establishment of a woman's college or annex, where women may have all the advantages of higher education granted to men.

—Military drill has been introduced at Carleton College, as the first step in a new departure in the line of systematic physical culture. The students themselves requested it, and proposed that it be made compulsory, as it has been.

—Recent investigations show that 15,000 children in New York, and 10,000 in Brooklyn, are denied admission to the public schools of those cities, because there is no room for them. The authorities seem to think it economy not to spend more money on school buildings. In the meantime, however, those cities are constantly enlarging their jails and prisons.

—We clip the following from the *Union Signal*: "The lady teachers of Illinois, outnumber the gentlemen many times over. They are equally good workers, but in the State Teachers' Association have received very little recognition. Last spring they decided to organize an association of their own, which they did, electing as their president, Miss Sarah E. Raymond, who has been for many years the city superintendent of schools in Bloomington. Last week they held their first convention in that city. It was a very successful and interesting one; attendance large, the papers and discussions of an unusually high order. Miss Raymond was re-elected president."

—In France, religious instruction has been entirely abolished from the public schools. Private schools may be established by special permission. According to the recently published "Year Book of Public Instruction," there were in France, including 896 schools in Algiers, in all 80,651 common schools, of which 67,277 were public and 13,374 were private. In the year of 1887, there were newly established 337 public and 233 private schools. The total number of pupils was 5,585,838. Besides these there were 6,096 schools for small children, of which 2,375 were private, with an attendance of 761,692 children, and 251 higher primary schools, with an attendance of 21,938 pupils. The teaching force was 137,000 in the common schools, and 9,224 in the schools for children, and 2,133 in the higher schools. The total school expenses for one year were 145,116,878 francs.

IN BRIEF.

It has been ascertained that, free as light and air are, there are 27,000 families in the city of Paris inhabiting apartments having no other openings than a door, and that at least 60,000 families in the city of London reside in cellars.

Dr. Canon Doyle, dealing with "The Geographical Distribution of British Intellect," gives to Scotland a distinguished man to every 22,000 of population, England, one for every 30,000, Ireland, one for every 49,000, and Wales one for every 58,000.

An old ledger has recently been brought to light in Edinburgh, Scotland. It belonged to a merchant of the sixteenth century. At the top of the inside board the bookkeeper inscribed the words: "God blis this buik and keip me and it honest."

A sensation has been caused by the Pope's refusal to bless the medals and relinquaries sent to Rome by an Irish priest, who intended them for distribution in Ireland. The Pope sternly said: "I cannot bless them. The people of Ireland are disobedient. They seem to prefer the gospel of Dillon and O'Brian to the Gospel of Jesus Christ."

According to the official estimates of the United States Bureau of Statistics there were 130,000,000 tons of coal consumed in the United States last year. The amount of coal displaced by the use of natural gas is put at 9,000,000, and yet the consumption of coal in 1887 exceeds that of 1886 by 17,182,754 tons. These figures show at what an astonishing rate industrial development is going on in this country.

On one of the shelves of Mr. Spurgeon's library is that precious copy of one of Dr. Spurgeon's sermons which was found in Dr. Livingstone's box in Africa, after the great explorer's death. It was brought to his daughter, who, thinking Mr. Spurgeon the most suitable possessor, sent it to him. The paper is brown with age and travel and climate, but on the top of the front page can be seen the words, "Very good.—D. L.," in faint pencil.

Dr. John Hall seems ready to answer a fool according to his folly, as appeared the other day when a comparative stranger said to him: "Why, I hear that you preach to a congregation worth $200,000,000—is that so?" "Oh, far more than that" "You don't say so; how is that?" and the gentleman looked wide awake. "Well, any one soul is worth more than $200,000,000, and we have about 2,000 of them." The gentleman looked disappointed.—*New York Observer.*

In Shanghai alone there appear to be seven different organizations; in fact

Seven foreign missions for Chinamen to choose,
Seven little churches with seven little "views,"
Seven forms of meetings, seven sets of rules,
Seven weekly sermons and seven Sunday-schools.
Seven sets of buildings at seven times the cost,
What a lot of energy in China must be lost!
—*St. James Gazette.*

France bears the burden of the heaviest public debt of any country in the world, amounting to $6,000,000,000, the yearly charge on which for interest, sinking fund, annuities, etc., is about $258,000,000. This enormous burden is, moreover, continually on the increase, owing to the vast armaments the "armed peace" of Europe compels her to maintain. The debt of Great Britain seems quite moderate by comparison, being $3,612,441,000. Italy comes next with $2 207,515,000, and after her Russia with $2,174,159,000. Spain, in view of her general condition of backwardness, is perhaps more heavily weighted than either of the other countries; her debt amounts to $1,158,242,000. That of the United States is but about $60,000 greater than that of Spain, and in reality does not count at all, owing to her enormous power of paying it off.

The *Mining and Scientific Press* avers that probably the only secret process which has openly defied for ages the world of science is that employed in the manufacture of Russian sheet-iron. The Government is sole proprietor of the secret, and the profits are so enormous that they are supposed to defray the entire expenses of the Civil Service. A fortified city, shut in and out from the world, is devoted exclusively to this industry. A workman once entering that city never goes out of it again alive; in fact is never heard of again. Efforts to discover the secret have invariably ended in the death of the presumptuous investigator. A letter giving information was once attached to a kite and successfully dropped outside the walls. A number of peasants picked it up, and though they protested they could not read, all were put to immediate death, and the guards who captured the letter were compelled to pass the rest of their lives within the walls of the city.

DONATIONS.

Southern Ministers' Fund:

Samuel Bushey	$ .50
Mrs. H. B. Owen	1.50
H. T. Cheever	2.00
Rev. A. Dresser	10.00
C. W. Sterry	8.50
C. H. Watson	3.50
L. B. Lathrop	5.00
M. Woodward	1.00
A. F. Rider	10.00
H. S. Limbocker	4.97
Mrs. S G. Moore	1.00
Before reported	$252.05
Total	$300.02

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 7 to Jan. 12 inclusive:

A Megrew, A J Weaver, Rev R L Morton, S Bell, S A Bogle, Rev. W. W. McMillan, P H Wilcox, Rev J T Roek, Mrs C A Goodwin, J Thyne, S P Miers, L B Lathrop, A S Boyd, A Carlton, Sr, D R Finney, J L Wadsworth, A Holt, M Woodward, H Wykhuysen, H Rupers, L Manvel, Mrs S C Kimball, I M Ballard, S Morrison, H H Vine, Rev W Henderson, A Dresser, Jr, C W Sterry, C H Watson, A Taylor, L Woodruff, E Smith, L Robert, Mrs M F Carr, A Knox, Mrs S T Reed, A J Weaver, C Kennicott, L E Lincoln, G W Loss, J T Harnden J T Icke, L Lester, E A Cook, W Bartlett, R M Stevenson, J C Young, J Franklin, A Worman, L M DeVilbiss J P Blake, T Mills, A F Warden, D Tower, T K Bufkin, S H Evans, S Blanchard, S Mummey, T Gilmore, Rev J W Longe, F L Yeomans, D M Worth, G Durfee, B M Mason, H Curtis.

The awe struck audience gazed
On the figure, gaunt and gray;
'Twas the murdered king, or the ghost of him,
And Hamlet was the play.
His hour was brief, he said,
He must go ere light of day,
To the place of torment prepared for him,
Till his sins were purged away.
Yes, *purged* was the word he used,
And I thought what a remedy rare
Would Pierce's Purgative Pellets Prove,
In his case, then and there.
Dr. Pierce's Pleasant Purgative Pellets have no equal as a cathartic in derangements of the liver, stomach and bowels. Small, pleasant in action, and purely vegetable.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

THE CYNOSURE'S CAPITAL

is its friends, who labor for the paper because it is working for the kingdom of Christ. The importance of this Reform, and the few who appreciate it, make it the more important that at this time each one of the friends of the *Cynosure* plan to give some time to this part of the Lord's work. Will the friends, who have so zealously labored in the campaigns past, gird themselves anew for 1889, and especially for the next three months, January, February and March?

THE CYNOSURE

CLUBBING LIST.

Families are making up their lists of periodicals for the coming year. Friends can order their denominational papers through us and save money.

If several of the papers named below are wanted, write for special rates.

Any publication in the world can be secured, and on very high priced journals the saving would pay for the Cynosure.

We give below a list of papers which we offer with the *Christian Cynosure* at reduced rates:

THE CYNOSURE and—	
The Christian (Boston)	$2 40
New York Weekly Witness	2 45
Union Signal	2 50
The Voice (N. Y.)	2 40
Christian Statesman (Phila.)	3 00
The Interior	3 90
The Independent	4 15
The S. S. Times	3 40
Chicago Inter Ocean, Weekly	2 35
The News, Weekly	2 30
Farm, Field and Stockman	2 45
American Agriculturist	2 60
Vick's Magazine	2 50
Pansy	2 40
The Century	5 10
Scribner's Magazine	4 00
Harper's Magazine	4 65
Scientific American	4 50

If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50

W. I. PHILLIPS, *Publisher,*
221 W. Madison street, Chicago.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		@	96¼
No. 3	78	@	88
Winter No 2	96¼		98
Corn—No. 2			33¾
Oats—No. 2	24½	@	29½
Rye—No. 2	47		49½
Branper ton		12	00
Hay—Timothy	8 00	@11	50
Butter, medium to best	15	@	28
Cheese	05	@	09
Beans	75	@ 1	85
Eggs			17
Seeds—Timothy	1 35	@ 1	50
Flax	1 60	1	62
Broom corn	2	@	4
Potatoes, per bus	25	@	33
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	35
Cattle—Choice to extra	4 85	@ 5	20
Common to good	1 65	@ 4	35
Hogs	4 50	@ 5	25
Sheep	2 50	@ 4	67

NEW YORK.

Flour	3 20	@ 5	25
Wheat—Winter	97	@ 1	07
Spring		1	06
Corn	44½@		45½
Oats	28	@	39
Eggs			18½
Butter	14	@	28
Wool	09		34

KANSAS CITY.

Cattle	1 25	@ 4	75
Hogs	4 50	@ 5	00
Sheep	2 56	@ 4	00

ODD-FELLOWSHIP:

ITS HISTORY AND ITS WORK,

by President J. Blanchard. A neat pamphlet with cover. Price, postpaid, five cents. This address, as puplished in the *Cynosure* last fall, met with so much approval that the N. C. A. decided to issue it in convenient form for circulation. Until Feb. 1, 1889, any one sending 25 cents and a year's subscription for the *Cynosure,* may order twelve of the above pamphlets.

Five Dollar LIBRARY.

"*The Broken Seal.*"
"*The Master's Carpet.*"
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HOME AND HEALTH.

SOME FACTS CONCERNING DIPHTHERIA

Diphtheria is the most dangerous and dreaded disease of childhood. We recognize the disease by seeing in the throat one or more white patches. In the beginning these patches are usually located where they can be seen by any one who will depress the child's tongue with the handle of a spoon and look into the mouth. On the first day of the disease there may be several small white spots, which will gradually increase in size till on the second day they will join to form one large white patch. One disease, other than diphtheria, will produce white spots on the tonsils, but no one, unless he have the experience of a physician, can distinguish between these two diseases. A mother, on finding the white spots in the throat of her child, should require the child, if old enough, to gargle with baking-soda dissolved in warm water, in order to wash away particles of mucus or milk that may be clinging to the tonsils; after this she must again carefully inspect the child's throat. If the white spots are still seen she should ask the opinion of a physician as to the nature of the disease.

Diphtheria is strictly a contagious disease. In other words every case comes by contagion from some pre-existing case, and cold, filth or other conditions cannot originate the disease. Every child having diphtheria is not necessarily dangerously sick; on the other hand many play upon the streets and continue going to school without their parents or teachers suspecting the nature of the throat trouble from which they are suffering. These mild cases are the ones that are so dangerous to the community at large, since it is chiefly through them that the disease is spread; and this danger is better appreciated when we know that the most severe and malignant form of the disease may at times be contracted from these walking cases. For these reasons, therefore, every public school teacher should know how to look into the throat of a child, and it should be his duty, especially at a time when diphtheria is prevalent, to examine the throats of all children in whom there is the slightest suspicion of disease. If any disease be found concerning the nature of which the teacher is in doubt, the child should be sent home and not readmitted except on the certificate of the health officer or the family physician.

Every child exposed to the contagion of diphtheria does not take the disease. As a rule something else is necessary, such as "a cold in the head," or a slightly sore throat. Children having "a running at the nose," a cough or an irritated throat are therefore more likely to contract the disease when they are exposed to the contagion, than those who are not suffering from these conditions. For these reasons slight ailments of the throat demand attention during an epidemic of diphtheria if we wish to protect our children from the disease.

Diphtheria in the beginning is nearly always confined to the tonsils, and the dangers arise from its spreading to other parts of the throat, or into the nose or "wind pipe." When the nose is involved the child usually dies of blood-poisoning. When the "wind pipe" becomes affected the child almost always dies of the "croup." From this it can be seen that it is of the utmost importance that this disease should be recognized and treated early. Success in its treatment can be expected only when it is properly cared for in the beginning, while the disease is still confined to the throat. At this time we may entertain a reasonable hope that the spread of the disease may be prevented.—*Physician, in Exchange.*

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FARM NOTES.

LIME AS A FERTILIZER.

The value of lime as a re-agent in the vegetable garden is seldom understood and appreciated as it should be, says *Bell's Messenger*. Fresh or virgin soils do not, as a rule, require lime; and the same may be said of heavy staples, though a little quicklime applied to rough lumps of clay, when trenching, breaks them down most surely and swiftly than anything else, as I have repeatedly noticed. But I have often come across cases in which an old garden had been cropped and manured, manured and cropped for so many years that it had become utterly "tired," and unwholesome, so that nothing could be induced to grow in it satisfactorily; all kinds of cabbage inevitably "clubbed" and perished, insects destroyed all young seedlings as soon as they appeared above ground, riddled the carrots and parsnips, turnips were ruined by the "finger and toe" disease, and so forth. Under these circumstances I always prescribe a good dressing of either gas lime, or such as is in a fresh condition, if not quite "quick," and invariably with perfect success. In such cases lime acts as a powerful purifier and sweetener, and in addition sets free the nutritive principles that, though already abundant in the soil, are so locked up that the roots of the various crops cannot assimilate or profit by them. The application of a moderate quantity of lime has a marvelous effect in renovating exhausted ground, more especially where this is of a light description, and now is the best time in all the year to do it. Nothing should be planted in the ground for some months subsequently, but allow it to lie fallow through the winter, and by the spring it will be found in first-class condition for being cropped.

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A horse that is naturally courageous may be made cowardly by abuse. If he often receives blows the fear of them is uppermost; and any unknown noise is imagined to be a coming hurt, to escape from which is an uncontrollable impulse. The man who abuses his horses is often rewarded by the destruction of his property and injury to himself, the result of runaways. But when the courage of the colt is developed, it is not nearly so likely to run away, though it be hampered with blinds or abused by a cruel master; and it is hardly saying too much to assert that if it is properly treated it will never run away. Too often the training of the colt has an effect contrary to the cultivation of its courage. Forgetting that temper is the most valuable quality of the horse, its owner tries to "break" its temper—to cow the animal. The horse should be trained, not broken; and training requires firmness, mixed with kindness. The man who has no control over his own temper, and whose judgment is warped by anger, is not fit to train a colt. As abuse will make it cowardly, so kindness will make it courageous. The basis of courage is confidence, and the first point is to secure the confidence of the colt. The next is to make the colt sure of his surroundings. Watch closely, and whenever he shows fear of anything, allow him to smell of it. If he has confidence in his trainer this will not be difficult. If he shies at a stump or rock, ride or drive him up to it. Drive him nearer and nearer the cars until he is no longer afraid of them. Have the whistle sounded when his head is turned toward it, and repeat this until he ceases to start at the sound. Handle his limbs and touch them with a strap until he no longer shrinks.

The courageous horse, the one with spirit trained, not broken, is the horse that does the most work. It does not lag; to drive it is a pleasure. It does not "give up" and leave you mired in a mudhole; it has the spirit, the courage to exert itself to the utmost. Among horses, it is the one with trained spirit, with fine temper, that does the most work, the least harm, and in danger acts quickly and intelligently. What horse has more courage than the Arabian, and what horse is more docile, enduring, or admirable?—*American Agriculturist.*

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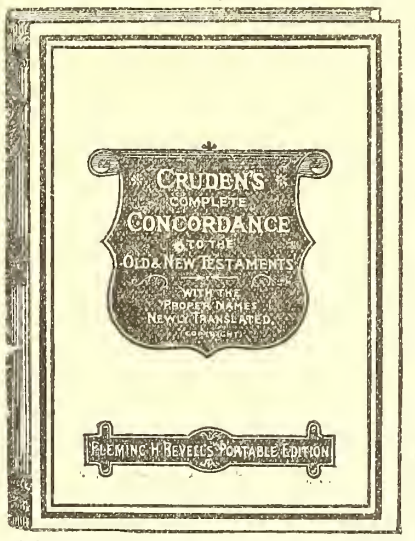
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NEWS OF THE WEEK

WASHINGTON.

It is rumored that Governor Elect Goff, of West Virginia, has been offered the Secretaryship of the Navy, the position which he held under President Hayes, and that he has refused it.

Robert R. Shellabarger, only son of Judge Shellabarger, of Ohio, died at his father's residence in Washington, D. C., Thursday, of typhoid fever. Judge Shellabarger lost his daughter from the same disease on the 1st of January.

Congressman Weaver, of Iowa, has caused a dead-lock for nearly a week in the House over his Oklahoma bill; and he would not allow business to proceed from day to day until he had been promised that his wishes should be respected.

CHICAGO.

The sum of $25,600 was netted from a Hebrew fair and ball, and the managers apportioned the amount among the various charitable institutions in the city.

Mayor Roche issued an order Thursday that all police officers report the names and addresses, if possible, of children between the ages of 8 and 14 years, who are forced on the streets during school hours.

In the police war by the *Daily Times*, its publisher and city editor have two cases against each, and the complainants are Inspector John Bonfield and Captain Michael J. Schaack. The cases were called in a Justice's court, and the defendants waived examination and gave bonds in the sum of $2,000 in each case to appear before the grand jury. As this will postpone the trial the policemen offered to arbitrate before three judges. As this might prevent any trial for their alleged crimes the offer was refused. They have brought new suits for libel at $100,000 each, making an aggregate of over $1,000,000, for which that paper is now sued.

THE STORM.

One of the most disastrous storms on record swept over the country last Wednesday. In Chicago the barometer fell to the lowest point yet recorded. The center of the storm passed over this city. In Pennsylvania it assumed the form of a cyclone, and caused great loss of life and property. The cyclone swept through Reading, Pa., Wednesday evening, wrecking a number of buildings, among them the Reading Silk Mill and the paint shops of the Reading Railway Company. In the silk mill 175 girls were at work, and of this number it was at first reported that not more than 100 escaped. Hundreds are at work clearing away the ruins and searching for the victims. The number of deaths was eighteen. Many were injured. In the railway shops thirty men were employed painting cars. Explosions of gasoline followed the destruction of the building, firing the building, destroying nine passenger cars, and causing the burning to death of four men, while others were seriously injured.

During the hurricane at Pittsburg C. L. Willey's building on Diamond street was blown down, partly wrecking a dozen surrounding buildings. Scores of persons were caught in the debris, and instantly killed or badly wounded.

At Sunbury, Pa., a terrible accident occurred. A rain and wind storm came up suddenly, and blew over two of the stacks of the Sunbury Nail Mill. They crashed through the roof, completely demolishing the pudding department of the mill. Thirty five men were employed in this department, and half of them were buried in the debris. Two were killed and a large number wounded.

The most terrible storm of years swept over Buffalo, the wind reaching a velocity of seventy-four miles an hour. There were many minor accidents, but only one life is reported lost. Charles Wagner was swept into Niagara river with the ruins of a fisherman's hut, and drowned. Nearly all the small houses on the sea wall that survived the great storm two years ago, and with them several new ones, were swept away, and about twenty-five families are homeless.

Reports from many towns in northern Ohio say that the wind-storm did considerable damage to property. At Ravenna a small foundry was wrecked. At Madison chimneys and trees were blown down and many windows were broken by the force of the wind. In Cleveland hundreds of telephone and telegraph wires were blown down and canvas covered delivery wagons overturned. Trees were knocked to the earth, insecure roofs and chimneys were demolished, but there was no loss of life.

Great damage was done in the Ohio oil field. Several hundred derricks and pumping stations were blown over, and barns and small buildings overturned. The steeple of the German Reformed church at Lima was blown off, and many private residences damaged by trees being blown down and falling on them. No fatalities are reported, although several are injured.

COUNTRY.

An amendment to the constitution of New Hampshire, prohibiting the manufacture and sale of all intoxicating liquors, "except cider," was adopted Thursday by the constitutional convention.

The Illinois State federation of labor passed a resolution declaring that Fielding, Schwab and Neebe, the Chicago anarchists, were unable to secure a fair and impartial trial and were wrongfully convicted, and providing for the appointment of a committee of three who shall use all honorable means to secure their pardon.

The financial officers of Pennsylvania have just discovered that eight corporations owe the State over $5,000,000, the payment of which they are alleged to have evaded by making incorrect and fraudulent reports to the auditor-general's department. The Pennsylvania railroad company is, according to the revelation, indebted to the State nearly $1,200,000, and other railroad companies from $566,000 to $969,000 each. Suits will be brought against all the delinquent corporations.

A boiler explosion in Bell's mills at Pellston, Mich., Friday afternoon, killed three men and demolished the structure.

Diphtheria is epidemic at Argyle, Minn. There have been thirty-two cases and eight deaths. An outbreak of the disease is feared at Grand Forks, D. T.

The 17-year old daughter of Mr. Zeharres, of Sauk Center, Minn., was fatally injured Wednesday by a horse biting off her chin, both flesh and bone.

Bill Hunter, claiming to be one of the "James Brothers gang," after being driven from Vail, Iowa, for running a saloon there, attempted to start another at Arcadia. In attempting to arrest him Friday Sheriff Wolzed was obliged to shoot him, killing him instantly. The sheriff was arrested, and is to be placed on trial.

The county-seat war in Gray county, Kansas, broke out afresh Saturday, and resulted in a pitched battle between armed forces from the towns of Ingalls and Cimarron, during which over 200 shots were fired, and two prominent citizens of the latter town were killed, and seven members of both parties badly wounded. The trouble was caused by the invasion of Cimarron by an armed party of thirty men from Ingalls, led by the sheriff, who captured the county records. State troops have been sent to preserve order.

At Worcester, Mass., Ella Chamberlain, a whistler, was prevented from appearing at a concert in the theater Sunday night, as the mayor refused to allow her to whistle anything but sacred music.

FOREIGN.

The Paris *Figaro* announces that M. de Lesseps and the administrative council of the Panama Canal company have signed an agreement for a fresh issue of 60,000,000 shares to be subscribed in two lots. The first lot will be offered on the 20th inst.

In reply to the Governor-General's proclamation inviting the Arab tribes to expel the dervishes and promising them food and money, two of the tribes express their willingness to come to Suakin, but say that the situation at Handoub prevents their doing so.

Twenty-seven socialists, including the socialist leader Becker, have been arrested in the suburbs of Vienna.

The Vatican has instructed the archbishop of Naples to visit Mr. Gladstone, but first to learn confidentially whether the visit will be agreeable to the English statesman.

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THE NATIONAL CONVENTION.

It has been decided by the N. C. A. Board that the next National Convention, opposed to secret societies, shall be held in Washington, beginning March 5 next, at 9 A. M. As the representatives of the Nation are assembling at that time to attend to the Inauguration services of the new President, it is most fitting that the friends of Purity of Government, Liberty in Government, and Righteousness for Government, should meet and discuss and pray over what is most essential to Good Government.

While the lodge coils itself around the various departments of Justice, and binds the Officers of State to other than patriotic interests, the Nation cannot be healthy. Any oath that binds to interests not universal, must be a friction in the machinery of government.

The Nation must be aroused. Christian Freemen must speak out. Honest Christians must take the position that Christ took—"In secret have I said nothing." And all true parriots should labor and pray that, as a land, we may be redeemed from all selfish and sinister bondage.

All who are interested in this great reform are cordially invited—yea, and urged to meet at the above time and place.

Let the nearly two million Christian people pledged to the support of this cause send a suitable representation to this important meeting in the Capital of our Nation.

H. H. GEORGE,
Pres. of Geneva College, Pres of N. C. A.

BE SURE to read a few words about "stopping the paper" on the 13th page. It has a statement of some facts all are not apt to consider.

TWELVE PERSONS have put their names to a list for a Chicago party to the Washingtoh Convention. The round trip rate is $17.50 from this city. Ticket sale at this rate begins Feb. 28. Returning they are good to leave Washington on the 8th of March.

One of the most prosperous business establishments in Chicago—and most deserving of prosperity—is the publication society of the Woman's Christian Temperance Union. At the late annual meeting it was reported by Mr. Hall, the business manager, that the business of the year amounted to over $100,000, on which a profit of fourteen per cent had been realized. The directors, board declared a dividend of seven per cent and reserved the remaining profits to increase the facilities of their business. The directors are all women. Mrs. Matilpa B. Carse, the Temperance Temple builder, is the president of the board; Miss Mary Allen West, of the *Union Signal*, secretary; and other members are among the most eminent of the W. C. T. U. women, as Miss Willard and Mrs. Plumb of this State. It is a compliment alike to the good business manage ment of these women and to the goodness of their cause that their profits are so large.

The ill-success of Roman Catholic efforts among the colored people has been often noted. After the war Rome began vast preparations for the prostitution of the simple freedmen to her religion. But as Dr. Roy explained in his Batavia address in 1882, the Negro has a deeply religious nature. He prefers to sing and pray for himself. It does not suit his nature to allow the intervention of the priest, who turns his back to him, and mumbles Latin to his untaught ears. But if Rome cannot attract with her ritual she can buy with gold. Rev. R. N. Countee says that about two months ago the priests began in Memphis by establishing schools for Negro children, which they made attractive to their parents by furnishing books, tuition and clothing free, and if necessary were ready to provide in sickness and bury when dead. In a few weeks they had 150 children so securely under their control that it was almost impossible for the Protestant pastors to get them away.

A Catholic priest in one of our Western cities denounced the secret order of Elks the other day, and produced a momentary sensation. It does not require so much grace as grit to attack the Elks, since the stage habits of the members have little to do with good morals. But when Father Dowd raised his voice in St. Patrick's church, Montreal, last Sabbath, against the Catholic Order of Foresters, the sensation was genuine. Under instructions from the Vicar-general the priest said that some time before, an officer of the Catholic Order of Foresters of Illinois, whose headquarters are in Chicago, arrived in Montreal and established a court; but it now became his duty to condemn this society for three reasons: It was a foreign institution; it did not allow any interference on the part of the clergy, but only allowed a clerical chaplain to offer prayer at the opening and close of its meetings, and not to take part in its proceedings; and perhaps the strongest reason of all was that it was not wanted, as the Catholics had already enough of benefit societies. He therefore warned them against joining this dangerous society and asked those who had already joined to sever their connection with it. It has been supposed that this order was thoroughly controlled in favor of Catholicism, it being entirely distinct from the "Ancient Order of Foresters," which could not be moulded to conform to Rome so easily as Powderly's Knights of Labor. The reasons of suppressing it in Canada are good enough. Some of them we should be pleased to hear used in all pulpits and against all lodges.

Senator Quay, partner of mailing-list sneak thieves, and Republican campaign manager, is said to be a peculiar attraction to Washington visitors. The press talk has assumed that the Republican success lies at his door, and this has made him an object of curiosity to sight-seers. But it has also been intimated that he had innumerable appointments at his control, from the Cabinet down. He is thus a peculiar object of interest to office-grabbers. His endorsement is worth a fortune to them. But since the exposures of the New York *Voice*, the fact of his complicity with low knavery has made him most especially and properly an attractive person to the whole race of thieves, pick-pockets, shop-lifters, burglars, sneaks, house-breakers, etc., etc. They are as delighted that a great one has come among them to exalt their vocation, as Masons are to humble a preacher with their vile performances. The whole pirate crew take up the chant: "Hell from beneath is moved for thee to meet thee at thy coming." "All they shall speak and say unto thee, art thou also become weak as we? art thou become like unto us?" "How art thou fallen from heaven, O Lucifer, son of the morning!" Our special Washington correspondent says that Mr. Quay is anxious to get away from the curious crowd of whom he is the cynosure. So this week he will hasten to the glades of Florida, where alligators will be more merciful to him than the race of men.

The House Committee on Territories has heard a discussion of the claims of Utah for Statehood for several days. Both sides of the case were represented from Salt Lake; among those who objected was Governor West, who argued that Statehood for Utah would entrench Mormonism. If the power of Statehood should be granted to Utah, old non-Mormon residents would have to sell out at a sacrifice and get away; they could not live there then and prosper. The new non-Mormon residents of the Territory would have to do the same thing. He warned the Democrats of the effects of adopting a policy that would look to the admission. On the other hand Kine, delegate from the Territory, made the usual Mormon speech, which was remarkable for nothing but its falsehoods. He said Mormon people are largely descendants of the best stock in New England and the Middle States. There was never any resistance to the federal authority in Utah, and moreover no thought of it. It was not true that a majority of the people of Utah had long defied the authority of the United States as expressed in its statutes by practicing polygamy. In the House Mr. Dougherty, of Florida, offered a resolution to enter Utah and Arizona as States, saying that he did not see why an omnibus bill of Democratic origin should let in all of the Republican and keep out the Democratic Territories. He did not see why Utah should be kept out. The people were fully equal to Statehood, and were among the most reliable Democrats in the country. The proposition was hailed with derisive laughter and applause by the Republicans, and Mr. Dougherty was chagrined to find no one of his party objecting when it was ruled out of order.

NEW ENGLAND LETTER.

A remarkable winter.—The "Record" on the warpath.—The "Puritan" and its unpuritan proceedings.—What a family of Maine girls have done.—Rev. H. T. Cheever's Correspondences of Faith.—A word to Connecticut friends.

The winter has so far been unexampled for mildness. Invalids have not needed to go South. Violets and dandelions have bloomed, and even robins and other spring birds been seen, as if in utter reversal of the calendar and isothermal lines. The blossoms of the pussy willow have been sold on the streets of Boston: and last week, a friend showed me a branch of Japan quince from her garden with fully developed blossom buds. This phenomenal mildness of the season is not enjoyed by the ice man and the coal dealer, who probably comfort themselves with the old saying that, "winter does not rot in the sky." There is plenty of time between this and April for zero weather, and even a blizzard or two *a la* Dakota.

The Boston *Daily Record* is doing a good work in exposing the numerous places in the city where the liquor law is violated in every possible way under the very noses of the police, one of whom as represented in a telling cut entitled, "The law must be enforced," is certainly not in any sense a "terror" to the sleek and spruce bartender who is serving him with a glass of his favorite beverage. The law prohibits the sale of liquor to known drunkards, to intoxicated persons and to minors. It also requires that all drinking places be closed on Sunday and after 11 o'clock. But in these vile dens, the merest boys go up and order what they like as freely as adults, and at all hours of the day and night. The scenes described by the *Record* reporter, are like glimpses into pandemonium. The strength of that tide of brutality and crime continually flowing from these dens of vice, where the wretched and fallen of both sexes congregate, cannot be estimated.

But it is not the low dives of the North End alone, that violate the law, and the *Record* freely exposes the law-breaking hotels which register such a phenomenal number of guests on Sunday. In the secret rum hole attached to the Puritan House—heaven save the mark!—an Irishman in a state of beastly intoxication was hurrahing for O'Brien. "What's in a name?" to be sure, when it can come at last to be linked with associations the vilest, and principles the most opposite from any held by the men who originally bore it. These much needed exposures naturally raise the question, "Will Boston's new Mayor enforce the law?"

It may not be generally known, but it is a startling fact stated by Rev. A. J. Gordon, in the *Morning Star*, that in the legislatures of six different States last year, bills were introduced to divide the taxes and give a part to the support of the parochial schools, abolished in both Italy and France, as "nurseries of disloyalty." Strange that Republican America has so far lost the memory of her early days that she must look to the Old World for warning and example in a matter like this!

We occasionally read of wonders of farming accomplished by Western damsels, but there is a family of eight sisters living near Belfast, Me., who carry on a large farm, their mother being dead, and their father only able to do light chores. In the winter but two of them are at home, the others being employed in Boston, two as teachers in the public schools. But in the summer they enjoy themselves at home better than many a habitue of Newport and Long Branch. They keep several cows, a horse, hogs, a brood of ducks and from three to five hundred hens. And they make it pay too, though some may sneer at "woman's farming" when it is added that they also keep thirteen cats; besides four oxen that are never yoked, simply because the sisters raised the calves and could never bear to part with them for beef. But sentiment is after all a cheaper luxury than most of the things in which humanity indulges to its hurt. It is a pity that more sentiment could not be infused into the Western ranchmen, and thus save thousands of heads of cattle from freezing and dying on the plains every year.

I have just been reading a product of New England thought and Puritan culture, in Rev. H. T. Cheever's "Correspondences of Faith;" a kind of harmony of religious experiences from Cæsar Carvosso to Madame Guyon. I was struck at finding the doctrine of personal holiness as much antagonized by Bossuet and the Roman Catholic prelates of that age, as it now is by some orthodox Protestant divines. All consecrated souls assimilate in life and thought. It is the spiritual oneness for which Christ prayed—"the communion of saints." Our New England movement for a pure Christianity, untrammelled by false worships, is one that Madame Guyon and Carvosso would both have prayed for and rejoiced in. To me it is a most inspiring thought that we thus stand in spiritual sympathy with all the devoted souls of past ages. They were true to the demands of their time, and every blow we strike at the altars of Baal, every ballot cast "for God and home and native land," every word we utter for truth indifferent to consequences, is a spiritual conductor making us one with every noble soul that has gone before.

A word to the anti-secretists of Connecticut. Shall we hold a convention in Willimantic the middle or last of February? If so, it is time to be making arrangemnts. Will every friend interested in our cause, write me at once?

ELIZABETH E. FLAGG.

REFORM NEWS.

FRIENDS OF REFORM IN IOWA.

The Iowa Christian Association, at its last annual meeting held last month, reappointed me to the work of State agent and lecturer. Your agent needs *immediate financial aid* to carry on the work committed to him. Will not you who have subscribed to the work of the Association and whose subscriptions are past due, remit the amount to Dr. Wm. Crawford, the newly-elected treasurer, as soon as you can?

The first year's subscription to the *Cynosure*, taken by your agent, goes to support the State lecture work. Will not those of you who have not yet paid these subscriptions, do so *immediately?* It is a small amount due from each, but the sum total due your agent would be a "God-send" to him.

And YOU, dear brethren, who are not back on subscriptions, will you not devise liberal things for the support of the anti-lodge reform work in your State this year?

We are crippled for want of funds. Why should the work cease? And yet we cannot go forward without your help. *Please send* in your contributions to Dr. Wm. Crawford, Washington, Washington Co., Iowa, as soon as possible.

Is there not some one who can contribute at the rate of $5 a month for a year, or $2 or $1 a month, as the Lord may be prospering you. Or give an even $10 for the year; or if that is more than you can afford then make it $5—or less; but do, as you love Christ and hate the Masonic anti-Christ, give *something* to aid in carrying forward this reform.

Take the matter up by churches, or by localities, and let some one canvass and raise what you can, and remit the amount to our State treasurer. Don't leave the whole burden of raising the funds to carry on the work upon your State agent. Pity me, as Moses was pitied by his father-in-law, and act upon the plan I have suggested to lighten the burden that I have found by two years, experience to be to heavy for me to bear. Your agent,

C. F. HAWLEY.

THE OHIO MEETING POSTPONED.

COLUMBUS, O., Jan. 17, 1889.

DEAR CYNOSURE:—I came home at this time to have a conference with the General Agent, who has kindly stopped on his way to Washington to consider ways and means for pushing our work here, and the propriety of holding the State Convention at the time mentioned. His time will be otherwise occupied prior to the Washington Convention; and neither State president or secretary can be present at the time proposed; and the attention of friends will be largely centered in Washington. These, with other reasons, lead to the belief that the Ohio State Convention should be postponed for a little. Due notice will be given. This being the working season, meetings should be prepared and lectures given as rapidly as possible.

The following to the *Daily Press* will let the friends know that the lectures in Winchester were not in vain. Hit birds, we are told, are apt to flutter, and the end is not yet:

DEAR SIR:—In your special correspondence in the *Press* this morning from Canal Winchester the following appears:

"This quiet village has had a surprise party in the last few days. A man (if we might call him such), lectured here on secret societies last Tuesday and Wednesday evenings. He made a very poor argument, if any, against them. He was followed both evenings with a few very insulting remarks by one of our most prominent preachers, in the course of which he insulted every person belonging to a secret society; but no more need be said, as it might cause some hard feelings."

As the one the writer questions "if we may call" him a man, allow me a few words. Of course no one who heard the lectures and Rev. Shuh, the gentleman alluded to above as "one of our most prominent preachers," can fail to see the love for truth which prompted this report. There is doubtless a difference of opinion as to the "poor arguments." The fact that the opera hall was filled on both nights, the first being rainy, and the second that of the great storm, would at least look that way, as some came from three to five miles.

If the arguments are all on the other side, members of the lodge spoken against have had, and do have the same opportunity to present them that we have to present ours. As individual members belonging to secret societies and the K. of P. lodge contributed that I might secure the opera house for two evenings, it would certainly have been very discourteous in me not to have given them an opportunity to reply. I announced on the first evening that such opportunity would be given on the second, but as no one availed themselves of this opportunity I left a standing offer, that whenever the lodges wished to bring a man who should try to disapprove any of the propositions I offered I would meet him in public discussion. What could I do more? If "poor arguments" were presented how easy it would be for your correspondent or some other educated lodge man to show this fact. None would welcome the truth more than myself. I scarcely need write of the claimed insult offered by Rev. Shuh, after his excellent Christian remarks offered in the same spirit. No one need feel insulted by him, as the things he mentioned are well known to the citizens of Winchester. If doing the deeds that called forth his remarks were not an insult to a Christian community, as they were to God, it certainly should not be regarded as such to call attention to them.

Very respectfully, W. B. STODDARD.

PENNSYLVANIA ORGANIZING.

YORK, Pa., Jan. 14, 1889.

EDITORS CYNOSURE:—Our anti-secret friend, Geo. Warrington, of Beaver Falls, Beaver county, Pa., writes that he will organize an anti-secret association in that county; and he says he will try to make it a permanent institution.

Our anti-secret friend, Austin Bliss, of Penfield, Clearfield county, Pa., writes to me, sending names sufficient for an association. And I hope these earnest friends will lose no time in getting a live organization in the field. He says they are all thoroughly anti-secret; so we may expect an energetic association.

As our energetic treasurer, J. C. Young, of Custer City, McKean county, Pa., has some anti-secret friends at hand, I am expecting to see a good report soon from the McKean County Association.

I am now organizing the York County Christian Anti-secret Society; and expect to report a full list of officers by the 1st of March. I am acting as Cor. Secretary, for the present, and am writing our friends on the subject of organization. There are many anti-secret men and women in this county, and we should soon have a strong society.

I hope to hear good news from our friends in Bucks, Lackawanna, Allegheny, Luzerne, Franklin, Susquehanna, and other counties.

Let each county strive to set a good example, by completing an organization as soon as possible; and by entering upon a vigorous campaign immediately. Let us try to get a good start now, and push forward. EDWARD J. CHALFANT.

RENEWING THE IOWA WORK.

DEAR CYNOSURE:—I left Wheaton for DeWitt, Ia, on Saturday night, and was hospitably entertained by Mr. McClenahan, an elder in the U. P. church.

On the Sabbath I assisted Rev. Mr. Shannon, the pastor, in his Sabbath morning service, and took part in the union services in the M. E. church in the evening. By invitation of pastor Shannon I am to preach in his church, morning and evening, next Sabbath. His session confirmed the invitation, and one of the elders said he saw no reason why the truth in regard to the secret lodge system should not be preached as well as in regard to other systems of evil.

I called upon Bro. S. Mummey, of the Free Methodist church. He has been for years a reader of the *Cynosure*, and told me of a neighbor who, several years ago, was made a Mason at DeWitt. When he had taken two degrees, Morgan on Masonry fell into his hands. He read it, and said to a high Mason friend, "I don't think I will go any further in Masonry. I have got hold of Morgan's Masonry, and I can learn it at home just as well."

"You don't mean to say," replied the Mason of high degree, "that Masonry is correctly revealed in the Morgan book!"

"Why, *yes*," said the novice, "the two degrees that I have taken are given in the Morgan book just as I received them in the lodge; and, seeing that the first two degrees are right, I don't see why the third should not be."

Afterwards he was persuaded to take the third degree in the lodge, and bore testimony to Bro. Mummey that the Morgan book was a true expose of Ancient Craft Masonry.

The Mason to whom I have referred was a mem-

ber of the Baptist church. When he found himself yoked in religious fellowship with men who despised and rejected our Lord Jesus Christ, who blasphemed his holy name, and lived in wicked and open rebellion against Christ, he remembered that it is written, "Be ye not unequally yoked together with unbelievers;" and he obeyed the voice of the Lord, and came out from the lodge and separated himself to Christ according to his commandment.

Do not those who refuse to obey this *plain* command *know* that they are rebelling against Christ? Has not the Saviour said, "If a man love me, *he* WILL keep my words?" Did he not teach that they build for eternity upon the sand who hear his sayings and do them not? Christ speaks by the Holy Ghost through his Apostle, saying, "Wherefore, come out from among them and be ye separate," so entirely separate as not to touch the unclean thing.

Can you, my Masonic friend, rebel against the Lord by refusing to obey his commandments, and yet claim his promise to receive you? You know that unless you surrender yourself to Christ, to be guided by his counsel, you cannot claim him as your Saviour. Why, then, will you separate yourself from Christ, and give up your hope of heaven for the sake of being yoked with unbelievers in the lodge?

The morning begins to dawn; the day hastens when those who join in the worship of God who has been manifested in Christ Jesus, will not presume to go from the church to the lodge to unite in its pagan and deistical worship. May the Lord increase the number of those who preach a separation from the world and its false worship to Christ and his church.

Beloved brethren, pastors of the churches, will you not each and all unite to teach those committed to your care the truth as it is in Jesus touching this matter?

I am your servant, for Jesus's sake, and will gladly work with you to turn men away from the lodges and win them to Christ, that they may be gathered in the churches. Yours for Christ, the only way to God and heaven, C. F. HAWLEY.

SOME OLD TOWNS OF SOUTHERN LOUISIANA.

NEW IBERIA, La., Jan. 8, 1889.

DEAR CYNOSURE:—It is a little remarkable that Landry Parish, in the southern part of the State of Louisiana, including such old towns as Washington and Opelousas, is the oldest part of the State and at the same time but sparsely settled. It has good natural fertility and is well adapted to the culture of cotton and sugar-cane. But I was forcibly reminded of the famous alliteration of Bro. Burchard, "Rum, Romanism and Rebellion" have left their blighting influence here in a marked degree. The country gradually rises as one goes north from the main line of the S. P. R. R. There are grand live oaks and magnolias in the forests which begin to be more common, and the ever-present Spanish moss indicates a high degree of moisture in the atmosphere. I was surprised to find the cane culture extending so far north. Though there are but few sugar plantations in this part of the State, yet one of the largest, said to be the best equipped of any in the State, is near Cheneyville, at least sixty miles farther north than this.

I spent last Sabbath at Washington, six miles above Opelousas. Both towns date back into the last century. Washington is at the head of navigation on a bayou that leads into the Mississippi river near the mouth of the Red river. It has 1,500 to 2,000 inhabitants; two white and two colored Protestant, and a Catholic church. The white Protestant churches, M. E. (S.) and P. E., are very small and feeble. I attended Sunday-school in one and public worship in the other, and preached in the colored Baptist and the M. E. churches.

I found the lodge influence very strong. Most of the white people, as well as the colored, belong to some order. Just now the Farmers' Alliance seems to be attracting most attention. Both the colored pastors welcomed my testimony against the lodge. The Baptist pastor, Elder Jackson, had never joined any order, but most of his members had done so, and the lodges had nearly broken up his church. Quite a little breeze was made by the circulation of the tract, "To boys who hope to be men." The M. E. ministehas had an ample lodge experience, but does not now meet with them. I met here a colporteur of the A. B. Society, who said that when he came on the field, not one family in seven had a copy of the Scriptures. Now he estimated that one family in five was supplied. This brother had faithfully visited both colored and white Catholics and Protestants, but had not been able to sell enough to pay his expenses. He was obliged, temporarily, to retire. His address is J. A. Grant, Algiers, La. I commend him to the favorable notice of Christians. What society needs here, is the infusion of new blood. The people, too, are aware of it, and are anxious for Northern immigration. I could certainly recommend it as a most needy missionary field. Monday morning I took the train for the South and came here, where, after a day or two, I hope to attend an annual conference of the C. M. E. and also of M.E. churches of Louisiana. H. H. HINMAN.

THE LOUISIANA AGENT ORDAINED.

DORSEYVILLE, La., Jan. 5, 1889.

DEAR CYNOSURE:—I preached last Sabbath, at 3:30 P. M., to a large and respectful congregation at the St. Marks Fourth Baptist church, New Orleans, and assisted Elder Green in conducting services at Shiloh church at 7:30 P. M. By invitation I left New Orleans on Monday, and reached the hospitable home and church of Rev. B. Dorsey, of this place. Anti-masonic ministers are always welcomed at both Elder Dorsey's church and home. I preached the New Year's sermon for Bro. Dorsey, to a crowded house of earnest listeners. The Secret Empire surely received a blow. We had a glorious time, and many hearts were made glad, while sinners were earnestly besought to serve their Redeemer.

Elder Dorsey told of his many difficulties and dangers and threats through which he had passed since 1868, when he first begun his pastoral labors. He read the church covenant, and made some very appropriate comments on it. Many of the brethren declared they had always thought the church enough for Christians, and they had never joined any other society, while several confessed they had rebelled against what their pastor had said to them in the past, and joined the Knights of Labor, thinking it a good thing, but had seen its folly, and some had left its secret portals, while others said they would leave it. Only two or three brothers failed to testify against the unfruitful works of darkness. One of them was a preacher, who attempted to defend his "glorious order," but was shamed into silence. Another brother stated that the Knights of Labor voted over the protesting of the Christians to give a ball, and he felt guilty and left them.

In 1877 Rev. B. Dorsey bought a tract of land whereon sits the beautiful village of Dorseyville, and surveyed and sold it out in town lots, and succeeded in building one of the largest and best churches in this State, and he kept his church clear from secretism until 1888, when the Knights of Labor came in here like a cloud of grasshoppers. Dorseyville contains 550 inhabitants, with five stores, one drug store, postoffice, telephone office, railroad and steamboat conveniences, and to Bro. Dorsey's sorrow, one dramshop and one gambling hell, allowed by the parish authorities. I mention these facts that all may see and know how earnest Bro. Dorsey has been toiling for the advancement of his race here.

The Iberville *South* commends in highest terms very many of the good white citizens of Plaquemine, for their heroic work in rescuing and caring for the suffering of the ill-fated steamer, "John H. Hanna." Yet, is it more than justice to ask why the names of Miss M. O Keefe (white), missionary from Chicago, who gave much, Rev. A. Hubbs, and other colored people who did as much as our white brethren, din not have some share in these honors.

Jan. 7 I made a hasty visit to Plaquemine, and returned late Saturday evening. Rev. John Brown preached an interesting sermon at St. John church, Dorseyville, Sabbath, at 11 A. M., and as I was to be ordained the church reassembled at 4 P. M. The ordaining council organized by electing Rev. B. Dorsey moderator, and Rev. A. L. Reese clerk. Several churches were represented in the council by pastors and delegates. Rev. John Brown offered the opening prayer. Rev. A. L. Reese preached the ordaining sermon, and gave the charge to the candidate. Rev. Geo. W. Davis, of Bayou Goula, offered the ordaining prayer. Rev. B. Dorsey presented the Bible, the council extended right hand of fellowship, and the candidate pronounced the benediction.

NEW ORLEANS, La., Jan. 12.—I left Dorseyville Monday, after being ordained and preaching an introductory sermon Sabbath night. I distributed a number of tracts on the train, and I think with good results. One young white man asked for a second tract. Bro. Moses Robinson, an honored young minister and a reader and admirer of the *Cynosure*, passed away Tuesday evening.

I attended services at Sixth Union Baptist church Wednesday night, and listened to an interesting sermon by Bro. Jones, on reforms. By invitation of the pastor I distributed tracts to the congregation after service. I called on Bro. Jackson Thursday and found him as earnest as ever; also Bro. Green.

Since September my wife has been very unwell, although she has slightly recovered since October; yet she experienced a very severe and sudden change Thursday night. She is some better and resting quiet at this writing (Friday evening). I ask the readers of the *Cynosure* to pray for us. As we have no part with the worldly societies, you may know many eyes are turned towards us in time of sickness or death in our family. Even many of the church-going people are very careful to note how we do without society aid. FRANCIS J. DAVIDSON.

SALOONS, LODGES AND MOBS IN WESTERN MISSISSIPPI.

ESTELLE, Miss., Jan. 15, 1889.

DEAR CYNOSURE:—This is but a small place with three stores, one saloon, and a postoffice. Deer Creek, so well known by all cotton dealers, flows near it. The country is drained by the creek and another stream known as the Bogue. Like all other parts of the "bottom" it is worked by Negro labor. A peculiarity about this people is their desire to spend their money. They surely obey one passage of God's Word, viz., "Take no thought for your life, what ye shall eat." There are stores on each farm and the merchant aims to keep all the money on the place. Since the railroads came through here, they are crowded with people going to Greenville. The home merchants often quarrel because they go to town to spend their money with the Jews, and the train people curse and abuse them because they have no one to say a word in their behalf. I saw a conductor nearly kill a man with brass knuckles and was not arrested. I wrote the superintendent of the road, telling him of that and some other mean tricks practiced by the same conductor. In less than a week the man was discharged.

THE LODGES.

There are many kinds of lodges through here, many of which have been named before. The Farmers' Alliance had a meeting in the New Hope

(*Continued on 12th page.*)

CORRESPONDENCE.

KENTUCKY NOTES.

LOUISVILLE, Jan. 14, 1889.

EDITOR CHRISTIAN CYNOSURE:—Sabbath morning I preached in the Cumberland Presbyterian church, Rev. D. B. Cockrell, pastor. This denomination has 158,000 members in the United States. They are strongest in Tennessee, Missouri, and Texas. In the evening I preached for Rev. J. M. Weaver, D. D., pastor of the Chestnut St. Baptist church. This congregation has 500 members. Their church building is new. There is nothing showy about it, but it is well adapted to the work.

On Saturday evening I spoke in the Y. M. C. A. hall. The General Secretary removes all the secular papers from the reading-room on Sabbath. The "Sunday paper" was sent to him a while. But he always dumped it into the fire, and they gave up the hope of foisting it upon him.

In the death of Dr. Boyce, the Southern Baptist Seminary sustains a great loss. He was a wonderful financier. He was offered $30,000 a year to be president of an insurance company. He has left the Seminary with an endowment of over $400,000. He has also left his family some $200,000. His remains will be here in a few days.

In Dayton, O., a Mr. King was president of a street car company. When the directors resolved against his protest to run their cars on Sabbath, he at once resigned, and disposed of his stock. He is now president of the railroad running to the Soldiers' Home. No cars are run on Sabbath. There are still some to bear a practical testimony against Sabbath traffic. J. M. FOSTER.

FROM A FAITHFUL FRIEND OF ALEXANDER CAMPBELL.

KIRKSVILLE, Mo., Jan. 9, 1889.

EDITOR CHRISTIAN CYNOSURE:—I am in receipt of a handsome collection of anti-secret tracts and leaflets, and through Thomas Hodge, of Chicago, I am informed that you sent them. Acknowledge my sincere thanks for them; also for a copy of the *Cynosure*, your excellent paper, with the complimentary notice you gave me. I appreciate all these kindnesses from you, and shall place the tracts, as I have opportunity, in the hands of my brethren and friends whom I know to be enthralled with the bonds of these hellish organizations. Oh, that men

would stand fast in the liberty wherewith Christ has made them free!

God, who "knows what is in man," knew just what man needs, and he has given us his church (which is like a city set on a hill, or a light on a candle-stick) to meet all the demands of our social, moral and spiritual natures. We need no other society. Indeed, all others are prohibited. We are commanded to have no fellowship with the unfruitful works of darkness; but rather to reprove them. A Christian cannot go into any kind of lodge without violating this command and that other: "Be ye not unequally yoked together with unbelievers." Would that all the deluded church members would heed the Apostle's exhortation: "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

I find no language strong enough to express my abhorrence for secret societies of all kinds, and especially for Free(?)masonry(?) Lodges hold the government and the churches by the throat, and both are made to do its bidding. Public buildings, church houses and colleges that are built by the people's money must have their corner-stones laid and be dedicated with Masonic (dis)honors, and yet the Masons are a very small minority when compared with the whole people! What moral right have they to thrust themselves upon the unwilling public on these general occasions where all have like interests? From their pretensions one would think that they have been constituted Grand Masters of the Republic—Grand Moguls of the race. Well, they will all have to appear before that great Judge who said: "Call no man Master; for One is your Master, even God." Freemasons are the Pharisees of this age, the better-than-thou class of men.

The saddest thought of all is that so many church members allow themselves to be blinded by the devil and led into these chambers of darkness. This fact cripples every effort of the church in its work of glorifying God and blessing humanity. It divides the time, the attention, the means, the fellowship, the affections and the energies of the church member. It is the Delilah—the devilish harlot—that causes the church to slumber in her wanton lap, while its enemies come in and cause it to be shorn of its strength. We must keep up our warfare against the lodge, though it is a thankless job, and men may sneeringly call us fools, cranks and fanatics. Our Saviour said: "No man can serve two masters." This being true, no Christian can afford to entangle himself with any secret society.

I can never cease to thank God that I found honest Masons who advised me never to join the lodge, and told me that it was an institution so corrupt as to render it unfit for the membership of Christians. I may send you some of this testimony at a future time.

I bid you go on in your holy crusade against the liberty-destroying, God-dishonoring, Christ-ignoring secret societies. Let the war be to the knife, and from the knife to the hilt. SIMPSON ELY.

Pastor Christian Church.

THE IOWA RESOLUTIONS.

LINTON, Iowa, Jan. 15, 1889.

DEAR CYNOSURE:—It is not often that I greet you with a growl, but you must tolerate my dissatisfaction this time. I write to ask how there comes to be *six* resolutions reported from the Iowa convention? The committee on resolutions reported six, but the sixth resolution was stricken out. The reason for this was not because any members of the convention were under the grip of the G. O. P., but for the following:

Some of the members of the Iowa Association carry the argument in respect to the honor which is due to Christ, further than the lodge, or the church, and they hold that the Lord Jesus has claims upon us in regard to our civil relations which we cannot ignore. But the Constitution of the United States, by which all officers are sworn (no matter what party elects them,) omits any recognition of the royal claims of Jesus Christ, hence it is inconsistent for a Christian to support that Constitution. As was said in the convention, our objection was made, not for the purpose of creating a discussion which was unnecessary, but because we cannot consent either for ourselves, or the people, to dishonor Christ, no matter how good an object they may have in view. I do not know how these resolutions came to the *Cynosure*, but it is due the I. C. A. that its readers shall know that the sixth resolution was not adopted.

And while I have the floor, I will add this one other word. We object to Masonry, among other things, because of its pagan character. Right. We are anti-pagan—let the readers of, but especially the writers for the *Cynosure* be *anti-pagan* all the way through. What is *Sunday*—(a name which occurs in your columns too often) Sunday is the name of the day on which the pagans worshiped the sun. That name has nothing in it which appeals to the heart, or the sympathy, or the patriotism of the Christian. God gave us seven days in the week, and said that six of them were ours, and left these six unnamed, allowing us to do with them as he allowed Adam to do with the beasts, etc., name them. But he reserved the seventh day for his own service, and he blessed it, and gave it a name which has a sacred meaning. He called it *Sabbath*—rest; and we have no right to trade off the name, unless we have a right to set aside the institution of the Sabbath.

But I don't want my growl to be drawn out into a howl, so I will add the one word of commendation, viz., there is not another paper comes to my table with less objectionable matter than the dear old *Cynosure*. I do not mean the "old" for the editor, not that he is not "dear," but because I have been a subscriber to the dear old *Cynosure*, since the days of of its infancy. Yours for the truth,

T. P. ROBB.

NOTE.—The resolutions were copied from the convention report appearing in the Burlington *Hawkeye*, which we thought excellent, and understood to be prepared by a careful writer. We understand the kind spirit of the second criticism; but there are exceptions to all rules, and at times to use the word Sabbath would be neither in good taste nor true.—ED.

PITH AND POINT.

A PAPER FOR NEWS AGENTS.

I believe it is a good idea to hold the convention at Washington, March 4, 1889. If everything is done that we can do to make it successful, it may begin a new era for our anti-secret reform. I suggest that we make the February 28th *Cynosure* an extra good number, for sale all over the United States and particularly at Washington on March 4. You may put me down for one hundred of them, to sell here at York. Now I suggest that you immediately call on all readers of the *Cynosure* to immediately send in orders for any extra quantity of Feb. 28 number they may want, either to sell or give away, at home or at Washington. And the N. C. A. should have a large number there to sell to those who can buy and to give to certain persons who need to see what we are doing. Let us give much care and thought to this convention, and do our best to make it tell.—EDWARD J. CHALFANT.

A LESSON FROM JONAH.

The pastors here are generally under the power of secret lodge influence too much to accomplish anything on this line. But, thank God, better days are coming soon, for the man of sin is being revealed rapidly and men are beginning to consider what the history of Jonah has to do with the men of the present age. May God grant, and that right early, that this history may be rightly applied to us as individuals, and as a government. Our great men have ticketed to Tarsus instead of Nineveh. This is the cause of the great storm that is threatening church and state in the near future.—M. L. WORCESTER.

A SOUTHERN CYNOSURE.

Why Christian men and women cannot see the evils wrought by these secret societies I am not able to comprehend. I am satisfied the ministers are generally in some secret order. I wish there was such a paper among the colored people, and that I was able to contribute toward your success.—WM. B. JOHNSON, *Bonham, Texas.*

WORK NEEDED IN SOUTHERN ILLINOIS.

I like the *Cynosure* very much, although I do not have time to read all of the papers in the busiest part of the season for the farmers. But I expect to continue to take and read it all the time I have to spare, as long as it continues to advocate the cause of its good motto as it has in the past. Although I think our cause has been abused by uniting too much with other parties (unbelievers in our cause), I think we will learn from past experience not to do so in the future. We are in great need of anti-secret work in this part of the country. This seems to me to be one of the secret societies' "strongholds."—L. C. LIVESAY, *Nashville, Ill*

THE CARPENTER BEQUEST.

The following institutions, founded for the education of the colored race, have received Anti-masonic Library sets to be placed in their libraries for the use of their students. These libraries have been sent from the fund left by Mr. Carpenter to be expended by Dr. J. E. Roy. This is a grand list:

Howard University, Washington, D. C.
Wayland Seminary, Washington, D. C.
W. University, Wilberforce, Ohio.
R. Theological Seminary, Richmond, Va.
Berea College, Berea. Ky.
Hampton Institute, Hampton, Va.
Atlanta University, Atlanta, Ga.
Clark University, Atlanta, Ga.
Talladega College, Talladega, Ala.
Brainerd Institute, Chester, S. C.
Claflin University, Orangeburg, S. C.
Erskine College, Due West, S. C.
Schofield Normal and Industrial School, Aiken, S. C.
Tillotosn Institute, Austin, Texas.
Tougaloo University, Tougaloo, Miss.
Fisk University Nashville, Tenn.
Roger Williams University, Nashville, Tenn.
Central Tennessee College, Nashville, Tenn.
Mehary Medical College, Nashville, Tenn.
Lewis High School, Macon, Ga.
Le Moyne Institute, Memphis, Tenn.
Sherwood Academy, Sherwood, Tenn.
New Orleans University, New Orleans, La.
Straight University, New Orleans, La.
Jackson College, Jackson, Miss.
Biddle University, Charlotte, N. C.
Gregory Institute, Wilmington, N. C.
Philander Smith College, Little Rock, Ark.

—The pupils in the city schools of Des Moines, Iowa, express their affection for their teachers by bringing them presents of fruit. As the amount of fruit brought indicates the intensity of the affection, some of the teachers are talking of quitting their present occupation and of going into the wholesale fruit business. Several of the scholars, to show their originality, contribute pumpkins, red peppers and potatoes.

LITERATURE.

LAUDES DOMINI, a selection of Spiritual Songs, ancient and modern, for the Sabbath-school. Price, 35 cents. Century Company, New York.

We lately noticed the church music book, "Laudes Domini," compiled by Rev. Dr. C. S. Robinson, for use in the great congregation. The abridged edition supplies the prayer meeting and the small audience with a convenient and acceptable volume. This book for the Sabbath-school completes the series—and very happily. The larger volume contains many hymns and tunes suitable for the Sabbath-school. These alone would make an admirable book, but to them Dr. Robinson has added the best things from his earlier "Spiritual Songs" of the Sabbath-school, and others of the gems from the years just preceding the avalanche of music and poetry, made to order and poured out upon the dear children like a deluge; much of it alas! of positive injury and damage to a true musical and poetic taste, and sometimes to a true religious sentiment as well. Of another class altogether are the 356 hymns of "Laudes Domini" for the Sabbath-school. Its religious poetry, as well as its music, is of that sterling character that forbids the approach of levity or sensationalism. All trash in either is rigidly excluded. Standing over against the light and frivolous music that often abounds in Sabbath-school books, the earnest and devotional selections of this volume are to be highly commended. The compiler has avoided almost the only criticism of "Spiritual Songs," that much of its music was too heavy for its purpose. Melody has been joined with harmony in better proportions. And as for the mechanical preparation of of the book, it is simply perfect, if we may except a few hymns in fine type. Of the former book it was said that the "best schools will certainly use it," and 160,000 copies are already sold; but the "best" schools not only will demand this new book, but thousands of a lower grade might find a place among the best by its conscientious use.

Mrs. Ward's "Robert Elsmere" might not inappropriately have been called Robert L Smear, for it smears its moral anæsthetical plaster of doubt and mysticism, so deadening to hope and conscience, over more than six hundred and fifty pages. It is a "one horse" affair anyway—a huge, unwieldy wooden horse contrived to betray the citadel of faith into the hands of the agnostics. Robert is the masked enemy who is to open the gates to the Greeks. It has been immensely advertised. Gladstone's review prompted many others, and these several others each, and so on in multiplied marcidity, until saints, sinners and Ingersoll have either read it or heard tell of it. After all, it is the old second-hand furniture of agnosticism disguised with the thinnest possible varnish of romance.—*Christian Standard.*

The January *Statesman* contains, "Reform of the Foreign Service," by Hon. C. C. Bonney; "Fundamental Assumptions," by Dr. John Bascom; "Child Labor," by Rev. C. Perren, Ph. D.; "Difficulties of Party Reorganization," Walter Thomas Mills; "Personal Liberty," by John Z. White; "Why the South is Solid," T. E. Hanbury; "A Plea for the Sunday Newspaper," Wm. H. Busbey, managing editor *Inter Ocean;* "Prohibition and Free Soil," John C. Simmonds; "Protection," by Frank Gilbert, also of the *Inter Ocean.*

Vick's Magazine for the month has a good variety on fruit culture—grapes, apples and the orchard. "Fruit

Farming" in the department of Foreign Notes will be read in this connection with interest. Among the varieties of grape commended are the Jessica, Diamond, Vergennes and Worden.

In the past few years Hood's Sarsaparilla Calendar has become such a favorite that the people anticipate its annual appearance with pleasure. The Calendar for '89, which is now before us, will fully satisfy every expectation as to beauty and utility. It is a little larger than ever before, retaining the cut-out feature of last year, and a handsome child's face looks over a pad of clear, plain figures, all printed in harmonious and pleasing colors. To be appreciated it must be seen. Get a copy of your druggist or send 6 cents in stamps to C. I. Hood & Co., Lowell, Mass.

LODGE NOTES.

Ten thousand persons withdrew from the Knights of Labor lately to join the National Progressive Union of Miners.

At present the lodge journals say the most rapid growth is being made by the Improved Order Red Men of any purely secret order. The present membership exceeds 65,000.

A bill to incorporate the Military Order of America has been introduced in the House at Washington. All the soldiers in the late war on either side are eligible for enlistment, as are their sons and all other patriotic citizens.

About one half of the Parliament of New South Wales belong to the Masonic order. The Prince of Wales is reported about to join the Odd fellows. That order must be at a loss for candidates. They surely are welcome to such company.

The Hiram W. Davis carriage manufactory at Cincinnati, O., resumed work with a force of about one-third the usual number. The proprietors employ men individually, and resolutely refuse to recognize the Knights of Labor as an organization.

There are two large secret societies of carpenters in the United States. One is the Amalgamated Union of American Carpenters, comprising 464 branches and 25 226 members. The other is the American Brotherhood of Carpenters, which has a much larger membership.

General Master T. V. Powderly of the Knights of Labor addressed a public meeting of district assembly in Binghampton, N. Y. After the public meeting a secret session was held. Powderly made a long address on national topics pertaining to the Knights of Labor. Among other things he said that one of the four alleged founders of the Knights of Labor, who are trying to establish a new order in Philadelphia, recently offered to sell out the new order to him for $100, and he had satisfactory proof that the same person had previously offered to sell out to John Wanamaker.

Several warning letters have been received by residents of Andrews, Ind., and one by a resident of Huntington. Four residents of Andrews received similar letters, written with a pencil, the message being under a rude drawing of a skull and crossbones. The warning was to quit prowling about at nights. The warnings were signed "Twenty-Seven White Caps." The one received in the city warned the man to whom it was addressed to provide better for his family. It is not believed that there are any actual members of the organization in this locality, but that the name is used for effect.

The committee appointed by the last national encampment of the Grand Army of the Republic to form a basis of consolidation for the two organizations of Sons of Veterans, known as the camp system and the post system, has been in session here. The two systems were represented before the committee by "Gen." G. R Abbott of Chicago, representing the camp system, and "Gen." George W. Workes of Brooklyn, representing the post system. The western bodies have a membership of 75 000 and the eastern only 5,000. Col. Conger stated that the committee had decided upon an agreement which he thought would be satisfactory to all concerned.

A prominent barber at Xenia, Ohio named William Barr, who was being initiated into a colored Knights of Pythias lodge, jumped from a third story window onto the roof of a store adjoining, having become frightened during the initiation. A man in the store below became convinced that a burglar was on the roof and gave the alarm. Three policemen chased the fellow around over the roofs for half an hour, one policeman sliding down a water spout in a hurry to get a "move on himself." The frightened fellow thought all the time the police were K. of P.'s after him, hence he flew over the housetops. He was finally captured, his hands all cut, and matters explained, but the initiation did not go on.—*Ex.*

Dropping out of the hair, with itching of the scalp, prevented, and the scalp made cool and healthy by the use of Hall's Vegetable Sicilian Hair Renewer.

THE CYNOSURE

CLUBBING LIST.

Families are making up their lists of periodicals for the coming year. Friends can order their denominational papers through us and save money.

If several of the papers named below are wanted, write for special rates.

Any publication in the world can be secured, and on very high priced journals the saving would pay for the Cynosure.

We give below a list of papers which we offer with the *Christian Cynosure* at reduced rates:

THE CYNOSURE and—	
The Christian (Boston)	$2 40
New York Weekly Witness	2 45
Union Signal	2 50
The Voice (N. Y.)	2 40
Christian Statesman (Phila.)	3 00
The Interior	3 90
The Independent	4 15
The S. S. Times	3 40
Chicago Inter Ocean, Weekly	2 35
The News, Weekly	2 30
Farm, Field and Stockman	2 45
American Agriculturist	2 60
Vick's Magazine	2 50
Pansy	2 40
The Century	5 10
Scribner's Magazine	4 00
Harper's Magazine	4 65
Scientific American	4 50

If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50

W. I. PHILLIPS, *Publisher*,
221 W. Madison street, Chicago.

AGENTS AND LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago, (at present at the Washington office.)

LOCAL AGENT AT WASHINGTON, No. 215, 4½ St., N. W., Rev. Isaac Bancroft.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

SOUTHERN AGENTS.

In General, H. H. Hinman, *Cynosure* office, Chicago.

For New Orleans and vicinity, Rev. F. J. Davidson, 152 Clara St.

For Mississippi, Rev. L. G. Jordan.

For Kentucky and Tennessee, Rev. S. F. Porter.

STATE AGENTS.

Iowa, Rev. C. F. Hawley, Wheaton, DuPage Co., Illinois.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Alabama, Rev. G. M. Elliott, Selma.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J. H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. K. Glassford, Carthage, Mo.
Wm. Fenton, St Paul, Minn.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D A. Richards, Brighton, Mich.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY, *Editor.*
WENDEL PHILLIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance For club rates, premiums, etc., write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 24, 1889

THE W. C. T. U. is respectfully requested to read and ponder the following paragraph lately published in the *Catholic Universe:*

CARDINAL'S RESIDENCE, No. 408 NORTH CHARLES STREET, BALTIMORE, Md., Sept. 25.—*Most Rev. Dr. Elder, Archbishop of Cincinnati*—YOUR GRACE:—On receipt of the letter, of which the inclosed is a copy, I wrote to Mr. Powderly requesting him to come and see me. He came on the 14th inst., in compliance with my invitation, and cheerfully promised to make the emendations required by the holy office, and expressed his readiness to comply at all times with the wishes of the ecclesiastical authorities. Very faithfully your friend in Xto.

J. CARD. GIBBONS.

When will Cardinal Gibbons send for some of the hosts of Roman Catholic saloon-keepers and require their submission to "the wishes of the ecclesiastical authorities? Every Knight of Labor swears "secrecy and obedience" to Powderly; and he to the Pope and cardinals. *Quem Deus vult perdere, prius dementat.* "Whom God will destroy, he first gives up to insanity." This proverb surely applies to those who look to secret societies for aid to prohibition.

REV. JOSEPH A. LEACH, writes from Saxton's River, Vt.:—

"I feel more and more sure that God will overthrow the lodges and all of them. I can see that they, all of them, without any exception, are from the same father—anti-Christ. The least of them are but whited sepulchres."

Rev. Mr. Leach was appointed one of the vice-presidents of the New England Association, by the late convention at Worcester, of which John A. Conant, of Willimantic, Conn., is president. Mr. Leach is a forcible speaker and much respected Congregational clergyman. We hope Mr. Conant and Miss Flagg will secure his services in some of their meetings. Vermont is now the only State whose laws fine heavily the imposition of Masonic oaths.

MR. CAPWELL purposes to attend the Washington Convention March 5, and Mrs. Capwell hopes to be with him. It will be difficult to make much local impression on the city on the heel of the great inauguration; but there is hope of a large attendance from abroad. And we hope some definite provision will be made for steady political agitation for the next three years. Unless we have a strong political organization before candidates are named, and parties committed for the next Federal election, little or nothing can be done after that.

The simplest way is to nominate a ticket for testimony and organization, and push forward a league formed if possible with anti-secret prohibitionists by consultation and correspondence.

THE FIRST COLORED CATHOLIC CONVENTION ever held, met in Washington, Jan. 4, as we noticed last week. Cardinal Gibbons, of Baltimore, and Archbishop Elder, of Cincinnati, addressed the convention. They visited President Cleveland and exchanged the customary greetings.

The Catholic churches do not raise money for missions like Protestants, and hence Protestants got the start of them with the freedmen. But the interminable swarm of secret "orders" are so many devil schools for the papacy. Their pomp, regalia, titles and ceremonies are suited to the taste of ignorant people, especially ignorant colored people; and even the iron despotism of popery suits well with the ignorant and superstitious. But for the Reformation "the dark ages" would still darken Europe. The only salvation for the colored people must include salvation from the lodge.

GLADSTONE AND BISMARCK

These twin statesmen both have the quality, like our J. Q. Adams, of resisting the infirmities of age; but neither of them is a match for the Pope and his janizaries, backed by Satan and his angels. Napoleon was the only man fit to deal with a Pope. When Germany was exhausted by the terrible Franco-Prussian war and the then Pope sought to profit by it, Bismarck boldly defied him, passed the Falk laws against his priests in Germany, and coolly told him, "The Emperor no more goes to Canossa." But afterward pressed by opposition in the Reichstag, he did go to Canossa himself.

Gladstone is now trying his hand with Leo XIII. He is flattered and feted in Naples, and writes to the Marquis de Riso, "I consider the question of the Pope's position of such importance as to merit the intervention of international arbitration." The Italians took him to mean that he was in favor of restoring the Pope's temporal power. This Gladstone hastens to disavow, but says the Pope is "dear to his heart;" that he is anxious to see him surrounded with all the respect which prestige guarantees for his authority.

A member of Parliament advised a man who had a troublesome wife, to "get Mr. Gladstone to explain her away." He may find it more difficult to explain his coqueting with the Pope to the British press than to explain away a termagant wife.

"THE WHITE CAPS."

The papers give the following alarming facts concerning this latest form of social upheavals and night-riding banditti:

1. Governor Foraker, in his late message to the Ohio Legislature, informs the people of that State that he had employed detectives by whom he had secured the names, numbers, oaths, etc., of the White Caps in that State, and by promising exemption from prosecution and legal punishment he had secured the disbandment of the clans.

2. The Chicago *Daily News* gives a dispatch from New Albany, Ind., which relates that nine men have been arrested, and given bonds to stand trial for dragging from their houses, at night, two widows, a Mrs. Moore and Mrs. Anthony, tying them to trees, and beating them on their bare backs till both of them fainted. "Two young men, cousins of the wretched women, were in a house close by, but could do nothing against thirty well-armed, desperate men. Armed with shot-guns they ran across the fields to their uncle, a farmer named Moreland, living two miles off, whose house they had learned the White Caps would visit. The gang came, after whipping the women, and assaulted Moreland's house, who fired on them from his door, while the two young men fired from the bushes where they were hid. The White Caps fled in dismay with two of their number wounded; one supposed to be fatally, as he has not been seen since."

3. A dispatch from Leavenworth, Ind., says: "All Indiana is curious to see the result of the legal procedure against the White Caps, which are to be begun at this place." Crawford and Harrison counties are the original homes of the White Caps, and their predecessors, "The Knights of the Switch." Eleven prominent men are under arrest for these outrages, and Gov. Gray, of Indiana, says, "All the legal machinery of the State will be put to work to convict and punish the bandits.

4. Another fiendish attack and brave defense is related thus: John Nansier is considered the strongest man in Southern Indiana. He spoke freely against the White Caps, and they resolved to punish him. They fired a volley at the doors and windows of his house, and then burst in the front door and fired to balls into Nansier's young brother, who fell bleeding on the floor. John seized a chair, knocked down the foremost of the gang, and the rest fled before him. He followed, and the gang, seeing the work too hot for them, raised their fallen companions and fired to the woods. Three of the White Caps, while John was fighting their gang, seized the young brother who lay groaning on the floor, dragged him out by the feet and beat him till he was a gore of blood. These facts were learned at the calling of the court lately. The paper says: "The boy is still confined to his bed, and will never regain his strength." The same paper details other outrages. The trials were to take place in December.

5. In Ohio two persons have been whipped in the county of the venerable John Rankin (Brown), the last being Adam Berks, of Sardinia, twelve miles back from Ripley, Mr. Rankin's residence. Notices written in red ink, and bearing frightful devices, are plentiful in Cincinnati and the adjacent country. In Clermont county, near Felicity, colored children have been ejected from schools; and when the parents went before the grand jury and gave testimony concerning the ejection of their children, their houses have been assailed after nightfall and the doors and windows broken. Even in Columbus, Ohio, the capital of the State, a Mr. Welch received a notice from White Caps, threatening him for drinking and abusing his family. And a colored Democrat and letter-carrier in Delaware, received notice from the same source.

6. A special telegram says that a young man and lady at New Rochelle, New York, were returning from a party at 11 o'clock at night, driving in a buggy. Three men appeared in the road. One grasped the horse's bridle, another presented a revolver, and the third spoke as follows: "We hereby warn you to stay in the house evenings, and not to go in society so much. Do this or beware of the vengeance of the White Caps." The horse was then released and the couple went on home.

COMMENTS.

The governors of the two great States of Ohio and Indiana, moving against these bandits, evinces the extent of the peril. And it is spreading into other States. Some White Cap notices have appeared in Aurora, Ill.

Pope has signalized the analogy between diseases and convulsions in nature and political pestilences like this White Cap mania, in the familiar couplet:

"If plagues and earthquakes break no heaven's design;
Why then a Borgia, or a Catalline?"

And there are no known laws by which outbreaks of political cholera and yellow fever can be traced to their original sources; their periods predicted, and their return prevented. But, as in the case of literal epidemic diseases, we can study their immediate causes, their symptoms and cure. And it is simply obvious that our secret, sworn, *chartered* lodge system is the prolific mother of anarchism and White Cap and Ku-Klux clans. Every kind of "pestilence," literal, social and political, "walketh in darkness;" yet we shoot down the anarchist and charter the Freemason, whose profession is the same, viz., to rectify abuses which governments fail to correct.

No body of men has a right to meet and deliberate and take measures to correct public abuses without reporting their proceedings to that public which they intend to affect. Napoleon once saw a squad of officers consulting on a distant part of the battle field, and he ordered a gunner to send a ball into their midst. He did not know what they were saying, but knew that secret deliberations bred mutinies and destroyed armies.

The better the men in such secret squads, and the better their professed objects, the more fatal to the public good. In Virginia City, Montana, twenty-five years ago, before the first governor (Edgerton) arrived, thieves, bandits and murderers ruled, robbed and terrorized the population. George Ives was shot off his horse and his money taken, a mile out of town. He lay there dead all day with his eyes open, and no one dared to bury his corpse till night, for fear of ambush and bullets. There was no government there. A state of war exists between the miners and the bandits. A secret committee was sworn in, who hung forty-two robbers in four weeks' time. Five men were hung on a pole projected in front of a store. This committee tried men in secret and hung them openly. In war concealment is as justifiable as force. But after Governor Edgerton arrived, and government was organized, that vigilance committee had thieves and robbers among its members, and itself became a banditti. So vicious is organized secrecy, even before civil government existed, they would go to catch, whip and hang men supposed to be criminals, with the rollicking glee of a hunt. And civil government had to suppress that committee or be itself suppressed. It was the judgment of Daniel Webster that Masonic oaths should "*be suppressed by law.*" If their lodge doors are forced open by our sheriffs, and their proceedings reported to Congress and the States which charter them, they then are suppressed. And until that is done it is a mockery to call on Mormons, anarchists, White Caps and Ku Klux to disband. They are all of a piece.

—The *Leader*, Prohibition State organ for Kansas, in a long and able editorial, advocates changing the name of the party. Instead of "Prohibition" it urges the name "National."

—The Order of Chosen Friends advertises for agents to organize lodges and make from $5 to $25 per day. In the rules for organization, it is put down that a Masonic or Odd-fellow lodge-room should be secured for the place of meetings.

—The admission of members to the order of Chosen Friends, says its organ, the *Rainbow*, "is guarded by protective rules similar to those of the Masonic, Odd-fellow, and other successful secret organizations." This society boasts itself as "the great family order."

—The Executive Committee of the Illinois Association has asked Bro. B. B. Blachly, of Arlington, Kansas, to undertake the work of State agent. He has signified his willingness to begin the work and will probably first visit Randolph, Perry and Washington counties in the southwestern part of the State. Brother Blachly left this city last summer expecting to join the Inland China Mission, but Mr. Taylor's promises about transportation failed, and his plan was frustrated.

—Secretary Stoddard reached Washington Saturday morning after calling at Oberlin and Columbus, Ohio. He found Mrs. Stoddard about again as usual. He has already engaged a hall for the National Convention, close by headquarters of N. C. A. A large number of responses to his letters are received, and Rev. Dr. McAllister, of Pittsburg and Rev. R. N. Countee, of Memphis, promise to be present.

—In answer to some inquiries about the call for the Washington meeting, it must be said that it is printed as handed in by Secretary Stoddard. It was doubtless an over-sight in not having the call issued by the officers of the convention itself, instead of the president of the N. C. A. incorporation. Dr. Milligan, of Kansas, will excuse this lapse, and we trust will be in his place at the opening of the Convention.

—As a piece of offensive sycophancy commend us to the action of the students of Union Biblical Seminary, Dayton, who lately transcribed and sent to the President-elect a portion of a prayer by one of the professors, referring to himself. They quoted in connection, Prov. 18:16: "A man's gift maketh room for him and bringeth him before great men." A more appropriate text would have been, John 12:43.

—Through some inadvertence last week, the able reply of the editor of *America* to Pres. Charles Kendall Adams, of Cornell College, on Christianity in our public schools, failed to have proper credit. *America* is decidedly a paper of ideas, whether wise or otherwise, and they are put with force, originality and eloquence. It is now discussing the missionary problem with vigor and independence that must startle some of our steady-going denominational papers that have the honor of being "organs."

—It seems the *Cynosure* was led into error by the Burlington *Hawkeye* report of the late State Convention at Washington, Iowa. But we hope there is no mistake in the notice of an address by Mrs. C. A. Dunham, of Burlington, who spoke on the best methods of temperance work. She said: It is not best to work through secret lodges; secret temperance orders have done little for the temperance cause. Open methods are always best. It is good to seek to raise the fallen but better to educate the children as to the bad effects of alcoholic drinks. Men should be taught to dispense with alcohol, even in medicines. Temperance literature should be diligently distributed, and prohibition should be supported at the polls. The address was very interesting and Mrs. Dunham received a special vote of thanks.

—Several correspondents have written to know about the Deaconesses of this city, for whom a fund is being raised by ten-cent subscriptions in a peculiar way. Each lady who receives an invitation to contribute is asked to write to three others, and each of these to three others, and so on indefinitely. To many this seems to be fraudulent. But it is only a mistake. The Deaconesses who make the appeal are connected with the Methodist Training School on Dearborn avenue, in this city. Mr. Blackmore and Miss Lucy Ryder, well known among the Christian workers of this city and of the nation, are at its head. Miss Ryder started the appeal to provide a home for the young women connected with the institution, who give their services freely as Bible readers, nurses, etc. The plan has many objections, though intended only to subserve a good purpose.

—The first member of the *Wesleyan Herald* appears, with Rev. H. A. Day as editor and publisher, and Revs. S. A. Manwell. G. M. Hardy, G. P. Riley and J. A. Richards as associate editors, office, 216 Washington street, Chicago, and price per year $1. This initial number is handsomely and clearly printed, and has an earnest, manly tone throughout, that must surely please the class of readers to whom it will be sent. The *Cynosure* has expressed the deepest regret for the circumstances which seemed to many brethren to demand this enterprise. Had the difficulties complained of by them been settled before it was undertaken it would have been a blessing to all the Wesleyan churches and their denominational work. But aside from all questions of controversy the *Herald* believes there is room for two papers in the denomtion and that all its interests may be advanced by the work now begun in the city. May the Lord grant it. But we hope Bro. Day and his associates will cause their "*Herald*" to proclaim that "the morning cometh" for the church of God. Let the "glorious things" of salvation be spoken of her, and don't make too much of the text printed under the title.

PERSONAL MENTION.

—Rev. Geo. Warrington, late pastor of Birmingham, Iowa, has removed to Beaver Falls, Pa. *The Psalm Singer*, of which he is editor, will be issued from that place hereafter.

—The late Iowa Convention appointed Rev. William Johnston, D. D., Rev. T. P. Robb, Rev. James Parker, Dr. W. Pitt Norris and J. A. Laird, delegates to attend the convention at Washington, March 5, next.

—Joseph Cook will begin this season's Monday Lecture series on the first Monday in February. His principal topic will be "Romanism in the Public Schools." There will be preludes, as heretofore, on other topics.

—Rev. Dr. R. A. McAyeal, formerly of Oskaloosa, Iowa, is now pastor of the United Presbyterian church at Lawrence, Mass. Mrs. M. had lately the present of a fine life-size portrait of her husband, from the congregation.

—Rev. J. K. Wheeler, whose father was one of the strong opposers of secretism at St. Charles, Ill., and who is himself a Wheaton graduate of 1873, is chaplain of the Connecticut State Senate. He is pastor in a large church in Hartford.

—President McMichael, of Monmouth College, is confined to a sick-bed. He was not able to undertake college duties at the opening of the winter term, but it is hoped that he may soon recover and resume a work in which he is eminently popular.

—Our friend H. D. Whitcomb, of Bloomington, Ill., is developing a decided poetical faculty late in life. A few weeks since at a prohibition banquet in that city he read a fine poem which fills two columns in the Bloomington *Lancet* and is full of reform fire and poetic genius.

—Rev. R. N. Countee, of Memphis, has been in Chicago a few days, on an agency for the Memphis Institute, founded by Peter Howe, for industrial and theological training of colored youth. He has spoken in several churches of the city, and is to address a union meeting at Wheaton, Tuesday evening, to be held in the College chapel.

—After weeks of tedious and exhaustive suffering, Mrs. Richards, wife of Rev. J. P. Richards, passed to her rest with God on Friday last. The funeral services were attended at the residence Sabbath afternoon, Pres. J. Blanchard making a brief address at the special request of the departed sister. The officers of the College church acted as bearers; and the sympathy of numerous brethren from all the churches was kindly given to the afflicted husband.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 18, 1889.

The promised excitement over Representative Oates' speech on the Negro question, has been indefinitely postponed. He had prepared a speech to be delivered when the Smalls-Elliott election case came before the House, in which his argument was to be, that it was in the nature of a necessity that the colored vote in certain places be suppressed. He proposed to admit that in some sections of the South there has been organized a systematized method by the whites who are interested in good government to defeat the wishes of the colored voters, because in order to support a government of good order it was necessary that their plans should be overcome.

Naturally such a statement from such a source made on the floor of the House would provoke the most animated discussion of sectional matters, and Mr. Elliott, whose seat Mr. Small is contesting, was afraid the result would be fatal to his case if this argument was dragged in, and at his solicitation the gentleman from Alabama decided, for the present, to withhold any expression of his views on the race question. From considerations of this sort Mr. Oates may not deliver his speech during the present Congress, because the next House, with its numerous contested election cases from the South, will afford him a striking and complete opportunity to go on record on this subject.

The United States Pension system and it abuses furnish inexhuastible topics of discussion in Congress, and I heard a prominent member say, recently, that the most outrageous of these evils could be abolished if Congress would do away entirely with the present mode of making legal examinations, and appoint in each Congressional district one or more commissioners to take testimony in cases and close the invalid pension business of this country within three years. The character of the results would depend upon the character of the commissioners selected, but in no greater degree than does the vindication of all law rest upon the honor of judges. Such an arrangement would not only relieve the Pension Bureau from a task with which it now struggles, but rescue the claimants from a horde of hungry pension attorneys. Of the hundreds of Washington pension agents who flood the country with circulars, less than one-tenth have sufficient brains to conduct any legitimate business, and less than a half of that tenth have had any training for the work. They merely throw tons of claims into the Pension Office, and there leave them to work their way through as best they may. And then the pension claimants are continually reading the brilliant lies which some Washington pension attorney has sent them, until they finally believe that all the surplus in the Treasury belongs to them "under recent legislation."

The Inaugural Committee is making fair progress with its preparations for 4th of March, and it wishes the fact known that it is prepared to secure rooms and board for individuals, as well as organizations, who may wish to attend the inauguration of General Harrison. *

OBERLIN THEOLOGICAL STUDENTS DISCUSS THE LODGE.

OBERLIN, Ohio, Jan. 18, 1889.

EDITOR CYNOSURE:—It is impossible for me to make a formal report of the discussion on the relation of the church to the lodge at the present time. The debate was not before the Seminary as a whole, but only before a rhetorical division, comprising less than half of the Seminary students; and being one of a regular series of discussions, it had not the significance which would otherwise have attached to it.

Still it is of interest to know that the subject is being agitated here. It is reported abroad that Oberlin is easing down on such questions in this, its day of prosperity. This would be a very natural thing to do, and most colleges have done it. A constant battle must be waged to keep up to the old standard, and it seems that the battle becomes fiercer each year as the institution grows.

The old First Church maintains its rule against secret orders, though it brings criticism and even persecution. This rule was the occasion of the present discussion. Two speakers were appointed for each side of the question:

Resolved, That the rule of the First Church excluding Masons is not an unwarrantable invasion of Christian liberty.

The question was thus limited, comprehending only a phase of the lodge question.

The affirmative held that the secret orders (especially Masonry) were an evil, debasing in their tendency and clannish in their spirit. Even granting that they were not an evil, they claimed the question on the ground that Masonry is an institution which takes the place of the church. It takes the time of a man who ought to go to church. If he goes to the lodge meeting one evening of the week, he will not go to the prayer meeting; if he has a funeral, it must be Masonic or Christian. It cannot be both. The lodge takes the money which should go to support the church. Few men have enough to meet the demands of both, and experience teaches us that the lodge takes it in preference to the house of worship. A man's life is too short, his powers too limited, his sphere too contracted to enable him to do justice in both these comprehensive institutions.

The arguments of the negative were the same that have been presented from time immemorial, hardly varying in form. Many churches admit members of secret orders and seem to prosper, therefore the First Church might as well admit them. Even the church itself has secrets, and it has no right to keep out a Christian brother for such a reason.

The reply to this latter was masterly, including a statement of the rights of a church to exclude any one who is not deemed a helpful as well as a worthy person. Also the distinction between secrecy and a mere privacy was made clear.

The judges of the debate gave the affirmative their decision, and it was evident to all who heard the discussion that the judgment was correct.

Prof. Ballentine has several times in my hearing spoken very clearly on the subject. Prof. Foster is very pronounced, hardly admitting a question on the subject. With very few and unaggressive exceptions, the Seminary students agree against the lodge system. Their instruction is on the right side; their convictions are right; may they be enabled to stand when out in the world and the hour of trial cometh. Sincerely yours,

W. W. BRECKENRIDGE.

THE HOME.

GETHSEMANE.

In golden youth, when seems the earth
A summer-land for ringing mirth,
When souls are glad and hearts are light,
And not a shadow sails in sight,
We do not see it, but there it lies,
Veiled from our view 'neath evening skies,
A garden, all must sometimes see—
Gethsemane! Gethsemane!

With joyous step we go our ways,
Love lends a halo to our days.
Light sorrows float like clouds afar,
We laugh and say how strong we are!
We hurry on, and hurrying go
Close to the border-land of woe,
Where waits for you and waits for me,
Our Garden of Gethsemane!
Gethsemane! Gethsemane!
Forever waits Gethsemane!

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cloud of years,
Close to the great salt fount of tears
That garden lies; strive as we may
We cannot miss it in our way.
All paths that have been, or shall be,
Lead somewhere through Gethsemane!
Gethsemane! Gethsemane!

All those who journey, soon or late,
Must pass within that garden gate;
Must kneel alone in darkness there,
And wrestle with some fierce despair!
God pity those who cannot say,
"Not mine, but thine!" Who only pray,
"Let this cup pass!" Such do not see
The purpose of Gethsemane!
Gethsemane! Gethsemane!
God help us through Gethsemane!

—*Sel.*

ABRAHAM LINCOLN AND THE CLERGY.

In Carpenter's "Inner Life of Abraham Lincoln," we have the following intensely interesting account of an interview with him in 1860. While reading it we have wondered if the same things may not prove ere long to be true in relation to some ministers and the liquor traffic. There is scarcely a living minister who was among those spoken of by Mr. Lincoln, who is not now heartily ashamed of his position then. Here is the account:

"At the time of the nominations at Chicago (1860) Mr. Newton Bateman, Superintendent of Public Instruction for the State of Illinois, occupied a room adjoining, and opening into, the Executive Chamber at Springfield. Frequently this door was open during Mr. Lincoln's receptions, and throughout the seven months or more of his occupation he saw him every day. Often when Mr. Lincoln was tired he closed the door against all intrusion and called Mr. Bateman into his room for a quiet talk. On one of these occasions Mr. Lincoln took up a book containing a careful canvass of the city of Springfield, in which he lived, showing the candidate for whom each citizen had declared it his intention to vote in the approaching election. Mr. Lincoln's friends had, doubtless at his own request, placed the result of the canvass in his own hands. This was toward the close of October, and only a few days before election. Calling Mr. Bateman to a seat by his side, having previously locked all the doors, he said: 'Let us look over this book; I wish particularly to see how the ministers of Springfield are going to vote.' The leaves were turned one by one, and as the names were examined, Mr. Lincoln frequently asked if this one and that were not a minister, or an elder, or a member of such or such church, and sadly expressed his surprise on receiving an affirmative answer. In that manner they went through the book, and then he closed it and sat silently for some minutes, regarding a memorandum in pencil, which lay before him. At length he turned to Mr. Bateman, with a face full of sadness and said: 'Here are twenty-three ministers of different denominations, and all of them are against me but three; and here are a great many prominent members of the churches, a very large majority are against me. Mr. Bateman, I am not a Christian—God knows I would be one—but I have carefully read the Bible, and I do not so understand this book;' and he drew forth a pocket New Testament. 'These men well know,' he continued, 'that I am for freedom in the Territories, freedom everywhere, as far as the Constitution and the laws will permit, and that my opponents are for slavery. They *know* this, and yet, with this Book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me; I do not understand it at all.'

"Here Mr. Lincoln paused—paused for long minutes—his features surcharged with emotion. Then he rose and walked up and down the reception room in the effort to retain or regain his self-possession.

"Stopping at last, he said, with a trembling voice and his cheeks wet with tears: 'I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place and work for me—and I think he has—I believe I am ready. I am nothing, but Truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand; and Christ and Reason say the same; and they will find it so!

"'Douglas don't care whether slavery is voted up or down, but God cares, and humanity cares, and I care; and with God's help I shall not fail. I may not see the end; but it will come, and I shall be vindicated; and these men will find that they have not read their Bibles right.'

"Much of this was uttered as if he were speaking to himself, and with a sad and earnest solemnity of manner impossible to be described. After a pause he resumed: 'Doesn't it seem strange that men can ignore the moral aspects of this contest? A revelation could not make it plainer to me that slavery or the government must be destroyed. The future would be something awful, as I look at it, but for this rock on which I stand (alluding to the Testament which he still held in his hand) especially with the knowledge of how these ministers are going to vote. It seems as if God had borne with this thing (slavery) until the very teachers of religion have come to defend it from the Bible, and to claim for it a divine character and sanction; and now the cup of iniquity is full and the vials of wrath will be poured out.' "—*Christian Statesman.*

CHRISTIAN MANLINESS.

Jesus said: "He that will save his life, shall lose it. But he that will lose his life, shall find it." Christ knew the great temptation of men to assimilate to the complexion of their surroundings. Following "the course of the world," "being conformed to this world" are alike censured in the Scriptures. But how professors of religion do conform and follow the course of this world, in manners and customs, in dress, in conversation, in association with the world, until the churchly life fades out and the scene of the church and the world blend together in a common view. Albert Barnes says the primitive church was counted by the world "dissocial."

There was in the very spirit and life of primitive Christianity a vigor, an independence of the world that put a gulf between them, and instead of this distance preventing, it drew the sinner toward the church. The world feels that there is no need of going to the church when it is just like itself. There could be no motive for the transition without something was won, not before possessed. There can be nothing to invite where there is nothing superior. Let churches lift up a royal standard, and present the King's highway to view, and the world will be enamored with the sight of the cross and charmed with the prize of the crown. Some suppose that churches will cease to be interesting and lose their charm if they do not pander to the world. But there is nothing so enchanting as the purity, peace and real prosperity of a true, noble life. The shout of joy from a pure heart is more attractive than the squeal of the choir or the rustling of the silk of the aristocrat. Holding forth the word of life, preaching the cross of calvary as the road to the crown of life, has a charm compared with which the essay of the scholar to please the worldly ear is tame and charmless. Nothing so draws the multitude and interests them when there, like the light and life of true godliness. Men should be men in church, state, or in any of the professions, and in any business in life. The base and foundation of a good life is the fear of God and the love of right. No power can keep the man in place at all times but the fear of God, and naught can influence him to do right but strong convictions of what is right, and a love to do right.

Among reformers Wendell Phillips was a model. Among statesmen of our own country Charles Sumner, Henry Wilson and Thaddeus Stevens were patterns. In Great Britain William Wilberforce, Buxton and John Bright are examples. The first of these three, when asked by an eminent minister how it was with his soul, answered: "The truth is, I have been so concerned for the emancipation of the slaves that I had almost forgotten I had a soul." Among philanthropists John Howard stands at the front. Having been imprisoned unjustly when on an errand of mercy, going to the earthquake stricken city of Lisbon, he learned the sorrows of prison life, and determined to devote his life to the alleviation of suffering prisoners and inmates of hospitals. He finally died January the 20th, 1790, at Kherson, in Russia, from having caught infection from a fevered patient for whom he was prescribing, and on his tombstone was written the history of his noble life in these words: "HE LIVED FOR OTHERS." Among true, faithful preachers, Charles G. Finney stands out with prominence. He knew how to reprove sin, renounce the lodge and preach the Gospel in its fullness and with faithfulness. Such men look illustrious standing out above a crowd of crouching, temporizing conformationists, who are like the teacher who was asked whether he taught that the world was round or flat. He said he could teach it either way as the directors wished. In love we should lift the banner of truth, holiness and separation, and have Christ for our King, salvation for our portion, and eternal life for our lot and fortune.—*Conservator.*

MORAL COURAGE.

Few young people enjoy being suspected for cowardice. In fact, there is nothing which the average boy is so quick to resent as the slightest intimation that he is afraid of any person or any peril under the sun. He shows his sense of such an affront by the rising color, flashing eye and contemptuous speech, which declare that to be thought a coward is intolerable. And, in these days, whatever may formerly have been the case, girls are ashamed of showing physical fear. It is not now considered a mark of feminine grace to scream or faint at the sight of a poor, little, frightened mouse, and the girl who runs, terror-stricken, from a peacefully grazing cow, is the subject of ridicule.

The question for you, my reader, and for myself and other older people as well, is, "Have we moral courage?" This is of a higher quality than the other, and often demands a greater resolution, a firmer will, a truer bravery. The young man who goes to a doubtful entertainment, the place where not for the world would he take his sister, temporizing with conscience, because he is only doing what "the fellows" generally do, knowing the while that he has not grit enough to say no when he ought to, is a moral coward. The young man, himself perhaps a church member, who hears the name of Jesus lightly spoken or reviled, and keeps silence, ashamed of his colors and his Captain, is a moral coward, and, oh, what a marvel of ingratitude in the bargain! The host, more than we can count, of young men and women, whose conviction is that they ought to follow the Master, and boldly range themselves on his side, confessing his name, but who for one weak reason or another delay to take the step which would show to all beholders on which side they stand, are every one of them moral cowards. Could their cowardice be overcome, what a grand rally we should have of those who would enter the King's army, carrying forward his conquests into the enemy's land.

It is a thing inexplicable on any basis which I can reconcile with common sense, but numbers of young people, brave everywhere else, break down ignominiously if the proposition be one of expense. "I cannot afford it," would seem to be a simple statement, which might be made without grumbling or hesitation, yet multitudes resort to any subterfuge, evasion or distortion, rather than free themselves from a difficulty, by this easy acknowledgment. Our American desire always to put the best foot forward, our unhappiness if our boots are patched, our hat a little behind the season, our coat or gown a trifle worn, moves people of older countries to amazement. Over the water a gentleman or gentlewoman is not dependent for social recognition on the style of his garments, and so goes comfortably along in whatever suits himself; but, unfortunately, few of us have the self-respecting courage to be contented in a shabby suit of clothes. Now, would it not be better to cultivate that spirit of independence which, in all honesty, should never hesitate to say, "I cannot afford this or that," setting one's self free at once from a network of annoying entanglements? Whatever the thing be that one cannot afford, peace of mind will be insured by bravely stating the fact; and usually the person who has once gained the victory in this battle, will find himself morally some inches taller, and feel an instant reinforcement of spiritual strength.

One should exercise moral courage in behalf of absent friends. The French have a proverb, "The absent are always in the wrong," meaning, of course, that they are powerless to defend themselves if their motives are aspersed, or their characters defamed. I have a horror of the person who can sit still, holding his or her peace, when the reputation of a

friend is assailed. Silence is not golden in such circumstances, but, on the contrary, is of the basest alloy. Do not suffer in yourself moral cowardice, when a brave word will show that you, at least, are a true friend.—*Margaret E. Sangster.*

THE REWARD OF PERSEVERANCE.

At one of the mills in the city of Boston a boy was wanted, and a piece of paper was tacked on one of the posts, so that all the boys could see it as they passed by. The paper read:

"Boy wanted. Call at the office to-morrow morning."

At the time named there was a host of boys at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing one from so many, and he said: "Now, boys, when I only want one of you how can I choose from so many?"

After thinking a moment he invited them into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with the stick a little distance from the tree should have the place.

The boys all tried hard, and, after three hard trials, each failed to hit the nail. The boys were told to come again the next morning, and this time the gate was opened there was but one boy, who, after being admitted, picked up the stick, and, throwing it at the nail, hit it every time.

"How is this?" said the overseer. "What have you been doing?"

And the boy, looking up with tears in his eyes, said: "You see, sir, I have a mother, and we are very poor. I have no father, sir, and I thought I would like to get the place, and so help all I can; and, after going home yesterday, I drove a nail into the barn and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place.

Many years have passed since then, and this boy is now a prosperous and wealthy man; and at the time of an accident at the mills he was the first to step forward with a gift of $500 to relieve the sufferers. His success came by perseverance.—*Sel.*

A VALUABLE BANK NOTE.

"*My God*"—The Banker's name.
"*Shall supply*"—I promise to pay.
"*All your need*"—The amount.
"*According to his riches*"—The capital of the bank.
"*In glory*"—Location of the bank.
"*By Jesus Christ*"—The Cashier's name, without which it would be worthless.

The check-book is Philippians 4: 9.

"Be careful in nothing, but in everything by prayer and supplication; with thanksgiving, let your requests be made known to God."—*Sel.*

RULES FOR READING HOLY SCRIPTURES.

These rules are part of a sermon preached in the parish church of Broad Clyst, in Devonshire, by the Rev. Prebendary Acland, the vicar, on the "Duty of Searching the Scriptures."

1. In reading Holy Scripture keep steadily before you its great purpose of teaching you the will of God and the way of salvation through Jesus Christ.

2. Let its beautiful histories, and the many interesting questions which arise out of it, serve (as they are doubtless intended) to engage your attention, and to help you to look to God's dealings with man in many different points of view; but never read or search into them in a mere spirit of curiosity, or let them distract you from its one great purpose.

3. Read it reverently; remembering that God caused the books to be written as they were, and to come down to us as we have them; and that he is speaking to you through them.

4. Read it thankfully; blessing God who has caused it to be written for your learning; and often reflecting how sadly in the dark we should have been without its guiding light, and what blessed hope you have through it, which without it you would not have had.

5. Read it prayerfully. It is well to offer a short prayer before reading; but I mean as to the whole spirit of your reading, read with the wish and with the expectation that the voice of God in Holy Scripture may speak to your heart and conscience, and that you may be better for reading that portion which is before you.

6. Read it humbly; remembering that a book which God has caused to be written by men gifted with his Holy Spirit for that purpose, must be, very much of it, far above us; that we must be content to wait till God shall give us more light; and that meanwhile he will enable us to all that is good and needful for us to know.—*The Gleanings.*

TEMPERANCE.

THE TEMPERANCE SHIP.

Take courage, Temperance workers,
You shall not suffer wreck,
While up to God the people's prayers
Are rising from your deck.
Wait cheerily, Temperance workers,
For daylight and for land;
The breath of God is in your sail,
His rudder in your hand.

Sail on, sail on, deep freighted
With blessings and with hopes;
The good of old with shadowy hands
Are pulling at your ropes.
Behind you holy martyrs
Uplift the palm and crown;
Before you unborn ages send
Their benedictions down.

Courage! Your work is holy,
God's errands never fail!
Sweep on through storm and darkness
The thunder and the hail!
Work on! sail on! the morning comes,
The port you yet shall win,
And all the bells of God shall ring
The ship of Temperance in.

—*Whittier.*

A NATIONAL CONFERENCE.

In accordance with a widely expressed desire on the part of leading Prohibitionists of the country, a National Conference for the discussion of plans of work and to promote the general interests of the party, will be held in Leiderkranz Hall, Louisville, Ky., commencing on the evening of February 13, and continuing through the day and evening of February 14.

Papers will be presented upon important themes having a vital connection with our practical work. Opportunities for general discussion will be offered, and it is believed that much can be accomplished in the interest of the reform for which we stand.

Let us make this Conference at least the equal of the great meeting in "Battery D" at Chicago, in 1887.

If there exists anywhere a suspicion that our party is growing tired of its effort and hopeless for the future, let that suspicion be removed by the greatest, the most heroic, and the most enthusiastic gathering at Louisville that has ever responded to the call of reform. Though the time is short, it can be done.

Let every man declare that if he cannot go himself, he will do his best to persuade some more fortunate neighbor to attend. We are told that the Prohibition party has "collapsed." Let us show what a collapsed party can do by way of a great National Conference.

We expect next week to be able to make full announcement concerning the program, railroad rates, and hotel accommodations. In the meantime let us commence all along the line the active work of securing large delegations for the Conference. In many cases, better railroad rates can be secured by special delegations than our committee may be able to obtain. A general and enthusiastic effort is certain to give us a large attendance.

Indifference will result in complete or partial failure. "All at it and always at it" should be our maxim for the next thirty days.

SAMUEL DICKIE, *Chairman*,
32 East 14th St., New York.

IT ALL ENDED IN SMOKE.

What ended thus?

Come with me and I'll tell you.

Do you see that company of fine looking young men—well, those are secretaries and delegates from the Young Men's Christian Associations. Fine fellows! They will make their marks if rightly guided and taught some lessons essential to success. You see they mean business; hear them talk; look at their earnestness, and watch the Bibles they handle. Now I want to point out to you some few. See that man over there, full-face and stout, and the one just behind him, pale and thin; now look over yonder. See the three together in the corner seat, and note the man presiding. Have you them well in your mind? Yes.

The time of the above writing was Saturday. Now another scene. It's Sunday, 9 A. M. As announced, the men are alone together for a consecration service. They are just as earnest as ever. The meeting is solemn and pointed. Unitedly and individually they give themselves to God and his service. Give all they have, time, talents, influence, everything. You hear them say this, you believe them. Those whom you noted yesterday are with the rest, leaders some of them, others younger follow easily and naturally where they lead.

It's Monday, now, and the scene shifts once more; not to an open street where *all pass by*, but to a place where many come and go and see each other.

Behold! our friends of Saturday and Sunday too. We see them, but not distinctly; it's as through a glass darkly. Those whom we fixed in our mind—there they are, cigars in their mouth, clothes perfumed with the obnoxious smell—*and you see their consecration of influence to Christ* ALL ENDED IN SMOKE.—*C. H. Yatman, in the Watchman.*

CHRISTIANITY AND TOBACCO USING.

Whatever one may think of Christianity as a divinely revealed religion, he cannot deny that its standard of moral purity and excellence is the highest conceivable.

If Jesus Christ taught anything, he taught that flesh should be held in subjection to the spirit; and, consequently, that a man must not become a slave to any appetite or desire.

Drunkenness, gluttony, and all "filthiness of the flesh" are condemned; and if tobacco using be not "filthiness of the flesh," what is? That the tobacco user is a slave is patent to every one. Has a man a right to become a slave to a drug?

There is only one way that a true Christian can answer this question. If Christ should come back to earth, do you suppose he would go through the streets of Jerusalem with a cigar or pipe in his mouth, squirting tobacco juice here and there?

You recoil at the thought. Why? If it would be wrong for Christ to smoke or chew, how can it be right for one of his followers to do the same? Shame on a tobacco-using Christian! Nothing more clearly shows the low condition of Christianity than the fact that, in many of our churches, the sum spent for tobacco is greater than the amount used for religious purposes.

In one Methodist church $841 were spent for all the various religious objects of the society, while sixty-seven members of the church spent $845 for tobacco! This is an unexaggerated sample of hundreds of churches all over the land. Is it any wonder that the Pentecostal showers are infrequent?

Some one has said that "there are some professors of the pure principles of Christ, so filthy from the use of tobacco that if the Lord put them on sentinel duty, when they arrived at the heaven Moody tells of, he would keep them quarantined outside the pearly gates until they were aired, and the cleansing angel had time to perfume them, in order that they might be fitted to enter into the presence of a pure and holy God."

What shall we say of the tobacco-using clergyman? How can he consistently condemn the glutton or the drunkard? Does it look well for him to denounce the slave of alcohol when he is at the same time a slave to tobacco?

Does it look well for him to preach self-control to others, while he himself is bound hand and foot by a degrading appetite? Does it become him to exhort others not to yield to the carnal desires of the flesh, while he himself is a living example of sensuality? Does not every tobacco user know that he is a sensualist?

How consistent it is for a clergyman to preach about the duty of presenting the body as a "living sacrifice, holy, acceptable unto God," while his own body is reeking with the filth of tobacco! You ministers talk about the silly excuses men give for remaining in sin; but are not your excuses for using tobacco just as silly as those of the most unreasonable sinner in the world?—*People's Health Journal.*

A National German-American Prohibition league was organized in Chicago Tuesday, Nov. 8. Its object is to create sentiment among German-Americans in favor of total abstinence and of legal prohibition. The meeting was opened with prayer by Rev. Christian Sans of Joliet, Ill. A constitution was adopted and officers elected as follows: President, Henry Ricke of Chicago; vice-presidents, Prof. H. A. Fischer of Wheaton, Ill., and Prof. J. H. Niz of St. Joseph, Mich.; secretary, J. H. Reissman of Madison, Wis.; treasurer, C. J. Schultz of Elgin, Ill.

If a man would keep both integrity and independence free from temptation, let him keep out of debt. Dr. Franklin says, "It is hard for an empty bag to stand upright."

REFORM NEWS (Continued from 5th page).

church of this place some time ago, and a so-called secret let out by a drunken fellow caused trouble that nearly cost many innocent men's lives. Masonry is the strongest. There is a lodge in nearly every small town. In speaking to Rev. J. H. D. Robinson yesterday he said that Masonry is a handmaid to religion. It is not strange to hear a colored minister speak this way when we hear of Dr. Bufford of Memphis preaching a sermon on the 13th inst. in favor of Masonry.

I have been here several days and had a crowded house at every service. Among my congregation last night was the saloonkeeper of the town.

MOB LAWS.

Some of those of Arcola, who were marked as victims of the intended killing recently, say: "When we heard that the whites were angry, we went to them and said, 'We are not for a fuss. You have been wrongly informed. We are not plotting any riot. We can't fight you.'" The white man told them, "We are ready and you had better get ready." This was all the satisfaction they got. The Memphis *Appeal* reports Jan. 7:

"The number of Negroes in the town was less than usual, but under the influence of whisky, some of them blurted out threats that justified the white people on preparing for any emergency A telegram was accordingly sent to a Vicksburg firm to send eighteen Winchester rifles and an abundant supply of ammunition on the night train where an Arcola man was there to receive them. The truth of the matter is that if there should be a collision of any kind it will be due not to the Paxton matter, but to the growing dissatisfaction of a bad Negro Republican element outside of Arcola. Burdetts Station two miles north, and Estelle, four miles south, are the haunts of these evil disposed fellows. It is due to the colored race in and immediately around Arcola to say that they are peaceable and orderly, and unless they are stirred up by malicious outsiders' influences there need be no anxiety as to them."

They pretended at first "that the parties accused of setting fire to buildings had been mobbed. A county paper says they were otherwise disposed of, thus: "The prisoners were carried to Arcola, where they were kept till Saturday night, when they disappeared. Nothing is definitely known but it is not thought probable they will burn any more houses.

But a better day is coming. As the Negro gets better informed and discusses matters with open doors, he will lift himself up. It is their "behind-the-door" talk that hurts. Their sun is beginning to rise in this South land and before it reaches the zenith the black race will be awarded justice at the bar of public opinion. God will help those who rely upon him for help. The better class of whites and their papers are demanding that mob-law cease and that the courts, which are all in the hands of the whites, be allowed to settle all difficulties in a legal manner. It is this lawlessness which is ruining the country.

LIQUOR TRAFFIC.

There are two firms here, Atterberry & Aldridge, and T. J. Walne & Co., which will not handle liquors. I have visited each of them. They are doing what they can to prevent the saloon-keepers from taking license again after the present one expires. Dr. Atterberry, one of the largest and wealthiest planters in this county, says to abolish the saloons will make it better for planters and tenants. After hearing of my work and what was said by my now people, he gave me a five dollar bill, saying, "This will help you in your work of saving the country."

There are very few whites of influence in this Delta who are not in favor of State prohibition. I believe if the proper steps are taken, prohibition will grow in the South. Many colored people will hear now and accept the doctrine of prohibition who would not in time of an exciting campaign. This is not only true of colored people, but also of the whites of the South. I could be kept busy up and down this creek and in this county for three months or more, if I had the time.

Bro. A. J. Hill will get subscribers for the *Cynosure*. Send him ten copies for the present. The N. C. A. will live long in the hearts of those who are saved from the lodges and saloons, especially among the people who would do better if they knew how. God grant us all the agencies necessary to lift them up. Yours in Jesus, L. G. JORDAN.

—The annual catalogue of Howe Institute is issued in handsome style for 1887–8. There were 181 students in attendance, and the five teachers must have been taxed somewhat to care for all the various development of their mental energies. The course of study covers eight years, and is similar to that used in our common school system. But there is beside much instruction given in habits of neatness, industrial pursuits, etiquette, the laws of health, etc., which must be of greatest practical value to the colored children. Besides, there is faithful instruction respecting the evils of secret societies, intemperance, the use of tobacco, dancing, theaters, gambling and other prevalent immoralities. Rev. J. F. Browne is principal, and Rev. Byron Gunner president of the board of trustees.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

HOME READINGS.—*M.*—The Lesson. Mark 4: 10-20. *T.*—Parallel Passage. Matt. 13: 3-23. *W.*—Temptations Driven Away. Gen. 15: 5-11. *T.*—Stony Hearts Softened. Eze. 36: 25-28. *F.*—Thorny Ground Redeemed. Heb. 6: 4-12. *S.*—Fruitfulness of Good Ground. Col. 1: 3-10. *S.*—Fruitfulness Possible to All. 2 Peter 1: 3-11.

LESSON V.—First Quarter.—Feb. 3.

SUBJECT.—The Parable of the Sower.—Mark 4: 10-20.

GOLDEN TEXT.—If any man have ears to hear, let him hear.—Mark 4: 23.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The True Design of the Parables.* Vs. 10-13. The parables of Christ were intended to present the truth in a veiled form to those outside his immediate circle of disciples. Had he spoken out in plain terms the great mysteries of his kingdom it would only have repelled the bigoted, prejudiced Jews who formed his ordinary hearers. Given under the guise of allegory there was a chance of their accepting the truth. If they rejected it the greater their condemnation. Christ did not intend to mystify. Quite the contrary. Luke 20: 19 expressly informs us that the scribes and Pharisees understood the parable of the Vineyard, and were filled with rage because they plainly comprehended that it was leveled at themselves. Rejected truth always leaves behind it a greater and greater capacity for rejection. This is the Nemesis which always waits on stubborn, persistent unbelief.

2. *The Different Kinds of Hearers.* Vs. 14-20. (1) The wayside hearers. How many men and women make of their hearts simply a thoroughfare for the world to tramp through. Its business and its pleasures have always the right of way. There are men and women who hear Gospel truth all their lives yet are never converted. Face to face with the solemn realities of eternity, they are thinking about the most trivial matters. The soil of their hearts was originally as good as any but it has got beaten hard, and neither can nor will receive the seed; and Satan and his agents, typified by the fowls of the air, come and devour it up. (2) The stony ground hearers. These are the kind that faint in time of trial, that cannot endure hardness as good soldiers of Jesus Christ. There is a thin soil of religious sentiment which receives the seed, but under it is the unchanged heart of stone. The sun of persecution and trial wilts and withers the tender plants. There are different kinds of worldliness. The stony-ground hearer has a different form of it from the wayside hearer, but the result is the same. Unless the heart is changed no work of grace will be permanent. This is why the Good Templars and other secret temperance societies fail to convert the drunkard. They do not seek to bring him to Christ, and the stony heart remains unchanged. The seed planted in the shallow soil of pledges and good resolutions springs up quickly but withers just as quickly in the heat of temptation. (3) The seed among thorns. On this class a real impression is made. The seed is sown and it even comes up, but to what purpose? It is choked with the cares of this world and brings no fruit to perfection. These are the worldly professors. With them the plants of grace are starved. Earthly material interests absorb the time and attention which should be devoted to things of the kingdom. No class of hearers is more common. Such professors fill the church, but they fill it only as stumbling blocks for souls to fall over. (4) The good ground hearers. The difference here consists in the right kind of soil well prepared. It is soft and mellow and deep; the ploughshare of conviction has rooted out the thorns and thistles, and the heavenly plant can grow and bring forth fruit even an hundred-fold. It is a heart of humility; it "meekly receives the engrafted word." It is a heart of faith and so it endures. It is separate from the world and so every heaven sent influence has free course in nurturing the seed. A tree is known by its fruits. Are we bearing fruit to the honor of our Master's name —thirty, sixty, a hundred-fold? Then we have the proof that we belong to the good ground hearers. The seed may spring up on stony ground and among thorns but never affords the husbandman a harvest.

RELIGIOUS NEWS.

—Rev. Robert Armstrong has been for seventeen years pastor of the Second U. P. church of Jersey City. The anniversary was lately celebrated.

—The Boston Evangelical Alliance of Ministers, comprising all evangelical denominations, adopted a resolution on Monday, expressing its conviction that, out of respect for the character of President Harrison, the purchase and use of intoxicating liquors be dispensed with at the inauguration ceremony, and a ceremony substituted for the usual ball.

—Rev. W. H. Brewster has been pastor six years at Benton Harbor, Mich., and during that time the membership has doubled. A church property worth $3,000 has been secured, and self-support has been maintained. Mr. Brewster retires from the pastorate an account of advancing years. He was always opposed to the lodge.

—The pastoral relation between Dr. Arthur Little and the New England church of this city has been severed, and Dr. Little goes to Massachusetts.

—During the ten years' pastorate of Rev. Albert Bushnell, at Geneseo, Ill, the church has contributed over $15,000 to the different benevolent societies. More than two hundred have been received into the church, the greater part upon confession.

—The *Advance* reports from Asia Minor, some interesting facts respecting Armenian students who are known to *Cynosure* readers:

"Especially are the Yozgat people to be congratulated in obtaining and settling as their pastor, Rev. H. G. Gregorian, a graduate of Chicago Seminary in 1887, and a young man of good ability and of excellent spirit. Both missionaries and native brethren are greatly pleased with him and his work. His field is very hard, and he has need of both grace and grit. There is hope that he can do much to develop a self-governing, self-sustaining church in this progressive city of ancient Galatia. Yozgat is waking up in the matter of higher education. Besides supporting—with the assistance of the American Board—a good high school, and a first-class girls' school, it has sent a large number of students to Anatolia College in Marsovan."

—Mr. Ira D. Sankey is in England. He was recently in Nottingham. A visitor states that he has seldom been at meetings where there was greater fervor without excitement, and solemnity without sensation. Mr. Sankey performs the double service of singing and speaking.

—The latest accounts state that the health of Mr. Spurgeon is improving, though not so rapidly as was hoped for. He expects to sojourn at Mentone, in the South of France, during the present month. He has a multitude of sympathizers with him in his affliction who earnestly desire him to be spared long to preach the Gospel.

—Oscar S. Straus, United States Minister to Turkey, reports to the Secretary of State that he has obtained of the Grand Vizier the necessary authorization for the Bible house at Constantinople to print in Turkish 35,000 Bible tracts, consisting of the Psalms, Proverbs, the four gospels and the Acts.

—Advices have been received at Zanzibar from the interior of Africa that in October last Mwanga, King of Uganda, plotted to destroy his entire body-guard, his intention being to abandom them on an island in Lake Nyanza, where they would starve to death. The guards, who had been forewarned of the King's intentions, refused to enter the canoes which were to convey them to the island, but returned to the capital and made an attack on Mwanga's palace. The King fled to escape the fury of the guards, and his brother, Kiewewa, was enthroned in his stead. Kiewewa has appointed Christians to the principal offices. This enraged the Arabs, who murdered many of the Christian officials and replaced them with Mohammedans. The Arabs burned the English and French mission stations and killed many of the converts to Christianity. The mission boat Eleanor, in which some persons had been converted by the French missionaries, when fleeing was struck by a hippopotamus and sunk, five of the converts being drowned. Many letters for Emin Bey and Henry M. Stanley were destroyed by the burning of the missionary stations. The missionaries have reached Usambvio in safety. The Msalala depot is safe. Mwanga is a prisoner at Magu. He has appealed to the English missionaries for assistance. The Arabs have written to Missionary McKay, exulting in their triumph, and prophesying the extinction of all the mission stations in Central Africa in revenge for England's anti-slavery policy. They have proclaimed Uganda a Mohammedan kingdom.

OBITUARY.

MRS. LYONS, wife of Caleb Lyons, of Utica, Ohio, was born Feb. 28, 1816, and departed this life Jan. 1, 1889.

About the age of sixteen she accepted Christ as her Saviour and united with the Christian church. On the 31st day of January, 1836, she was united in marriage to him with whom she has walked and counseled for nearly fifty-three years. To this well mated couple were born nine children, seven of whom have preceded their mother to the better land, the father and two daughters remaining to mourn her departure, But they sorrow not as those having no hope. Through their gloom and sorrow the sun of righteousness arises with healing in his wings. Though of a retiring disposition, she has manifested all along the spirit of a Christian. Her heart, as that of her husband, was easily touched by suffering humanity, and her hands have been ever ready to help. Many have rejoiced in her timely assistance.

The cause of the Christian missionary as well as that of reform has ever been her's. She has encouraged her husband in giving as God has prospered them to these worthy objects. The reformer visiting their home has always been greeted with a smile and word of welcome. Her last sickness was brief; suffering for a little, she fell sweetly asleep to awake with a New Year's welcome in glory. Many friends will sympathize with Bro. Lyons and remember him at a throne of grace. W. B. STODDARD.

CONTINUE OR STOP?

The *Writer* has these sensible words in reply to a correspondent: "In many States the courts have decided that a subscriber to a periodical must pay for the papers he receives unless he has ordered the periodical to be stopped and has paid up all arrearages. If he subscribes for a stated time, and does not order his paper stopped at the end of that time, and continues to take it from the postoffice or receive it from the letter carrier when it is sent to him, the publisher may compel him by law to pay for it. Very many periodicals—the *Writer* among them—do not stop subscribers' papers unless they are ordered to be discontinued. 'F. H.' is in error, however, in thinking that the publishers of these periodicals adopt this method of doing business in order to keep subscribers. The *Youth's Companion*, for instance, with its list of 400,000 subscribers, could hardly be suspected of such a motive. The *Writer* certainly adopted the method for another reason. As a rule, the greater number of the subscribers to a reputable periodical renew their subscriptions from year to year. Many of them do not know precisely when their subscriptions expire. If the periodical is stopped at the end of the time for which payment has been made, more or less inconvenience to publisher and subscriber will result. The subscriber may think that his paper is lost in the mail, or has met with some other accident, and by the time he realizes that it fails to come because his subscription has expired he may have missed several copies. The publisher meanwhile has taken the subscriber's name off his books and mailing list, and when at last the subscription is renewed, there is delay and expense in putting it back again.

"If, on the other hand, the paper is sent without interruption after the subscription has expired, the convenience of the publisher and of the subscriber who wishes to renew is served, and the subscriber who wishes to discontinue suffer no loss. The *Writer* notifies its subscribers when their subscriptions expire, by sending them the same month a bill for the coming year. If a subscriber does not want to renew, he has only to do one of two very simple things. He may send a postal card to the publishers, saying simply, 'Stop my paper,' and there is an end of the matter; or he may refuse to take the paper from the postoffice. In the latter case, the postmaster is required by law to notify the publisher that his paper addressed to So-and So lies unclaimed in his postoffice, because it has been refused by the person to whom it is addressed. It is easy enough for the subscriber to stop his paper, with little or no trouble. If he does not notify the publication office, and continues to take the paper from the postoffice, it is fair to assume that he does not want his subscription stopped and that he means to pay for the paper sometime. The most slovenly and unsatisfactory thing that he can do is to put a stamp on a copy of the paper itself, and return it without a word of explanation to the publisher. Nine times out of ten the publisher does not know where the returned paper comes from, and even if it bears the subscriber's name and address, he is likely to overlook it in the flood of papers that pours into every publication office in the country. The best way, when a paper is continued beyond the time for which it was ordered, is either to renew the subscription promptly, or to send a postal card ordering the paper stopped. Of course, it is possible to say when you first subscribe that you want the paper stopped at the expiration of subscription, and publishers will always stop a paper at the proper time when so directed.

"A publisher cannot collect anything from a person to whom he sends his paper without ever having received an order. Decent publishers treat their subscribers fairly, and expect to be treated fairly in return. The law is only for the benefit of dishonest people who continue silently to take a paper, for which they have once subscribed, beyond the time for which they have paid, and meaning all the time to swindle the publisher out of his due reward."

DONATIONS.

For Cynosure Ministers' Fund:	
J. S. S.	$ 3 00
Maria B. Nichols	25.00
M. L. Worcester	5.00
Mrs. S. H. Nutting	1.00
E. M. Livesay	1.00
James Mathews	1.00
James P. Thomas	5.00
Jacob Davis	1.50
Jason F. Ames	1.50
Before reported	$300.02
Total	$344.02
For General Fund:	
James P. Thomas	$ 1.00
Ansel Lake	2.00
Jacob Phillips	5.00
A. J. Chittenden	10.00
A. Austin	5.00
A. C. Higgins	5.00
J. W. Wood	5.00
Ira Mereness	5.00
For Foreign Fund:	
Mrs. A. F. Rider	5.00
Mrs. S. G. Moore	1.00
James Brandt (for Gladwin)	10.00
A friend, Wheaton	2.00
John Compher	1.00
Before reported	56.00
Total	$ 75.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 14 to Jan. 19 inclusive:

J C Woodward, B Gaddis, R A Waldo, R D Wilson, S Kuffel, C Clark, R W Kirkwood, J W Plummer, J Collins, E B Clark, H W Bowen, B Archibald, F E Hanson, Rev B F Worrell, A J Loudenback, Rev E R Worrell, B Ulsh, G Martin, Mrs J Kuns, P Gates, T Carlis, Mrs M A Waterman, H Y Leeper, C L Waldron, J W Wood, N R Corning, W N Figg, D Nelson, I Gable, Miss E E Flagg, Rev T M Chalmers, C J Matteson, W Wilson, Rev L G Almen, Mrs L Minton, J Mathews, A K Martin, J W Collins Jr, A Lent, F R Tobias, A A Chillson, H Martin, P Kribs, C N Fox, F K Robbins, J M Howard, R Bloss, N and M Crawford.

Then he clasped her with emotion,
Drew the maiden to his breast,
Whispered vows of true devotion,
The old, old tale,—you know the rest.
From his circled arms upspringing,
With a tear she turned away,
And her voice with sorrow ringing,
"I shall not see my bridal day."

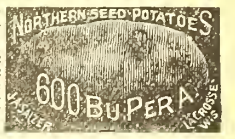
This dramatic speech broke him up badly; but when she explained that her apprehensions were founded on the fact of an inherited predisposition to consumption in her family, he calmed her fears, bought a bottle of Dr. Pierce's Golden Medical Discovery for her, and she is now the incarnation of health. For all bronchial, throat and lung affections, it is a potent remedy.



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No. 3	78	@	88
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Corn—No. 2			34¼
Oats—No. 2	25½	@	29
Rye—No. 2	48		
Bran per ton			12 00
Hay—Timothy	8 00	@	10 50
Butter, medium to best	15	@	28
Cheese	05	@	09
Beans	75	@	1 80
Eggs			15
Seeds—Timothy	1 35	@	1 50
Flax	1 60		1 62
Broom corn	2	@	4
Potatoes, per bus	25	@	33
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	35
Cattle—Choice to extra	4 85	@	5 10
Common to good	1 65	@	4 35
Hogs	4 50	@	5 10
Sheep	3 30	@	6 00
NEW YORK.			
Flour	3 20	@	5 25
Wheat—Winter	85	@	1 07
Spring			1 06
Corn	44½	@	
Oats	29	@	39
Eggs			18½
Butter	14	@	27
Wool	09		34
KANSAS CITY.			
Cattle	1 25	@	4 75
Hogs	4 45	@	4 85
Sheep	2 56	@	4 25

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HOME AND HEALTH.

FILL THE LUNGS.

A leading physician, a specialist in disease of the lungs, says that imperfect respiration is the cause of much trouble. In such cases he shows the patient how to swell out the whole chest full and round by a deep inspiration, elevating and throwing back the shoulders: and then, when he has gotten into his lungs the last atom of air possible, to hold it in tightly for a little time, and then let it off slowly, blowing out every particle of it, if he possibly can, by forcible expiration, drawing the shoulders forward, and pressing in the chest to the smallest possible compass, thus throwing out almost all the residual air, and all this through the nose, with the mouth tightly closed. "Let him take a half dozen or more such forced inspirations a dozen times a day," says the doctor, "and he will soon double his vital capacity, and relieve himself of the most of his supposed chest trouble. Such forced respiration will compel every air cell possible to freely admit wholesome air into the little spaces, and to expel it also; and some air cells that do not often perform their functions healthily will be compelled to do so."—*Sel.*

HOW TO TAKE IN AIR.—Step out into the purest air you can find, stand perfectly erect, with head and shoulders back, and then fixing the lips as if you were going to whistle, draw the air through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after forcing the arms backward and the chest open, reverse the process by which you draw your breath till the lungs are empty. This process should be repeated immediately after bathing and several times during the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows this exercise. It is the best expectorant in the world.

VOCAL MUSIC AS A PREVENTIVE OF PHTHISIS.

A suggestive paper by Dr. C. E. Busey, of Lynchburg, was lately read before the Medical Society of Virginia. He stated as a well known fact that those nations which were given to the cultivation of vocal music were strong, vigorous races, with broad, expansive chests. If an hour was daily devoted in our public schools to the development of vocal music, there would not be the sad spectacle of the drooping, withered, hollow-chested, round-shouldered children. There was too great a tendency to sacrifice physical health upon the altar of learning. Vocal music was a gymnastic exercise of the lungs by development of the lung tissue itself. The lungs in improved breeds of cattle, which naturally took little exercise and were domiciled much of the time, were considerably reduced in size when compared with those of animals running at liberty; and so it was with the human race, which led inactive lives from civilization. Phthisis generally began at the apices of the lungs, because these parts were more inactive, and because the bronchial tubes were so arranged that they carried the inspired air with greater facility to the bases than to the apices. During inactivity a person would ordinarily breathe about 480 cubic inches of air in a minute. If he walked at the rate of six miles an hour, he would breathe 3,260 cubic inches. In singing, this increased more than in walking, as to sing well required all the capacity of the lungs. The instructor of vocal music, in addition to his musical education, should understand the anatomy and physiology of the respiratory organs.—*N. Y. Med. Jour.*

NECESSITY OF RIGHT BREATHING.

Breathing through the open mouth is practiced for the most part only by "civilized" men. The aborigines of our country, and savage tribes elsewhere, always keep the mouth tightly closed and breathe through the nostrils. Nature is a wiser teacher than fashion, for the primitive method of breathing is the best one on every principle of hygiene. There is danger of severe injury to the bronchial tubes and to the delicate vessels of the lungs, in passing from the warm air of a house to an atmosphere in the neighborhood of zero, if the air is taken directly into the lungs. By passing it through the nostrils the chill is removed, and the shock from the sudden change escaped. If the modern germ theory of the origin of infectious disease is true, breathing through the nostrils is one of nature's safeguards. The hairs, which line the entrance to the nostrils, may arrest the germs floating in the air and prevent their passage to the lungs, and consequent absorption by the blood. Parents ought to teach their children early to breathe only through the nostrils.—*Youth's Companion.*

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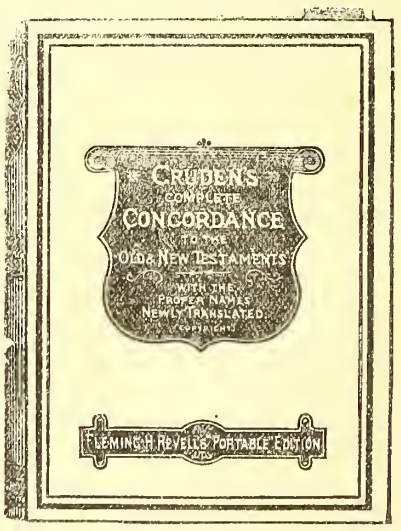
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FARM NOTES.

Tipton county, Ind., claims the tallest stalk of corn ever grown in the State. It is seventeen feet two inches high, and contains three large ears. The distance from the foot of the stalk to the first ear is eight feet and three inches.

The people of Kansas are thoroughly aroused, and are laying out millions of acres in trees, and it is even proposed that the State Government itself shall step in and begin tree planting. As a consequence, about the time the well wooded State of Michigan is treeless, the prairie State of Kansas will be boasting of its forests.

The *Farmer's Advocate* has this: While away from home, a weaning colt of mine broke through a barb wire fence and cut its front leg badly. It had been bleeding for eight hours when I got home. I took dry horse manure and held it on the wound for one minute, and the blood stopped flowing at once. An application of dry manure will stop the bleeding of a wound every time.

It is estimated that one fifth of the people of Maryland are interested directly or indirectly in the canned fruit business. There are in the State 488 canning-houses, employing 25,000 hands, who receive over $10,500,000 annually in wages. In addition there are 1,500 men engaged in can-making.

An ingenious device for controlling excitable horses has been invented, says the Indiana *Farmer*. It is attached to the brow band of the bridle, and a light, but firm cord runs through loops along the reins to the handpiece. "In case of fright, pull the cord, and instantly the horse is blindfolded. This diverts his attention from the object of fright, and puts him into another train of thought. Let go the cord and the double spring instantly withdraws the blinds from the eyes and rolls them out of sight This device is not clumsy and does not clog in action."

HOW TO STOP A RUNAWAY HORSE.

When you see a runaway coming, do not try to check him by a rush from the opposite direction or the side, for you will be immediately knocked flat by the collision, but instead prepare yourself for a short run with the horse. Measure with your eye the distance, and start for the run while he is yet some way off, perhaps ten feet in the case of fair to medium runaways. You may depend upon his keeping a straight line, for a really frightened horse is half blind and would not veer for a steam engine. He will go straight ahead until he smashes into something. So do you get close to the line on which he is rushing, and, as he passes you, grab the reins near the saddle. Gather the reins firmly, and then, leaning backward as you run, give them a powerful yank. You may be able to brace yourself somewhat as you give this yank, half sliding on your feet. The strong jerk on the bit tells the horse that he again has a master, and prepares him for the final struggle. A step or two forward after the first yank, do it again. This is the finishing stroke. It never fails when given by a determined man. The horse is on its haunches. Keep a firm pull on the reins till you grasp the horse by the nostrils, and hold him so till he is pacified.—*Our Dumb Animals.*

The Russian method of stopping a runaway horse is said to be very effective, and it is not particularly cruel to the animal. They place a cord with a running knot around the horse's neck near the neck strap. To this slipnoose is attached a pair of reins, which may be thrown over the dashboard ready to be seized at once. When the horse starts to run take up the extra reins and tighten the cord around the horse's throat. The most furious horse thus choked stops instantly, and will not kick or fall.

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NEWS OF THE WEEK.

WASHINGTON.

In the Senate Mr. Cullom presented a memorial of the Woman's National Christian Temperance Union of Illinois, and other bodies in favor of legislation for Sabbath observance, against the running of inter-State Sunday trains, and against military drills on Sunday. These and many similar memorials from other States, which were presented by various Senators, were referred to the committee on education and labor. The memorials were in large bundles covered with red cloth, and their presentation was witnessed by a deputation of ladies in the gallery.

The most important items in the naval appropriation bill, which carries $20,000,000, are those providing for the construction of a dynamite cruiser to cost $450,000, on the pattern of the Vesuvius, and a 3,500 ton cruising monitor to cost $1,500,000 on the plan originated by Representative Thomas of Illinois.

In the Senate Mr. Allison has proposed two amendments. They relate to a bounty on sugar and provide that until April, A. D. 1900, there shall be paid to the producer of sugar testing not less than 80 degrees by the polariscope from beets, sorghum, or sugar-cane grown within the United States, a bounty of 1 cent per pound.

CHICAGO.

The National Electric Light Association will hold its annual convention in the art rooms and dining hall of the Exposition Building, Feb. 19, 20 and 21.

Hon. Andrew Shuman, for nearly thirty-three years editorially connected with the *Evening Journal*, and for twenty-eight years its chief editor, has been compelled by impaired health to retire from active duty, and will travel for some time in Europe.

COUNTRY.

A frightful wreck occurred on the New York, Pennsylvania & Ohio railroad near Tallmadge, O., Monday morning, a passenger train colliding with one section of a freight which had broken in two. Eight persons were killed and a dozen injured.

In the District court at Clinton, Iowa, Judge Waterman granted permanent injunctions against fourteen saloon-keepers. Owing to an agreement among the better class of saloon-keepers to quit the business the defenses in these cases were withdrawn and the permanent injunctions issued. Other cases are pending.

Mr. Joel W. Niles, a well known citizen of Berrien Springs, Mich., was burned to death Thursday night in a fire which destroyed his house.

The Illinois Senate is considering bills for reducing railway fares to 2 cents a mile; making it unlawful, with a fine of from $1,000 to $5,000, for elective or appointive officials to accept or use railway passes, and declaring it a felony for any employe of a railway company to pass any person on trains, or to receive for fare anything except the regular ticket or its equivalent in money.

The bill now before the Michigan legislature limiting the rate of fare on all the railroads of that State to 2 cents a mile is said to have the approval of the principal railroad companies affected by it.

A bill is to be introduced in the Nebraska Legislature which, it is claimed, will eliminate the saloon from politics.

A resolution was presented Friday in the Minnesota Senate for the appointment of a committee to investigate the charges of bribery in connection with the Senatorial contest.

Archbishop Corrigan has issued a circular letter to the Catholic clergyman in New York city and diocese denouncing Dr. McGlynn's Anti-Poverty Society.

Gov. Lowry has sent a dispatch to J. R. Kee, sheriff of Kemper county, Mississippi, urging him not only to visit the vicinity of his own county, but to go to Shugulak, see parties and citizens there, especially Chamberlain, and have affidavits made and arrest every man in the county that has been engaged in such violation of the law.

Secretary Thompson of the Cincinnati work-house has admitted that prisoners who had served out their time were made drunk in order that they might be sent back. The city has a contract with the Bromwell Wire company for men at 30 cents a day.

George Hacker, an Indianapolis anarchist who stabbed his employer, James Bruce, because the latter expressed gratification at the election of Gen. Harrison, was sentenced Thursday to fourteen years in the penitentiary.

Mr. Higgins was elected Senator from Delaware last week. He is a Republican, the first Republican Senator ever elected from Delaware. Secretary Thomas Francis Bayard was United States Senator from the State of Delaware for many years, until he went into the cabinet of President Cleveland.

On Saturday a disastrous wreck occurred at the Louisville, St. Louis & Texas railroad bridge across Green River at Spottsville, Ky., in which twelve men were drowned and seven fatally injured. Last Thursday the railroad was granted an injunction against the Keystone Bridge company from interfering with the trains running over the bridge. The bridge company sent a force of men to the bridge, drove the railroad employes away, and at once commenced tearing up the track and a portion of the ties from the draw of the bridge. About 3:30 o'clock this afternoon, while the work of tearing up the ties was in progress, the dismantling of one of the draws caused the opposite end to overbalance, when it broke in two, precipitating the workmen into the river.

FOREIGN.

An explosion of fire-damp occurred to-day in the Hyde colliery, near Manchester. One hundred persons were entombed, thirty being killed.

A portion of the Imperial Palace at Pekin has been burned. The government is spending enormous sums of money in preparation for the marriage of the Emperor. In spite of the prevailing famine, active preparations are being made to extend the Tientsin Railway to Fung Chow.

Of the new Panama canal company, M. de Lesseps will be president and his son Charles vice-president. Count Dillhan and M. Cottu, a director of the old company, will be on the board of directors. The Credit Foncier announces that the interest on stocks and obligations deposited will, after the payment of the prizes of the lottery bonds, leave an annual surplus for over 400,000 francs toward the ultimate redemption of the bonds.

At Kingston, Ont., Norman Holland, aged 13, created a sensation in the Sydenham Methodist Sabbath-school. He carried a dynamite cartridge with him to class and at the suggestion of a comrade picked it with a pin, with the result of blowing three fingers off one hand and the thumb from the other, besides disfiguring the faces of several near him.

The Arabs have destroyed the German missionary station at Tugu, Africa. A majority of the slaves captured by the German man-of-war Leipsic were lodged at the station. One missionary succeeded in escaping from the Arabs, but eight others were massacred.

A dynamite cartridge was exploded in the house of the largest weaver in Barcelona, Spain. The house was wrecked. The only person injured was a servant, whose leg was shattered. The outrage is connected with the series of similar crimes recently committed in Madrid.

One of the messengers sent to Khartoum early in November last has returned. He was twenty-four days in making the return trip. He brings a letter from a European which says that Lupton Bey died on May 8. It was reported that the equatorial provinces had included to the Mahdi. Nothing was known of Emin Pasha.

Pilgrims from South of Berber report that the Mahdi, after suffering a severe defeat on the White Nile, toward Wadelai, at the hands of regular troops (presumable Emin Pasha's), abandoned further hostilities and has since suffered in civil wars.

At this season of the New Year, no parent with young folks in his household can do a better or wiser thing than to subscribe for *Buds and Blossoms*, a monthly illustrated magazine, published by Rev. J. S. Avery, pastor of the Mariner's Temple, No. 1 Henry St., this city, and thus secure its regular visitation throughout this year. We know of no publication that will prove more attractive to the children, interest them more in the Bible, or do them more good. Its literary matter is always fresh, lively and interesting. Its illustrations are plentiful and good. The children will be delighted with it, and the more mature among the young folks will be equally charmed. It is a grand step in the right direction, and deserves to be encouraged by every Christian who can appreciate the value of right instruction to the young. It supplements most effectively the teaching of the parents and the Sabbath school, and gives ten-fold more for the one dollar per year which it costs, than any one would expect. Send for a copy and let it speak for itself, which we are sure it will do more effectively and eloquently than any words we can say in its behalf. The *Cynosure* and *Buds and Blossoms* one year $2.25.

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THE NATIONAL CONVENTION.

It has been decided by the N. C. A. Board that the next National Convention, opposed to secret societies, shall be held in Washington, beginning March 5 next, at 9 A. M. As the representatives of the Nation are assembling at that time to attend to the Inauguration services of the new President, it is most fitting that the friends of Purity of Government, Liberty in Government, and Righteousness for Government, should meet and discuss and pray over what is most essential to Good Government.

While the lodge coils itself around the various departments of Justice, and binds the Officers of State to other than patriotic interests, the Nation cannot be healthy. Any oath that binds to interests not universal, must be a friction in the machinery of government.

The Nation must be aroused. Christian Freemen must speak out. Honest Christians must take the position that Christ took—"In secret have I said nothing." And all true parriots should labor and pray that, as a land, we may be redeemed from all selfish and sinister bondage.

All who are interested in this great reform are cordially invited—yea, and urged to meet at the above time and place.

Let the nearly two million Christian people pledged to the support of this cause send a suitable representation to this important meeting in the Capital of our Nation.

H. H. GEORGE,
Pres. of Geneva College, Pres. of N. C. A.

THE R. R. RATES to Washington for the N. C. A. Convention and the Inaugural have been announced as one fare for the round trip. For the benefit of friends living west of Chicago, we republish the rate from this city as $17.50. A note from the General Ticket Agent of the Northwestern road informs us that the same rate will prevail over that line and tickets are on sale Feb. 27th. All other lines have probably the same arrangement. It is expected that a party will start from Chicago on the evening of the 28th, for Washington.

Wilberforce, the heroic Christian reformer, whose dying eyes beheld the triumph of his forty-five years fight against the slave trade of Great Britain and her colonies, was a model for those of us who strive and testify against the world's evils. It has been said of him, "He was the prince of reformers because he mingled an industry that never grew weary with a sweetness that never grew sour."

The appeal of the Chicago anarchists against the police, though it did not secure an injunction against the latter, has given the haters of law and order temporary immunity. Judge Tuley who was asked to interfere and enjoin the police from preventing anarchist meetings, prepared a long and labored decision which was an argument in favor of free and lawful assemblage of the people. This was delightful for the anarchists. But he put no restraint upon the police, except to request that they would not be severe in prejudging the anarchist meetings. The learned judge was doubtless in a quandary, and to frame a decision that should please both parties, he argued concerning a case that was not in question. The point was, are the anarchist meetings lawful assemblages to which freedom should be given? The result of the temporary immunity is eagerly accepted by the anarchists, who have resumed their Sabbath-day meetings with their howlings against law. There should be a world's penal colony for all such outlandish theorists and assassins of public order, where their ideas could have a fair chance and they alone enjoy the benefits.

The *News* gives the following graphic picture of such a pandemonium in an account of an anarchist gathering last Sabbath, when some 3,000 persons attended a festival and ball between the noon of one day and the dawn of next: "The alarmist was entitled to his terrors in contemplating such a throng. Ugly features, uncouth manners, alien speech, challange of authority, sacrileges upon the faith of Jew and Gentile—these, amid the uproar and stench of a kennel, characterized the event. The hall was packed to suffocation and the vitiated air was poisoned further by the smoke of cheap and bad cigars, the slops of liquors, and the strong oder of Vienna sausages and sauerkraut that were being cooked in great caldrons on the floor below. There were here the scum and dregs of the German population, who speak no English and hate the fatherland as deeply as the government in whose too generous refuge they repose. Everything was strange. The language, the faces, the phrases of their German-worded print, the airs of the band, the philosophy of the orators, were all strange. An English speaking participant was difficult to find, and the visitor who came with less than a caricature of countenance and an unbroken use of the speech of this country was instantly the object of dark looks, suspicion, and unfriendly reproaches."

The anarchists on one hand and the *Daily Times* on the other make the life of our Chicago policeman quite unenviable. Following up its revelations of the gambling dens, lottery offices, mock auctions, low theaters and dances, which are but the porch to the house of the lewd woman, the paper, day after day, charges upon the city authorities the guilty knowledge of these unlawful places, which it declares have purchased immunity. The bold attack of the *Times* deserves all praise if its allegations are true. The pending suits brought against its managers will decide this. It is enough to know that if the press was always as true to the interests of public morals as the *Times* seems to be, the police of our great cities would be another class of men. Of Mr. Bonfield, the police inspector, and chief offender, the *Cynosure* has before published his connection with the Masonic lodge. The *Times* says he is also a Catholic and joined the Masons, while he kept the fact of his religious belief concealed. "The police force contains many Masonic members of high degree," says the *Times*. This has hardly been a secret, and its truth is evident year after year in the favoritism and shameful disregard of law by the officers, of which thousands of our citizens can testify.

The colored Catholic convention which met during the first days of the year in Washington adopted an address which was sent to Cardinal Gibbons for his approval. The address sets forth that there are twenty colored Catholic churches in the country, each having a school annexed; sixty-five colored Catholic schools, and eight orphan asylums and reformatories. The Catholic hospitals, etc., are open to both colored and white children. Over five thousand children are taught in the colored schools and the asylums care for over three hundred. Seven colored students are preparing to follow the example of the single Catholic priest in the country while over one hundred and fifty colored women consecrated "sponsors of Christ." The address warns colored people against secret societies condemned by the "church;" trust that trades unions will give colored boys an opportunity to learn trades, and denounces intemperance and frivolous reading. It would be more clear why this colored Catholic organization existed if it was explained why secret societies condemned by the "church" are any worse than those approved; and why, along with "frivolous" reading, the Word of God and such books as Leyden's "Secret Instructions to the Jesuits," Fulton's "Why Priests Should Wed," etc., etc., should be condemned and prohibited.

Paris is still the Paris of 1789 and of 1870; and she is likely again to be subjected to savagery of a Napoleon I. or of his contemptible imitator. It surely shakes our confidence in the French republic to see the immense majorities given Boulanger at the last election. The department of the Seine, which includes Paris, gave him 244,070 votes, a majority over all opposing candidates of 54,400. The downfall of the Flcquet ministry, the dissolution of Assembly and a general election in a few weeks are confidently expected by his enthusiastic followers. Four years ago when Boulanger was made minister of war he was supposed to represent the national hatred of Germany. He seems to be a man of McClellan tactics: a braggart with no trace of statemanship, but a fine capacity for organizing armies. His abilities in this particular gave him immediate and immense popularity among the volatile French; and when his influence in the army seemed to overshadow all other departments of the government, he was removed—and became a martyr. He esteems himself a man of destiny; and friends look upon his triumph as the means to a general overturning. There is, indeed, much to be overturned in France. Masonic infidelity prevails to secularize everything—the schools, and even the Sabbath, which is the legal voting day for the nation.

HE WAS BRUISED.

BY REV. B. F. WORRELL.

Not only was Abraham made glad by being permitted to see the day of the promised Deliverer, but Issiah, also, was allowed in the fullness of his joy to sing, "Unto us a child is born, unto us a son is given;" thus ignoring the times and outrunning the circling years. By other optics than the eye of faith, he saw the tragedy which at a later day was enacted is Pilate's Judgment Hall. The things which were to transpire in the more remote future, were to him matters of record, and he hesitated not to speak of them as such, thereby filling our hearts with joy and gladness by pointing to the Lamb of God and assuring us that "with his stripes we are healed."

Much is said, from time to time, about the Roman soldier and the cruel scourge which he so unmercifully wielded in the vain effort to pacify an ingrate people. We love to sing about the cross and crown of thorns, the pierced hands and feet, and the riven side whence flowed the water and the blood for our cleansing from all sin. These things cannot be too frequently alluded to, if it is done in a reverential spirit; but it does seem to me that there is an unpardonable omission in our enumeration of the ills which befell the Lord Jesus whilst working out our redemption from the effects of wrong-doing. Rarely is there an allusion to the fact that "he was bruised."

We must draw a sharp line between what God the Father did, directly, in the display of his displeasure at sin, and whatever else he may have permitted to be done by other agents, more or less unfriendly to the scheme of salvation. That there were such parties busily at work, doing what they could to harm the Son of God, cannot for a moment be questioned; nor will any one doubt that they succeeded to a greater or less extent. To set this matter at rest we have only to appeal to the sentence pronounced on the serpent in the garden in Eden, viz., "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Isaiah tells us very plainly that the seed of the woman was bruised, thus fulfilling the prediction concerning him, shutting us up to the conclusion that the bruising was done by the serpent when his head was being bruised by the seed of the woman. It matters not when or where this bruising took place, whether it was in Gethsemane, on the cross or elsewhere. That Jesus was to be bruised by the devil is a fact which cannot be questioned by those who accept the teachings of the Bible; nor can the occasion of the bruising be ignored. What God hath joined together we will not try to put asunder, but quietly settle down to the fact that Satan will show fight every time an attempt is made to crush his head, it matters not by whom it is made.

Nor is that all. If "the dragon, that old serpent, which is the devil and Satan," was malicious enough to strike and to bruise the Son of God, no earth-born reformer need hope to escape being bruised, if he resolutely sets his foot on any one of the many heads of the old dragon. The prophets, Apostles, martyrs, confessors and reformers of every age, have made this discovery by bitter experience. We have no need to "call up" the spirits of Luther, Wesley, Knox, Morgan and Haddock, to tell us whether an act, looking to the crushing of Satan's power on the earth, is in any wise associated with a wound more or less fatal. Even though the spirits would come when called, and bear testimony on this point, we need them not, for there are many anti-secretists, prohibitionists and other reformers above ground, who can point to wounds which they received in their efforts to crush out popular and potential sins, which, like slimy snakes, rear their heads, exhibit their fangs and strike with a vengeance whoever may disturb them. Courage, then, wounded reformer,—the servant is not above his Lord. As the veteran glories in the wounds which he received at the hands of the enemy whilst defending the honor of his country, so will the reformer, when he comes into the kingdom, glory in the fact that for the truth's sake "he was bruised."

Glenwood, Ill.

Churches that exclude members of secret orders from their communion are charged with want of liberality. Many of the members of such orders are loud in denunciation of such churches. But did it ever occur to such persons that secret orders should be the very last to cast stones at the Church for this cause? What do these orders practice? Is it open communion? Nay, verily. They close and bar their doors against all but their oath-bound fraternity. Outside parties, though members of their own church, or members of their own household, are debarred the privilege of even witnessing their secret rites and solemn ceremonies. They go further and even swear one another not to tell the outside world what they do in their secret conclaves. This does not the Church. Her ordinances are all administered in public, her instructions are open to all, her judicial proceedings are open and published to the world.—*Christian Instructor.*

REFLECTIONS FOR THE NEW YEAR.

BY J. F. AVERY, PASTOR MABINER'S TEMPLE, N. Y.

Can it be! Yes, it is true, *1888* is no more. The old year has passed with all its pleasures and pain. Its friendship, though true, did not last. It has left us, and we enter a pathway untrod. Personally can we say,—

"A marble block beneath thy hand
And but half hewn, O Lord, am I;
Finish the work which thou hast planned,
And let not any passer by
E'er interfere with thy design,
But let the work be wholly thine."

Now is a good time for resolving. The New Year has come. The first month nearly gone. Let us resolve to give all to God. In the strength which "I AM" alone can give, let us resist every sin, and fulfill every duty that comes in our way. It is well to remember, there are many things which may happen. Like the wise man let us consider and build upon the rock. Lay a good foundation. Rev. J. Hamilton said, "Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that Book of Remembrance with which human hand cannot tamper, and from which no being save One can blot them. They are noted in the memory of God."

The year 1889 with all its happenings will speed quickly into the irretrievable past. Like the year past its records of good deeds; its scroll of infamy; its beauties and distortions; its pleasures and sorrow; its great effects, its slightest incidents; all will soon be gone to rest with its dead, and alike gone forever from the living, except in recollection. Its hopes of success and ambition realized or disappointed; its works of pleasurable associations, and its deepest memories of grief will be all firmly fixed for eternity.

We know not what shall be in the uncertainties of the morrow. We do well to calculate. There are some things which, the divine Record, as well as our own experience, leads us to expect, will and must happen. In view of these certainties, Solomon advises, Eccl. 11: 9, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Whatsoever a man soweth that shall he also reap. Man can choose the world, its follies and fancies. But as a responsible and free moral agent, he is responsible and must answer for the use or misuse of time and talents. In the poem, "A hundred years from now," the poet asked some very awakening questions:

"Oh, mighty human brotherhood,
Why fiercely war and strive,
While God's great world has ample space
For everything alive?
Why should we toil so earnestly
In life's short, narrow span,
On golden stair to climb so high
Above our brother man?
Our gods will rust, ourselves be dust,
A hundred years from now."

"Why prize so much the world's applause,
Why dread so much its blame?"

The first verse gives a reason why we should not be over anxious.

"The surging sea of human life
Forever onward rolls,
Bearing to the eternal shore
Each day its freight of souls,
And few shall know we ever lived
A hundred years from now!"

After a while—a busy brain
Will rest from all its care and pain.

After a while—earth's rush will cease,
And a wearied heart find sweet release.

After a while—a vanished face,
An empty seat, a vacant place.

After a while—a man forgot,
A crumbled hearthstone, unknown spot.

The future is not all uncertainty. We turn over a new leaf. But it is traced and ruled. Let us take heed, watch and pray and follow well the lines and the unknown future will reveal the blessing and safety of a foreordained and wondrous plan. Does God clothe the grass and care for sparrows—things which on the morrow are not? Then let us cling to Jesus, the only mediator between God and man. Then we can say,

"Change, sorrow, death, are naught to us
If we may safely bow
Beneath the shadow of thy throne
A hundred years from now."

Without the hope and friendship, present and future, which comes through Christ Jesus, passing time makes the outlook darker, colder, more dreary as the years pass on. But Christian, do not fear, Jesus loves you. He will guide you through the year. Whilst unbelief may prompt fearfulness, because of the query, What is coming in the future? Ah! we cannot even guess. The Lord rebukes and calms our fears with his promise, "Lo, I am with you always, even unto the end of the world." Surely this is strong and long enough. It reaches beyond the boundary of line of this world, to eternity.

Reader, we wish you a happy New Year. Why will ye doubt? Grace hitherto has been sufficient. Do you dare suspect the fullness and provision of the Promiser, seeing that all that was, is and is to be comes of his inexhaustible fullness? There may be mists about us; it will only teach us the need of constant companionship with Jesus, the true light.

Our Father, this we know, we shall evermore have need of Thee. Fill us with childlike trust to follow. May we never be frightened from the path of honest endeavor. Then 1889 will bring us into or nearer an eternity of true blessedness. God is with and for us. Let us prove our citizenship and friendship to be not of this world. Let "For Christ's sake" be our motto for 1889.

New York.

BAD NEWS FROM CEYLON.

This is my fourth visit to this Emerald Isle of the East. It is the monsoon season. I landed in a heavy shower of rain, and went direct to the house of an old friend. This friend will be my "firstly" in this letter. He is one of the fruits of the great temperance work done in Asia by that devoted apostle, Rev. J. Gelson Gregson. I must call him a specimen fruit, because in Mr. Gregson's meetings he not only became an abstainer, but gave his heart to God. In my work in Ceylon this earnest, humble Christian brother, J. A. Honter, has been a valuable helper.

I have presented this as a specimen case, for the reason that I believe that Mr. Gregson's splendid success in the temperance movement is found in his making it a Gospel total abstinence work. Being near him in the early years of his temperance labors, and at times directly co-operating, I am confident in saying that his entering the lists against the drink demon was not merely a religious, but a deeply spiritual heart work. I believe he was "called of God as was Aaron." In obedience to the heavenly vision, his work became a Bible total abstinence and soul-saving evangelism.

All this is good news. The bad news I have to tell is that some of the "temperance" work of Ceylon is not conducted either as a total abstinence or a soul-saving cause; and that much of the professed Christianity is not promoted upon even temperance lines.

Ceylon is poor, perhaps poorer than Ireland. In its poverty the 16 lacs of rupees, about $540,000, paid in licenses upon native liquor alone, represents a fearful amount of liquor-drinking among the people. How many thousands of pounds must the people themselves pay for the curse of drink? Note that this represents country liquor only. There is, in addition, a large consumption of imported liquors. Only think of a "Christian" government dealing out death and damnation to its subjects, and deriving a fat income from their temporal and eternal ruin!

But the very worst feature of the sad case is the fact that many churches, missions, ministers and religious workers encourage and promote this terrible evil. Let me give a few illustrations. There is Archdeacon Matthews. At a meeting of the Church of England Temperance Society a few weeks ago he advocated total abstinence. The next day at a wedding he proposed the health of the bride in a glass of champagne! The account of the two occasions fortunately appeared in the daily paper side by side. They will also appear side by side when the books of judgment are opened.

Take the case of Rev. S. R. Wilkin of the Wesleyan church. He held a most important post as minister at Galle, principal of Richmond College, principal of the theological institution, in charge of

he boarding school, etc. Think of the influence of uch men, sent out with the tearful prayers and enedictions of God's people in England, the contributions which support them coming largely from otal abstainers, yet allowing, and by occasional use ncouraging, the practice of drinking alcoholic bevrages. I see by the minutes that the district meeting was unanimous in desiring Mr. Wilkin's return o this mission field, after his furlough in England. devoutly trust, as his personal friend, that he may ome back fully committed to God's law of love hich says, "It is good neither to eat flesh [offered o idols] nor to drink wine, nor anything whereby hy brother stumbleth, or is offended, or is made eak." Thus the evil example may be recalled. When the Anglican priest and the Wesleyan rophet err through wine (Isa. 27: 7), then we may xpect the people to go and do likewise. There is "convert," Arnolis Dias, at Panadure. His father as a Buddhist, but very friendly to Christianity. n fact, I was told that he was "almost a Christian." went by invitation to see him, and earnestly tried o remove his "doubts". The Christian brethren ho were with me said nothing of the man's busiess. Passing his large premises afterward, I got a trong scent of fermentation and was then told that Hermanis Dias was a distiller! Not being able to call gain that month, I wrote him very candidly, sendng one of Hasting's tracts about liquor-making murderers. Three months after I called upon him, nd found that he was not at all friendly to a faithul "thou-art-the-man" Christianity. Visiting Panaure this trip, I find that old Hermanis is dead and one—where? One of his sons remains a Buddhist. The other, Arnolis, professed conversion in a Wesyan meeting, but afterward "grew cold." A disillery is very cooling to spiritual life. So also are he products of distilleries, breweries and wine-celars. Finally Arnolis was baptized and confirmed n Archdeacon Matthews' church; and he is a useful orker and office-bearer, both in the church and in is distillery.

There are many earnest abstainers who are pushng the temperance cause in Ceylon. Among them s Mr. William Walker, a large merchant, and a orking Christian, a Baptist, I believe. He wrote everal letters on the drink curse, which were pubished in the *Temperance Record* in England. They re issued by the National Temperance League in amphlet form. A copy is before me. He says nany excellent things, and the tract would be as ointment poured forth," but he has put one or two dead flies" in it. He rightfully quotes Dr. Cust's trong charge against brewers, distillers and exorters; but demurs, saying, "I am not sure that it s correct. For the brewers, the distillers and the xporters at home are most respectable men. Most f them are connected with Christian churches, and ome of them give liberally to Christian missions." Possibly he is speaking in sarcasm; if so, he should ignify it plainly. On the next page he says, "We lon't want the help of churches which are known to eceive support largely from the drink interest.... n a holy warfare the money ought to be clean, even f we should have less of it."

Mr. Walker's strong pamphlet has an extremely eak item when he says that the drink traffic "as a ource of revenue has at least this to recommend it, hat it is the least burdensome of all taxes, since o one need drink unless he likes.'" Has Mr. Walker never heard of John B. Gough, Francis Murphy, and hundreds of thousands of other enlaved drunkards, chained by consuming appetites, who must drink at the sacrifice of wife, home, life nd soul? England commenced by sending 200 hests of opium to China. The taste was fostered nd the habit fettered upon the Chinese, until our ation sends 100,000 chests annually; and shall we ow glibly tell the multitudes of opium slaves in hat Empire that this is the least burdensome of heir troubles, as no one need use opium unless he ikes? Mockery!

Let no one be discouraged by my bad news from Ceylon, but rather let us take up the cause of proibition and abolition more earnestly, more wisely nd more scripturally than ever before. "Woe unto im that giveth his neighbor drink" is as much God's law now as it was 2,500 years ago. The church of God must first follow his Word as to abstinence, and then lead the charge in expelling the demon Drink.

There is a great hope when a leader of thought ike Sir William Hunter says, "I believe that if Christianity is to be an unmixed blessing in India, t must be Christianity on the basis of total abstinence." Let the church of Christ have faith to take hat principle and apply it to national policy. Substitute "government" for *Christianity*, and "prohibition" for *abstinence*, in the above axiom of Sir William, and you have simple scriptural truth and the duty of every Christian patriot. Mr. Walker in his pamphlet bravely says: "A missionary who is not willing to abstain from intoxicants in India, is a useless missionary, and money paid for him is money wasted. He joins the 'drinking caste,' and helps to fasten a nickname on the Christian religion." Yes, Christians in England can put their cash to a better purpose than sending out men to teach the heathen that Jesus in his first miracle "manifested forth his glory" by making one hundred gallons of intoxicating wine to give to a company who had already well drunk a similar poison for some days at a marriage feast!

"Yet now there is hope in Israel concerning this thing." Christians are learning that when they "so sin against the brethren and wound their weak conscience, they sin against Christ." I hope to write you some better news at an early date.

WALLACE J. GLADWIN.

Colombo, Dec. 11, 1888.

WHY FEWER MEN THAN WOMEN.

I have read with interest the editorial in the *Advance*, which discusses the question, "why there are fewer men than women at church." In addition to the apt replies which you give to the above query, allow me to add another which my personal observations, covering a period of some years, leads me to believe to be not the least of the various causes which lessen the attendance of the men upon the Sabbath and week-day services of the church. I refer to the fatal influence upon church attendance which seems to be so generally exerted by the many "societies" which are organized for *men alone*, most of these, if not at all, being secret organizations.

Why this should be the tendency of their influence upon the attendance of their membership upon the services of the church, I do not pretend to state, but that this *is* the case I think will be patent to any and everyone who will but take the time to verify carefully, by close personal observation, the truth of the above assertion.

Whoever will take the pains to make such investigation will discover, I think: 1. That the church-going but non-Christian young men who are drawn into *active* membership in these societies, speedily become indifferent to church influence and attendance, if indeed the majority do not avoid entirely the service of the church; *and* 2. That professing Christians, who join these organizations, exhibit in time, either a like indifference to the church and its ordinances; or else cease in their allegiance to, or at least their active interest in their secret society, and again become loyal to their church.

Now if these two conclusions are true, and since society to-day, in our large cities especially, is honey-combed with these organizations, which through their numberless ramifications are drawing men in multitudes into their folds, is it not the duty of Christians everywhere, at least to counsel the boys and young men of their acquaintance upon this subject, of which they are usually in complete ignorance and concerning which they hear almost absolutely nothing that is derogatory, and so save to Christ and his church thousands of the youth of our country who otherwise, through these institutions, may be enticed from the beneficent influences of the church and be lost.—*B. T. P. in the Advance.*

CHINESE WAR IN PORTLAND.

[Rev. P. B. Williams, in the Christian Conservator.]

MR. EDITOR:—I presume nearly all of your readers have heard of the famous Chinese riot in Portland, Sunday, December 2, at one o'clock in the afternoon. Therefore, I shall not weary you with a detailed account of the same, but dwell more upon the cause which led to it. Effect without a cause is unknown. Cause, which produces good effects, is commendable, but that producing deleterious effects, should be opposed, especially by Christian people. There have been many objections offered to organized secrecy. Objections well taken. On the other hand, many arguments, so called, have been made in its favor. I think the subject has been fully ventilated, and it only remains for us to patiently wait and secret societies will consume themselves.

The riot in Portland was caused by the clashing of two "powerful secret organizations." My quotations will be made from the *Oregonian* of Portland, the leading daily and weekly paper of the State. It says: "A new Highbinder society was organized here a short time since, which is called the Hop Sing Hong. It is said that Pon Long is the chief of this society, and Frank Woon one of the principal officers. Woon's restaurant is a place of rendezvous for this society, and it was in this place that the battle of yesterday was planned, and from there the men sallied out and began their deadly work by shooting Mah Bing. From the best information that can be obtained on the subject, these highbinder societies levy blackmail on Chinese gambling houses and brothels, agreeing in return to prevent similar associations from annoying those who pay tribute to them. It is necessary, therefore, that any association of this kind must demonstrate that it is powerful to protect or punish, and the row yesterday was made by men of the Hop Sing Hong society to demonstrate that it had more bad men in its ranks than any of the older societies of the kind; in other words, that it is the boss. Mah Bing belonged to the Bowlung society, and a few days since he caused the arrest or Wau Lock on a charge of assault, and a counter-charge was made in another court against Mah Bing. Both parties were fined, and this row which began about a gambling debt of $2.00 led to the fight yesterday, in which Mah Bing was the first victim. The leading Chinamen of the city are very much wrought up over this affair. None have any sympathies with the murderers if they can be found out. "The laws in this country," said one, "are altogether too lax for the Chinamen." This fight is the natural outcome of the leniency shown the Chinese murderers in the county jail. The Chinamen here have no fear for the law, and think that they can buy their freedom if they have plenty of money.

No such highbinder societies are allowed in China. If there are any secret organizations of any kind discovered in China, they are more summarily dealt with. If the English authorities find them out, the Chinamen are either imprisoned for life, or shot, and if the Chinese government makes the discovery the Chinamen's heads are cut off forthwith. There is not even the formality of a trial given them. Mayor D. E. Lashuentti, and chief of Police Parish, are determined to break up all these Chinese secret socities. Notices were placed on all their lodge doors ordering them to "disband within five days." Now we find the spirit of organized secrecy not at all dissimilar, whether intelligent white men or ignorant heathen; the difference in this case being in favor of the heathen. They came out boldly in open daylight and began their work of murder of their enemies. Masonry chooses the darkness of midnight for its hellish deeds. While the authorities are so greatly concerned about the White Caps, and Chinese secret orders, we think they had better apply the knife to them all. Rip open the whole set and ease them of their evil existence.

Father Chiniquy says: "In order to more easily drill the Irish Catholics, and prepare them for the impending conflict, the Jesuits have organized them into a great number of secret societies, the principal of which are:

1. Ancient Order of Hibernians.
2. Irish American Society.
3. Knights of St. Patrick.
4. St. Patrick's Cadets.
5. Apostles of Liberty.
6. Benevolent Sons of the Emerald Isle.
7. Knights of St Peter.
8. Knights of the Red Branch.
9. Knights of Columbkill.

Almost all these secret associations are military ones. They have their headquarters in San Francisco, but their rank and file are scattered all over the United States, from the Pacific to the Atlantic Oceans." There may be some mistake about the headquarters. A few years since that of the Hibernians was in New York, and from thence the county delegates got the secret passwords twice yearly.

In a certain village, where exist rather than live three or four evangelical churches, two of the pastors were devoted to the I. O. G. T. If there has been any very aggressive work for a good while back in that place, either for the conversion of men to Christ, or of drunkards to sobriety, we have yet to hear of it. Yet it is a very saloon-y place. "Is this a snip at those pastors?" Yes, they should read Matt. 23:23, especially from "Ye pay tithes," etc.—*United Presbyterian.*

O God! Take my heart, for I cannot give it; and when thou hast it keep it, for I cannot keep it for thee, and save me in spite of myself, for Jesus Christ's sake. Amen.—*Fenelon.*

To give up everything that is worth contending about, in order to prevent hurtful contentions, is, for the sake of extirpating noxious weeds, to condemn the field to perpetual sterility.

NEW ENGLAND LETTER.

An historic tree.—Boston's Chinese baby.—Some lodge problems.—Is New England passing through a social change?—The White Caps in Berkshire.—Anti secret notes of cheer.—Wm. F. Davis home again.

It is said by geologists that America is the most ancient land on the globe, and so the common terms of Old World and New World are really misnomers. At Woodbridge, Conn., a mammoth oak has been recently cut down, which Oliver Wendell Holmes, after careful examination, claimed to be not less than 1,800 years old. Other scientific authorities have given it an age ranging from 1,500 to 2,000 years. It was the largest oak in the world, its only rival being Abraham's oak at Hebron. But while the diameter of the foliage of the Woodbridge oak measures ninety-three feet, the other measures only eighty-nine. While not so historically famous as the Charter Oak, or the Liberty Tree, it has played its part in American annals. It stood on elevated ground and served as a guide to mariners on their way to New Haven in colonial times, and it is recorded that the regicide judges of Charles I. escaped their pursuers through the extended outlook which its branches afforded. It figured in a less agreeable manner in the days of Quaker persecution, a stick cut from it being used to whip Humphrey Morton, whose only offence was that he had harbored one of that then despised sect. Of course every old tree in New England has its local tradition that Washington once rested beneath it, but the Woodbridge oak eclipses all its contemporaries in the fact that Washington's whole army, commanded by Lafayette, once dined in its shade. The owners of the tree have only been prevented from cutting it down before by large pecuniary bribes. Such antiquities should not be left to private ownership. They should be owned and preserved by the public.

A Chinese baby was born in Boston the other day, and a Lynn paper makes the inquiry, "Is he eligible to the Presidency?" Our legislatures have no need to amend the Constitution in order to meet this problem or lay awake nights worrying over it. Before that baby has reached the age that qualifies to be a Presidential candidate, there is reason to hope that the Chinese question will be settled according to principles of Christian equity. That a Chinaman should ever be President, is surely not so wild a dream as what has really happened in twenty-five years,—the emancipation and enfranchisment of the despised Negro.

One of Boston's 571 lodges—the Bethesda Lodge, I. O. O. F., is now in mourning over a defaulting member, who has absconded with $10,000 of the funds. Evidently he has not been thoroughly regenerated, if as Grosh's Manual has it, "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship."

It it a problem with many why a poor Irish woman, who sells liquor, is sure to get the full penalty of her crime, while rich hotel-keepers, whose violations of the law are flagrant and numerous, though they may be summoned in due form, always manage to slip through the Boston courts. The House, on the motion of a Mr. McDonnough, who does not understand this respect of persons in the administration of justice (?), has adopted an order calling for a list of such cases.

Perhaps Mr. McDonnough fails to remember that the poor Irish woman has neither money nor Masonry to help her, and the hotel-keeper has both. It ought not to be quite so difficult for New Englanders, with their proverbial shrewdness, to see through the Masonic ladder. A great deal is said about the impossibility of enforcing a prohibitory law, but little or nothing about the impossibility of enforcing restrictive and regulative laws. Yet it is admitted on all sides that the attempt to do so in Boston has been a grievous failure. If prohibition don't prohibit, it will have to be confessed that in the Pilgrim city regulation don't regulate. Until the saloon and the lodge are both banished there can be no purifying of the stream of politics. Taken together, they contain within themselves all the moral dynamite needed to blow our Republican government sky high, if we do not wake up to the danger in time. We have long boasted that our hard, rocky soil gave us exemption from the terrible storms, drouths and tornadoes of the West, but with our changing climate it is said the cyclone zone is moving nearer and nearer to us every year. Socially, we seem to be undergoing a similar metamaphosis. The appearance among us of these lawless organizations which we supposed to be peculiar to the South and West, and this meddling in labor troubles, cannot fail to be an ominous sign of the times to a thoughtful mind. If the Bay State authorities deal with them as summarily as in New Hampshire, there will be no trouble with the White Caps. They have warned the Associated Press representatives, at Great Barrington, to not to come to Housatanic to get news against their organization, and signed it in due Ku Klux fashion with the skull and crossed bones. It may take a rude shock to awaken New England people to the fact that with the supporting of the church by the lodge in all her towns and rural villages, will be sure to flow in a tide of heathenism, of which White Caps and kindred organizations will be the legitimate fruit. From a little Vermont hamlet, a veteran in our cause writes me: "We have one small church in the place, and two large halls for the accommodation of some half dozen secret lodges of different titles, all children of the same parent, all amounting to about the same thing." But "when the enemy comes in like a flood" *then* is the time which the Spirit of the Lord always chooses to "set up a standard against him." Another anti-secret friend writes me thus cheeringly:—"The signs of the times are propitious and encouraging. There is a wonderful field of labor, and I believe the Lord is bringing up a host of men and women of might and valor who will not bow the knee to Baal, but will be picked men like Gideon's 300."

Wm. F. Davis, that brave man of God, is now on his way back to his New England home, which will be good news to all in her borders who are battling for "the faith once delivered to the saints."

ELIZABETH E. FLAGG.

REFORM NEWS.

SCHOOLS AND CHURCHES IN SOUTHERN LOUISIANA.

BALDWIN, La., Jan. 15, 1889.

DEAR CYNOSURE:—It was my privilege last week to attend the Annual Conference of the Colored M. E. church of Louisiana at Lafayette. This denomination was a secession from the M. E. church South, and numbers about 200,000. They publish a paper, the *Christian Index*, at Jackson, Tenn.; and a school there, started under the auspices of this people, has, I understand, come under the control and support of their white brethren of the M. E. church South. It is none the less devoted to the education of the colored youth, and there is manifestly a kindlier feeling growing up between those who once drew apart.

The Louisiana Conference of the C. M. E. church includes the State of Mississippi, and I should infer that most of its churches and ministers are in that State. They were a fine looking body of men, fairly intelligent, passably educated, and decently methodical in their manner of conducting business. In this respect I thought them to be in advance of their Baptist brethren. In conversing with some of the old brethren who had been slaves, I found that their scanty education had been acquired under great difficulties; and when an old brother said that he thought his people were entitled to credit for their efforts at self-improvement, I most heartily concurred with him. Still there is no class of Christians in the South more in need of Christian sympathy and help.

The opening session of the conference was one of much ability and excellence. The preacher's knowledge of English was far from accurate, but in sound Christian doctrine he had been carefully instructed. I found that nearly all of the members of the conference either are or have been involved in the secret lodge system, and their attention has hardly been called to its evils.

I found them, however, willing to read our literature, and was accorded a few minutes to announce our Baton Rouge convention and make some explanatory remarks. The only criticism I would make was the intense denominational feeling. They have been evidently hard pressed by their Baptist brethren, and the competition has amounted to a conflict. But in this respect they are not worse than their paler brethren. It is the great and deplorable mistake of Christendom that it is divided and that denominations are rivals.

On my return to New Iberia I found Howe Institute filling up since the New Year and in a prosperous condition. By invitation I addressed their Literary Circle, on Africa. I was aided by a large map of Africa and some excellent drawings by Prof. J. F. Browne. This "circle" is made up of the most intelligent colored people of the place, and is a most successful society. A Sabbath spent at Jeanerette afforded opportunity to preach in two colored M. E. churches, one of them one and a half miles out of the town. In both these churches a secret society is running as a part of the business of the church. In each case the printed charter, with its symbolism and names of the officers, hangs on the wall beside the pulpit. In the evening service the pastor gave notice of its meeting and urged attendance. He told me that at one time nearly every member of the church belonged to this society, but now less than one-third were connected with it.

Both morning and evening I dwelt chiefly on the secret lodge system as an obstacle to Christianity, and was listened to with respectful attention. I am confident that a favorable impression was made. The great want of the people, both white and colored, is more and better religion. The white people attend theaters and dances on Sabbath evenings, and among them are some church members. At this place the other night (Sabbath) the white and colored people flocked to a show. They could not have been persuaded to sit together in a church, but were quite willing to crowd together on a steamer on the Bayou to witness a comic exhibition.

I am astonished at the many devices to rob people of their money. Besides the dram-shop, the lodge, the theater and show, there are traveling Gipsies telling fortunes, wandering Arabs (from Syria) selling cheap jewelry, and Voudoo doctors who dispensed healing. The colored people are largely but not wholly the victims. The Acadians, or, as they call themselves, "Cajans," exhibit a larger per centage of illiteracy than the Negroes. They are the lowest and most hopeless class of white people. They furnish the bull-dozers, not the leaders, but the rank and file. The past season has been fairly good, and a large amount of wages has been secured, but the people "spend it for that which is not bread, and their labor for that which satisfieth not."

Yesterday I came to Baldwin and am most kindly entertained by Dr. and Mrs. Godman of Gilbert Seminary. The school has a large new building within a year, and is fairly prosperous. They met with a calamity by the storm in August. Their main school building was unroofed and has not yet been repaired. They have about 150 students. There is here, under the patronage of the M. E. church, a white school. I found Rev. J. Willougay in charge, and an excellent school. Last night I spoke, by invitation of Dr. Godman, to the assembled students on the evils and dangers of the lodge system. I had marked attention. This morning I attended the opening exercises of the white school and gave a similar lecture to the students, which was heartily endorsed by the professor. To-morrow I hope to be in New Orleans. H. H. HINMAN.

PLEASANT ANNIVERSARIES AND PATIENT LABORS.

NEW ORLEANS, La., Jan. 18, 1889.

DEAR CYNOSURE:—I attended Sabbath-school at the old Baptist church. Rev. J. L. Burrell, the pastor, received me very kindly and insisted on my teaching his Senior Bible class. There was a very large attendance of both old and young, and great interest seemed to be taken in the lesson. Several very important questions were asked and I answered by proving that God's people were to be a peculiar people, worshiping him apart from the world and in spirit. The lesson, as explained, seemed to be well received. At 3:30 P. M. Rev. John B. Livingston, of New Iberia, a reader and admirer of the *Cynosure*, preached an able sermon from Ps. 126: 6. Rev. Burrell invited me to preach for his congregation Thursday night. I attended services at Tulane Avenue Baptist church on Sabbath evening and listened to a very able sermon from the pastor, Rev. A. S. Jackson, from John 15: 5.

Monday was the ninth anniversary of my marriage, and the eighth birthday of my little son, F. J., Jr. We had a social reception, and prominent among our guests were Revs. Jackson, Green, and Clanton, anti-secretists, with other warm friends to the reform cause. Bro. Jackson made an excellent speech on the sense of True Love and its teachings in the home.

I preached at the old Baptist church, Thursday night, to a very respectful congregation of patient hearers; and the pastor heartily endorsed the sermon.

BATON ROUGE, Jan. 22.—I left Plaquemine Saturday evening and came here. I immediately called on Rev. H. Williams, pastor of Mount Zion Baptist church, to get his church for our meeting; but he told me, while he was in sympathy and approved the meeting, we could not get his church, as he was preparing to tear down and rebuild. Rev. Montgomery, the colored M. E. pastor, said we could get his church under no condition for such meeting. Moreover he thought we ought to begin to cut down the tree at the root. He meant that if we wanted to break up secret societies, we should first go to the white man and not the Negro. He thought I had

best get a hall in the central part of the city and invite everybody to come.

I preached for Elder George Byrd Sabbath afternoon on reform. When I spoke to him for his church, he readily consented. So our meeting will be held at Shiloh Baptist church.

I called at the training school of Miss J. P. Moore. She kindly received me and invited me to come over and lecture to her school. She also kindly consented to write a paper for our convention. I have promised to preach again on moral education at the Shiloh Baptist church Wednesday night.

All brethren desiring me to seek entertainment for them during the Southwestern Convention will please write to me at once to No. 170 Convention St., Baton Rouge, La., and I will get places for them, and if they will write me I will meet them at the depot. I am much encouraged at the prospects for our convention. Let friends pray for our success. As it will cost us much cash to run this convention, we ask liberal Christians and friends to contribute what they can to help further the good work. Contributions can be sent to the N. C. A. treasurer, W. I. Phillips, Chicago. We are busy distributing tracts and doing all we can to make the meeting a success. Pray for us.

FRANCIS J. DAVIDSON.

ACROSS THE LINES OF KENTUCKY AND TENNESSEE.

NASHVILLE, Tenn., Jan 18, 1889.

DEAR CYNOSURE:—Since my last I have been working mainly about this city. Nashville has a population of 93,000 (about half white); it is spread out over a wide surface; has a good many manufactories of cotton, iron and wood, and there are many steamboats engaged in commerce, navigating the Cumberland river. Next Monday it is said that Governor Taylor is to be inaugurated in the presence of crowds from all parts of Tennessee. The legislature of the State has been in session for a number of days, and the old Democracy is so strong that it is essentially sovereign in everything; and the secretism which pervades it governs all. This is a sad state of things in a free, Christian country. May the Divine Master stretch out his almighty hand and deliver us. There are four large colleges or universities in Nashville, with a multitude of churches, many of which are large and wealthy. May God purify them and make them a power to bring salvation.

January 3 I visited the Vanderbilt University, called at Wesley Hall and saw Pres. Tillett, of the theological department. They have a large library in a fine room which he showed me and said they would give our books a fair place there, but they were so crowded with recitations, preparing for examinations, that there was no time for a lecture.

Friday, the 4th, was a busy day. In the morning at 8:15 I lectured on the evils of secretism in the chapel of Central Tennessee College (colored) to a large audience of students. Dr. Braden and other professors were present, and the lecture closed amid a round of applause. The Dr. spoke also a few minutes, approving of our topic.

In the afternoon I went to the Roger Williams University and addressed a very large audience of students, and was loudly applauded. Two or three young men wished to question me, showing that they were caught in the net of secretism. One of the professors made a short Anti-masonic speech, and the president, Dr. Owen, closed the discussion with some good, practical advice about always adhering to the church of Christ rather than to human inventions.

On the 6th I preached in a Methodist church (colored) in East Nashville, and made an appointment to lecture on Tuesday evening. On account of rain the attendance was not large on the last evening, but there seemed to be a good and approving spirit with some, and the gathering ended with an earnest prayer meeting. On the following Sabbath evening I preached in the Herman Street A. M. E. church, but failed to get an appointment to lecture, and they excused themselves by starting a protracted meeting.

January 15 I visited the South Kentucky College (Disciple) at Hopkinsville. President James E. Scoby gave me a kind reception, and seemed ready to accord our anti-secrecy literature a good place in their library. He had felt the chains of Masonry in former days, and needed no telling about it. I spent the day pleasantly, listening to the recitations, distributing tracts and discussing secretism with the professors and college family. I hope our Board will make a grant of books to this college.

On the next day I called on Dr. Ryland, who introduced me to the professors and pupils in the Bethel College (Baptist) at Russelville, Ky. Prof. Shields told me he disapproved of secret societies, and the president said he would take good care of our books if we made them a donation. This I hope will be done. So, thanking Pres. Ryland for his abundant hospitality, I took the road to Clarksville, Tenn., to visit the Southwestern Presbyterian University.

On arriving there the next day I found that Dr. I. N. Waddell had resigned and Rev. C. C. Hersman, D.D., was the acting president. He had a fine recitation in Hebrew. The class translated the former part of the fourth chapter of Genesis, and conjugated some irregular verbs on the black-board. I gave him some tracts, and explained the character of our books, and he said he would present our offer of a library to their Board, and notify me in a few days. He then introduced me to Dr. I. N. Wilson, the librarian, who is Professor of Theology and Homiletics. After the class in the Greek Testament was dismissed he (Dr. Wilson) showed me the library, and pointed out the place where he would keep our books if sent. He spoke very decidedly in opposition to secret societies. As ever yours,

S. F. PORTER.

GOOD GROUND IN NORTHWESTERN OHIO.

NEAR HICKSVILLE, O., Jan. 24, 1889.

DEAR CYNOSURE:—Leaving home one week ago my first stop was Marion. There I arranged with the Lutheran pastor, Rev. Hecht, to return Feb. 5 and speak to his people. In coming on I planned to visit friends in Upper Sandusky; but trains did not favor, so I went to Belmore, where I found a good opening for lectures in the United Presbyterian church. The two churches in this town have a membership of about seventy, while the lodges and saloons have more than three times that number of patrons. I spoke twice Sabbath and on Monday evening, and in each instance the attendance and attention was good.

The lodge men were of course angry. Some got very much excited in the stores, called me names, talked of driving me out of town with eggs, etc. I pitied the poor, unreasoning creatures and left them to cool off at their leisure. If they had possessed ordinary common sense they certainly would have talked and acted differently. Several friends took the *Cynosure*. I was kindly entertained by the Sabbath-school superintendent, Bro. Helfrick, a seceded Odd-fellow, whom I found to be an earnest Christian.

Last evening I spoke in the United Brethren church, Payne. The notice was quite brief, but the church was well filled. Tracts were distributed and seven *Cynosure* subscriptions planted. The brethren there are loyal to a man. Bro. Conner, the pastor, was away holding a protracted meeting; but his excellent wife took our paper and encouraged the meeting what she could. She is securing what subscriptions she can for the loyal church paper, the *Christian Conservator* of Dayton, as all loyal brethren should.

The soil here is quite different from that of central and southeastern Ohio. It is very black and fertile. The roads are almost impassable for loads. Some whom I met to-day hauling logs would stop and break the mud off the wheels with fence rails. The brother at whose home I write, Isaac Donat, has subscribed for our paper. I go to Hicksville and North. Nowhere that I have been in this State have I found the people more ready to listen to lectures than in this section, and nowhere are they more needed.

W. B. STODDARD.

THE LOCAL AGENT'S CORNER.

SAM JONES AFRAID OF THE LODGE.

MILTON, Fla., Jan. 20, 1889.

DEAR CYNOSURE:—I consider it an honor to be appointed an agent of that grand body, the National Christian Association. About a year ago I set myself to examine the subject of Masonry, and soon found it to be a monster that most people who are not Masons know little about. Many who get a glimpse of it, dare look no further. "Our pastor is a Mason;" that settles it. I find that Masonry is the biggest thing in this country; nearly all Southern preachers are secretists. I found years ago that neither preachers nor people were interested in the higher life. I now see that Masonry is at the bottom of the spiritual death that pervades Southern churches.

Last March I met Rev. Sam P. Jones, mainly to interview him on the subject of Masonry. He claimed to know nothing about it, except that some of his members, whom he considered mighty good men, are Masons. I then proceeded to give him some of the points of Masonry, in which he appeared to take but little interest. He soon found his feet were too cold to prolong the interview, and retired to another apartment. I found he knew President Finney by reputation, and presented him as he left with a Finney tract, a Moody tract, and a copy of the *Cynosure*.

I must say I was somewhat disappointed, as I considered the interview a partial failure. However, the next day I wrote him a letter, in which I said:

"I am thoroughly in accord with the thoughts advanced by you in your discourse yesterday at DeFuniac, as to husbands keeping secrets from their wives; also heading off evil influences. These principles carried out would strike at the root of Freemasonry. I fail to see how ministers of the Gospel who are not bound by lodge oaths can ignore Masonry as one of the greatest obstacles to the 'spread of Scriptural holiness over these lands.' The great majority of Southern ministers are Freemasons, and I thank God it is so. They are the foundation and keystone of Masonry; it is completely in their power to throttle this monster at once. Investigation and light on the subject is all that is needed. No man dare debate in defense of it. To defend it is to damage it. Secrecy is its only hope. Fifty years ago it was fully exposed in the North. The National Christian Association at Chicago publish the whole thing from beginning to end (the main charges), fully proved and sworn to before courts of justice, by both adhering and seceding Masons. Any man denying these facts, does so at the expense of veracity, as can be easily proven. The scathing denunciations of this time-honored (?) institution by Pres. Finney, J. Q. Adams, and a host of other public men, places it at the head of all the evil influences that corrupt the church, and tie the hands of justice. How can ministers of Christ, cognizant of these facts, not bound by lodge oaths, innocently neglect or refuse to examine this subject, and act as duty requires in reference to it?"

I thank the Lord that so many able workers are in the field, and that so much is being done to spread the light in the North and in some parts of the South. I pray the Lord to send some strong man here to raise the standard of holiness, and work for the Lord against evil in all directions. I cannot say there is now an opening, but I am sure that the right man, with the power of godliness, could soon make one. Wishing and working for the success of the cause which called the National Christian Association into being, I remain yours truly,

J. MARSH.

CORRESPONDENCE.

CHRISTIAN REFORM IN NEW YORK AND LOUISVILLE.

LOUISVILLE, Ky., Jan. 22, 1889.

EDITOR CHRISTIAN CYNOSURE:—The New York *Tribune* has an item to the effect that Mr. Elliott F. Shepard, an elder in Dr. Hall's church, has purchased a controlling interest in the Fifth Avenue hack line, and two weeks ago one-third of the hacks were taken off on Sabbath. Last Sabbath another third were withdrawn. And next Sabbath all will stop. That is good. It looks like the kingdom is coming. This man paid all the expenses of the Sabbath Conference held lately in Washington, D. C. He has faith in the institution of the Sabbath. In Cleveland, O., there is a member of the M. E. church who held a controlling interest in a street-car line. He was called to account before the church court for having work done on Sabbath. He entered this plea, as a recognition of the Sabbath law he gave his men half the day. On this ground he was acquitted. That looks like compromising with the devil, for it is as much our duty to rest all day Sabbath as half the day. But this is better than the Reformed Presbyterian church does. A member of that church in Cincinnati is identified with a Sabbath-breaking cable road, and another in New York advertises in the Sunday newspaper, and nothing is done. It is a sin and a shame for a church to parade itself before the world as a witnessing church, and then connive at such a breach of the law of God on the part of her members. "Physician heal thyself."

Last Sabbath I preached in the First Christian church of Louisville, Rev. E. L. Powell, pastor. They have 900 members. In the morning I discussed the kingdom of Christ; in the evening on Sabbath Reformation.

On Monday forenoon I visited the State University. This is for colored students, and is under the care of the Southern Colored Baptist church. Rev. Wm. J. Simmons, D. D. is president. They have 175 students.

Louisville has 142 churches. I cannot hope to visit them all. Time and means will not permit. But the importance of this city justifies the stay I have made. Hon. W. D. Kelley, representative from Pennsylvania, said in a speech here: "I stand in

the city to-day that bears to the whole of yonder Southwest the relation that Chicago bears to the Northwest. I believe in the whole South there is only one city to contest the palm with Louisville, and that is New Orleans, and yet Louisville is grester in all business than New Orleans, although New Orleans has a site by the sea with invitations to external commerce."

The Personal Liberty League of this city held a meeting last week and forwarded a petition to Washington against the passage of the Blair Sabbath-rest bill. When the question was before the city council here of enforcing the Sabbath-closing law, some of the Christian (?) members absented themselves. When asked why they stayed away, they said frankly, "If we had gone and voted our sentiments we would not be returned. It is suicidal for us to vote for the Sabbath law." What a commentary on the Christian conscience!

We need an awakening of the public conscience. We want the spirit of John Knox, who said before the Scotch Privy Council, "I am in a place where I am demanded of God to speak the truth, and therefore the truth I speak, impugn it whoso list." We want the spirit of Martin Luther before the Diet at Worms: "I cannot submit my faith either to the Pope or the Council, for it is plain as noon-day sun that they have both fallen into the most egregious errors. Here I stand and can say no more. God help me. Amen." We want the spirit of the Apostle Peter before the Jewish Sanhedrim: "Whether it be right to hearken unto you more than unto God, judge ye, for we cannot but speak the things we have seen and heard." May the people return to God while there is hope. J. M. FOSTER.

OWEN BROWN.

PASADENA, Cal., Jan. 11, 1889.

Another great man has passed away. Owen Brown is dead—the last one of the Brown family who took an active part in the Harper's Ferry affair, which was the first heavy stroke for the freedom of the American slaves. His sickness was of short duration. Having attended the Gospel Temperance meeting held by Geo. Woodford on New Year's evening, he went to his sister's in South Pasadena, to stay all night. He helped her wash the next day, and then went out into the shade and went to sleep for about three hours. It is supposed he took a severe cold, and which caused his death on the 8th. He was buried on the round high mound, just west of the mountain home of the Browns, 2,000 feet above sea level, on the side of the Sierra Madre mountains. It is a lovely, as well as a romantic spot, and there should be a foundation stone brought from Harper's Ferry for a monument for Owen Brown. I believe this will be done. Who will be the first one to contribute to this great work?

I attended the funeral services at the M. E. Tabernacle in our city, on the 10th. Reuben H. Hartly, of the Friends church, conducted the services. The pall-bearers were, H. N. Rust, a friend of the family for thirty years; Benj. A. Rice, who was through part of the war with John Brown and his sons, and was once rescued from captivity by the old hero; W. B. VanKirk, Wm. H. Coffin, who was in the Kansas campaign with the Browns (but not as a fighter in carnal warfare); Jno. H. Painter, where they were often entertained when in Iowa; and James Townsend, an old companion of the family. The remains were followed into the Tabernacle by Jason Brown, the brother and companion of Owen; Mrs. Ruth Thompson, his sister; Mrs. Hand, Capt. John Brown's sister, and a number of other relatives. Floral tributes covered the coffin. On the platform sat the city council and the ministers of the city.

Rev. Dr. Bresee, in his prayer, spoke feelingly of the work of the dead, and that in which his father died a martyr, for the race for which they gave their lives. Bro. Hartly then read 2 Sam. 14: 14; Isa 40: 6-8, and Rev. 21: 3, 4. He then said, "The one who now lies before us has had more of a historic name than any other now remaining." I doubt if any one in the United States now bears malice toward the deceased companion of his in the Kansas struggles or at Harper's Ferry. I was surprised, while in conversation with him a few weeks ago, to find that his heart is as gentle as a lamb. Before his death he urged that all his writings might have in them a forgiving and gentle tone, and the last of his expressions was: "It is better to suffer wrong, than to do wrong." Another of his great desires was that of doing away with the curse of rum. He was a staunch party Prohibitionist, and the world has great need of such spirits as that of Owen Brown.

Rev. Hill spoke highly of the deceased and said he believed the war began five years before the firing on Fort Sumter. He spoke of his visit to the old Osawatomie battlegrounds, where 500 slave-traders and bush-whackers were defeated by thirty of Brown's men. This was the beginning of freedom and caused Kansas to be a free State, and his martyrdom clarified men's ideas for freedom and liberty. Rev. Conger gave a short address in reference to Owen Brown's life and work, and said he never sought the praise or approval of men; but sought the welfare of the human race, and had only a word of forgiveness and apology for his enemies. Certainly we can all say of him, he hath done a good work.

Geo. Woodford said, "The life so wrought in the history of our nation as is this man, and his great struggle for liberty has characterized his name. This world has been a chilly place for all great reformers. Nothing is failure that makes way for liberty. They were willing to die for what they believed was truth and right; and now on the mountain height, let the grave of Owen Brown be kept green; and as we lay his body in the grave today, let us lay aside all that ever was thought wrong of him, and remember of him as the fragrance of duty well done."

H. N. Rust thought he had many characteristics like his father, and they believed the Golden Rule was the rule of life.

After the services the artists took some views of the coffin and hearse. T. K. BUFKIN.

STREET-CAR DRIVERS AND THEIR WORK.

CINCINNATI, Jan. 16, 1889.

EDITOR CHRISTIAN CYNOSURE:—I am a constant reader and also a subscriber to your valuable paper. In the issue of Jan. 3, in an extract quoted in a letter from Rev. Jas. M. Foster, there are some statements made about the working hours and wages of street-car drivers which are not true. There is no city in all this broad land where street-car drivers are required to work seventeen hours per day for seven days in the week. If drivers are from any cause obliged to work over twelve hours they are paid for the over-time. The lowest wages paid in this city is $1.85 for twelve hours, on all lines in this city and all other cities within my knowledge, substitutes are provided so that the men can have ample time for their meals if they desire it. There is no street car line in any city within my knowledge where the driver is required to pay the hostler. As a rule, there is as much good feeling existing between the street-car corporations and their employes as any other occupation or trade.

You can easily verify the statements I make in your own city, where average wages are the same as all other cities within my knowledge.

Mr. Foster, in his zeal for the cause in which he is employed, is liable to accept statements that will not bear investigation; and, to say the least, are not consistent with truth and justice. Street railway men have enough to answer for when the truth only is told concerning them. They are not the heartless, grinding set of men, however, that some would make them out to be. I am yours very truly,

HENRY MARTIN.

PITH AND POINT.

"AULD ACQUAINTANCE" NOT FORGOT.

I first formed the acquaintance of your paper in 1872, while a student at Westminster College, and have always admired its independent and really heroic advocacy of the right. I need not say that opposing sworn secrecy as being unmanly, un-Christian, un-American, and entirely unecessary, I have enjoyed the reading of your paper during the year just past. May it richly prosper! I cannot find words to express my thanks for your great kindness. I have passed the numbers along to others, and the paper has been the means of arousing thought in others also.—PASTOR, *Govanstown, Md.*

FROM A CANADIAN EDITOR.

I am well-pleased with your paper, and rejoice to see the work that is being done towards rescuing Christians from the power and thralldom of the lodge system. In this place secret societies have full sway. There is a large lodge of the Canadian order of Foresters; also the Royal Templars of Temperance. Besides there are a number of Masons and Odd-fellows. I send you a list of names. Would you kindly mail a copy of the *Cynosure* to each one.—*Thessalon, Ont.*

RELIGIOUS THEATRICALS.

The only unpleasantness in our Christmas joy was a festival for the Sabbath-school in the First Congregational church....Both S. and I were perfectly shocked at the performance that took place—right in front of the altar. It had all the elements of a variety theater with its ballets and burlesques; and if the young ladies who were introduced to the public as vocalists should end their lives in a *cafe chantante*, they may properly look back to this festival as their first debut in a life of disgrace. I have heretofore felt really happy to have my children in that school, but after this I do not know what to do. I will surely keep them away from all future S. S. festivals. I have asked myself the question whether the old people of this congregation are all of them saints. I cannot suppose that they are all of them depraved to the extreme, but it seems to me they must be surprisingly innocent if they do not understand where such things will lead to.—*Extract from a private letter; published by the kindness of Prof. Cervine.*

FROM A SOLDIER'S WIDOW.

I have to wash for my support, and that is why I am not able to send the money for the *Cynosure*. I expect a pension after General Harrison takes his seat as President, as my husband served three years in the army, and I haven't as yet had any help. I should have had help from the Masonic lodge, but I was not rich, nor I don't "blow" for them; but I have found out how much they think of the widow and fatherless. While my husband lay at the point of death the lodge sent a man five miles every morning to see how my husband was, and the morning he died the man came as he had for nine mornings. My husband died at 6 in the morning, and the man came at 9. He went back to Sheffield, five miles from us, told the lodge of the death, and in a little while up came two head men of the lodge to get all Masonic books and papers my husband had. Then I did not know that that was all they kept the man coming to see about; but that was all, for they have not come to help the widow and orphan. I pity the man that joins such a class. I do pity the preacher that gets up in the pulpit and tries to lead the blind I would rather stay at home and read my Bible than listen to such a preacher. I hope more of the churches will wake up, or the people will be lost.—M. A. B., *Renwick, Iowa.*

LEFT OUT.

I send you greeting, and assure you of my prayers and my sympathy. My straightforward, consistent and unswerving adherence to the principles of the National Christian Association, and freedom from complicity in or connection with secret-band lodges, has probably cost me my pulpit—at least my brethren of the conference, at its last session, failed to place any charge in my pastoral care, and I am left, as Abe Lincoln would have phrased it, "to browse around for myself the best I may." I can see where the system of secretism has injured the temperance reform and other good causes, but I do not find where it has benefited any good institution. Surely the example of the Saviour should prompt us to abstain from such fellowships.—D. B. TURNEY, *Lincoln, Ill.*

LITERATURE.

THE REPOSE IN EGYPT. A Medley. By Susan G. Wallace. Pp. 391. Price $1.00. John B. Alden, New York.

Mrs. Wallace rivals her husband in literary ability, if she yet falls behind in reputation. If she could write herself into the U. S. Cabinet by the life of a Presidential candidate, this "reproach" might also be taken away. This volume is compiled. Fugitive articles from various quarters are gathered into an attractive volume, and though the harmony may suffer somewhat, yet there is no question about the charm of the descriptive passages, and she tell a story with a gayety and dash peculiarly feminine and attractive. There are many pictures of Oriental scenes—the obelisk, the Holy Carpet, the Cinderella slipper, etc. Old Egypt and new pass in rapid panorama, and the might of the pyramid-building Pharaohs is put in striking contrast with the wretched fellahs equally enslaved by the Mohammedan, from the Bosphorus and the bond-holder of England. The latter part of the book is a vivid sketch of the transformations in and about Constantinople, where General Lew. Wallace was several years the representative of our government and a man of great influence with the Sultan.

In the *Missionary Review of the World* for February we have a masterly "Vindication of Missions," by Dr. Pierson, and "Miracles of Missions" (The Blind in China) from the same pen. The third paper on "Missions to the Levant," by Mr. Bliss, from Constantinople, is very interesting. Prof. Schodde on the "Semi Centennial of Delitzsch's Hebrew New Testament," is of great value. Dr. C. S. Robinson has another of his characteristic papers on Egypt. Mrs. Dr. Gracey, on "Woman and Woman's Work at the London Conference," will excite attention, while Dr. Cust's "Missionary Heroes in Africa" is a thrilling and inspiring contribution. All the other seven departments of *The Review* are as usual crowded with matter specially adapted to their several purposes—matter gleaned from every available source and field of work and investigation—of great interest and value to all classes of workers in the missionary field. The first volume of *The Review*, now bound, nearly 1,000 pages, is a magnificent contribution to the literature of missions. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York; $2 per year.

Mr. Edward Atkinson, of Boston, will describe in the February *Century* the latest American methods of inexpensive "Slow-Burning Construction" as a branch of fire insurance, suggesting the construction of buildings of brick, stone or iron, with wood interiors, or even of wood alone, in such a way as to greatly decrease the fire

losses. Mr. Atkinson says: "There are even now more cities than one in which a great conflagration exceeding that of either Boston or Chicago awaits but the accident of a spark and a favorable wind."

Maule's Seed Catalogue, from Philadelphia, for 1889, surpasses all previous efforts of this house. To give some idea of the copious illustrations, we notice that the catalogue this year contains over three thousand square inches of wood engravings alone. It is in fact a veritable picture book. Mr. Maule this year proposes to distribute among his customers $3,500 in cash prizes, for premium vegetables, etc., raised by his customers the coming season. We believe the liberality of this offer has never been surpassed or in any way approached by any other house in America. No reader of this paper interested in gardening should fail to send for a copy, which will be mailed free to all.

LODGE NOTES.

Joseph Kistler, indicted by the grand jury for poisoning horses, has been notified by White Caps to leave Lima, O.

Thursday, at Hillsboro, Ohio, Adam Berkels brought suit for $10,000 damages against sixteen citizens of Brown county, for an assault committed upon him in their capacity as White Caps.

A number of White Caps arrested at North Salem, N. H., for assault upon John William Welsh. were arraigned before Judge Clark. Eleven of them were fined $15 each, and the remaining two $10 each.

Considerable excitement has been occasioned at Rockport, Ind., over a White Cap warning received by the grand jury. The notice, which was prepared in the usual style, was tacked over the door of the grand jury room, and warned the members of that body to "walk straight or git."

There is every likelihood that the edict of non-intercourse promulgated some years ago by Canadian Freemasons against their English confreres will be done away with. T. P. Hutler, Q. C., a past district Deputy Grand Master of Quebec, has given notice that a motion will be presented before the next annual meeting of the Grand Lodge of Quebec, to the effect that the edict be revoked. This question is creating a great deal of interest among Masons.

An order has been issued by the grand great grand hero and potentate, Major-General G. B. Abbott, commander-in-chief of the Sons of Veterans of the United States, directing the order to observe Feb. 12 as a national memorial day in honor of the birth of President Abraham Lincoln. Appropriate services commemorating the life and public services of the great emancipator are to be held all over the United States on that day. Lincoln, if alive, would scourge these parasites out of the temple of American liberty.

Chief Peter M. Arthur, of the Brotherhood of Locomotive Engineers, will retire from his office at the expiration of his present term, a few months hence. This statement is warranted on the authority of intimate associates in Cleveland. The reason given is that the present position of the brotherhood, particularly as regards the management of the Burlington strike, is not and has not been in accord with his conservative views. It is known that Chief Arthur has had in mind such a step as this for some years, and the present difficulty over the 'Q" strike has hastened this determination. It is well known that Arthur opposed the "Q" strike from its inception, and friends of Arthur here declare that for fully a year before the Burlington strike he anticipated it, and that the work growing out of it has broken down his health.

Father McDermott, who has been the pastor of St. Mary's Catholic church in Glens Falls, N. Y., for the last twenty years, has created a sensation by preaching a denunciatory sermon against the Brotherhood of Elks. He referred to other secret societies, but more particularly to the Elks, saying that to his knowledge the order was doing no good in the country. He called upon all members of the congregation who belonged to the order to hand in their resignations. He made several personal allusions, and pointed his remarks with vigorous language. He also warned his flock against attending balls. The sermon has fallen like a thunder clap on many members of the order of Elks, who were not aware that in joining the brotherhood they were transgressing any fundamental rules of the church.

It is a difficult matter to say what the Burlington strike has cost the engineers' brotherhood. It is known, however, that 1,050 engineers quit, that 1,100 firemen went out, and that 300 switchmen struck. At first the engineers were paid by the brotherhood at the rate of $50 per month, which was then reduced to $40 per month, the regulation pay of the brotherhood to strikers. The firemen and switchmen got the same. Estimating 2,500 men at $40 per month, the cost to the brotherhood for ten months was a clear $1,000,000, aside from incidental and extra expenses. Evidently, strikes do not pay.

Yellow as Egyptian mummy,
Was his sallow face,
And he seemed a very dummy
Of the human race.
Now he's brimmed with sunshine o'er,
His clear and sparkling eye
Tells us that he lives in clover;
Ask you the reason why?
What has wrought the transformation? Dr. Pierce's Pleasant Purgative Pellets restored this dilapidated individual in a single week. Nothing like them to regulate the liver, stomach and bowels.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

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D A. Richards, Brighton, Mich.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*	LEONARD BACON, *Theologian.*
SAMUEL ADAMS, *Statesman.*	GAMALIEL BAILEY, *Editor.*
WENDEL PHILLIPS, *Orator.*	WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance For club rates, premiums, etc., write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

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NEWS from Louisiana is encouraging, especially at New Orleans. Mr. Ladd, a member of Dr. A. S. Jackson's church, and the Grand Master of colored Masons in Louisiana, who met the N. C. A. Convention last winter and debated on the side of the lodge, has come out and left it: and the leading debater on that side, an eloquent M. E. minister, has likewise come out from secretism.

REV. R. N. COUNTEE, now visiting the North on an agency for the Memphis Institute founded by Peter Howe, received last week a collection at Wheaton of $45 after a very popular address in the College chapel. Eight Baptist associations met by sixty delegates, most of them members of secret lodges, to accept Mr. Howe's donation. After a two-and-a-half days' debate, they adopted a constitution (now incorporated) forfeiting the money to Mr. Howe's heirs if members of secret lodges are found in the faculty or the board of trust. Liquor and tobacco are likewise forbidden.

Of these eight colored associations which met to start this institute, only one stood out against its reform constitution, and that has since come over to Bro. Countee's side.

Mr. Countee says the oppression of the blacks, which was terrible in rural districts, was vastly lightened by Harrison's election.

THE POPE'S ENCYCLICAL.

The Catholic Review (Jan. 26) gives the late letter of Leo XIII. to the Catholic world. The letter is occasioned by the fiftieth anniversary of his priesthood. He has been Pope eleven years. He commences the letter, expressing his "immense pleasure" at the multitude of congratulations he has received, on this wise:

"For the common accord with which we were greeted from all quarters openly proclaimed that, in all parts of the world, minds and hearts were directed towards the vicar of Jesus Christ: that amidst so many evils pressing around them on all sides, men were confidently looking to the Apostolic See as to a perennial and untainted fountain of salvation; and that wherever Catholicity prevails, the Roman Church, the mother and mistress of all the churches, was esteemed and honored as it should be," etc.

After some hum-drum platitudes he assails the schools of the United States (there are none in Catholic countries) thus:

"You know what the custom is in public schools. These are deprived of ever vestige of ecclesiastical authority," etc.

But "His Holiness," falsely so-called, has no word of regard or reproof for the public institutions of Mexico, the oldest Roman Catholic country of this continent, where Romish priests attend bull-fights and horse-races on the Sabbath. An American, lately in Mexico, saw seven bulls and five horses killed on one Sunday, and several men came near the same fate. And in New Iberia, La., near the Mexican Gulf, where the senior editor spent last winter, the Sabbath was the regular weekly horse-race day. A family buried the husband and father on the Sabbath. On returning from the grave they visited the horse-race, and the priest went out and congratulated the winner of the race.

For a little pontiff in the little kingdom of Italy, sunk so low in intelligence, morals and wealth that popedom can live there only by contributions from abroad—for such a priest to put on the airs of a Pope, claim to be the source of human salvation—and denounce our free schools, which have taught more Catholic children to read than Rome has in the whole world; and to claim that she is the "mistress" of the Protestant churches in Europe and America, where she exists by toleration, which exists in spite of her '*ecclesiastical authority!*'—all this would be ridiculous and congasconade if it was not backed by "the rulers of the darkness of this world," and flanked by secret societies, poured out of the mouth of the dragon, who is "the prince of this world." Rev. 12: 15.

If this Pope had called his "Roman Church" the mother of Masonic lodges, he would have stated simple historic verity. For the degrees above the blue lodge were invented by Papists in the Jesuit's College of Clermont, Paris. And the wrangle between popery and the lodge is a family quarrel about money.

"But," one asks, "how of a system at once so shallow, despotic and cruel?"

The answer is: Its power is money drawn by priest rites. You find the proof of this in the statement following the Encyclical in *The Catholic Review* as follows:

"Pope Leo, in the early part of 1888, gave the splendid donation of a hundred thousand lire to be distributed among the needy in the city of Rome. He has now placed in the hands of his private almoner the sum of fifty thousand lire, to be given in doles to respectable families who are reduced to indigence. He has also from his private purse assigned a second sum of fifty thousand lire for the support of Italian seminaries reduced to straightened circumstances by the difficulties of the present situation," i. e., loss of temporal power.

Omnia venalia Romam. This is the power of the Pope.

THE FROGS OF THE APOCALYPSE.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

—*Rev. 16: 13, 14.*

What strikes the beholder of frogs is, their living alike in air, water, or mud. And we know that corrupt priests live and move, equally at home, in religion, politics, and vice,—in the church, in the world, and in the moral pollutions which underlie society. This tableaux of frogs is said to represent unclean spirits, or devils, issuing from the three sources of religious falsehood which now darken and debase mankind, viz, the devil, a false church, and false prophet, or the Mormonism of all ages. After this vision we see fully developed the scarlet woman, who is identified as Rome, "the city which reigneth over the kings of the earth." (Rev. 17: 18.) No other city ever did.

The Revelation which has been virtually a sealed book to the church, is a kaleidoscope of history in which the instrument receives twenty-one turns, viz., seven seals opening, seven trumpets sounding, and seven vials poured out. And these symbolic frogs appear under the sixth vial; within one vial of the end of the drama of time. There are but twenty-two chapters in the book. The frog-priests are in the sixteenth. The king-governing whore is in the seventeenth; and in the eighteenth, the earth is lightened with the glory of an angel and startled by his cry, "*Babylon the great is fallen!*" Now this "Babylon the great" is one of the names on the forehead of the "great whore" who rules the kings and corrupts the religions of the earth. And the fall of this national sorceress is followed by the reign of Christ, and the book ends with "Amen. Even so, come, Lord Jesus."

Of course this august drama of time, in which the scene is our globe, and God, angels and devils are the actors, is above and beyond finite faculties like ours, and we can only regard it with awe, as a child might look on the battle of Gettysburg. But the book is given to teach us, and a child might know by the flag which kept the field, whether slavery or the Union had triumphed when the terrible fight was ending.

There is just now in this country a universal uprising against popery. Pulpits, papers, reviews, and debating societies are full of it. But until popery is better understood, and opposed on different principles, the most its opponents will do will be to register its progress and aid its designs. It is opposed as a political party, as the Know Nothings undertook to oppose it thirty-five years ago (1853). Even the *Evangelical Repository*, a singularly able magazine, seems to hope the American people may be brought to protect our schools and elections by disfranchising all who yield obedience to the temporal power of Leo XIII. Stephen A. Douglas (Democrat) and James G. Blaine (Republican), both visited the Pope to get American votes; and since Harrison's election, the Pope has expressed his satisfaction with the triumph of the Republican party. Are these parties likely to disfranchise Americans for obeying the Pope? We must begin with disfranchising Mr. Blaine!

Popery, in Mr. Powderly's definition of his branch of it, consists in "*secrecy* and *obedience*," enforced by secret oaths and worship of devils. Considered merely as a man, nothing could be more contemptible than the Pope of Rome: a little old man penned up in the Vatican by his Italian neighbors, who know and despise his human side. In his late address to his mock "Sacred" College, he is begging his priests the world over to help him to temporal power, so that he can again burn heretics who object, as Luther did, to the vices of his clergy.

The power of the Pope is strictly and literally Satanic, imparted through and by ceremonies invented by men and administered by priests. It is the power of sorcerers, conjurers, Masons, Mormons, and spiritual jugglers and imposters now springing up like mush-rooms in a night, the world over. It it is a great mistake that popery and Masonry are antagonisms. In Louisiana, mayors, superintendents of schools, physicians, and others, are both Masons and Roman Catholics, and priests do not object. In the agitations which are to precede Christ's reign, all organizations which practice secret ceremonies will blend together, and side with despotism against liberty. "The government of lodges," says Mackey, "is therefore completely despotic." What else can it be? The priest, who can save by ceremonies, can damn by withholding them. Popery is Christianity paganized; and paganism is Gentile worship, and "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." 1 Cor. 10: 20.

But the churches, Protestant churches, are ignorant of this, while every Mass-house, lodge, Mormon temple, and Chinese pagoda, or Spiritualist seance, is filled with devils mesmerizing worshipers. And when these worships are dissociated, Christ's and Satan's, which are now blended in Romish and many Protestant churches, the triumph of Christ draws nigh. For nothing is meaner or more foolish, taken by themselves, than man-invented worships.

But when political raids are made on papists in Boston, or on Mormons at Salt Lake, their frog-priests dive out of sight, and lie still until an election approaches; they then creep out of their lairs to the candidates, by night, and corrupt them by promises of votes. Thus these frogs "go forth to the kings (rulers) of the earth," put the Bible out of schools, and then exclaim that they are "godless," and seize on the public revenues by secret promises of votes. And when the receivers of the Bible and of Christ shall separate themselves from fictitious religions of the earth, those religions will make common cause against "those who have not worshiped the beast, neither his image, neither have received his mark upon their foreheads or in their hands." Rev. 20: 4. They will encompass the camp of the saints, and fire will come down from God out of heaven and devour them. Rev. 20: 9.

—A colored woman of this city has gained her suit against a theater for discriminating against her color.

—Rev. C. D. Trumbull, secretary of the late Iowa convention, explains that the last resolution printed in the Burlington *Hawkeye* report, which the *Cynosure* copied, appeared through some mistake in that office.

—Mrs. L. S. Rounds, president of the W. C. T. U. of Illinois, speaks for that organization in the Baptist church, Wheaton, Thursday evening next. The ladies and all friends of their work anticipate a very profitable occasion.

—Bro. Hinman has been contributing a series of brief articles on the lodges to the *Southwestern Christian Advocate*, which have started much useful investigation and discussion in the colored churches among which the paper circulates.

—A friend wrote lately from San Francisco that he had just come from a religious meeting where, in the presence of 500 men and women, he heard a brother just from Australia say that Mohammedans and Jews could be Freemasons, but Christians could not. The reason for this, he explained, was because of the rejection of Jesus Christ by the lodge.

—A letter from Secretary Stoddard, on the subject of entertainment at Washington, is received too late for the present issue. Although Washington will be crowded during the inauguration season, he is confident there will be room for all friends who attend the N. C. A. Convention, and fair accommodations will be provided at reasonable rates.

—Rev. George Warrington explains, in the Birmingham *Free Press*, that the secret printers' lodges about Beaver Falls, Pa., have so interfered with the publication of the *Psalm Singer* as to cause him great annoyance and delay. But they will not have the pleasure of suppressing a man of such determination and ingenuity as Bro. Warrington, and the greater pressure they bring upon him, the greater will be the victory he is sure to gain over them.

—Dewitt C. Cregier is perpetual lodge candidate for Mayor of Chicago. He was city engineer in charge of the Chicago water-works at the time of the fire, and was away from his post about some Masonic business as Grand Master, while his works burned up, though there was apparatus for flooding the building. It would be a high day for all the thieves, gamblers, lottery-men, and the whole host on which the *Times* make war, should he get the office.

—The Knights of Labor, in their late general assembly at Indianapolis, unanimously approved of a resolution that no work should be done on the Sabbath by United States officials. That is well, but if this order wished to promote Sabbath obser-

vance, why not begin its loving work at home and forbid all meetings of its members on that day, and thus set an example to all other labor societies? Their limitation of Sabbath-keeping to government officials has a lack of sincerity.

—The *American Citizen*, is published in Boston, with the motto, "Not the birthplace, but the actions, make the American citizen," and seems to be an earnestly patriotic paper. One of its principles is this: "It believes that the country is in imminent danger of disruption from secret enemies working for un-American ends." In general terms this exactly applies to the secret lodge, and with this understanding we welcome the *American Citizen* as worthy co-adjutor in our reform.

—Brethren Hinman and Davidson have been toiling assiduously for the convention to be held next week in the Shiloh Baptist church, Baton Rouge, La. The notices will be read for special rates on the railways, etc. The list of speakers is full and includes such able men and women as Revs. Byron Gunner, A. Tubbs, B. Boezenger, and P. J. Robedeux; Profs. W. T. Tenny and J. F. Browne; and Miss J. P. Moore. All the readers of this paper are especially desired to remember this meeting in prayer.

—The Loyal Legion has been reported by the daily press among the secret orders, and many have therefore supposed it to be such. We have direct information from the very best authority that it is not, like the G. A. R, Sons of Veterans, etc., a lodge with secret obligations. It is an organization of officers of the Union army, and closely resembles the order of Cincinnati, formed after the Revolution. It even retains the feature of making the eldest son of every member eligible to membership, which was so hotly objected to in the old order, and which Washington and Hamilton had changed.

—Bro. Davidson wrote from Baton Rouge Friday very hopefully of the approaching Southwestern convention. He says: "Indications point to a glorious and triumphant success of our proposed convention. We have the co-operation of three of the Baptist pastors; and indeed, Rev. George Byrd, in whose church the convention will meet (D. V.), though a Mason, is inclined to partly endorse our work. God grant that the convention may bring him out of the lodge. The secretists here are at their wits end. The M. E. and A. M. E. pastors are our most decided opponents; but, God be praised, they may be convinced of their folly."

—A colored brother, who was formerly editor of the *Methodist Appeal* of Texas,having lately become acquainted with the work of the N. C. A., heartily endorses it, and pleads for a publication like the *Cynosure* among the colored people, by which they may be more directly educated upon this subject. God grant that our efforts in the South may build up a constituency strong enough to sustain such a publication; meantime the *Living Way* and other publications in the South will help meet this want, and we sometimes are tempted to believe the *Cynosure* has some advantages for circulation among the colored churches which even a paper printed in the South would not.

—The seventh anniversary of the children's organization, known first as the Band of Hope connected with the Chicago Christian Association, was held on Saturday, the 19th. Mrs. M. E. Cook with several assistants has from the first conducted the meetings, and has had the satisfaction of seeing the number in attendance grow from a half dozen to the 100 who were present at the anniversary. "Hope Industrial School" is the present name of the organization, which is under the patronage of the First Congregational church. Mrs. Dr. Goodwin, Mrs. Houck and other friends were present and addressed the children, who were feasted with fruit, cake and other dainties.

—Dr. J. E. Roy is enlarging the list of handy tracts which he is publishing for circulation in the South. This series now includes the action of the American Missionary Association against the lodges; the address of Rev. B. A. Imes of Memphis at the annual meeting at Providence, R. I.; testimony on the evils of secret societies from the officers of leading educational institutions and pastors in the South; Dr. Roy's address at the dedication of the Morgan monument in Batavia, 1882; and brief testimonies of statesmen and divines against the orders. These are printed attractively and will be scattered widely among the colored churches, and like leaves from the "Tree of Life" they will be for the healing of our nation.

—The *Gospel Messenger*, organ of the main branch of the Brethren (Dunkard) church answers one of its correspondents thus: "We know of none of our ministers or lay members who belong to secret organizations. The church is opposed to its membership uniting with any worldly organization, and one of the questions usually asked applicants for baptism is, whether they belong to a society of this kind. If so, they are asked to give it up before they are received into membership by the church. If any of our members are connected with secret societies, it is in direct violation of the rule of the church, and, as we firmly believe, of the Scripture." The Brethren church numbers, according to the estimate of the World almanac, 60,000, which is, we believe, much below the fact, if the liberal wing and "old order" Brethren are counted.

—A Greenfield, Ohio, paper says that a fellow named McElroy is needed in that place to answer to the charge of bastardy, and the evidence against him is hardly disputable. It seems to be another Ellen Slade case without the additional crimes of abortion and murder. "A Mason's Wife" writes that this McElroy has been guilty of other crimes of this sort, but he is a Royal Arch Mason, Knight Templar, Knight of Pythias and Odd-fellow, was once a member of a Presbyterian church, and active in the Sabbath-school. Other lodgemen, she adds, have been likewise guilty but their membership in their orders is not disturbed. Why should it be? So long as they are obedient to their lodge obligations they cannot be expelled for their vices. Judge Whitney's characterization of the Masonic lodge again comes to mind—that it is "the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies, that the All-seeing Eye looks down upon."

LAST CALL FOR THE BATON ROUGE CONVENTION.

To the readers of the Christian Cynosure in the South-west:—The Southwestern Christian Convention, opposed to secret societies, will, D. V., be held at Baton Rouge, La., in Shiloh Baptist church, February 6, at 7 o'clock P. M., and to continue until the 8th. Addresses have been promised by Prof. J. Franklin Browne and Rev. Byron Gunner, of New Iberia, La., Rev. A. Hubbs, of Plaquemine, La., and others. It is hoped that there will be a full attendance, and a decided impression will be made on the Christian churches of the Southwest. Entertainment to some extent will be furnished, and board can be had at very moderate terms. After Jan. 2 my address will be Baton Rouge, La. H. H. HINMAN,
Agent of N. C. A. in the South.

RAILWAY NOTICE.—To all persons living on the line of the Mississippi Valley Railroad: This road will convey all persons who wish to attend the Southwestern Christian Convention at Baton Rouge, La., Feb. 6-8, at one and one-third fare for the round trip. All persons who wish to avail themselves of this concession must ask for a certificate from the ticket agent, stating that they expect to attend this convention, and this certificate must be signed by the secretary of the convention. They will pay full fare going, and return for one-third the usual rates.

BRETHREN OF PENNSYLVANIA.

It is with encouragement I call upon you to-day. Assurances of co-operation have been received, and it looks as though this is "the set time to favor Zion." You who have not yet responded to the calls through the *Cynosure*, please buckle on the armor at once. WE NEED YOU. A few can, through our God, do much. *Are the few to be left to do it?*

Your observation must assure you that reformer, are not millionaires, but for the most part poor men and women; those who make sacrifice are not the rich "for all they did cast in of their abundances but she of her want did cast in all that she had,even all her living."

When we think of the impossibilities because of the few, remember Gideon's band and declare, by the grace of God I'll be one of them. Remember David and the Philistine. Remember Daniel's band.

Brethren, I'm not getting peevish, but if we do not work as God has blessed us, and be in earnest to try to remove themoral blindness from the eyes of the world, and especially from the professed followers of and leaders to (preachers) the Lord Jesus, whose blood will be required at our hands? WHOSE? Will it be that of our own sons and daughters, and our neighbor's children, who have from time to time accepted of our hospitality, and who looked up to us as lovers of their fellow-men? Can we meet them in the judgment and say, I did all I could to keep you from being "entangled in the yoke of bondage." I gave of my means to put the light before you? O my brethren, are these to use and condemn us? God forbid!

No, brethren, I'm not peevish; much encouragement from some forbids it. Such words as the following prevent it:

"My chief purpose in writing was to ask after your (the) anti-secret association, with which I wish to work if I can. Enclosed find $1.00, which will pay my dues two years."

"I hope to organize a good association here soon, and keep it in permanent condition. If there is any other way in which we can assist you from this point, we shall be glad to be advised."

"You shall have my hearty co operation in your (the) movement to push the battle to the gates of the enemy," etc., etc. "I send you the following names, all thorough anti-secretists."

Brethren, they are coming up; fall into line! Send on your names! Bro. Chalfant wants to record them. Send on of your means to get an agent to lecture in the field at once.

A convention is necessary to put us on a permanent basis and a more efficient treasurer elected. Let a move be made along the entire line to this end.

Hark! listen to the trumpeters, they call for volunteers. Pray for the cause, that the Pennsylvania Association may be a success to the glory of God.

J. C. YOUNG, *Treas. pro tem.*
Custer City, Pa.

OUR WASHINGTON LETTER.

WASHINGTON, Jan. 25, 1889.

The passage of the Senate tariff bill, or the Republican tariff bill, or the Allison-Aldrich tariff bill as it is called, was the chief event at the Capitol this week. It passed by a strict party vote of 32 to 38. The bill has received twice over the attention that has been accorded all other measures since Congress met, four months ago, and the tired looking Senators show plainly the wear and tear to which they have subjected themselves in discussing a measure upon which debate has probably had as little effect as upon any other measure in the history of legislation.

The announcement that a vote on the tariff bill would be taken at 5 o'clock on Tuesday had the effect of packing the galleries with visitors. Just what special interest they had other than a desire to be present at a decisive vote on the most important measure brought up in the present Congress is not easily understood, because heretofore the debate has had the effect of keeping the galleries nearly empty. The members of the House also took a lively interest in the matter and poured into the Senate chamber as soon as the House adjourned.

While the tariff bill was the topic at the Capitol, around at the Congregational church on G street the women suffragists were having it all their own way. It was the occasion of their annual Woman Suffrage in Washington, and Miss Susan B. Anthony, the perennial, with a score or two of prominent coworkers, were all there as solid and cheerful and hopeful as if this were their first battle against their alleged wrongs. The Woman's Suffrage Convention has come to be as certain a happening as the meeting of Congress, and some of the people of Washington have begun to mark the flight of the year by the appearance of Miss Anthony and her followers.

Mrs. Lillie Devereux Blake, one of their breeziest speakers, said, after satirizing masculine methods, "There is great curiosity as to who will be the members of Gen. Harrison's cabinet. I'd like to present a few names." For Secretary of State she named Elizabeth Cady Stanton; for Secretary of the Treasury, Mrs. May Wright Sewall; for Secretary of War, "our great fighting captain, Susan B. Anthony;" for Secretary of the Navy, Mrs. Zerelda C. Wallace; for Secretary of the Interior, "noble Clara Barton;" and for Attorney General, Mrs. Laura De Force Gordon, of California. She maintained that a Cabinent composed of that material would give Gen. Harrison such advice and assistance that his administration would be unparalleled and above criticism. She probably forgot to name Mrs. Harrison as an important member of this notable council.

A few days since, at the request of several Senators, Mrs. Ellen Foster, president of the W. C. T. U. of Iowa, spoke to the Senate District of Columbia Committee, in behalf of local prohibition as laid down in Senator Platt's bill on that subject. Every member of the Committee was present, and Mrs. Foster stated her arguments clearly and forcibly. *

—Major Whittle, the evangelist, who is now in Ireland, at last accounts had been in Ballymena, where he has had great blessing upon his labors. The people came in crowds from all the surrounding region. There were many conversions; some remarkable ones. On the closing night of his meetings three churches were in use, and the meeting began an hour before the time.

THE HOME.

WHAT CAN I DO TO-DAY?

What can I do to-day!
Not praise to win or glory to attain;
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a Heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt;
Make truth more clear;
Dispel some dwarfing fear;
To lull some pain;
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here,
This let me do to-day.

—*A. R. W., in London Christian.*

HOW WE ADOPTED JOHNNY.

[Miss. E. E. Flagg in the Union Signal.]

Everybody said it was absurd, or nearly everybody. There were some exceptions, just enough to prove the rule that if you try to do good in an uncommon way you may count on having the majority of your friends and acquaintances against you. If we girls had gone without sugar in our tea, and fixed over our old hats every season, and turned our old dresses till they reached the last verge of shabbiness, that we might save money to help support an orphan asylum, no one would have made the slightest objections. Everybody would have thought it all right and proper; but to *adopt* a baby! take it right into our home and hearts, who ever heard of such a thing? And then Johnny's father was an awful drunken brute. Very likely he had the hereditary taste for liquor, and would turn out bad. But Rose sententiously remarked that "if nobody ever heard of such a thing before it was high time they had;" while Mag wanted to know "if it was poor Johnny's fault that he had a drunken father?" adding with a toss of her shapely head, "What is the use of our being minister's daughters if we can't do as we like?"

But though we thus threw down our gage of defiance to Mrs. Grundy, it was not without some misgivings that we intruded into our father's study with this startling plan. Our father, who was writing a home missionary sermon, paused, in the midst of his statistical researches and looked mildly amazed, while Rue, being the eldest and already engaged to teach the district school, took upon herself the part of laying it before him.

"I fear you do not realize the greatness of the undertaking, my daughters. I would not wish to discourage you in any good work, but it is a great responsibility to take a child to bring up, especially a boy, and one who has—"

Our father paused, but we knew what was in his mind. Oh, that awful law of heredity! and yet God is good and even Nature is not all inexorable, fatalic sternness. There is forgiveness with her, that she may be feared.

"But, father," finally answered Rue, "you said yourself how you hated to have Johnny sent to the almshouse; that such children needed especially the moral education and the religious restraints of a Christian home."

"And we have planned it all among ourselves," interrupted Mag. "We shall make our old dresses last ever so long, and not lay out an extra cent that we can help."

"Well, my daughters, I will think about it."

And our father returned to his list of figures, thinking, no doubt, in his secret heart that our wish to adopt little Johnny was a mere vagary of the moment.

"It is a great undertaking, I know," remarked thoughtful Rue, as we shut the study door behind us. "We ought to count the cost first."

"As if we hadn't counted it a hundred times already," exclaimed impulsive Mag. "Say, girls, I am going off straight this minute to get him. I'll tell the matron we want to borrow him for the day."

And away she ran, soon appearing with little Johnny, for the almshouse was not far off. We looked askance for a moment, first at each other and then at him. Johnny put his finger in his mouth and returned the compliment. As Mag had captured him while engaged in testing the plastic properties of Mother Earth on the brink of the most convenient mud puddle, he looked a good deal like a very young pilgrim who had set out for the Celestial City, but fallen into the Slough of Despond by the way.

"I should think those things in the bureau drawers upstairs might just fit Johnny," suggested Rue faintly.

"Oh," exclaimed Mag, but not another word did she say; and we all went upstairs, Rue leading Johnny, large-eyed and wondering. There they were in the bureau drawer, just as when our dear, dead mother folded them up and laid them away, dropping bitter tears, while we, in awe-struck silence, followed her on tip-toes and looked in. There they were, in their fair unwrinkled smoothness, with that faint, sweet, shut-in oder, which is like no other that I know of. For ten long years, that little brother, just Johnny's age, had been living with the angels. He did not need the pretty embroidered frock, nor the tiny shoes, just worn a little at the tip, nor that gay string of coral beads, yet it gave us a pang to disturb them.

When we had washed and dressed him, and combed out the light yellow hair, over which Mag spent a great deal of unnecessary time and patience trying to make it curl, we led him triumphantly into our father's study. Little children are so much alike the world over! No wonder our dear father started, and for the moment forgot his missionary sermon, as the small apparition, so startlingly like and unlike his lost baby boy, met his eyes. But he took Johnny on his knee and kissed him, and we knew his consent was gained. Then we told him stories, and showed him pictures, and played games with him till we were tired, and Mag took him out in the garden, while Rue and I drew one long breath and looked around on our disordered sitting-room. "A child always makes work; we must expect that," said Rue, as she picked up the blocks and the torn papers, and put the chairs straight that had been tied together to represent a train of cars. Ten minutes passed in quiet. Then we heard a scream from Mag, and a frightful outcry from Johnny. The water-butt had been left carelessly half-covered, and Johnny had fallen in.

We fished him out more frightened than hurt, but misgivings began to steal over us. Hitherto we had looked on Johnny in the light of a budding cherub, but before the day was over we felt more as if we had a young babboon on our hands, for he kept us in a continual state of anxiety. He fell from high places, and he fell from low places; he crawled into the pig-pen; he scared the brooding hen from her nest. He developed an enormous sweet tooth; he stuck up his face and hair and our own dresses with huge slices of bread and molasses; he introduced his little, round, fat fingers into the jars of blackberry jam that had been placed in the sun to harden; and this last offense upsetting Rue's equanimity so far that she administered a mild shaking, he assumed the offended *role* known so well to baby tyrants, and cried and screamed, and called us "naughty old hateful things," and said he did not want to stay with us any longer, besides a good many other expressions of similar tenor, which probably Johnny did not mean, any more than some grown folks mean all they say when they get into a passion.

What should we do? Send Johnny back to the alms-house, and thank our stars that we had not committed ourselves to keeping him more than this one dreadful day? "O girls!" said Mag, half crying, "I'm afraid we did wrong ever to think of such a thing at all. We don't know enough, and we aren't patient enough for such a work. I had no idea Johnny was so mischievous, and had such a temper." And poor Mag ended with a regular "boo-hoo" behind her pocket-handkerchief.

"Well, Mag," said I, "I am sure that I am not qualified yet to be the head of an orphan asylum, but still I don't like to put my hand to the plow and look back."

"Now, girls, just listen to me," put in Rue," grave-eyed, earnest-souled Rue, while she stood up up in their midst like a Sibyl. "The trouble is, we expected Johnny would behave like a little angel with wings, and he is not an angel (a responsive groan from Mag), nor, I am afraid, very near one. He is just a little, untaught, untrained human child, and somebody must love him and teach him to be good, or what's to hinder his going to the bad? Now, we can't cast our ballot against the saloon, because we are women, but if we bring up Johnny to vote the temperance ticket in our stead!—"

"Then we shall have just a third of a vote apiece," laughed Mag; "but perhaps a third of a loaf is better than none."

"Not so fast," answered Rue. "Bring him up to hate drink, and his children and his children's children will be brought up to hate it too. Don't you remember that dreadful story of the Jukes family? How one little child grew up in poverty and ignorance and vice, all because no one was willing to do this very thing that we are trying to do by Johnny; teach it the difference between right and wrong, be patient with it when it was naughty, and always love it whether it was naughty or good; and how the descendants of that one poor, neglected child are almost all in prisons and almshouses to-day? And O, what if it should be so with little Johnny, just because we lacked courage, patience and love! Wouldn't it be awful to think we might have prevented all that sin and misery? Can't we receive and bear with this little child for Jesus's sake? O girls, which is best? a little more leisure for reading and dressing and company, or hear Him say at last, 'Because ye did it unto one of the least of these, ye did it unto me?'"

Rue's voice had dropped low with the solemnity of her closing. The tears were standing in Mag's eyes, our bright, impulsive Mag, and I know my own were wet. Then came a patter of little feet behind us, and some very sticky fingers grasped my dress.

"What 'oo kyin' for? Johnny good now. Johnny won't be naughty any more."

We caught the child up and smothered him with kisses, all the naughtiness forgotten; for now that common sense had come to the front, and we began to realize how foolish we had been in treating Johnny like a mere toy, things began to smooth out wonderfully. And the whole story, how we learned to bear with his childish follies, something as real mothers do, and as God himself bears with us in the infinitude of his divine tenderness; of our failure and successes, and the little sacrifices we had to make, and how we were taught lessons of patience for all our after life (Mag, by the way, is married now and is blessed with one or two young hopefuls of her own who do not, even in her own partial eyes, behave much better than Johnny did), behold, are they not written, not in any earthly chronicles, but in our own lives and characters, made better and purer and more womanly thereby? Perhaps Johnny's guardian angel keeps the record somewhere. I don't know. But we are very proud of Johnny now. and when at our last town meeting he got up and spoke against licensing the sale of liquor at Braggsville; just a modest, manly, right up and down speech, and said that whatever others did, his vote should always be cast for the rights of the sex that were not allowed to vote against the enemies of their homes; that he was for home protection to-day and always, and he could not understand how a *man* brought up to reverence womanhood could be anything else—why, we were prouder still.

And we considered ourselves, for all Mag's jest about the third of a loaf, not badly represented when we overheard Squire Slocum say to Judge Peters, that "that young fellow's speech was what turned the tide for prohibition, and saved our little township from another year of rum-rule."

"He's turning out re'el smart," explained Squire Slocum to the Judge, who was a new-comer. "His father, old Dan Barker, drinked himself to death, and they had to send him to the poor-house; but out minister's darters, they took a shine to him and brought him up and eddicated him. Folks talked about it and thought it was an awful queer thing for three girls to think o' doin', adoptin' a child, and a boy, too; but I'm a thinkin' they might have done wuss."

We looked at each other and smiled.

"Ah, Rue," I said, "we might have done worse. Thank God we didn't give up that first awful day; that we had enough of the Christ love in our hearts to make us keep on, so that even if we can't vote to put down rum, because we are women, it can yet be said of each of us, "She hath done what she could.'"

And Rue and Mag softly said, "Amen."

AN INCIDENT.

On a railway train the writer noticed the entrance of a mother and little son who were unexpectedly greeted by a friend of the mother's. The friend was only going from one way-station to the next, while the others were on a long journey. There happened to be but one vacant double-seat in the car; and into this the boy slipped, taking the seat next to the window. His mother, eager to improve the ten minutes with her friend, asked her son to give up his seat and take another for that little time, so that she could sit with her friend. "No, I won't; because I want to sit by the window, and all the other seats have people already at the windows."

"But, darling, only for ten minutes, and then you can sit by the window all day."

"No, I won't go. I want to sit by the window *now*."

"But, dear, not to give mamma pleasure?"

"No."

"Not for just ten little minutes, when mamma wants so much to talk to her friend, and you can sit by the window the whole day long?"

"No!"—with impatient emphasis. And in spite of humble entreaty from the mother, and good-natured urging from the friend, that home-nurtured bit of selfishness kept his place, the mother never dreaming of insisting on the right and courteous thing, but murmuring gently that "Bobbie did so enjoy looking out of the window." When seven-year-old Bobby becomes Robert the husband, his little wife will wonder, "Why it is that men have so little tenderness for their wives?"—*From "Open Letters" in the January Century.*

SNOW FLOWERS.

A NEW YEAR'S STORY FOR THE GIRLS AND BOYS.

BY JOHN N. LLOYD.

I am going to write a short story for the *Cynosure*, girls and boys—a true story. I know they all like true stories. Though uncle John and aunt Jane have no little girls or boys—not one, the good Lord has not given us any—yet we take to church and Sabbath-school ("borrowing them" we call it) a little boy and girl who live near us, named Mark and Bessie Stanley. Mark is nearly nine and Bessie nearly seven. We did not have any snow here until the day after Christmas, so they had no sleigh-ride until the last Sabbath of the old year. They went to church and Sabbath-school with me. It was mild and cloudy. The night before it had been clear, and Sabbath morning everything was heavily covered with frost, and though cloudy, it was beautiful.

While going over the three miles to church Mark and Bessie enjoyed the ride very much. Looking at the frost Bessie said, "See the snow flowers on the weeds." It was a beautiful thought. So I put it in rhyme for the girls and boys. Perhaps it will interest some older ones also:

The trees and all things, high and low,
Stood stark and bare amid the snow,
So in the clear and star-lit night
God clothed them all in snowy white:
And on that holy Sabbath morn
They seemed of heavenly beauty born.

While going to meeting Bessie said,
With child-like joy,—around us spread
Each scene, and frost hid all their needs—
"See the snow flowers on the weeds!"

Snow flowers, oh, the beauteous thought,—
Almost an inspiration caught
From other spheres than this of ours,
Where bloometh never fading flowers.

And doth God briefly clothe the weeds
In snowy white to hide their needs?

Then learn, my soul, a lesson grand:
While passing through a desert land,
God giveth thee a robe more bright
Than all these robes of snowy white.
That blood-bought garment Jesus gives
To every one who for him lives.
Let this an inspiration be
To live still more, dear Lord, for thee.

Jessup, Iowa.

STAND YOUR GROUND.

Young Christians, the Christian life is a battle with sin. You are raw recruits in Christ's army. One thing you must learn to do is to stand your ground.

1. You must stand your ground when laughed at. A fool can laugh. A weak person is sometimes laughed down. To some people ridicule is the worst form of attack. Men who have braved death on the battle field have trembled at a sneer.

2. You must stand your ground when under evil reports. Those who do right will be spoken against. Jesus says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." The sun, moon and stars shine when cloud-covered. Be like them—shine on when under reproach.

3. You must stand your ground in the day of trouble. Trouble is the common heritage of our race. Personal religion does not exempt us from trouble in this life.

"The path of sorrow, and that path alone,
Leads to that land where sorrow is unknown,
No traveler e'er reached that blest abode,
Who found not thorns and briars on the road."

Sanctified sorrow exalts the soul, and it will enhance your eternal reward. Stand fire. "Glorify God in the fires." Build your closet next to the furnace. God says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say it is my people; and they shall say, The Lord is my God."

4. You must stand your ground in the hour of duty. No good can be accomplished without effort. No man ever became really great without pains. While—

"The idle fall an easy prey
To mischief and to sin;
Those who fill with work their day,
The prize of life shall win."

Therefore, "work with both hands earnestly." Do not be afraid of enthusiasm. There is more lack of heart than brain. The world is not starving for need of education half so much as for earnest interest of soul for soul. We agree with the Indian who, when talked to about having too much zeal, said, "I think it is better for the pot to boil over than not to boil at all?" Be sure to muster on the right side. In churches there are two classes—the positive and the passive; or the progressive and the do-nothings. One aggressive, positive worker is worth fifty easy-talking, don't care members. If there is anything positive in you, show it. Put on the whole armor of God and stand your ground.—*Ex.*

TEMPERANCE.

OFFICIAL FIGURES ON PROHIBITION.

The following figures are furnished to the New York *Voice* by a special correspondent at Washington. The figures show, really, the number of men who try to sell liquor in the States named. Many of them are prosecuted and punished by the State authorities. It must be remembered that the prohibitory law is a State law, and the Federal officers do not attempt to enforce it. Here are the statements:

Commissioner Miller has prepared for me the following statement of the United States special liquor tax receipts issued in Iowa, Kansas, and Georgia during the last five years:

Year	Iowa.	Kansas.	Georgia.
1884	3,989	1,948	2,155
1885	3,549	2,086	1,387
1886	3,769	2,318	2,248
1887	3,584	2,098	1,625
1888	2,928	1,277	1,336

These figures show that there are now fewer persons selling liquor in Iowa, Kansas and Georgia than those States have had at any time in five years. Iowa and Kansas Congressmen say that the persons paying the special liquor tax in their States are undoubtedly nearly all druggists. Congressman Anderson, of Iowa, said that there are about a thousand towns in his State, and that there is an average of about two or three druggists to a town. If each drug-store in Iowa should take out a liquor permit, about the whole number of special tax receipts would be accounted for satisfactorily. "The truth is," said he, "prohibition is a success in Iowa. Under the circumstances, it is simply wonderful that prohibition succeeds as well as it does. The law is not violated any more than the statute against perjury."

Congressman Peters, of Kansas, said that the 1,277 "retail liquor-dealers" for Kansas are druggists almost entirely. "The law," he said, "is being very well enforced in Kansas. In 1887 I spent seven months in that State, and, in the whole time, I saw fewer drunken men than I saw in one hour last Monday in Washington. And I was in all the leading cities of the State, attending fairs, conventions, re-unions, etc. These so-called United States returns of 'retail liquor dealers,' are really little else that returns of druggists, so far as Kansas is concerned. Take my town of Newton. It has nine drug-stores, and every one of them has a United States permit to sell liquor. If we had throughout the United States the same sentiment to sustain prohibition that we have in Kansas, national prohibition would soon be an established fact."

Commissioner Miller told me that the United States Supreme Court decision, sustaining the right of the States to prohibit within their borders the manufacture of liquor for shipment to other States, had wholly stopped the distilling business in Iowa. "There is not a distillery now running in Iowa," said he. This is undoubtedly an immense help to the enforcement of the law prohibiting saloons. The case is very different in local option States, where there is no general law against the manufacture of liquor. Georgia, the typical local option State, has been extending her prohibition territory year by year, yet the quantity of whisky manufactured in that State has steadily increased.

TO VOTE ON PROHIBITION.—The pledge to submit a prohibition amendment of the constitution of Pennsylvania to popular vote will be kept. In his late message to the Legislature, Governor Beaver recommends that it be voted on at a special election to be held in May or June next. The amendment which it is proposed to lay before the people is embodied in the resolution passed by the Legislature of 1887, which is as follows:

"There shall be an additional article to the constitution, to be designated as article xix., as follows.

"'The manufacture, sale, or keeping for sale, of intoxicating liquors, to be used as a beverage, is hereby prohibited; and any violation of this prohibition shall be a misdemeanor, punishable as shall be provided by law.

"'The manufacture, sale, or keeping for sale, of intoxicating liquor, for other purposes than as a beverage, may be allowed in such manner only as may be prescribed by law. The General Assembly shall, at the first session succeeding the adoption of this article of the constitution, enact laws, with adequate penalties for its enforcement.'"

THE SALOON'S ENORMOUS PROFITS.—The London (England) *Christian World* of Dec. 6, contains an article giving facts brought out by a recent legal investigation concerning the profits of liquor sellers. The case was one that had been in arbitration at Bradford. The profits of the public house in question had for nine years averaged $220 a week. During the three and a half years from Jan. 1, 1885, to July 31, 1888, the liquor-dealer had paid for salable liquor, in round figures, $9,700, and had sold the same liquor, in round figures, for $43,800. He had brewed his own beer, and the figures above given do not include sales of beer. His profit on his beer was as high as 200 per cent. Mr. W. M. Gray, accountant, stated that the average percentage on all sales (not reckoning rent) was 42 5 per cent.

In a recent report of the Congressional Committee on relation between labor and capital, Mr. Blair, chairman, the pitiful condition of many girl operatives in the cotton factories at Fall River, Mass., is described. The testimony is that of Mr. Robert Howard, ex-member of the Massachusetts Legislature, himself formerly an operative:

"The girls in these factories are obliged to 'run like race-horses' all day long, dressed only in loose wrappers. The slavish over-work drives them into saloons at night. They come out so tired, thirsty, and exhausted from working steadily hour after hour, breathing the noxious effluvia from the grease and other ingredients used in the mills, that all their thoughts are concentrated on something to drink to allay their thrist." It is Mr. Howard's opinion that not more than ten per cent of the working people in the Massachusetts factories save any money, and that the failure of at least ninety per cent to do so, is due, not so much to inadequate pay, as to long hours, and that overwork drives the men to drinking, as intemperance is most prevalent where the hours of labor are longest.

Unless a powerful political party out-laws the liquor traffic, there is reason to fear that municipal misrule may imperil Republican institutions in all the larger American cities, and in the States under the control of such cities, and become so virulent as to be incapable of being put down at last only by military force....It is for the Americans, who believe in government of the people, for the people, and by the people, to see that such government is made so wise and strong as not to perish from the earth. There is growing up in the liquor traffic a power that already has its clutches upon our throats; and a loss of time in organizing a national reform may be the loss forever of an opportunity to save our nation from being wrecked by municipal misrule.—*Joseph Cook.*

Speaking of the closing of the saloons, County Attorney Curtis said: "At one time there were 140 saloons open in Topeka; their average sales per day were not less than $30 each, which would make $2,400 spent daily for liquor. This amount came largely from the working people. To-day not one dollar of that amount is spent for whisky. Where does it go to? It goes for food and clothing for the wife and children. I know of scores of instances where families were suffering for food because the father gave his wages to the saloon-keeper. Now they are living in a cosy home of their own; they have all the necessaries of life, and, indeed, a few of the luxuries; the children, who were once poverty-stricken and living in rags, are now attending the public school, and the father will tell you he is the happiest man in the State, and that prohibition rescued him."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—First Quarter.—Feb. 10.

SUBJECT.—The Fierce Demoniac.—Mark 5: 1-20.

GOLDEN TEXT.—Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark 5: 19.

[*Open the Bible and read the lesson.*]

HOME READINGS.—*M.*—The Lesson. Mark 5: 1-20. *T.*—Parallel Reading. Matt. 8: 28-34. *W.*—The Testimony of Satan. Acts 16: 16-18. *T.*—The Beliefs of Devils. Jas. 2: 17-20. *F.*—Watching against Satan. 1 Pet. 5: 8-10. *S.*—Relationship Manifested. John 8: 37-47. *S.*—Known by Fruits. 1 John 3: 4-10.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The fierce demoniac*, vs. 1-5 It was very natural that this poor victim of Satanic bondage should have his dwelling among the tombs. To come to Christ is to have life. He is the channel through which all life must flow. Every slave of vice has his dwelling among the tombs. He is nourishing in body and soul the seeds of death. The important part which symbols of death play in Odd-fellow initiations, the skeleton, skull and crossed bones, etc., etc., ought to prove to a reflecting mind its false and Christless character. Compare its dreary charges on the subject of human mortality with the Bible words on the same topic. The man could not be bound; the evil spirit in him was stronger than any fetters or chains. It is impossible to chain evil; or to fetter by pledges and good resolutions souls that are Satan's captives, and whom he leads about at will. This is the trouble with all reform methods that leave out Christ. This is the weak point with the Good Templars. They bind the drunkard with pledges and obligations that are powerless as ropes of sand to restrain his appetite. It does not need to be bound, but to be cast out. Our so-called statesmen believe in binding and restricting the liquor traffic, but it will not be bound. Even the fetters of high license are inadequate. The demon invariably breaks the laws made to hold it in and restrain its ravages. Christ always took the radical way. He cast out the evil spirit.

2. *The unclean spirits and the swine*, vs. 6-14. The dual nature in this poor demoniac we often see in the slave of vice. The evil appetite which possessed him and he himself seem to be separate personalities. "My name is Legion." When one unclean spirit enters a soul, it always leaves the door ajar for others to come in. That they were allowed to enter the swine may have suggestive lessons. There are certain places, certain employments and associations where evil spirits find a congenial home, their own peculiar province. Christ himself cannot cast them out. The theater, the lodge room, cards, dancing; all are cases in point. This man did not belong to Satan; his dominion over him was a usurped one. The unclean spirits themselves owned this fact. The evil demon of liquor can be cast out of men, but never out of liquor itself, though the apostles of beer and light wines may preach that it can. It can never be cast out of the theater, though there will always be those to spend fruitless labors in "the elevation of the stage."

3. *The Gadarene's prayer*, vs. 15-20. It seems exceedingly strange to us that there should not have been universal thanksgiving for such a wonderful miracle. This demoniac had been the terror of the country side. Strong men had feared to pass his hiding place. What a burden of fear must have been lifted off the whole community. What an opportunity to bring their sick to Jesus! But no. One idea possessed the minds of these sordid Gadarenes—that their unlawful business of swine-keeping might receive some farther check by his stay, and so they prayed him to depart out of their coast. Every day this is repeated. When our Government licenses the sale of liquor it says virtually, "I don't care for drunkards; I don't care for the wives and children he beats and abuses, or the murders and outrages he may commit; all I want is not to have my revenues from this source interfered with." Do not our public men when they license liquor selling actually pray Jesus to depart out of our coasts?

—Little Dave Keller, aged seven, of Marshall, Ill., has been sent to the insane asylum. Dave was a very bright boy, and made such wonderful progress in his studies that his parents and teachers decided to push him forward. He was allowed no time for play or exercise, but was kept at his books. At last his eyes glared with a meaningless stare, his tongue babbled idiotic nonsense, and his overtasked brain was wrecked.

RELIGIOUS NEWS.

—Rev. David McFall, after carrying on his work with the Cambridge St. church, Boston, for some time with impaired health, has at length yielded to the solicitations of his people and of the physicians, and will for a few months endeavor to regain physical strength by rest.

—Rev. J. C. McFeeters last month severed his connection with the Reformed Presbyterian church of Parnassus, Pa., to accept a call from the Second church, Philadelphia. He began his pastoral labors in that city with the first of January. For several years he has very successfully given much attention to journalism.

—The Young Men's Christian Associations of the Chicago district, comprising the counties of Grundy, McHenry, Lake, Cook, DuPage, Will, Kankakee, Kane and Kendall, will hold their annual conference at Aurora, Feb. 8 to 10. A large attendance is desired. A cordial invitation is extended to ministers and laymen in towns where no Associations exist. Entertainment will be provided for all who attend. For information address A. G. Copeland, General Secretary Y. M. C. A., Aurora, Ill.

—Rev. James Patton, who was ordained at Sparta, Ill., last October, has taken charge of the Chinese mission of the Covenanter church at Oakland, Cal. This mission was begun thirteen years ago by Rev. N. R. Johnston, who has with great labor and much success prosecuted the work among the Chinese in that city and in San Francisco across the bay.

—Dr. Pentecost has been conducting a series of meetings in Kelvinside, Glasgow, under the auspices of the West End Christian Union. He was supported by a strong force of sympathetic and experienced workers. The work has been productive of a great quickening in that vicinity.

—Mr. Ira D. Sankey is making an evangelistic tour through the midland towns of England. At Hemel Hempstead, on Dec. 18, an immense concourse of people assembled, under the presidency of the vicar of the parish church, who justified his action by the manifestly good results of the Moody and Sankey meetings held a few years ago in London. Two days were spent in Nottingham, where special meetings for women were a prominent feature. These meetings have been without excitement and attended by many conversions.

—A New Haven dispatch says: "Students in the Yale Theological Seminary are engaged in an extensive city missionary enterprise. About fifty of them have thoroughly canvassed New Haven to ascertain how many families are not connected with any church and the religious standing of those who are. A meeting will soon be held at the seminary, when the reports will be read and measures for bringing outsiders into the church will be considered. The students at the seminary take great interest in religious work among those who are outside of church influence, acting in harmony with City Missionary Mossman, and their example has aroused the churches to more active missionary work.

—Rev. Dr. Bruce, of Persia, in a communication to the *Church Missionary Intelligencer* says: "We have no opposition from Moslem priests or people worth mentioning; the latter, in nine cases out of ten, gladly receive our colportuers and evangelists, and welcome their visits. The Moslem priests now have lost all their power for good or evil in Persia. The Persian Government is also most liberal in its treatment of Christians and Jews, but through the intrigues of the Roman Catholics and (led by them) of the American ecclesiastics, it allows Protestant Christians to be opposed, and thereby gives us very great trouble. During all my mission life among Mohammedans, every persecution and opposition to our work, from which we have suffered, has been set on foot, not by Moslems, but by nominal Christians."

—The *Pall Mall Gazette* says that the foreign work of the Salvation Army has contributed much to compel a change in the attitude of its critics. It is the only English religious body of our time that has made the impact of a religious idea felt within a few years throughout the world. Since Loyola founded the Society of Jesus there has been nothing like it in modern times. A whole library of books upon the origin and diffusion of Christianity will teach us less of the vital realities of that great world-event in the distant past than a month's study of the actual daily work of the Salvation Army. This is very strikingly illustrated by the application made by General Booth to the Home Secretary for a State grant for the carrying out of its secular activities. It seems as if even the mistakes of the early church were to be repeated by its latest offshoot. The application sheds much light upon the origin of our State churches. The colony of Victoria, which has no State church, and which is perhaps the most democratic community on the planet, has voted sums of money to the Salvation Army, and has made over to it an old detective barracks and an old law court. It has done this not because of the religious teaching of the Army, but solely because, in its rescue and reformatory work, out of the waste and debris of society these people manufactured good citizens. Therefore the Colonial Government granted them buildings and cash, in order to enable them to carry on their benevolent and useful labors. The Cape Government, we hear, is likely to follow suit, and it was perhaps only natural that Mr. Booth should have thought that it would be well if the mother country followed the example of her colonies.

—The following is from the monthly statement of the Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian Church, for November:

"In view of the great need of more men for our Foreign Mission service and the call that every year becomes more urgent, prayer has been most earnestly asked that the Lord of the harvest would raise up men who would be willing to go. That request has been largely complied with, and during the past year, or year and a half, that prayer has been more generally and fervently offered than perhaps at any time previously. And now, behold, what a wonderful thing has occurred! At the farewell meeting of the Board with Rev. Mr. and Mrs. Martin, a representative of the third class of the Theological Seminary at Alleghany appeared in our meeting and stated that he was authorized to inform the Board that every one of the fourteen members of the class (the whole class, with exception of one student, who belongs to another denomination,) was willing to go to the foreign field if the Church will only send them. They will graduate in March, and will be ready to go, in whole or in part, as the Board may select and as the Church will furnish the means to send. Is there not something most marked in this? Truely God is the hearer of prayer."

EDUCATIONAL NOTES.

—Japan has 20,233 elementary schools, with 3,233,226 pupils and 97,316 teachers. Attendance is compulsory.

—George Vanderbilt has just bought 3,000 acres of valuable land near Asheville, N. C., and it is conjectured he proposes to establish a woman's college.

—Mrs. Eliza Webster Jones, youngest daughter and last survivor of Noah Webster, LL. D., died recently at her residence in Bridgeport, Conn., aged 85 years. She was born in the old Benedict Arnold house in New Haven. Sept. 25, 1825, she was married to the Rev. Henry Jones, who died a few years ago. After he closed his duties as pastor of the Second Congregational church at Berlin, Conn., she assisted him as a teacher of young girls at Greenfield, Mass. They came to Bridgeport fifty years ago, and lived upon the income derived from the sale of Webster's Dictionary and Webster's Elementary Spelling Book, which amounted to a large yearly revenue. Mrs. Jones's charities were unbounded, but were distributed in a quiet and unostentatious way.

—Mention has been often made of late of the bequest of G. V. Williamson, of Philadelphia, of a property which is expected to aggregate a number of millions, for the founding of a Mechanical School. An exchange, speaking of this bequest, justly says, the conditions attached to this endowment of the Mechanical School are sensible and practical, as well as generous. He directs that especial care be taken in the choice of a location, so as to secure a good drainage, etc., the buildings must be as nearly fire-proof as possible, but must be plain, "all palatial structures, expensive materials and elaborate ornamentation or decorations" being avoided, in order that scholars may not, "by reason of luxurious or expensive accommodations and surroundings, acquire tastes or habits," which may unfit them for their place in life. Boys may be admitted between twelve and eighteen, and must be indentured for three years. Board, lodging and clothing are to be free, as well as education. No sectarian proselyting is to be allowed, but the moral and religious training of the scholars is to be carefully watched, especially with a view to impressing upon the boys the importance of truth. Mr. Williamson's first gift has already been made of securities, aggregating in market value very nearly $2,000,000.

OBITUARY.

MRS. R. M. RICHARDS, wife of Rev. J. P. Richards, died at Wheaton, Ill., Jan. 19, 1889.

Her death was triumphant. She had served her Lord faithfully for the space of fifty three years, and knew in whom she believed. She agreed with her husband in all essentials relating to reforms, and carefully read the *Cynosure*. She was beloved by all who knew her. Faithful as a minister's wife, faithful and sincere in all her intercourse with her associates, she has gone to her reward.

FARM NOTES.

BRIGHT SIDE OF FARMING.

It is undeniably true that the energetic, driving farmer who follows the business in view of making money, involves an outlay of much hard labor and energy of mind. With this fact in view and the numerous trials and perplexities which always occur to the farmers during the very busy seasons, and the fact that the hardest and most important work of the year comes during the hot weather, when labor and exertion are most unpleasant, and when those who follow other callings have comparative leisure, it is not surprising that many farmers become discontented and sometimes discouraged.

A certain amount of discontent seems to be the law of human nature. People of all callings look with envy upon those who follow other kinds of business, and however well a person may be situated, he is likely to imagine that others have a better lot in life. It is not surprising, then, to find farmers looking enviously upon lawyers, merchants, or those who follow other callings which demand less exertion of body and mind.

But there is a bright side of farming which every farmer ought to recognize, and which more than balances its unpleasant features. While it is true that much farm work is laborious and unpleasant, it is also true that farmers may enjoy ample time for rest, and without final loss. The work of the farm requires more muscular exertion than that of the shop or desk, but it is less confining and monotonous. The clerk, bookkeeper and mechanic work more hours a day and are more closely confined than the average farm hand whose work is in the open air and he has his evenings for himself.

The winter months, with their long evenings, afford to the farmer comparative leisure and ample time for recreation, amusement and intellectual culture. They afford opportunity for reading and study, and for laying plans for future work and improvement.

The luscious fruits, fresh vegetables, pure, rich milk and golden butter, which are looked upon by the wealthy residents of cities as luxuries, come to the farmer directly from nature and at little expense. The same articles are bought by city people at extravagant prices, after they have lost their freshness and most desirable qualities. It is unfortunate that farmers do not, as a rule, better appreciate nature's gifts. The farmer deals directly with nature, and the blessings which he should appreciate and enjoy more than counteract the difficulties and disappointments which fall in his path.

There is no reason why farmers may not lead happy lives. Ambition, if carried too far, becomes a misfortune and excludes contentment and enjoyment. But with an aim to live and to enjoy rather than to accumulate fortunes, there is no calling better adapted to comfort, contentment and real happiness than agriculture.—*Country Gentleman.*

GOOD METHOD OF OILING HARNESS.—To oil harness well, take the harness apart wherever it can be unbuckled; give each strap a good wash, using lukewarm water with a little washing soda in it. Scrub well with a scrubbing brush, and be sure that you get all the grease and dirt off. Work well in the hands until soft and pliant, for it is no use to apply oil on dry, horny leather; it will never become soft. After this has been done, hang in a room where they will not dry too rapidly, until about three parts dry. Then apply plentifully on both sides pure cod oil—this has more body and lasting quality than any other grease for leather tanned with bark. Besides, if you use neats-foot oil, rats and mice will eat your harness, while that greased with cod oil they will not touch. After giving a good coat of this oil, hang up until dry. Then I would go over them again with the oil, giving them but a slight coat of it this time. After that dries in, wipe off with a dry, coarse cloth. For common-work harness nothing more is needed, but for carriage harness go over with a sponge and castile soap, and wipe with a dry chamois skin, and you may depend upon it there will be no black to rub off your hands.—*Courier Journal.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 21 to Jan. 26 inclusive:

S M Long, J Davis, J W Moss, Rev J K Alwood, D Leggett, I Townshend, A Overholt, J Ayers, S Dodge, T Grover, J M Clark, Rev C C Potter, W D Clay, E Holland, J P Stoddard, J Bignold, A Teter, W Tisdell, J Marks, W L Walthall, W Stewart, S E Clark, A Spencer, W A Pratt, W F Davis, A J Foord, J G Stauffer, H F Buffham, R Mansfield N Callender, S A Pratt, J Zumbro, A H Leach, G Anderson, J S Baldwin, Rev R Coons, N B Britten, A C Lindley, W D Lowry, J C Heywood, W Spinner.

"How I bless God when I read of the success of efforts in the South; but we need such a fund for the North. There are preachers on starvation appointments who would gladly read the *Cynosure* if they could pay for it. I have two on my mind now, and, strange to say, M. E.'s. Bro. Wilcox renounced and denounced Odd-fellowship while stationed here."

The above extract from a letter recently received will doubtless meet with a hearty response from many. To test it the following proposition is made: Any pastor of a congregation who desires the *Cynosure* can obtain it for one year if fifty cents is sent with his name and address by a friend. One dollar will be added to the above, and taken from a fund secured for the purpose. This offer will be good for only four weeks.

"BOAT, AHOY!

the rapids are below you," cried a man to a pleasure party whom he descried gliding swiftly down the stream toward the foaming cataract. And we would cry "Boat, ahoy!" to the one whose life bark is being drawn into the whirlpool of consumption, for unless you use effective measures you will be wrecked in Death's foaming rapids. Dr. Pierce's Golden Medical Discovery will strengthen and restore your lungs to a healthy condition, and is a sure relief for coughs and colds.

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No. 3	75	@	88¼
Winter No 2	95		97⅜
Corn—No. 2	34⅝		35⅞
Oats—No. 2	25½	@	29
Rye—No. 2	48		
Bran per ton		11	50
Hay—Timothy	8 00	@10	50
Butter, medium to best	15	@	28
Cheese	05	@	09
Beans	75	@ 1	80
Eggs			14
Seeds—Timothy	1 42	@ 1	50
Flax	1 54	1	60
Broom corn	2	@	4
Potatoes, per bus	25	@	33
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	35
Cattle—Choice to extra	4 30	@ 4	75
Common to good	1 65	@ 4	15
Hogs	4 50	@ 5	00
Sheep	3 50	@ 6	00

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Wheat—Winter	95½	@ 1	07
Spring		1	06
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Oats	29	@	39
Eggs			18⅓
Butter	14	@	28½
Wool	09		34

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Hogs	4 45	@ 4	60
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HOME AND HEALTH.

CHILBLAINS.

A *chilblain* is a superficial inflammation affecting chiefly the skin, and usually without ulceration, which is the result of prolonged or severe exposure to cold. *Frost bite* is a more general term including all damage, however extensive, resulting from the effects of cold. The degree of injury may vary from slight "deadness" to total destruction of the part.

Probably more chilblains arise from going out on a moderately cold day with the feet more or less damp from excessive perspiration or other causes than result from prolonged exposure or severe cold. Low vitality also predisposes to attacks of chilblains. They occur altogether most frequently in those who immediately after exposure come or are brought at once near a fire to relieve their chilliness. The circulation at this time is very much obstructed or entirely stopped, but can still be easily restored with proper measures. The rapid change, however, from extreme cold to an overabundance of heat is too much for the weakened vessels and nerves, and chilblain is the result. It occurs most frequently on the under surface of the heels and toes, the sole, and the outer and inner border of the feet.

Symptoms of Chilblains.—In the mildest form of the trouble there is slight swelling, tenderness and itching, all of which may become extremely annoying, or there may be a large amount of swelling. The part is red or blue, and at times the itching is almost intolerable. In more severe cases they have the appearance and characteristics of other frost bites. Blisters appear, which rupture and leave a painful sore often very difficult to heal. This condition is known as broken chilblains. In adults these sores have been the starting point of very serious disease.

Treatment—The treatment of chilblain consists both of preventive and curative measures. To avoid them we must keep the natural heat of the part from passing off. Therefore the latter must be kept dry and well covered with good non conductors, as for instance, woollen stockings, flannel underclothes, etc. If the child has feet which perspire readily, and thus the stockings become damp, they must be changed often, dry ones must always be put on before going out-of doors on a cold day, and the child must not be kept out long at one time; of course the condition which causes the perspiring feet should always have proper treatment.

As soon as the chilblain is discovered the simplest treatment is a brisk rubbing with snow, if it can be obtained; if not, ice water is the best substitute. This is to be kept up a short time and the foot then wrapped in flannel, but under no circumstance at this stage is it to be brought near the fire. The rubbing should not be very vigorous, or the skin, which is now in a weak or semi dead condition, will be broken and a tender surface exposed.

If it is too late to pursue these measures we try to relieve the symptoms, the most troublesome of which is the itching. A lotion of equal parts of vinegar and water is always at hand and can be applied. Camphor liniment, alum water, or tannin, to toughen the exposed and tender surface, are valuable remedies. The foot may be put in warm mustard-water. This can be used early or late in the trouble. While a little irritating at first, after immersion for a few seconds this bath feels very grateful to the patient. Any mild astringent wash can be used with good effect to relieve the swelling, the itching, and the tenderness.

If the noses of the little patient and the surrounding friends are not too easily offended, I have found that two or three applications, just at bed time, of ordinary kerosene oil, will, almost without exception, give instant relief and usually effect a permanent cure. For the ulceration left after breaking of the blisters iodine tincture is a good remedy; but this condition had much better be left to the family doctor's care.—*Babyhood.*

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00 paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents. ☞ The Masonic quotations are worth the price of this book.

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Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Free Masonry, by Thomas Lowe; comprising the degree of Jephtha's Daughter, Ruth, Esther, Martha and Electa, and known as the Daughter's Degree, Widow's Degree, Wife's Degree, Sister's Degree and the Benevolent Degree. 10 cents each; per dozen, $1.75.

Light on Freemasonry. By Elder J. Bernard. To which is appended "A Revelation of the Mysteries of Oddfellowship (old work,) by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen $7.50.

The Master's Carpet, or Masonry and Baal Worship Identical, explaine the true source and meaning of every ceremony and symbol of the lodge, and provee that Modern Masonry is identical with the "Ancient Myeteries" of Paganism. Bound in fine cloth, 420 pp.....75 cts.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a Glance, bound in one volume. This makes one of the most complete booke of information on the workings and symbolism of Freemasonry extant. Well bound in cloth, 589 pp.....$1.00

History of the Abduction and Murder of CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife. And no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesmen concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario, the discovery of the body at Oak Orchard Creek and the two inquests thereon. Mr. Weed testifies from his own personal knowledge of these thrilling events. This pamphlet also contains an engraving of the monument and statue erected to the memory of the martyred Morgan at Batavia, N. Y., in September, 1882, for which occasion Mr. Weed's statement was originally prepared. 5 cents each; per dozen, 50 cents.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D Greene. One of the most interesting books ever published. In cloth, 75 cents, per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each, per dozen, $1.00.

Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Freemasonry Self-Condemned. By Rev J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers; price, 20 cents each; per dozen, $2.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents, per dozen, $3.50.

Oaths and Penalties of the 33 Degrees OF FREEMASONRY. To get these thirty-three degrees of Masonic boudage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

Masonic Oaths Null and Void: OR, FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. His arguments are conclusive, and the forcible manner in which they are put, being drawn from Scripture, make them convincing. The minister or lecturer will find in this work a rich fund of arguments. 207 pages. Postpaid, 40 cents each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H Whitney was Master of the lodge when S L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge but he boldly replied to the charges against him and afterwards renounced Masonry. 15 cents each; per dozen. $1.25.

Masonic Salvation as taught by its standard authors. This pamphlet is a compilation from standard Masonic works, in proof of the following propositions: Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven. 111 pages, price, postpaid, 20 cents.

Freemasonry at a Glance illustrates every sign, grip and ceremony of the first three degrees. Paper cover, 32 pages. Single copy, six cents.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cts.

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Pres't Blanchard, the addresses of Pres't H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages: cloth, $1.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Sermon on Masonry. By Rev. J Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. An able Sermon by an able man. 5 cents each; per dozen 50 cents.

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Sermon on Masonry. By Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. Five cents each; per dozen, 50 cents.

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Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Stearns' Inquiry into the Nature and TENDENCY OF FREEMASONRY. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each; per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

ON ODDFELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Patriarchs Militant Illustrated. The complete Ritual of the Patriarchs Militant Degree; the latest and highest degree; adopted by the Sovereign Grand Lodge of the Independent Order of Odd-fellows in September, 1885. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge, with the eighteen Military Diagrams and the Unwritten (Secret) Work added. Paper cover, 25cts. each; per dozen, $2.00.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

Other Secret Society Rituals.

Exposition of the Grange. Edited by Rev A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Good Templarism Illustrated. A full and accurate exposition of the degreee of the Lodge, Temple and Council, with engravings showing the signs, grips, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Republic, with signs of recognition, pasewords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Knights of Labor Illustrated. ("Adelphon Kruptos.") The Complete Illustrated Ritual of the Order, including the "Unwritten Work," and a brief history of the Order; also an article on Anarchism by John V. Farwell. 25 cents each; per dozen, $2.00.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen $2.00.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order, and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen $2.00.

Five Rituals Bound Together. "Oddfellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in Cloth for $1.00; per doz., $9.00

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Oddfellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen

MISCELLANEOUS.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, deeply interesting in narrative, should read this book. 389 pages; cloth, postpaid, $1.00.

Holden With Cords. OR THE POWER OF THE SECRET EMPIRE. A faithful representation in story of the evil influence of Freemasonry, by E. E. FLAGG, Author of "Little People," "A Sunny Life," Etc. This is a thrillingly interesting story accurately true to life because, mainly a narration of historical facts. In cloth $1.00; paper 50 cents.

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In the Coils; or, the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of everyday life, and showing how individual domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. In cloth, 25c. per doz. $2.25. Paper cover, 15c. Per doz. $1.25

College Secret Societies. Their custom, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each, per dozen, $1.25.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 336 pages; cloth, $1.

The Secret Orders of Western Africa. By J. Augustus Cole, a native of Western Africa, of pure Negro blood. He joined several of the secret orders for the purpose of obtaining full and correct information regarding their nature and operation. His culture and superior powers of discrimination render what he has written most complete and reliable. 99 pages, paper, postpaid, 25 cents.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Price, postpaid, 25 cents.

Anti-Lodge Lyrics. By George W. Clark, the Minstrel of Reform. This is one of the most popular books against lodgery. Get this little work and use it for God and home and country. 40 pages, price, postpaid, 10 cents.

History and Minutes of the National CHRISTIAN ASSOCIATION. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

Batavia Convention. Containing addresses, official records of N. C. A. National Convention in 1882, at the dedication of the Morgan Monument, with cut of monument. Portraits of Morgan and Hon. Thurlow Weed. Price, postpaid, 25 cts.

Minutes of the Syracuse Convention. Containing addresses by Rev. B T Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25c. per doz. $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports: Addresses by Rev D. R. Kerr, D D., Rev. B. T. Roberts, Rev G T. R. Meiser, Prof J. R. W. Sloane, D D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquillette. 25c. each; per doz $2.00

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By Laws of the Association. 25c. each, per doz. $1.50.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. TABLE OF CONTENTS: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Use s of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

General Washington Opposed to Secret SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 99 cents each; per dozen $2.00.

Discussion on Secret Societies. By Elder M. S Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat*. 25 cents each; per doz $2.00.

The Christian Cynosure, a 16-page weekly journal, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1.50 per year.

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NEWS OF THE WEEK.

CHICAGO.

Lucy Parsons, wife of the executed anarchist, lectured Wednesday night at a meeting of the A. R. Parsons Labor Assembly, on "Religion," a subject which she seemed in dense ignorance about, except from an anarchistic point of view.

The case of James W. Sykes, of Chicago, who was indicted and sentenced to the penitentiary for three years for issuing warehouse receipts when not actually having the seed in store, has been reversed by the supreme court and the case remanded for a new trial. Mr. Sykes was a prominent member of the First Congregational church, and for some time its clerk.

COUNTRY.

Max Shellak, a young Brooklyn sport, while drinking with friends swallowed two bottles of champagne without stopping and dropped dead. The doctor said the carbonic acid poisoned his blood, and he became asphyxiated.

A prize of $100 has been offered to American writers for the best essay on child labor, the paper not to exceed 25,000 words in length.

The negotiations between the officials of the Pullman Palace Car company and the Union Palace Car company, which absorbed the Mann Boudoir Car company, are closed, and the Pullman company obtains control of the opposition corporations. The purchase involved the expenditure of about $2 500,000, and leaves the Pullman in control of over one hundred and fifty thousand miles of road for palace car service.

A Catholic Colonization Society has been formed at Pittsburg, with a capital stock of $100,000. The object of the organization is the founding of Catholic colonies through the South.

For the alleged alienation of his wife's affections, John D. Critchfield, a Mount Vernon (Ohio) lawyer, Wednesday began suit against his mother-in-law for $100,000 damages.

P. L. Williams, commissioner of schools in Utah, in his annual report for 1888 says that the taxation for school purposes is insufficient, and that it is manifest that no additional provisions for the support of public schools will be made by the legislature as long as the Mormons remain able to control territorial legislation, unless private schools (in which the Mormons have control of affairs and teach their tenets) are allowed to share with the public schools in the money raised. A census of children of school age (between 6 and 18 years) shows that there are in the Territory 941 boys and 3 641 girls of non-Mormon parents, and 34,082 boys and 23,283 girls of Mormon parentage.

In the Minnesota House a bill was presented to prohibit the sale of intoxicating liquors in counties by local option. The bill provides that one fifth of the voters in any county may petition the county commissioners to submit the question of prohibition to the voters of the county at any general election.

The Massachusetts senate committee on constitutional amendment has decided to present a report to the senate in favor of a prohibitory amendment.

The Nebraska senate has passed a joint resolution to submit a prohibition amendment to the people by a vote of 21 to 11.

A new and interesting turn in the temperance war in Burlington, Iowa, took place Friday when the sheriff with search warrants visited the breweries of Casper Hell, Berthold Boech, and Werthmueller & Ende and levied on their stock. Hitherto no apparent attempt has been made to close the breweries in that city.

Frank E McGurrin, the lightning typewriter, broke his own record at St. Louis Friday by writing 162 words in a minute. He is on his way home to Salt Lake City, where he is the official reporter of the United States court.

A bill is before the Illinois legislature to suppress the Louisiana lottery in this State. The bill makes it a felony for setting up, promoting or disposing of any property, real or personal, by lottery, and fixes the penalty at from two to five years' imprisonment. It also makes it a felony to knowingly sell lottery tickets, or permit their sale on premises, punishable in same manner.

A petition was filed Wednesday in the General Assembly of Arkansas preliminary to contesting the election of James P. Eagle as Governor. Norwood, the labor candidate, charges fraud and claims that a fair count will elect him by over 5,000 majority.

There were six executions of murderers last Friday in different States. Five were Negroes, one an Indian. White murderers dispense with this part of their crimes.

The eight lines of the Brooklyn surface railroads, operated by Atlantic Avenue railroad company, were tied up a few minutes after 4 o'clock this morning, and over 700 men were thrown out of employment.

Six ocean going steamers with crews numbering, all told, sixty men, have been long overdue at Philadelphia, and have been given up for lost.

Joseph A. Moore, for sixteen years the financial representative of the Connecticut Mutual Life Insurance company at Indianapolis, has defaulted to the amount of $500,000.

Cattle are dying all over the ranges in south Florida from starvation, the prairies and flatwoods, where they usually graze, being nearly all submerged by the continuous rains.

A company of United States troops drove over 600 families of "boomers" out of the Oklahoma county, Wednesday. The evicted perons are now encamped around Purcell, Indian T.

Resolutions were passed at the Territorial Convention held at Fort Smith, Ark., recommending that Congress provide that any Indian who has adopted the manners of civilized life may become a citizen by taking the oath to support the Constitution of the United States.

FOREIGN.

There were wild scenes at Carrick-on-Suir, Ireland, Thursday, at the opening of the trial of Mr. O'Brien on the charge of conspiracy. Despite the government's proclamation forbidding any demonstration, fully twenty thousand people gathered to welcome the Irish editor. Six hundred policemen charged the crowd, using their batons freely, but were unable to disperse the gathering. While Mr. O'Brien was striving to pass through the crowd to enter the court house he was seized by a police inspector and dragged for thirty yards. The people, maddened by this, pressed forward to rescue him, but were repulsed by the police. Twenty persons received bayonet thrusts, and some of them were dangerously wounded. At least forty others were more or less seriously injured by the bayonets of the police.

A Zanzibar despatch of Jan. 25 says: "An English missionary named Brooks and sixteen of his followers were murdered Saturday near Saadam by members of the coast tribe and natives of Zanzibar. These murders indicate the extent of the hatred to which the Germans have been aroused. Saadam for many years has been the starting point of European missions, the natives welcoming the missionaries and assisting them, especially the English. The murders have caused a sensation. The question as to the measure England will take to punish the murderers is eagerly discussed here."

Another Zanzibar dispatch, dated Jan. 27, says: "An engagement took place at Der-Es-Salam on Friday, resulting in the defeat of the Arabs, many of whom were killed. The defeat of the Arabs renders the position of the captured missionaries still more dangerous. The British consul is trying to arrange for the dispatch of a caravan to bring away the missionaries at Upwapwa and Mamboyo."

Gen. Boulanger was on Sunday elected in the department of the Seine by a plurality of 85,550, and a majority of the Boulangists predict the immediate fall of the French ministry, the dissolution of parliament, and a general election in March. They also forecast a rupture in the radical party and express the belief that forty radical deputies will join the Boulanger ranks, and thus give the general a following of sixty members in the present chamber.

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THE NATIONAL CONVENTION.

It has been decided by the N. C. A. Board that the next National Convention, opposed to secret societies, shall be held in Washington, beginning March 5 next, at 9 A M. As the representatives of the Nation are assembling at that time to attend to the Inauguration services of the new President, it is most fitting that the friends of Purity of Government, Liberty in Government, and Righteousness for Government, should meet and discuss and pray over what is most essential to Good Government.

While the lodge coils itself around the various departments of Justice, and binds the Officers of State to other than patriotic interests, the Nation cannot be healthy. Any oath that binds to interests not universal, must be a friction in the machinery of government.

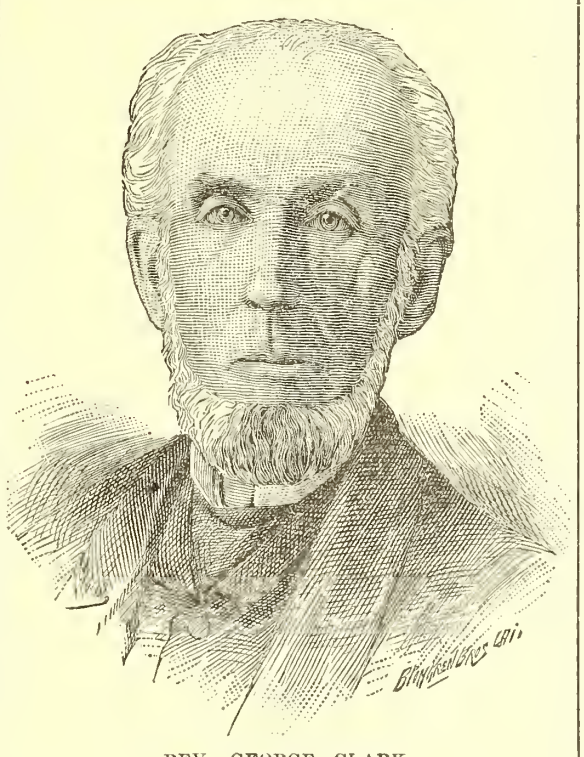
The Nation must be aroused. Christian Freemen must speak out. Honest Christians must take the position that Christ took—"In secret have I said nothing." And all true parriots should labor and pray that, as a land, we may be redeemed from all selfish and sinister bondage.

All who are interested in this great reform are cordially invited—yea, and urged to meet at the above time and place.

Let the nearly two million Christian people pledged to the support of this cause send a suitable representation to this important meeting in the Capital of our Nation.

H. H. GEORGE,
Pres. of Geneva College, Pres. of N. C. A.

A few days ago at Pittsburgh, Mr. Powderly attended a meeting of a "district assembly" of his order and made a speech that bitterly reflected his anxiety under criticism. He did not care for the new order led by Barry, the Michigan seceder. Knights of Labor could join it if they wanted to. Barry, he said, was an anarchist and an agent of the anarchists; and that is the trouble with the Knights of Labor as well. He moreover made the astonishing statement that, the Catholic church was a censor of the order more than any other church. This is the press report. We hope for the sake of Mr. Powderly's character that it is untrue. Otherwise it is a denial of what everyone knows to be true. Next day the assembly voted strong against Powderly in electing their master workman, but voted that they had confidence in him so long as he kept his lodge oath, which may be some satisfaction to the failing champion.



REV. GEORGE CLARK.

[See page 8.]

While the Christian citizens of this country are looking toward General Harrison with confidence in the integrity of his religious convictions, why should he shatter their expectations by spending the Sabbath day Cabinet-making? The reports say that Senators Allison and Cullom reached Indianapolis on Sabbath, the 27th, and spent the day with the President-elect in long consultations. Mr. Harrison, it is believed, prevailed upon Mr. Allison to accept the Treasury portfolio, as part of an arrangement that included Blaine as Secretary of State, Wanamaker as Postmaster General and Alger in the War Department.

This arrangement was completed, and had apparently cost General Harrison much anxious labor. But in Washington Mr. Allison was persuaded to positively decline, for what reasons we may only conjecture. To accept would take him out of the Senate, would interfere with his ambition for a Presidential nomination in '92, and would put him in the company of Mr. Blaine, who it is supposed will be "*aut nullus aut Cæsar.*" Mr. Harrison's friends justly complain that he is thus put in a false position. He should not be begging for a Cabinet; nor is he a man inferior to his party. But these Cabinet intrigues, centering about Mr. Blaine, may result in dropping that gentleman from consideration. Not a few will congratulate Mr. Harrison if it be so.

The Samoan Islands affair has, we hope, blown over with the promise of the German government that treaty rights should be respected, the declaration of war recalled, and the case submitted to a consultation. England is equally interested with us in the treaty, but our lease of the harbor of Pango Paugo in the islands, together with private business rights of Americans, gives us peculiar interest in the case. The aggressive spirit of German colonization is probably at the bottom of all the trouble. The same spirit is the cause of sad work in East Africa, where the natives, led perhaps by Mohammedan Arabs, have twice lately demolished mission stations and put to death the missionaries and their helpers. The Arabs are the slaveholders of Africa and will resist fiercely a direct attack upon their slave traffic. This we do not understand Germany has done, but it would follow after she has laid hold of a large territory east of the Victoria Nyanza.

Representative Benjamin Butterworth, of Cincinnati, broke loose on the Knights of Labor in Congress a few days since in a wholesome way. The lodge is making trouble in the Bureau of Engraving and Printing, because a few steam presses are used, displacing some 150 workmen and saving the government $80,000. The "Knights" have opposed the printing of greenbacks by steam because they claim that the work was imperfect. But it appears by a test made in the committee-room that even the self-appointed experts of the lodge are unable tell the difference between money printed by the old, slow process and that printed by the new and rapid presses. Mr. Butterworth, when the matter came up said it was reported that the steam printers were hissed when they went to work. "If this were true," he said, "the Secretary of the Treasury and the Superintendent of the Bureau ought to be impeached for not vindicating the right of a man to earn his bread. This was still America, and his boy had a right to work without asking the permission of any organization of men. If he could not," said Mr. Butterworth, "I am in favor of revolution." This speech was heartily applauded by the House, and gives us some hope that Congress is not altogether sold out to the lodge.

Our Chicago police are making evidence for the *Times* in its continued attacks. A few days since two lads, sons of a widow, were arrested at the whim of some officer. After being jailed about a week their case came into court and resulted in a discharge and a severe reprimand from the judge to the police and the justice of the peace who assisted them. It was the judge's opinion that the latter could be tried for false imprisonment. Last Friday evening Rev. Alexander Kirkland of the Adelphi Mission was arrested and confined in a cell in a police station, because he insisted on walking to that place to see the result of an arrest which he believed to be unjust and brutal. A *Times* reporter was also "run in" for stopping late at night on a corner to observe affairs on the street. These are a few of many cases. Some of those arrested have money and valuables taken from them and never returned. The *Cynosure* is directly knowing to such a case. Our city authorities profess to be anxious to supress anarchy. By such outrages they are making anarchists faster than they can hang them. But Mayor Roche is a high Mason, "Noble of the Mystic Shrine;" the police are under Masonic control, and probably Catholic also, and what can we expect from such sources but despotism toward upright citizens, and license for crime that can bribe its way.

GOOD MORALS IN THE STATE.

EMINENT TESTIMONY QUOTED BY REV. J. M. FOSTER.

In a recent address at Washington, Rev. James M. King, D. D., made quotations that are of universal interest to the American people. De Tocqueville said fifty years ago: "Although the travelers who have visited North America differ on many points, they all agree in remarking that morals are far more strict there than elsewhere. It is evident that, on this point, the Americans are very superior to their progenitors, the English."

"The new States must be religious in order to be free. Society must be destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed: and what can be done with a people who are their own masters, if they be not submissive to Deity? It cannot be doubted that in the United States the instruction of the people powerfully contributes to the support of the democratic Republic; and such must always be the case, I believe, where the instruction which enlightens the understanding is not separated from the moral education which amends the heart. The sects which exist in the United States are innumerable. They all differ in respect to the worship which is due to the Creator, but they all agree in respect to the duties which are due from man to man. Christian morality is everywhere the same. Christianity, by regulating domestic life, regulates the state. Every principle of the moral world is fixed and determinate. Religious zeal is warmed by the fires of patriotism.

"The greatest part of British America was peopled by men who, after having shaken off the authority of the Pope, acknowledged no other religious supremacy. They brought with them into the New World a form of Christianity which I cannot better describe than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a republic and a democracy in public affairs: and, from the beginning, politics and religion contracted an alliance which has never been dissolved."

Prof. Atwater, of Princeton, said: "Morality enters into the very being of the state, as the impelling and final cause of its formation. Its very end is to promote the prevalence of justice by self-imposed laws,—imposed in the exercise of its own free activity by its own constituted authorities, and not by any alien power."

As to the ground of moral legislation, Dr. Woolsey says: "On the whole, while laws against irreligious acts notice them in part on account of their human evils, I cannot help finding in them another element, proceeding from religious feelings themselves, from reverence for the Divine Being, irrespective of their injury to human society. Man, in his legislation, cannot get rid of his sentiments; even in the later attempts at legislation, when the limits are more exactly drawn between that which is injurious to society in some specific way, and that which is sinful, the sentiment will assert its right in defining crime or enhancing punishment."

President Dwight, of Columbia Law School, writes: "It is well settled by the decisions of the courts in the leading States of the Union that Christianity is a part of the common law of the State. Its recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who wilfully blaspheme, in the observance of the Sabbath, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and in the legal principles which control a parent in the education and training of his children. One of the American courts states the law in this manner: 'Christianity is, and always has been, a part of the common law of this State. Christianity without the spiritual artillery of European countries,—not Christianity founded on any particular tenets,—not Christianity with an established church and titles and spiritual courts, but Christianity with liberty of conscience to all men.' The American States adopted these principles from the common law of England, rejecting such portions of the English law on this subject as were not suited to their customs and institutions. Our national development has in it the best and purest elements of historic Christianity as related to the government of States. Should we tear Christianity out of our law, we would rob our law of its fairest jewels, we would deprive it of its richest treasures, we would arrest its growth, and bereave it of its capacity to adapt itself to the progress in culture, refinement and morality of those for whose benefit it properly exists."

Prof. Goldwin Smith says: "Not democracy in America, but free Christianity in America is the real key to the study of the people and their institutions."

Dr. Dorner, who visited this country in 1873, said: "Columbus was encouraged by the hope that the new land would serve the honor of our Redeemer. This is not accomplished in the sense of Columbus—through the conversion of the heathen—but in a far higher sense. The discovery of America has a connection in time and spirit with the Reformation, for, as it were, a new land arose from out the sea to serve as a bulwark and a reserve for the church of the Reformation. The Americans feel already that they have a special mission; namely, to march in their fresh, earnest way into the fight against the skeptical and the superstitious, at the same time showing Christianity in a new light, as a living force which needs no outward human aid in order to make itself respected, but which free spirits most need."

Dr. Schaff says: "In the United States, where all denominations are equal before the law, and stand on the same voluntary footing of self-support and self-government, the Christian activities keep pace with the enormous tide of immigration and the intellectual, social and commercial growth of the people; and churches, schools, colleges, seminaries, libraries, home and foreign missionary societies, and all sorts of benevolent institutions are there, by the joint zeal of the different denominations, multiplying with a rapidity that has no parallel in the annals of the past."

THE GAMBLING SIDE OF THE ASSESSMENT LODGE.

BY WM. E. CATLIN.

The first question to be answered is, What is gambling? Mr. A. wagers Mr. B. five dollars on the weight of his horse. We call this a species of gambling. A. puts up his money *knowing* there were *chances* that Mr. B. would get it; and we find the chances were about equal, or just as much in favor of one more than the other, as the judgment of the one was superior to that of the other. A. puts up his money, knowing beforehand that if B. got his money he (Mr. A.) would receive *no value* in return for it.

It is said by some people that for these very reasons persons becoming members of assessment lodges for the purpose of obtaining life insurance are gambling. Let us see if there is any truth in the statement.

1. Do said members take any chances? Taking as an example a man aged 35, we find, according to the American Experience Table of Mortality, that he stands less than nine chances out of a thousand of dying this year. Then the facts are he stands 991 chances out of 1,000 this year of *losing* his money; for, under this lodge system, if he does not die he does not receive anything for his money. I have been informed that this insurance feature has been added to secret societies to give the members more of a chance of getting back something for the money they pay in. If this is a fact we should sympathize with those who have belonged to secret societies for years, since they have paid in their money with *less chances* in their favor of getting anything than of losing.

2. A member of an assessment lodge knows before he pays his assessment for the month, quarter or year (as the case may be), that if he does not die during the time for which he has paid that he is to receive nothing for his money. Now if A. and B. with equal chances were gambling, what is a member of the lodge doing with 991 chances out of 1,000 against him?

But some good person "willing to justify himself" will say, "But, sir, I paid my assessments to help some brother's widow and orphans." The Lord bless you, my dear fellow, I would not put a straw in the way of any one who wants to help some good (or bad) brother's widow and orphans. But are you *sure* you paid your assessments with that object in view? I have talked personally with a great many hundred men (I think some of them must have been good men) who were members of assessment lodges, and I have yet to find the *first man* who pays his assessments with that object in view. Each has bought because *if* he died he expected the other good brethren would pay *his* wife and little ones. You ask me is it wrong to "provide for our own household?" No, sir; but there are ways that are wrong and ways that are right. Any man who can provide for his family through the secret lodge system can certainly provide for them through systems that fully accord with God's Word.

The question will now be asked, Is *all* insurance gambling? I have not intended to say in this article that any insurance was gambling, but have tried to lay the system of lodge assessment societies before you as they exist to-day, and leave *you* to decide whether this system is gambling or not.

Chicago.

THE NEGRO QUESTION.

BY MRS. MARY A. BLANCHARD.

The statesmen and philanthropists of our nation seem at last to be in some measure aroused to the alarming condition of society in the South. Our strongest men in Congress have uttered notes of warning in an undertone, showing they are conscious of the situation, and fear the rising storm. Surely it is the part of wisdom to examine the causes which are producing these effects, and try at least to avert the evil which seems impending.

Governor Coles was the second Governor of Illinois. He was by birth and education a Virginian and a slaveholder. For six years private secretary to President Madison, and an esteemed inmate of his family, and brought up amid the refinement of the most cultured Southern society. He formed independent views on the subject of slavery, which he expressed in words; and when he received a plantation stocked with Negro slaves, bequeathed to him by his father, he proceeded to put his views in practice. His words are: "I cannot reconcile it to my conscience and sense of propriety to participate in slavery; and being unable to screen myself under such a shelter, from the peltings and upbraidings of my own conscience and the just censure, as I conceive, of earth and heaven, I cannot consent to hold as property what I have no right to; and which was not and could not be property, according to my understanding of the rights and duties of man. And, therefore, I determined that I would not and could not hold my fellow man as a slave." He executed a deed of emancipation to each Negro slave brought by him to Illinois, closing with these great words: "Not believing that man can have of right a property in his fellow man, but on the contrary that all mankind were endowed by nature with equal rights, I do therefore restore to each that inalienable liberty of which he has been deprived."

Not only did he fully emancipate them, but to each head of a family he donated 160 acres of land, and secured it to them and their heirs by law. Had our government made such a merciful provision for the millions it liberated in 1883, how different would now be the state of feeling, and how much more true harmony and prosperity would exist among both blacks and whites!

But though that great opportunity is passed, something may yet be done, and something must be done. During the existence of slavery the slaves increased three per cent to the whites one. The disproportion grows more rapidly now. And soon the Negroes will outnumber the ex-slaveholders and whites ten to one. And the Peabody, Slater, Hand and other fixed funds, with annual contributions from the churches, are educating the Negroes; and "knowledge is power," irrespective of complexion. The condition of the Negroes in the rural districts is truly deplorable: working for tickets, charged exhorbitant interest, and hopelessly in debt. And the whites make no secret of destroying their ballots if they attempt to vote where they are majorities. To neglect this state of things is to live like cringing natives on a sleeping volcano. Intelligent Negroes tell us that the Republican triumph in the election of Harrison has rekindled hope, and diminished by one-half the horror of their condition. And if President Harrison has the will there will be a way out of this dilemma. He has a teeming surplus revenue to fall back on, and it is time the destitute children of slaves should be considered as Union paupers: in the words of Secretary Chase, "Wards of the Republic." And an able commission, composed of the best men North and South, Republicans and Democrats, will make the paternal influence of the government felt, inspire confidence, and save us from an hundred Southampton massacres, with as many Nat. Turners at their head.

"Lodges of Colored Knights of Labor in this State," says the *Southern Guide* of Hearne, Texas, "are now few and far between. The principal cause of their decay and ephemeral growth are all owing to the fact the leaders attempted to make them avenues for the accomplishment of their political ambition."

"The Brotherhood on the Sea" is the name of a new Lutheran society of two hundred Norwegian sea captains, who pledge themselves to have regular services on board, and to conduct everything on board and on shore in the fear of God.

WHITE AND BLACK IN THE SOUTH.

BY FRANCIS J. DAVIDSON.

The Chicago *Standard*, of Dec. 27th, prints the tterances of Mr. Henry W. Grady, of the Atlanta, a., *Constitution*, thus:

"The clear and unmistakable domination of the white ace is the hope and assurance of the South. Those who ould put the Negro race in supremacy, work against n infallible decree; for the white race can never submit o its domination. The supremacy of the white race ust be maintained forever, and the domination of the egro resisted at all points and at all hazards. I declare o you, young men of the South, that this truth, above ll others, is to be worn unsullied and sacred in all your earts; to be surrendered to no force; to be sold for no rice; compromised in no necessity; but cherished and efended by the covenant of your prosperity; that the hite race must dominate forever in the South."

Now Mr. Grady is a young man of good educaion and the *Constitution* is the leading paper of Atanta, and one of the boastful leading Democratic ournals in the South. To read Mr. Grady's utterances one would imagine the Southern Negroes to be errors to the very earth; but I ask in Christian ove, for Mr. Grady, or any other Southerner, to icture one race in America, more humane, more eaceful or law-abiding, than the Southern Negroes. et they are hanged by night, whipped, shot by ozens and murdered worse than rabbits; and in he name of civil government, pray tell us for what? f a white man comes up to whip us and we don't ubmit to it, our homes are surrounded by night nd our fellow-men taken out and lynched! And f we attempt to emigrate in numbers from the outh, we are bull-dozed. If we stay we are lynchd, and as many as possible disfranchised for the lightest offense.

You say the Negro is lazy; but, dear friend, who leared the great Southern forests and turned them nto fields for sugar-cane, cotton, corn and wheat? he Negro, you say, gets drunk, and steals. While ve deplore either of these evils, yet it reminds me f a mother urging her three-year old babe with enicing words to eat, and afterwards abusing the child or eating. If the Negro attempts to join the Proibition or any other party to suppress the rum raffic, he is murdered. Yet our Southern white rethren sell him rum, and in some places almost ompel him to buy, then call him a drunkard. Would it not be more Christian and American for ur Southern white brethren to set us an example f virtue by closing their dram-shops?

It is by no means the wish of the Negro to domnate over his brethren of the South, but he thinks t hard for his white brethren who, in many parts f the South, are only thirty-five or forty per cent of he inhabitants, to rule him with a whip of scorpions. he Negro only wants a chance, and that is all he sks. Don't hunt us down and kill us like birds. urely we are not game for our Anglo-Saxon rethren.

We believe thousands of the better whites of the outh are ready and willing to do what they can for he elevating of the Negro, but the large Roman Cathlic element, which rule the greater portion of he South, dominates over both them and the egro. If ever Roman Catholics and Freemasons et State and National control, this free America will become a government of despotism. I do not rite these undeniable facts for prejudice, but to et the better class of people aright on this one imortant question.

There is occasional proof that a better spirit prevails with some of our white brethren. The followng from the *New Mississippian*, encourages us to ook for better days:

When the Carrollton massacre took place, in which twenty-five Negroes were shot in the court-house in open Court, during the trial, the *Clarion* declared that a halt should be called to the Negro killers of the State, as the genius of the good name, the peace and prosperity and progress of the commonwealth demanded it. For this the *Clarion* received a plentiful supply of abuse, but it was nevertheless right, and had the nerve to stand by its principles of justice and humanity. The *Ledger* and the Vicksburg *Post* and several other papers in the State have stood manfully by the cause of law and order. But the spirit of lawlessness is too widespread to be successfully met by a few newspapers and sporadic and isolated protests.

What is needed in Mississippi to make us a prosperous people, to bring more white men into the State, to encourage investments in our timbers and lands, the establishment of manufactories, and industrial enterprises, and the open, visible employment of capital in a way that will be of public benefit, instead of having the money of the people timidly hiding itself in bonds or seeking investments out of the State; what we need, is a condition of peace and quiet, law and order, and an end put to the administration of the mob.

Everybody in the State is not in favor of resorting to shotguns to remedy every evil, real or imaginary. There are thousands of as good men and women here as elsewhere, who love justice, and law and order. There is nothing the matter with the laws; properly and fairly enforced, they will protect the lives and property of all, will punish the guilty and spare the innocent.

The race issue may serve as an explanation of causes, but it is no justification for wholesale usurpations of the functions of the courts. With all the powers of government in the hands of the Democratic party, that is, in the hands of the white men, can we afford with a high hand to trample upon the laws of our own making? What the people of the State want above everything else is an administration of the laws that will face a mob and "see that the laws are faithfully executed."

AMONG BAVARIAN CASTLES.

[From our Artist Friend in Europe.]

TEGERNSEE, Dec. 15, 1888.

In the last week I have received the music and the two games I asked you to send me, but the popcorn and popper have not yet come. I suppose I shall have to order some gold pens from home soon. Countess Geldern saw mine, and has tried everywhere to get one, but it seems there are no diamond-pointed ones except from America. Now the old Duchess wants to have one, too. My pen is a curiosity here. The little Prince was sick a week, and then one of the teachers had a bad throat and was in bed ten days; and now Princess Elizabeth has the same. No one was allowed to go to the sick teacher but me, and now I am the only one who can go to Princess Elizebath. I was five hours with her to-day and two with the little Prince. Then we had to dress and stand in the cold marble hall half an hour to receive the Duke and Duchess, and an hour and a half was taken for meals. I hardly have time to read a word. Oh, even the baby had to have convulsions and make another fright just when nobody had any time to lose; and then he scratched himself and made his nurse think his eye was put out, it bled so. The same day Prince Ludwig ran to one of the great ground-glass doors and deliberately struck it with both hands. Of course it broke and his arm was cut from the wrist to the elbow, and there was another scene over that. He was quite proud of his feat.

We are going to Munich in a few days to stay till after Christmas. I don't know yet whether I shall go to Vienna or not. The Duchess found me a place to teach a little English and have a pleasant home with some friends of hers there, but until now I have not heard of any good teacher to be found there.

DEC. 29, 1888.—I am all alone in this great castle, except for the baby Prince and his nurse. The Princesses, the Duke and Duchess, and all the other teachers and ladies are in Munich. I was there too until yesterday. It is as lonesome as it would be to live in a deserted city; and the cook sends me meals after his own taste,—sauerkraut and ham and such things as the Princesses are not allowed to eat. I suppose he thinks I am delighted to get them.

The night before Christmas I worked up to the last minute before we were sent for to come down to the "frescoed rooms" where the trees and presents were. I came near not going at all, for my trunk with all my clothes did not come for three days after I was in Munich; and at 5:30 P. M., when we were to go to the great dinner Christmas eve., it still was not there. I went to get excused, and the Duchess sent in her own name to the depot that my trunk must be found; and in half an hour it appeared. It had been at the station two days, and had been sent for five or six times; but at Christmas time the baggage-men don't trouble themselves about any ordinary person.

There were three immense rooms full of Christmas presents. The old Duchess, our Duke and his family, the Duke Max Emanuel and his family, Prince Ludwig (the disinherited brother), Princess Thumund Thaxis and Duke Albert, with all the ladies and gentlemen in their service, were together. There were four large trees quite dazzling with silver and gold, or gilt, ornaments and candles; but the presents were upon little tables for each. In the first room were all the presents of the teachers and ladies of honor; in the second were all the members of the family, and in the third the gentlemen, tutors, cavaliers, etc., received their gifts. Our Duchess came and took each of us by the hand and led us to the table belonging to us to show what she had given us. Sometimes it is very funny, for the ladies are allowed to buy their own presents if they choose, and in that case the Duchess has to say, "Here are your presents; this is from the Duchess-mother, this from so-and-so; and now *what did I give you?*" We are all asked to wish for what we would like at Christmas, and the wishes are all recorded by the lady of honor. Usually each one gets what they have wished for. I only wished for a keepsake from our Duchess, and she gave me a little watch with her monogram on it. Each of the Princesses had a beautiful writing-desk, or secretary, from their aunt, the Princess Thaxis, and a gold-lined silver drinking-cup from Prince Albert; and books, toys, etc., until they don't know where to put them. The priest I told you about, who was in Milwaukee so long, had wished himself two dozen bottles of wine, among other things, and exhibited them quite proudly to me. I forgot to say that on *every* table was a box of chocolate candy and a pile of the ginger-bread cakes called "*leb-kuchen*," which are as much a part of Christmas here as our turkey is of Thanksgiving. R.

PROHIBITION IN KANSAS.

There is no longer any issue or controversy in Kansas concerning the results and beneficence of our temperance laws. Except in a few of the larger cities all hostility to them has disappeared. For six years at four exciting general elections the questions involved in the abolition of the saloon were disturbing and promised issues, but at the election held in November last this subject was rarely mentioned by partisan speakers or newspapers. Public opinion, it is plainly apparent, has undergone a marked change, and there are now very few citizens of Kansas who would be willing to return to the old order of things.

The change of sentiment on this question is well grounded and natural. No observing and intelligent citizen has failed to note the beneficent results attained. Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago have been abolished, and I affirm with earnestness and emphasis that this State is to day the most temperate, orderly, sober community of people in the civilized world. The abolition of the saloon has not only promoted the personal happinesss and general prosperity of our citizens, but it has enormously diminished the crime: has filled thousands of homes, where vice, want and wretchedness once prevailed, with peace, plenty and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the State is steadily increasing, the number of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty, and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the capital district, containing a population of nearly sixty thousand, not a single criminal case was on the docket when the present term began. The business of the police courts of our larger cities have dwindled to one-fourth of its former proportions, while in the cities of the second and third class the occupation of police authorities is practically gone. These suggestive and convincing facts appeal alike to the reason and the conscience of the people. They have reconciled those who doubted the success, and silenced those who opposed the policy of prohibiting the liquor traffic.—*From Gov. Martin's Late Address.*

The recent session of the Vermont Legislature passed a school bill of nearly three hundred sections, but in spite of its length it seems to be well balanced and symmetrical. The State Superintendent is to be elected biennially by the Legislature, and is to hold teachers' institutes, deliver lectures, confer with teachers, school officers, and investigate the condition of the schools. The Governor, with the approval of the Senate, is to appoint supervisors for each county, each of whom is to have the immediate supervision of the schools of the county, the condition of the school-houses, etc. Women are to have the same rights as men to vote in school matters, and to hold office. These are some of the provisions of the bill.

J. H. Vincent says that he never denounces people for playing at cards, dancing and theater-going. But he leaves the adoption of these amusements to the judgment of the young people in this way: "I draw a picture of John Hall, Bishop Matthew Simpson and D. L. Moody sitting down together and shuffling cards for an evening, dancing themselves red with half-dressed women, or going to the theater. They always seem shocked at the mere mention of such conduct by such Christians. But I ask them if they don't want as good a place in heaven as a bishop shall have. And then I tell them that, if they can approve these amusements in church leaders, then, of course, they may ask the leaders to approve the same in them; otherwise, not." It is a good putting of the issue.

REFORM NEWS.

PREPARATIONS FOR THE WASHINGTON MEETING.

WASHINGTON, D. C., Jan 26, 1889.

One week ago to-day I began work here with special reference to our approaching convention. As was anticipated I find some difficulties on account of the close proximity of the Inauguration and the N. C. A. Convention. These pertain chiefly to entertainment, but can, I think, be overcome; as I know that God has room for his servants wherever he has work for them to do.

An immense throng is anticipated, and I am informed that 26,000 persons have sent in their requests, and have been assigned to quarters by the "Bureau of Public Comfort." The city has been thoroughly canvassed and every available room, public or private, registered, and the business systematized to the minutest detail. I visited the rooms of the Public Comfort Committee, and learned that they had 3,000 places yet unassigned, and that the price per day for lodging and board ranged from $2 50 to $5, only costs being promised at the lowest figures. While these prices may do for persons seeking positions and expecting favors from the incoming Administration, they are beyond the means of many who ought to attend the convention.

After conferring with local friends and a limited canvass, I find that the syndicate have not captured all the places. There are friends willing to entertain a dozen or more of the delegates, furnishing lodging and breakfast free, and in some cases the entire board. Others can be accommodated with good rooms and board in place of cots at $2.50 per day. Six persons can obtain good rooms (two in a room) without board at $1 per day each. Mrs. Stoddard will, if desired, attempt to furnish good board and cots for thirty or more at N. C. A. quarters for $1.50 per day. To secure such accommodations as may be desired it will be necessary for friends to send in their names as early as possible, stating what is wanted, and when this city will be reached, so that definite engagements can be made with parties here, and Mrs. Stoddard may make her arrangements.

The above is the best arrangement I have been able to make; but should anything occur more favorable in the future, I will notify the friends and do all in my power to reduce expenses to the lowest possible point.

From the first I have felt that the time and place of this meeting was ordered of the Lord, and if so we may confidently expect seeming difficulties to vanish before earnest prayer, living faith and persistent effort. The Master is constantly calling for self-denying sacrifice, but he is as constantly bestowing his rich rewards.

The number of names enrolled from different and distant States are encouraging, and it may be necessary to secure a more commodious hall than was at first anticipated. Prohibition Hall is very near our headquarters on 4½ street, is neatly furnished and will accommodate about four hundred people, which will probably be sufficient for day sessions, but if the roll should largely increase it might be expedient to secure a larger hall. Let friends forward their names at once, and thereby greatly facilitate arrangements for comfort, economy and a grand success. And let prayer unceasing be made for the baptism of power upon the convention, and upon the work everywhere.

J. P. STODDARD, *Sec'y N. C. A.*

PENNSYLVANIA STATE LECTURER.

YORK, Pa., Jan. 24, 1889.

EDITORS CYNOSURE:—Believing that Rev. J. F. Michael, 1533 Capouse avenue, Scranton, Pa., will be very acceptable to our people as the State agent and lecturer, at the request of some of our most active reformers I informed him of our desire to have his services. He replied: "I will gladly do all I can in the position to which you refer." He expects the friends of the anti-secret reformation in Pennsylvania to give him at least a partial support during the period of organization; and a reasonable compensation thereafter should he remain in the office. He hopes to arrange his business affairs so as to give a portion of his time to the lecture work. He says: "The Lord has blessed me many times along that line."

Now, friends, let us awake from our "Rip Van Winkle sleep," and try to do some work for the regeneration and reconstruction of the grand and glorious old commonwealth of Pennsylvania. No State of the Union has a right to be ahead of us.

EDWARD J. CHALFANT.

MISSISSIPPI RIVER MISSION BOAT.

We came to Osceola, Arkansas, Jan. 9, to begin a course of illustrated lectures, and to do all the good we could to white and colored people. The first evening the hall was well filled. Brother Arnold gave his lecture on Egypt, which showed how the destruction of the cities and monuments of Egypt were fulfillments of prophecy. The whole lecture is teaming with facts that prove the inspiration of the Bible, to the overthrow of the arguments of the infidel. The next day, the court house, the largest building in the city, was procured for us by a Baptist brother, as the hall was too small. Thursday, Friday and Saturday evenings we had increasing audiences; both colored and white people crowded the court house.

Sabbath morning Bro. Arnold preached in the Baptist church. The churches all united for Sabbath evening's work, and as the court house was not large enough it was decided to hold services in the largest colored church also. Bro. Arnold gave his Bible reading on the "Life of Christ as written by the Old Testament Prophets," to a crowded house. Eternity only will show the amount of good done by this evening's work.

Bro. J. G. Brooks and the writer conducted services in the colored Baptist church. The house was crowded, and many stood outside at the windows and open door. The Holy Spirit was there to drive the word home; and after a meeting of two hours and a quarter, we asked the Christians to raise their hands, and it would have done the reader good to have seen the colored hands go up. When asked if there were any that wished to become Christians, several other hands were raised. May our prayers ascend for them, to the One who is able to save from all sin.

The condition of the colored people in the South is little understood by their Northern friends. The colored people are very ignorant, and as a natural result, both men and women, girls and boys, and even the babies have fallen into the tobacco habit. The young man who helped us load our stuff, when offered a tract on tobacco, laughing, said, "I don't want that; you gave me one." He thought the tract was good, but said, "I can't stop using it." We found that his tobacco cost him two dollars per week. I asked a little colored girl about six or seven years of age, if her mother and sister used tobacco. She said, "Yes, and I smoke and chew too." Into the coffers of the saloon-keeper and tobacco-seller the nickels, dimes and dollars of the poor colored people follow each other in rapid succession.

I was talking with a colored minister about the condition of the slaves. Pointing to a large tree that stood near he said, "Do you see that pecan tree? Well, I have seen men and women stand under that tree and receive four hundred lashes on the naked back, and every stroke would cause the blood to flow. I have also seen men shot down like dogs because they would not be whipped." He continued, "I have been driven by that cotton gin, chained with others in a gang, to meeting where the preacher, compelled by rich slaveholders, would tell us how it was God's will that we should be faithful to our masters and must not take their chickens and bacon. The same preachers would tell us when they could get a chance how they were compelled to preach as they did."

Perhaps, reader, you are thinking that the war did away with all such inhumanity. But did it? Let us see. A few days before we came to Osceola, on board the *Rosa Lee*, one of the steamers on the river, a colored man had his temple mashed in, by a blow from a hatchet, and was instantly killed, for attempting to take an orange out of a barrel from which he had seen others taking them. The *Rosa Lee* was run ashore, a grave was digged, and the poor man was thrown in and covered up before the body was cold. The decision of the coroner's jury was a "justifiable killing," and the white man, who so inhumanly murdered his brother man, goes free! This all happened within sight of our boat, and not forty rods away is the grave of the murdered man.

At Hickman, Kentucky, we became acquainted with an Englishman, who had married a colored lady; and from him we learned how the "niggers" were treated. He was a Republican and stood up for the right of the colored people to the ballot. Because of this he encountered the sneers and devilishness of his Democratic neighbors. One day as his wife and niece were going up town, they met a white man who said they brushed against him. Angered by the supposed insult, he knocked the wife down. The husband had the man arrested, and he was fined one dollar and costs, in all about four dollars. The ruffian then swore out a warrant for the arrest of the man's wife on the charge of disturbing the peace. When the sheriff came after the wife, her husband, though he knew her to be innocent, also knew that if carried through court justice would not be done and offered to pay the fine. The sheriff refused unless he would pay his charges also, for he could collect none unless the matter went through court. In order to spare his wife, he did this, and it cost him seven dollars.

He told us how Democrats would come to the polls with a ballot in one hand and holding the arm of a colored man with the other would drop the ballot in the box saying, "Here is a vote for this nigger," the colored man not daring to resist. Men were shot here in 1884 for voting the Republican ticket.

These are only a few of many similar incidents which have been told us by reliable colored men. We leave the reader to draw his own conclusion.

The great need of the colored people to-day is education. In all our travels, we have met none as susceptible to influence as they. In a great many cases all we have to do is to give them the light and they try to walk in it. The A. M. E. minister of Osceola is a Mason and is just building a new two-story church. The lower room is to be used for the worship of God; the upper for a lodge room, where Christ is left out. Bro. Arnold had a private talk with him on Masonry and gave him a copy of "The Stories of the Gods," with an earnest request for him to read it, and then tell him what he thought about it. Last evening after the lecture he stayed till all had gone, and Bro. Arnold asked him if he had read the book, and what he thought about Masonry. He said, "Yes, and Masonry is foolishness. I have learned a good deal about it, and I am glad you came here." Bro. Arnold explained the relation of the lodge to the church, and gave him plenty of literature on the subject. We left him, having received a promise that he would study the question, and then give a lecture to his people, explaining it.

We find in nearly every place, that the colored ministers are bound in the folds of a serpent more wily and dangerous than the one which crushed the life blood from Laocoon and his sons. The old adage that "forewarned is forearmed" is quite right. Could the *Cynosure*, with its weekly message of truth against all secret orders, be placed in the hands of such men as the one mentioned above, who can tell of the good that would be done? Let us "strike when the iron is hot." As a rule the colored people are very religious, and when shown the Christless character of the lodge, are easily influenced to leave it. After Bro. Arnold has given his two lectures on Masonry, is the time to furnish the pastors of the colored churches with anti-lodge literature, and thus reach their congregations. Now, friends, don't be backward about sending us subscriptions for the *Cynosure*. We will give them to worthy and influential men, and report it in the *Cynosure*. Mail, direct to Memphis, Tennessee, will reach us.

G. W. BOND.

NOTE.—A more direct way to reach these ministers, is to send contributions to the N. C. A. treasurer for the Southern fund and let Bro. Arnold draw on it by sending the names of those who need the *Cynosure* to this office.—ED.

THE OLD BATTLE FIELD OF NORTHWESTERN OHIO.

KUNKLE, O., Jan. 31, 1889.

DEAR CYNOSURE:—This section of the country is historic ground to the anti-secretist. Bro. Cogswell, a seceded Mason who has gone to his reward, labored here. Not far away Rathbun was mobbed, the windows to the church where he spoke shattered, harnesses belonging to those attending cut, wheels taken from buggies, etc.

Yesterday I visited Pioneer, and concluded the place well named. There live a number of "pioneer" United Brethren who stand firm for the reforms of the day. They spoke of having met in other years Bro. Kiggins and the General Agent. That the reform seed down here has not been without fruit will appear when I say that I readily secured twenty new subscriptions to our paper.

While there are many excellent and true men and women here, the lodge and saloon have their power. But, unlike some places, the iniquity of the lodge appears on the surface. But a few months since one of the most notorious drunkards known to this people died, or rather killed himself; as the doctors said the liquor he drank destroyed his stomach. He was a hard, profane, God-cursing man. His funeral was on the Sabbath. The sermon was in the Presbyterian church, preached by Rev. Baumgardner, M. E. pastor at W. Unity and elsewhere. As the

deceased was an honored member of the Masonic odge, and had been duly fitted by them for their grand lodge, which they are pleased to locate "above," extra effort was made to have a great display and give him a straight ticket through. A brass band was employed to lead the show, after which followed the parading lodge brethren, decked with all their usual trappings. The officiating preacher, as well as many of the hardest and most notorious men here, are honored members of this lodge.

As Rev. B. was preaching about the one he was pleased to designate as "brother George," it was observed that the saloon-keeper sat near the front, wearing the same "emblem of innocence" as himself.

Is it any wonder that people with any love for God and righteousness stand amazed at such glaring hypocrisy? And yet some professed followers of Christ are trying to get this thing into a church where it has not been allowed; giving as an excuse that they want to have power in the cities. They want to get the few paltry dollars that other churches who receive these things are getting. Not one of them, so far as I have met them, will take the position that these things are right, and yet they want them in the church. The North Ohio Conference of the United Brethren church is largely loyal. They have seen too much to be true to Christ and be otherwise.

I had thought to have spent last Sabbath at Hicksville, where we have many friends. Rev. A. E. Gaff, the U. B. pastor, was holding a protracted meeting in the country near by. He said he did not want the subject stirred there, that they had trouble enough. I told him if I spoke I should expect to stir the people; that was my mission, to awake the people to the evils which were ruining precious souls; that I never held meetings in a church contrary to the pastor's wish, and if he wished to keep everything quiet I would pass on; he was accountable to God, not to me, for his action in regard to those intrusted to his care. He said he was opposed to secret societies, but was in favor of the commission and taking secretists into the church. He told me not to tell the brethren he was a "liberal," so I won't.

I spent Sabbath at Montpelier, speaking morning and evening to fair audiences. Found many friends and as many opposers. After planting some *Cynosures* I came on here Monday evening, saw the trustees of the Presbyterian church and secured it for Tuesday and last night. Though the notice was so brief about two hundred attended both nights, and $4 06 was received for the cause. A number of ladies were so much interested they came bringing their babies. When the babies would cry I spoke the louder. I might have been taken at times for a camp meeting orator. I go on for Sabbath to Portage, Wood Co., and thence to Marion for Tuesday evening, where I suppose all arrangements are made for me to speak in the large Lutheran church.

May God reward those who have kindly entertained me while in this section; space forbids mention of their names. W. B. STODDARD.

JUDGE LYNCH PUT DOWN IN BATON ROUGE.

BATON ROUGE, La., Jan. 30, 1889.

DEAR CYNOSURE:—Present indications point to a glorious success for our Southwestern Convention. I have distributed many tracts and sent by mail many programs to pastors through the State.

Quite a sensation was created here last week. A colored man and a son of one of Baton Rouge's aristocratic families got into a row. The white man attempted to shoot, but the Negro was the quicker and shot the white man fatally and made his escape. The angry whites arrested his father in his stead. After the death of the young white man the colored man was captured and lodged in jail. The exciting words of "Lynch him" began to circulate, and no small stir was caused by the rumor. But the better and more humane class of whites said Judge Lynch and his jury should have nothing to do with the case. The law must take its course. All now seems to be quiet.

A colored man from Zachary, and a member of a Baptist church there, got his leg broke on the railroad here Saturday. Dr. Tichenors, deacon of the white Baptist church of this city, took off the leg, dressed the wound, and did all he could free of charge. I think when the two races of the South can get more united in their religion, and become as one common brotherhood in Christ, bull-dozing will gradually cease. Notwithstanding the political papers of the South are striving to keep down such unity, the signs of the times tell us to wait on the Lord, and be of good courage, and eventually it will come to pass.

I preached at the Macedonia Baptist church, Rev. R. Brooks, pastor, on Sabbath at 3 P. M., to a respectful congregation, though well mixed with the lodge. They gave good attention, and seemed to rejoice in the truth being preached. Bro. Brooks is a seceding Odd-fellow. He endorsed what I said.

I lectured at Mount Pleasant Baptist church, Rev. Joseph Foster, pastor, at 11 o'clock. Bro. Foster said he had never joined a lodge, and knew nothing good of them. Rev. S. D. Nance, president of the Fourth District Baptist Association, and I preached at Mount Zion Baptist church, Rev. H. Williams, pastor, at night, to a crowded house.

All whom I have talked with promise to attend the convention. I received to-day a letter from one of the leading pastors of north Louisiana, and one of the highest Freemasons in the State, saying if it was any way possible he would attend the convention. Among other things he said if he was in error he wanted to be set right.

Rev. Nance preached at Macedonia Baptist church Monday night, and I assisted. Bro. Nance and I called on Bro. Cornelius Smith, who kindly received us and accompanied us to the National Cemetery, where we met Rev. J. Foster. We called on Dr. Harrison, cousin of President-elect Harrison. He run for Congress from this district in November, but was counted out by the Democrats. He has served notice of a contest on his antagonist. May God give us the victory. F. J. DAVIDSON.

A VICKSBURG MOB BESETS THE MISSISSIPPI AGENT.

REMINISCENCE OF JEFF DAVIS.

I went to Davis Bend, Miss., on the 17th and lectured in the church on Mr. Jeff Davis's place. I saw the reason he gave his influence against the prohibition movement in Texas in 1887. Like most Southern farmers, in order to get all the trade on the place, he has a store and sells liquor. One Mr. Wm. Lewis, who once belonged to Mr. Davis, has been foreman for him for a number of years and had acquired considerable property (live stock). He concluded this year that he would remove to Louisiana to work for another man who offered more pay. Notwithstanding he has spent nearly a quarter of a century with his former master, who had bought what of his stock he would sell and seemingly all was peace; yet the day he got ready to leave a number of the "burleys" from across the river (the Bend is an island) come in at night and his wife and children had to seek refuge at friends' houses. As God would have it, he moved one day sooner than they expected and thus saved himself trouble and perhaps his life.

The Ladies' Masonic and the Tabernacle organized here, are run down, as most people belonging to them have moved out. The people are getting on poorly, but as well as most places in the South.

AT VICKSBURG.

From the Bend I came to this place on the 21st. As appointed I preached for Elder Hamilton's people. After the services I distributed tracts. On Tuesday morning when I went to the postoffice I found myself surrounded by an angry mob. Only for God's sunlight and great care I should have been harmed. I was peremptorily ordered out of town. Not because I had broken any law, or offended a Christian people, but simply because I spoke of the great need of separation of lodge and church. I was alone when attacked and said to the leaders, "If I have violated any law, I am willing to go before your courts and answer it." Bro. Bland, of Greenville, Elders Hamilton, Griffin, Lacy, Bro. Madney and a few others came to look after me. It was a sad picture to see how these brothers deplored the actions of the lodgeites. Elder Hamilton insisted that I remain with him, as did Elder Bland at Greenville in our fight there; but having other engagements, I could not. The man who acted the ugliest was a great church member. He set a liquor fellow on me, and when I reasoned with the latter he took up the quarrel, saying he would take me out of the pulpit if Elder Hamilton allowed me in it. These things are bad, but these people have had no home training. God grant that their eyes may be opened. It is strange how a people who have endured mobbing and have been refused free speech should engage in the same kind of deviltry. I only pray that they be forgiven. Vicksburg has another lodge known as the "State Golden Rule." Its president tells me he has initiated 130 since the holidays. I had his sympathy in my trouble with the other lodges. His is not quite old enough to go on the warpath, but he said, "We would not do that," in one breath; and then in the next, "If any one should talk about their lodge, he would be in favor of taking them out and whipping them by night."

SCHOOLS AND COLLEGES.

I visited Mt. Beulah Institute, a school located two miles from Edwards and nearly half way between Vicksburg and Jackson. It is under the auspices of the Christian church. Prof. Hobbs, of Eureka, Ill., is president. He is in sympathy with our work. Rev. R. Farout, an anti, founded the school in 1882, and died on the day he was to open school. They have some anti-secrecy books left the school by its founder.

The property consists of one large two-story mansion and a building for chapel and recitation rooms. They have 800 acres of land, part of which is rented to colored people for farming purposes. I lectured there twice. Found Rev. W. S. Miller, who has been engaged in fighting the lodge for some years. Great interest was taken in our work. They will organize at once a clandestine lodge of Masons.

From there I came to Mt. Hermon Seminary, founded by Miss Sarah H. Dickey in 1873. She is a great and good woman. Has spent the most of twenty-one years in this State. In '75 the State was passing through the "bloody sea of riot" that cost it so many lives. She has done much to demonstrate the fact that the Negro women can be what other women can. She has turned out some good ones, and has one of her students as a teacher in the Seminary. She has over 200 scholars, and great need of room. She speaks of how much she needs more buildings. If some friend interested in a pure womanhood among the Negroes would help her, they would surely bless the race. The school is for girls only and the first one of the kind ever established in the South. Miss Dickey is an earnest friend of reform and works at it from time to time.

MORAL OUTLOOK.

The colored people are improving where they have a chance. Along the river most of the plantations have an agent and many of the stores employ one or more clerks. Invariably these are single men, generally white. At Davis's Bend and near there I counted eighteen children of white men whose mothers are colored. One man not forty is the father of nine children by three Negro women. He owns a farm. Many of these women are leading members of our churches and dress finer than the poor women. Thus you can see the influence on the young. It is too bad to have this to write for publication, and still worse that my poor people are subjected to such surroundings. The better class of Negroes regret it, but have no remedy for it. God care for them. Rev. Sam Jones spoke of it and told the Negro men to take a gun and kill these fellows and he would come from Georgia and defend them. God save us! Our Father in Heaven says, Draw nigh to me and I will abundantly pardon and bless you. The *Cynosure* and other agencies, in God's hand, will bring us up to the plain where true and pure Christian men and women stand. L. G. JORDAN.

CORRESPONDENCE.

DR. MUNHALL FOR ONCE A DISMAL FAILURE.

BLOOMINGTON, Ill., Jan. 22, 1889.

EDITOR CYNOSURE:—Under the head of "A Pessimistic View," one of our daily papers published a communication from one of our leading business men complaining of our hosts of secret societies, saying that they obstruct the progress and material growth of our city. He says they absorb the time, energy and money of our business men to the neglect of their families, their business and general interests necessary to the growth and advancement of our city. Enterprises springing up here have to leave for want of encouragement, and those from abroad which seek to locate here, are unaided and so seek other locations. The inventive genius of our people has to go abroad for appreciation, and our material resources are quite undeveloped for want of public interest. He thinks our city has grown to fully the size our amount of business requires, and points to many vacant store rooms which seem not to be required; and says that we shall retrograde in future unless some new lines of employment are developed.

Political caucusing, however, he says is in its hey-dey, and movements to secure political preferment or position are absolutely overrun. We are now represented in several departments at Washington and at Springfield. We take a hand at everything from Governor down to the assistant doorkeeper, and we ought to be gazetted as the city whose chief industry is office-seeking and secret

lodge work. While other communities are making material progress, we (those not abroad in office) amuse ourselves as mock kings, priests, worthies and worshipfuls of secret empires.

At the conclave, last summer, of the K. of P. here, we understand Bloomington held the office bag so skillfully that a disappointed Springfield knight said of us, "Some men are born great, some are born rich and some are born in Bloomington." When secretists turn their tactics upon themselves (Greek meet Greek) it is apt to develop the fact, that secret societies and political intrigue go together.

So much for the business view. This gentleman has no moral opposition to secret societies and—in proof—says that he belongs to one himself.

One of our city pastors is much disturbed to see that his male members prefer the lodge to prayer-meetings and bestow their money there so much more freely than on the church; yet he is careful not to admit anything opposed to their moral pretensions. During the series of meetings lately held here by Dr. Munhall, he gave out that he would give us some "strong meat" on the subject of secret societies; warning all who could not bear it to stay away. Many of us went expecting to hear the plain counsel of God from 2 Cor. 6: 14–18. Instead, he told us that secret societies were all right when not perverted. We prefer the words of our Lord; John 3: 19, "loved darkness because deeds were evil." He said, "I belong to two." Christ said (John 18: 20): "I spake openly, in secret have I said nothing. We prefer his example.

The Dr. only rebuked the brotherhoods for indulging in dancing, card-playing, and drunkenness, which was rather an advertisement than otherwise, and his meetings were well sustained; many cards were signed professing conversion and the papers reported a great work of grace.

Since he is gone some women and children have united with the churches, and so the effort ends; no Mason or secretist has joined that I can hear of, and scarcely any one sufficiently endowed physically or financially for lodge purposes has embraced Christ. Hiram Abiff is the ideal whom they follow, and the "celestial lodge above" is the reward they are working for. God alone knows what will be the end. H. D. WHITCOMB.

"AN ESTABLISHED CHURCH OR NOT." "CHRIST THE RULER OF NATIONS."

EDITOR CHRISTIAN CYNOSURE:—Under these headings, two writers gave their views in your 17th January number. The first, in few words denying the steel sword as an authorized weapon in the kingdom of Christ; and the other claiming that he is King of nations in a sense similar to the sovereignty of the Government at Washington over this Union. The same sentiment is maintained by the *Christian Nation*, a paper which says "National acknowledgment of this authority and obedience to this law constitutes a truly *Christian nation*." The law being that Christ and the Bible should be the standard of the nation. One sentence from the second writer shows also that physical force would be a matter of course. "He (Christ) must have the homage of these nations, peaceably, if they will, forcibly if he must."

This may do very well for advocates of the union of church and state, as in England, and Scotland, and the Roman Catholic countries, but is as foreign to Christ and his kingdom in this dispensation as was the sword of zealous, brave Peter, which he was ordered to "put up." Not since that time has our Lord used any sword for his kingdom but "the sword of the Spirit," and the armor of his soldiers is "the whole armor of God," to "*wrestle not with flesh and blood*," but with the "principalities and powers" of darkness, etc., Eph. 6: 10–18: and the authority for its use is found in Matt. 28: 19, 20, and Mark 16: 16. If one writer had remembered 1 Saml. 8, where *idolatry* caused the Jews to change their government by God and his prophets for a king and so to be like "all the nations," he would not have, as it were, justified the Jews in their idea that their Messiah's kingdom was to be one of this world.

Much of the difference felt in the use of words on this subject would vanish if we would distinguish between the civil government of God in providence and law over all nations, heathen included, and that of "God in Christ," and in grace reconciling the world to himself, not imputing to men their trespasses and beseeching men to be reconciled to him, 2 Cor. 5: 19.

When our Lord's prayer for the oneness of his people shall be answered, then shall "the world believe" in him and its kingdoms become his. Can we expect this while "divisions" reign, and the substitutes of men are observed instead of the Christ-given banners? The Pope prescribes the wafer instead of the loaf and cup commanded by our Lord; and has also changed baptism and its subjects. Have we any or many Protestant popes? If so, let us dethrone them, and enthrone Him whose right it is to rule over all. T. HODGE.

A FATHER'S LEGACY.

CINCINNATI, O., Jan. 29, 1889.

EDITOR CHRISTIAN CYNOSURE:—A little pamphlet, entitled "The Facts Stated," by Hon. Thurlow Weed, on the abduction of Morgan, was found on my father's desk after his death. It makes one's blood boil to read it. An organization which can tolerate such wickedness on the part of its members, is surely an instrument of the evil one. There is only one course for Christ's children to pursue, and that is, "Come out from among them and be ye separate, and touch not the unclean thing."

Last Sabbath I preached morning and evening in the Fifth Presbyterian church. A large committee has been appointed in this city to look after the enforcement of our Sabbath laws. The Evangelical Ministers' Association appointed a delegation of ministers and laymen to attend the Sabbath conference at Columbus. God is stirring the hearts of the people in the interests of the Sabbath. It is to be hoped they will yet wrest it from the hands of the enemy. The Sabbath is better observed in America than in England; and better in England than on the continent. But except we call a halt we will soon be a nation of Sabbath-breakers. J. M. FOSTER.

PITH AND POINT.

NOT A CIVIL COURT.

The following slip of a newspaper appears this morning in a Kansas City paper:

"Father Hynes, the Catholic priest in charge of the parish at Pierce City, was recently cited to appear for trial at Kansas City upon charges of disobedience. He appeared at Kansas City, but denied the authority of the court assembled to try him and refused to appear before it. He was then notified that he was supended for five years for contumacy. He announced that he would pay no attention to the edict, as he had appealed to Rome."

Now, my brother, what will become of our country, if such things can go on? Should not this fellow have been taken by the collar and put in the jail, and then wait for the Pope to come and take him out? F M.

The "court" which the priest refused to obey was a council of his Roman Catholic hierarchy, on the civil authorities. This kind of rebellion we all approve if it is in the interest of civil liberty.

A CORRECTION.

Under "Pith and Point", headed "Ingersoll Tells Why?" is a paragraph changed too much from the original to be true to the idea intended by me. It did not say that Ingersoll was loyal to his *hatred* of a great moral issue, but that he reserved the right of *conscience*, as appears in the quotation above said remark. Having no copy of the paragraph I cannot repeat it, but the idea is carried that Col. Ingersoll would not suffer Quay to dictate him on the great moral issue of temperance, but reserved the right of his judgment in the matter. The inference was that Mr. Ingersoll was guided by his "moral sense" and would not suffer the great party to bribe him on a moral issue. That he had more conscience in the matter than the party he represents, and more than the chairman of the national committee of the party. Then in harmony with the point taken, the possible conversion of Mr. Ingersoll to Christianity was assumed on the ground that he has more moral sensibility than said party officials. Hence the question raised, "Is the Republican party any more likely to be converted to temperance, than Col. Ingersoll to become a Christian.—NATHAN CALLENDER.

LITERATURE.

"CHRISTIAN WOMANHOOD."

Much has been said concerning "woman's sphere." To my mind few subjects are more intensely interesting. Years ago I began to study this question, and I have noticed with pleasure the increased attention given to it of late. I have just been reading to great profit a very remarkable book on the subject, entitled "Christian Womanhood," by Rev. W. C. Black, of the Mississippi Conference, M. E. church South.

The work is an attempt to show that the principles of Christianity furnish an answer to the question, "What is woman's proper sphere?" It is written in a clear and forcible style, and is evidently the result of patient investigation and comprehensive study. The author first gives us a picture of woman's degradation under the various forms of Pagan civilization, and the moral effects resulting from it. He then proceeds to show that Christ is the Emancipator of woman.

He shows that the Christian religion alone elevates woman to her true and proper place in society. He shows that Christ exalted woman to a position of perfect freedom and equality in his service; that the primitive Christians conferred upon her the right to officiate publicly; that the teachings of Scripture and the example of the Apostolic church were afterward disregarded; and that the paganization of Christianity resulted in woman's degradation to the position of a "nobody."

He next shows that after the apostasy the Reformation set in operation certain great moral forces by which woman is slowly regaining the position to which Jesus exalted her, and which God intended she should occupy. He favors the office of "deaconess" in the church. He argues that women may labor efficiently as religious teachers. He contends that they are *not* to be silent in the sense of not prophesying or promulgating the Gospel.

In the concluding chapter the author considers the outlook for woman in the lines of jurisprudence, education, employments, prophesying, and office-bearing in the church. He also speaks some brave and honest words in regard to marriage, for which good and true women will thank him. I heartily commend the work. It forms a handsome 12mo. volume of 320 pages. For sale by the author, Jackson, Miss., price $1. B. W. WILLIAMS.

The leading article in *Scribner's Magazine* for February is "Walter Scott at Work," for which ex-President Andrew D White of Cornell furnishes a pleasant introduction, telling how Scott's proof sheets of "Peveril of the Peak" came into his possession twenty years ago—containing "various readings in texts, additions, suppressions, explanations, and discussions between Scott and Ballantyne." Edwin H. Woodruff has written an enthusiastic and appreciative account of Scott's literary habits—his hours and methods of work in city and country, and his studies and recreations, revealing his attractive personality. Mr. Woodruff has made a very judicious use of the proof sheets. The frontispiece of the number is an impressive Scott portrait, from a print in the possession of Mrs. James T. Fields. Rev. Henry C. Potter, D D., Bishop of New York, discusses a vital social question in "The Competitive Element in Modern Life." While others have written sympathetically of the man who fails, Bishop Potter believes that "the men and women who succeed have a claim upon human sympathy quite as genuine and quite as imperious." For, the man who succeeds is conscious that his momentary triumph is a lasting misfortune to some one else, and nothing that the world counts worth gaining can be won without awakening envy and malice. The author believes, however, that "rivalry and competition are not merely actual but inevitable elements of human life," and are among the mightiest agencies in ennobling human character. The third of Dr. D. A. Sargent's valuable and popular papers on physical training, which is one of the features of this number, treats of "The Physical Development of Women." Dr. Sargent presents the results of "some general inquiries into the physical condition of women in order to ascertain its probable influence upon the physical development of the race." The conclusion is reached that women have been retarded in their physical development by custom and habit, and the line along which these defects must be remedied is clearly pointed out. Frederick H. Chapin describes with spirit how he photographed a group of the very shy big-horn, or Rocky Mountain sheep, on Table Mountain, Colorado. This striking photograph is the subject of a full-page engraving.

The current number of *St. Nicholas* is one of genuine value. Edmund Alton's "Routine of the Republic" introduces us to the White House and shows us the American who holds the proudest station among men at his work. The daily business that must come before our chief executive, the sessions of the Cabinet, etc., are explained. "Seeing the Real Mikado," "Lassooing a Sea Lion" and a "Modern Middy," will each have their attractions; but of first importance is the "White Pasha" by Noah Brooks, which is a brief story of the early life and remarkable explorations of Stanley. It is illustrated with a new portrait of the explorer, maps, etc. In this article Mr. Brooks says: "Stanley was born in Wales, near the little town of Denbigh, and his parents were so poor that when he was about three years old he was sent to the poorhouse of St. Asaph to be brought up and educated. When he was thirteen years old, he was turned loose to take care of himself. Young though he was, he was ambitious and well informed. As a lad, he taught school in the village of Mold, Flintshire, North Wales. Getting tired of this, he made his way to Liverpool, England, when he was about fourteen years of age, and there he shipped as cabin boy on board a sailing vessel bound to New Orleans, in the promised land to which so many British born youths ever turn their eyes. In New Orleans he fell in with a kindly merchant, a Mr. Stanley, who adopted him and gave him his name; for our young hero's real name was John Rowlands, and he was not Stanley until he became an American, as you see. Mr. Stanley died before Henry came of age, leaving no will, and the lad was again left to shift for himself. Young Stanley lived in New Orleans until 1861, when he was twenty one years old, having been born in 1840. Then the great Civil War broke out, and Stanley went into the Confederate Army."

George Kennan in the forthcoming ebruary *Century* continues the Siberian apers in an illustrated article entitled Exiles at Irkutsk." Some of the most athetic "strange true stories" that Mr. ennan has gathered are here told. In he March number Mr. Kennan will de-ribe his visit to the Grand Llama of the rans-Baikal. and later he will describe he Russian Police System.

LODGE NOTES.

The White Caps have made their pres-ence known in Bloomington, Ill. Notes f warning signed "the White Caps" were elivered at a number of disreputable ouses, whose inmates were ordered to ave the city within five days.

The Royal Arcanum was organized at oston, Mass., June 23, 1877, with nine embers. Darius Wilson, a great Free-ason, and head of Egyptian Masonry Rite of Memphis, and founder of the rder of Good-fellows, was its originator.

The trouble between the Chicago & orthwestern railroad company and its nployes on the Iowa division has been nicably settled, the company agreeing ot to dictate to the men concerning eir connection with labor organiza-ons.

Nine lodges of the Improved Order of ed Men, joined in an annual ball in this ty. The lodge has newly furnished its all with the trophies and paintings sual to the wigwams of the Red Men. he chief decorations were a canoe, an dian war painting on "tanned buffalo de," a large plains scene, and smaller aintings of scenes from Indian life. here were eighteen dances. The real d men would be ashamed of their imi-tors.

Recent work of White Caps has just ome to light in Canada. About twenty en, with faces concealed by masks, laid wait for Peter Dahlen, a milk peddler, hose conduct was regarded as warrant-g their interference, and after adminis-ring a thrashing allowed him to go ome. On the same night Judson C. iero, the City Hall janitor, who re-ently received a warning, was also cap-ured and securely bound with a rope. fter promising to do better in the future e was released. Dahlen has placed the atter in the hands of the police, and rrests may follow. Several other men, oth single and married, have received arnings to seek honest employment and provide for their families.

The moral character of the men who anage the secret orders is continually eing revealed by their defalcations. his has gone to such an extent that an rganization called the "Fraternal Socie-es' Indemnity Union" has been formed or the purpose of securing lodges, coun-ils, etc., from loss by reason of the de-alcation of any of their bonded officers. y the payment of two dollars, annually, lodge becomes a member of the Union nd is guaranteed against loss from the bove named cause. In case of a de-ault, the lodge would be assessed onc-enth of one per cent. upon the amount f the bonds guaranteed. "It is no doubt rue," says a lodge paper, "that many nancial officers experience difficulty in rocuring bondsmen." Why should hey?

H. G. Perry, an Episcopal rector of this ity, has his portrait published in the *Voice of Masonry*. It shows the vanity f the man that he sat over the engraver ll day watching his work, telling him tories, treating him to cigars, etc.

This man Perry publishes on the back f his professional cards a statement of is membership in a half score of lodges; nd the *Voice* gives his titles and offices n a single one of them as follows:

"Known among Masons as Illustrious nd Excellent Brother, the Rev. Mr. Per-y is a Knight Templar, Past Prelate of Chicago Commandery, No. 19, of Illinois, nd a Sublime Prince of the Royal Se-cret, or thirty second degree of the An-cient and Accepted Scottish Rite Masons, nd charter member of the Consistory at San Francisco. He is also Grand Chap-lain of the Grand Council of Royal and Select Masters, State of Illinois; Past Grand Master of Siloam Council, Royal and Select Masters. Chicago; Prelate of Chicago Conclave Knights of Red Cross of Rome and Constantine; Honorary Member of the Grand Royal Arch Chap-ter of Illinois; Chaplain of Washington Chapter Royal Arch Masons of Chicago; Chaplain of Ashlar Masonic Lodge, Chi-cago; Grand Representative of Michigan Masonic Grand Council, Royal and Select Masters; Chaplain Masonic Veteran Asso-ciation of Illinois."

SLIPPING PAST THE PALATE,

without nauseating those who take them, the little, sugar coated Granules, known all over the land as Dr. Pierce's Pleas-ant Purgative Pellets, produce an effect upon the bowels very differ-ent from that of a disagreeable, violent purgative. No griping or drenching follows, as in the case of a drastic cholagogue. The relief to the intestines resembles the action of Nature in her happiest moods, the impulse given to the dormant liver is of the most salu-tary kind, and is speedily manifested by the disappearance of all bilious symp-toms. Sick headache, wind on the stom-ach, pain through the right side and shoulder-blade, and yellowness of the skin and eyeballs are speedily remedied by the Pellets. One a dose.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thous-ands of hopeless cases have been perma-nently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLO-CUM, M. C., 181 Pearl St., N. Y.

"It is worth its weight in gold," is a common expression. But, while the value of gold is easily affected, the worth of Ayer's Sarsaparilla, as a blood purifier, never depreciates. It will eradicate scrofula from the system when every-thing else fails.

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"THE WHOLE IS BETTER THAN A PART," AND YOU HAVE IT HERE IN A "NUT-SHELL."

SECRET SOCIETIES ILLUSTRATED.

Containing the signs, grips, passwords, emblems, etc. of Freemasonry (Blue Lodge and to the fourteenth de-gree of the York rite). Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pyth-ias and the Grange, with affidavits, etc. Over 250 cuts 99 pages, paper cover. Price, 25 cents; $2.00 per dozen.

For sale by the National Christian Association, at Head-quarters for Anti-Secrecy Literature, 221 W. Madison St. Chicago.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley:—I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals.

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

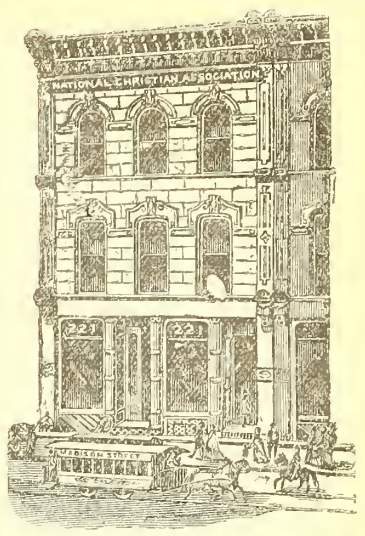
Disraeli, Lord Beaconsfield; In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps:—All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions.

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 7, 1889.

REV. GEORGE CLARK.

Christ had ascended on high. The disciples were waiting at Jerusalem "for the promise of the Father," the seal of their commission, which descended in the "golden shower of tongues" at Pentecost. And he gave "some evangelists;" that is, gospel men or preachers of good news, especially the good news that Christ "is come a Saviour into the world." Such an evangelist was Rev. George Clark, the subject of this sketch.

He was born in Brooklyn, Connecticut, son of Deа. Moses Clark of that place, in December, 1804. He was 22 years of age when the country was rocked with excitement by the murder of Morgan, September, 1826, and the fall of Masonic lodges in the free States. The immense vacuum in the popular mind, produced by the stoppage of such a host of lodge meetings extending from the Atlantic coast to the Western frontier; the passing of hundreds of lodges under the auctioneer's hammer; the cessation of nightly lodge meetings, and the stupid balderdash and scheming of members and leaders, with the secret drinking-bouts called hours of "refreshment,"—the sudden discontinuance of all these by the best and most active minds of the country left a larger vacancy in the American mind than has ever been known before or since. And the devils which had run the lodges and received their worships were for a time cast out. This was pre-eminently true of New York, parts of Ohio and Pennsylvania, and most of New England. This vast mental vacuum was filled with returning reason, and with the Holy Ghost.

Just about this time a young lawyer in Adams, Jefferson county, New York, was overwhelmed with a sense of his sins in the sight of God. He went back into the surrounding forest and poured out his soul with strong crying and tears, till he found peace with God through Christ. He now loathed the lodge, which he had joined, and left it. A wave of salvation swept over the land and filled the vacuum left by the fallen lodges, and Mr. Finney and young George Clark, with a multitude of young men, were borne aloft on that wave. Emptied of the gew-gaws, lies and demon worship of the lodge, the seceders turned their thoughts toward God and eternity; and those who, like young Clark, had never joined, fell into line. Men became intellectual giants. Dr. N. S. S. Beman of Troy, Beriah Green, Theodore D. Weld; and in the business world, Gerrit Smith, the Tappans, Myron Holley, Thaddeus Stevens, and a great army of like minds, that

> "———— now o'er the memory pass
> Like shadows pictured on a sea of glass."

Slavery lifted up its snake crest and rushed between the lodge and its assailants. The lodge, being false worship, is worth more to Satan's kingdom than slavery. The devil, therefore, threw slavery in as a breastwork to defend the lodge from the dashing waves of public opinion and popular discussion. It was swept away, and we are now face to face with lodgism, which presents the simple issue, Worship Christ, or worship Satan. The lodge is therefore the last hope of the devil.

Fifteen or twenty young men, with Weld as leader, went down from Oneida Institute, New York, to Lane Seminary, Cincinnati, to study theology under old Dr. Beecher. Cincinnati was the commercial headquarters of slavery, all the trade of the great valley of the Mississippi going to New Orleans. It was on the slave line. You could see slavery across the Ohio, in Kentucky, looking from the Seminary windows. Dr. Beecher was gone East. And those young men, known since as "the Lane Seminary rebels," undertook to cannonade slavery by the hot-shot of discussion. They converted Fee of Kentucky, W. T. Allen of Alabama, and others, when they were ordered by the Executive Committee to stop.

Young George Clark was one of those "rebels." They moved back to a little village called Carthage, near by, and undertook to bombard Cincinnati and the South by discussion. But finding the work above their ammunition, as they drew fire from the North as well as South, they fell back into the woods of Oberlin, Ohio, begged saw-mill slabs, and setting two slabs in the ground, and facing them, with the flat side of a third to cover the crack, they set two such walls a hundred feet long, put on a roof of slabs, called it "Washington Hall," and went to studying theology, till by Hebrew, Greek and English they could show that the Bible *did not sanction human slavery*. Rev. George Clark was a graduate of Oberlin Theological Seminary in 1836.

He was a born evangelist, and reform rocked his cradle; and like his prototype, Philip, he went from place to place, whither the Spirit led him. He began as pastor of the Seventh Free Church in New York city, a colony from Mr. Finney's church. But soon, as "the Spirit of the Lord caught away Philip," so Mr. Clark was "caught away" from one place to another, revivals following wherever he went.

We have slips preserved by his faithful and devoted helpmeet from some fifteen papers containing accounts of revivals by pastors whom he assisted. They read, New Haven and Brooklyn, Connecticut; Windham, Dover and Putney, Vermont; Mt. Pleasant, Ohio; Elgin, Belleville and Pittsfield, Illinois; Tipton, Iowa,—and we could double the list from slips now in hand, but we give these to show how widely dispersed were his labors. The papers speak of him as "during many years a discreet and successful evangelist." And again, "Mr. Clark was an able theologian as well as preacher." "As an evangelist he was a model as nearly as any human being can be." And pages might be filled with such testimonies from ministers with whom he labored. It was no uncommon thing for two hundred members to be added to a common country church as the fruit of his labors, and in cities a group of churches were often renovated and increased by his labors.

Evangelists are prone to exaggeration. Even Mr. Finney often used hyperbole by utterances above or below his actual meaning; as, when the General Assembly of the Presbyterian church to which he belonged spent its sessions for years trying Albert Barnes, discussing marriage with a deceased wife's sister, and dodging the slavery and lodge questions, Mr. Finney, wrung with agony, exclaimed, "Why, hell holds jubilee every time that Assembly meets." This mental habit tinged Mr. Finney's theology, which yet was the work of a great mind. Mr. Clark did not exaggerate. It was said his explanation and statement of Mr. Finney's views were clearer and more convincing than Mr. Finney's own.

But of all his characteristics, the glory was his calm, fearless devotion to truth.

Preaching to an audience in St. Louis on the application of the law of God to the conduct of men, his hearers became restive and uneasy, when Mr. Clark stopped, looked calmly over the crowd, and then said: "Brethren, what makes you so displeased with faithful preaching is, you have so long lived in violation of every principle of the law of God by holding slaves, that you shrink when it touches you."

He then turned and calmly showed how slave holding, in the words of the General Assembly adopted in 1818, was "an atrocious violation of the most precious rights of human nature, and utterly inconsistent with the law of God." The effect was magical. And one hearer, as the result, freed all the slaves he had left, and bought and freed others whom he had sold. After years of such labor, when his candle burned low in life's socket, he returned with his excellent and loving companion to Oberlin, where he has stood like adamant against the inroads of anti-Christ. And when we met in Aurora, Illinois, at our first anti-secret convention, though Mr. Clark had ceased from active labor, he could not stay away, but came to the convention, bringing the greetings of the First Church, Oberlin, cheering us by his presence and strengthening us by his words. And having nearly filled his 84th year with holy, beautiful, unswerving fidelity to God and truth, he "*rests from his labors and his works do follow him.*"

WHY ROME PROSPERS.

The *Catholic Review* says that of our 60,000,000 people in the United States, only 13,000,000 ever attend church, and adds, "It is startling to ask what becomes of the 47,000,000? The editor attributes the empty pews and scarcity of young men seeking the ministry among Protestants, to the "so-called Reformation," with its right of private judgment, which he thinks makes divorces plenty and good ministers scarce, especially since the Protestant ministry has come to be regarded as a respectable way to a comfortable living.

Dr. C. E. Stowe, who had seen much of churches on the continent of Europe, attributed the full attendance in the Catholic churches to the united action of depravity and conscience in their system. Indulgences did not die with Tetzel; and we clip the following from the *Catholic Review*, Jan. 26 ult.:

["Reserved cases are certain sins, power to absolve from which is reserved by the superior himself and not imparted to inferiors, who have ordinary or delegated jurisdiction over other sins.—*Catholic Dictionary.*"]

So what with the sale of indulgences to sin, and paid absolution for the sins indulged in, depravity and conscience run in the same groove. Take the temperance reform for illustration (*Review*, same number).

"AMERICAN LEAGUE OF THE CROSS (FOR THE SUPPRESSION OF DRUNKENNESS). AN APPEAL TO THE PEOPLE OF ST. PETER'S PARISH FOR CO-OPERATION IN A WORK OF REFORM.

"Intemperance is the great evil of this parish. It is fast increasing, and the poverty and misery and crime and sin that flow from it threaten to overwhelm us. You know it. You see its sad work on every side around you. Men and women, young and old, boys and girls, even mere children, its victims."

This draws conscience. In the same number we read that Romish priests, Jan. 11, presented a petition to the N. Y. Board of Excise, asking that city saloon licenses be limited to *eight thousand five hundred* for next year! This satisfies depravity, and yokes both to the church, which is thus supported more by its sins than its piety. And if money is wanted, Catholic voters are all under ecclesiastical authority; "and every federal election yields a harvest to the Holy Church."

BYRON GUNNER DRIVEN OUT.

About midnight, Saturday, Jan. 27, a mob of white men at New Iberia, Louisiana, called up Rev. Byron Gunner, pastor of the Congregational church of that place, and with their revolvers drawn upon him ordered him to leave town immediately or suffer death. They escorted him to the train, and he has found a temporary refuge in New Orleans. The readers of the *Cynosure*, and thousands who have become acquainted with Bro. Gunner in the North, will hear this news with amazement and deepest indignation. To see a devoted and pious man, whose life is being spent in arduous labors for the elevation of his despised race, for no other imaginable reason than these very efforts, and a dark skin, threatened with death and driven from his home, arouses all the vindictive spirit of war. We should be less than human should we not cry to God, "to whom vengeance belongeth," to return upon their own heads the punishment due the leaders of this mob.

The facts of this race outbreak at New Iberia we gain from press reports and indirect sources of information. Nothing has been sent to this office from New Iberia, or any one concerned in the affair, but the information is reliable.

On Friday, Jan. 27, a white man named Trainer got in a quarrel with a young Negro, and in self-defense the latter killed the white, was arrested and shot dead while in the hands of the officers. The white mob gathered immediately, led by prominent and wealthy citizens. It was increased by a fiendish element from other places. Every colored barber-shop and saloon in New Iberia was closed, a dozen colored men were ordered peremptorily to leave the town, many were whipped, and the whole place was for days in the power of the mob; and is still, as only the leaders of the mob seem inclined to promise that any one shall be free from molestation. The city authorities are either cowed or in sympathy with the Negro whippers. Saturday night Rev. Byron Gunner was driven out, and on Wednesday a young man who had returned after being driven from town was seized and hung from the bridge over Bayou Teche. The dispatches close with the comforting statement that all is now quiet in the place, and that Governor McEnery has directed the attorney of the State to prosecute any violations of law.

This New Iberia tragedy is not receiving such attention from the country at large as the assassination of John M. Clayton at Plummerville, Arkansas, during the same week. Clayton was contesting the election of Congressman C. R. Breckinridge and was taking testimony at Plummerville, where a ballot-box supposed to contain a majority for Clayton was stolen at the fall election. He was shot by unknown assassins through the window at night. His social and political relations make it of some importance for the authorities to take some decided action in the case. He was a Knight Templar Freemason, and was brother of Powell Clayton who has been a prominent figure in National politics and Republican representative in Congress. His assassins may be punished; but the savage men who whip and hang innocent Negroes in Louisiana will never be molested. But as truly as God is just, and his reign of justice shall be felt by all men, these atrocities will be punished; and the government that allows them to go on must expiate its guilt.

Many look upon a change of administration as likely to bring better days; and Rev. R. N. Countee so reports the moral effect of the election. But this will not cut out the root of the evil. That will not be reached until the Constitution, and all its amendments, is respected, and the laws that protect the lives of innocent men obeyed.

TWO NEW STATE AGENTS.

There are two names added to the list of State lecturers this week, whom we take pleasure in introducing again to the *Cynosure* readers, for of both they have heard before. Bro. Blachly came up from Kansas to study in the Chicago Theological Seminary a year ago last fall. He was faithful to his convictions in that institution, and the lodge was several times discussed by himself or others as a result. At the close of seminary year he devoted himself to Christian work among the poorest and lowest classes with a noble self-denial and devotion. When Hudson Taylor and Mr. Radcliffe came and asked for men for the China Inland Mission, Bro. Blachly offered to go, leaving all for Christ. But Mr. Taylor's funds seem to have fallen short, for, after getting part way on his journey, the means to complete it were not at hand and Bro. Blachly remained at home in Kansas until the Illinois Ex-Committee engaged him for six months' work in this State. He began at Sparta, in Randolph county, February 1st.

Of Rev. J. T. Michael, his struggles with the lodge in the M. E. church in New Jersey years ago, are a part of the history of our reform. He has preached in Washington and various parts of Pennsylvania, since he joined the Free Methodist church. The brethren who are reorganizing the work in that State, remembering his experience and zeal have arranged by correspondence that he shall accept the place for the time being and lecture as opportunities open and his other engagements allow. Rev. B. T. Roberts, editor of the *Free Methodist*, wrote the other day recommending him for one of the speakers at Washington, March 5th, and adds: "He delivered at the Pittsburgh Conference one of the very best addresses I ever heard on the subject of secret societies." May the Spirit of the Lord rest upon these two brethren and fit them for a good work.

—Rev. L. G. Jordan, now engaged in our work in Mississippi, expects to attend the Prohibition Conference at Louisville on the 13th and 14th inst. He will also probably visit his family at Decatur, Ill.

—Dr. James McCosh, ex-president of Princeton College, has in the Scribners' press the crowning philosophical work of his long and fruitful life, the title of which is "First and Fundamental Truths: a Treatise on Metaphysics."

—The Birmingham *Free Press* "let the eagle soar" last week and prints two solid pages of poetry. It is true that "poetry is the highest style of truth," and is therefore well adapted for a reform paper; but we kindly warn Bro. Enlow not to presume too much upon the esthetical tastes of his readers.

—The strikers on the Brooklyn street car lines killed a man named Adams a few days since. He was, it is said, of the celebrated Massachusetts family. There is a touch of pathos in the thought that the lodge should thus strike back for all the heavy blows that fell upon its head from John Quincy Adams, the "Old Man Eloquent."

—A pleasant call from Dr. H. W. Thompson, former president of Otterbein University, enlivened the *Cynosure* office last week. He is in this city supervising the publication of a volume. As superintendent of the Educational department at the Ohio Centennial last year, Dr. Thompson secured a place for the Ohio agent for a short time.

—Rev. S. F. Porter, now representing our reform in Tennessee and Kentucky, writes from Sherwood, Franklin county, Tenn., that he found the library sent by Dr. Roy from the Carpenter fund just arrived at the Normal school. He expected to reach Chattanooga on Friday or Saturday. His health is somewhat infirm, and he is over three-score years old, but he still brings forth fruit in old age.

—One of our most esteemed exchanges, the *Christian Statesman*, of Philadelphia, is rejuvenating with new type, so large and clear that he who runs may read. This is as it should be, for thus it is said of the Word of God, and it is the *Stateman's* work to bring up the nation to the standard of that Word. In another way that is our work also. May God give us all success. The *Statesman* has a list of able contributors whose work is being felt in every part of the nation through its columns.

—Rev. Geo. A. Milton, of the N. C. A. Board, recently preached in Dundee, Ill., from the text: "The eyes of the Lord are in every place, beholding the evil and the good." In referring to the various places of ill-resort, whose secrets were penetrated by the All-seeing Eye, he referred to the Masonic lodge to the consternation of several Masons present who thought a small portion of the day of judgment had fallen upon the earth. But the result has been good. Daily papers in Chicago and other cities have given fair notices of the sermon; New England ministers are writing in approval; business men in Dundee are writing Bro. Milton to come and give them an address on the lodge; and in a later sermon in his own church, Prospect Street, Elgin, he spoke at length on the relations of secretism to Christianity with excellent effect upon his own people.

NEW ENGLAND LETTER.

An Odd Will—The Work of New England's Coast Guards—How Cigar Stubs are Utilized in Boston—Prohibition Matters—How High License Works at Worcester—Boston's Defences—A Very un-American School—An Anti-masonic Item in a Singular Place—Our Connecticut Convention.

As long as there are peculiar people in the world we shall always hear of peculiar wills. The town of Derry, N. H., has just received a very odd bequest from one of her citizens, Thomas L. Nesmith, who has recently died at San Diego, Cal. It is a comparatively modest sum, only $5,000, but it is to remain on interest in good securities for 150 years. This brings us to the year 2039 when it will amount to several millions, at which period the income is to be devoted to the founding of a university, an art school, a park, public library, and to various other benevolent and worthy purposes. But this far-sighted philanthropist has overlooked the fact that if such a bequest should survive intact to the year of our Lord 2039 it will be nothing short of a miracle, considering the dislike of ordinary human nature to keep its cake so long without tasting it.

A total of forty-five lives have been saved this winter by the life-saving station at Hull, Mass., a town in old times popularly supposed to hold the key of the situation at election time, there being a saying to this effect, "As goes Hull, so goes the State." It is also famous as a sketching ground for marine artists, but what painter can reproduce the fury of those waves when lashed by our winter gales, which this season have wrought more than usual havoc on our New England coast! God bless the heroes of our life-saving stations who battle so nobly for human lives in the very jaws of death, putting to shame the miscalled heroism which seeks to kill instead of to save. And God bless the spiritual heroes who are trying to save the poor wrecks of humanity thrown battered and bruised on the rocks of vice and sin!

But there would not be so many of these wrecked lives if the beginnings of evil could be stopped. I have before in my letters alluded to a practice that should be prohibited by law: the throwing of burned cigar stubs into the street, where children can find and smoke them to their own physical and moral detriment. But in Boston in front of the large hotels where, of course, large numbers are tossed daily, the children are not much exposed to this danger, the ground being pre-empted by an "early bird" in the shape of a small boy who makes his rounds every morning about daybreak, and collects all he can get, fishing them out of gutters and like unsavory places. These spoils he sells to a North End Jew, who in turn "makes them over," and has no difficulty in finding ready sales. That many thus adulterated are in the market, selling as a choice brand, nobody can doubt, unless it be the confirmed smoker himself, whom nothing seems to frighten; no possible revelation either of filthiness or danger in his beloved weed.

"Little Rhody" is fortunate in having a Governor willing to acknowledge the existence of a prohibitory law, and recommend that the Legislature attend more to provisions for its enforcement. There is certainly reason for such a recommendation, if, as the Providence *Journal* asserts, 529 groggeries are doing a thriving business in that city in utter defiance of law. Worcester, one of our New England cities which has tried prohibition, low license and high license, does not show very encouraging results under the latter. Rev. D. O. Means, of that city, has compiled some statistics—terrible fellows these reformers are for figures—which show that during the prohibition year the number of arrests for drunkenness were only about a third of the number arrested during the low license year; while under high license the Worcester jail has been so crowded that 153 prisoners had to be transferred to the jail at Fitchburg, where, under the prohibition law which prevails in that city, there are ample accommodations, and that "the offenders manufactured by the high license saloons still continue to be so numerous that 300 more had to be discharged to give the needed room. Worcester had better either go back to prohibition, or build a larger jail.

The American Peace Society has just held its annual meeting at Pilgrim Hall. It happened that the Beacon Club had also just concluded a meeting at which it amused itself by discussing the need of more defenses for Boston Harbor. Several United States engineers were present and made the claim that Boston now needs $10,000,000 to fortify her harbors, and the country at large $50,000,000 more for the same purpose. Major Livermore, a high authority in naval and military matters, suggests among Boston's pressing needs all the new methods of defense, such as submarine mines, dynamite guns, fortifications and torpedoes, one not being of much use without the other. The club might perhaps have entertained itself in worse ways than by foolish talk, but it certainly could have done so in better or at least more useful ways; and it is not to be wondered at that the Peace Society criticised very sharply these warlike suggestions. Boston certainly needs defenses badly enough, but of a different kind than these, and from a widely different foe than any we have occasion to dread across the water.

The city of Haverhill has a parochial school attended exclusively by French Canadian children, where they teach almost wholly in the French language, and have all the text books in French, and use no history of the United States, only a French history of Canada. To crown all, much of the time during school hours is devoted to teaching the children the tenets of Catholicism. It is now proposed to see what American law can do to root out such an un-American school from Haverhill. I am glad to notice that the Maine Legislature, among other bills, has introduced one that teachers in public schools should be required to teach kindness to dumb animals. I hope it will not only become a law in Maine, but that other States will follow suit.

In looking over the secret society column of the Natick *Bulletin* I noticed with some surprise, sandwiched in between, a paragraph taken from the Boston *Globe*, which reads as follows:

"Rev. George R. Milton, of Elgin, Ill., denounces all members of secret societies as worshipers of the devil. He said he was in Boston when there was a great outcry against Masonry, and that a friend of his who was there at that time, and who was present when the murder of Morgan was planned, was hit on the head with a stone and nearly killed. It is the same as the worship of Baal in the days of old."

A denunciation of Masonry as Baal worship and an allusion to the Boston Masonic mob outrage, looks odd in such companionship; but though probably printed for a burlesque, it may stir up some minds to inquire whether these things be so, and again cause Satan, as has so often been the case before, to outwit himself.

A visit from our New England C. A. President has been to the writer one of the bright events of this week. The 23d of February beginning on Saturday and holding over Sunday and Monday is considered by him the best time for holding our Connecticut Convention; and Willimantic as the best locality. Will all anti-secret friends who read this notice "govern themselves accordingly."

ELIZABETH E. FLAGG.

—An exchange says that a brewer who did a large business at Mishima, Japan, has become a Christian and joined the church. He had a long and hard struggle to give up his profitable business; but at last the grace of God triumphed; he gave up his large and costly building to be used as a church.

—Rev. Dr. J. N. Murdoch of Boston, secretary of the American Baptist Mission Union, addressing the Baptist ministers concerning the duties of clergymen to Christian missions, said that in its greed for colonies the German government had burned mission stations, disbanded schools, and disrupted churches, and that the affair at Samoa was only another incident in the pursuit of this policy.

"It is nothing new that erring and sinful nations meet with prosperity and success," says the Pope's Encyclical. Yes; but "righteousness exalteth a nation;" and no popish nation is exalted.

A Vienna dispatch on the 29th ult. speaks thus of the movement dearest to Leo. XIII.'s heart: "The Catholic movement in favor of the restoration of the temporal power of the Pope is extending. Meetings at Bruck, Salzburg, Innsbruck, and other places have adopted resolutions condemning the restrictions imposed by the Italian government upon the Holy See. Catholics, the resolutions declare, must not rest until the supremacy of the church is recognized. It is significant that no meeting has yet demanded action by the government in defense of the Pope."

THE HOME.

THE END OF THE WAY.

My life is a wearisome journey,
I am sick with the dust and the heat,
The rays of the sun beat upon me,
The briers are wounding my feet.
But the city to which I am journeying
Will more than my trials repay—
And the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much:
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him
In the city of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day,
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am foot-sore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour himself has said, "Come."
So, when I am weary in body
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint.
Then I'll try to press hopefully onward,
Thinking often, through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

—*Selected.*

A MOTHER'S DUTY.

"How can you write on that subject?" says a friend. "How do you know what class of mothers to address? One mother's duty is to take in washing to support her children; another must do all her own work; another has to write articles or deliver lectures, while a few, comparatively, can just *be* mothers and fill their time with actual caring and doing for their children."

Now that sounds true and also discouraging so far as my article goes, yet it is only a half truth, and half truths are often quite as dangerous as untruths. The washing, or housework, or lecturing, or writing is the mother's *work*, but the mother's *duties* lie back of, beyond, above all that, and are fulfilled, I truly believe, far more faithfully, as a rule, by the busy mothers than by those who have plenty of leisure. What are these duties which all mothers share in common? First and above all, a mother is to teach her child to feel God's touch, to know his voice, to obey his law. This duty should be understood to be laid upon us before the birth of our children. In cultivating her spiritual nature, a woman who is promised motherhood gives her child quick spiritual instincts; can she give it a richer endowment? Faith is easy to such a child; doubts find no lodging in his soul.

It is the mother's duty to teach the child that she, too, is "under authority," that her "must" is not an arbitrary one, but she has heard it first spoken to her. How many naggings and fault-findings a clear understanding of this duty would repress! Yet how much more clearly we should see the importance of little things. "Stop, Johnny, don't touch that book," says the thoughtless mother who has never studied her duty toward her child. Johnny keeps on teasing, and by and by, "for peace's sake," gets the book. The thoughtful mother is tempted to say "don't," but remembering that once said it must be enforced, she proposes some other amusement, or sends master Johnny upstairs or round the corner on some errand, and puts the book out of sight. "I teach my children to obey," said a mother, as she boxed the little fellow's ears for climbing on a parlor chair to see a procession. "I've forbidden him to get on these chairs." Ten minutes later in another home a little man was carefully covering a chair with a newspaper. "Willie hears music and wants to look out of the window; he has seen me prepare a chair so often for him, that now he never forgets to do it himself." Now this was not a case of different temperaments; the second mother was naturally of the slapping kind, but she realized her duty, and looking to God she did it. "There are plenty of opportunities to insist on obedience," she said, "and I always try to think, first, *ought* Willy to do this, or that, or is it merely my will that desires it?"

A mother who clearly understands this duty will not "pick up" after her boy, but even though it angers him at the time, insists that he should keep his things in their places. "I must not, for peace's sake, let my boy grow up selfish. This is his work, and I must not do it, though it be far easier to do it than to insist on his doing it." Such a mother will not tell her boy that smoking is a sin, that theatre-going leads to hell, etc., but will make him feel that she must judge as to what is best for him while he is under her authority; will patiently and carefully show him a better way; will encourage any good, healthful taste he may have, and trust that with maturer years will come a right judgment in all things, remembering that her judgment is not infallible.

It is a mother's duty to give her child a healthy mind in a healthy body. This duty, too, lays a burden upon the mother before she sees her child. It will forbid her over exerting herself during the time of pregnancy; will put far from her all exciting or enervating reading; will make her study what food will form the best bone and muscle; will make the study of some simple physiology a duty and delight to her. Then, the child being given her, she will make its health all-important. What if she does miss many a delightful entertainment, fail to hear this or that public speaker!

If the choice lies between dragging her baby with her, or staying at home, khowing her duty she will not hesitate. "Time enough to hear lectures and concerts by and by; if not here, then better ones up higher," said a mother once to me. Having this duty as to a healthful body always in mind, a mother will carefully instill habits of personal cleanliness in her child. At any cost of time, even if less money can be earned because of attention to these things, the child is taught the laws of health, that every part of the body needs constant attention, that no garment worn during the twelve hours should be worn during the succeeding twelve. Modesty will be inculcated and insisted upon, for the wise mother knows that immodest behaviour often leads to actions which utterly ruin health. And this leads me to speak of a duty little understood, and often neglected by mothers—the duty of teaching their children about themselves. As children grow up, to some of them there is no study so full of mystery and interest as the study of their physical being. A taste for this study is not, and should not be considered a depraved taste; it is perfectly right and legitimate, and the mother who understands her duty will meet the child's questions truthfully, remembering that nothing God has ordered is hideous or unclean unless used in a wicked way.—*The Union Signal.*

CHILD-TRAINING: WHAT IS IT?

The term "training," like the term "teaching," is used in various senses; hence it is liable to be differently understood by different persons, when applied to a single department of a parent's duties in the bringing up of his children. Indeed, the terms "training" and "teaching," are often used interchangeably, as covering the entire process of a child's education. In this sense a child's training is understood to include his teaching; and, again, his teaching is understood to include his training. But in its more restricted sense the training of a child is the shaping, the developing, and the controlling of his personal faculties and powers; while the teaching of a child is the securing to him of knowledgefrom beyond himself.

It has been said that the essence of teaching is causing another to *know*. It may similarly be said that the essence of training is causing another to *do*. Teaching gives knowledge. Training gives skill. Teaching fills the mind. Training shapes the habits. Teaching brings to the child that which he did not have before. Training enables a child to make use of that which is already his possession. We teach a child the meaning of words. We train a child in speaking and walking. We teach him the truths which we have learned for ourselves. We train him in habits of study, that he may be able to learn other truths for himself. Training and teaching must go on together in the wise up-bringing of any and every child. The one will fail of its own best end, if it be not accompanied by the other. He who knows how to teach a child, is not competent for the oversight of a child's education unless he also knows how to train a child.

Training is a possibility long before teaching is. Before a child is old enough to know what is said to it, it is capable of feeling, and of conforming to or of resisting, the pressure of efforts for its training. A child can be trained to go to sleep in the arms of its mother or nurse, or in a cradle, or in a bed; with rocking or without it; in a light room or in a dark one; in a noisy room, or only in a quiet one; to expect nourishment and to accept it only at fixed hours, or at its own fancy,—while as yet it cannot understand any teaching concerning the importance or the fitness of one of these things. A very young child can be trained to cry for what it wants, or to keep quiet, as a means of securing it. And, as a matter of fact, the training of children is begun much earlier than their teaching. Many a child is well started in its life-training by the time it is four weeks old; even though its elementary teaching is not attempted until months after that.

There is a lesson just at this point in the signification of the Hebrew word translated "train" in our English Bible. It is a noteworthy fact, that the word "train" occurs only twice in the Old Testament, and not at all in the New. Those who were brought up in the household of Abraham, "the father of the faithful," are said to have been "trained" (Gen. 14: 14). A proverb of the ages gives emphasis to a parent's duty to "train up" his child with wise considerateness (Prov. 22: 6). And no where else in the inspired record does this word "train" in any of its forms appear. The Hebrew word thus translated is a peculiar one. Its etymology shows that its primary meaning is "to rub the gullet;" and its origin seems to have been in the habits, still prevalent among primitive people, of opening the throat of a new-born babe by the anointing of it with blood, or saliva, or with some sacred liquid, as a means of giving the child a start in life by the help of another life. The idea of the Hebrew word thus seems to be that as this opening of the gullet of a child at its very birth is essential to the habituating of the child to breathe and to swallow correctly, so the right training of a child in all proper habits of life is to begin at the child's very birth. And the use of the word in the places where we find it, would go to show that Abraham with all his faith, and Solomon with all his wisdom, did not feel that it would be safe to put off the start with a child's training any later than this.

Child-training properly begins at a child's birth, but it does not properly end there. The first effort in the direction of child-training, is to train a child to breathe and to swallow; but that ought not to be the last effort in the same direction. Child-training goes on as long as a child is a child; and child-training covers every phase of a child's action and bearing in life. Child-training affects a child's sleeping and waking, his laughing and crying, his eating and drinking, his looks and his movements, his self-control and his conduct toward others. Child-training does not change a child's nature, but it does change his modes of giving expression to his nature. Child-training does not give a child entirely new characteristics, but it brings him to the repression and subdual of certain characteristics, and to the expression and development of certain others, to such an extent that the sum of his characteristics present an aspect so different from its original exhibit that it seems like another character. And so it is that child-training is, in a sense, like the very making of a child anew.

Child-training includes the directing and controlling and shaping of a child's feelings and thoughts and words and ways in every sphere of his life-course, from his birth to the close of his childhood. And that this is no unimportant part of a child's up-bringing, no intelligent mind will venture to question.—*S. S. Times.*

"Prohibition *does* prohibit." The Iowa *State Register* says: "In over eighty counties it is absolutely enforced. In ten more it is more or less enforced. In only a few is it any longer resented and defied." As a consequence, out of ninety-nine counties, fifty-nine county jails are without an inmate. "Some of them are empty for the first time in years," says the governor in his last message. High license *does* license. The secretary of the Liquor Dealers' Association in Nebraska says: "The $1,000 license has in no measure decreased the amount of liquor sold."

BE CAREFUL OF YOUR COMPANY.

I got into bad company once, and the result of so doing I shall not easily forget.

The story is short, and I will relate it. Among the companions of my youth was Timothy Donnegan, a rowdyish, immoral fellow, who had some hold on my affections because of his dexterity in running, jumping, ball-playing, etc., sports of which I was passionately fond.

While walking with Donnegan one morning he found a horseshoe, and becoming loquacious over the "good luck," was swinging it about his head, when unintentionally it slipped away and went crashing through the window of a druggist, striking the apothecary a stinging blow on the wrist. At first I broke into a ringing laugh and stood looking at the shattered glass. Upon turning around I saw that Donnegan had disappeared, leaving me to escape the impending demands for satisfaction as best I could. Foolishly I started, when it was too late, to run up the avenue. The irate pharmacist followed. Had the race been Apothecary *vs.* John H——, I would have proved the better man, but a blue-coated policeman, joining in the chase, so terrified me that my knees began to weaken, and I was soon captured.

On the accusation of the druggist I was marched to the justice's office, which was a room in the city prison.

Fifteen or twenty boys, attracted by the sight, followed us. The shame and indignation which filled my soul as I passed through the streets, the gazing stock of the crowd, cannot be effaced from my memory. One thing I determined, my mother should never know of my disgrace; I would refrain from disclosing who I was, regardless of consequences.

The house in which my parents resided was so situated that its rear windows were overlooked by the rear of the city prison. A space between the buildings allowed an ample yard which we used as a lawn.

After reaching the justice's office I was soon called upon to give my aversion of the affair, which I did, omitting Donnegan's name, and giving as the name of my father, D. K. Jones, which name I had seen on the door of an up-town residence.

The assertion of the druggist that he saw me deliberately throw the shoe induced the judge to detain me a few hours until word could be sent to my father. Accordingly D. K. Jones was informed that his son was under arrest.

Mr. Jones, it happened, had a young son, and not being able to find him when the officer called, concluded that his boy was the victim of a mistake; and with all speed he hastened to the justice's office, where he much surprised that worthy by disclaiming all knowledge of the accused. This occurrence prejudiced my case, and the justice, heretofore kind in manner, sternly ordered that I should be detained for the night.

I was led up three flights of stairs into a long room, in the farther side of which were two windows overlooking our yard. The door was closed behind me; I was a prisoner. The peculiar, heart-sickening sensation sometimes experienced by those who, when visiting prisons, are detained longer than they desire—that feeling almost overpowered me.

It was about 5 o'clock; I had eaten nothing since breakfast; my courage began to fail. Nevertheless the determination to conceal my identity was not diminished. Impelled by irresistible curiosity, I walked to the window. On the lawn my mother was seated. Her action indicated that she was uneasy, but as yet not positively alarmed. Once before I had absented myself from dinner without notifying her, and she doubtless thought that this was a repetition of the offence.

Suddenly she lifted her head; I thought her eyes were directed toward me, and although the shadows made it impossible for an outsider to see more than my form, I quickly drew back.

About half an hour later my father entered the yard. I saw mother speak to him. He was evidently much alarmed, for he immediately hurried away. Soon after my mother went into the house.

Oh! how my heart ached to call out "mamma, mamma." The intervening space would probably have rendered the cry useless; but pride prevented me from making the attempt.

Hour after hour I kept watching our door and windows, hoping to see some one I loved. Intense shame and strong fear of being discovered racked my soul. About 10 o'clock the gas jets were lighted at home and I saw the shadows of forms hurrying to and fro.

Evidently the whole household had been out on the search, and having returned without success, were wild with apprehension. With me the passing time was a long drawn-out agony.

Instead of the good-night kiss, and the wishes for sweet dreams and sleep untouched by care, I was a prisoner through the misdeeds of another, and for the first time experienced intense, poignant, mental suffering.

As I gazed at our windows it was not difficult for me to imagine what was taking place behind them—the frenzied mien of father, the sobs of mother and sister, the direful suppositions of them all. I would have surrendered years of life to assure them of my safety, and yet not for life would I have my mother know my whereabouts. It was a false pride, but I could not suppress it.

How long I remained at the window I do not know; it must have been after midnight when I fell exhausted upon a small cot. Visions of flashing lights and of myriads of angry pharmacists, all in hot pursuit of me, troubled my sleep.

Early in the morning I was awakened and brought down stairs. I was taken into the justice's room. There stood my father, pale and weary; but yet with love and happiness portrayed on every feature. All my hopes of concealment were spoiled; an indescribable sense of relief filled my being. In the midst of sobs and smiles, I explained everything. The druggist, mollified by a twenty-dollar bill, withdrew his charge. Without delay I was almost carried home by my dear father; soon I was in mother's arms. What indescribable joy! Such is my story. I have picked my company with more care since that experience.—*N. Y. Observer.*

TEMPERANCE.

HOW AND WHY TO QUIT THE USE OF TOBACCO.

THE EXPERIENCE OF THE THEOLOGICAL LECTURER FOR THE COLORED BAPTISTS OF MISSISSIPPI.

DEAR CYNOSURE:—For nearly twenty years I was an incessant and excessive smoker; but over three years ago I quit the filthy and injurious habit.

I quit the use of tobacco:

1. Because it was injuring me financially.

During the period of time I smoked I spent at least fifteen cents daily for cigars, which amounted to $1,095 75. Often while thus uselessly spending this considerable sum I was unable to supply my family with what they really needed, which, of course, frequently created unpleasantness in the household. I was robbing my family of their victuals and wearing apparel; and there can be no real happiness in any family where the husband thus robs them. Since quitting the use of tobacco we have had more good victuals to eat, more and better clothes to wear, a little surplus money, and, as a natural result, more peace and happiness in the family.

2. It was injuring me physically.

My eyes were so much impaired from smoking, that it became very difficult for me to read by day or firelight. An attempt to read would soon dazzle and blur my sight. To prevent this I purchased and tried several pair of spectacles, but all to no purpose; for my eyes seemed to grow worse instead of better. But since giving up the habit I can read for hours at a time, by day or lamp light, without glasses, and with little weariness of the eyes. But so much impaired were my eyes that I fear I shall have to use glasses, occasionally, the rest of my life.

It destroyed my nerve power. I became so nervous that I could not write or hold anything steady in my hands. In a word, I often sat and quivered involuntarily, like a leaf of a tree blown by the winds. Nor was this quivering local, but it extended from the feet up to my head. Why, it had me thinking my brains were affected.

It deprived me of sleep at night. Many a night did I remain in bed without sleeping an hour; and would be more weary the next morning on rising than when I retired. You see, extreme nervousness and throbbing of the heart, produced by smoking, created insomnolence. But now that I have quit smoking, I can retire at 7 P. M., and sleep soundly until 6 A. M.

It produced nausea. I was somewhat sick at the stomach all the time, but more so when eating. Often I would become so sick at the stomach that I would have to leave the table before I was half through the meal. This often displeased my wife, because she thought I was dissatisfied with the victuals, as I did not always tell her why I left the table. As I used to hear old people say when I was but a boy that smoking quieted nausea, I would frequently resort to it for relief; but it increased the malady instead of relieving it. Then, thinking I had dyspepsia, I had our family physician treat me for that loathsome disease, but all to no avail. Not until I gave up smoking did I get permanent relief.

It gave me a dry mouth and throat. This affected me in two ways: (1.) It made expectoration very difficult; so much so that my throat, ears and eyes were made very sore in attempting it (expectoration). (2.) It affected my speech and articulation. It became quite difficult and burdensome for me to speak either in public or private. Often in speaking to strange audiences I would have to make explanation as to my imperfect pronunciation, fearing they might think I knew no better.

It destroyed my appetite. It was a rare thing for me, during a good portion of the time I smoked, to eat one full, hearty meal a day. The loss of appetite, of course, caused me to lose considerable flesh. Since I have quit smoking I eat three hearty meals a day, and often retire at night hungry; and have not only regained lost flesh, but twenty-six pounds in addition. Before I quit smoking my wife would often ask, "My dear, why do you eat so little?" But she is now made to ask why I eat so *much.* I am prepared from experience to say that no one who smokes can have a good, regular appetite.

In taking away my appetite for food it gave me one, much against my will, for whisky. Although I did not yield to the insatiable appetite, it gave me some very hard struggles, I can truthfully tell you. To prevent drinking whisky I often had to use some kind of bitters as a substitute; had to denounce it continually both in public and private, and had to pray often and earnestly to the Lord. I never have any desire now for whisky; for the appetite for whisky *died* with the appetite for smoking. Desires for whisky and smoking are inseparable. Nine of every ten persons who smoke also drink whisky, or have a strong desire to do so. I speak from experience, not theory, and therefore know what I say to be true.

It injured the color and blandness of my skin. All the while I smoked my skin became more dark and rough; so much so that it attracted the attention of my associates and friends. But now it is just the reverse, for nearly all the roughness has disappeared, and I am a shade or two brighter than I ever was; so say the people. Why, I am so much brighter that a white gentleman who had known me for many years, and had not seen me for a year or so, and who has seen me since I quit the use of tobacco, did not recognize me, and he laughingly said: "I hope you may continue to brighten until you become entirely white." A man who smokes need not apply anything to his skin to permanently smooth and brighten it, for it will do no lasting good. The only effectual and permanent remedy that can be used is to *quit smoking.* Do you *hear* me?

3 It impaired my memory.

When I first entered the ministry I could memorize all the different divisions of my discourses, and the Scriptural quotations I desired to make under each of them without notes; but after I took up the filthy and poisonous habit of smoking, my memory soon become so much impaired that it was impossible for me to do this. Hence I had to resort to the less desirable method, both on the part of hearers and preacher, of using sermonic skeletons, which greatly weakened my sermons and restricted the freedom of thought. So much impaired did my memory become that I could not remember to mail a letter after taking it to the postoffice; to deliver a message sent by me, nor always what book I went to the library for. But since I have quit smoking I have almost entirely regained all the loss of memory; so much so that I can again get along without notes, unless it be a very special discourse.

Now, dear reader, do you not think those were sufficient reasons for me to quit smoking? If so, if you are a smoker, will you not be persuaded, for the same reasons, to also quit at once? I sincerely trust you may.

I will now tell you how I quit smoking.

Some have quit smoking by tapering off, or using a substitute. I did neither. As already stated, I was an inveterate and excessive smoker. On one Monday morning, nearly three years ago, after seriously considering the various ways in which smoking was injuring me, and having smoked up a whole box of cigars to a single one in one week, I made this pledge: "The Lord helping me, I am going to smoke that cigar (the one remaining of the box referred to) this morning, and while I live I will never smoke another." From that good day to this I have not put another cigar or pipe into my mouth. But the appetite for smoking clung tenaciously to me for six months, during which time I earnestly implored the Lord to crucify the appetite, and at the expira-

tion of that time, he did so; and, bless his holy name, it has never since returned. During that six months every time I desired to smoke the pledge I made would come home to me, saying: "Remember you said if the Lord would help you you would not smoke any more; and, now, if you should smoke, that would say, in action, that the Lord would not help you;" and for the life of me I could not smoke after such forcible reminding.

Now, that is the way I quit smoking; and I recommend it to those who are desirous of quitting the filthy and injurious habit, as the best and only permanent way of quitting. The way to *quit* is to *quit, praying* the Lord to help you.

Respectfully, H. W. BOWEN.

Meridian, Miss., Jan. 2, 1889.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—First Quarter.—Feb. 17.

SUBJECT.—The Timid Woman's Touch.—Mark 5: 25-34.

GOLDEN TEXT.—Be not afraid; only believe.—Mark 5: 36.

[*Open the Bible and read the lesson.*]

HOME READINGS.—*M.*—The Lesson. Mark 5: 25-34. *T.*—Parallel Reading. Luke 8: 43-48. *W.*—The Vanity of Earthly Trust. Jer. 30: 12-17. *T.*—The Prayer of Faith. 2 Kings 20: 1-7. *F.*—The Importance of Faith. Mark 11: 22-24. *S.*—The Saving Power of Faith. John 3: 14-21. *S.*—Acknowledging God's Mercy. Ps. 30: 2-12.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Timid Believer.* Vs. 25-29. Among the many healed by our Lord, this woman's case is peculiarly fitted to encourage weak believers. The Great Physician is seldom sought by the sinner either for soul or body until he has tried many physicians and found them all futile. The whole story is touchingly natural. Her disease was one that rendered her ceremonially unclean, and which must have made her during those years a recluse from society. She took the method which her womanly modesty prompted; but at the same time she showed a wonderful comprehension of the nature of true faith. A timid faith is not necessarily a weak faith. Indeed, a soul naturally inclined to doubt and fear may and does exercise a stronger faith in accepting Christ than another which is by nature more believing and trustful. We see how very simple is the way of faith. A touch of Christ's garment healed this woman; a look at the brazen serpent saved the dying Israelite. Contrast this divine simplicity of the Gospel with the labored metaphysics of so-called "Christian Science," or the subtleties of German schools of philosophies; which resemble some streams of water that careless observers suppose to be deep when they are only muddy.

2. *The Healing Touch.* Vs. 30-34. Voluntarily or involuntarily, consciously or unconsciously, we all touch Christ. The kindness and love of God our Saviour is being continually manifested to us, and we are continually receiving it. But this is not the personal touch of faith, and so we receive no personal blessing. Christ has an individual interest in every soul that comes to him. He never heals or saves by the gross. He distinguishes at once between the seeker for salvation and the indifferent crowd. This woman's case was a desperate one; she was ceremonially unclean. The rigid Israelite would shrink from contact with her. She was a type of that class of sinners which society shuns, feeling even a touch of their garments as defilement. In 2 Peter 3: 12 the margin reads, "Looking for and hasting the coming of the day of God." It is one of the signs that the church is putting on her bridal garments and making herself ready to meet her coming Lord, when she shows the Christ spirit in seeking to save the wandering and the fallen. Never did Christian activities so abound towards this class as now, and it may joyfully be accepted as one of the signs of our Lord's speedy appearing. But it is only as the degraded victims of vice are brought into personal contact with a living Redeemer that they can be permanently reformed. It is not strange that Satan should seek to impose upon men with a counterfeit salvation; but it is strange that he should be able to delude Christian people into accepting the counterfeit, and seeking to reform the drunkard by the Christless methods of Good Templarism and other secret temperance orders. He cannot touch Christ where there is no Christ to touch. He cannot exercise faith if the channel is cut off. Christ did not need this woman's confession of faith; but she needed to make it, and the crowd needed to hear it. "Thy faith hath made thee whole." Not her touch on his garment or even the garment itself, but her simple faith. This word lifts her act entirely out of the realm of superstition into that of intelligence and law. The spiritual world is no more under the reign of chance and caprice than the natural world, and cause and effect are as closely allied in the one as in the other.

RELIGIOUS NEWS.

MEETING OF COLORED PASTORS.

BATON ROUGE, La.

The Fourth Baptist Association, comprised of the parishes of East and West Feliciana, East and West Baton Rouge, Pointe Coupee and Iberville, of Louisiana, held its first executive session since adjournment of the Asscciation in Baton Rouge, at Port Hudson, on the 15th of January, with the following officers present: Rev. Simon D. Nance, president; Rev. Ambrose Hubbs, recording secretary; Rev. I. W. Cornelius, corresponding secretary; Rev. Bazil Dorsey, treasurer. The Board adjourned to meet at Baton Rouge in Rev. Robert Brook's church, Feb. 14. All of the pastors of the above named parishes are invited to be present. We are glad further to note that we have in our city Rev. F. J. Davidson, a favored worker of the Master, making everything ready for the 6th of February meeting in the city at the Shiloh Baptist church. Yours truly in the cause for the cross,

REV. I. W. CORNELIUS.

PAPER AND TRACT MISSION WORK OF THE MARINER'S TEMPLE, NEW YORK.—"From our own mission press," writes Rev. J. F. Avery, "our own boys, Ernest and Oswald, have run off thousands of circulars inviting sailors and landsmen to the meetings and free reading-room. Besides we go out personally nearly every evening and distribute from 1,000 to 2,000 pages of reading matter, consisting principally of religious weekly papers. Our supply is sometimes not very choice. But the largeness of the demand forbids much selection. Such as we have we take; often wish they were a little brighter and more up to date. Friend, cannot you among your friends look us up a supply and send express paid? Paste a tract on some of them, or write a text on the margin. Then we will stamp with an invitation to the Temple meetings and pass them on to the lodging houses, and also give them on Sunday mornings to the passing street car drivers and conductors. In less than half an hour we can pass out a 1,000 pages. We want magazines, etc., for our reading room. Then they will be gathered up and sent off in parcels by the sailors. Many go for long voyages and are glad to have a bundle.

—The United Brethren in Christ report in their year book for 1889: 4,451 churches, 1,490 itinerant preachers, and 204,517 members. This is an increase of membership of 9,239.

—Rev. J. P. Richards of Ft. Scott, Kansas, lately visited Olathe and conducted revival services, which were owned of God in a considerable number of conversions.

—Rev. J. B. Knappenberger, graduate of Wheaton Theological Seminary in 1885, and pastor at Sandy Lake, Pa., goes soon to Syracuse, N. Y., to take charge of the Wesleyan church in that city. Rev. E. W. Bruce, for many years pastor of the Syracuse church, goes to Rome, N. Y.

—The *Christian Worker* reports the statistics of the Friends for last year as follows: London and Dublin Yearly Meetings: 375 meetings or congregations, 372 ministers, 18,275 members. Canada. 29 meetings, 22 ministers, 1,109 members. United States: 634 meetings, 1,017 ministers, 70,600 members. Total: 1,038 meetings, 1,411 ministers, 90,064 members. The *Worker* thinks that more accurate returns from some parts of this country would add 1,000 to the number of members reported. The Indiana Yearly Meeting is the largest, numbering over 20,000 members; London is next with 15,500.

—The *Free Methodist* prints cuts of the two mission buildings erected by Bro. Robert Shemeld at Estcourt, Southeastern Africa. They are one-story, substantial buildings, suitable for present purposes, but we hope soon to be enlarged by the necessities of the mission. The work at this point and at Inhambane, further to the north, seem to promise permanency and to be of great blessing to the natives.

—The *Censor* of Los Angeles, Cal., mentions very favorably below the work of Rev. W. T. Ellis, formerly of this city but now laboring as an evangelist in southern California:

"Perhaps there is no more earnest, sincere and effective body of Christian workers than those engaged in the Gospel tent in charge of Rev. Ellis at the corner of Fourth and Los Angeles streets. Last Sabbath was a red letter day there. In addition to the usual services of prayer, song, testimony and gospel invitation, the Rev. Sam Jones had kindly consented to devote a portion of his scanty rest time to give a short address, which was a particularly good and touching one even for him. At the close of Mr. Jones's remarks a pressing invitation was given to any who wished then to embrace a Christian life to come forward. One came up and was soon followed by several others. At the close of the service, Rev. Ellis handed out a basket of sandwiches and a cup of coffee to all who wished, and many seemed to enjoy it. This mission is evidently doing a good work."

—The *Conservator* announces a dedication at Rohrersville, Md., and that the familiar names of Dillon, Weidler, Nicklas, Bishop, Fohl and Howe will be among the number present.

—Dr. R. S. Storrs, who preached in Boston the other Sunday, declared that the preparations of Divine Providence in this nineteenth century, for completing the evangelization of the world, are as marked as they were in the first century for the introduction of Christianity.

—It is proposed to hold a world's Sabbath-school convention in London next June. If this convention is held it will be made up of delegates from all parts of the world, and a ship will be chartered which will take 300 delegates to London from this country alone.

—As one result of the desecration of the Sabbath at the Ohio Centennial last fall, a meeting of all denominations in Ohio will be held at Columbus, Thursday and Friday, Feb. 20 and 21, 1889, for the purpose of considering the advisability of a permanent organization in the interest of the observance of the Christian Sabbath. Essays and discussions will be had on the various questions relating to the day, its desecration, and how to promote a better observance of it.

—Most of the students entering the new Christian college in Canton were Sabbath-school teachers in America. Most of these converted Chinamen who return to their own country are said to take their part in various forms of Christian work. What an inspiration, says the *Congregationalist*, to the patient teacher, who spends an hour or more every Sabbath in trying to Christianize a single Chinamen, to think that, in this indirect way, he, or more frequently she, may be helping on the conversion of China!

EDUCATIONAL NOTES.

—A very gracious revival is being experienced at Westfield College, Ill., now under the care of Pres. Kephart. About a score of the students have professed Christ.

—The new catalogue of Oberlin College gives a total attendance of 1,576, of whom 101 are in the department of theology, 601 in philosophy and the arts, 522 in the preparatory school, and 694 in the music and art department. There are fifty-six instructors.

—Wheaton College reports to the Chicago Theological Seminary Missionary Society, four members of the senior class of twelve which have the ministry in view. Of the students reported, 150 are believed to be Christians and forty impenitent. Thursday, the day of fasting and prayer for colleges, was observed at Wheaton with the extraordinary attraction of an orchestra led by several violins to help out the devotions of the day.

—It is always gratifying to notice the commendation of progressive temperance work by the secular press. The Boston *Transcript* recently said: "No one who has observed the effect on children, especially on young boys, of the scientific instruction concerning alcoholism now required by law in the public schools of about half the States, can doubt that it must give a wonderful increase of strength to the tendency already a matter of common knowledge, to less and less drinking as the years and the generations go by."

—A convention of pastors and delegates, mainly the former, from twenty-three of the churches in northern Michigan, was held last week at Cadillac to consult as to the advisability of organizing a Christian college for that part of the State. Resolutions were adopted favoring the project and appointing of a committee of fifteen to seek the most favorable from different localities. It was also voted that a theological training school should be connected with it. The committee were given authority to decide upon the location and to take the necessary steps to incorporate the college.

OBITUARY.

CONRAD STEGNER, a tried and faithful servant of Jesus Christ, died at Northfield, Minn., after a long and tedious illness, Jan. 19, 1889, in the 70th year of his age.

Mr. Stegner was born in 1819, in the village of Ebersdorf, in Coburg, Germany. He was converted to God in 1848 on board the battle ship *Ohio*, then sailing in the Pacific Ocean. The means of his conversion was a small book entitled "Persuasives to Early Piety." He says, "By reading this book I found the treasure of great price, and from that day the Lord helped me, praise his holy name."

Mr. Stegner labored under the disadvantage of not having an English education, but was from the day of his conversion an incessant worker for his Master. He distributed thousands of tracts, not only on religion, but on temperance, upon the effects of tobacco upon people who use it and upon secret societies. Several libraries containing many volumes on religious subjects are now afloat on the ocean testifying to this benevolence and faithfulness of the servant of God. His pension for service in the Mexican war was all used to help humanity into the kingdom of his Lord. Not only was he joyful in his faith but during his long illness patiently and joyfully he waited the coming of his Lord and Saviour. Among his last utterances was this: "The victory was won," and as we who knew him intimately could also testify of him, the victory was won over the world, 1 John 5: 4, and over death and the grave, 1 Cor. 15: 54, 55.

His life work was well done. In reforms he was always ahead of the times. He became an Abolitionist over thirty-eight years ago, and that before any one had spoken to him of the evils of slavery. So with intemperance and secret societies. He said he had no trouble in finding the truth in regard to these great evils. God showed him the light and by his grace he was enabled to walk in the light until the day of his death.

Mr. Stegner and his wife, who survives him, reared a family of four sons and three daughters now living, that honor their father's God, and are a blessing to the world. He not only used the Great Physician as his sole earthly physician for all the ills of life but so reared his children, his unbounded faith reaching out in their behalf, and thus literally took Christ as his "all and in all." Though the two fold man was shown in his life yet the rule was distinctly marked that the new man in Christ was triumphant. "Blessed are the dead that die in the Lord."

GOOD ADVICE

TO ALL WHO WRITE TO A NEWSPAPER.

One part of our religion should be to make others as little trouble as possible. We should be considerate. Instead of adding to the burdens of others—and especially of those already overworked—we should seek to lighten them. We should govern ourselves by the rule, "Bear ye one another's burdens, and so fulfill the law of Christ," Gal. 6: 2. We should be very particular in cases where others show us a favor to make the favor as little burdensome to them as may be. Whatever we borrow should be returned in as good a condition as we found it.

Preachers whose piety we cannot doubt write to us expecting an answer. They do not give their address. If written to about it, they justify themselves by saying, "You have my address on your mail books in the office." If they would consider, they would see that this does not justify the omission. The mail-books are in another room in care of another person. We have to stop our work to go and make inquiries. He has to stop his work to hunt it up. Take it altogether, very much more time is consumed than would have been required for you to have given the necessary directions. Do not such neglects show that there is still some selfishness in the heart? Brethren, be considerate.—*Free Methodist.*

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Rye—No. 2	47		
Bran per ton		11	25
Hay—Timothy	8 00	@10	50
Butter, medium to best	15	@	30
Cheese	05	@	09
Beans	75	@ 1	80
Eggs			14
Seeds—Timothy	1 30	@ 1	46
Flax	1 54	1	60
Broom corn	2	@	4
Potatoes, per bus	25	@	33
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@13	00
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HOME AND HEALTH

NERVOUSNESS.

There are doubtless none of our readers who are suffering with this condition of body who would not hail as a most precious boon a relief from so harassing a state. We are unhappy, we know not why. We long for relief, we know not from what. We would go somewhere, but we know not where we would go. We would cease to be what we are, but we do not know what we would be. We look around for the cause of our grief, but we know not what it is. We would be calm and cheerful, but alas! we find ourselves scolding even those who are trying to make us comfortable. Nervousness is not a distinct disease of itself, but results from a derangement of the nervous system. To be successful in escaping this condition we must look for the cause of the derangement.

All have doubtless discovered that when they can secure sleep they are more or less relieved from nervousness. "Sleep," you say, "that is just the trouble. Oh, how much would I now give for a good night of sleep." Healthful sleep can only be obtained by complying with the conditions of sleep, and these conditions are induced by correct habits of life. On the subject of "Sleeplessness" we quote from the *Housekeeper:*

"This trouble most often arises in both women and men from worry. 'Worry kills many more than hard work.' Worry on account of household cares, business, family relations, and a thousand things, drives away sleep from both fathers and mothers. It is a fact that the great majority of the insane in American hospitals come from those who live outside of the cities. The ceaseless routine of farm life, without any recreation or social pleasures whatsoever, leads many of both sexes to that sad condition. And the most common precursor of many forms of insanity is continued sleeplessness. Everyone thus afflicted needs not infer that he is on the road to the insane asylum, but such should draw this moral. The social pleasures, the holidays, the picnics and sociables, are by no means to be despised as affording variety in life and an antidote to one continued mental routine. Even though you are worried about this debt or that mortgage, or the many details of the household, the work that is 'never done,' do not let such cares take you entirely from your family, or lead you to be less of a kind father or mother. This is for your own sake and not on moral grounds alone. You will sleep better for a game of croquet, or a romp with the children, or a walk in the woods.

"Then, too, bathing, *i e*, keeping the skin clean, is by no means a small factor in inducing sleep. A cool sponge bath will make a night's rest sweeter, in more senses than one. If you find yourself awake and restless in the night, rise and bathe your face and hands in cold water briskly, wipe them thoroughly, and expect to be far more successful in courting 'tired nature's sweet restorer, balmy sleep.' If, after an evening's hard mental work, you do not feel like sleep, take a short walk in the cool night air, endeavoring to think of nature, or something out of the usual line. Late and hearty suppers are not conducive to good sleep. Omit the bit of cheese or pie before retiring. Think over your habits and reform them, remembering that a good conscience always aids proper sleep."—*Pacific Health Journal.*

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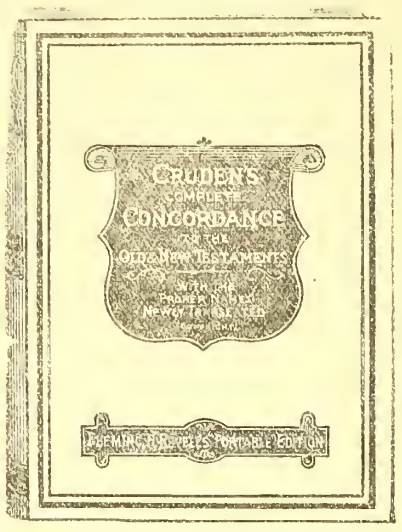
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BITS OF SCIENCE.

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An English scientific journal enumerates the following as among the inventions which are specially needed at the present time: Macaroni machinery, good red lead pencils, type writers that will work on account books and record books, indelible stamp canceling ink, a practical car-starter, a good railway car ventilator, better horseshoes, locomotive headlights, an instrument for measuring the velocity of wind currents, apparatus for measuring the depth of the sea without sounding by line, psano lid hinge which shall be flush on the outside, good fluid India ink for draughtsmen, a good metallic railway tie, an effective cut-off for locomotives, a method of alloying copper and iron, and a molding material for iron and brass casting capable of giving a mold that can be used over and over again.

A set of small drawers for workshop use that will hold powders, or even liquids, is useful. Obtain from the hotels a number of sardine boxes. Lay the box top downward on the stove and when the solder begins to melt lift the box and the ragged remains of the cover will fall off After cleaning out the oily deposits put in each box a facing of wood a little larger than the end and screw a little knob to this from the point, punching the hole through the tin by an awl. A rack to hold them is easily made, as they are all of the same size.

Carpenters and builders frequently find it necessary to bore holes in glass, but are at a loss how to do it without the aid of a diamond or a drill. It may be easily done, however, with the use of a little sealing wax and fluoric acid. The wax should be warmed and spread over the glass, the place where the hole is to be being left exposed. Drop the acid on the glass with a piece of wire. The acid will eat through the glass, and the hole may be shaped afterwards with a copper wire and some rotten stone and oil.

The old trick of French cabinet makers of peppering furniture with fine shot to make it look "antique" and worm eaten has been surpassed by a Springfield, O., man This enterprising individual finishes all of his work in a rough, cheap manner and then stows it away unvarnished and unpainted in his back yard, where it lies exposed to all sorts of weather. After three months of this kind of treatment the furniture is packed and shipped to New York, where people pay high prices for it.

The *Electrical Review* gives the following as an etching liquid for steel: "Mix one ounce of sulphate of copper, one-half ounce alum, and one-half teaspoonful of salt reduced to powder, with one gill of vinegar, and twenty drops of nitric acid. This liquid may be used for either eating deeply into the metal or for impairing a beautiful frosted appearance to the surface, according to the time it is allowed to act. Cover the parts you wish to protect from its influence with beeswax or tallow."

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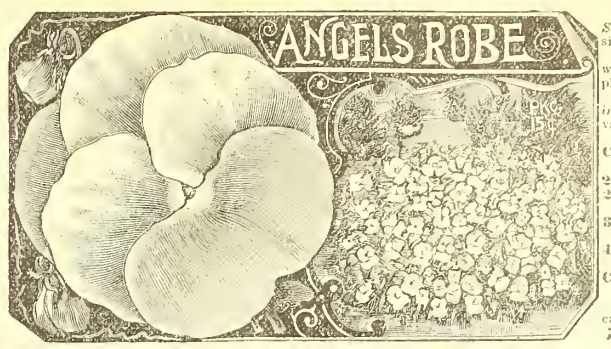
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NEWS OF THE WEEK.

WASHINGTON.

The leaders of the Republican party in both Houses have concluded that an extra session of the Fifty-first Congress is inevitable. This admission is made by those who are the most opposed to an extra session President Harrison has been consulted and the session will meet April 1.

The agricultural appropriation bill completed by the House committee proposes an appropriation for the present year of $1,715 826. One provision will deprive Senators and Representatives in Congress of their usual quota of seeds.

The British extradition treaty was disposed of finally in secret session of the Senate, and much to the surprise of its friends and some of its foes, it was beaten by a heavy majority. Instead of a two-third vote in its favor there was more than a two-third vote against it, and it was finally shelved.

The secret legislative session of the Senate was wholly occupied in discussing and voting upon a motion made by Mr. Sherman to consider the Samoan amendments with open doors. It was supported in speeches by Messrs. Sherman, Evarts and Voorhees, and opposed by Messrs. Edmunds and Morgan. The vote upon the motion was yeas 26 to nays 24 The merits of the amendments were not discussed, and the division was wholly outside of party lines, about an equal number of Republicans and Democrats being recorded on each side of the question of opening the doors.

Count Arco-Valley, German ambassador to the United States, has notified Secretary Bayard that Germany had receded from the position that her representatives in Samoa had taken. The backdown on the part of Prince Bismarck is believed to have resulted from a dispatch sent by Secretary Bayard to Minister Pendleton at Berlin. Mr. Bayard instructed the American representative at Berlin to inform the German Government that the German consul at Samoa had declared war with Mataafa, and had also put the island under martial law. Mr. Bayard, in this view, instructed Minister Pendleton to say that the United States assumed that American citizens in Samoa would be protected by the German officials there.

Considerable interest was awakened in official circles by the report from London that Sir Julian Pauncefote had been appointed British minister. A State department official said that they had no knowledge of the appointment, but as England was greatly interested in the Samoan matter, and as Prince Bismarck had sent a proposition for a renewal of the conference of 1887, it would be necessary for Great Britain to have a minister here.

COUNTRY.

The resolution providing for the submission to the people of a constitutional amendment prohibiting the manufacture or sale of intoxicating liquor in the State passed the Pennsylvania Senate Wednesday by a vote of 32 to 2, the Democratic Senators declining to vote. The resolution passed the House last week and now goes to the governor. A resolution is now pending for a special election on the proposed amendment to be held June 18.

The Illinois Senate is considering a proposal to submit a constitutional amendment to the vote of the people. Senator Sheets of Oregon, Ogle county, is author of the resolution which he defended in an able speech.

The Union iron works, San Francisco, have received a dispatch from Secretary Whitney ordering the company to get the new cruiser Charleston ready for sea within twenty days, if possible, at no matter what extra cost.

A hearing was had before an Assembly committee at Albany upon a pending bill to regulate and reduce telephone charges. The counsel to the Board of Trade said that Bell, the telephone inventor, testified before a Congress committee that he had made ten millions out of his invention.

It is reported that both Houses of the New York Legislature are to commence war against the grain gamblers in New York City, and that a determined effort will be made to have the gambling stopped.

Contractor Cline, of the Keystone Bridge Company, who built the bridge at Spottsville, Ky., which fell recently, killing a number of workmen, has been indicted for murder. The report of the falling of the draw at the Spottsville bridge was greatly exaggerated. Only one man was drowned and but two badly injured.

The great street-car strike commenced in New York City at daybreak Wednesday morning. Some 4,000 or 5,000 men were striking. Thursday several collisions between them and the police. Many shots were fired and one man killed. Twenty big lines with their branches were rendered as useless at one blow as if their tracks had been torn up. There were frequent collisions with the police.

M. A. Elliott and Mrs. M. A. Campbell, two apostles of Christian Science, who have been practicing their art in Pierre, D. T., have been ordered to leave the town. They are accused of duping ignorant people and attempting to cure cases which demand medical skill.

A switch engine on the St. Louis & San Francisco railroad, jumped the track at Springfield, Mo., Feb. 3, killing three men and fatally injuring five others. Two other men were slightly injured.

The ministers of Sioux City have organized a league for the enforcement of Sunday laws. The specific object of the League is to prevent base-ball games on Sundays. There is a very bitter feeling in certain quarters toward the ministers. A number of business men declare they will cancel subscriptions made for the Young Men's Christian Association building and churches which are in course of erection.

In Alama county, Tennessee, a crowd horsewhipped two Mormon elders named Miller and Winters. They were then tarred and feathered and ordered so leave the country on pain of death.

The Supreme Court of New York has affirmed the verdict for $75,000 for breach of promise, secured by Clara Campbell, of Ironton, Ohio, against Charles Arbuckle, the millionaire coffee merchant.

Reports from Oklahoma are to the effect that since the soldiers returned to Fort Sill fifteen families have crossed the Canadian river and entered Oklahoma. A number of settlers are breaking ground and preparing it for cultivation.

Cincinnati's new Chamber of Commerce was dedicated on Tuesday with appropriate ceremonies. General Noyes was the orator of the occasion, and speeches were made by E. Nelson Blake, of the Chicago Board of Trade, and other prominent men in commercial life.

A dispatch from Plummerville, Ark., says that the Hon. John M. Clayton, brother of Powell Clayton, was shot dead Tuesday night by unknown men. John M. Clayton was, like his brother, an active Republican, and at the last election ran for Congress on the Republican ticket in the Pine Bluff district against Breckinridge, the present Democratic member, but was defeated. He contemplated contesting Breckinridge's seat.

The boiler of the new mogul engine on the C., B. & Q railroad, exploded near Plano, Ill., Wednesday, fatally injuring the fireman, W. H. Rankin, of Galesburg, Ill.

Mrs. Lucy Tennison, aged 75, was convicted of murder in the first degree at Olathe, Kan. A motion for a new trial was overruled and the death penalty pronounced upon her.

Warsaw, Ill., is alarmingly affected with black measles, there being over 300 cases. There were five deaths to-day. The people are growing alarmed and numbers are leaving the place. After death from the scourge large black spots the size of a 5-cent piece come out all over the body.

FOREIGN.

The British naval committee appointed to inquire into the late maneuvers states that the ships, with few exceptions, are unsuitable for modern warfare—indeed, deficient, and that the existing fleet is unfit to command the seas against an enemy.

While the Boulangist organs at Paris speak of the government as lost, and the opportunist papers declare Floquet's downfall has only been postponed a few days, it is the general opinion that the Chamber of Deputies will complete its legal term of office, and that the general elections will not occur until October. The majority in the division on the vote expressing confidence in the government Thursday was composed of republicans altogether.

The Archduke Rudolph, the Austrian crown prince and heir apparent to the throne, was found dead in bed Wednesday morning in the town of Myerling. Dispatches from Vienna convey the official announcement that Crown Prince Rudolph committed suicide by shooting himself in the head with a revolver, but many people here still hold to the idea so extensively ventilated Thursday that he was killed in a duel. A later account says he was shot by the husband of a princess with whom the archduke had been criminally intimate.

Samoa advices of Jan 30 say that the Germans have declared war against Mataafa and that probably all the Samoans will join against the Germans.

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THE NATIONAL CONVENTION.

It has been decided by the N. C. A. Board that the next National Convention, opposed to secret societies, shall be held in Washington, beginning March 5 next, at 9 A. M. As the representatives of the Nation are assembling at that time to attend to the Inauguration services of the new President, it is most fitting that the friends of Purity of Government, Liberty in Government, and Righteousness for Government, should meet and discuss and pray over what is most essential to Good Government.

While the lodge coils itself around the various departments of Justice, and binds the Officers of State to other than patriotic interests, the Nation cannot be healthy. Any oath that binds to interests not universal, must be a friction in the machinery of government.

The Nation must be aroused. Christian Freemen must speak out. Honest Christians must take the position that Christ took—"In secret have I said nothing." And all true parriots should labor and pray that, as a land, we may be redeemed from all selfish and sinister bondage.

All who are interested in this great reform are cordially invited—yea, and urged to meet at the above time and place.

Let the nearly two million Christian people pledged to the support of this cause send a suitable representation to this important meeting in the Capital of our Nation.

H. H. GEORGE,
Pres. of Geneva College, Pres. of N. C. A.

While the Senate was deep in the discussion of the Samoan trouble last week, a wide difference of opinion existed as to the best course to pursue. A desperate effort was made by Senators Edmunds, Frye, Morgan and Hale, to have the usual custom of discussing such affairs in secret session observed, but Senators Sherman, Evarts, George, Dolph and Hawley won the victory. The argument in favor of open doors was supported by the precedent of last session, in discussing the Fisheries treaty with open doors, and further by the fact that the English and German Parliaments have not been afraid to discuss openly this question in which the people are so greatly interested, The opposition insisted that disagreeable things might be said in debate that would irritate the German Government. The vote was entirely individual, about an equal number of Democrats and Republicans voting on each side, but it was another blow to old un-American Senate traditions.

Gov. Eagle, of Arkansas, in a message to the legislature on the murder of John M. Clayton, recommended that he be given power to offer a sufficient reward to bring the assassin to justice. The response was a vote giving him $5,000. Clayton, the white man and Freemason, must be avenged; but who speaks for the blacks shot, hung, whipped and driven from home in New Iberia. Gov. Nicholls, of Louisiana, sent the attorney-general to examine into the case. The *Times-Democrat*, of New Orleans, had last Tuesday four columns filled with the testimony, beside a column editorial. But after the tragedy comes the farce. The investigation is only a fine appearance of doing something. A number of men have been held to answer for conspiring to drive peaceable citizens away from their homes. The authorities have now exhausted themselves, and this will be the end of legal punishment for the New Iberia outrage. There is no one indicted for murder; and if the accused are ever brought to trial the witnesses who knew so little at the investigation will know less, and the jury will not have so much information from them as they have of their personal knowledge. The crime will thus be covered, but it cannot be forgotten while God is on his throne. We have had four years of ado from the Republicans on these race outrages. If there is any legal measure that can be used to suppress them, Mr. Harrison is now on his good behaviour to see that it is made effectual.

There is a lodge war in Rutgers College, New Brunswick, New Jersey. The trouble originated at the class election. These elections are the cause of an unusual amount of wire-pulling at Rutgers, the "machine" that "runs them" being the Theta Nu Epsilon society, which consists of representatives from all the secret societies in the college. The Delta Upsilon fraternity is non-secret and is the largest society at Rutgers. Combined, however, the secret socities outnumber the Delta Upsilon and the non-society men, and they divide the offices among themselves and leave their opponents in the cold. The result is a split in the Sophomore class, which threatens serious disturbance in the institution, and has already caused more loss of time and temper than can be well estimated. The history of these college pests has been marked by such hostilities from their first introduction in this country. The Phi Beta Kappa society was brought over from France in 1776, and transplanted in William and Mary College, Virginia, it is said, by Thomas Jefferson. Its infidel Greek motto—"Philosophy is the governess (rule or guide) of Life"—sufficiently indicates its dangerous origin. Having spread to Harvard, its secrets were abolished in 1831 through the enlightened efforts of John Quincy Adams, Edward Everett and Judge Story. To read the ordinary anniversary performances of these college fraternities, with the frequent names of clergymen to give them character, it would seem that the influence of such statesmen had been lost. But it is not; and must not be. The better class of students will resist the secret, contemptible society influence, as at Rutgers, even to the limit of separating from their company in the college course.

Tremont Temple was full on Monday of last week when Joseph Cook began the fourteenth Boston Monday lecture course. This year he proposes to discuss various leading reforms in the preludes, and in the lectures to take up one or two phases of the subject which has lately shaken Boston—Romanism and the Public Schools. After prayer by Henry Grattan Guinness, of the English Missionary Training School, he spoke in the prelude of the ballot reform, and in the lecture of Roman Catholic hatred of our school system. Hildebrand and our American system are at war. The Jesuits lead the attack, and the "white" pope obeys the "black" pope. Among the fundamental principles on which our school system is based are these: Self-preservation implies the right to educate; common morals must be taught; to teach allegiance to a foreign pontiff is dangerous; church and state must be separate, but not Christianity and state; no sectarian text-books or sectarian management; and no misleading instruction in private schools. Another danger is secularization. Morality grounded on religion must be taught. Some do not wish to hear of even natural morality, and some Christian people weakly fall in with their ideas of total secularization. This will not do. If we do not go to Canossa, we need not go to Paris. The Blair bill now before Congress providing for a Constitutional amendment will help our solution of these questions.

Some days since we learned that Mr. Moody, the evangelist, was proposing to spend much of the coming season in this city, and would make his headquarters for a year in his old home. The Chicago Evangelization Society, organized two years since, sends out a circular from Mr. Moody in which he says: "On the 4th day of April, 1889, I will begin holding in Chicago a convention of Christian workers, similar to those held in the summers at Northfield. These meetings will continue from thirty to sixty days, and instruction will be given by well known leaders of Christian thought and action. As this is the beginning of a movement which it is hoped will culminate in a permanent school, to fit men and women for work among the neglected masses of Chicago and other cities, the instruction will, from the first, take a practical turn. The mornings will be devoted to study of, and lectures upon the Bible and its application to the wants of this age; and to these meetings the public will be invited. The afternoons and evenings will be given to 'Applied Christianity,' and no pains will be spared to bring the workers face to face with the masses who have renounced, or are ignorant of the Gospel. The only expenses which those who attend will be called upon to meet, will be those of board and and lodgings." Chicago and the Northwest will welcome Mr. Moody and there will be no lack of enthusiasm in making the enterprise successful and the mission training school permanent. Already the Methodists and Baptists have the nucleus of such a work established. Mr. Moody's plan is wider in scope than these, and will be supported by the best people of all the Christian churches.

GEORGE CLARK AS AN EVANGELIST.

BY REV. DE LOSS LOVE.

As a preacher Mr. Clark was thoroughly Scriptural, logical, practical, and illustrative. He made the Scriptures and reason or common sense agree. He always put his teachings by the side of the human life and heart, to the benefit of all his hearers who would receive it. His sermons were not varigated patch-work made up by skillful or topical selections from the divine Word. They were rather the development of divine *principles* found in the Bible, to the elucidation and proof of which Scripture was abundantly and skillfully brought. He was always interesting, but never at the cost of being amusing. He made his hearers seem to themselves to be in the presence of God. He made Christ and his salvation his great theme. He made religion seem momentous, and yet he showed how Christ's yoke can be easy and his burden light. He had great great ease and wisdom, in both preaching and conversation, in approaching a soul in regard to its salvation. He always seemed sincere, and if his sermons ever fell short of their designed impression, his prayers conspired to make up the deficiency.

As an evangelist, he was a model as nearly as any human being can be. He did not *choose* mere snatches of work, but rather, *campaigns*, if circumstances allowed it. In a protracted series of meetings he had a beginning, middle and end. He first sought to prepare Christians to co-operate with him. His labor with them was *not* in the form of castigation, but in that of winsome sympathy, and plain, thorough searching with divine truth, joined with the powerful work of the Holy Spirit so far as prayer and consecration could secure it. He showed distinctly and forcibly that Christians should prepare the way for the coming of the Lord. And under the light of truth as he held it forth, very many professing Christians found themselves astray from the Lord, and always some or all returned to him. By the time the *church* were prepared, the impenitent were already more or less awakened, convicted, and inquiring; and often some, having passed these stages of interest, were hoping. This made the work spiritually *healthy* for Christians, and *permanent* for the converted. The impression and effect were of the Lord, and were felt to be good.

Throughout the whole revival the pastor of the church had *not* been losing ground with his people by contrast with the evangelist, but had been *gaining* by comparison with him. Bro. Clark would make the good points and elements in the pastor stand out with clearness before the hearers; yet, not by bald praise, but by delicate and skillful allusions or assumptions. He was too much a Christian and a gentleman to rebuke the pastor before the people, or ever to show off himself at the pastor's expense. He never conducted a protracted effort as a kind of independent sovereign dropped down from a higher sphere, but as a loving brother come to be a *helper*. With the pastor he consulted day by day on the most intimate terms; with the church he counseled as on a level with them, drawing out their activity proportionate to their responsibility as far as possible. He did not unsettle ministers, but settled them more firmly in their place.

Berlin, Worthington parish, of Mr. Clark's native State, furnishes one of the best illustrations of his successful labors in a revival. There had been there thorough seed-sowing and some reaping in a pastorate of ten years now brought to a close in 1853. Then had followed a summer revival under a temporary supply of the pulpit, and the Christian work of a school-teacher. In the autumn, when the supply had become the pastor, adult inquirers again appeared. Providentially, Mr. Clark, passing that way, called at the pastor's for the night. Then and there it was decided to do the most possible for an extended revival in that parish. Noted men of that and other States had so much criticised revivals as to produce a *dearth* in them. Employing evangelists was widely disapproved. But a few more weeks increased the favorable signs in that parish, and Mr. Clark came. Preaching services were held every evening but one in the week, and every afternoon but two. For three weeks both evangelist and pastor preached directly and only to secure a better state of religion in the church and among all professing Christians. The pastor went from house to house. All complaints against Christians received attention, and remedy as far as possible. Many difficulties among families and individuals were settled; though a single case sometimes occupied days. Many confessions and restitutions were made. The duty of it was taught and impressed from the sacred desk. Some impenitent persons were awakened, convicted, and converted through impressions made by the humble and heartfelt confessions of church members. After three weeks thus spent, the direction of the preaching was turned to the impenitent, and *numbers* were at once ready to be converted. Three weeks were spent in labors with them, and after the six weeks Mr. Clark went to another and a waiting people. After that the pastor held a week of meetings in each of four district school-houses. Examinations for admission to the church were held in each of those school-houses, and at the centre. At the May communion one hundred and twenty were received to the church on profession of faith, and twelve by letter. Nearly all these were adults. Many were heads of families. About twelve were over sixty years of age. One man about seventy was propounded with the rest, but died suddenly the next day. Fifty were baptized before the communion table. Years after only *one* of the whole number had been known to turn back; and he probably only temporarily through intemperance. Children were afterwards received to the church. The next autumn and winter there were more conversions. And the revival, continuing from the first about two years, resulted in nearly two hundred additions to that single country church, besides the reception of others to neighboring churches.

And this one instance illustrates the labors of the able, noble, and beloved Rev. George Clark.—*South Hadley, Mass.*

SECRET SOCIETIES AND HUMAN LIBERTY.

BY REV. H. H. HINMAN.

I recently conversed with two aged colored M. E. ministers—presiding elders in their districts—who were, and had been for years, one a Mason and the other an Odd-fellow. They were evidently men of strong convictions, and verily thought that these institutions had been a blessing to humanity and were now doing much for the colored race in our land. They gravely informed me that Abraham Lincoln could never have been elected President, and there never would have been any emancipation but for a secret society.

This certainly was news to an old Abolitionist—certainly a scrap of history that has escaped the observation of those who were the active workers in one of the grandest reforms of the age. But thinking as they did, it was not strange that these brethren regarded me and my work much as the slaveholders did that of Garrison, Lovejoy and others. To their minds the whole anti-secrecy movement in the South is only a skillfully-devised plan to thwart the efforts of our colored citizens for mutual protection and improvement, and, as such, ought to be restricted.

Such a strange misunderstanding of history, such an utterly absurd and unreasonable imputation of evil motives could only have originated in minds that had been blinded by ignorance, false teaching and prejudice. No thoughtful mind can afford to smile at such folly. It should rather excite our commiseration. Only to those who have been most miserably deceived does it need to be said that the original Anti-masons of 1826-36 were the Abolitionists of that time. Those of them who survive are as proud of their record in the one reform as in the other. In either case it was their hatred to despotism and sympathy with wronged and suffering humanity that made them face the obloquy and reproach that all must meet who seek to overthrow organized wickedness.

So far from any secret society having anything to do with the election of Lincoln, the Know-nothing movement was a most manifest obstacle. The great men whose moral influence prepared the public mind for emancipation and made it possible, such as J. Q. Adams, W. H. Seward, Wendell Phillips, Charles Sumner, Thaddeus Stevens, Gerrit Smith, Horace Greeley, S. P. Chase and others, were all pronounced Anti-masons and the opponents of all secret societies. Even General Grant told us he was not a Mason, and was outspoken in his opposition to political secret societies. Freemasonry, which in its government is purely despotic, has always been allied with despotism. The Blue Lodges of Missouri were the council chambers of the Border Ruffians of 1856-7. The Masonic lodge-rooms of the South were the places where the Ku-klux Klans kept their regalia. The Knights of the Golden Circle were the men who kept up the "fire in the rear" of our Federal army.

True, when results of the war were achieved there grew up—for self-glorification—two secret orders, the G. A. R. and its bastard progeny, the Sons of Veterans. These, indeed, profess to be loyal; but to say the least, there is not the slightest need for their existence, and good government has more to fear than to expect from their operations. We may safely challenge the world's history to show that any secret society has been largely instrumental in any moral, social or political reform. Nearly all the reactions in favor of despotism have been the work of secret organizations. White, as well as colored Christians will do well to remember that any departure from the simplicity and godly sincerity enjoined by the Gospel will be disastrous to the cause both of Christ and of humanity.

New Orleans, La.

THE MYSTIC TIE.

In 1842 Alexander Campbell wrote on Freemasonry and Odd-fellowship, in the *Harbinger*, these words: "It would be important to the cause of reformation to be fully inducted into those reasons and experiences which induce Christians to seek admission into the societies of Freemasons and Odd-fellows....into the fraternal equalities of such motley brotherhood—those reasons are so occult and ambiguous not to preclude a sort of misgiving in many conscientious persons that there is a species of apostacy from the church, lurking in the motives which impel to such an association with men so heterogeneous, and so repulsive under every other view of them than the simple attitude of the *mystic tie.*" Some of high intelligence and virtue amongst us are compelled....to regard the mere fact of seeking admission into such a mongrel community of all sorts of faith and morality as equivalent to a frank or explicit acknowledgment on the part of such applicants ore that they have not found rest and satisfaction to their souls in the Messiah and his institutions; that they are disappointed in their union with the church; that they feel a vacuum of soul which craves the science, the rites, and ceremonies, the approbation and brotherhood of Odd-fellows and Freemasons. They....place such wanderings ....in the same category with those....who desert the nuptial bed and board for the sake of....familiarities with ambiguous virtue. ....Others say that their prayers are such as suit the genius of Mohamet, Moses, Cæsar and Christ!

Now, as a man cannot serve two masters, it is regarded by some....as essentially incompatible with the Christian profession that any one in Christ's church should add to his religion the rites, ...fellowship of Odd-fellows and Free and Accepted Masons. T. H.

THE LABOR LODGES IN CONGRESS

The notice of Congressman Butterworth's speech on the lodge dictation in the government offices last week will make our readers eager to see a full report. This we have procured from the *Times* of this city. The debate took place on the 23d ult. Mr. Butterworth's antagonists, M. A. Foran of Ohio and William McAdoo of New Jersey, are Democrats, and are persistent advocates of the labor lodges. J. M. Farquhar of New York, who takes the same ground, is a Republican. The report is as follows:

A long discussion ensued as to the relative merits of hand-press and steam-press work, during which Mr. Butterworth said that the organization of the hand-plate printers had declared war on the steam machines and had determined that they should go. If they ought to go on their merits let them go, but if they ought not to go on their merits the fact that these gentlemen desired them to go was not the slightest reason for putting them out. He had been told (he did not know what truth there was in it) that the men who worked on the steam presses were hissed and annoyed while going to and from work by the hand printers. If this were so the Secretary of the Treasury and the superintendent of the bureau ought to be impeached for not vindicating the right of a man in this country to earn his bread. [Applause.] If it were true and he had been superintendent the man who had hissed would not come into the bureau again if he could prevent it. This was still America, and his boy had a right to work without asking the permission of any organization of men. If he could not, he (Mr. Butterworth) was in favor of revolution. [Applause.]

He had been informed that as the steam pressmen went to work the "Dead March" was whistled. If that were true it was an unspeakable outrage committed within the shadow of the Capitol. He had asked one of the committee of hand pressmen, who had waited on the committee on appropriations, whether it was true that the steam pressmen had been hissed. The man had replied that that was no part of their policy, but that the hissing had arisen

from this fact. On the occasion of a meeting of the Knights of Labor a hand-plate printer had been loud and vociferous against any fellow who would go from a hand to a steam press. He was the first man to go over, and for the purpose of guying him his colleagues had indulged in a little demonstration, which the committee of the Knights of Labor, however, had not approved.

He (Mr. Butterworth) wanted to put himself in this position—that not by his vote should there be a change in the presses at the bequest or dictation of any combination, society, or collection of individuals. He believed in standing by the blacksmith, not because he was a blacksmith but because he was a man. He believed in standing by the carpenter, not because he was a carpenter but because he was a man. A committee had been appointed by the House to look into the character of the work of the steam presses and he was solicitous to know whether the witnesses testified as they would have testified had it not been for the reign of terror established in the bureau, if such a reign had been established.

Mr. Foran—By Mr. Graves or by the men? Who has the right to discharge?

Mr. Butterworth—We have pretty nearly reached a condition of things in this country when nobody has the right to discharge. [Laughter.]

Mr. Foran—And I am glad of it.

Mr. Butterworth—I recommend to the Knights of Labor to establish a whipping-post in front of the Capitol and lick about twenty-five members of the House on the last Saturday in each month. [Laughter.] I hope that in God's providence the time will come when our manhood will assert itself and we will not speak like poltroons, as I have seen the House do over and over again, at the dictates of some gentlemen in the galleries. [Applause.] I have compromised my manhood once or twice; I hope that the next time I do it I shall be paralyzed where I stand. [Applause.] We have witnessed enough of the vassalage of the Senate and House and members of the government in various places.

The papers, he said, teemed with suggestions that men were to be shot for making contracts for their labor. They were to be hunted. He objected to that, and the reason he spoke of it now was that it was well known that whenever a thing was requested by a certain organization the House did it and hunted for reasons to do it.

Mr. McAdoo of New Jersey said that the organization of labor was the logical result of the organization of capital.

Mr. Butterworth said he thought so himself.

Mr. Farquhar of New York said that the gentleman of Ohio had spoken of independence digging in the ditch for the last rights of man. The worst cause on God's earth could die in the ditch as well as the best. He defied any man in this House to say otherwise than that the organized mechanics of the land had been the men who have built up and kept up the industries of the country. If they were not organized they would be a mob subject to the caprice of capital and to its ownership.

Mr. Butterworth replied that he approved of the combination of labor, but he did not approve of force being used to exclude any American from any walk of life or any calling. It was needless for members to shut their eyes to the fact that some of these organizations had starved widows and orphans into compliance with their behests. While he in no way objected to organizations in their interests wherever and whenever employed, he protested against the utilization of those organizations for the purpose of compelling obedience to their high behests except by argument and the influence of moral suasion. He had not suggested that the Knights of Labor were opposed to the introduction of labor-saving machinery, but he knew that sometimes misguided men, under the belief that it was against their interest, had protested and fought, even to the use of violence, against their introduction. It was well known to the House that when certain measures were before it petitions had been circulated broadcast through the country and brought here in volumes and were used as a political shibboleth to induce the House to vote for that which its judgment did not approve. All he insisted upon was that members should stand by their deliberate judgment and not yield to the suggestion that it would shorten their political life not to do so. Members could not shut their eyes to the fact that this influence was too potent in their midst. He would say to his friend from New York (Farquhar) that it was not in him, nor could God Almighty put it in him to be more devoted to the sons of labor, whoever and wherever they were, than he (Butterworth) was. But he denied the right of any association to say to his boy that he should not learn the trade of his father.

Against that right he inveighed. This was a country where right and reason would prevail. But so long as huckstering politics yielded to the trade winds set in motion here or there, just so long would free institutions be in danger, not because men did not know better but because they had not the courage to do better. If this House had done its duty the children of the men who had made and kept the Republic would not be crowded out of employment by the ship loads of lazzaroni from Europe who landed daily on our shores. [Applause.] Here was the real trouble. The trouble was not with immigration. An immigrant brought energy, thought, some money, moral make-up, manhood; but we were having thrown upon our shores every hour men who represented nothing on God's earth except an appetite, a stomach, and an alimentary canal. [Laughter and applause.] Let it not be said to him that his boy should not learn the trade of his father. That was unjust, that was un-American, that was un-Democratic. That was at war with the genius of our institutions.

All men had the right to get their bread. He had the right in defiance of the rule of any organization to go to his friend and say he wanted employment for himself and his boys, and his friend had no right to say to him, "I will employ you, but I cannot employ your boy on account of the rules of my organization." Either that system would not survive or the Republic itself must perish. [Applause.] There had been a time in the country when moral and intellectual worth were the measure of a man's standing. That standing had changed by a system of immigration that had tended to dilute our moral make-up, our social make-up, our political make-up, until we were now the mere bidders for the vicious who held the balance of power. [Applause.]

Neither House of Congress had dared in the presence of political necessity to stand by the homes of the country. He hoped that this Congress would do so before this session was over, but he protested that no association in the world had the right to punish him and starve him to death because he hired this man or that. He stood in the presence of men who had helped to make the Republic and who knew that the homes of the country were the source of its power and of its prosperity. There was only one way to bring general prosperity—that was the largest liberty to a man to fight the battle of life as best as he could, untrammeled by a system which prevented him from enjoying any right. [Applause.]

THE NEW IBERIA OUTRAGE.

[Special correspondence of the New Orleans Pelican.]

NEW IBERIA, La., Jan. 30, 1889.

I will only give your readers a very brief and general account of the terrible riot now in fearful progress in our town. Last Saturday, during the early part of the afternoon a quarrel and the exchange of a few blows passed between Jim Trainor, white, and Sam Wakefield, colored, in which the former was worsed, and both, it is stated, intimated to each other that the affair was not settled. As has been stated in the dailies, Sam Wakefield shot and instantly killed Jim Trainor at about 6 o'clock P. M. of the same day, and an hour later a mob lynched the former. We all hoped that the affair was ended. Had it gone no further it was an occurrence that the whole community, white and colored, dreaded. Wakefield was about 18 years old, and had never been considered a bad and dangerous character. A little disturbance with some boys of his own age at some festivals, visiting drinking saloons and a moderate indulgence in the use of strong drink were the worst things that could be said of him. These were bad enough, of course, and even too bad, but he had not gone so far into such habits as to be considered a bad or dangerous character; indeed, it was not generally known that such habits were growing upon him, for he was an industrious boy, and during the day was generally hard at work, manfully helping to provide for the daily needs of his widowed mother and her fatherless children.

Jim Trainor, who was about 35 years old, had become fully matured in the evil habits of which Wakefield was only a beginner. He drank hard, was a general disturber of the peace, and was very generally feared by the colored people of this community; for he had frequently been a leader in a crowd of hoodlums who had become distinguished for their going around at night breaking up colored balls, festivals, etc., by shooting into the buildings in which such entertainments were being held. These attacks were always made upon the colored people and he was greatly feared by them. Trainor, aside from the evil habits and bad character for which he had become noted, was considered an industrious, enterprising young citizen, and was also the main support of his widowed mother and fatherless children—all of which, however, are grown.

As the darkness began to deepen and after the bodies of the two unfortunate victims had been taken to their respective homes, there was a feeling of fear and terror prevalent among the colored people, but all hoped, prayed and even predicted that the worst was over. But not so. "The whole community of colored men must suffer for the death of one white man," seemed to have been the universal verdict among the whites. During the same night the white regulators completely demolished several saloons and barber shops kept by colored people. During the following morning, (Saturday), it was boldly remarked that the colored people might expect further trouble upon them from the "Whites." Suspicion fell upon Dan Richardson, one of our best colored citizens—if colored he is—and the mob sought his life like greedy hounds. They surrounded his house, rushed in with guns, pistols, etc., broke open doors, and in a most reckless manner searched every place on the premises in which it was possible for a human being to hide. Not finding him there, they rushed into the houses of several other colored families and repeated the same manner of search, but the innocent man had escaped, and was at that time probably several miles from town. Added to this terrible state of affairs was the gloom of darkening clouds and heavy showers, and to see women and children running from house to house and across the open prairies, bareheaded and wet, was a heartrending sight and wholly indescribable. The names of twelve colored men, who had no more to do with the killing of Trainor than a man in England, were ordered by the regulators to leave town, which they had to do or die. One of this number has been hung already; all the rest, with others who were frightened, have left the town with no prospects of ever returning. Several left homes, wives and children, fleeing through rain, woods, swamps and thick darkness, from the murderous hands of wicked madmen.

Sometime during Saturday night Rev. Byron Gunner, pastor of St. Paul Congregational church and president of the Iberia Christian Educational Association, was taken from his house and, as we hear, was forced to leave town. The definite facts about this diabolical deed have not yet been developed, but the gentleman was missing Sunday morning, and nothing definite as to his whereabouts is yet known by us. Terrible rumors were afloat respecting him, and great anxiety is being felt and manifested for him. We hope soon to hear from him. No charges have been reported against Mr. Gunner by the regulators, and they were very quiet in getting him away.

Sunday, during the day, the number of regulators was greatly increased, and they spent the day in whipping and driving away colored men. We don't know how many have been driven away, but the number is much larger than has been reported. That others have not been killed besides Wakefield and Jim Rosemond is by no means certain. No one can yet determine the extent of the damage that the regulators have done to the property and lives of the colored people, and it is impossible at this time even to conjecture where, how and when it will end.

The teachers of Howe Institute have not been driven away yet, but we hear that the regulators intend doing so. No services could be held in any of the colored churches during last Sunday, but fearful distress prevailed in every home.

All of our town officers are either cowards or regulators, and they have taken no steps to put a stop to the riot. On this account the regulators have complete charge of the town, and day and night are doing their devilish work. Several colored families are trying to sell out their homes and move away, some of whom will probably get away this week.

I will close for the present, but will try to give your readers a more definite account of this affair at some near future day. I will also watch, as best I can, all subsequent work of the regulators, and will send you the facts. All that I have here stated is very mildly put, and with perfect fairness to both sides. I am perfectly confident that Sam Wakefield is the only person who was guilty of the killing of Trainor. Any other accused, I am sure, would have prevented the deed from being committed had they any previous knowledge of Wakefield's intention to do so. This would have been especially true of Dan Richardson (accused of being an accessory to the killing of Trainor), who has always been known by all classes as an honest, peaceful, industrious, Christian gentleman.

NEW ENGLAND LETTER.

Boston's Spring Cleaning—Shall Law Breakers be Allowed to be Law Makers?—A Conundrum for Prohibitionists—The Secret Empire Backs up the Saloon in Amesbury—The Amendment in New Hampshire—Dr. Fulton's Books and Various Matters—An Old Time Town Meeting Debate in Plymouth.

Mayor Hart has already begun his "spring cleaning," to the great satisfaction of all good citizens who have been disgusted at the rottenness of the O'Brien administration, which had a truly Democratic notion of economy. His first step has been to abolish the Department of Inspection and Waste in the Water Board, which was a mere sinecure, and yet cost the city annually $35,000. While the disgraceful condition of her streets has been for several winters the subject of long and loud complaints, Mayor Hart has yet been obliged to ask a loan of over half a million from the Common Council to meet deficiencies in the various departments inherited from the late city government.

Woburn does not seem more fortunate than Boston in her city fathers, one of whom has lately been convicted for violating the liquor law and sentenced to pay a fine of $75 with six months in jail. He has appealed, and now the question is raised, "Has he not forfeited his seat in the city council?" Neither common sense nor justice can answer it but in one way. If there is not already a law that every public official from the chief executive downward should forfeit his seat as soon as convicted of any criminal act, the sooner such a law is made and put in force the better. It has long been a matter of common notoriety that liquor sellers generally have an immunity from law not enjoyed by any other class of criminals. The keeper of one of Boston's lowest liquor resorts, rivaling the worst in London, has been times without number fined by the courts, and yet continues his business with as cool an effrontery as if it was the most legitimate in the world. Another has broken the law so often that the commissioners will not grant him a license, but this is not the smallest obstacle in the way of his plying his trade. Six times during the past year his place was raided, and yet he was allowed to escape the penalties of the law. His offences extend over a period of twenty years. Usually he went through the farce of appealing to a higher court, and then his case was put on file and never called. "It is certain," says the *Record*, "that there is some power which the man holds against which it would appear that the very prosecutors dare not battle—and why?" "Deeply hidden under the red tape of the machinery of prosecution," it adds, "lies some mysterious reason for this failure to prosecute the rumseller." Without doubt such men wield a large amount of political power, and officials who depend on the votes they control will not be likely to offend them unnecessarily, but with a wonderful capacity for blindness nearly all temperance people persist in shutting their eyes to the one solution of this Sphinx riddle. Behind the saloon and behind the corruptions of party stands the lodge power and the lodge oath, the sole design of whose being is to uphold and shield law breakers.

The quiet town of Amesbury, famous as the home of the poet Whittier, is now having a "White Cap" excitement, the chief of police in that town being too strict an enforcer of the No License law to suit the liquor men, who, judging from threatening letters he has received, are disposed to try Ku-klux methods, in which they can have for assistants all the roughs and saloon bummers, of which class the New England White Caps seem to be entirely made up. Secrecy is one of Satan's most effectual weapons and he will always use it; and when a good cause like temperance takes it up, however righteous the ends it means to promote, it runs the same risk as the children of a noted French scientist who got to playing with some poisoned arrows in their father's collection of curiosities and died from the effect.

The prospect is good that the Massachusetts Legislature will do what New Hampshire has already done: submit the prohibitory amendment to the people, but I hope without that damaging clause which exempts cider. In the latter State 141 Republicans and 24 Democrats voted for it, and 108 Democrats and 23 Republicans against it. The Democrats of New Hampshire have always stood true to their colors and favored license, but let us give the party of Rum, Romanism and Rebellion its due. The amendment would have failed to pass but for those 24 Democratic voters who proved themselves so nobly superior to all the traditions of party. If Prohibition in New Hampshire can suppress Frank Jones' brewery it will do away with one of the most corrupting elements in State politics. The money power alone that he wields may be learned from the fact that he has pledged $100,000 to defeat the amendment.

Twice the plate glass windows behind which Dr. Fulton's books are exposed for sale have been smashed in, the last outrage of this kind being of very recent occurrence. The brickbat argument, however, does not amount to much—except against the windows; the books themselves continue to be sold and read. But appropos to the subject of glass, a florist, in Danbury, Conn., has roofed one of his hot-houses entirely with glass negatives bought from the town photographers, and the effect when the sun shines is said to be very unique and almost startling, for the collection comprises aged men and women long since gone to their rest, down to the young men and women who are to-day grandfathers and grandmothers. But perhaps few who have read this item as it has gone the rounds of the daily press, have thought of a larger and stranger picture gallery than this which they themselves are continually adding to. If we realized that every act of ours is eternally present, and that the whole universe is a collection of negatives, so to speak, of deeds done in the body to be revealed when the sun of judgment flashes upon them at the last great day, how much more careful should we be of our daily walk and conversation!

A little work on Theosophy has just been published which contains in condensed form the chief tenets of a system which was the leading "fad" one winter with Boston's intellectual idlers, and now is embraced by many all over the country with favor as a new religion. But on looking it over the new religion will be found to have more points of resemblance with the old than perhaps it votaries would be willing to admit. For instance take this: "Death in theosophy means death to old conditions, death to the animal nature, a resurrection for the spiritual, the dominant life principle working its way upward, the triumph of spirit over the thralldom of sense." But wherein does this differ from the "new creature" of the Pauline theology, except that it is couched in metaphysical jargon and has no Christ behind it to make it a savor of life unto life. And as there is no middle ground it can only be a savor of death unto death for those who accept it. Again: "There is a great deal of us that has to die." Verily here is another indisputable truth, but anybody who has felt the old Adam cropping out in the most unexpected ways and places after he thought him effectually subdued, does not have to go to theosophy or any other "sophy" to find it out.

The Committee on Municipal Suffrage granted a second hearing the other day, this time to the W. C. T. U. in particular, under charge of Miss Tobey, their able State president. She began her argument like Lincoln, "with a little story," to the effect that an aged Plymouth lady still living remembers sitting on the window ledge of the old town house and hearing the town fathers discuss the question, not whether women should be taught the alphabet, but whether girls should be admitted to the public schools! Verily the world *does* move.

ELIZABETH E. FLAGG.

OUR CINCINNATI LETTER.

CINCINNATI, O., Feb. 5, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath I preached in the Fifth Presbyterian church morning and evening. The theme in the morning was Sabbath Reform. And if the many expressions of approval be any indication, we had the fullest sympathy of the people. In the evening attention was directed to our triumphant and reigning Messiah. He occupies the throne, and he must reign until all his enemies be made his footstool. He orders the battle, and victory is certain.

Dr. Gracey says, "While the Moslem population of the world is reckoned at 175,000,000, the Moslem powers of the world do not exert political sway over more than 90,000,000 of people, Mohammedans, Christians, pagans and Jews all put together. Of the total population of the world, not more than six one-hundredths is under the sway of Moslem rulers; while it is easy to show that of the 1,437,000,000 of the inhabitants of the earth to-day over 800,000,000 are, politically speaking, subject to the reign of Christ. But what of Buddhism, 'the light of Asia,' and Brahmanism, which together exercise more or less religious influence over half the population of the globe? We mean, what of these as ruling political factors of the world? Buddhism is not the prevailing religion of any really independent power to-day, unless Siam be reckoned one, while Brahmanism only exists and increases under the protection of Great Britain. A study of the political rule of the world, therefore, reveals the fact of the steady, silent, but sure transfer of the governments of the world from idolatrous and Moslem hands to those of Christian potentates."

Rev. W. H. French, D.D., read an able paper at the Presbyterian ministers' meeting yesterday, on "The Minister's Spiritual Culture of Himself." Rev. Geo. B. Heckman, D.D., for ten years pastor of the Avondale Presbyterian church, bid the Association farewell, on his departure for Reading, Pa., where he takes charge of the First Presbyterian church. Since the departure of Rev. Geo. P. Hays, D.D., to take charge of the Second Presbyterian church of Kansas City, Mo., the Second church of this city has "been on wheels again." This church has more aristocracy than piety. They need a John Knox or a Finney to arouse them. There are other churches that would be the better for a few electric shocks. So long as the churches give aid and comfort to members belonging to secret, oath-bound fraternities, who do business on Sabbath for gain, who prefer the ball-room and the theater to the prayer-meeting, we need not expect a very large out-pouring of the Spirit.

J. M. FOSTER.

REFORM NEWS.

CHEERING WORDS FOR THE NATIONAL CONVENTION.

WASHINGTON, D. C., Feb. 1, 1889.

Encouraging letters are coming in from many friends showing that some appreciate the importance of the approaching convention here. Its effect upon the future of our cause can scarcely be overestimated. If it is made what it may and should be, a council of our wisest men and women who oppose the lodge from principle, and because it is opposed to Christ and to the rights of freemen, its influence will be felt for years to come, and to the uttermost parts of our land.

One brother writes: "I propose to be at the Washington convention, and would be glad to read a paper, to sho whow the time has come for a National party, on the basis of principles of humanity and righteousness with confessed allegiance to Christ the King."

Another writes: "It is my full intention, if God so leads and opens the way, to be at Washington. I have clear and firm convictions of the iniquity of the lodge, and no disposition to suppress those convictions."

Another brother from Kansas writes: "Yes, I shall be there, D. V."

In replying to a request to speak, a brother writes: "I will, the Lord willing, be in Washington March 5th, to render what assistance I can in enlarging the glorious cause of our Master as espoused by the N. C. A." Still another says: "My interest in the good work of the N. C. A. is so great, and I have been so many times prevented from attending conventions by engagements on the very date of meeting, that I must this time, D. V., be with you."

Others have written similar expressions of interest along with a purpose to be present, and others still expressing hearty sympathy, and giving assurance of their prayers, though they could not promise to attend. The list of speakers who have consented to give addresses is a guarantee that the convention will be all that its most ardent friends could desire in that respect. It remains to be seen whether the friends will rally and make the convention worthy of the cause in which it is held. Fares are greatly reduced on all principal lines of railway, and the city will be thronged with strangers. Yet there will be room for God's servants, and those who send in their names promptly, stating the time when they will arrive in the city, will be protected against exhorbitant rates, and furnished with comfortable quarters within easy reach of the place of meeting. Only thirty-four days remain until the time of meeting. The question has been before you for several weeks, long enough to decide. Will you, who have seen the evils of this iniquitous system, "come up to the help of the Lord against the mighty?" Write me at No. 215 4½ street, N. W., Washington.

J. P. STODDARD, *Sec'y N. C. A.*

THE MISSISSIPPI RIVER MISSION BOAT.

The following item, clipped from the Osceola (Ark.) *Times*, whose editor is a Roman Catholic and also a Mason, shows how the sun-pictures operated by Bro. I. R. B. Arnold while lecturing on Masonry enable him to give the people the truth without arousing their prejudices:

"The series of entertainments given by Mr. Arnold during the past week, consisting of lectures, and illustrated by stereopticon views, and all purely of a religious

and educational character, have been fruitful of good results. We speak advisedly when we say that these entertainments—'the letting in of light"—has awakened an interest in the revealed Word of God, which all the preaching in Osceola by ministers for the past ten years has failed to accomplish. As the news spread that these entertainments were being given, the people became interested, and the result was that the court house was packed nearly every night. People who were seldom if ever seen at church turned out with their entire families, and gazed in wonder and listened with astonishment as the hidden truths of history were unfolded as a scroll and explained. We commend Bro. Arnold and his interesting family, together with his novel and fascinating mode of presenting old subjects, to the people of the South among whom he will journey. He is doing a work that will be appreciated by good and sensible people everywhere."

Bro. Arnold has just finished a course of lectures on secret societies before the students of LeMoyne Institute, the Howe school and the West Tennessee University at Memphis, Tenn.

THE IOWA WORK.

DEAR CYNOSURE:—Since my last letter I visited Elvira, and I found the pastor of the U. P. church busy in holding a week of meetings. Rev. Tidball, of Columbus City, was assisting him. I was very cordially received and distributed some literature among them.

I returned to De Witt and preached in the U. P. church the next Sabbath morning, and in the M. E. church in the evening of the Sabbath, and again on Monday evening. From De Witt I went to Dayton chapel and called on Rev. C. R. Hunt, whose heart is enlisted in every branch of Christian reform. I scattered some literature here, and attended prayer meeting with him and his people, and then went on to Wyoming, in Jones county. The U. P. church here has no pastor. I circulated some literature, talked up the reform with some of the leading men, and went on to Scotch Grove where there is a U. P. church; but arriving late Saturday night, I was not introduced to the pastor, Rev. Mr. Potter, until the close of morning services. I attended prayer meeting at the house of James Milne, one of the elders of the church, on Sabbath night, and gave a short address. The Sabbath being passed I canvassed the congregation, distributed literature, discussed the lodge question and took subscriptions. Thirteen copies of the *Cynosure* will go to the Scotch Grove congregation as the result of this canvass.

Among those who took a deep interest in the reform was James Milne and his sons. They are engaged in the manufacture of a machine for pulling stumps of the smaller class, which is highly recommended for its effective and rapid work.

From Scotch Grove I came to Hopkinton, where there is a church of Covenanters. I attended their prayer meeting and briefly addressed them. I spent a day and a half in talking up the reform, and in distributing literature, and in canvassing for the Iowa Association and the *Cynosure*. Two of the brethren subscribed $5 each and others smaller sums, and seven take the paper.

I was pained to learn, while at Hopkinton, that one of the professors of the college has been made a Mason. This is a Presbyterian institution. That church firmly holds the doctrine of salvation by grace, received through faith. Those who write the religious philosophy of Freemasonry, teach regeneration by pagan ceremonies, borrowed from the ancient idolatries of Egypt, Greece and other pagan nations of antiquity. And they further teach, that their votaries are made "*free from sin*" by *strictly* observing the obligations and precepts of the fraternity. They encourage men to seek to climb up to heaven by their own works, and thus antagonize the doctrines of grace. The philosophical writers of Freemasonry have developed a plan of salvation in which repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Ghost, have no place. What a pity then, that intelligent men in the Presbyterian church do not examine into the un-Christian character of Freemasonry and testify against it.

If Freemasonry was chargeable with no other sin than that it has instituted a deistical ritual of worship, which ignores the divinity, atonement and mediation of our Lord Jesus Christ, it is inconceivable how Christian men could countenance such a conspiracy against the one only Name given under heaven or among men whereby we can be saved. The great Presbyterian church ought not to slumber any longer over this question. That Freemasonry is a compound of *paganism* and *infidelity*, has been proven over and over again. It is unfortunate that intelligent men do not inform themselves in regard to the real character of the order, so as to avoid the gross inconsistency of professing friendship to Christ while adhering to the Masonic anti-Christ.

From Hopkinton I came to Coffin's Grove. I preached at Masonville on Sabbath morning, in the pulpit of Rev. Mr. Hartley, and at Coffin's Grove in the evening, and again on Monday evening.

Let every one who knows the truth in regard to Freemasonry and kindred orders, unite in spreading it, until the whole church unitedly testifies against them.

C. F. HAWLEY.

THE ILLINOIS WORK.

It is a pleasure to write that the lecture and agency work has been resumed in Illinois. Bro. Blachly reached Sparta, Randolph Co., and was welcomed by Rev. D. S. Faris with warm heart and hand. The following letters, though not written for publication, give the Illinois friends an idea of the effort begun now in the southern part of the State:

SPARTA, Ill., Feb. 5, 1889.

Mr. Blachly has just taken leave of us. We had a small meeting in my church yesterday evening. Mr. B. gave a very good discourse. He seems to have the qualities of mind and person for a good agent. He starts down the Mobile & Ohio road and returns by the Short line to Belleville; then to Nashville, if the experience justifies further effort in southern Illinois.

This oasis in the Egyptian desert, where there were once such possibilities, is now a sterile field. The people think they know enough, and they seem not to be able to see that they ought to come to the rescue of others. They are in much the same condition as the prophet found the ancient Israel. They are settled on their lees. They are as a cake not turned—baked on one side but raw on the other. They make a good profession, but their profession is without offense to those guilty of popular sins. We have borne our testimony in this place, and may now leave the people to be wakened up by the judgments of God, which must be near at hand. I believe an agent will do more real good in a new field.

D. S. FARIS.

MURPHYSBORO, Ill., Feb. 7, 1889.

I have spent as much time as it will be wise to spend here, as there are seventeen different lodges: The Masonic, of about fifty members; three I.O.O.F., about 250 members in the three; K. of P. with a membership of over 300 members; Uniform K. of P. is strong; Daughters of Rebecca also strong; A. O. U. W.; Knights of Honor; Knights and Ladies of Honor; Foresters; G. A. R.; Sons of Veterans; Knights of Labor, which about two years ago numbered 300 strong, but now only fifty; Turners; Order of Elks; Royal Templars; Good Templars; Iron Hall.

Murphysboro has fifteen saloons and seven churches. Rev. Hall, of the M. E. church North, says that his church is a weakly one and kept up by the ladies. So say all of the ministers.

B. B. BLACHLY.

THE LODGE NUISANCE AT COLUMBUS, OHIO.

BUCYRUS, O., Feb. 6, 1889.

DEAR CYNOSURE:—My program of last week was not fully carried out. Protracted meetings at Bowling Green and Portage forbade lectures there. Having walked some seventeen miles through a snowstorm and contracted a severe cold, I went home and rested over Sabbath, returning to fill my Marion appointment last evening. At Prospect, Rev. D. Simon with two other *Cynosure* readers got on board the train. I found them going to Marion to attend my lecture.

We were met by Rev. Hecht at the depot, who announced all things in readiness. He accompanied your agent to John F. Lust's, where welcome entertainment awaited. The attendance at the lecture evinced good advertisement and general interest. Bad roads and the prevailing storm hindered some. After the opening prayer by Rev. D. Simon, I was introduced, and received the undivided attention of the audience for more than an hour. I endeavored especially to show the antagonism, direct in some instances and indirect in all, which the lodge bears to the church. I was glad to know that the truth presented had its effect on the minds of many present, as their expressions afterward indicated. Together with many thanks a collection of $4.21 was given the cause.

This is a hot-bed of secretism and vice of all descriptions. The Methodist preacher is ring-leader. He is announced to speak for the K. of P. next Sabbath. I regret I cannot well remain and do something for perishing souls, led by crafty men following cunningly devised fables, instead of the Lord Jesus. Rev. W. F. Deiss of the Lutheran church is standing firm in opposition to the lodge. He has succeeded in getting some to renounce it.

While at Columbus I learned of the excellent meetings being held by Rev. C. W. Hiatt, State treasurer. A number have been converted and Christians greatly strengthened. The devil is the most active when his kingdom is assailed. A new secret lodge is started in the I. O. O. F. hall in the north end called the Improved Order of Red Men. It is reported they have recently taken in twelve and to have about sixty applicants. On receiving a new subject, they stamp, hoot and yell so that persons living in and about the building say they will be compelled to move if it is not stopped. Were it not for the fact that many of the civil officers belong to such societies they could be abated as a public nuisance. If they wish to hoot like Indians they should be honorable enough to leave civilized people and go where they belong. Truly we may say with Puck, "What fools these mortals be." No statement is proved more true than that of Holy Writ, "The heart is deceitful above all things and desperately wicked."

Reader, what are you doing about it? Can you see this enemy of souls growing rank in the land and not raise a warning voice? You say it is strong! The more need for your work against it. May every loyal heart respond, I'll do what I can!

W. B. STODDARD.

FROM THE NASHVILLE LOCAL AGENT.

NASHVILLE, Tenn.

As Bro. Porter and myself have been working up the lodgeites to the best of our ability for the month past, I thought I would give you a few hints how matters stand at this place. We find it a city filled with "snakes," of all kinds and sizes. Some are rattlers; they shake and tremble, even curse and swear (not a few of this kind), but most all get mad when we touch their den, the lodge. They don't like to have that hole molested; especially the "Boss Snake." He is the fellow that throws his pompous body right and left, the eye flashes fire and his tongue thunders in words even too vile to be seen in print. Others are sleek; they mouth around with words of oil, as it were, as though no one was acquainted with the lay of the land but themselves. They say, You don't know; You can't know; It is impossible to know; All you say and print is only for speculation; etc. I am afraid they will overrun the land. They seem defiant already, as one said in a car right before everybody the other day, that trying to do anything against Masonry was like an ant trying to chase a bull. And yet they will boast of their morals, high standing, their arts and sciences good qualities and benevolence, as though they were angels in goodness.

Our God has given us the victory gloriously thus far. I have had hundreds of fights with them single-handed, on the street corners and in their homes and business places; so that they begin to know that I am their enemy, and shy one side. Many who seemed glad to see me at one time, now stand aside. Those, I mean, of the house of faith. These are the worst of all, having a form of godliness. I find these Anti-masonic tracts and papers are just the power to bring upon their professions. It brings the dross to the surface every time. I love to sift them out. There is not a movement could be thought of that tests the Christian character so quickly and effectually as this anti-secrecy work. It will naturally cause to be seen the difference between the true and false. It is already working in that way. I find the more I do from house to house, the greater the division. The leaven is working.

I want to give you a little instance. On last Saturday I thought I would go and see a colored preacher. I am somewhat acquainted with him and wanted to get him to let Bro. Porter lecture in his church. He would have been glad to have him do so, but for a revival that was being held. I asked him if he knew of any other church we might get. He told me of a Rev. by the name of H. W. White of the A. M. E. church North. So I hastened to see him, and told him my errand, and found that he was going to lecture in favor of the lodge. I gave him as plain a talk as I knew how, and warned him about fighting against God; gave him several tracts to open his eyes, and told him I would be there to hear him. So I went. There was not the crowd he expected; only about sixty men women and children. He began by reading his text in Revelations, 1: 1. He tried to show that the revelation of Jesus Christ was given to John to reveal to man by symbolism; that Masonry was practiced by the prophets and was handed down to this dispen-

(*Continued on 12th page.*)

CORRESPONDENCE.

AWAY WITH WHITE MASONIC SLAVERY!

AVALON, Mo.

EDITOR CYNOSURE:—The last few years I have written hundreds of letters to prominent people in every part of the Union, calling their attention to the American movement, and urging their co-operation in this crusade. The answers are ofttimes interesting. Occasionally we hit a Mason and make the fur fly. Frequently we strike a man who has had enough of the lodge, but hesitates to secede and asks us not to give his name to the public. A prominent minister writes:

"I do not feel that you wrong me by asking me those questions. I have not felt free to publicly expose Masonry. I have taken twenty-eight degrees. I feel too old to grapple with the beast. It claims infallibility, supreme power—all other obligations dissolve before it like a spring snow before the sun. It claims a higher standing than the God of Abraham. See 2 Thess. 2nd chapter. I have a perfect knowledge of the household of Masonic faith, being personally acquainted with A. G. Mackey, A. Pike, and others. May God preserve the right and put down the wrong. I went through the anti-slavery fight, the late rebellion. I could face that foe, but deliver me, O Lord, from this fight publicly."

Thousands of Masons deep in their souls echo every word of that. We firmly believe that this war on lodge slavery is the question of the century, and that it is a deeper, deadlier system than Negro-slavery. M. N. BUTLER.

ON WHICH SIDE.

WEATOGUE, Conn., Jan. 29, 1889.

EDITOR CHRISTIAN CYNOSURE:—The same week in which you published the sketch of Gladstone as an Anti-mason, I received another paper saying that he was a Freemason (which perhaps was false)

Last week among the personals you would lead your readers to infer that Rev. J. K. Wheeler was opposed to secrecy; on the contrary I think I have good authority for believing that he has never said anything in his pulpit on the subject; that Freemasons are welcome to his pulpit at all times, and that he is ready to act as chaplain for all secretists at all times. That his father was a true man, that he is a graduate of Wheaton College, that he is pastor of a large church in Hartford and chaplain of the State Senate, makes it so much the worse for Anti-masons in Connecticut. Yours for the right and opposed to the wrong and wrong doers, P. BACON.

NOTE —Bro. Bacon will read in vain in the *Cynosure* any positive statement that Gladstone was an Anti-mason. We had no authority to make such a statement; but our belief, and we so expressed it, is that he is against the lodge; and we discredit the information that he is a member of the lodge. Rev. Mr. Wheeler will be found, if Bro. Bacon will ask him, opposed to secretism, but he will not say so in public. We do not understand how he could be "chaplain for all secretists at all times," and suppose the term chaplain is not used as a term of office.—ED.

MOBS AND MURDERS AT NEW IBERIA.

BATON ROUGE, La., Jan. 31, '89.

The killing of an 18-year-old boy while in the hands of the sheriff, the whipping of a number of colored citizens, and the ordering away of others, has been followed by the hanging of an innocent man on one of the bridges in the most public part of the city of New Iberia. This shows the utter disregard of law, justice and humanity, by the ruling element in that town. I say advisedly—the *ruling* element, for though the constituted authorities may not have been complicated by direct action, yet they have supinely looked on, and suffered these outrages to proceed.

The Governor of the State, now that the murders have been consummated, proposes to make some inquiries as to whether it is necessary to do anything to preserve the peace; and has accordingly instructed the Attorney General to visit New Iberia and make some investigation. All this is in marked contrast with the conduct of the authorities last year, when there were some labor troubles in this region. Then the troops were promptly called out, and restless and turbulent Negroes were simply *shot down*. Now, white rioters and murderers go unscathed. The truth is, that the white people of Louisiana, *i. e.*, a majority of them, have never forgiven the nation for abolishing slavery, nor the Negro for accepting his freedom. They are indeed willing to tolerate (since they must), the changed system of labor, but they are not willing to give to the Negro the civil equality accorded to him by the Constitution and laws of the State and the nation.

Forty years ago this same people made bitter complaint because the people of the North did not fulfill their constitutional obligations in sending back the fugitive slave. They held their Northern fellow citizens to the letter of the bond, though it exacted a pound of flesh from nearest the heart. Now, the shoe is on the other foot, and it pinches sorely.

There is but one way out of all this trouble, and the sooner the citizens of this State find it out the better, and that way is, a careful enforcement of the laws. If Negro rule is to be deprecated, the best way to prevent it is to accord to the black man the full measure of his civil and political rights, for just as sure as there is an avenging Hand of Justice, just so surely will retribution follow a peopie that connive at such wickedness.

H. H. HINMAN.

PITH AND POINT.

A GOOD MAN PASSING AWAY.

David West had a stroke of paralysis Dec. 9, 1888. He is suffering intensely from its effects, and to all human appearance is nearing the better land. He is trusting in the Saviour, and is not anxious to remain. He has not lost interest in the reforms so greatly needed in our land, and loves to hear the *Cynosure* read. Although he will never read more, he wishes to renew his subscription, as you see by the enclosed order.—S. C. W., *Sycamore, Ill.*

THE STREET CAR DRIVER'S COMPLAINT.

In the *Cynosure* for Jan. 31, 1889, Mr. Henry Martin has a card in which he calls attention to a quotation in our letter of Jan. 3, 1889, and challenges the truth of its statements. He also suggests that our zeal is liable to outrun our knowledge. In reply, permit me to say that the passage referred to was quoted from a little book, entitled, "Modern Cities and their Religious Problems," by Rev. Samuel Lane Loomis, of Brooklyn, N. Y. It will be found on page 96. The text says the case "was afterward confirmed." Being personally acquainted with the author we have full confidence in the accuracy of his statement. We always aim to keep our zeal in subjection to conscience.—J. M. FOSTER, *Cincinnati.*

VOTE THEM ALL OUT.

It is a very hard matter to get any one interested in the *Cynosure* just now, as times are so hard. Will try, however, and see what I can do. I have frequently tried to get subscribers, but always fail in this part of the country. If I was able I would do as I have done sometimes before; that is, send you a club and pay for them myself. Am doing all I can for the cause, and advise continually to vote for God and home and native land, and say away with lodge, rum and the saloon. Let them all be swept away together where they belong.—MARTIN MYERS, *Wasco, Oregon.*

A VOICE OUT OF THE NORTH.

I have the eyes of my whole conference on me and my anti lodge work, and expect much good to come from it. —S O. IRVINE, *Plympton, Manitoba.*

FROM A COLORED PASTOR.

I am well pleased with your paper, as it is the best I ever read. Every time I get up in the pulpit I preach against secret orders, and your paper is all the help I have. So I am thankful to you all for it.—ELDER J. C. CHAVERS, *Clarksdale, Miss.*

FROM THE VETERANS.

Please credit me with $8.50 on my subscription to Bro. H. H. Hinman, and rely on the $15 during the year to the Southern work. I have been a warm friend to the cause from its beginning, and have taken the *Cynosure* since the first, and will as long as it stands square against secret societies, and ever pray the Lord's blessing on the cause.—J. PHILLIPS, *Smithdale, Ill.*

This is the twentieth year that I have taken the *Christian Cynosure.* I am very much attached to it, and think it is just the paper for the times. I hope it will continue to be published until Masonry and all secret societies will be done away.—A. HOLT, *Carthage, N. Y*

Be assured of my hearty good wishes and prayers for the success of the work in which you are engaged. I have been a reader of the *Cynosure* from its beginning, and must continue to support it.—JOHN B. WHITE, *Chandlersville, O.*

LITERATURE.

THE SECRET INSTRUCTIONS OF THE JESUITS. In Latin and English. With an historical sketch by Rev. W. C. Brownlee, D.D. Price 50c. Published by Thos. E. Leyden, evangelist, 47 Cornhill, Boston.

Some months ago Mr. H. M. Hugunin, an old editor of Chicago, placed in the hands of the N. C. A. Board a manuscript copy of an old volume with the above title which had providentially fallen into his possession. The committee of publication approved the work, but correspondents in Boston wrote that the same work was in process of publication there. This is the volume before us, beautifully printed and full of the most terrible facts. The book is fully endorsed and that it is genuine is carefully set forth. The historical sketch by Dr. Brownlee is of itself worth more than the price of the whole. The *Secreta Monita* are in Latin but the English translation faces each page. Herein we find the darkest schooling in subtle deception, and always and forever for the purpose of aggrandizing their *order*, enriching its treasury and magnifying its power. For this the favor of the rich and powerful is to be most sedulously cultivated, the fears and affections of females wrought upon, the young cajoled, and all classes made to minister to the wily Jesuit, who is to make the business of deception a peculiarly fine art. In this diabolical picture we see the very spirit of the lodge which more emphatically reveals itself in Freemasonry. Every American citizen should read this book as they do the Masonic ritual. It is for sale at this office.

SEVENTH-DAY ADVENTISM RENOUNCED. By Rev. D. M. Canright, a prominent minister and writer of that faith. Published by the author, Otsego, Mich.

Rev. Mr. Canright's renunciation of theological views held and advocated widely for twenty-eight years caused much sensation some two years ago. His reasons for so doing have been very widely published in a series of articles printed in numerous papers. Being profoundly convinced that Seventh-day Adventism is a system of error he has in this volume more fully set forth the alleged errors and the arguments that establish the truth against them. Beside the remarks of the author respecting individual leaders of the denomination, the author gives large attention to the seventh-day argument and his views have additional weight and value from his long experience as an advocate of them. All who are unsettled in their views of this question will do well to read the book.

"Sabbath, No Sabbath, First Day of the Week, and the Perpetual Law in the Bible" is the title of a pamphlet by Rev. J. W. Morton, missionary of the Seventh-day Baptist church located in this city. Bro. Morton, who has defended his view of the Sabbath in the *Cynosure*, has compiled and classified herein the Scripture passages mentioning the Sabbath and the "first day of the week." This arrangement of texts will be of value to all who are studying the Sabbath question.

The *English Magazine* for February gives its readers a handsomely illustrated article in "Moated Houses." Old England seems to have many such relics of her barbarous days, but well preserved and as homelike as many more modern structures. "Coridon's Song," from Walton's "Complete Angler," is also the subject of quaint illustration. Dordt, the old Dutch city, which is sometimes compared to Venice because of its situation, is described also by pen and pencil. Weyman's story, "The House of the Wolf," has an awfully striking picture of the St. Bartholemew massacre in Paris.

The two leading serial features of the *Midwinter Century* are sustained in a particularly interesting installment of the "Life of Lincoln" and a Siberian chapter by George Kennan, entitled "Exiles at Irkutsk." In the "Lincoln Life" the authors give an account of the events leading up to the final removal of General McClellan, of which we speak at more length on the editorial page. In Mr. Kennan's "Exiles at Irkutsk" some astounding facts are narrated, similar to those which have attracted the attention of the civilized world. Washington Gladden has a paper of great timeliness on the "Safeguards of the Suffrage." He briefly discusses all the principal suggestions recently made looking towards reform in these matters. Dr. Gladden strongly urges certain restrictions on the lines especially of criminality and gross ignorance. "Slow-Burning Construction," by Mr. Edward Atkinson, of Boston, is an article of practical directions as to the construction of buildings, partly fireproof, on the cheapest plan. The article gives illustrations of a number of factories and business buildings in which the slow burning methods have been employed. Mr. Atkinson says that "some of the worst examples of combustible architecture are to be found among our prisons, hospitals, asylums and almshouses; next, among college buildings, libraries and school-houses; to these may be added churches, hotels and theaters." A remarkable feature of the number is the opening article on "Gerome," the famous French artist and trainer of artists, who, of all contemporary French painters, is best known in this country. Gerome himself has helped in the preparation of Mrs. Hering's article by permitting the engraving of some of his most interesting pictures, which have not yet been seen in America, as well as some of his studies for pictures. Particularly interesting is the frontispiece, which is an engraving of this master's "Napoleon before the Sphinx," a picture which is a special favorite with the artist himself, and which remains in his own possession. Other illustrated articles are: "Pictures of the Far West," "Revival of Hand Spinning in Westmoreland," "Romance of Dallard," "Old Italian Masters,"

"Faries and Druids of Ireland," "Under the Redwood Tree," "Portraits of Mary, Queen of Scots."

Two important articles in the *Converted Catholic* are a sketch of the life and work of the late Alessandro Gavazzi, the friend and ally of Garibaldi, and some account of the Nun of Kenmare, whose late work on the Romish church is receiving wide attention. The evangelist George C. Needham, former pastor of the Moody church in Chicago, and his wife, are contributors.

Attentive mothers will read in February *Babyhood* the leading articles on "Sleeplessness in Infancy" and "The Causes, Prevention and Cure of Common Colds." The discussion of such topics will always have interested readers. "The Reformed Primer" is a longer article, explaining with much care and learning the difficulties of our English orthography, and giving suggestions for painstaking mothers how they may in some degree bridge over the difficulty. Perhaps most mothers, however, will care most for the short letters and practical hints for which *Babyhood* is celebrated.

Dr. Herrick Johnson, of McCormick Theological Seminary, replies to Wm. H. Busbey's defense of the Sunday newspaper in the *Statesman* for February. It is a caustic rejoinder. Edward H. Bemis, of Vanderbilt University, Nashville, Tenn., writes on "Factory Legislation;" Dr. John Bascom on "Modifying Influences in Political Economy." A. H. Heinemann assails Henry George's principle of the Single Tax, as communism in disguise. Alice Stone Blackwell contributes a short article on woman suffrage, which is the first of a series. Other articles are on "Self help in College" and "Revenue Reform."

The new "Century Dictionary," the first part of which will appear in the spring, has obtained its technical material in art and science from men who, as specialists, are particularly familiar with the words and things defined. It is said that each expert, of which there are upward of forty, not only reads his own proof, but the proof of the entire dictionary, thus giving the editor the benefit of the advice and suggestion of nearly half a hundred trained minds upon every part of the work. Printers have been engaged upon the type-setting for more than two years, but the publishers have waited until they had matters so well in hand that it can be issued regularly at intervals of about a month, and completed within two years. The editor-in-chief, Prof. Wm. Dwight Whitney, of Yale College, has had about fifty assistants. An army of trained readers have been searching all English and American literature for quotations. The work will be in a sense encyclopedic, giving much detailed information not found in dictionaries. There will be about 6,000 cuts. It will be published in England simultaneously with its issue here.

LODGE NOTES.

The executive board of the Miners' and Laborers' Amalgamated association, meeting in Pottsville, Pa., decided upon amalgamation with the National Progressive Union, which is Barry's anti-Powderly order.

White Cap outrages are becoming quite a numerous quantity in the vicinity of Mason City, Iowa, making their appearance at Manly, Spencer, Osage, and at other points. At the two former places constables have been intimidated and threatened.

The Bricklayers' and Stonemasons' Union are preparing for the opening of their new $50,000 temple on Peoria and Monroe streets, Chicago. The dedicatory exercises are a banquet and ball, to be held in the temple hall on the evening of March 16.

A warrant was issued a few days since in this city for the arrest of Charles Schoene on a charge of embezzlement. The complaint was made by Charles H. Fahning, one of the members of Court Harmony No. 88, Independent Order of Foresters. There is evidently a lack of harmony in the lodge, for Schoene is its treasurer, and he is accused of embezzling $1,200 of the funds belonging to the lodge.

Thomas B. Barry, ex-member of the general executive board of the Knights of Labor, and now T. V. Powderly's rival as head of a national labor organization, has visited many towns, and organized four branches of the Brotherhood of United Laborers. He says there were 300 organizers at work, and the organization is making great headway and cutting into the Knights of Labor, which, he says, is going rapidly to pieces.

Two hundred street car conductors and drivers in the West Division, Chicago, have absolved themselves from allegiance to Luke Coyne and his secret union. The *Inter Ocean* says they have done a very sensible thing. "Mr. Luke Coyne is a friend of labor for revenue only, and he can derive revenue only by periodically exciting strikes and disturbances, the periodicity of the disturbances always coinciding with that of local elections. Mr. Coyne does not drive a car, neither does he conduct one."

A citizen of Tecumseh, Mich., has had notice served on him by White Caps. The notice is written in red ink and on one side is a skull and cross-bones and on the other a barrel on which is the word "Tar." This is the third letter of this character received by Tecumseh people. The letter reads: "We have organized a lodge of White Caps for the improvement of society in Tecumseh. Now, if you don't go to work and support your wife as a white man should, we will make Tecumseh the hottest town you ever lived in."

Great excitement prevails at Hammond, Ind., over the discovery that there are several emissaries of the notorious White Caps in the city. They were ordered to leave. Meanwhile the regulators continue to send notices right and left to alleged gamblers, drunkards and wife-beaters. A reign of terror prevails. Dwelling-houses are being fitted up after the fashion of arsenals, and strangers who appear here are regarded with suspicion. The people here claim they will not be interfered with in what they consider their legitimate business by crooks or cranks of any kind.

Mrs. Hana Hansen brought suit in the Circuit Court, Chicago, against the supreme lodge of the Knights of Honor. Her husband, Gilbert Hansen, was a member of the Wicker Park lodge of Knights of Honor, and his life was insured in the order for $2,000. He took sick, and for months was unable to work. While in this condition he fell in arrears with his dues, and while he was on his death-bed he was suspended from membership. After he died the lodge refused to pay the insurance on the ground that he was not a member in good standing at the time of his death. This, the widow declares, was outrageous and unwarranted, and she asks the court to compel the order to pay.

Non-union printers are again at work in Col. Shepard's *Mail and Express* composing room, say the New York dispatches. During the Presidential campaign, while the *Mail and Express* was a non-union office, Typographical Union No. 6 raised a storm about the sanctum, and declared that unless Col. Shepard engaged union printers they would do unto his Presidential candidate as they had done unto Blaine in 1884. He complied with their request, and then the Stereotypers' Union took courage and intimated to him that he must pay his stereotypers union wages. It is now said that Col. Shepard is getting back his non-union men, and refuses dictation from the lodges about pay.

An Indianapolis dispatch says: "It looks very much as though there might be a White Cap organization in this city, notwithstanding Governor Gray said in his message recently that they had been crushed out of Indiana. Patrick O'Neal, an employee of a leading pork house, lives at 55 Agnes street. He has a wife and five children, and also a habit of getting drunk and beating his wife. Last night he went home drunk and drove his wife and children into the street unprotected from the cold and snow, and began to demolish the furniture. About 10 o'clock ten or fifteen men congregated in front of O'Neal's house. The leader was either a woman, or a man in woman's clothing. She had a bundle of whips and switches, which she distributed to the crowd. A rush was made into the house and O'Neal dragged out and given twenty-five lashes and rolled in the snow. The crowd then left with the warning that if he abused his family again that he would receive a double dose."

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (*a seceded Mason*), —If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state, and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

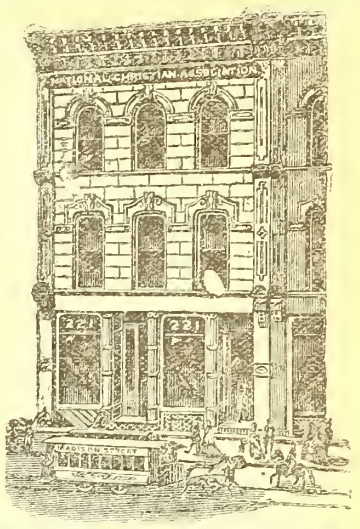
Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellowmen."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 14, 1889.

THE *Aurora*, the students' organ of Knoxville College, Tenn., holds that, "Not to restrain and regulate a system which we cannot at once and wholly suppress is cruel and sinful." The editor, Prof. J. R Millin, is a sprightly writer and a strong Republican. But his doctrine above is not sound. The Ku-klux Klan was an organized system. So was the brothel system in St. Louis. Shall we vote to restrain and regulate (license and tax) such systems because we cannot "at once and wholly suppress" them?

FATHER HECKER, we are informed by the *Catholic Review* of Feb. 2, died about a month ago. This priest became prominent in Chicago and other cities about twenty years ago, as founder of "The Paulists," an American order of political priests, whose object, boldly avowed, was to put the government of the United States into the hands of the unmarried janizaries of the Pope of Rome. Those who read the papers twenty years ago will remember this priest's attempt to show by the numerical incresse of his sect, and their consolidated mass of voters wielded by a single mind, that the United States would become papist in twenty years! The boldness of his prediction kindled enthusiasm in some papists and filled some Protestants with anxiety. But the time is past and Father Hecker has passed away with it; and instead of governing the United States, the Pope is begging help from his priests abroad, in this country and elsewhere, to regain his lost political power in Rome itself.

CINCINNATI, in 1838, voted to limit licenses to thirty-six *bona fide* taverns. At the end of the year, sixty-four groggeries were running with, and above one hundred without license. Candidates went to the city temperance committee to know how many licenses they should promise next year. The temperance committee called the city clergy together, and put the question to them. The senior editor of the *Cynosure*, then the youngest pastor present, was asked first. This was his reply:

"The case, gentlemen, seems to be this: Moses Brooks, a candidate for councilman, is asked, 'How many liquor licenses will you vote, if elected?' Mr. Brooks asks Mr. Van Bergen's committee; and he calls us ministers together, and you ask me. I have nobody to go to but to Christ, to shift my responsibility upon; and I do not believe he would vote for a single license to sell liquor. Every such license is a government certificate that dram-selling is a good and lawful practice in the holder. I do not believe it, and cannot vote it. Besides if we vote thirty-six licenses innocent, how shall we prove the thirty-seventh dram-seller guilty? Gentlemen, I cannot vote to license sin." We have voted no license ever since.

MASONIC STUPIDITY.

Mr. Capwell sends us the Toledo (Ohio) *Bee*, of Jan. 29, containing a reception given to Leander Burdick, elected Grand Master of Ohio Masons, by Rubicon lodge; in which lodge he says he "first saw the light" of Masonry. He adds, that Ohio has now 525 Masonic lodges and 33,000 Masons. Nearly 600 persons were present "of those high in Masonic circles and leaders in Toledo society." Chaplain Mert. C. Robertson represented Christ's religion, subordinated to the lodge-god, presented a Past Master with his jewel, and pronounced the benediction, probably in the name of the "Father, Son and Holy Ghost," though it was not so said, before the dancing begun, which continued till 12 o'clock.

All this in northern Ohio, where fifty odd years ago all the Masonic lodges went down and most of their halls sold under the auctioneer's hammer, under charges of murder and being accessory to the murder of a citizen, husband and father, accused of no crime but revealing the vile secrets of the lodge. No charge of these infamous crimes has been disproved, or even answered. And yet Toledo furnishes 600 leaders in society to dance at a heathen banquet, derived (say the Masonic writers) from those very Egyptian mysteries which Aaron celebrated at the foot of Sinai, and which cost 3,000 lives of the dancing worshipers, smitten by the immediate command of God.

The senior editor of this paper was in Salt Lake City when Brigham Young, then near 70 years old, danced with his moon-struck Mormons in the theater at Salt Lake. Brigham had then forty wives. He was a despot as absolute as a Masonic lodge-master, or a Romish cardinal, and his religion as secret as theirs. No stupidity can excel this at Toledo; not even the ape-worship in Asia and Africa. Where did those 600 Toledo men and women spend the balance of the night after the dance, with strange partners, ceased at 12 o'clock.

Great Grand Master Burdick said in his speech: "The first great light of ancient Masonry is the Bible: and Masonry cannot exist without it. * * In the book of Kings you can read more Masonry than I can tell you." This poor ignorant creature doubtless thought there was only one "book of Kings" in the Bible! This is the Grand Master of Ohio Masons! And 600 Toledo people, eat, drink and dance in his honor. "Woe to the inabitants of the earth and of the sea, for the devil has come down to you, having great wrath, for he knoweth that he hath but a short time." Rev. 12: 12.

THE MISTAKES OF MISSIONS.

America, which we have noticed as a brilliant and handsome paper of this city, does not understand missions to the heathen nations. It condemns them as a failure, on the ground of their inadequate results, but chiefly because they are wrong in principle, taking up money here in the midst of heathenism in America to send abroad to convert heathens on the other side of the globe.

Paul left people so heathenish as to drag him out of their city and leave him for dead, for preaching plain truth to them, to "go far hence unto the Gentiles." Does *America* think, with Festus, that "much learning had made Paul mad?" And Paul bids us follow him, as he followed Christ.

As to inadequate results, *America* is right in its facts, though wrong in its explanation of them. Mission results are inadequate, and for reasons far more fatal than those given by *America*. The missions started by Christ and his apostles, we learn by Tacitus, spread Christianity throughout the known world in thirty short years, and filled the Catacombs under Rome with its buried martyrs. And God's ear is not heavy nor his arm short. The same work can be done now.

The process of deterioration and corruption is this: Slavery had corrupted the churches. Missionaries of the American Board in the Cherokee and Choctaw nations held slaves; and slavery was and is still one of the worst elements of heathenism. Slaves made molasses, and New England distilleries converted them into rum, and sent hogsheads of rum in the ships which carried missionaries to the heathen; and missionary secretaries did not expose and attack the rum because "*Deacon Giles's distillery*" made the liquor, sold it, and supported churches, which churches supported the missions. And the pastors of those churches had this interesting alternative presented to them: abstain from Paul's style of handling popular vices, or at once quit their pulpits. A single Freemason can hang a jury; or, backed by the subscriptions of his lodge, can drive a minister from his pulpit. Now Paul, writing to converted heathen and speaking of their "mysteries," which Mackey calls "Masonic," says, "Have no fellowship" with them. "For it is a shame even to speak of the things which are done of them in secret;" and again to his Corinthian converts he writes, "Be not deceived, neither fornicators nor IDOLATORS....shall inherit the kingdom of God." Now Dr. A. H. Quint has taken some thirty-two degrees of idolatry in this Christian country, and is a bold defender of it, saying in a New Bedford paper, "I am Grand Chaplain of Masons, and if anybody does not like it he may help himself." At that time open, unblushing infidels were his "brothers" in idolatry, and his lodges were selling for fifty dollars, more or less, secrets which had been revealed over and again, and were then in market for sale for from twenty-five cents to a dollar. Thus every initiation by that system of lodges was clear swindling and extortion, to which every member of Massachusetts lodges, Chaplain Quint included, was party. But the same apostle says, "Nor thieves, nor covetous, nor extortioners shall inherit the kingdom of God." Yet mission boards, from the A. B. C. F. M. down, with ample means to know these doings of Dr. Quint, set him up as a speaker on their platforms and a member of important committees. It has thus come to pass that with rare exceptions the mission secretaries and boards, which receive the money of the people of God for converting the world, are non-committal on questions of fundamental morality; and the missionaries take their secretaries as their standard of religious action. Thus the elements of heathenism are practiced by the people, the people dictate to their pastors, and the secretaries of the mission boards shun to declare the whole counsel of God lest the churches withhold their money and the missionaries starve; and the press generally is silent where established wrong has divided opinion. The Spirit of God is grieved because the worst practices of heathenism are sheltered under the robes of mission societies.

Now if *America* will suggest to the secretaries of the home missionary societies to send information to their thousands of missionaries dispersed over the United States, and the secretaries consent to forward it, such information will at once be furnished. A good work will be thus begun, and *America* be true to its name.

POPERY REBUKES THE CYNOSURE.

The *Catholic Review*, a paper commended by the archbishops of New York and Dublin, the bishop of Brooklyn and other prelates, thus discourses concerning us:

"No one of our Protestant cotemporaries claims to speak with greater authority than the *Christian Cynosure* of Chicago. It always appears happy when mocking Catholic ceremonies. We trust that some of our subscribers will send the editor a copy of the life of the Blessed De La Salle, whom in ignorance he confounds with La Salle the explorer," etc., etc.

And the *Review* then gives about a quarter of a column from a *Cynosure* editorial, for which we thank the editor, as also for correcting our mistake of one Romish La Salle for another of the same name, though we took the name from a paragraph in the *Review* where it occurred without the titles and additions which designate one from the other.

We, however, accept the rebuke and confess our ignorance of the host of Roman Catholic saints known only to a handful of priests, while the intelligent Catholic masses are as ignorant of them as is the *Cynosure*.

"* * * Where ignorance is bliss,
'Tis folly to be wise."

But the *Review* article levels its charge of ignorance against Protestants in general, thus:

"We cannot afford to let it go by without pointing out how utterly unworthy of credit are such publications that expose both their ignorance and malicious purpose when speaking on Catholic subjects."

We respectfully ask this writer:

1. What malice it discovers in the *Cynosure's* mistake of one Romish dignitary for another of the same name?

2. Whether he seriously thinks Protestants more ignorant than Roman Catholics?

The Pope received, if we remember aright, near a million dollars Peter's pence from Ireland during that year of famine when Protestants sent shiploads of grain to the starving Irish; and the Pope's annual revenue amounts to millions. Yet more than one-half of the Italians to-day can neither read nor write their names! And on the American continent, the republic of Paraguay was settled, founded and governed by Catholic priests. The soil of that beautiful republic would not now sell for enough to pay its public debt. Mexico and East Canada have no common schools, except a few Protestant missions, none but priest schools; and yet priests are seeking to destroy our common schools and bury our people in popular ignorance dense as theirs. Protestants are ignorant, are they!

A SUPPRESSED CHAPTER IN THE M'CLELLAN HISTORY.

The *Century* company kindly sent out advance sheets of the February number, containing the sections of the great Lincoln history on the removal of McClellan and the Cabinet episode of 1862, when Chase and Seward resigned at the same time, and by Lincoln's matchless diplomacy were retained and their valuable services continued. As McClellan from this time drops from view except for a short time as a political rallying point, the history reviews his work and gives a summary of his failures as a leader of armies. Lincoln had long stood between a man, who by some unexplainable influence had become the idol of his troops, and the patriotic men at the head of the National councils, who urged his removal by all the arguments that could be brought to bear from the needless sacrifices of armies, the repeated failures of his campaigns, continued disobedience of orders, and weak contempt of his superiors. McClellan was at last sent home to New Jersey. A little before Mr. Lincoln issued the order, he visited the army to make a last effort with its commander. The *Century* history tells of this visit and its result in this paragraph:

The President, sick at heart at this exasperating delay, resolved at the end of the month to make a visit to Mc-

Clellan's camp to see if in a personal interview he could not inspire him with some sense of the necessity for action. The morning report of the 30th of September showed the enormous aggregate of the Army of the Potomac, present and absent, including Bank's command in Washington, as 303 959. Of this number over 100,000 were absent, 28,000 on special duty, and 73,000 present for duty in Bank's command, leaving 100,000 present for duty under McClellan's immediate command. This vast multitude in arms was visited by the President in the first days of October. So far as he could see, it was a great army ready for any work that could be asked of it. During all his visit he urged with as much energy as was consistent with his habitual courtesy the necessity for an immediate employment of this force. McClellan met all his suggestions and entreaties with an amiable inertia, which deeply discouraged the President. After a day and a night spent in such an interchange of views the President left his tent early in the morning and walked with a friend to an eminence which commanded a view of a great part of the camp. For miles beneath them, glistening in the rising sun, spread the white tents of the mighty hosts. The President gazed for a while in silence upon the scene, then turned to his friend and said: "Do you know what that is?" He answered in some astonishment, "It is the Army of the Potomac." "So it is called," responded the President; "but that is a mistake: it is only McClellan's bodyguard."

The indignant yet facetious expression of Mr. Lincoln was hardly an exaggeration. McClellan's actions warranted it, though he would have heard it with rage. The *Atlantic Monthly* of April, 1887, in a scathing review of his anti-biography speaks of his assumption of superiority in everything concerning the army:

"There is in McClellan's mind, evidently, no room for the exercise of such a virtue as impartiality in dealing with such fools and knaves as the members of Mr. Lincoln's cabinet in 1861 and 1862. He has no doubt whatever that he was the divinely appointed man by whom the country was to be saved. His egotism is simply colossal—there is no other word for it."

And again the same writer:

"Had it not been for his incredible conceit he would have found in the President and his Cabinet men who, however unfamiliar they might be with the learning pertaining to the profession of arms, were yet clear-headed, sensible, patriotic men, who would gladly have learned from him what they needed to know, and would have steadily stood by him in defeat or victory. But McClellan was so eaten up with egotism that he despised all criticism and hated all semblance of opposition; he was, moreover, so blind to the real truth of the situation that he thought that he could, by putting off all explanations until the army had gone, escape the mortification of having to renounce his favorite plan."

The historians Hay and Nicolay add also in the *Century* the testimony of McClellan's friends and admirers:

"When we see such ardent friends and admirers of his person as General Webb and General Palfrey brought by a conscientious and careful study of his career to such a conviction of his continuous mistakes as they have expressed, we may well conclude that the candid historian of the future will have no sentiment but wonder when he comes to tell the story of McClellan's long mismanagement of a great, brave and devoted army, backed by a government which strained every nerve to support him, and by a people whose fiery zeal would have made him the idol of the nation if he had given them the successes which their sacrifices deserved, and which were a dozen times within his grasp."

Not a few of the President's warmest and most valued counselors held that the General was untrue to the Union cause. To them no other explanation could account for the marvelous mismanagement of that cause in the field of arms. It is the judgment of charity that he was not disloyal; but Mr. Lincoln must himself have been shaken by the following incident thus narrated in the history:

Soon after the battle of Antietam an incident came to his hearing of which he felt himself obliged to take notice. Major John J. Key, brother to Colonel Thomas M. Key, of McClellan's staff, was reported to have said, in reply to the question put by a brother officer, "Why was not the rebel army bagged immediately after the battle of Sharpsburg?" "That is not the game. The object is that neither army shall get much advantage of the other; that both shall keep in the field till they are exhausted, when we will make a compromise and save slavery."

The long suffering President called this staff officer and intimate of the commanding general into his presence and faced him with witnesses. The result of this impromptu court martial was the following order written by Mr. Lincoln himself:

"In my interview it is wholly inadmissible for any gentleman holding a military commission from the United States to utter such sentiments as Major Key is within proved to have done. Therefore, let Major John J. Key be forthwith dismissed from the military service of the United States."

Mr. Lincoln afterwards, in speaking of this trying episode, said: "I dismissed Major Key, because I thought his silly, treasonable expressions, were 'staff talk' and I wished to make an example." So quotes Mr. Hay from a diary made at that time.

We have thus briefly referred some facts in this remarkable history, in order to call attention to an important omission on the part of all the reviewers and historians. Neither McClellan's skill as an organizer of camps and armies, the perfection of his drill, nor the eccentricities of his characterc an fully explain the enthusiasm of the army for his person, the subordination of abler and more patriotic generals to his commands, or, least of all, the sentiments of outrageous disloyalty and treason that found expression among his personal companions of the staff. There is further explanation. *General McClellan was a Freemason!*

After the war it was published in lodge circles that a certain officer of the rebel army had violated his obligations by endangering the life of the Union commander. That rebel general wrote to a Masonic sheet published in Boston, denying that he had ever fired upon "Bro. George B. McClellan."

This fact explains much that is mysterious about this story. The rebels for their part would not fire on McClellan; and about the headquarters of the latter, it was understood that the war was to be prolonged, the country exhausted, the patriotic spirit broken down—and slavery saved. Probably the lodge wire-workers behind the scenes used McClellan for this purpose without any suspicion in his mind of the part he was playing in the desperate game. But it is evident from the recorded judgment of Robert E. Lee, that the enemies of the Union wished no change to be made in the control of the patriot army. The diabolical plot did not succeed; but it prolonged the war, and put thousands of our brave boys under the sod.

N. C. A. BOARD MEETING.

The regular quarterly meeting of the N. C. A. Board, delayed one week, was held in the *Cynosure* office on Thursday afternoon last. There were present: Revs. Alex. Thomson, G. R, Milton, A. J. Chittenden, E. R. Worrell and Wm. Morrow, President C. A. Blanchard, Prof. H. A. Fischer and Mr. John Sutcliffe. After prayer, the record of a former meeting when no quorum was present was read. The following portions of that record was adopted: The date and place of the National Convention; that Sec'y J. P. Stoddard, Rev. Alexander Thomson and Prof. Elliot Whipple be the program committee; that the General Agent be authorized to expend not more than $400 for the convention at Washington.

It was voted to approve the program of the Washington convention so far as presented and continue the committee to whom that matter was referred The committee was also requested to add to the list of topics a discussion of Jesuitism.

The Treasurer was instructed to write to the legal authorities in Fond du lac, Wisconsin, respecting the settlement of the Varney will case. The plan of agency work in Kentucky and Tennessee which Rev. S. F. Porter has been following was approved and the contract with Mr. Porter was ratified. The contract with Rev. L. G. Jordan, for work in Mississippi, was voted to be renewed for two months, from Feb. 9th to April 9th. The contract with Elder Bancroft as local agent in Washington was also ratified.

The committee on Foreign work reported a communication prepared for the approval of Wm. J. Gladwin, of Bombay, respecting the best use of funds in India, which was adopted.

Rev. Mr. Porter having recommended that anti-secret libraries be furnished a number of schools, it was voted to submit the proposition to Dr. J. E. Roy, who has supplied a number of Southern institutions from the fund left with him in trust by Mr. Carpenter, with a request for his favorable consideration, and that the publisher act at his discretion in the final disposition of the matter.

The General Agent was instructed "to ascertain what is being done by the agents in the South, and report." The building committee were desired to inquire into the advisability of adding two stories to the N. C. A. building for rental. The Treasurer was instructed to pay the balance of expenses for the New England convention ($86 10) from the Worcester fund. The Board also pledged $15 per month to Miss E. E. Flagg, the New England agent, during the continuation of her present services; a small sum, but more than the talented writer of our New England letter and Bible Lesson notes suggested. Since the reorganization of the New England Association, she has been under engagement to that body.

The matter of political work having been presented, the superintendent of the Anti-secrecy League was instructed to assist the voting friends of our reform in the various States, to the nomination of men for civil office, who should be free from the lodge. The following were also adopted:

Resolved, That we hereby request all our friends throughout the country to forward to this office the lodge standing of prominent public men in their vicinity for registration and reference.

In respect to all the agents who are more or less responsible to the Association, it was voted that their attention be especially called to the rule adopted last April, for their instruction, namely:

No agent of the Association as such shall incur any financial obligation without authority from the N. C. A. Board of Directors.

Further instruction was given to agents in the following:

Resolved, That we notice with pleasure the care with which some of the monthly reports of agents are made out. And we hereby instruct the agents to make hereafter a distinction in the report as to kind of discourses delivered, whether on the topic of secrecy or otherwise.

The contract with Mr. B. B. Blachly for work in Illinois was approved, and the usual assistance given State agents by the Board, was extended to him.

—In his late speech at Pittsburgh Mr. Powderly said that the Catholic church was *not* a censor of the K. of L. order more than any other church. The important word "not" was dropped out of our note on this speech last week and confused the sense of the following remarks.

—The editor of the *Conservator*, of Dayton, Ohio, asks all United Brethren who intend going to the Washington Convention to send word to that office so that arrangements may be made for all to go together. This is excellent. May brethren Dillon and Floyd have a goodly company with them.

—Two brief notes from Bro. Hinman, who is in poor health, inform us of a very successful convention at Baton Rouge. The attendance was large, the interest good, the ability of the speakers excellent. Enough opposition was manifested to give zest to the meeting, and a debate was held Friday afternoon. Bro. Byron Gunner, the banished pastor, of New Iberia, presided; and expects to come North immediately. We expect a full report for our next number.

—Rev. Wm. Ritzman of Bridgeport, Conn., has prepared in German a tract on the Christian's duty toward secret societies, which has been issued from the publishing house of the Evangelical Association at Cleveland, O. It is highly commended by a friend who has read it in the original, and an English translation has been promised by the author for our readers.

—Rev. G. A. Brandelle of the Swedish Lutheran church, Denver, was chosen vice-president of the Conference of his church for the Southwest, meeting at Topeka, Kans., last Thursday. Pastor Brandelle's church was open in June, 1886, for an address against the lodge by the assistant editor of the *Cynosure*, and for the subsequent local organization of the friends of our reform in that city.

—The *American Missionary* magazine, in a notice of Dr. J. E. Roy's new book, says that the author is greatly beloved among the colored people of the South. No agent of the American Missionary Association ever had so many children named after him; one family in the abundance of their affection adopting the whole, titles and all, thus: "Reverend Joseph E. Roy, D.D.," as the cognomen of a promising boy.

—The eightieth anniversary of the birth of Abraham Lincoln occurred Feb. 12, 1889. *America*, of this city, contains a timely paper on the home and burial place of the martyr President by the Hon. E. E. Wood, (ex-member of the Illinois General Assembly). The article has much original matter gleaned during the writer's residence at the State capital, and is illustrated with new cuts of the Lincoln House at Springfield, the Lincoln Monument and bronzes, together with a portrait of Lincoln from an unused negative found by Mr. Wood in a Springfield photograph gallery.

—Let every one read the letter of Bro. Smith, of Nashville, Tenn., who volunteered to act as local agent. He is a white man, we think best to state, as so many of our workers in the South are colored, and his wife is a graduate of Oberlin. In a later letter he writes of visiting the preachers from house to house, colored and white, giving them tracts and papers, than which he finds nothing better to bring out their true standing. He has found three other workers who will distribute tracts. God give us more men like him.

THE HOME.

ABIDING WITH GOD.

Let everyone, whate'er his calling be,
  Therein abide with God: so wrote of old
Saint Paul to them at Corinth, and to me,
  With loving lips, to-night, that truth was told.
I had grown weary with my strifes and cares,
  And murmured o'er the service of the day,
Wherein I had forgotten, unawares,
  That thus I still might honor and obey.

Therein abide with God: would I might ne'er forget
  That evermore I might with him abide:
What matters how or where the stamp is set,
  Or what the furnace where the gold is tried,
So that the metal has the sterling ring,
  So that the likeness of the King is shown;
God's coinage still, that to the soul may bring
  Such wealth as merchant princes have not known.

So let me see and serve, and thus abide:
  Not simply patient, or at best content,
Not with eye-service, wherein, love denied,
  In rounds of duty solemn days are spent;
Give me, O Lord, a joy that is divine;
  Touch thou my lips with constant themes of praise;
Since, having thee, all things I need are mine,
  Whate'er my lot, whate'er my length of days.

—*New York Observer.*

THE RESURRECTION.

It is one of the numerous indications of coming apostacy that so many in evangelical churches deny the resurrection. If any one doubts this, let him set on foot an inquiry in any congregation he may select, and he will soon be convinced of the truth of the statement. He will find that unbelief as to the rising of the body from the grave is wide spread, and that the doctrine and the fact are discarded and rejected, sneered at and scouted, as impossible on scientific grounds. It will be in vain to bring to bear upon these unbelievers the authority of Scripture, for such persons, some of them in high official position in the church, will set aside the testimony of the Bible with the cool contempt of arrogant infidelity.

This form of infidelity is as old as the days of the apostles, and more than eighteen hundred years ago the Holy Ghost met it by showing the tremendous consequences of denying the truth.

First, if the dead rise not, then is Christ not risen, for in the nature of the case the two resurrections stand or fall together. Second, preaching is vain, for there can be no preaching of the Gospel that does not involve the resurrection of the dead. Third, faith is vain, for if there is no resurrection, there is nothing upon which faith can rest. Fourth, the apostles are found false witnesses, for the resurrection was the center and circumference, the sum and substance of their testimony. Fifth, we are yet in our sins, for the resurrection is the only proof we have that the great sacrifice for sin has been accepted. Sixth, our beloved ones, who have fallen asleep in Christ are perished, and "Everlasting Despair" may be inscribed on the tomb. Seventh, we are of all men most miserable, for we have lost this world, and all hope for the future is torn from our grasp, as we drift upon a dark and stormy sea without one star in the sky.

"But now is Christ risen from the dead, and become the first-fruits of them that slept," triumphantly writes the Spirit of God, 1 Cor. 15: 12–20. The man who denies the resurrection is therefore a madman. It is already taken place. If we were to see the head come forth from the grave, we should know that the body must follow; and as Christ, the head, has surely risen, the church, his body, shall surely rise with him. Away, then, with your scientific objections and nonsense! Bring God upon the scene, and your difficulties vanish into offensive smoke. "Some man will say, How are the dead raised up?" The only answer the Holy Ghost deigns is, "Thou fool."

Mark it well: the same body that dies, that decomposes, that is burned, that crumbles into dust, that is taken up into vegetable matter, as the scientists tell us, that is sunk to the depth of the ocean, that mingles with the dust of ten thousand other mouldered bodies, that is scattered upon the winds, arises. "Many bodies of the saints which slept, arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many," Matt. 27: 52, 53 "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," John 5: 28. "Jesus saith unto her, Thy brother shall rise again," not some other body, but, "Thy brother." "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," John 11: 23, 25. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. 8: 11. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. 3: 21.

It is a martial resurrection. "Every man in his own order [band, cohort, company, brigade, division], Christ the first fruits; afterward they that are Christ's at his coming." "The Lord himself shall descend from heaven with a shout.... the dead in Christ shall rise first;" then the living changed in a moment, shall be caught up in clouds together with them; but it will be in military array. Some regiments will be in advance of others. Some will be placed over ten cities, and others over five. Some will receive a reward, and others will be saved, yet so as by fire. The place assigned us in the magnificent procession, that will sweep before the gaze of myriads of admiring angels, will be according to our fidelity; and may God help us to remember it every day.

It is a glorious resurrection. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." It is needless to say that there can be no resurrection until Jesus comes, and it is this that makes some of us long for his coming with exceeding desire, for not until then shall we see in the body the precious ones who have been torn from our arms by the ruffian hand of death. But he is coming; "and when Christ, who is our life, shall appear, then shall ye also appear with him in glory." "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13: 43.

It is a triumphant resurrection. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. 15: 54. Christ came that "He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. 2: 14. The whole creation, smitten with the curse, is groaning and travailing in pain, and "even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body," Rom. 8: 23. If there is no resurrection, Christ is defeated for ever and ever; and it is amazing that any Christian can become the dupe of the devil so easily as to doubt that he will rise from the dead.—*The Truth.*

MISUNDERSTOOD TEXTS.

Archdeacon Farrar in an address before the London Sunday school Union a few months ago spoke as follows on this subject:

"A very large and deeply interesting book might be written on misunderstood texts; many people are hardly aware of the awful extent to which the world has been influenced in the wrong direction by attaching false meanings to particular texts. It is an extensive subject to enter upon, but here are one or two trifling instances. The other day, a clergyman calling on an old woman, and finding her in a dying state, urged upon her the duty of repentance. She said she knew a great deal better than that. Did not the Scriptures say that 'the gifts and calling of God are without repentance'? therefore, she did not need repentance.

"There are hundreds and thousands of ignorant people liable to these mistakes. During the last election, a Dorsetshire peasant refused to give a vote to a particular man. On being asked why, he said, 'Oh, sure he is a bad man.'

"'Why do you think him to be a bad man? On the contrary, he is a very good man.'

"'Because,' replied the peasant, 'he used the word "peradventure," and the Scriptures say, "If I say peradventure the darkness shall cover me."'

"You must not suppose that these mistakes are necessarily confined to ignorant persons. At a meeting of ecclesiastics a clergyman was speaking against total abstinence, and quoted the text, 'Let your moderation be known unto all men.' He evidently thought that 'moderation' had something to do with moderate drinking, whereas it was a Greek word, which meant reasonableness, the reasonableness of conduct, and had nothing whatever to do with alcohol. Yet that was used by a distinguished churchman at a gathering of ecclesiastics.

"People are liable to run away with the merest fragments of texts. A distinguished ecclesiastic, recently dead, preached a very famous sermon on the text, 'Hear the church.' All of you are well enough instructed to know that there is no such text. It is merely a fragment of a verse. When Archbishop Whately met the dean he said, 'You might just as well have chosen, 'Hang all the law and the prophets.'

"This will show you that it is easily and fatally possible to read the Bible without understanding the text, without knowing the allusions, the circumstances, the illustrations, which are necessary, especially the context and the whole meaning of the book from which the passage comes."—*S. S. Teacher.*

THE INAUGURATION BALL.

While Mrs. Harrison is in New York buying various dresses for the Inauguration ball, the *Northwestern Christian Advocate*, of this city, is publishing some sensible remarks on the affair which have a patriotic ring, and would apply very well to the secret lodge system as well. Will not Dr. Edwards write something on the latter as good as the following: "The Methodist preachers of Columbus, Ohio, have been passing resolutions condemning the traditional 'inauguration ball' which has been a feature at Presidential inaugurations for many years. The resolution declares that the follies, extravagance, and dissipation are mere silly reminiscences of European courts, and that they are as evil as they are unrepublican. We are more inclined to second the motion. More or less of scandal and abuse have attached to these balls for a long time. Wine and stronger drinks usually flow as freely but not as innocently as water. The cost generally amounts to hundreds of thousands of dollars, and a quarrel often follows the carnival over unpaid bills. It was customary in olden times to give a huge dance to the underlings connected with some unusual court event, as a reward for hard work, to keep them in good humor. Those who attend the inauguration ball occupy the European relations of the underlings who must be amused lest they concluded to revolt or refuse to sustain the king. The affair at Washington has been ridiculed by the press. The whole matter is anything but dignified, not to say un-American, and but a reflection of the antics of old-world chamber-maids and lackeys. One or two hundreds of thousands of dollars can be used to far better advantage in any of a dozen other ways. The affair is generally much of a private speculation, and it is now time to relegate it entirely to the chamber-maids and hostlers of the capital city."

JOHN QUINCY ADAMS AS A GRANDFATHER.

He taught the little Mary Louisa her alphabet, and it was a proud day when she did really "know her letters." She was promoted at once to the Bible. Mr. Johnson says in a letter:

"The religious element was a dominant characteristic of President John Quincy Adams; the Bible was to him the Book of books, the sum of all truth, the main staff of life and hope of immortality, the very substance of things hoped for. He was a most assiduous student of its pages and not a day was allowed to pass without the reading of at least a chapter, and it was his ever constant resort for rest or refreshment. He thought it should be the first book for infant eyes to peruse, as well as the last in the hands of expiring age. In this regard his first care was that, as soon as might be, the 'Baby Mary'—child of his delight—should be taught to read; and this he made his personal care with such success that at the age of three years she was able to commence the reading aloud to him of the Bible, in course as a daily duty. Thus at the period of my first meeting her at thirteen years of age, she was well on in the fourth perusal of the Bible word by word, verse and chapter.

"This fact I have heard repeatedly from the whole family and have often heard it from the President's own lips uttered with a rapt expression of triumph."

Naturally one of her grandfather's early gifts was a Bible; the one he gave her at nine has a presentation poem, "The Casket," from his own pen.

There was a younger sister, Georgiana Frances, and Miss Adams says that they both used to go to their grandfather's room every morning to read the Bible with him. He was often, of course, amused at the remarks they sturdily made, and the questions they asked. He always, she says, attended the Unitarian church in the morning and the Pres-

byterian in the afternoon, and always some of the young people went with him. He did not like to hear young persons criticise the sermons or the music; he would say, never a sermon that had not *some good* in it for him.

To imagine the great statesman with the little girls at his knee, talking to them over the open Bible, is to see a beautiful picture. It accords with the grandeur of the man who disdains to possess a language official and a language confidential, whom party could not rule, nor guide, nor hold, nor count upon, whom the mere politician cannot, to this day, understand, fathom, or forgive; it accords with the simplicity of the man who, when an old man, as trustingly as his little granddaughter might, used to repeat every night:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take,
And this I ask for Jesus' sake."

He wrote long letters from time to time to this dear granddaughter. The sheets show the same neatness and precision which characterize the diaries and the State papers, the same elegance of diction and chirography which the venerable gentleman of threescore years and ten commends to the young girl, though the pen strokes are tremulous; he must have written with the aid of the steel ring and pen-socket which he wore in his old age to steady his pen.

* * "I was rejoiced also to find your handwriting much improved; because I feel that with perseverance of attention you will ere long write as neat and elegant a hand as your mamma; and in my judgment that is one of the most precious accomplishments that a lady can acquire. This neatness of handwriting is obtainable only by constant practice continued for years, and that same practice while improving the hand has the most favorable effect upon the style. This is the secret of the fact long observed both in France and England, of the superiority of the formal style of letter-writing—another and still more elevated accomplishment for a lady."

This letter should benefit other girls of fourteen as doubtless it did little Miss Adams.—*From Wide Awake.*

BE OBLIGING.

If I am weak and you are strong,
Why then, why then,
To you the braver deeds belong;
And so, again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I, who, giftless, sunless, stand,
With barren life and hand.

We do not ask the little brook
To turn the wheel;
Unto the larger stream we look.
The strength of steel
We do not ask from silken bands,
Nor hearts of oak in willow wands;
We do not ask the wren to go
Up to the heights the eagles know;
Nor yet expect the lark's clear note
From out the dove's dumb throat.

'Tis wisdom's law, the perfect code
By love inspired,
Of him on whom much is bestowed
Is much required.
The tuneful throat is bid to sing;
The oak must reign the forest's king;
The rushing stream the wheel must move;
The beaten steel its strength must prove;
'Tis given unto the eagle's eyes
To face the midday skies.

—*Selected.*

EGYPTIAN CONJURERS.

One kneeled in front of me on the hard asphalt pavement; his sleeves were above his elbows; in his hands he held a newly-fledged chicken. He looked up to the sky, making a strange call the while, then apparently pulled the chicken's head off. I made an exclamation; when, lo, two chickens hopped on the path! We pushed him with this trick, but could not discover any explanation. He went on quietly pulling their heads off until fourteen small chickens walked before us. Next he gave a gentleman an Irish potato to hold, asking him to shut it close in his hand; he then stood up and beckoned, when suddenly the gentleman said some words that were deep and strong, and instead of a potato, there fell from his hand a small snake, that writhed in a slow, torpid way. Again the conjurer unwound his turban and asked a gentleman to cut it for him. A knife was produced, and the long cloth was severed into two pieces; these were given to two of the company, and they were requested to burn the ends that had been cut. Soon they were on fire, real cloth and real fire, for I smelt the peculiar odor of cotton; a great deal of it was consumed, and then the scorched remnants were returned to the conjurer. Quickly he put the charred ends together; then, borrowing a handkerchief from a bystander, he covered them. For a moment he stood holding the burnt turban up to the sky, whispering, while the spectators watched in silence. The minutes passed, he returned the handkerchief to the owner, and the turban, apparently untouched, was handed about for examination. These few tricks I give out of a great number quite as inexplicable. I do not ask you to believe them—I do not believe them myself—I tell you only what I saw.—*Ex.*

TEMPERANCE.

ANOTHER HADDOCK AFFAIR.

A dispatch from Madison, Wisconsin, of Feb. 1, says that G. G. Mandt, the young and fearless editor of the Mount Horeb *Sun*, was shot down in his own doorway at midnight by an unknown assassin. The circumstances connected with the bloody deed are in many ways similar to those under which the Rev. Mr. Haddock lost his life at Sioux City. The village of Mount Horeb, where the tragedy took place, is twenty miles west of Madison in Dane county and has about 500 inhabitants. There has been intense excitement since the shooting, and should the guilty party be captured the villagers are in a mood to mete out summary vengeance.

Editor Mandt had been at work very late that night, and he was preparing to retire when he heard a rapping at the front door. Blowing out the light, he opened the door and said, "Who is it?" The only reply was the report of a pistol. The editor fell to the floor with a bullet in his breast. His wife, who was in bed, arose and, rushing out, fell over the body of her husband. The house is situated in the center of the village, and she soon gave the alarm. The neighbors hurriedly gathered with lanterns, and found Mandt lying on the threshold of his house gasping for breath and covered with blood. Dr. Evans, the only physician in the village, was summoned and promptly cared for the wounded man. He found that the ball had entered the right breast and was imbedded in the lung. The doctor nursed him all through the night, and by daylight the patient was able to say that he knew of no enemy whom he could suspect.

Shortly after the news of the attempted assassination become known, men in the village started in pursuit of the assassin. The night was dark, and after a diligent search they returned without having gained a single clue. Early the next morning T. G. Mandt, a brother of the wounded man and president of the wagon manufactory at Stoughton, arrived. Dr. Evans gave it as his opinion that the wound was not necessarily fatal, and Mr. Mandt at once sent to Madison for medical aid, and the sheriff of Dane county was also notified of the shooting. The doctors arrived late in the afternoon, and at once examined the wound. They gave slight hope of his recovery.

Sheriff Vernon, who arrived with the Madison physicians, at once went to work on the case, but gained no information which would warrant the arrest of any one.

Mr. Mandt has been publishing the Mount Horeb *Sun* for about a year. From the outset he has made a bitter and persistent fight against the liquor element. There are two saloons in the village, and the farmers about Mount Horeb have patronized them very freely. Editor Mandt has advocated the regulating of these saloons, and in many ways made himself obnoxious to the saloon keepers. Several days ago he received an anonymous letter abusing him in scurrilous terms, and threatening him in case he should continue to attack the liquor men. In his last issue Mandt replied to this letter in fearless tones, and urged all good citizens to unite in suppressing the saloons and "clean out the stinkholes among us which foster sneaks, cowards, and criminals." He continued in this vein and closed by saying that the threats of cowardly assassins would not deter him from doing his duty. In this week's issue he was to have continued his crusade against the liquor dealers, when a bullet brought him down. But it will not keep the paper from appearing on its regular time. Mrs. Mandt has helped her husband get out his little paper, and she resolved that it should come out on time. With tears streaming down her cheeks she stood at the case and set up an account of the shooting of her husband, and the Mount Horeb *Sun* will shine as usual.

There is great excitement among the inhabitants of Mount Horeb, and an indignation meeting was held. It was resolved to hunt the criminal, or criminals, down at all hazards and bring the guilty ones to justice. A man is suspected now, and he is being closely watched, but his name will not be made public until more proof is secured. The saloon men are nervous, but deny that they knew anything about the affair. They claim that they had no enmity toward the wounded editor, and say that what he published did not worry them at all. They are objects of suspicion to the majority of the villagers, however, and feel their delicate position. At a late hour the wounded editor was still alive. The latest word is that he will probably recover.

SUBMIT IT TO THE PEOPLE.

It is announced that two more States are about to take a poll of their voters on the question of prohibition. Gov. Beaver of Pennsylvania has signed the joint resolution submitting to the ballot an amendment to the constitution prohibiting the manufacture or sale of intoxicating liquors, and the Nebraska legislature has voted to submit to the same arbitration the question whether the traffic shall be forever forbidden within the State or whether it shall be regulated by law.

There is a general renewal of interest and activity on this subject. It is probable that the question will be submitted to the people by the present Massachusetts legislature; New Hampshire will vote upon it on the 12th of next month; and it is not unlikely that the Illinois General Assembly will have taken action to the same end before that date.

VINES AND WINES IN CALIFORNIA.

Mr. Shorb of San Gabriel has stated that "the vine pest has been spread all over the State," and has thus given mortal offense to two gentlemen of Fresno who declare that no symptom of it exists in their section. Mr. Shorb reiterates his statement and thinks people everywhere should try to provide a remedy for it. There are a great many ways provided in which the grape could be put on the market more profitable than in making wine. If the wine delusion and curse were done away with, it is quite likely the wine curse would be stayed. The vine pest is an insignificant scourge as compared with the awful curse and plague inflicted on the country by the wine and brandy makers. And the vine pest has originated always in the wine varieties of the grape although it is naturally carried to the raisin vineyard too. The innocent have to suffer with the guilty as they do in every curse of the poison liquor traffic.

There is a largely increased demand exists for nursery trees, such as prunes, peaches, oranges and apricots. The proofs multiply that the wine and the brandy business, in addition to its monstrous wickedness, is a financial failure except to the rich capitalist who can run large vineyards, make his own wine and colonize his great thousand acre tracts with a few Chinese and other savages, and exclude white men from making homes here. The raisin and table grape however promises to be one of the best industries in every way in this State. It is clean, wholesome, profitable and gives employment to the boys and girls. It puts fifty or more white families on a 100 acre tract.—*Censor, Los Angeles, Cal.*

Warner Miller in an article on "High License Justified," in the December number of the *North American Review*, enumerates among other benefits derived from high license the increased revenue obtained from the saloons "by which they are made to pay a much larger proportion of the cost to the people of crime and pauperism caused by the traffic." Truly an important consideration in view of the further fact in the case which was well expressed by Prof. Julius H. Seelye in a previous number of the same magazine, who said in effect that while the cost of the license may add to the price of the liquor sold, it does not diminish the amount of the liquor bought and consumed, and that therefore "the revenue from license falls heaviest where the burden ought to be least," that is, upon the wretched family of the intemperate man.

One objection to prohibition as stated by certain papers favoring the liquor traffic, is that it leads men to lie. This seems to be true for these papers are continually publishing the silly falsehood that the law is a failure. Under prohibition there is more lying in the papers, but not so much lying around the saloons nor in the gutters.—*Midland.*

REFORM NEWS (*Continued from 5th page*).

sation through John. He said that the spirit and teaching had been tampered with. But it rises far above all other claims and institutions except Christianity. Every mark and trace on our trestle-bosrd points to one event, the coming of our Lord Jesus Christ. It's the only thing consistent with Christianity. It is the same now as ever—all the world over the same. This was about all the train of thought he could dwell on.

After his meeting closed I went outside to catch them all and give them tracts, telling them I had the other side of the question. They were glad to get them. Some of them said the preacher ought to know, but I said many false prophets are gone out. They said, yes. So the Lord confounded the effort to deceive.

I could give you many such items, but time and space will not permit. It encourages me, and I hope it may be of some interest to others to know that the devil cannot have things all his way. One thing I must say, it is high time to stop this tide of iniquity. May God send the help needed, for Jesus' sake. A. F. SMITH.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—First Quarter.—Feb. 24.

SUBJECT.—The Great Teacher and the Twelve.—Mark 6: 1-13.

GOLDEN TEXT.—And they went out, and preached that men should repent.—Mark 6:12.

[*Open the Bible and read the lesson.*]

HOME READINGS.—*M.*—The Lesson. Mark 6: 1-13. *T.*—Rejected by His Own. Luke 4: 16-30. *W.*—The Foolishness of the Wise. 1 Cor. 1: 18-28. *T.*—The Palsy of Unbelief. Heb. 3: 12-19. *F.*—The First Call of the Twelve. Mark 3: 13-19. *S.* The Commission of the Twelve. Matt. 10: 5-42. *S.*—Preparations of a Gospel Soldier. Eph. 6: 10-18.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Christ rejected by his countrymen*, vs. 1-6. One of the saddest facts in the life of Jesus is "that he came unto his own and his own received him not." The friends and neighbors among whom he had grown up were astonished at the mighty works and wonderful teachings of the lowly carpenter of Nazareth, and because they could not or would not see the divinity within him were "offended." There are no rejectors of the Gospel so persistent and hard to reach as those who have lived all their lives under its influence. It is often contemned because it is preached by men destitute of human learning, or because their manners and methods are peculiar, or for a hundred other reasons as frivolous and illogical. No mighty works can be done in an atmosphere of unbelief. No church will be revived that cherishes an aristocratic, exclusive spirit. Christ can never manifest himself as a complete Saviour where he is not received as one.

2. *The Disciples sent out*, vs. 7-13. The divine plan of going out by two and two was followed by the early Apostles. "Faith missions" are only a returning to the first principles of the Gospel. They were sent out (1) to preach repentance. This duty is utterly opposed to that guilty silence regarding popular sins which many people seem to think is preaching the Gospel. John the Baptist preached repentance, but he told men what they should repent of. (2.) They were to preach that the kingdom of heaven was at hand. Matt. 10: 7. And this is the great need of our own day: not to tell the time of our Lord's appearing, which is one of the secrets of the Eternal that even the angels do not know, but to tell the church that *he is coming*, and bid her put on her beautiful garments to meet him. (3.) They were to cast out devils. No preaching of the Gospel is of much value which does not cast out the devils of uncleanness and avarice and pride out of the soul. If all the clergymen who fill our pulpits to-day felt that it was as much a part of the ministerial duty to cast out devils as to preach the Gospel, the rum traffic would now be practically banished by the Christian sentiment of the land. The idea that a minister must never meddle with politics has been used by Satan with great effect to keep our pulpits silent on the duty of Christian voters in regard to this great evil. There is also a cowardly and shameful silence in regard to the devil of tobacco. The cigarette is an agent of physical and moral death, and its use is unquestionably on the increase among boys and young men, and even women. Next to an appetite for liquor it is the most demoralizing habit that can be formed, and yet how few American pulpits thunder forth against this vice! The devils of secret false worships must be cast out. It reflects no honor on the watchmen of Zion that the unclean spirits of Masonry and Odd-fellowship have not yet been cast out even from the church. (4.) They were to heal. The Gospel is for the bodies as well as the souls of men. (5.) They were to testify. They found, as did the Master, the whole Jewish church, as represented by their chief ecclesiastical dignitaries, bound to reject their witness. The pulpit must share the blame for its cowardly silence in regard to prevailing evils with the pews. Pastors would be more fearless if they knew their churches would rally around and support them. Instead, the usual reward of a faithful minister who preaches against the lodge is to lose his pulpit. The whole church succumbs to a few lodge-worshipers, instead of supporting him in his brave battle with Baal. Will it not be more tolerable in the last day for the old heathen of Tyre and Egypt, than for Christian churches which tolerate and bow down to this modern heathenism of the lodge?

RELIGIOUS NEWS.

—Rev. P. J. Robedeux, the converted Roman Catholic pastor of New Orleans, who spoke at the Baton Rouge convention, had a wonderful religious experience. He gives a portion of it in a letter published in a late number of the *Christian Conservator*.

—Prof. G. Fritschel, D.D., of the Mendota, Ill., Lutheran Theological Seminary, is dangerously ill. Hopes of his recovery are, however, yet entertained by his friends. He is one of the leading theologians of the Iowa Synod and the General Council of the German Lutherans.

—From reports in the *Christian Worker*, revival work among the Friends seems to be quite successful, and many are turning to Christ under the labors of their evangelists.

—There were three sisters in Edinburgh not long ago, planning how they could do most for the missionary cause. One of them was a teacher, one a milliner; and they two banded together and sent the third as a missionary into the foreign field, paying her expenses; and there she lives and labors to-day, supported by the devoted sisters at home.

—New Guinea is one of the most interesting points in the world's missionary work at present. A few years ago the whole people were the worst lot of cannibals known. Now many of them are receiving the Gospel, and a change is rapidly coming over the island.

—The twenty-two missionary societies in the United States managed by women, and whose support comes from women, support 751 missionaries, last year contributed $1,038,233, and since their organizations have contributed $10,335,124. The forces of Great Britain, Continental Europe and the United States have an annual income of $9,396,996; man and equip 9,550 stations; support 5,431 missionaries; have the assistance of 32,015 native helpers, and mission churches that number 588,974 communicants and 1,875,655 adherents.

—If one thing more than another characterizes the masses of people in the Russian Empire, it is the desire to possess the Scriptures. "Bible readers" as a class are increasing everywhere, and in Kieff they are so numerous as to avow it openly. A recent newspaper in St. Petersburg contained a detailed account by a correspondent of a meeting which he attended in Kieff, in which the exercises consisted of extempore prayer, the singing of hymns (among them "Hold the Fort,") and a running commentary on the portion of the Scripture read.—*Illustrated Missionary News.*

—By faith the good Baptist society established themselves in the island of Fernando Po, and driven thence by the intolerance of the Spaniards, they crossed over to the mainland, and found what seemed once, but, alas! is no longer, a more enduring inheritance in the Kamerun mountains. By faith here Saker lived, labored and died, translating the Holy Scriptures into the language of the Duella, but leaving his work to be revised by his younger daughter, opening out a new field for the talent and zeal of women. Hence in fullness of time by faith Comber started to conquer new kingdoms of the Congo, making, alas! the heavy sacrifice of the life of his wife at San Salvador, before he reached Stanley Pool, with the great heart of Africa open to his assault; for in their hands the Baptist missionaries had carried gentle peace, and their vessel with that name still carries them onward on their blessed and peaceful enterprise.—*The Missionary Review.*

—Foreign missionary interest is at high tide in the McCormick (Presbyterian) Theological Seminary, Chicago. At the Inter-Seminary Missionary Alliance meeting at Boston, it was found to lead all the other institutions in the number of men offering for this service. In its Mission Band last year there were twenty-five or thirty under pledge to go abroad if God should open the way. Five of the then senior class are already on mission ground, five or six of the present senior class have applied to the Presbyterian Foreign Board for appointment, and eight or ten of the middle class have the same wish under serious consideration.

—After much tribulation and vexation from lodge interference, Rev. George Warrington has issued the *Psalm Singer* from its new office at Beaver Falls, Pa. It comes in handsome form, and none the less interesting because of the delay. Bro. Warrington is planning to organize against the lodge in the country round about him, and has issued a notice for a meeting of the friends of reform in Beaver county to be held in the Reform Presbyterian church of Beaver Falls this week Tuesday evening. With his energy, zeal and experience, behind the work in the west, and others in the northern, southern and eastern parts of the State, Pennsylvania will soon be shaken up to see if Richard Rush, Thaddeus Stevens or Governor Ritner have any friends left in the old Keystone State.

—Rev. W. W. Carithers, who has been located at Wilkinsburg, Pa., for several years past, is going to the Indian Territory, where he will establish a mission among the red men under the auspices of the Women's Missionary Society of the Pittsburgh R. P. Presbytery. All the Covenanter congregations in the two cities joined in giving him a farewell reception. His new home will be near Ft. Sill, in the southwestern part of Indian Territory. That point is eighty miles from any railroad station, and the clergyman is now negotiating with the Government for a grant of land upon which is plenty of timber and limestone. From these materials he expects to build his own house. It is expected that ample money donations will follow the minister and his family from Pittsburgh. Mr. Carithers expects to work among the Comanche tribe and has received a letter from Captain Pratt of Carlisle (Indian School) saying that several Indian scholars of that tribe will graduate this spring and be ready to assist him, and it is hoped that he can preach to them very soon.

EDUCATIONAL NOTES.

—Two hundred girls are now being educated in the medical schools of India, and Madras has already supplied six fully equipped female doctors for the northern part of the country.

—A successful Indian school is in operation in Chemawa, Oregon, with 180 pupils from twenty-nine different tribes. Seventy-two are boys and 108 are girls. One important part of the school is its industrial department.

—Pres. James H. Fairchild of Oberlin College has recently renewed his resignation. A committee consisting of Gen. A. B. Nettleton of Minneapolis, Hon. J. G. W. Cowles of Cleveland, and Dr. L. Z. Warner of New York were appointed by the trustees a committee to secure his successor.

—An unfortunate quarrel in the management of Northwestern College at Naperville, Ill., has been transferred to the legislature. The institution is controlled by the Evangelical Association of churches and a majority of its trustees live outside the State. This is contrary to Illinois law and Bishop Bowman with a Chicago lawyer is lobbying in Springfield for a new law that permits all but three of any college board to live outside the State. The college alumni and the citizens of Naperville are opposing the law and represent that the management of outsiders is killing the institution.

—The State of Maryland has a noble benefactress in the person of Miss Mary Garrett, who has added another benefaction to her list of good works, by the purchase of a site in the city of Baltimore, on which is being erected a fine building for the Bryn Mawr School. Miss Garrett is a thorough business woman, and is personally supervising the construction of the building, which will be a solid fire-proof structure. The object of the School which is to occupy the building, is to prepare girls for entrance to Bryn Mawr College, near Philadelphia. This handsome gift to the promoters of the School will cost Miss Garrett over $200,000.

Deserve friends and you will have them. The world is teeming with kind-hearted people, and you have only to carry a kind, sympathetic heart in your own bosom to call out goodness and friendship from others.

God lays the foundation of a great work in deep humiliation.

DONATIONS.

For Cynosure Ministers' Fund:	
N. Callender	$ 3 00
O. C Lindley	3.00
J. S. Baldwin	.50
John Crabs	.50
J. Harley	1.00
D. W. Butler	2.00
R. Moore	.50
W. R. Morley	5.00
O. Breed	.50
Burdette Fuller	1.00
A. B. Wilkinson	10.00
Before reported	344.02
Total	$371.02
N. C. A. Foreign Fund:	
Friend from Wheaton	$ 3.00
Before reported	75.00
Total	$ 78.00
For General Fund:	
I. Bancroft	$ 50.00
Pres. J. S. McCulloch	6.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 4 to 11 inclusive:

B Fuller, R B Pinkerton, A R Jack, D W Butler, S Heaton, S Gates, J Henderson, H Mathews, N C Spencer, L Van Brocklin, Mrs M L Miller, A C Staples, A B Wilkinson, Rev J M Hayes, B S Culter, H Preston. O Breed, T G Collins, C M Swan. D West, H Frost, Rev C Bender, H Webb, Mrs C Dunham, J W Modlin, C Williams, A W Porter, G W Champ, J H Wilcox, C C Martin, S Waite, Mrs M Culbertson, J Mattinly, S Blanchard, F M Waldron, H N Waldo, J Carrington, W Ralston, Mrs E A Cook, P D Miller, J L Turnbull, H W Smith, M R Bell, Mrs S R Hilton, A C Bundy, D Grant, Z L Wood, B Doolittle, Rev H L Barkley, J Ralston, J P Aikin.

IMPORTANT NOTICE.

An arrangement has been made by which we can furnish in connection with the *Cynosure* the best Bible Atlas and Geography that we have ever seen, for a little more than the cost of the "Biblical Geography."

Read the advertisement and then consider that you can for $3.00, while this offer remains, secure the *Cynosure* one year and Hurlbut's "Biblical Geography."

Send for printed description of the Biblical Geography.

The busy season is fast approaching. Let every effort be made, in the few weeks that remain, to fill up your clubs of five an ten yearly subscribers.

Doomed to die, and oh, so young,
Is there nothing that can save
This poor, hopeless sufferer
From the dark and cruel grave?
Comes an answer: "Yes, there is:
'Favorite Prescription' try;
It has saved the lives of thousands
Who were given up to die."

For all "female diseases," Dr. Pierce's Favorite Prescription is the standard remedy, and no woman should despair of recovery until she has given it a trial.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

"THE WHOLE IS BETTER THAN A PART," AND YOU HAVE IT HERE IN A "NUT-SHELL."

SECRET SOCIETIES ILLUSTRATED.

Containing the signs, grips, passwords, emblems, etc of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite). Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts 99 pages, paper cover. Price, 25 cents; $2.00 per dozen. For sale by the **National Christian Association, at Head-quarters for Anti-Secrecy Literature, 221 W. Madison St. Chicago.**

AGENTS AND LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago, (at present at the Washington office.)

LOCAL AGENT AT WASHINGTON, No. 215, 4½ St., N. W., Rev. Isaac Bancroft.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

SOUTHERN AGENTS.

In General, H. H. Hinman, *Cynosure* office, Chicago.

For New Orleans and vicinity, Rev. F. J. Davidson, 152 Clara St.

For Mississippi, Rev. L. G. Jordan.

For Kentucky and Tennessee, Rev. S. F. Porter.

STATE AGENTS.

Iowa, Rev. C. F. Hawley, Wheaton, DuPage Co., Illinois.

Missouri, Eld. Rufus Smith, Maryville.

New Hampshire, Eld. S. C. Kimball, New Market.

Ohio, W. B. Stoddard, Columbus.

Illinois, B. B. Blachly, *Cynosure* office.

Pennsylvania, Rev. J. T. Michael, 1,533 Capouse Ave., Scranton.

Alabama, Rev. G. M. Elliott, Selma.

OTHER LECTURERS.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J. H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
W. M. Love, Osceola, Mo.
J. K. Glassford, Carthage, Mo.
Wm. Fenton St Paul, Minn.
J. S. Perry, Thompson, Conn.
J. T. Michael, 1533 Capouse Av. Scranton, Pa.
S. G. Barton, Breckinridge, Mo.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D A. Richards, Brighton, Mich

MARKET REPORTS.

CHICAGO.			
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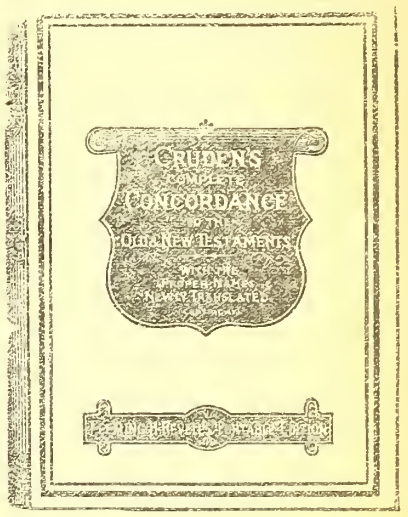
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Boil your drinking water, unless it is known to be absolutely pure.

Don't sleep on the ground floor of the house, if it can be avoided.

See that your child never leaves any task half done or slovenly finished; and therefore give not too many tasks. Thoroughness is the corner-stone of success. There is no place in the world now for smatterers, who know a little, and only a little, of everything under the sun. There is always an honorable place for those who can do any kind of honest work in the best manner.

It is a foolish habit that some anxious parents have of discussing the health of delicate children in the children's presence. The *Christian Union* says: "A physician, speaking out of a deep and practical mind, said: 'If you hear a mother refer to her daughter as nervous in the daughter's presence, if you cannot speak, glare at her, but if you can speak, say, "Madam, your conversation would make a wooden girl nervous, to say nothing of a flesh and blood young person like your daughter."'"

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COW AND CALF CARE.

Always speak to a cow before you begin to milk her. Don't take it for granted she knows you are going to grasp her teats; she may have her head in the manger, and when you suddenly catch hold of her teats she may jump or kick; then you may yell at her, or perhaps strike her. That is the way to begin the spoiling of a good cow. The best cows are nervous animals, and it pays to be always on the watch so that their nervousness will not be excited. Keep the cows quiet and contented; it is the only way to get the best profit out of them.

Calves should be made tame from the start; they should show no more signs of fear of you than your pet dog does. It pays to loaf around among the calves, and it pays well, too, as you will find when the calf becomes a cow and you attempt to milk her. Your cows and calves, in fact all your stock, should look upon you as your best friend. Get them to feel that way towards you, and you have made a very important step towards success. The man who looks on his cows as mere machines to turn feed into milk, and has no further thought about them, does not, you may depend upon it, get all out of their ownership that he ought to.

When one of your cows seem to be sick, do not go to work and drench her with all manner of nasty doses prescribed by your neighbors, but wait and see if there is anything serious the matter with her. If there is, then get competent advice. If you can't get that kind, don't get any, and if you let your cow alone, she stands a better chance of getting well than if you "doctored" her. Cases of constipation, choking, or things of that sort are excepted, of course. How often do we hear a man tell of having had a sick cow, and how he drenched her with this, and rubbed her with that, and she finally got well; but if he hadn't taken her in time she would have been a "goner." Now, the chances are a hundred to one that if he had let the cow alone, she would have got well much sooner and with far less pain.

When your cow "loses her cud," don't "fly off the handle" and proceed to give her a new cud in the shape of a salt mackerel or herring. This is often done, and sometimes the fish is wrapped with a wisp of hay in a certain mysterious way. What kind of an idea have such people of the internal organs of a cow? When a cow stops chewing her cud, it isn't because she has "lost" it, but because there is something wrong with her; she is, in fact, more or less sick. As soon as the cause passes away—as it is likely to do if you don't dose her—she will go on chewing her cud as usual.

When you over-feed a calf, or give a very young calf cold milk, and it gets the "scours," try and refrain from giving it laudanum, castor-oil, salts, burnt flour, boiled milk, hay tea, and two or three other remedies, all in the same day; but let the poor little thing alone until it is scoured out clean; then use some judgment in your feeding, and, beginning with a very small feed, work up carefully until you get to a point where it gets nearly all it will eat. Stop there, and never go beyond that point. This advice will hold good as to all animals, man included; the latter never will follow it, but as he has to pay promptly for his own want of judgment, it doesn't matter much.—*A. L. Crosby, in Prairie Farmer.*

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In some strange, mysterious way;
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NEWS OF THE WEEK.

WASHINGTON.

Vice President Morton does not propose to take any chances for securing a bed on the night of Inauguration, and has rented a house near Wormley's hotel for the use of himself and family during Inauguration week. The price he pays is $100 a day.

The President has sent to the Senate the nomination of Carroll D. Wright, of Massachusetts, to be commissioner of labor.

Consul-General Sewall of the Samoan islands has been notified by the State department that his resignation would be accepted. No cause was assigned, but it is believed that the department intends to punish him for the revelations he made before the Senate committee and his severe comments upon Mr. Bayard's policy.

The Indian appropriation bill will include a proposal to create a commission of five members to negotiate with the five civilized tribes of Indians for a full and complete relinquishment of their claim to the Cherokee outlet. The commission is also authorized to propose to the civilized tribes their admission into the Union, separately or as one State or Territory, with the understanding that the Indians shall have full rights of citizenship.

Thirty-four certificates of election to the Fifty-first Congress have not yet been received by the clerk of the House. The missing credentials are those from twenty-one districts that will be represented by Republicans, and thirteen in which Democrats were elected. The former will have a majority of seven.

CHICAGO.

Rev. Alexander H. Kirkland, of the Adelphi Mission, began a trespass suit for $5,000 in the Superior Court against Officer Hugo Asping for false arrest. A few evenings ago Mr. Kirkland saw the officer make an arrest he thought unjustifiable, and started to follow him to the Desplaines street station. The officer objected to this interference, and caused the arrest of Mr. Kirkland Both of the men arrested were discharged the next morning by Justice Woodman, and the officer was censured.

Mayor Roche Wednesday evening suspended Inspector Bonfield, Capt. Schaack and Patrolman Loewenstein, the three officers which have been attacked by the *Daily Times*. The suspension is indefinite, but will continue until the courts can try the cases involving charges against their conduct as police officers.

Albert Currlin, organizer of the anarchist Arbeiter bund, denounced the suspension of Bonfield and Schaack as a political trick on the part of Mayor Roche.

A complete report of the business of the Chicago postoffice for 1888 is issued by Postmaster Newberry. The report shows that the entire receipts for stamps, cards, envelopes and money orders amounted to $12,473 974.02 The Chicago postoffice is classed in the same catagory as Cincinnati, St. Louis and Philadelphia, and yet its receipts are more than St. Louis and Cincinnati combined, and nearly twice as much as Philadelphia.

COUNTRY

A large number of colored citizens met at Jackson, Miss., to refute the charges made by the grand jury that crime and criminals were shielded and law officers prevented from ferreting out wrongdoers. Resolutions adopted declare that a system exists in the South to place the colored people in an unenviable light before friends interested in their educational and religious progress.

An effort is being made to have the sentence of Bill Walker and Wily Matthews, the Bald Knobbers sentenced to be hanged Feb. 15, commuted to imprisonment for life.

John H McDonald, aged 23, a ticket-taker in the World's museum at Boston, Mass., has inherited $100,000 under the will of his uncle, Lieut.-Gov. James H. McDonald, of Escanaba, Mich., who was killed in a railway accident January 26, leaving a large fortune.

A terrific explosion Friday evening blew a hole through the two-foot wall of David Stevenson's brewery, New York, and shattered hundreds of windows on Tenth avenue in the neighborhood of Fortieth street, where it occurred. Fortunately scarcely any one was seriously hurt. Who placed the dynamite bomb—for such it is believed was the cause of the explosion—is a mystery. The motive for the deed is only a matter of conjecture.

In St. Louis a fire engine going to a fire frightened a horse hitched to a wagon owned by M. Ward. Ward was thrown from the wagon and probably fatally injured. Maggie Brown, aged 6 years, was run over and instantly killed, and two other persons were run over and seriously injured.

The temperance people of Massachusetts are joyful over the passage by the House of Representatives of the resolution for a prohibitory constitutional amendment. The resolution now goes to the people.

No woman has been whipped or pilloried in Delaware for twenty-five years or more, but there are crimes, such as counterfeiting, burglary, horse-stealing, highway robbery, poisoning, setting on fire, maiming by lying in wait, for which women are still legally liable to such punishment. Notice has been given in the Senate of a bill to rekoke this law.

The Supreme Court of Iowa has decided an original package liquor suit. The court decides that liquor in so-called original packages can only be sold in the State in accordance with the prohibitory law by persons holding permits. This is a heavy blow for the liquor men.

There is a strong feeling in Detroit in favor of electing women to act as school directors. Many leading citizens are openly in favor of it, and it is probable that one or two women will be chosen at the election, which takes place in April.

The strike on the surface roads in New York was declared off Tuesday. About one-fourth of the strikers will lose their places.

The Indiana legislature has passed the bill for the protection and relief of railroad employes. The bill makes it unlawful for any railroad company to enter into a contract with any employe by which the latter promises or agrees to hold the company harmless in case of injury; also making it unlawful to use cars that are defective. The bill extending and regulating the liability of employers to make compensation for personal injuries sufferd by workmen in their service also passed the House. Mr. Shields introduced a bill making it unlawful to treat to drinks in a saloon.

The annual charity ball given in Rock Island, Ill., for the benefit of St. Luke's cottage hospital, proved a failure as a society event, because of the scathing attacks made on it recently in the most prominent pulpits of the city.

The council of the Irish National League in America has decided to call a convention representative of all Irish organizations of whatever nature, to meet in July at Philadelphia, and to take action in aid of the Irish people.

Intensely cold weather still prevailed in Michigan last week, and reports seem to indicate that much suffering is being occasioned by it. A street laborer was frozen to death at Bay City. George Lutes was caught on his way home by the blizzard and fatally frozen. The thermometer was 20 below zero at Marine City.

At Omaha, Neb., a high wind blew down a large section of a brick building recently gutted by fire. Two buildings were wrecked. Six people are known to be killed and several others are injured.

FOREIGN.

Minister Preston got a dispatch from the Haytian legation Friday, saying that the British and French governments have officially recognized Gen. Legitime as president of the Haytian republic.

The attempt of the Banque Parisienne to found a new Panama company has failed, despite the extension of the date for the issue of a new loan.

Heavy gales raged on the English and Irish coasts Friday. A building fell near Bolton, crushing a number of cottages and killing six persons. At Pembroke a ferry-boat capsized and nine persons were drowned.

All railroad trains were delayed Wednesday by storms prevailing throughout Canada, the thermometer registering from 10 to 40 degrees below zero.

The fears recently entertained by the authorities of Rome that an outbreak would occur among the thousands of unemployed persons in the city were realized Friday. Great crowds of unemployed workingmen assembled and marched through the Via Condotta and other streets of the city, blackening the shop fronts as they went, and in some cases entering stores and carrying off whatever plunder they could secure. Stree lamps and windows were smashed by the mob, and on the Via Frattina a number of buildings were partly wrecked. Thirteen persons, mostly policemen, were dangerously wounded during the riot. The rioters tricd to reach the Quirinal, the offices of the cabinet ministers, and the Vatican, but the troops blocked the way. An immense amount of property was wrecked.

The dissolution of the old Panama Canal company has been decreed. The court appointed M. Brunet official liquidator. The application was made by two directors of the company.

The agent of the East Africa company has succeeded in obtaining the release of the Catholic missionaries recently captured by the insurgents by the payment of a ransom to Bushirl of 9,000 marks.

A steamer was sunk in collision with the British bark "Largo Bay" off Beachy Head Monday night. It was the Glencoe, bound from Liverpool for London. She carried a crew numbering fifty-two men, all of whom were presumably drowned.

Advices from Shanghai state that a riot has occurred at Ching Kiango Foo, and that the British consulate and seven houses belonging to foreigners have been wrecked by rioters. The American consulate was looted, the European concession was fired, and the foreigners fled for their lives.

Advices from Burman announce that Mandalay has recently been visited by two immense conflagrations. In the first the flames destroyed 632 houses, a bazaar and a Buddhist monastery. In the second 500 houses were burned. Both conflagrations were of accidental origin.

The steamer Nereid collided with the British ship Killochan off Dungeness, and both vessels went to the bottom in a short time. Twenty-four persons were drowned. Nine sailors were rescued, but one of the survivors afterward died.

The Spanish mail steamer Remus has foundered off the island of Biliran, one of the Philippines. All the passengers are supposed to have been drowned.

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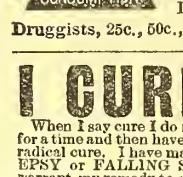
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE NATIONAL CONVENTION.

It has been decided by the N. C. A. Board that the next National Convention, opposed to secret societies, shall be held in Washington, beginning March 5 next, at 9 A. M. As the representatives of the Nation are assembling at that time to attend to the Inauguration services of the new President, it is most fitting that the friends of Purity of Government, Liberty in Government, and Righteousness for Government, should meet and discuss and pray over what is most essential to Good Government.

While the lodge coils itself around the various departments of Justice, and binds the Officers of State to other than patriotic interests, the Nation cannot be healthy. Any oath that binds to interests not universal, must be a friction in the machinery of government.

The Nation must be aroused. Christian Freemen must speak out. Honest Christians must take the position that Christ took—"In secret have I said nothing." And all true parriots should labor and pray that, as a land, we may be redeemed from all selfish and sinister bondage.

All who are interested in this great reform are cordially invited—yea, and urged to meet at the above time and place.

Let the nearly two million Christian people pledged to the support of this cause send a suitable representation to this important meeting in the Capital of our Nation.

H. H. GEORGE, *Pres. of N. C. A.*

IMMEDIATELY, all who expect to attend the Convention at Washington, March 5th and 6th, should send a statement of that fact to Rev. J. P. Stoddard, No. 215 4½ St., N. W., Washington, D. C., by postal card, if they have not already done so. Friends who expect to pass through Chicago may do themselves a good service by writing also to this office.

RAILWAY NOTICE.—The railways announce that tickets costing one fare for the round trip to Washington City, will be on sale on Tuesday of next week, February 26th instead of the 28th, as heretofore arranged. These tickets are good returning until March 9th.

Henry Harrison sends word that he will attend the Washington meeting with a small party from New York.

It is an item of good news which appears on our last page that the great Pennsylvania railway company has begun to heed the law of God and the right, natural and civil, of its employes to their day of Sabbath rest. It is reported that this order will discontinue three hundred trains between New York and Pittsburgh; but the figure seems unaccountable. But the other statement that 2,400 men will have their Sabbath restored to them is more reasonable. This order affects the entire railway system operated by this company, and is a good beginning. We hope to see the entire railway business laid aside upon the Sabbath day, and that not by legal coercion, but by the voluntary action of railway managers.

The Chicago School Board decided a strange question last week. One of our secret lodges, which pretends to be the repository of patriotism, but has to swear its members to it in secret, offered to give half the proceeds of a proposed entertainment for flags for certain school-buildings. One of the members of the Board happily saw the lodge trick, and pronounced it a piece of buncombe. By his effort the offer of the lodge was shelved, and the Board voted to buy its own flags, and provide one for each building. As the pretense was that the flag was to be an educator to promote patriotic spirit, we may yet be confronted with the proposition, from some order of "Knights" or janizaries, to furnish the human teacher as well.

An exchange notices an original and practical scheme of immigration proposed by H. L. Hastings, the well-known publisher, evangelist and lecturer, of Boston. This novel idea first notices the twenty thousand New England farms now lying idle, their former owners having gone to the cities or to the great West. These farms can be had on reasonable terms. An influx of Protestant families, who would find church and school privileges in the neighborhood of these lands, is greatly to be desired. The Jesuits have captured the manufacturing towns; they now seek to capture the country. A class of industrious Protestants would not only checkmate this move, but would open a wide door to needy families in Ireland and England. To secure immigrants of this desirable class, and save New England farms from returning to their primitive wilderness state, means more money in New England as well as better public morals.

A week since a funeral procession of some forty carriages was ready to start in Brooklyn, when Mr. Walking Delegate Winchester of the Cab-drivers' lodge appeared and ordered a halt. For the time it seemed to be his funeral. The undertaker expostulated; but Mr. Walking Delegate saw one driver who did not belong to the lodge and gave his order, "The scab must get out before the funeral goes on." Instead of knocking the insolent fellow down and putting him in another coffin, he was obeyed. But when he turned up in another part of the city last Sabbath, and tried to stop another funeral, for the same reason, the police were called in, the scoundrel driven off and kept from interfering, though with several associates he followed to the cemetery. This outrageous conduct nearly equals the experience of Rev. Mr. Milton with the Woodmen lodge at Elgin. We have long since passed the point foreseen in prophecy, when men could not buy or sell without the mark of the beast; but when we have to ask the lodge for burial permits it is beyond endurance.

Constitutional prohibition is tabled for the present in Illinois. The proposition lost in the upper house of the legislature last week, had no hope of passing the lower. It is now in order for the Republicans who have loudly boasted of their anti-saloon principles to explain that Springfield vote. One of the senators who played the part of contemptible dodger was T. C. McMillan, editor of the *Inter Ocean* question department. It is a lamentable exhibition of the moral torpidity of the ordinary politician, to see the representative of a great paper of the *Inter Ocean's* professions with no more backbone than a polyp. Senator Fuller, of Belvidere, immediately introduced a bill providing for a popular vote in another way. Instead of a constitutional provision he proposes a prohibitory law upon which there shall be a special election next October. Perhaps the discussion of the first plan has cleared the way for the passage of this.

The late decision of the Iowa Supreme Court settles the "original package" business for the Iowa liquor men. The court holds that there can be no doubt, in view of the uniform rulings of the United States Supreme Court, and in its own opinion, that the prohibitory law does not infringe upon the commercial provisions of the Federal Constitution. Last week Mr. Wilson, of Iowa, addressed the Senate in favor of a bill introduced by Mr. Frye, of Maine, in December, 1887, giving to State prohibitory laws jurisdiction over imported as well as domestic liquors. He spoke at length of the benefits of prohibition in Iowa, and quoted one of the judges of Iowa as saying in regard to his judicial district: "In many of the counties the jail is almost an unnecessary building. In the last three counties visited there was not an occupant of the jail." He spoke of the illiteracy of Iowa having been brought down to 1 2-10 per cent; "Iowa being thus placed," he said, "at the head of the educational column not only of this country, but of the world."

The Protestants of Canada are perplexed as we hope never to be in the States. Their government has lately granted $400,000 to the Jesuits of the province of Quebec, and protests earnest and indignant are coming in to the Governor General. The grant was made to cover an indemnity claim made by the Jesuit order. The Protestant Ministerial Association of Montreal are inviting their fellow Protestants to join them in their appeal in which they say: "In face of the fact that the property for which the Jesuits claim indemnity reverted legally to the Crown in 1773, when the order of Jesuits was abolished by Clement XIV., the acknowledgment by the Legislature of Quebec of a moral obligation to make compensation for the said estates is utterly unwarranted, and constitutes a grave impeachment of the honor, and even the honesty, of a deliberate decision of the British Crown, taken after careful inquiry over a century ago. The acknowledgment is a most dangerous precedent and one that may lead to the exhumation of other claims to an extent that it is impossible to foresee. The powers conceded to the Pope in the act constitute a perilous encroachment upon the sovereignty of Her Gracious Majesty."

THE TOCSIN.

BY REV. ALEXANDER THOMSON.

Arouse! arouse ye patriots, ne'er had the land such need.
Arouse and sound the tocsin against the god of greed.
Ring out the sound of warning, from where the dark pines grow,
And send an answering echo from palmetto plains below.
Be hushed the war of races, the hate of black and white;
And let the tocsin rally all kindreds to the fight.
All men within whose bosom the sense of right is strong,
All men who have an honest heart, to stand against the wrong.

See where the Vat nobility, the lords of Rye and Still,
Pour all their flood of poison forth to madden and to kill.
See where the bar-room gentry runs each his licensed hell,
And barters for the poor man's pence, his whisky and his ale:
Each runs his school of riot, corruption and disgrace,
And all our nation's bayonets gleam, to keep him in his place.

O men! O men and brothers! Help, for the fire grows red;
Beneath our ark of liberty the flames of Tophet spread.
Beneath the hopes of mothers the conflagration gleams,
While ye upon your party beds sleep on in idle dreams.
Help! help! for Zion falters, with cloven mail and shield;
Or hesitates uncertain upon the doubtful field.
Stand rank to rank together, in God's name stand to-day,
Against the hell-hosts charging tumultuously our way;
With discord of fierce music from Satan's fifes and drums,
With all the gilded scoundrels, and all the city slums;
With black-leg politicians to lift their standard high,
And loud-mouthed infidelity to shout their battle cry.
Stand steady, then, my brothers, for all that man holds dear,
Will be won or lost together when the smoke shall disappear;
When the thunder of the conflict shall have died among the spheres,
All our stars shall shine in beauty or be buried in our tears.

CHRIST'S MEDIATORIAL DOMINION OVER THE NATIONS.

BY REV. J. M. FOSTER.

This nation does not honor Christ as it should. No Thanksgiving proclamation issued by our President recognizes Christ as the giver of national blessings. Only two proclamations issued by the governors of States contain such recognition. A few years ago the governor of Pennsylvania made an acknowledgment of Christ in his proclamation, and had it printed. But when a Jew found fault he recalled it and struck out the reference to the King of kings. It is time for us to emphasize the fact that Christ reigns. We are in danger of posing as a Christian nation with Christ left out.

I. *The fact of Christ's mediatorial kinship over the nations cannot be questioned.* We might insist upon this from the nature of his mediatorial dominion: it is universal. Then the nations must be included. It is for the church. And since the church can be affected favorably or unfavorably by the nations it is greatly to be desired that Christ has dominion over them. They can open or shut the way against his embassadors. Therefore, he must have dominion over them. Since he calls upon all to submit to him, he must bear authority above the rulers of earth. He administers God's moral government. Nations are moral beings. It follows that they are his subjects. But we only need the positive declarations of Scripture to establish the case.

1. It is determined by the titles given him. 'He is the governor among the nations." "Who would not fear thee, O King of nations." "The Prince of the kings of the earth." "King of kings, and Lord of lords." These designations indicate his absolute, unlimited and immutable authority over the nations.

2. Nations, in their organic character, are commanded to acknowledge and obey him. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear. Kiss the Son." Here is a most decided and unequivocal command that nations place themselves in complete moral subjection to the mediatorial throne.

3. Prophecy confirms their subjection to him. "All nations shall call him blessed." "There was given unto him dominion and glory and a kingdom, that all people, nations and languages should serve him. "The kingdoms of this world have become the kingdoms of our Lord and of his Christ." "And they shall bring the glory and honor of the nations into it." The teaching of these prophecies cannot be doubtful. They positively affirm that all the nations of earth shall recognize, honor and obey Christ as their King.

II. *The actual administration of Christ's mediatorial dominion among the nations is patent to every reflecting mind.* Its exercise hitherto has been almost exclusively over his enemies; and "he must reign until all his enemies have been put under his feet." Nebuchadnezzar's dream forcibly illustrates this. The image, with its head of gold, the Chaldean empire; its arms of silver, the Medo-Persian empire; its belly and thighs of brass, the Grecian republic; its legs of sin, the Roman empire in the Greeko-Latin divisions; the toes, part of iron and part of miry clay, the ten kingdoms of Europe—all were smitten by the kingdom of the stone, and became as chaff of the summer's threshing floor. Babylon, that mighty city, the terror of earth, behind its immense walls and brazen gates, seemed destined to remain forever "the beauty of the Chaldee's excellency." But when "the little stone, cut out without hands," smote its defense, they melted away like snow beneath the vernal sun. The Medo-Persian empire, with its boundless wealth, its vast territory and its great and disciplined armies, seemed immutable as the mountains. But the blast of the "stone" brought it to the dust, when the mighty conqueror, Alexander the Great, entered Persepolis, the wonder of the world, and reduced it to ashes. The Grecian republic, whose Macedonian soldiers, clad in their armor of brass, had followed their leader until there were no more worlds to conquer, crumbled and fell when smitten by the "stone." The Roman empire, with its cities and highways, its invincible legions, conquering every barbarous tribe and every civilized people whom their march anywhere discovered, its galleys with their iron beaks crushing all opposition on the seas, seemed steadfast as the earth. But she was crushed beneath a succession of calamities and judgments. Ten emperors from Tiberius, in sixty years, occupied the throne; sixty-eight emperors, from the birth of Christ until the barbarian, occupied the palace. The Goth, the Vandal and the Hun thundered at her gates, and she fell. The "little stone" demolished the empire that men regarded as eternal.

The kingdoms of Europe have as little cohesion to-day as iron and miry clay. "Uneasy lives the head that wears the crown." In 1861 the Southern States refused to recognize the government at Washington. Abraham Lincoln called upon them to submit. They ignored the call. The armies of the North were then called out and sent down to crush the rebellion, and after four years' war they were brought back into allegiance. The nations of earth have been given to Christ. He has issued his proclamation, calling on them to honor him. They have thus far ignored or repudiated his call. And now he is leading out his armies, fire, famine, sword, pestilence, earthquake, and with these his riding forth among the nations, and the voice before him proclaims, "I will overturn, overturn, overturn, until he come whose right it is to reign, and I will give it him." "He must reign until all his enemies be made his footstool." He must have the homage of the nations, peaceably if they will, forcibly if he must.

III. *The duties which the reigning Mediator requires of nations indicate his supremacy over them.*

1. He requires a constitutional recognition of himself as King of nations. The chief end of national existence is embodied in the command, "Honor the King!" For refusing to do this Nebuchadnezzar was sent forth to eat grass like an ox, and the impious Belshazzar was vilely cast down. Nations are Christ's subjects, and must formally acknowledge him. The constitution of every State in the Union should contain a recognition of the United States Government. So the constitution, written or unwritten, of every nation, must acknowledge the Governor among the nations. The constitution is the nation's letter of instruction to its government, directing how its will shall be carried out. That "letter of instruction" should reflect the moral character and purpose of the nation. The constitution is "the translation into legal language of the forces of the nation." And as it calls into exercise the great powers with which Christ has clothed the nation, it should recognize the authority of him by whom kings rule and princes decree justice. The constitution is the nation's declaration of principles, and so should contain a clear and explicit recognition of the authority of the Lord Jesus Christ, "who is King of kings and Lord of lords," and the nation's pledge to serve and obey him. The constitution is the sailing chart of the ship of state, which is fixed and settled for all circumstances of wind and weather, and the position of the bright and morning star, and the path of the ecliptic, along which the Sun of righteousness moves, should be clearly marked. The constitution is the supreme law of the land, and as "any law that contravenes the law of God is no law at all," it should fully acknowledge the absolute supremacy of the divine law. "There is a law higher than the constitution." These things our constitution does not do. Let it be amended.

2. A constitutional recognition of the duty of the nation as the divinely appointed keeper of the moral law. Moses gave this charge to the nation of Israel: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations. And what nation is so great that hath statutes and judgments so righteous as all this law which I set before you this day?" Their chief magistrate was directed "to write him a copy of this law in a book," and to read it "all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them." To Joshua it was said: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein." David charges Solomon, his successor: "Be thou strong and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses." These commands are constitutional law. Therefore, the nation should make them such.

3. A constitutional provision of moral and religious qualifications for civil officers. The Scriptures specify these qualifications. A talent for politics: "Woe unto thee, O land, when thy king is a child!" "Thou shalt provide out of all the people able men." "Take ye wise men of understanding, and I will make them rulers over you." Morality: "Moreover, thou shalt provide out of all the people men of truth, hating covetousness." "He that ruleth over men must be just." "Mercy and truth preserve the king." "If a ruler hearken to lies, all his servants are wicked." "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted." Religion: "Thou shalt provide out of all the people such as fear God." "He that ruleth over men must be just, ruling in the fear of God." The fear of God is the very sum and essence of true piety. And it would seem that profession of faith in Christianity is implied in the canon: "One from among thy brethren thou shalt set over thee; thou mayest not set a stranger over thee, who is not thy brother." Natural, moral and religious qualifications are required. Officers must be "men of excellent abilities, of unimpeachable character, and of sound piety." Hence, it follows that the weak and ignorant, drunkards, libertines, Sabbath-breakers, profane swearers, atheists, infidels, plotting Jesuits and ranting heretics, should be constitutionally prohibited from holding office.

4. An acknowledgment and exemplification of the duty of national covenanting with Christ. The nation of Israel entered into a covenant with him at Sinai. Afterwards they renewed that covenant, not once or twice. The prophet, speaking of New Testament times, says: "In that day shall five cities of the land of Egypt speak the language of Canaan, and swear to the Lord of hosts." "Thou shalt no more be termed Forsaken; neither shalt thy land be termed Desolate; but thou shalt be called Hephzibeh, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." A "land" is a nation, and "to be married to the Lord" is to be in covenant with him. This fact has been exemplified in France, Germany, Switzerland and the Netherlands. The National Covenant of Scotland, and the Solemn League and Covenant entered into by Scotland, England and Ireland, are a fulfillment of the prophecy. They are national oaths of allegiance to the Messiah. It is the duty of every nation so to do.

5. An acknowledgment and performance of the nation's duty to guard and protect the church. By suppressing all public violation of the moral law, on the part of drunkards, Sabbath-breakers, profane swearers, and secret, oath-bound fraternities, by maintaining a system of public schools, indoctrinating the youth in the principles of morality and virtue, and by exempting church property from taxation, the prophecy is fulfilled: "Kings shall be thy nursing fathers and queens thy nursing mothers." By providing her funds out of the public treasury for carrying on her aggressive work at home and in the foreign field, the prophecies are accomplished: "The kings of Tarshish and of the Isles shall all bring presents; the kings of Sheba and Seba shall offer gifts. He shall live, and to him shall be given of the gold of Sheba."

Cincinnati, O.

What is called "Egyptian Hall" in the Masonic Temple in this city was recently decorated in the

highest style of the painter's art, and the completion of the work was made the occasion of special ceremonies. The speaker not only dwelt on the beauty of the work by the artists, but on the significance of the figures employed, which represented, he said, the mysteries of the worship of Osiris. Facts and statements like these confirm the truth taught by the profoundest students of history and religion as to the essential identity of all false religions, and that any Christless religion puts itself by that simple fact in the category of false religions and naturally affiliates with them. Freemasonry always boasts of its historical descent from the Eleusinian mysteries and the sun worship of ancient times.—*Christian Statesman.*

"WHAT DO YOU KNOW ABOUT IT?"

BY ELDER SIMPSON ELY.

Whenever we speak against secret societies, we are nearly always met with the retort, "What do you know about it?" and then our society friend looks wise like an owl (a bird of darkness), and seems to think this should forever put a quietus upon our presumption. The truth is, we know more about it than is palatable to the members of secret societies; and what hurts them worse of all is, that our adverse knowledge comes very frequently from the members of these very societies.

I write this article to tell "what I know about it."

When I was about 21 years of age, I procured a manual of Freemasonry, and studied it with the thought of becoming a Mason.

One day I suggested to a Master Mason, that I had some thought of becoming a member. Said he, "I advise you not to do it. You are a Christian and the church is all you need. Masonry will do for us men of the world; but it is a corrupt institution and growing more corrupt all the time." I acted upon his advice, and time has confirmed his wisdom. His head was "level" and he acted on "the square" with me. This is one thing that I know about it.

Again: at Indianapolis, Iowa, a Freemason became converted in one of our revival meetings and he never after entered the lodge meeting. He is a most excellent man. He told me, he did not see how a Christian could remain in the "order." When he applied the Gospel "plummet" to the Masonic structure, he found it far from "plumb." This is another thing I know about it.

Again: in the above mentioned town in Iowa, a brother in the church said to me: "So many of our members substitute Masonry for Christianity. It may be telling tales out of school; but I must say to you that I have been shocked again and again, to hear church members in the lodge meeting say that Masonry was a good enough religion for them." According to this testimony he does not think Masonry can "compass" Christianity.

A very prominent preacher in my own communion, now living in Washington Territory, told me that he ceased to attend the lodge many years ago, and never expected to attend again. He said: "It is a mongrel institution, a bad mixture of worldliness and religion." Such testimony should have great weight with any one who has at all entertained the desire to become a lodge-member.

Another prominent man, a superintendent of public instruction in a county seat in one of the counties of Nebraska, was a Mason, and also became an Odd-fellow. I wrote to him, expressing my surprise and regrets. When he answered me, he said: "I have resolved to quit both lodges; for I look upon Masonry and Odd-fellowship as being Christ dishonoring." Thus this man of "three links" has furnished me a strong link for my chain of anti-secret testimony.

Once more: a college president, well known to me and favorably known for his many excellent qualities, advised a class of young theological students to stay out of secret societies. He was a Mason; but had long since become disgusted with the institution.

Such is a little of the testimony against lodges that has forced itself upon my attention. It has come to me unsought, and is, therefore, all the more weighty. And yet the members of the lodges will triumphantly say, "What do you know about it?" and look wise again.

Kirksville, Mo.

We urge all our churches and conferences to a kind, yet positive and uncompromising enforcement of discipline on the secret society question. The disciplinary law on this question was adopted legally and overwhelmingly, the final vote in the general conference which set the seal of law to the exclusion of all secret societies stood fifty for to four against, and three of these four negative votes pledged before the general conference their loyalty to the new law, now it had become a law. When secret societies are swarming the country like the locusts of Egypt, threatening to devour every green thing that has sprung up from civil law, civil society, or the church of God even, it is no time to open the doors of church fellowship to these anti-Gospel institutions.—*Wesleyan Methodist.*

THE FUNNY SIDE OF A SERIOUS MATTER.

The multiplication of secret societies among the Southern Negroes is an evil that cannot very well be corrected by heroic treatment; but it is one much to be deprecated. It is, we suppose, one of the inevitable stages toward manhood—the stage of child ishness. Prof. H. T. Kealing, of Paul Quin College, Texas, gives, in *The Christian Recorder*, a ludicrous account of the trouble these societies make for a minister. Here is a specimen:

"The minister in charge appoints board meeting on Monday night. 'Oh! elder, I can't come then; it's the night of "degree meeting."' He appoints Tuesday night for choir practice. 'Oh, I must meet the Sisters of Ruth,' says one; 'And the Queen Esther's Court meets, too,' says another. 'The Sisters of the Mysterious Ten will fine me if I am absent,' whines Miss Julia, the leading soprano; 'And the Seven Stars of Consolation will never excuse me,' simpers Miss Kate, the superlative alto. 'I never fail to meet my Immaculate Lodge,' rumbles the bass; 'And you know I'm secretary of the Knights of Wise Men,' warbles the tenor. 'Class meeting Wednesday night,' announces the preacher. No one says anything aloud; no one has the moral, or immoral courage; but Wednesday night finds the preacher straining himself to sing 'I love Jesus, yes I do; I do love Jesus;' and well he may say, 'I love Jesus,' for he is about the only one in the house to love him. Where are the others, do you ask? Well, Bro. Prolix Pomposity has gone to be initiated into the order of the Kinky-Headed Katahdins, and all the others, except those who 'don't feel well, enough,' have gone to meet the Grand Master of the Guiding Stars of the Union. Thursday night the U. B. F.'s 'set up' a new lodge, and everybody is initiated into that, because you can get in for half of what it will cost after organization.

"In despair, the minister asks: 'Can't you come out to morrow (Friday) night to prayer meeting?' 'Bro. Tom I-never-'spects-to-turn-back' says, 'Now, Elder, you know I told you that the Subterranean Sons of Smyrna give a festival Friday and Saturday nights, and we can't come on that account; but we'll be here Sunday night, suah.' "

It is very good of these frogs of Egypt that they don't hop Sunday night.—*Ex.*

CONGRESSMAN BUTTERWORTH'S COURAGE.

It will be interesting to watch the political future of Congressman Butterworth. There are not many men holding elective offices, and hoping to hold other elective offices, who would have dared to make the speech he made in the House on the question of substituting hand for power-presses in the Bureau of Engraving and Printing a couple of days ago. He made a fierce protest against the efforts of the Knights of Labor and other organizations to control the action of Congressmen, ridiculed the subserviency of Congressmen to the demands of walking delegates and master workmen and other professional laborers, and he denounced, in the plainest language, the attempts of union men to ostracize and intimidate non-union men, and to regulate for employers the hiring and discharging of workmen. Major Butterworth has been talked of for Governor of Ohio; if he should be nominated and elected it would prove either that the labor organizations are weaker than has been supposed, or that they are more sensible, and do not share the violent and vindictive opinions often expressed for them by their alleged leaders. If he should fail, it would, justly or unjustly, be attributed to this speech, and all public men would be warned to consider the fate they invited by defying the mandates of a legislative committee of some labor organization. If members of Congress generally spoke with the candor of Major Butterworth, Congress would be a much more interesting and respectable body than it is, and it is a distinct gain for Republican institutions when one man has the nerve to talk out in meeting, in what would be regarded in a metropolitan constituency as the unpopular side, without much thought of what the effect on his next campaign would be.—*Washington Letter in America.*

THE SECRET EMPIRE.

"THE MODERN WOODMEN OF AMERICA."

DEAR EDITOR.—I send you this exposition of the "Modern Woodmen of America," as given to me by a friend who belonged to the order for three years. It is perhaps not accurate in all its minutial, but the main points are correct as near as he could remember, it being some time since he left the order. He was converted, and believing that he could not live a consistent Christian life and remain with them, he left the Woodmen, and has since exposed the foolishness of the order.

In the initiatory ceremony of this order, the candidate is first examined by a doctor to see if he is sound in body; and then, after paying $5.75 (which was the fee), he enters the ante-room with a member of the order. The Clerk then comes into the ante-room and teaches him the sign of the wedge, which is made by holding up the right hand and closing all the fingers but the first and second, opening those in the shape of a wedge.

The Escort then takes him by the arm to the door of the lodge, where they knock for admittance. The Sentry inside asks loudly, "Friend or Foe?"

The Escort answers back, before the door is opened, "A Friend. We seek a home in the Modern Woodmen of America."

The door is then opened. They enter, and the candidate is released from the Escort. He is then placed upon a large dry-goods box and sold at auction. The members gather around him, and the sale begins by starting a bid on his body, from 5cts up to $1,000 or $2,000, or whatever he is insured for.

The Escort then walks him around the room, and he is run against, and kicked about till he is tired out. He is then seated, after which the Escort takes him to the Banker, who calls him a beggar, and tells him to go on and not bother him.

The Escort then takes him to the Head Council, who talks to him with great sympathy, and denounces the way the Banker has talked to the brother.

He is then taken to the Worthy Advisor, and an empty egg shell is put in his left hand, he holding up his right. The Advisor addresses him in these words: "You do solemnly swear, or vow, that before you will reveal any of the secrets pertaining to this order, that your body may be dashed to pieces as the frail shell you now hold in your hand;" and he dashes the shell upon the floor.

The next is eating sliced orange. The candidate and Escort are seated and eat the oranges, while the Head Council reads out of a little book this verse: "Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."—*Solomon's Song*, 4: 16.

He is then taught the name of money, which is called the "Brazen Coin." This is learned by letter. In case a brother is met in destitute circumstances, the following words are used by letters: "Have you got the Brazen Coin?" The letters are, H. Y. G. T. B. C. If the brother has got the coin, these letters are these: "I. H. G. T. B. C." If not, the letters are used: "I. H. N. G. T. B. C." The Escort then takes the candidate to the Head Council, where he is anointed on the temples, forehead and upper lip, with some perfumed oil. There is some other foolishness, but this is the principal part of it.

These are the emblems: The ax and maul, the wedge, the chain, the yoke, the camp fire.

H. E. JENKS.

HISTORY OF THE ORDER.

This assessment lodge, which has become popular in some parts of the Western States, was conceived by Joseph C. Root, of Lyons, Iowa, in 1880. Mr. Root is a money-making man of no settled occupation, but as lawyer, office-holder, politician or lodge speculator, has seemed to prosper as a worldly man. He was one of the organizers of the Legion of Honor lodge in Iowa, and was the first Grand Treasurer of that order. He helped prepare its constitution, and wrote its installation service. He also wrote the ritual for the V. A. S. Fraternity, of which he was for a short time "Chief Rector." He is a prominent Odd-fellow, having once been candidate for "Grand Master." He is an active Knight of Pythias. He is an active Freemason, and has gone through the grades of folly and blasphemy in that order, from the blue lodge to the Scotch rite Consistory, in which the degrees reach to the 32nd. His auto-biography says he holds membership in other lodges without naming them.

Mr. Root, as might be expected of a man who worships at so many lodge altars, was infatuated with secretism. Its tilles, rituals, and regalia seem to be always upon his mind. He confesses that it was in church that he conceived the name of the new order. He had rung the changes on "Knights," "Sons," "Brotherhood," etc., until they became monotonous. The word "Royal," he says, haunted his dreams, and "Arcana" seemed to stare at him from every bill-board. His delight at discovering a new name that suited his purpose assumed a puerile extravagance. In his own eyes he seemed to have found a new continent. In devising a ritual he was again perplexed; the profusion of lodge trumpery was so great his mind could hardly select and reduce to a system such portions as suited his case. He says: "In one Odd-fellowship suggested the idea; in another Masonry had already conceived the form, the test, the ceremony. In that treasure house of ancient mysteries, the magic numbers and mystic symbols of Pythagoras, the rose cross of Rosencreutz, the grand Eleusinian rites, the Exoteric and Esoteric doctrines of Greece and the Dionysian ceremonies had already been studied by generations of master minds to add to the knowledge of the ancient craft the wisdom, and the inventions of hundreds of years experience in secret work designed to impress men by the grandeur of its exemplification of noble truths by symbolic ceremonials and dramatic spectacles," etc., etc. It is needless to give any further specimen of a rhetoric that flounders in ignorance and bombast. Mr. Root after some months of further rumination wrote out the initiatory ceremony which he says "was a skeleton in his mind when he seated himself at his desk." A contemplation of the performance above assures us that this skeleton made many grimaces.

The protest of Christian men against the blasphemies and idolatry of lodge worship affected the founders of this order. They resolved that the "Woodmen" should not be a "semi-religious body." They left out the deist's creed that lies across the threshhold of all other lodges, so its doors are left open, says Mr. Root, "to the Jew and the Gentile, the Catholic and the Protestant, the Agnostic and the Atheist"—not a very select company truly. Funeral occasions, however, offer peculiar temptations to the secret lodges of every name. The solemnity of the hour aids them greatly in making an "impression" upon outsiders, and establishing a sentiment of awe in the minds of the ignorant and superstitious for the mysterious and magniloquent body whose performances are conducted with all the mock gravity of a Buddhist sacrifice. This opportunity for advertising the Woodmen must not be lost, so a burial service has been prepared. It is so captivating that numbers of the order are ready to fight for it as at Elgin, Ill.; and it is the boast of Mr. Root that infidels and Masonic Sublime Princes praise it highly.

Members must be between 17 and 65 years of age, and from $1,000 to $3,000 is paid upon the death of each, depending upon the amount of assessment he is willing to pay.

The order operates only in the States of Iowa, Illinois, Wisconsin, Minnesota, Dakota and Nebraska. The use of regalia is left to the different lodges or camps. An annual password is issued by the "Head Consul," and he also has charge of all the secret work. Mr. Root has carefully retained this office so far. The rules of the order respecting payment of assessments are as rigid as an ordinary insurance company, and it therefore makes no sham pretension to "charity."

—Dr. Daniel Dorchester's sharp eyes are quick to detect errors in statistics. In the New York *Christian Advocate* he pricks a recent soap-bubble which the New York *Sun* had blown, after musing over an array of figures from which it was led to assert that Roman Catholic growth in this country was vastly outstripping Protestant advance. Dr. Dorchester, however, presents figures, carefully gathered and analyzed by him, which show that while the Catholics in the sixteen years from 1870 to 1886 increased four-tenths of one per cent, the Evangelical population—by which we presume is meant the Protestant—increased twelve and five-tenths per cent. He believes that, instead of the 20,000,000 Catholics which the *Sun* predicts will be found in this country in 1900, the Evangelical population will then be eighty per cent of all the inhabitants. Dr. Dorchester calls attention to the amazing discrepancies between the figures of two Catholic Year-Books, one published in New York and the other in Milwaukee. Sadlier's, for instance, estimates the Catholic population of the diocese of Hartford at 35,000, while Hoffman's puts it at 200,000.—*The Congregationalist.*

REFORM NEWS.

THE SOUTHWESTERN CHRISTIAN CONVENTION.

This body met in Shiloh Baptist church, Baton Rouge, Feb. 6, at 7 P. M., and was called to order by the agent of the N. C. A. for the South. Rev. Byron Gunner, of New Iberia, La., was chosen president *pro tem*, and Rev. A. L. Reese, of White Castle, La., secretary. An address of welcome was given by the pastor, Rev. G. Byrd, and response made by the president. After a season of devotion the principal address was given by H. H. Hinman, on the relation of secret societies to the churches of Christ.

On Tuesday evening some time was spent in devotional exercises, after which the committee on nominations reported as permanent president and secretary, Rev. B. Gunner and Rev. A. L. Reese, and as delegates to the National Convention at Washington, Rev. B. Gunner, Rev. A. L. Reese and Rev. B. Dorsey, of Louisiana, Rev. B. A. Imes, of Memphis, Tenn., and Rev. F. Ragland of Mobile, Ala. The committee on enrollment then reported, after which addresses were made by Revs. Corenlius, Dorsey, Reeves and Davidson, until 12:30 P. M.

The committee on finance reported in the afternoon and a collection was taken. Miss J. P. Moore made able and extended remarks, after which the committee on resolutions submitted the following:

Resolved, That in the sense of this Convention it is not consistent with true loyalty to a Christian church for a church member to belong to any secret society for the following reasons:

1. Such membership is contrary to the example of Christ who said, "I ever spake openly. In secret have I said nothing." John 18: 20.

2. All such societies deny to their members all right to tell the church of the immoral conduct which a church member has practiced in the lodge. Christ said, "Tell him of his fault," and unless he repent "tell it to the church." Matt. 18: 15-17.

3. Because they require that special sympathy and aid shall be given to their members rather than to the members of the body of Christ. The Divine law is, "Do good unto all men as we have opportunity, especially to them who are of the household of faith." Gal. 6: 10.

4 Because they are full of the leaven of hypocrisy and deceit. They pretend to be benevolent, but shut out the poor, the lame, and the blind, and do good to men only that they may receive as much again. They are both hypocritical and unjust; for they receive much and give but a fraction in return.

5. Because their acts of pretended benevolence are not done in the name of the Lord Jesus, but in the name of the lodge. So small a gift as a cup of cold water should be in the "name of the Lord." Matt. 10: 42; Mark 9: 41.

6. Because they absorb the time and means, and divide the energies and affections that are due to the church, so that "all the ways of Zion do mourn."

7. Because they recognize and generally require a religious worship designed for the accommodation of unbelievers; and in some of the leading orders the name of Christ is expressly excluded from their ritual in order to please those who hate him. But Christ said, "I am the way, the truth and the life. No man cometh unto the Father but by me." John 14: 6.

8. Because they unequally yoke together believers with unbelievers in brotherhoods not in Christ nor of Divine appointment. This is expressly forbidden in 2 Cor. 6: 14-18.

Resolved, That the use of intoxicating drinks is needless, sinful and pernicious, and in view of the alarming evils of intemperance every Christian should use his influence for the suppression of the liquor traffic.

Resolved, That we declare our sympathy with the W. C. T. U. in its general work and especially in its department for the promotion of social purity.

Resolved, That we urge on all Christians a more careful observance of the Lord's Day. We deplore the Sunday theater and Sunday excursions, as well as the other forms of Sabbath desecration, and as citizens we will seek to preserve and strengthen the laws protecting the Christian Sabbath.

Resolved, That we deplore the existence of the lottery system of this State, and we respectfully ask the State legislature to suppress it.

Resolved, That we declare our sympathy with the National Christian Association and tender our thanks to the numerous friends who have contributed to the ministers' fund in the South.

Resolved, That our thanks are due to the Shiloh Baptist church of Baton Rouge for the use of their house of worship, and to the citizens for their generous hospitality.

The resolutions were ably and separately discussed, and adopted without dissent.

In the evening a most interesting paper was read by Miss E. Toddy, on the "Duty of Christians in the Temperance Reform," after which Rev. Byron Gunner read an able paper on "Secrecy as a Basis of Union." He was followed in an excellent address by Rev. Ambrose Hubbs on "Secret Societies and the Christian Church."

On the morning of the 8th, after a season of devotion, the question of a permanent organization was considered, and it was finally voted to choose an executive committee that should have power to call any future conventions, and a treasurer who should act as custodian of any funds that might be raised. It was recommended that Shreveport, La., be the place for the next meeting. The committee chosen were the following Louisiana pastors: B. Dorsey, Dorseyville; A. Hubbs, Plaquemine; A. L. Reese, White Castle; A. Lewis, Robert Brooks, Baton Rouge; J. W. Cornelius, Point Coupee. B. Dorsey was chosen treasurer. Able and extended remarks were made by Rev. B. Dorsey, A. L. Reese and others, on the general subject of worldly societies, whether secret or otherwise, as related to the church. It was urged that the church is the divinely-appointed society; that Christians should not be "unequally yoked with unbelievers."

The afternoon of the 8th was devoted to a discussion of the general character of secret societies, and especially to the G. U. O. O. F. The orders were valiantly defended by Rev. Jenkins, pastor of the A. M. E. church, and Mr. Duplace. Able replies were made by Bros. A. L. Reese and J. Franklin Browne, principal of Howe Institute, New Iberia. The discussion was of great interest, and did much to settle some important points, among which were the "benevolence" and the "religion" of the lodge.

Convention met at 7:30 P. M., and after prayer an interesting paper was read by Miss Mattie Powell, which was requested for publication, and J. F. Browne gave an illustrated lecture on the "Symbolism of Freemasonry." It was a most clear and forcible presentation of the subject. At its close the minutes were read and approved and the convention adjourned.

The attendance, especially at night, was good. The entire proceedings were harmonious. There was much enthusiasm for our reform, and unquestionably much good will result.

Several of the able papers presented were requested for publication, and will in due time appear. The convention was a decided success, and much of the credit is due to the untiring efforts of Bro. F. J. Davidson.

H. H. HINMAN.

IN LOUISIANA AFTER THE CONVENTION.

NEW ORLEANS, La., Feb. 13, 1889.

DEAR CYNOSURE:—We closed a glorious and triumphant convention Friday night in Baton Rouge. I preached three times on the Sabbath, the 3d inst., and gave notice of our convention. Mr. R. S. Jenkins, the A. M. E. pastor, and Mr. Duplaces, one of the leading and most intelligent laymen of the M. E. church, gave notice Wednesday night that they would speak in defence of the lodge at a convenient time. We selected Friday at 2:30 P. M. as the hour. The two lodgemen came at the appointed hour, filled with lodgeism. Mr. Duplaces opened fire. Among other foolish things he said the Grand United Order of Odd-fellows had a surplus of $45,000 in the treasury that they had no use for at all, and while he deplored the very existence of certain pretended secret orders, he could guarantee his hearers the G. U. O. of O. F. was better than them all. He said the G. U. O. of O. F. and the Knights of Pythias were real good lodges, and if a man joined the K of P. he was not blindfolded, but went in with open eyes; and if he (the candidate) was deceived his own eyes deceived him, and his heart would not permit him to take the ordeal.

Brother Reese reminded the gentleman that he was exaggerating. "I am sure that when I joined the Pride of Louisiana lodge, I was blindfolded. Yea, and all that join the midnight clans are blindfolded and beat and dragged about the hall during the initiation." Rev. Robert Brooks, pastor of the Macedonia Baptist church, publicly renounced his connection with the lodge Thursday night, as did also Rev. I. W. Cornelius.

Mr. Sam. W. Campbell, who claims to be a Christian, but seems rather to be a disciple of rum, tried very hard to create an excitement on Wednesday night, while Bro. Hinman was uncovering the lodge; but as it seemed, the people came to hear the truth against the kingdom of Satan, and paid no attention to him. He came the next night, but couldn't be heard from.

I trust the brethren in the State, and especially Revs. Allen, Head, and others of northern Louisiana, will work faithfully for the proposed convention in the city of Shreveport this year. Revs. H. C. Dorsey of Red River Landing, A. Lewis of Raccourci, D. J. Richardson of Hopevilla, Rob't Taylor of Reveiltown, and others, were prominent in our convention. Revs. A. C. Governor and J. Goff came Wednesday morning expecting to spend the day in the convention, but as we met at 7 P. M, they were

compelled to leave on the 8 P. M. train without being with us.

It was interesting to see the women manifest such earnestness in our convention. Sister Toddy, of the Woman's Home Mission Society of Chicago, and Sister M. Powell of Morehouse, La., both read papers on reform.

I found my wife, on reaching home Saturday, very unwell. I preached at St. Peter's Baptist church on Sabbath at 11 A. M. Rev. M. Gettridge, the pastor, is a Knight of Pythias, but he endorsed all I said.

I am here again distributing tracts and praying for the overthrow of the kingdom of Satan. May God bless and help us to overcome. The New Iberia outrage is but another inhuman act of the secret oath-bound lodges. FRANCIS J. DAVIDSON.

UNDER THE SHADOW OF LOOKOUT MOUNTAIN.

CHATTANOOGA, Tenn, Feb. 9th, 1889.

DEAR EDITOR:—As I am about leaving for East Tennessee, I am reminded of my duty to report to you.

This historical place, Chattanooga, contains about 41,000 inhabitants, one-third colored. It has electric lights, street cars and other modern improvements; and is situated on the south bank of the Tennessee river, with the Missionary Ridge looming up in the distance and the world renowned Lookout Mountain looking down from the clouds upon it, on its southwestern border. The University of Chattanooga is the only college in the city. There are several graded schools sustained by the corporation—two very large ones for colored children. There is in addition a well-ordered and roomy Y. M. C. A. library and reading room. There are also a goodly number of churches of the different denominations, one a Congregational church (colored), under the care of the A. M. A., Rev. Joseph E. Smith, pastor.

Feb. 15th. I arrived at Chattanooga and visited Mrs. A. S. Steele's Orphan Asylum (colored), where I found upwards of a hundred destitute children cared for by this heroic and devoted Christian lady, who gives her time and all that she has to caring for Christ's little ones. On the 3d inst. I delivered a lecture at 2:30 to the young people's meeting of the colored Presbyterian church, Rev. H. Baker, pastor, and in the evening I preached for Bro. Smith to a large and attentive audience.

The next day President Lewis, of the University of Chattanooga, received me very cordially, and expressed a desire to receive a donation of our anti-secrecy books. This institution is beautifully located and well endowed with fine buildings and a good library, and well sustained by the M. E. church North; but I am told that the colored pupils who have offered themselves have been uniformly refused admission.

On Tuesday I visited the Montgomery avenue graded school, Prof. W. H. Singleton, principal. They have some 650 pupils in all the grades. I made a short address to the more advanced scholars, and the next day I called on Prof. Henry, who is principal of the Gilmore street (colored) graded school and Normal. They have 575 pupils in this school, and a large Normal class, whom I addressed for a short time on the evils and dangers of secretism.

But I enquired in vain for any reading room or library connected with these institutions. So I turned to the Y. M. C. A., which is doing a very important work here, and Mr. J. B. Milligan, the general secretary, invited me to have a donation of our library made to them. They have, among other things, a large reading room furnished with many papers and books, where our literature would have free access to many citizens and strangers. This arrangement I hope will be made.

While stopping at Chattanooga I spent a few hours in an excursion to the top of Lookout Mountain. I went up on what is called the broad guage railroad, which ascends by passing three times along the sides of the mountain diagonally, arriving nearly at the highest point. There is a prospect of vast extent there, parts of Georgia and Alabama being visible, as well as Tennessee; but the city, river and other objects below assumed a proportionately diminutive aspect, in consequence of the great elevation. I descended from the mountain by the "incline" where light cars are moved up and down by cable.

Before coming to this city I spent a day visiting the Cumberland Presbyterian University at Lebanon. This is a large and wealthy institution, but fully hood-winked and cable-towed by the lodge, and my visit was of no avail. Another day was passed in Murfreesboro. I found the college formerly located here had been removed, and only a boys' school left in its place; and even the Y. M. C. A. had fallen into decay. So distributing some tracts I passed on.

At Winchester, Prof. I. E. Terrell received me cordially and showed me through the Normal. He is a very successful teacher and has a large school. He seemed decidedly in favor of our effort, and said he would see that our books, if sent him, were well placed and cared for.

On Jan. 29th I reached Sherwood, in Franklin county. This beautiful place is situated in a narrow valley among the wooded hills of south Tennessee, and is inhabited mostly by people who are called "The Mountain Whites." There is but one colored family among them. Their farms were too rough and small to make slavery, in former times, profitable; so, their institutions and habits were not like the slaveholders; and now the Mountain Whites have but few colored people among them. I stopped with Rev. Stanley E. Lathrop, the pastor of the Congregational church here. He has been a faithful laborer for a long time in the work of the A. M. A. in the South, and is editor of the paper called the *Helping Hand*. I visited the Normal here, examined the library, and saw the anti-secrecy volumes of the N. C. A. in their place, and at the meeting on Thursday delivered a lecture which was well received. As ever yours,

SAMUEL F. PORTER.

OLD FRIENDS IN OHIO.

MALLET CREEK, O., Feb. 14, 1889.

DEAR CYNOSURE:—During the past week I have been taking what I may call a flying trip, stopping but briefly at the places visited. I have deemed this expedient, as this field has been worked in other years, and time did not permit of a long stop in any one place. The places visited are as follows: Ontario, Mansfield, Ashland, Savannah, Sullivan and Litchfield.

At Mansfield I found the friends formerly known to be interested still with us, and made the acquaintance of some I had not known. I did the Congregational pastor, Rev. Hubbel, an injustice in a report some time since. I spoke of having heard that he had connected with the Masonic lodge. This report, I was happy to find, was not true. As it came from a member of his church through another to me, I concluded it correct. If it seems necessary to make such reports in the future I shall make more careful inquiry. Rev. H. spoke with approval of my work. He said there was much need for it. I am glad to know the Puritanic spirit, so manifest when our beloved Dr. J. B. Walker was pastor of this church, is still alive. Rev. S. A. George, former corresponding secretary for our State, reports his church work flourishing. Every Covenanter is a reformer.

The pastor of the Lutheran church at Ashland subscribed for our paper, and inquired with interest about the work. The leading of the Lord was very evident in my being detained so as not to reach Savannah till late in the week. As the United Presbyterian friends are without a pastor, my services were very acceptable on the Sabbath. I spoke morning and evening to good audiences. Many former acquaintances were renewed. I had the pleasure of addressing this people on our reform some three years ago. I was told one young man remembered my lecture so well he could almost repeat it. I wish he and many more young men might become workers in this department of the Master's vineyard.

I was very hospitably entertained by Wm. Gregg and family while at Savannah. In addition to a contribution to our work he conveyed me through a snow storm some seventeen miles to the home of his son, a promising physician living at Sullivan. A number of calls were made in this vicinity. There are two lodges in Sullivan, but a number who are opposed to them. I may hope to speak to this people some time. Here I found J. B. Cressinger, a man of God, who in other years has labored faithfully for our cause, and who now, though feeling the burden of years and the effects of a hard fall, does what he can. His sturdy integrity and zeal may well be emulated by younger men. His heart seemed to grow warm as he spoke of the battles for the right of other days. Dr. Gregg, though very busy with his practice, brought me ten miles on my journey. He will be a reader of the *Cynosure* hereafter. John Baker, living near Homer, watches our reform battles. His approval was evinced in a contribution.

Mrs. J. A. Bingham, at whose home I write, is known to those who have labored for some time in the reform field as an earnest advocate of the right. They will be very sorry to learn that her health is much impaired. I regret that I cannot again visit friends at Oberlin this time, but must work toward home, that I may arrange to attend the National Convention at Washington. W. B. STODDARD.

A GREAT FIELD IN MISSISSIPPI.

DEAR CYNOSURE:—Owing to the inclement weather I did not visit Bro. Jordan at Brookhaven, nor Bro. G. N. Newman, of Crystal Springs, who extended me a special invitation to visit his church. He is a Mason, and has a Masonic lodge-room over his church. Rev. A. J. Williams, an A. M. E. pastor at Jackson, says he never knew before that Masonry objected to Christ. When asked if he knew that many Jews were Masons and Odd-fellows, he said yes. I asked if the Jews acknowledged Christ. He is a conscientious Christian gentleman, and will be an Anti, as an inquiry with a view to do right will make any Christian.

Any friend of our reform who cannot give money can send their paper, after reading, to some colored pastor in the South. Many of the M. E. pastors are awake to the importance of "putting on the brakes." It came up in their conference in this State a year ago. Bro. P. H. Davis, of Canton, one of their leading ministers, invited me to lecture in his church, and subscribed for the *Cynosure*. He is an ex Odd-fellow. Many pastors of the different denominations know the lodge is doing great harm, but are afraid to speak. Like Elijah, they think they are alone. Many of them are startled when they are told of an organized body of Christians to withstand and publish the frauds perpetrated by these lodges on the people. The influence of the National Christian Association is permeating every corner of this State. The Masons are helping advertise it. They send word of my coming and ridicule the publishing house. Indeed, God does make the wrath of men to praise him.

CANTON.

Bro. Davis will distribute tracts here. Rev. J. C. Leonard is a young pastor who knows the evils of the lodge, but was recently starved into joining the Odd-fellows. He will read the paper, and prays for Christian courage. Elder Moss, a former reader of the *Cynosure*, I learn is a seceder. I did not meet him, as he was out of town. One of the oldest and best working pastors of the State, when approached on the subject said, "I don't want to talk on that subject. I consider my society better than half of the 'nigger' churches." He was courteous, and entertained me kindly otherwise. There are lodges of all sorts here. Could not remain to speak and meet other appointments.

DURANT

is a small place of about 1,500 inhabitants, about midway between Jackson and Memphis. I preached one night and lectured one. The officers would not let me lecture in the church, but helped me get the school-house. The meetings were well attended, and a good interest manifested. The last lodge set up here was "The Knights of the Golden Link," by one of our leading ministers, its founder. It proposes to get homes for its members. They took any amount from 25 cents to $2 50 for initiation. It is dying, like all others. The colored Odd-fellows own a little hall; but for that the order would have died long since. The interest in the meetings shows that the lodge has few friends.

KOSCIUSKO.

This is an old town with about 2,500 people. I preached twice and spoke to the Sabbath-school. The Masons and the Knights of the Golden Link are the only societies here. The former, abetted by two M. E. preachers, planned my murder; but the God-fearing Christians, after the night services, sent me out another way. On Monday they tried to get the white Masons to take up the quarrel. They quit their work and came in from the country, trying to get up a mob of whites. Rev. G. Thoms went to them and told the whites he knew me, and that I had good papers of reference. Their actions will make them look small in the eyes of all good people.

A little sinner came and ordered me out of town. I told him I came there in the name of Christ, to speak to my brothers in Jesus about the sins of the lodges, and that my people owned too little to order me out of a town. If I was a law-breaker, arrest and try me. The Lord helped me, and the seed of truth will grow there. The pastor, Rev. Nichols, is a Mason, and I learn quite a gentleman. He was not at home. The church subscribed for the paper for him. They say if the preacher is pure it will make the people better.

GRENADA.

This place is known to all since the yellow fever of '78. It has about 3,500 people, about as many whites as blacks. They have four colored churches. All the pastors are Masons but Eld. Houston, the M. E. pastor. Rev. P. J. Jackson, a former student of Jackson college, and a hater of Masonry, after beginning a fight here, allowed himself to be captured by the Masons. He is now a member, and yet admits the wickedness of the thing. I hear that my Bro. T. L. Jordan of Columbus, who preached a powerful anti sermon at Eld. Countee's church in Memphis a year or so ago, has been starved into submission. This shows the need of a missionary continually in the field. Many brothers want to speak out, but feel afraid.

I preached at Rev. J. M. Weather's church to a very good crowd. The State Grand Lecturer of the Masonic fraternity was out to hear me. When I was done Elder P. J. Jackson said, "These fellows fooled me in this thing. I am coming out." Bro. Weathers is impressed that as a Christian he cannot remain in the lodge. Rev. Houston of the M. E. church, also Elder Nabors, say they are glad I come, for they were thinking of joining the Masons. Where the truth is spoken lodges do not flourish. The Golden Link has over 300 members here. Its object is to raise money to loan similar to a building association, and I believe would do good only for its secrecy.

MOB SPIRIT.

Many colored people are anxious to sell out and go North or West. Anywhere to get out of this part of the country. Several men at Koscinsko are offering to sell their homes and stock for a song. One man's son was shot at in his house twice. The reason for so much dissatisfaction is, that most of the whites are very poor. The Negro and white man own small farms near together, and the Negro with his wife and children will work, while the white wife is taught that it is a disgrace to work. She will try, and often does, hire the Negro woman to wash what few clothes she has, and the result is, the Negro lives better than his white neighbor, and then the Ku-klux is in order. It will be so until the poorer class of our Southern whites learn that God has decreed that every man must live by the sweat of his brow. Many reasons are given, but the above is often the true one. There are no Negro politicians in the South outside the cities, or but few. Every little paper in the South says that this is a white man's country, and the Negro has partly accepted this as the truth.

I have spoken here three nights, the last two to crowded houses; and have distributed a great many tracts. God has greatly blessed my work here. One reason is, Rev. J. C. Houston, of Yazoo City, and a Mr. Cooper, have been discussing the matter through a white paper here, and the people were ready for more light. Bro. Houston is a staunch Anti-mason. I have not met him but every Mason knows of him. I hope the friends of the cause will write to these brothers who come out. It will strengthen them in the Lord. Yours in Jesus,

L. G. JORDAN.

THE LODGE PROSTITUTING PUBLIC MORALS.

EAST BOSTON, Mass.

EDITOR CHRISTIAN CYNOSURE:—The "Mystic Orders" in this section of the country, according to the papers, are numerically strong and financially prosperous. New lodges are forming every week, and these orders are becoming very popular, not only with the men, but also among the ladies. The Patriarchs Militant Odd-fellows conferred the Decoration of Chivalry on twelve ladies chosen for the purpose, a few weeks ago. The country is filled with bogus "kings," "princes," "patriarchs" and "knights," and the people are being educated to love and admire the ideas and sentiments connected with kingly life and kingly rule, and in this way the lodges are revolutionizing our national ideas with respect to republican government. Unless they are opposed they will go a step farther, and attempt the overthrow of our present form of government and the creation of an empire. The man who will play at king or knight would be one in reality if he could, and their fool's play but creates an appetite and a love for the reality.

The following clipping from a daily paper shows the sad havoc and ruin they are creating among the Christian churches in Middleboro, Mass., and is a fair sample of the injury these orders are doing to the churches of Christ in almost every part of the country. They are attempting not only the overthrow of the nation, but of the nation's God as well:

MIDDLEBORO, Jan. 4.—An effort is being made to organize a lodge of the Order of the Iron Hall in town. There has been a large increase in the membership of the secret societies in Middleboro recently, and several new orders have been established that have met with much success. The most notable of these are the subordinate lodge of Odd-fellows and the Encampment of Patriarchs Militant, I. O. O. F. This rush into secret societies of the representative and most enterprising men in town is having an effect in other directions that was not at first calculated upon. The Young Men's Christian Association movement has suffered severely in a large measure in consequence of this growth of interest in newly established lodges, and now a wail begins to go up from the churches that these secret societies are drawing away members, money and influence that they can ill afford to lose.

The morals of these mystic men are, as a rule, bad. Gambling, drunkenness, falsehood and theft are their common vices; and, as a rule, they do as much or more to prostitute the public morals than the grog-shop, whilst the effects of their acts are much more incurable.

There are many enemies of these orders in these parts, but no public opposition has as yet been made against them. It is about time that the people of this nation were asked to bear testimony at the polls to the utility of these orders, and to the safety and wisdom of continuing them any longer in existence.

JAS. LILLY.

LODGES BREAKING DOWN.

DE KALB, Iowa.

The outlook in this part of Iowa against lodgery is good, though but little is being done against it. In conversation with a prominent Freemason not long ago, he said, "Secret societies are so numerous and are being used for such bad purposes, that I believe the whole thing will fall through." He spoke of a Freemason escaping from jail and justice, but he seemed to think that such work is an abuse of Masonry rather than that the system is wrong. But the people are seeing that the lodge is a cover for wrong only, and that all right doing has the best appearance without a cover. Masonry itself does not seek to conceal the righteousness of any of its members. Many of its members see the doom of the institution "written on the wall," but it is such a trap of the devil that they fear to renounce it; so many quietly withdraw. A correspondent writes the obituary of a Good Templar lodge in Grand River. Prohibition has suffered no loss in its death, but it would be a gain to temperance if that temperance lodge was a thing of the past. CYRUS SMITH.

PITH AND POINT.

PERMANENT WORK IN SOUTHEASTERN OHIO.

The seeds of reform which W. B. Stoddard of Columbus sowed one year ago down in the hill country of southeastern Ohio, resulted in some good. In proof of this I send the renewal of some subscriptions to the *Christian Cynosure*, which Bro. Stoddard secured while laboring amongst the United Brethren here. Deep and lasting impressions were made on the minds of some of our people that organized secrecy is wrong, and they will not support those in sympathy with it. May the blessing of God attend the efforts of all those laboring in this work of reform, and give them a great victory over evil. —JACOB ZUMBRO, *Patton's Mill, O.*

HAD ENOUGH OF THE LODGE.

I received a copy of the *Cynosure* and read it without prejudice. I have concluded that you are right. It is not only since the paper fell into my hands that I have been condemning Freemasonry. I am a Royal Arch myself, and have taken all of the degrees that they claim that Solomon took, and for ten years I have held my demit. During that time I have been doing something for my blessed Master. I am satisfied that we cannot worship Masonry and God together; nor one to-day and the other to-morrow. I am a Missionary Baptist in faith, but I never expect to visit another Masonic lodge unless my mind changes, and I hope that it will not. Christ in God is sufficient.—C. A. HOPSON, *Ellisville, Miss.*

WANTS A SHARE IN THE GOOD FIGHT.

I join you in opposing all works controlled by the "Prince of the power of the air, the spirit that now worketh in the children of disobedience," and to contend for the faith once delivered to the saints. The spirit of anti-Christ has crept into many churches through the worldly societies; but we see that the good and those who honor King Jesus are making a glorious fight, and will come off more than conquerors, and God shall have the glory.—ELD. S. W. YORK, *Clearwater, Kans.*

MORGAN IN HISTORY.

In a late issue Bro. M. N. Butler writes of "Morgan in History." Thanks for the information he gives. I for one would respectfully request that he give us the extracts in full. I believe the subject is by no means exhausted, and would like to hear from others on the same subject. Bro. Strickler has shown how this past history may affect events at present taking place. I would also suggest "Masonry in United States History" as a subject on which I would gladly have fuller information. Whatever lays bare the secret works of darkness tends to their overthrow. I believe that secretism is the greatest development of the power of anti-Christ to-day in church and state.—J. W. SNIVELY, *Luesco, Pa.*

NO ASSOCIATION CONTRARY TO CHRIST.

I have simply withdrawn from my lodge, because in associating with its members as equals, I was denying the right, power and authority of my Saviour, when he says, "Come ye out from among them," (*i. e.*, the world). I "cannot serve God and mammon." I am compelled, while a member of the lodge, to associate with men that haven't one redeeming point. "By their fruits ye shall know them." They neither regard any obligations to God or to man. I am much pleased with your paper.—F. S. MCKEEL, *Shreveport, La.*

POLITICS AGAIN.

I am glad to see some of the contributors in favor of organizing anew for the great conflict. I think we made a great mistake in 1884 and in 1888 by joining with the Prohibition party. The Prohibition party is powerless to wipe out the rum traffic as long as it fosters the lodge. John A. Brooks says he can see nothing wrong in Masonry. Suppose all the offices from President to postmaster were filled by the Prohibition party. what could they do toward putting down the rum traffic with their blood-curdling oaths to stand by a brother, right or wrong, when a majority of all engaged in the rum traffic are of lodge proclivities? I think a goodly number of the Christian part of the American party are feeling like Nehemiah did when the walls of Jerusalem were thrown down. Let us arise and rebuild the wall and the temple at our National convention to be held in Washington, D. C, March 5 and 6, and get inside of our strong wall of God's truth and fortify ourselves in the power of God's Temple and fight manfully for our God.—JOHN THOMPSON, *Labetha, Kansas.*

REVIVAL WORK.

I am a United Brethren preacher of the old stripe on the Garnett Circuit. We had a grand meeting at Garnett and at Washington, and have now commenced the siege at Cherry Mound. I was a subscriber to your paper from the first until I came West. I love the *Cynosure* as ever, and will subscribe for the grand old paper soon as I can. God bless you.—JAMES WILKINSON, *Mill Creek, Kansas.*

FROM A VETERAN.

I am glad of the progress the good cause has made since the birth of the *Cynosure*, which I have taken since about its commencement. I hope when national prohibition of the liquor traffic is accomplished the next great triumph will be the overthrow of the Secret Empire. I am looking forward, somewhat hopefully, to see at least the first, if not both of these grand works finished during my sojourn upon the earth, though almost 77 years old. The Lord bless all his faithful workers.—JOHN HARLEY, *Pottstown, Pa.*

LITERATURE.

SUGGESTIVE TEACHING OUTLINES for Workers' Training Classes. By John H. Elliott. Pp. 132. Price, 50 cents. W. W. Vanarsdale, Chicago.

The training of young men in the Y. M. C. A. and similar associations for practical mission work or the inquiry room has had a wonderful development since the great meetings begun by Mr. Moody in 1875-6. This instruction has its peculiar features and has grown into some sort of a system. This volume is the outgrowth of practical work in this direction, and is prepared apparently from the teacher's standpoint. It contains a course of thirty-nine lessons, to cover a period of nine months' study. Each lesson is divided into three sections, as follows: General theme, The Word of God, (a) Facts about it; (b) Truths Taught in it; (c) Methods of Using it. The book is not intended to be exhaustive but rather suggestive, and while it covers a large range of subjects, all of them are of a practical character, with which every Christian worker should be familiar.

THE WOMAN'S STORY, as told by Twenty American Women. By Laura C. Holloway. Pp. 541. Price, $1, postage, 12c. John B. Alden, New York and Chicago.

It was a happy conception for Mrs. Holloway, author of "The Ladies of the White House," etc, to prepare this very attractive and popular volume. "The Woman's Story" is the striking and not inappropriate title given to a compilation of twenty stories, by twenty of the most famous of American women, including such names as Harriet Beecher Stowe, Louisa M. Alcott, "Josiah Allen's Wife" and Marion Harland. Each story was selected by the author herself as the one she most highly esteemed, and each is preceded by a concise and interesting biographical sketch, and with one exception (that of Rebecca Harding Davis, who will not consent to sit for a portrait even for her own children), an excellent portrait of the writer appears. Thus the book presents a "composite" story which is characteristic of our ablest American story-tellers. Of course a book compiled upon such a plan cannot fail to be interesting on many accounts, and few books of half a thousand pages will be found more entertaining by the majority of readers.

It did seem as though the seedsmen outdid themselves last year in the line of elaborate catalogues, but here comes *Vick's Floral Guide* for 1889, from Rochester, N. Y., better than all previous issues. "Better" hardly expresses it—rather, we should say, far superior. It has been changed in every respect; new cuts, new type, enlarged in size (opening like an old-fashioned singing-book); contains three elegant lithographs (8x10¾ inches) of Roses, Geraniums and Melon and Tomato; besides a very fine plate of the late James Vick and his three sons who now own and manage this large business. These features must make the *Floral Guide* valuable to their many thousands of customers in this country. We also notice that Vick returns to the plan started by the founder of the business years ago, of offering cash prizes at the State Fair. One would think they were a little out of their heads to offer to the public such a work as the *Guide* free, for that is what it amounts to, when they say it will be sent on receipt of fifteen cents, and that a certificate good for fifteen cents worth of seed will be returned with the *Guide*.

While the March *Century* was being prepared, the press was stopped in order to insert a paper by the Hon. Thomas B. Reed of Maine, one of the Republican leaders in the Lower House, on "The Rules of the House of Representatives," and it has peculiar importance from the fact that it not only calls attention to the present difficulties of the situation, but suggests changes. These changes it may be in the power of Mr. Reed and his associates in the next Congress to carry out.

The most valuable varieties of Strawberries, Raspberries and Blackberries, as ascertained by actual trial by the best fruit growers, is shown by the leading article in *Vick's Magazine* for February. The same number has fine engravings of the Chinese Wistaria; an article on our Winter Birds, with illustrations; Asparagus on Unmanured Soils; Peaches in Ohio; The New Vegetable, Stachys (pronounced Stakis), and a great variety of interesting matter on Flowering Plants, Flowers, Fruits, Injurious Insects, and other garden subjects.

LODGE NOTES.

The suicide of Walter J. Gibson of Buffalo, N. Y., was long premeditated. Gibson had no less than $80,000 insurance on his life, and about all of it was obtained by joining the various fraternal and benefit insurance organizations. For about a year he had systematically worked his way into the various orders, among them the Ancient Order of United Workmen, and on the night before the death was initiated in the Empire Order of Mutual Aid, going direct from the lodge-room to the baths, where he ended his life.

Feb. 11 a raid was made on Wah Lee and Wah Sing's fantan shops at Kansas City and twenty-nine Chinamen were arrested on the information of Moy Dan, a Chinaman, who with Lee Voo and Lee Ging had been robbed in the place. To-day the three visited the chief of police and implored protection from him, as they feared that they would be killed. They said that Wah Lee and Wah Sing had offered $1,800 for their three scalps or $600 to have each of them killed. They further said that in response to telegrams sent to San Francisco highbinders are on the way here to kill them

The *Daily News* of Chicago says: "Norman T. Gassette, grand commander Knights Templar of Illinois, has issued a circular to the commanderies of the State bearing chiefly upon the triennial conclave to be held in Washington, D. C., Oct. 8, 9, and 10 next. The object of the circular is to promote concert and harmony in the arrangements for the pilgrimage of the Illinois knights to the conclave and their entertainment at the national capital, including such stops and detours as may be decided upon and a memorial service at Mount Vernon. It is the intention to have all the Illinois commanderies start from Chicago.

Says an Indianapolis dispatch of the 13th: Kokomo division No. 8, Uniformed Rank Knights of Pythias, has been suspended by Supreme Chancellor of the World William Ward for insubordination. Last June at the meeting in Cincinnati of the supreme lodge of the world a drill for large prizes was one of the features. The first prize was awarded to the Hastings division. The Kokomo knights made public charges reflecting on the honor of the judges. The Supreme Chancellor ordered them to apologize to the judges. This Kokomo failed to do and the division was suspended. Its only appeal is to the supreme lodge of the world.

The damage suit of $10,000 against Marquis D. Reed, Isaac Bonham, Marshal Norman, John Norman, John Carson, Hezekiah Norman, Eli Sowders, James H. Bagsdale, Frank Norman, Isaac Sipes, Jr., and William Stacklather, who are charged with being the White Caps who almost beat William Norman to death last May, was begun in the Circuit Court at Bloomington, Ind., on the 11th. The interest is intense, people attending from all parts of the county. In the trial of the eleven Monroe county citizens who as White Caps severely beat William Norman, several witnesses swore positively to recognizing some of the defendants by their voices and clothing. William Murphy was awakened by Norman's child who had come to his house in his night clothes and bare feet. Murphy went with the boy and from a hiding place heard the cries of the father and the voices of the men. Other witnesses gave equally damaging testimony.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

No other spring medicine has won for itself such universal confidence as Ayer's Sarsaparilla. It is the most powerful combination of vegetable alteratives ever offered to the public, and is acknowledged by the medical profession to be the best blood purifier.

Success results from merit. Hall's Vegetable Sicilian Hair Renewer is placed before the public solely on its merits. Its success is indisputable.

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H. A. Day, Williamstown, Mich.
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J. B. Cressinger, Sullivan, O.
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J. K. Glassford, Carthage, Mo.
Wm. Fenton, St Paul, Minn.
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J. T. Michael, 1533 Capouse Av. Scranton, Pa.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D A. Richards, Brighton, Mich.

1889.

THE CYNOSURE OUTLOOK.

There is but one *Pole Star;* and there is but one *Christian Cynosure.* As the national representative of the reform for a PURE WORSHIP and the overthrow of the FALSE WORSHIPS ORGANIZED in the secret lodges, this paper has a remarkable and a holy mission.

THE SOUTH.—The *Cynosure* promised last year to give more attention to the South. The word has been kept. The New Orleans convention has been followed by remarkable results among the colored churches. The National Christian Association has now three agents among those churches and hopes to add to the number this year. The correspondence from these agents, from the Mississippi Expedition of I. R. B. Arnold, and others gives these columns exceptional interest in respect to Southern affairs.

THE STATED CORRESPONDENCE has become one of the most popular features of the paper. From Washington and from New England we have weekly letters ably reviewing the current topics in these centers of political and intellectual power.

OUR PORTRAITS have been worth much more than the subscription price, and the sketches of poets, statesmen, evangelists and philanthropists, have given in each case some fact of history or biography elsewhere unpublished. The list is a noble one: Alexander Hamilton, John G. Whittier, J. Blanchard, Joseph Cook, James McCosh, L. W. Munhall, R. G. Patton, H. Woodsmall, Clinton B. Fisk, John Marshall, Hiram Camp and John C. Spencer for the year past.

There are in preparation for 1889 sketches of

SAMUEL DEXTER, *Lawyer.*
SAMUEL ADAMS, *Statesman.*
WENDEL PHILLIPS, *Orator.*
LEONARD BACON, *Theologian.*
GAMALIEL BAILEY, *Editor.*
WILLIAM E. GLADSTONE.

This list will be filled out with the names of some of our living reformers whose work is yet undone.

CURRENT TOPICS will be discussed in the *Cynosure* with more careful attention than ever to their effect upon the Kingdom of God and their relations to the secret lodges. This effort will be greatly promoted by the successful re-establishment of the reform work in the National Capital, and the outlook our readers will have upon national politics from that vantage ground.

THE BIBLE LESSON, selected by the International Sabbath School committee, will be explained and illustrated by notes and comments by the talented and versatile author of "*Between Two Opinions.*" For two years Miss E. E. Flagg has written these notes, and the commendation of their excellence is spoken by every one who uses them.

THE SPAWN OF LODGERY, often called the "minor" secret orders, demand more and more attention. The *Cynosure* will show by indisputable fact and argument that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of temperance, insurance, patriotism, good fellowship, business aid, etc. The people must understand the nature and effect of these orders—how they are putting the "*mark of the Beast*" in every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, and alienate his household.

OUR CONTRIBUTORS are too numerous to name in this connection, but their work is worthy of all praise. Representing nearly every branch of the Christian church, and sending in their views of affairs from every part of the country, the *Cynosure* is made by them like a burning-glass, focusing the white light of scattered rays upon the falsehood and cruelty of false religions and expelling their votaries from about the altars of the Christian church.

THE FOREIGN WORK of the National Association seems likely to be systematized and demand wider attention than heretofore. Our letters from China, India, Africa, Asia and the West Indies are full of interest, and we have the promise of letters also from Australia. The lodge claims universality; we know the religion of Jesus Christ is for all, and we hold that as we stand for that religion no people who can be aided to accept that religion are beyond the sphere of our influence.

READ THE CYNOSURE. GET YOUR NEIGHBOR TO READ IT.

Subscription price, $2.00 per year. $1.50 if paid strictly in advance For club rates, premiums, etc., write to the office.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 21, 1889

IN WASHINGTON TERRITORY women sat on juries. They were thrown out by a lawyer's trick; on the plea that when Congress gave jury trial to the Territory they must have meant jury trial as it existed in England, where women could not sit as jurors, and they got judges to decide for them. Not daring to go before the people, they defeated their expressed will by a legal trick. By English common law the laws of jury trial allowed a man his choice, to stand trial by a jury, or fight, which was called "trial by battel." Do those Washington Territory saloons suppose "trial by battel" is part of jury trial here because it was in Old England?

THE COMING EARTHQUAKE PERIOD.

Nothing is more awful than the stillness which preceds storms, unless it be the storm itself. For a time before the volcanic upheaval of our slavery war, which filled eighty-two Southern grave yards with Northern dead, there was a season of tranquility underneath which churches prospered, and politics were comparatively peaceful. But the moral atmosphere was growing heavy with the miasms which breed pestilence, to be dispensed by social storms and earthquakes; as thunder storms clear and purify a murky atmosphere.

During this national lull, after the war of 1812, the elements of mischief were brewing in the alembics which distil tempests. Cotton was becoming king. The price of slaves rose from $400 and $500 to $1,000 or $1.500. Southern pastors were supported by slavery, and Northern pastors by factories which supplied the South; while slaves raised the cotton and corrupted their master's morals and their own.

"When God resolves to scourge a nation's sins,
'Tis in the church the leprosy begins."

New England factories furnished clothing, farm tools, flour, furniture and books for the South, and even forged chains, fetters and handcuffs for the limbs of slaves. Webster in his magnificent oration at Plymouth Rock, Dec. 22, 1820, uttered the memorable words:

"I hear the ground of the hammer, I see the smoke of the furnaces where manacles and fetters are still forged for human limbs. I see the visages of those who, by stealth and at midnight, labor in this work of hell, foul and dark as may become the artifices of such instruments of misery and torture. Let that spot be purified or let it cease to be of New England. Let it be purified or let it be set aside from the Christian world. Let it be put out the circle of human sympathies and human regards, and let civilized man henceforth have no communion with it."

And the greed of Southern merchants was establishing with England a traffic which was preparing for the Cotton Loan rebellion. Church volcanoes became active. Every considerable or leading sect, but Catholics and Episcopalians, were rent in twain by slavery. The storm burst in 1860, and hung crape on door-knobs, North and South.

A quarter century is past of peace and prosperity, and another storm is coming.

The church of the United Brethren in Christ, which escaped division by steadily shutting its doors against slaveholders, is opening them to Freemasons who hatched the rebellion and the war: and on the 13th of May next they are to be rent asunder by the lodge. At Fostoria, O., their conference, some fifteen or twenty years ago, stood some sixty to twenty against the lodge; and if their bishops and Book-room had stood by Christ's example and their own official vows, their church would have been eminent among Protestant churches. But a few blustering, impudent men, who had been bitten by the lodge-serpent, called a defiant convention at Dayton itself, defied their conference, trampled on their constitution, and threatened to set up a veiled lodge organ under the eaves of their Book-room. The agent of the church, W. J. Shuey, and their leading bishop, Weaver, set their mouths toward the church and rowed steadily back toward the lodge. So we must now have another church split like that which has twice rent the Presbyterians. The Wesleyans, too, not yet fifty years old, since they fled affrighted from a slave-holding bishop, seems to be broiling on the grid-iron of division, and whenever a church communion excludes the mock-worships and despotism of Masonry, the devils of division are busy; and the lodge-dragon of Rome, which preaches Anti-masonry and practices and permits Masonry where it can use it—which canonizes secrecy, despotism, and devil-worship,—all, indeed, that Masonry is made of; and the little demi-dragons, pictured in the Revelation as locusts issuing from the pit, buzzing and stinging in the darkness and smoke which they bring with them—these, all stirred up to the activity of desperation, are united in nature, though differing in organization and method; and are together bringing in the next earthquake period which is to precede their final battle with the Lamb; Rev. 17: 14. "These shall make war with the Lamb and the Lamb shall overcome them: for he is Lord of lords and King of kings; and they that are with him are called and chosen and faithful."

THE LOUISVILLE DOUBLE PROHIBITION CONVENTION.

This was a State convention to nominate a State Treasurer for Kentucky, and a National Prohibition Conference. The first occupied the day of Wednesday. The National Conference followed making a continuous session of two days. This has been one of the most important events in the Prohibition movement, for the following, among other reasons:

1. It was held some three months after the Federal election, to renew campaign work, while Democrats and Republicans must take breath and watch each other a year or two before they know on what they will go before the people.

2. It met in Kentucky whose Prohibitionists had never stood fairly on the National platform adopted at Indianspolis; and it placed Kentucky square on that platform by a vote of 7 to 1 in favor of woman suffrage.

3. The meeting was large and enthusiastic; the large hall crowed to the last. The large Fifth Avenue hotel where we stopped turned away some 300 applicants.

4. Though in Kentucky, the State of tobacco fields and distilleries, there was no bar in our hotel, and amid the hundreds of guests in the office, cigars were few and far between. It was a clean convention.

5. It was a religious convention. The tall, fine-looking clergyman, Dr. I. Crook, who opened the State convention with prayer, stepped forward and said, "You appear to be people who are accustomed to pray. I request that you all join with me audibly, in closing, with the Lord's prayer." This request was complied with cheerfully and with fervor.

6. Over $33,000 had been raised, and over $32,000 distributed during the campaign, leaving a balance of $275 in the treasury. N. B.—No votes bought, and no mail lists stolen.

7. Secret lodges were sat down on in the person of Walter T. Mills, an inveterate foe of woman suffrage, and member of secret orders. Mills had circulated among his lodge acquaintances a circular headed "strictly confidential," to reconstruct the party with women left out. His paper provided that the National Committee should gather the names of 500,000 voters (women are not voters), and call a convention of delegates of 250 of those voters, to take charge of and carry on the Prohibition work. Prof. Hopkins moved to collect two millions instead of half a million. Gov. St. John moved to lay Mills' Grand Lodge plan on the table, which was done by a large majority vote. This was the only paper laid on the table during the two entire days, yet he had his plan, which had been tabled by the body, presented to the National Committee at its session after the convention arose. It was again tabled by the committee. Mrs. Lathrop, an agreeable speaker and witty woman, being urged while addressing the house, to make some motion, replied, "I am afraid I would be laid on the table with Walter T. Mills." "But," she added impromptu, "a very small table might answer." This allusion to Mills' stature, who is a trifle over four feet high, set the house in a roar of laughter.

Prof. Tait, an eloquent and agreeable young man from some college in Tennessee (if we heard aright), presented an able paper on "Club Organization," which was often referred to in debate, approvingly, and was referred to the National Committee. This paper provided that town and county clubs should meet in town halls for debate, and that the officers of the local clubs should hold private meetings to perfect programs for public meetings,—"*avoiding forever all appearance of secrecy.*" This same young professor, we are told, was at the National Nominating Convention at Indianapolis, and prophesied that the discussion of the secret lodges would soon become national. Prof. Tait's was the only direct allusion to secrecy during the convention, which for clear intelligence and philanthropy, reverence for God and love to man, differed in nothing from one of our own great National Conventions; and every vote taken would have been decided by the National Christian Association as this body decided it.

True, there were some Masons and members of other secret orders in the body. The chairman of the State Convention, Mr. James T. Barbee, may have been one of the secretists. He was nominated by a prominent Kentuckian, apparently for his opposition to giving woman the ballot. He left the chair and made a vigorous speech against woman suffrage, when it came up out of order, in the State meeting. But a general discussion was allowed, and woman's ballot triumphed, as the Louisville *Courier-Journal* stated it, by a vote of 7 to 1.

We were south of Mason's and Dixon's Line in an old slave-State city. But Negro orators were respectfully listened to, and well reported by the *Courier-Journal* without a fling at their complexion, and one or two of them were applauded to the echo. But one of the most marked tokens of Prohibition progress in this National Convention was the desire of politicians and other parties to fuse with it. From the Greenbackers who gave Gen. Weaver 307,306 votes in 1884, to the eight tickets, little and large, which were run at the last election, none were more prominent than A. J. Streeter, of Illinois, who was nominated Union Labor candidate in Cincinnati in 1888, and who received a popular vote of 146,935. Mr. Streeter came to the Louisville convention avowedly to effect a fusion of these fragmentory labor parties with the Prohibitionists, and argued his case before Mr. Chairman Dickey and the National Committee. Mr. Streeter believed a majority of his party would accept Prohibition if their doctrine of railroad transportation and one or two others might be put in the Prohibition platform. His proposition was held for further consideration.

A sailor who was a member of the convention, said the political situation reminded him of the ocean before a sweeping gale. "The clouds," said he, "show a multitude of cats' faces, and the face of the sea is all in a multitude of little whirlpools. And then look out for a sweeping tempest which will mingle sea and sky together." "So," said he, "the multitude of reform parties will blend in one sweeping reform party."

Mr. Streeter is a Mason, and was a student of Knox College under the senior editor of the *Cynosure* as president. He entered the State Legislature as a Democrat, and carried his party over to unite in sending a Union Independent candidate to the U. S. Senate. He is as ignorant of the nature and history of Masonry, as are John A. Brooks and a multitude of others. If we do our duty, every honest man who fears God and loves his country will quit the lodge, and the lodge will turn against them. And as soon as the lodge is forced to bolt out of its holes into the open arena to defend itself, its fate is sudden and sealed.

Let us hope and pray that God will give vigor to our Washington Convention, March 5th, to define, mark out, and push forward on the right line of action. Thus far we have done well. We have coalesced with the Prohibitionists so far as we can, and not endorse the lodge. The pledge of the American Anti-secrecy League should be altered and enlarged so as distinctly to include prohibition of both lodge and liquor. One curses the body, the other the soul. Let that pledge be improved and circulated. Nothing, except it be a saloon, is more unpopular with all right-thinking men and women, than a Masonic lodge and its loathsome brood. Let us emulate the zeal of the Prohibitionists; raise money; form clubs; in short, "*push things.*" And long before the next Federal election, we can form a sort of "Lewis Tappan agency," which will show every man's lodge standing to his family and the world, and then every man who skulks behind a tyled door, to "brother" with whatever he finds behind it, will be despised by the sensible and pitied by the good. That has been done once. And what has been done, can be done again.

—Secretary Stoddard writes that Rev. Dr. T. P. Stevenson, of the *Christian Statesman*, Philadelphia, was in Washington Friday, presenting a petition on Sabbath desecration to the Senate.

—Rev. G. H. Filian, of Marsovan, Turkey, has been speaking in Minneapolis in behalf of his building enterprise for his native church in Armenia. He is meeting considerable success. I. N. Camp, of the firm of Estey & Camp, Chicago, is treasurer of the fund.

—Rev. L. G. Jordan was in Memphis on the 10th inst., and preached in the pulpits of brethren Countee and Brinkly. He also lectured in the church of the latter on Monday evening. The *Living Way* mentions his visit favorably, and there are several calls for tracts to follow its good effect.

—A colored pastor of Kosciusko, Miss., sends a brief note of Bro. Jordan's visit at that place: "We are glad of his visit. It did our people good. I never joined but one society, the Golden Link, and now I am done with it. I believe with Bro. Jordan, that the people of God should come out of the worldly organizations. Several of our people take the *Cynosure*. We are thankful for your efforts in our behalf."

—Bro. Blachly, the Illinois agent, is waking up "Egypt," as southern Illinois was familiarly called in anti-slavery days. He has spoken at Swanwick, Coulterville, Marissa and Oakdale since last report, and has had the warm co-operation of Revs. D. G. Thompson, R. W. Chestnut, J. C. Elliott, J. R. Wylie and others. His appointments this week were at Tilden, Athens, Freeburg and Belleville.

—The printers' lodges of Omaha are quarreling with the publishers of the city directory, because the latter are not having their work done by their lodge ring. These type-setting barons denounce their fellow-workmen as imported cheap scabs, and proclaim a boycott on the directory and its publisher. Let the good citizens of Omaha sustain their publisher in putting the law to these conspirators in a way to make them remember it.

—General Clinton B. Fisk has little compassion for the secret temperance lodges. He writes to the *Voice* that the "campaign liar" is still after his good name, and now reports that, "The name of Clinton B. Fisk, the Prohibition candidate for President, has been dropped from the roll of the Newark Division Sons of Temperance, for non-payment of dues." General Fisk says he never was a member of Newark Division of the Sons of Temperance; nor, indeed, of the Sons of Temperance organization itself. He wants that "lie" stopped. Good for General Fisk. But it is cold comfort for the lodges that he is so plain-spoken in his repudiation of their company.

ORGANIZING IN WESTERN PENNSYLVANIA.

On the 12th of February, at 7:30 P. M., a meeting of the friends of the anti-secret reform in Beaver county, Pa., was held in the R. P. church of Beaver Falls, to take into consideration the advisability of forming a county organization. The meeting was opened with prayer, and the Rev. J. Alford was chosen president, and the Rev. G. Warrington, secretary. After a very free and full interchange of views the following action was taken:

Resolved, That we take steps to organize a county association of the friends of the anti-secret reform movement; and that we appoint a committee of five to formulate a constitution and to nominate officers.

The meeting then adjourned to meet again at the call of the committee. There was an entire unanimity of feeling that such an organization should be formed, but some felt that it would have been wiser to postpone action, because the minds of the people were occupied at present by the subject of the prohibition amendment. As the chairman of the committee is the Rev. R. J. George, the matter will be wisely and properly attended to. G. W.

The three great enemies of the Sabbath, the wide world over, are the Sunday newspaper, the saloon and the railroad. All three of these work against the Sabbath in India as in America, and all three are importations from what we are accustomed to call Christian lands. The Hindoo is not a saint by nature, any more than the American, but to his credit it can be said that he would very gladly see the railway trains stop one day in seven, and the saloon also close its doors. A few years ago I had the honor to lead a movement in Calcutta, which had for its object the closing of all the liquor shops on Sunday. I had a small stand placed in one of the public squares of the city, and in the evening took my place beside it and invited passers-by to step up and record their names. They crowded forward by hundreds, Hindoos and Mohammedans, vying with one another in their zeal to put themselves on record in favor of the reform. A general effort was made throughout the city, and very strange to say, the only opposition encountered came from so-called Christians. Not a Hindoo and not a Mohammedan in all the vast city had a word to say against our efforts.—*Bishop J. M. Thoburn, Missionary Bishop in India and Malaysia.*

The wage-earners of this country, belonging to labor organizations, are annually paying a large sum to run these organizations. The virtual taxation upon them is in the aggregate a heavy burden for them to bear. Do they get corresponding benefits? This is a question that deserves their serious consideration.—*Independent.*

NEW ENGLAND LETTER.

George Kennan at the Lowell Institute—Boston anarchists—Prohibitory amendment—How the late city government cared for her school children—A scene at the hearing on municipal suffrage for women—"Thoughts I met on the Highway"—Our Connecticut Convention postponed.

Russian law is said to "forbid jokes on religion, politics, public officials, the law, your neighbor, the Czar's highways, and the weather which is made for all." No wonder that Russian literature, under such restrictions, has not yet produced a humorist; or that in a country "where they don't know enough to hang a man," as the poet Poushkin said when his executioners blundered so shockingly—a land so governed by spies and detectives that no one is left free to regulate his own household or his own conduct, all its writers should have a peculiarly gloomy and saturnine genius. Mr. George Kennan, who as a traveler in new and unexplored realms is only second in fame to Stanley, is now giving a course of lectures on Eastern Siberia at the Lowell Institute. He is described as "a slim, well-built man, with a dark moustache and dark hair and dark complexion, who stood before the desk easily and well, and read his MS. with excellent elocutionary effect." He makes it clear that the Nihilist of Russia is the result of a despotism over the human mind the most outrageous the world ever saw; while the foul-mouthed, beer-drinking anarchist of our American cities is the result of too much liberty, or rather—not to abuse that sacred name—of too much license.

Boston, by the way, has a secret nest of anarchists; and a placard on all the street cars the other day, bearing on a black ground these mysterious letters, S. A. S., and interpreted to mean Secret Anarchist Society, set divers wild rumors afloat in the daily press. Where they meet is not known, but one of Boston's numerous saloons would be not only their most congenial place of assembly, but the safest—under her present police force, who have apparently no eyes for a liquor-seller, though they can see the poor victim of his wiles and march him along to the lock-up fast enough. And is it not a travesty on justice, when one comes to think about it, that the drunkard should be fined; his family, generally his poor, hard-working wife having to pay it, while the one who sold him the liquor goes scot free?

The bill for submission of a prohibitory amendment has passed the Massachusetts legislature at last by a vote of 161 to 69. With the exception of one independent Democrat who voted in its favor, the bill was passed by a solid Republican vote, though there is reason to suspect that party interest, quite as much as principle, helped to cause this unanimity. A special election for the purpose of deciding the question may be ordered at an early day, so that if the amendment is adopted it can go into effect immediately, without waiting for another session of the general court. A mass meeting for constitutional prohibition, held at Tremont Temple last Monday, was attended by many clergymen, the ministers' meeting usually held on that day being omitted. Rev. Hugh Montgomery, agent of the no-license league, took up the objection that it is going to deprive the farmers of their right to sell cider, and showed that they would still have the right to sell vinegar, which commands a higher price per gallon. Joseph Cook, in his second lecture treated on the same subject, and wakened much laughter and applause, by saying that he was exceedingly grateful that he could urge Republicans to vote a prohibition ticket without being told that to do so would be to aid the Democratic party.

It is rather discouraging, however, to see that a petition, largely signed by tax-payers and business men, is being presented to the Rhode Island legislature, praying for a re submission of the amendment question once so triumphantly settled, on the plea that the law is not enforced. Who is to blame for its non-enforcement? Is it not these very tax-payers and business men who ought to see to it that it is enforced, but who go, "one to his farm, another to his merchandise," and then complain of the result of their own cowardly supineness.

Ex-Mayor O'Brien, in his last official communication, hints that the overthrow of the school board at the late municipal election was caused by their too lavish expenditure. If Mayor O'Brien thought he was telling the truth, it must have been as John Bright once said of a political opponent, "because he is a rather dull man and liable to make mistakes." The appalling filthy condition of Boston's public school buildings—mere traps, many of them, for diphtheria and typhoid fever—and the further fact that the accommodations are so insufficient that hundreds of children who are not there, simply because there is no room for them, speaks volumes in refutation of the mayor's insinuation. The *British American* gives some rather startling figures which show that while in ten years the cost of the police department has increased forty-four per cent, the fire department forty-five per cent, the paving department fifty per cent, and that of sewers 150 per cent, the amount spent for school-houses has *decreased* forty-seven per cent under the late Democratic, saloonocratic administration.

Anybody desirous of a little fun can have it at small cost by attending the hearings on municipal suffrage before the legislative committee. Mr. Ropes, one of the gentlemen on the opposing side, made the statement at one of the meetings "that politics was simply business." Some of the world's great thinkers have innocently supposed that politics was an art, and a divine art at that; but Mr. Ropes, having clearly reduced the whole thing, as it were, to a vulgar fraction, went on to settle it by the vulgar business rule of profit and loss. It was not, according to Mr. Ropes, a question of right at all, but of political expediency. We should lose and not gain by letting the element that prefers to let business alone and attend to home duties participate in legislative duties. The speaker was asked if he opposed school suffrage for women, to which he replied that he had not thought much about it, but should say No, as it was connected with the children and the home. He was further asked if there were not other questions connected with the home for which they should vote—the subject of license for instance. Mr. Ropes replied, "No; for that was a practical question." This sagacious answer, it is needless to say, drew down on him marked looks of scorn from the female part of his audience. Rev. C. B. Rice announced himself as opposed to school suffrage because it was an opening wedge; a remark which provoked much ironic laughter from the other side. H. M. Dexter, editor of the *Congregationalist*, who generally manages to be on the wrong side, "believed the votes of women poured into this caldron would only make the evil greater." A thing about as impossible as to spoil an already addled egg.

I have lately taken great pleasure in reading a little book, "*Thoughts I met on the Highway*," by Dr. Henry Norman, of Lynn, a man of the same race with our Bro. Countee at the South, and, like him, a seceded Mason. One strikes upon a rare gem in the very first sentence: "Young man, make a queen of your mother and God will make a prince of you." Here is another: "Every profession of truth a man makes is sure to come back to him for recognition and redemption." There would be more caution about making professions if this could always be remembered. "The true religion is that which thrusts its arm farthest through the slush and slime of sin and degradation to lift a soul to its own level." "Right and wrong are so far apart that they never touch each other; and yet they are so close together that there is not room for a soul to walk between them. Every one must be on one side or the other." He thus touches on his Masonic experience: "The two greatest works that were ever done on this earth were accomplished without secrecy and in public. I allude to the instituting of Christianity in the world, and the planting of democracy in this country. And as I am a child of both, I say cursed be everything that is done within darkened windows and tyled doors." I think I have quoted enough from this little book to prove that it contains many a nugget of pure gold to reward the reader. I hope its author will meet with more thoughts on the highway, and contribute some of them to the *Cynosure*.

Our Connecticut Convention is unavoidably postponed until the middle of March. Due notice of it will be given through the columns of the *Cynosure* and other papers. ELIZABETH E. FLAGG.

[From the Worcester, Mass., Daily Telegram.]

"MIGHTY LORD, HEAVENLY KING"

MEN IN NIGHT SHIRTS AND SOBER, PERHAPS, THUS HAIL HEWETT.

"Installation of George F. Hewett, 32nd degree, T. P. Gr. Master.

"'Mighty Lord! Heavenly King.'—Choir."

The above appeared in the order of ceremonies at the installation of the recently-appointed officers of the Masonic lodge of Perfection, which occurred Thursday night.

It makes funny reading, doesn't it? George F. Hewett, "thrice potent, grand master," T.·. P.·. Gr.·., with three fly specks in pyramid form, hailed as "Mighty Lord, Heavenly King." Of course, it's all right. If the city contains a "Mighty Lord and Heavenly King," he cannot be hailed any too

(*Continued on 12th page.*)

THE HOME.

TRUST IN SHADOW TIME.

The darkness is around me, O my Father;
But I press on: no light I need,
For Thou dost lead
Through all the way by love decreed.
And if Thou show it not,
And so I know it not,
But all my life must walk a path unseen,
I will keep nearer Thee and harder lean.

I feel Thy hand enclasp me, O my Father,
And so I pass with voice of song,
My way along;
My theme, Thy love, so rich, so strong.
Since Thou art near to me,
There comes no fear to me;
Sweet peace have I since God my Father knows,
And will, to meet each need, His love disclose.

Full sweet it is to trust Thee thus, my Father,
And know that through the seeming ill,
Thou workest still,
To bring about Thy gracious will.
Here Thou dost care for me;
Yonder, prepare for me
A mansion blest, in realms of fadeless light,
Where faith's reward shall be unending sight.

—*New York Observer.*

THE EIFFEL TOWER IN PARIS.

The Eiffel Tower does not, at present, strike the observer as anything very marvelous, but it aspires to be the eighth wonder of the world, and if it be finished without a hitch, it will deserve that honor. In round numbers, it is to be a thousand feet high, and a comparison with other buildings will show how greatly it over-tops any other erection of men. Who would wish to climb it? Happily for the ambitious, there will be lifts (elevators) which will bear the visitor to the summit in six or seven minutes; and then he can, at pleasure, look down upon Paris, which will lie low at his feet. The towers of the Notre Dame will scarcely reach to the first story of Mr. Eiffel's vast iron erection. No wonder the workmen complain of the distance they have to climb before they can begin their day's work. Although only one-half is finished, it is no trifle to run up five hundred feet before you can commence your labor; to some of us it would be a good day's work to go up and down, even if the only labor required at the top would be refreshing the inner man.

The tower is said to have great strength to resist the wind. It could bear a strain of 3,284 tons of wind force, and this is nearly twice as much as has been experienced during the most violent tempest which has visited the city. So far, so well. As to the sustaining of the enormous weight by the foundations, this, we doubt not, has been attended to, for many of the most stupendous engineering works in iron have been produced by Mr. Eiffel, who ranks this as his masterpiece. Otherwise, one might well fear that so vast a mass of iron would press unduly upon the river banks, and upon the clay on which it rests, and would come to an untimely fall. We are told that it will be completed by the opening of the Exhibition, and that, when finished, it will be painted a light orange color, which, it is said, will give it a dazzling golden appearance when the sun is shining upon it. Assuredly, it has the virtue of originality, if none beside.

Many have inquired as to the safety of the tower from lightning. It is affirmed that it will act as a hugh lightning conductor for Paris, and possibly, may be a safeguard to the whole city. Just so; but what of the conductor itself, and those who may venture upon it? Fears of this kind are answered by enthusiastic believers with a smile, and, for aught we know, the smile is the answer of wisdom; but the following incident recorded in the *Times*, of Nov. 28, enables us to repeat our question without fear of being condemned as unreasonably nervous:

"The Galion Line steamer 'Alaska,' from New York, which arrived at Queenstown yesterday evening, brings intelligence of the ship 'Edward,' from Havre, with a cargo of iron ore, whose captain reported that the vessel encountered a terriable electrical storm in the Atlantic, on the night of the 31st ult., when in lat. 41 42 N., long. 54 42 W., lasting for several hours. The vessel was continuously enveloped in lightning, which prostrated on the deck eleven seamen, and deprived them of sight for nearly half a day. The second officer and boatswain were also dashed to the deck, and received serious injury, and the former was speechless for five hours. Three balls of fire exploded with a tremendous report over the main rigging, scattering flaming fragments over the ship, and driving the remaining members of the crew in terror into the forecastle. From 3 P. M. until 7 P. M. the captain and mate were the only persons on board capable of doing any work, and on them devolved the task of keeping the vessel before the easterly gale. The captain states that all on board the ship were trembling with fear during the time that the electrical storm lasted, which was the most terrible he ever witnessed; and he adds that, no doubt, the iron ore with which the 'Edward' was laden acted as a magnet to attract the lightning."

It is more to our point to believe that our reader will inquire—what is the use of this modern Tower of Babel? The inquirer knows as much as the writer. It is to be a feature in the great Exhibition, and to be talked of as the loftiest of buildings that man has yet piled upon the earth. There may be other recondite scientific uses, but this is probably the main object of the tower. To reach the greatest altitude, to overtop all other buildings, is not this an object worthy of this mass of metal, this expenditure of labor, this display of skill? Perhaps. Certainly, in many other lines, this would seem to be consistent with the genius of the age. We go ahead, and everybody wants to lead the race. We must have everything bigger, noisier, more glaring, more amazing than any before us or with us. The old, silent toil for excellence, and the quiet realization of it, are out of date; we work by steam, and beat the drum to call the world's attention to every puff of the engine. The world is crowded with these Eiffel towers, and stunned, every now and then, with the crash of them. Men must be richer than millionaires, speakers must shout down all rival orators, writers must achieve a world-wide success, and even the maker of a pill must dose the universe, and a world or two besides. "Excelsior!" Never mind how you build. It is needless to wait for iron; wood will be sooner put together, hay will be easier to carry up, and stubble, if you can only keep it together long enough, will be best of all. Let your manufactures deteriorate into rubbish, your finances run to bankruptcy, and your people pine into penury; it does not matter, so long as you are a great people, with great men at your head, able to boast great things.

This also would be little in the line of our business, if this spirit did not threaten the religious community as well as any other. It may come to pass that we also may desire to do some great thing, and may overload the far greater importance of keeping close to the right and the true. If God gives to his servants a large sphere of usefulness, they must accept the responsibility with a grave gratitude; but if they have it not, they must not fret and fume, as though the proper objects of life could be to fill a considerable space in the thoughts of men. The comfortable abodes which cluster around a cathedral are far more serviceable, and more to be desired, than a place among the clouds which hang over its lofty towers. If we do our life-work well, we shall be nearer happiness than if we neglect the commonplaces of duty to soar into the heavens of publicity. Usefulness is far more equally distributed than many think; for the result of insignificant actions are often greater than the consequences of brilliant deeds. The plants which come of life's sowings are not always in proportion to the size of the seeds. A nation's destiny may turn upon a word; while a torrent of eloquence may effect nothing. Let us serve our God; but as to our relative elevation among our fellow-mortals, let us fight against the self-idolatry, which would permit us to waste a moment's thought upon it.

Far be it from our churches to vie with each other, and go in to build their Babels. To be largest in number, to have the most intellectual persons in our ranks, to attempt the most ambitious missions—these are little enough as objects of ambition. Just now, the tendency is to seek to wield the most potent political influence in parliaments, councils, boards, and corporations. There may be reasons for this thirst for power; but we earnestly trust they will never even seem to have weight enough to decoy Christians from their legitimate calling; which is, not to win positions, but to win souls; not to canvass votes, but to convince consciences. The hunt after respectability is another form of this tower-building. So is the longing to have the finest building, the largest organ, the most learned doctor, the most eloquent preacher. What! In the worship of God is there to be competition? At our Maker's feet are we to try to outshine each other? Are sinners to contend who among them shall be the greatest, while they are crying, "Lord, have mercy upon us"? Are saints to rival saints as they together chant, "Not unto us! Not unto us! but unto thy name, O Lord, give glory"? Yet, we say it with great sadness, there is a tendency among all denominations to carry the competitions of trades and politics into the sanctuary of God. Zion and Bethel bid for hearers; the vicar and the pastor tout for customers; the choir, the organ, the stained-glass windows, are part of the paraphernalia of the shop. This must be ended. At the very least, it must be avoided by all spiritual men, and, when ever it is seen, it must be treated as unbearable.

Why should we say, "Go to, let us build a tower"? Do we not remember how the Lord stopped the work by confounding the language of the workers? Are not many of our confusions nowadays caused by our ambitions? May we not hope for the restoration of a pure language when we take more heed to the one foundation, and are content to build thereon those far smaller, but infinitely more precious structures which can be fashioned from gold, silver, and precious stones?—*C. H. Spurgeon, in Sword and Trowel.*

CHRIST IN ALL.

Fra Angelico used to take the sacrament before he began to paint a new picture. He had learned that he could paint for Christ.

Matthew Hale, the great English jurist, was accustomed to retire to his closet for an hour of solitary communion with God before he took his seat upon the bench to try a case in court. He had learned that he wore the ermine as Christ's servant.

Abraham Lincoln said of himself when he stood at the helm of the State in the storm, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day." He had learned that the directing of the affairs of a nation is a sacred function in which he had a right to ask for divine guidance and support.

The welfare of a nation will depend largely upon the degree in which its citizens recognize the sacredness of their political duties. This it may be said is one of the spheres of life, in which it has been most difficult to make men, even good and godly men, realize the force of the highest moral obligations and their accountability to God. John Ruskin writes of his countrymen: "If you address any modern English company as believing in eternal life, and endeavor to draw any conclusions from this assumed belief as to their present business, they will tell you that what you say is very beautiful but it is not practical. On the other hand if you frankly address them as unbelievers in eternal life and draw any consequences from their unbelief, they immediately hold you as an accursed person and shake off the dust from their feet at you." We need so much to learn that it is "practical" to be Christians in all departments of life. It is not fanaticism to demand that in the activities of political life and in the direction of public affairs, Christian men should feel that they are under sacred obligation to be governed by Christian principles of righteousness. Christ must reign there too.—*Christian Nation.*

THE WILD SNOW-STORM ON BROAD MOUNTAIN.

Old Sandy Morgan, the hunter, was reading the family Bible at morning prayers. He loved his Bible and every morning read it, his wife and young Jacob, his grandson, accompanying him to the little sitting-room, their place of worship.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," sounded the deep, reverent tones of Sandy's bass voice.

Young Jacob listened outwardly, but inwardly he was saying, "Don't see why grandfather reads every day. It takes too much time."

Old Sandy read on: "I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust."

"Oh, dear!" groaned Jacob. "I wonder if grandpa really believes all that. So long! I want to go sliding."

The old hunter, though, took his time for reading, and kept on, repeating verse by verse the beautiful psalm.

"Now he's going to stop," reflected Jacob; "he is taking his spectacles off his nose. Now he wipes them; he is 'most done."

Yes, having carefully put away his spectacles, Grandpa Sandy fell on his knees, and out of his mouth flowed his humble, fervent words of petition like water from a full spring.

That day it began to snow; and how the flakes did fly! They seemed to come in fierce, huge whirls, blocking the roads, burying all the fields,

and whitening with drifts the rough, scraggy slopes of Broad Mountain. Toward night, Grandfather Sandy came home, saying, "It is a master storm, mother. It is good to have a home. Fearful night to be out."

"You—you—seen Jacob?" asked grandmother, sleepily, sitting dreamily beside the fire, a big tabby in her lap.

Grandfather Sandy started. "Jacob out? Which way did he go?"

"I don't know," said grandmother, rubbing her eyes, waking up to some fuller realization of the possible dangers to which Jacob was exposed if out in that storm when the black night was coming down. "He went toward the woods I think."

"Toward the woods!" repeated the hunter. "What did he go there for?"

"You don't suppose he has gone to look after the traps? Oh my!"

"Traps? Oh, now I remember I said that in a light fresh snow the tracks of animals were more distinct. I'll just find out."

The old hunter earned much of his living by trapping animals on the mountain, readily selling their skins to fur dealers. The rest of his support came from a little farm tucked between Broad Mountain on one side and Bear Mountain on the other.

He soon put himself inside his warm fur overcoat, and lighting his faithful lantern, started out on his snow-shoes to find Jacob.

"What a storm!" said Grandfather Sandy, pushing forward into the wild night every moment growing blacker. "I wonder where that boy is?"

Jacob had gone into the woods, as his grandmother indicated. He wanted to find his grandfather's traps.

"Perhaps," he reasoned, "the snow being soft and fresh and light, I can see some tracks around those traps."

Traps! He never found them that day. He only found a storm charging down more and more furiously from the top of Broad Mountain, while the wind roared through the pines and the great oaks kept scourging the air with their leafless boughs.

Jacob wandered on, never seeing a trap, only snow, snow, trees, trees. By and by, he concluded that he might as well turn to go home? But which way was home? To his surprise, the way home was a puzzle.

"If I could only see off," he muttered.

See off! It was as much as he could do to see six feet ahead. He finally stopped.

"Never got lost before!" he murmured. He looked all about him. Nothing but the snow coming down and the trees rising up, while the wind went roaring, sounding like the thunder of the summer days which came bellowing down the slopes of the mountains.

At length, thoroughly terrified, coming to a hollow tree, he concluded to seek shelter from the howling storm.

"Oh, if I ain't glad to have this shelter!" he murmured, as he nestled down in the rather narrow but comfortable quarters.

The wind blew from the other side of the tree so that the snowflakes did not annoy him, and he had nothing to do but think, and he thought how good it was to have a hiding place from the storm. He thought, too, of home. He wondered what Grandfather Sandy was doing. And then there came into his mind the words his grandfather had read at family prayer: "I will say of the Lord, 'He is my refuge and my fortress.'" They did not now seem so uninteresting to him as they did in the morning.

"I wish I was at home now, hearing Grandpa Sandy read!" he said to himself.

But there appeared but little prospect of his getting home for many hours, for he was thoroughly lost, and it was now pitch dark. It was not a very pleasant thought that he would have to stay in his cramped quarters all night.

Just then, as he peeped out of his shelter, he saw a light moving among the trees, a little distance away; and then heard a voice, calling "Jacob-b-b!"

"Here I am, grandfather!" shouted the tenant of that old oak.

Ah, wasn't he glad to see the face of his grandpa, and to be conducted safely home by his experienced guide!

When Grandfather Sandy and Jacob reached home the grandmother made them comfortable at once, and spread an abundant supper on the kitchen table.

"We will pray first, and thank God for bringing us home," said Grandfather Sandy; and then as he prayed, he used some of the words of the Bible lesson of the morning: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

And sweet and clear and prompt was the echo in a boy's heart so thankful to God, so glad to be at home. And it was not just an echo, to die away and be lost. It was a good time to make a right beginning, and the echo passed into a prayer from Jacob's heart day by day that God would be to him an everlasting refuge.—*Pittsburgh Christian Advocate.*

TEMPERANCE.

THE INAUGURAL BALL.

Congressman J. D. Taylor (Rep.) of Ohio, has introduced in the House a resolution to prohibit the sale of intoxicating liquors at the Inaugural Ball, as follows:

"WHEREAS, Arrangements are being made to hold an Inaugural Ball in one of the buildings belonging to the Government of the United States; and,

"WHEREAS, The newspapers announce that refreshments are to be furnished on this occasion in some of the rooms of said building; therefore,

Resolved, That the Government officials in charge of any building which may be used for any such purpose are hereby instructed not to permit any wine, beer, ale or intoxicating liquors of any kind to be sold or furnished to any person in said building on the occasion of said ball."

The resolution was referred to the Committee on Public Buildings and Grounds, of which Mr. Dibble of South Carolina is chairman. Mr. Taylor said to me that he thinks if the resolution is reported by the Committee it will be passed. He said that the matter will certainly be brought before the Committee if a quorum can be obtained, and that there would be no attempt to pigeonhole it.—*Voice.*

THE SNAKE LINES.

A farmer once found a rattlesnake. Having caught it and put it in a bag he carried it home, and called his neighbors together, saying:

"Behold, I have captured a snake, and it is big and strong; now, what shall I do with it?"

Then one of the men said:

"This is a very harmless looking reptile. I think he might be allowed te go wherever he pleases."

Another said:

"My friend, do you not know that this harmless-looking serpent has a sting? Now, therefore, I move that all people, and especally young people, be warned faithfully to keep out of the way of the serpent, lest they be bitten."

This counsel seemed to impress the assembly favorably.

Then a third speaker began in this wise:

"Since the bite of this reptile is so very dangerous, I would submit that it might be well to make certain rules and regulations; as for instance, that he is not allowed to go abroad on the day that is called Sunday; and that he must not be allowed to sting anybody who is not of age; moreover, that he shall not be let out of his cage at all until a council of citizens shall so decide.

"And finally," said this wise and thoughtful man, "I suggest that an oath be administered to our neighbor, the keeper of the snake, that he will faithfully carry out all these provisions."

Now it came to pass that all the neighbors were so moved with these words, that with one voice they cried out:

"So let it be," and so the snake still lives.

He that is wise let him interpret the parable.—*The Sower.*

HOW LICENSE WORKS.

Senator Hamer, of the Illinois legislature, thinks he has solved the liquor problem. He is personally in favor of legal prohibition, and argues that the best way to stop the increase of saloons until prohibitory laws are enacted is to deprive cities of the revenue derived from saloon licenses. With this object in view he has prepared a bill which amends the dram-shop act by providing that when a saloon license is granted the license fee, instead of going into the city, town, or village treasury, shall be paid into the county treasury. "My reasons for it," said Senator Hamer lately, "are many. Take a county like mine, for instance. In my town (Vermont) there has not been a licensed saloon for twenty years. Other towns in the county have licenses some years, and some years they have not. When they have licensed saloons they throw from eight to ten and sometimes fifteen paupers upon the county for support. The county has to bear the expense of supporting these paupers while the cities and villages receive all the revenue. The towns which do not grant licenses have to bear their part of the expense of prosecuting criminal and other suits resulting directly or indirectly from the sale of liquor. If section sixteen of the dram-shop act—which is the only section providing where the money received for licenses shall go—is amended as my bill provides, there will be not one licensed saloon in the State of Illinois where there are now a hundred. Nearly every city to-day is in favor of temperance, but the money is the incentive for their voting for license. Why, about four years ago, my town started to bore an artesian well at a cost of about $7,000, and notwithstanding the fact that the town has always been temperance I was surprised the other day to hear an old and well-known Christian man say we ought to license one or two saloons to pay part of the debt. The saloon element, of course, will fight my bill, but I believe we have men enough in the senate to pass it. In fact, one of the Chicago senators has told me he will support the bill, although I expect most of the opposition will come from the city senators. I will have the bill referred to the license committee, and will fight for it to the bitter end."

The liquor dealers of Pennsylvania are very actively organizing to oppose the prohibitory amendment in the State.

April 28 will be the day of prayer for the world's W. C. T. U. On that day a collection is to be taken for the cause.

The Florida Chautauqua DuFuniak will be held from Feb. 21 to March 21. Mary Allen West will conduct a W. C. T. U. training school during the entire session.

An important step in the social purity movement in India was the recent formation of a "Gospel Purity Council for India," composed of Christian men and women deeply interested in moral and social questions.

The Auckland (New Zealand) Board of Education has ruled that after April 1 scientific temperance instruction shall be compulsory in their schools, and will use Dr. Richardson's "Temperance Lesson Book" as an authority.

Arensdorf, the murderer of Haddock, and Leader, one of his confederates, have moved across the river from Sioux City to Covington, a village in Nebraska, where $1,000 license prevails. They have closed the only church there, have a wholesale liquor house, fourteen saloons and six houses of ill-fame, but no drygoods or other reputable store. The *Voice* correspondent says the city is wholly given up to vice and brawls.

It is reported from Prosser, Adams county, Neb., that a band of fifty prominent ladies of that county made a crusade on a saloon and gambling-house at that place Feb. 4, demolishing the entire establishment. The ladies attacked the building when it was crowded, with their aprons full of lumps of coal, breaking every window-glass, and cleaning out the establishment. The inmates scattered in every direction, some of the loungers being husbands of the women. Whisky and beer flowed freely into the gutter. The place has had a hard reputation for selling liquor without a license.

The Burlington, Iowa, liquor war is ended for the time. The Temperance Alliance has won a complete victory. At Mediapolis, Feb. 9, the cases of Werthmueller & Ends and Berthold Bosch, the brewers, whose goods were seized last week, were tried. The defendants allowed them to go by default. One hundred and fifty barrels and twenty-five kegs of liquor were ordered destroyed. The threatened legal proceedings against Sheriff Fullerton and his sureties will be pushed with vigor by the attorneys of Messrs. Delahay & Purdy. This firm, one of the oldest and largest in the State, is convinced that the seizure of their stock was unwarranted and illegal, and are determined to learn whether the decisions of the United States Supreme Court or the instructions of the Temperance Alliance constitutes the highest law in the land.

ODORIFEROUS TEETOTALISM.—A report in the *Good Templar* tells us of a singing-match in which the prize was a box of cigars! This recalls a letter in the same paper some months ago, in which an aromatic "brother" blandly stated that "in any lodge-room in India, if a canvass was taken, it would be proved that nine-tenths of our members are smokers." How the smokiness of the entire membership can be proved by "any lodge in India" is only known to those who are under the inspiration of nicotine. To those who wish to learn the mysteries of the lodge, we commend "Good Templarism Illustrated."—*The Bombay Watchman.*

(*Continued from 8th page.*)

quickly. It is probably safe to say that the majority of people, if it was left to them to hail a "Mighty Lord and Heavenly King," would not hail as above. A good many people would demur if they imagined their "Mighty Lord and Heavenly King" ran a wholesale liquor establishment at the corner of Foster and Waldo streets. This is the first instance, probably, in which a "Mighty Lord and Heavenly King" has been in the rum business.

This "Mighty Lord" part of the title every one will understand, for Mr. Hewett to day is by far the most powerful of all rum lords in the city. The "Heavenly King" is a trifle obscure. The two don't appear to dovetail together. There may be some potent influence in the three fly specks in pyramid form (T.·. P.·. Gr.·. Master) between the letters following Mr. Hewett's name, which harmonizes the "Mighty Lord and Heavenly King."

In the way of remarkable things, probably nothing has been quite so striking, since Morgan disappeared, as that a gathering of gentlemen clothed in their right minds should stand up in night shirts and hail George F. Hewett as "Mighty Lord, Heavenly King." It is a peculiar proceeding for such gentlemen to choose for their "thrice potent grand master" and "Mighty Lord and Heavenly King," a man who through the rum traffic is squeezing every cent he can out of the city, and who climbs up the ladder of Masonry that he may get a still more potent grip for his business. When Mr. Hewett can go Rev. J. F. Lovering fourteen degrees better, and be hailed as "Mighty Lord and Heavenly King," it looks a little queer to people who do not understand the mysteries of Masonry, and if there is any inference to be drawn from it, it is that Rev. Mr. Lovering, if he wishes to advance in the order, should resign his pastorate to-day and start a wholesale liquor store. Thirty-two degrees must, of course, indicate greater perfection than eighteen degrees. Give the Gospel a chance! The gentleman who preaches peace is apparently of little account, relatively, while the man who is the main stay of the unlicensed rumsellers, and who has reduced to a science the study of how to get the last possible cent out of Worcester in exchange for rum, is hailed by men in sober senses, perhaps, by such salutations as "Mighty Lord! Heavenly King!" If he could fix it so that he could rob twice the number of families of comfortable food and clothing, would these people who sang to him the other night put a crown on him? Perhaps that is why nature or rum usually keeps his visage decorated with most strangely mottled colors—royal purple, the brightest yellow and heavy green being often scattered about his face in irregular spots. These, it seems, are kingly emblems.

BIBLE LESSON

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—First Quarter.—March 3.

SUBJECT.—Jesus the Messiah.—Mark 8: 27-38; 9: 1.

GOLDEN TEXT.—Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8 34.

(*Open the Bible and read the lesson.*)

HOME READINGS.—*M.*—The Lesson. Mark 8: 27-38; 9: 1. *T.*—Jesus the Messiah. John 1: 41-49. *W.*—Reasons for Our Belief. 1 John 5: 1-13. *T.*—The Lord's Rebuke. Heb. 12: 5-11. *F.*—Denying Self. Rom. 8: 5-14. *S.*—Saving the Life. Rev. 2: 10, 11. *S.*—Not ashamed of the Gospel. 2 Tim. 1: 7-14.

COMMENTS ON THE LESSON BY M. E. FLAGG.

1. *Peter's Confession.* Vs. 27 30 There are times when every one is forced to answer the question, "What think ye of Christ?' A great deal of our religious literature at the present time is devoted to answering this inquiry; to presenting different views of him, his person and his work. Some say, "He is one of the prophets;" a great teacher merely, nothing more. This is the position assumed by the author of "Robert Elsmere," the most popular and widely perused novel of the day But we are never asked to give other people's opinions about him. The question is always intensely personal. "Whom say *ye* that I am?" We may prefer to drift with the tide and have no settled opinion of our own. We may want to shirk the responsibility of expressing any opinion if we have it, but we are always sure sooner or later to be placed in circumstances where we *must* confess Christ or bear the brand on our conscience of a coward and a traitor. Not to confess Christ is to deny him. A practical confession of Christ is one which says in unmistakable terms, "I take thee as my complete Saviour for body and for soul, for things temporal as well as for things spiritual;" and which does not simply say so but *really* takes him as such. There are many confessions made with the mouth that the world does not believe because the life contradicts them. When a Christian man is heard to say that the rum traffic can never be effectually prohibited and so he is going to vote for high license, he practically denies that Christ is the Son of God. He makes him a mere human Christ that like the gods of the heathen cannot deliver those who serve them. When we fight evil as if we believed that it was going to be put down sooner or later, then the world knows we have a divine Captain. There are Christian people—Christian ministers—who deplore the existence of the lodge; who tell you they would be glad to see it swept from the earth, and yet in the same breath avow their belief that it is too powerful an institution ever to successfully combat. To all such the world may well say, Where is your Christ? Whom say ye that he is, human or divine, man or God? And is it written of him, or of some other, that "he shall reign until things are put under his feet?"

2. *The Cross the Way to the Crown.* Vs. 31-38. Our sharpest temptations may come through the lips of affection that would strew our way with flowers and extract every bitter drop from our cup. But the part of true love is to inspire to self denial and cross-bearing, and the friends however dear who would seek to dissuade us from the path of duty because of any suffering or ignominy that will come to us from following it is in reality any enemy. Satan is using their love as a most subtle means of temptation. This is one of the times when "he comes transformed as an angel of light." "Whosoever will save his life shall lose it," etc, etc. Yet this is what the majority in this world are trying to do, to save this perishable earthly life, while utterly neglecting to seek the life that endures forever. Alexander conquered the known world and may be said to have come as near as any man ever did to fulfilling our Saviour's hypothesis. But he died in a fit of drunkenness. What did it profit him that he had gained the whole world? But as a rule it is the most infinitesimal portion of the world that men sell their souls to gain. For a coveted office, for a few hours of pleasure and admiration, for a few thousand dollars, and for much less than this, men and women have sold themselves and will continue to do so till the end of time. Let every Christian show by a living example that he counts the reproach of Christ of greater value than all the riches and honor of the world, and thus many souls may be kept from eternal loss.

RELIGIOUS NEWS.

—Prof. Harper, of Yale, in the *Old Testament Student* pleads for less Bible listening, less Bible reading, and more Bible study.

—There are in Minneapolis, Minn., 146 congregations, of which twenty-eight are Lutherans, including the German, Norwegian, Swedish, English and Danish.

—John Wright, an aged resident of Atlanta, claims to have been suddenly cured of blindness by prayer. His sight left him about three years ago, while he was walking home.

—About eighty new Christian Endeavor Societies were reported in one week ending January 19. This is nearly double the number that were formed during the first three years of the movement.

—The San Francisco *Chronicle* at the end of one of its reports says: "When Mr. Moody concluded and requested the sinners to go into the inquiry-room a crowd poured in that filled every inch of space. It seemed as if full half of the 6,000 present were endeavoring to get into the small room, and it was some time before it became quiet enough to proceed."

—An Oakland, Cal., paper speaks thus highly of Mr. Moody's visit to that city: "Temperance people must hail with delight the advent of Mr. Moody in Oakland. His utterances on the temperance question are clear, sharp and decisive. His execration of the saloon and the drink habit are scathing in the utmost, and will surely make temperance sentiment. Among his converts are large numbers of drinking men, who realize that their only hope in reformation is through the strength of Christ."

—Rev. Dr. Taylor, of the Broadway Tabernacle, preached Sunday evening, Jan. 27, on the subject of medical missions, with special reference to the International Medical Missionary Society of 118 East Forty-fifth street. He made mention of Dr. Post, of Syria, Dr. Valentine, of India, and Dr. Mckenzie, of China, and said that their labors had proved the efficiency of medical missions to open doors closed to the Gospel. He warmly commended the work of the International Society, established in 1881 by Dr. Dowkontt. It had grown from a dispensary in the Fourth Ward to seven in this city and Brooklyn. Nearly 70,000 attendances have been given to sick poor, and sixty students were trained last year.

—The *Church Union* says that there is a scheme developing for the union of the Protestant Methodist church with the United Brethren in Christ.

—A revival is in progress in Atkinson, Ill., under the labors of Rev. W. H. Chandler, with a goodly number of conversions. Bro. Chandler left the United Brethren a few years since for the Congregational body. He was a former president of the Illinois Christian Association.

—It is said that the evangelists, Hyden and McClure, are operating in very rough places in Knott county, Ky., and are turning the brawlers and murderers down there into men of peace. Some of the transformations brought about by these bold backwoods revivalists deserve, the New York *Sun* says, to be compared with the case of St. Paul, who was converted at the very time in which he was "yet breathing out threatenings and slaughter."

—According to the Almanac just issued by the American Board of Foreign Missions, the thirty missionary societies in the United States have an income of $3,906,967; 1,193 stations, 2,956 out stations; 937 male, and 1,200 female missionaries; 8,617 native helpers, 2,243 churches with 174,784 communicants, of whom 21,978 were added last year; 3,864 schools with 137,905 pupils. The twenty-two missionary societies in the United States managed by women, and whose support comes from women, support 751 missionaries, last year contributed $1,038,253, and since their organization have contributed $10,335,124. The whole missionary force of Great Britain, Continental Europe and the United States have an annual income of $9,396,996; man and equip 9,550 stations; support 5,431 missionaries; have the assistance of 32,015 native helpers, and mission churches that have 588,974 communicants and 1,876,655 adherents.

—One of the converts in the meetings lately carried on in Portland, Oregon, by Mr. Moody, is ex-Attorney-General George H. Williams. In one of the meetings he rose and said: "I have made a great many speeches in my life, and some from the platform, but this is the first time I have ever spoken at a religious meeting. For months I have been troubled very much on the subject of Christianity. I had been looking forward to the meetings of Mr. Moody, and determined I would attend them. When I first came I thought I would sneak in and take a back seat; but I changed my mind and said I would go onto the platform and identify myself with these meetings. This I have done, with the exception of one evening. This was the first victory over my pride. Then yesterday Mr. Moody came to my house and I joined with him in prayer, the first time I ever bowed my knee to God or man in my life. This was my second victory. Last night I got up and asked the prayers of God's people. This was my third victory. I now feel perfectly satisfied; the burden is rolled off and all gone, and I feel that I could run or fly into the arms of Jesus Christ. This was my fourth victory. May God give us all strength to be true to our convictions!"

—Missionary interests have become very extensive in East Africa. The Church Missionary Society and the Universities Mission, of the Church of England; the Established and the Free Church of Scotland; the London Missionary Society; the United Methodist Free Churches and the Church of Rome, all have missions on the coast or in the interior. The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English Sphere of Influence, with eight stations, some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. The Universities Mission has twelve stations—one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa. The two Scottish Churches have—the Free Church five stations on Lake Nyassa, the Established Church one on Lake Shirwa, at the south of Lake Nyassa. The London Society goes further west than any of the other societies, and plants two stations on Lake Uangsnyika and one at Urambo in the Tnyamwezi country south of the Victoria Nyanza, and near the stations of the Church Missionary Society. The United Methodist Free Churches have two missions in the Mombasa region and one in Gallaland. Three German Protestant societies have five stations—three in Gallaland, one in Zanzibar, and one in Dar-es-Salam, where one of the late massacres took place.

IN BRIEF.

The lofty monument erected at Plymouth, Mass., to commemorate the landing of the Pilgrims, has at last been completed. It was begun in 1859, and has cost something like $200,000.

The expulsion of Jews from Russia continues, numbers of them being driven out of Odessa weekly. It is not easy to realize that it is only about thirty years since political disabilities were removed from Jews in Great Britain.

The Omaho *World* says that a high church rector of New York has concluded to abandon the confessional as nobody comes to it except a few women just returned from Europe, and he cannot waste three hours a day any longer listening to smuggling stories.

The smallest steam engine ever made has been completed, after two years of laber, for the Paris Exhibition. It is composed of 180 pieces of metal, is a shade under three-fifths of an inch in height, and weighs less than one-ninth of an ounce. It was made by a watchmaker.

The Emperor of Russia exhibits at Copenhagen an immense dinner service of Dresden china, which was manufactured for him a few years ago, at a cost of 10,000 pounds. There is a different scene of Russian life on every piece, and every variety of Russian uniform and costume is represented.

A Cincinnati establishment each year beats out 21,000 gold dollars into goldleaf, and as each dollar can be made into a sheet that will carpet two rooms 16 feet 6 inches square, some idea may be formed of its tenuity. It requires 1,400 thicknesses of gold leaf to equal a sheet of thin paper, and 280,000 to form an inch.

Christian Missions have shown that the Gospel needs no defense. It is the power of God unto salvation, and the wisdom of God, too. All we have to do is to let philosophy, speculation, doubtful hypotheses alone, and simply, persistently, faithfully, lovingly, positively preach Christ, and the Gospel will assert its own authority, and vindicate its own divinity. There is such a thing as obscuring its glory, even by the smoke of the incense of our own praises.

Rudolph Ericson of New Britain, Conn., the inventor of the new explosive, extralite, has proved by recent experiment that while its destructive force is terrific it is perfectly safe to handle or transport, and cannot be exploded by fire or in the open air, but only by percussion in a cartridge. One hole 3 feet deep and 1¼ inches in diameter drilled in solid rock was charged with twelve ounces of extralite. The explosion rent the rock and hurled large sections of it in all directions. Eighteen ounces were then placed in a four-foot hole. The second blast split the ledge more than ten feet, and five large fragments, one weighing not less than five tons, were thrown twenty feet.

Cardinal Gibbons, says a telegram from Baltimore, on Sunday last, Feb. 3, preached this afternoon to the 628 prisoners in the Maryland penitentiary. He based his sermon on the story of the storm on the lake. The Cardinal besought the prisoners to be cheerful and make the best of their situation. They could make profit of their time, if they so desired, so that when the time came for their release they could become honest members of society. "I was in prison myself for six years," said the Cardinal. "They called it a college, 'tis true, but the discipline was as rigid as that which governs you now. And whatever I have learned of theology, history and other matters, I attribute to the work of those six years."

In Canyon City, near Yellowstone Park, Yet Sing had established a washhouse in a tent directly over a boiling spring. He had hot water constantly, and was doing a good business in the new mining town Wednesday he and three other Mongolians who came from adjoining camps celebrated the Chinese new year. They burned fire crackers and offerings to Joss, and wound up by getting drunk. Yet Sing had been cautioned about the boiling spring and told that it might be a slumbering geyser. For this reason his wash tubs were kept on the other side of his tent so that no soap might disturb the quiet of the boiling water. No one knows how Yet Sing's box of laundry soap got overturned into the boiling spring, and it is more than probable that some mischievous miner emptied the soap in the slumbering geysey. That night there was a sudden spouting of boiling water, a tent flying through the air, and some piercing yells. The miners rushed up and found the geyser pouring water to a height of over one hundred feet. The bodies of the four Chinamen scalded to death were found later at some distance from the scene. The geyser spouted for three hours and then subsided.

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No. 3	87	@	91
Winter No 2	1 06¾		1 08
Corn—No. 2	34½		37⅞
Oats—No. 2	25	@	28½
Rye—No. 2	45½		
Bran per ton			10 75
Hay—Timothy	8 00	@	10 50
Butter, medium to best	15	@	29
Cheese	05	@	12
Beans	75	@	1 65
Eggs			14
Seeds—Timothy	1 05	@	1 58
Flax	1 54		1 59
Broom corn	2	@	4
Potatoes, per bus	25	@	30
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 90	@	4 80
Common to good	1 40	@	3 15
Hogs	4 40	@	4 75
Sheep	3 75	@	5 25

NEW YORK.

Wheat—Winter	92	@	1 07
Spring			1 06
Corn	43½	@	46½
Oats	29	@	39½
Eggs			14
Butter	14	@	31
Wool	09		34

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If it cannot be explained in the manner mentioned, it must be remanded to the dark ages of ignorance and superstition, and classed with lunar and stellar influences over the human body, witchcraft and other absurdities long since exploded in the progress of true science. Without dwelling on the nature and causes of colds, or on what physicians call the pathology of these disorders, I will say that a low or even starvation diet for a few days, with the free drinking of warm, mildly stimulating teas, is better for a cold than any drug or combination of drugs. If with this a warm bath or a hot footbath is taken, little more will be needed. Nine cases in ten of colds can be broken up in their early stage by a hot foot or rather leg bath, keeping the bath as hot as it can be borne until perspiration arises. After the bath, drink a half pint of hot lemonade and go to bed.—*Woman's Work*

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A physician who is connected with an institution which contains many children, says: "There is nothing more irritating to a cough than to cough. For some time I had been so fully assured of this that I recently determined, if possible for one minute, at least, to lessen the number of coughs heard in a certain ward in the hospital of the institution. By the promise of rewards and punishments I succeeded in inducing them to hold their breath when tempted to cough, and in a little while I was myself surprised to see how some of the children entirely recovered from their disease.

"Constant coughing is precisely like scratching a wound on the outside of the body, so long as it is done the wound will not heal. Let a person, when tempted to cough, draw a long breath and hold it until it warms and soothes every air cell, and some benefits will soon be received from the process. The nitrogen, which is thus refined, acts as an anodyne to the irritated mucus membrane, allaying the desire to cough and giving the throat and lungs a chance to heal. At the same time a suitable medicine will aid nature in her effort to recuperate."—*Baltimore News*

—There recently died a well-known Boston merchant of convivial habits, and who was known as a good liver in an epicurean sense. Among those who attended the funeral were two friends, one of whom said to the other, "J—— ought to have lived twenty years longer; he had a constitution equal to it." "Yes," replied the philosopher of the two, an exmember of the Senate, "a man inherits his constitution, but he makes his own by-laws."

—Dyspepsia is caused by eating too fast, eating too much, not masticating food, a famine of fresh air, working too soon and too hard after eating, want of muscular exercise, too much mental labor just before and just after eating, use of tea, coffee and tobacco, mental anxiety, constipation, warm bread and fatty foods. The only way to cure this terrible disease is to carefully *avoid the causes*.

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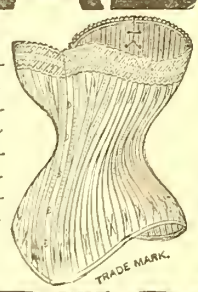
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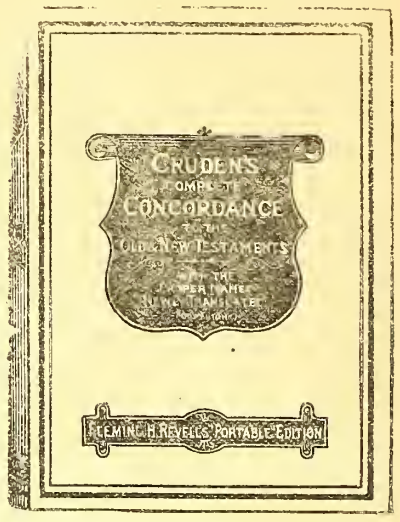
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After the colt is broken to bit, he will be ready for the harness. Put on a common working harness, which should be made to fit well, and great care should be used in having it safe and strong in every respect. Do not drive your colt in an old rotten harness, or hitch to an old wagon. Many accidents are caused by using an old rotten harness or wagon. Work safe and do not be in a hurry, and you will be sure to bring about good results. The harness on, let the colt stand in the stall until he becomes somewhat used to the different parts of the harness, and will allow you to rattle it about without caring.

Now lead him around for a short time, and as soon as he appears quiet, check him up quite loosely, and take down the reins and drive him around in the yard. When he becomes familiar with the harness, check and reins, and will start and stop at the word, drive him around to right or left; you should then hitch him to a sled made for that purpose.

It should be four feet long and two feet wide; bolt a scantling in front of the sled letting it project beyond each runner. Take a good strong rope sixteen feet long; find the middle. Now place the loop end of your rope under each end of the scantling; take each end of your rope and tie it to the traces. This will act in the place of a single tree; but much better, you are out of all danger, and your colt can turn short around without injuring you or himself, and you will always have full control over him. Now drive your colt around the yard until he has become familiar with the sled and will stop and start at the word, then you may take the rope off and hitch him to a single tree and drive him on the road; two lessons to the sled will be sufficient; you may drive him to a breaking cart with safety.

You should be very careful in hitching your horse to a cart or wagon, that you have the reins well in hand; in hitching your colt to a cart never tie him to a fence or hitching post, it will teach him to pull on the halter or bridle at the least excitement. When your horse drives well before a cart, you may hitch him to a wagon by the side of a well-broken horse; if you are breaking him for the farm or for heavy loads, you can gradually increase his load until he will draw to the extent of his ability.

In teaching your young horse to drive well, do not be in a hurry to see how fast he can trot; drive him at a walk, and teach him to walk steadily and not allow him to slack in his walk; the reins, while driving, should be kept snug; and when pushed to the top of his speed, keep him well in hand that he may learn to bear upon the bit.—*Farm, Field and Stockman.*

SELECTING HORSES.

The following rules are kept in mind by those who select horses for the British army: "Reject a horse whose forelegs are not straight. They will not wear. Stand behind the horse as he walks away from you, and you will be able to notice these defects, if they exist. Reject a horse that is light below the knee, especially if immediately below the knee; the conformation is essentially weak. Or a horse with long, or short, or upright pasterns; long pasterns are subject to sprains; short or upright pasterns make a horse unpleasant to ride, and on account of extra concussions, are apt to cause ossific deposits. Or a horse with toes turned in or out. The twist generally occurs at the fetlock. Toes turned out are more objectionable than toes turned in. When toes turn out the fetlocks are generally turned in, and the animals so formed are very apt to cut or brush. Both, however, are weak formations. Reject a horse whose hind legs are too far behind; good propelling power will be wanting, and disease as a result may be expected in the hocks. And a horse which goes either very wide or very close behind. And one with very straight or very bent hocks. The former cause undue concussion; the latter are apt to give way. Reject a horse that is 'split up'—that is, shows much daylight between his thighs; propelling power comes from behind, and must be deficient in horses without due muscular development between the thighs. Reject a horse with flat or overlarge feet, or with very small feet; medium size are the best. Also a horse with one foot smaller than another."

THE HORSE'S MUDDY FEET.

When the horse after working is brought to the stable to feed or rest with mud on feet and legs, if he is not hot and the weather be warm, the legs and feet may be immediately washed with moderately cool water, and then rubbed dry. But if the weather be cold, warm water ought to be used for the washing, and after rubbing dry a thick flannel cloth be wound around each limb, and kept there till it becomes warm, and no moisture left remaining. The cloth may then be taken off, and there will be no danger of stiffness or rheumatism following, which is likely to be the case unless this precaution be used. For want of it, many a horse is made lame and the owner remains ignorant of the cause. If there be but little mud adhering on the outside of the fetlock it may be left there to dry without injury before being rubbed off.—*A. B. Allen, in N. Y. Tribune.*

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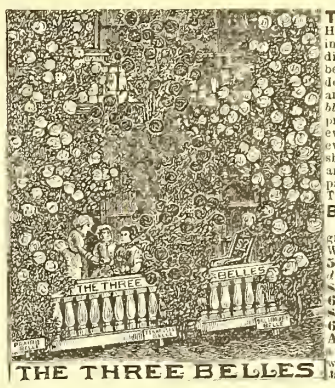
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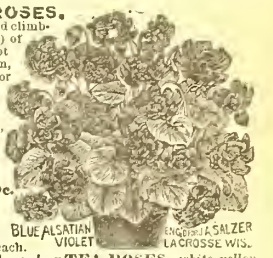
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NEWS OF THE WEEK.

WASHINGTON.

A crowd of spectators gathered in the galleries of the House on the 13th to witness the ceremonies attending the counting of the electoral vote. That business was formally completed by the joint session.

Congressman Butterworth has beaten the lodge in the Bureau of Engraving. The subcommittee of the Senate finance committee having under consideration the question of supplanting the steam-press plate printing machines by hand machines, report adversely to the proposed change. By their representation the steam press work fulfills the requirement that the printing of stamps, notes and bonds shall be "done in the highest style of the art."

CHICAGO.

The Canned Goods Association, at the close of their convention last week, took measures looking toward the formation of a "trust" to restrict the production and coerce outsiders, and decided to send a committee to Washington to get the tariff on tin reduced.

The *Daily Herald* says that, "It now appears that a movement is actually in progress for the release, first of Neebe, and eventually of Fielden and Schwab, the anarchists now serving a life sentence at Joliet; and that, too, with the avowed object of attaching to the Republican party in Chicago the extensive vote of the socialistic and anarchistic organizations.

A horse shoe company is now having erected a factory building, 700 feet long by eighty feet wide, for the use of a new patent machine. The best machines at the present time make only twenty finished horse shoes a minute, while the one that will be used by this company will turn out at least 550 complete and perfect shoes every minute during the twenty-four hours.

COUNTRY.

Orders have been issued on the Pennsylvania road that no freight except perishables shall run on Sunday. The men will stop work at 10 o'clock Saturday night and will not return to their labor until 7 o'clock Sunday evening.

There is considerable excitement at Newman, Ill., over the report that nearly 100 men, who assisted in cutting ice there Sunday, are to be arrested and fined for violating the Sunday laws. Two revival meetings were in progress near the work and the church people are very much offended at the disturbance of their meetings.

Nearly complete returns from all the counties in Nevada show that the amendment to the constitution authorizing a State lottery has been defeated by about 500 votes.

The resolution to submit to a vote of the people of Illinois a constitutional amendment prohibiting the manufacture and sale of intoxicating liquor within the State was defeated Wednesday, the vote standing 24 to 20. The resolution was defeated by the aid of 10 Republican, 1 United Labor and 9 Democratic votes, having failed to received the support of two-thirds of the fifty-one members of the Senate.

The board of directors of the Pullman Palace Car company voted to issue $5,000,000 of new stock, to be sold to present stockholders at par. The market price of the stock is more than 200.

Four leading breweries of Rochester, N. Y., have been purchased by the City of London Contract Corporation, limited, which is said to have a capital of $125,000,000.

The entire sophomore class of Lafayette College, at Easton, Pa., have been suspended by the faculty for hazing. They left for their homes Friday.

The discovery has been made in the Choctaw Nation of a number of old placer mines which show evidence of having been worked years ago. Miners Thursday succeeded in taking out a large amount of gold, and excitement is said to be running high at Purcell.

FOREIGN.

A special from Tokio announces the assassination of Viscount Arinori Morc, minister of education, who was minister from Japan at Washington about 1870 He was stabbed Feb. 14, the day of the promulgation of the new constitution. The assassin was a religious fanatic and the crime is considered to have no political significance.

The new constitution of Japan was promulgated on Monday. The constitution establishes a house of peers, the members of which are to be partly hereditary, partly elective, and partly nominated by the mikado, and a house of commons of 300 members. The right of suffrage is given to all men of the age of 25 years and over who pay taxes to the amount of $25 yearly. Liberty of religion, freedom of speech, and the right of public meeting are established.

Chinese advices to Jan. 19 say: The famine in Angoui and Kiang Soo is worse. In one province 300,000 are starving and altogether several millions are suffering from the famine caused by a drought of two years in succession.

France is again in the throes of a cabinet crisis, Premier Floquet and the other members of the ministry having resigned on Thursday because of the refusal of the chamber of deputies to consider the question of the revision of the constitution.

M. de Lesseps is ill. It is reported that he is going to end his days at his villa at Ismaila. Panama canal shares are nominally at 56. There were no buyers. The last hopes of the supporters of the undertaking rest upon the Credit Foncier scheme to create a company after hearing the report of an engineer commission on the state of the works and the capital necessary to complete the canal. At any rate the active career of M. de Lesseps is over.

The value of the plunder secured by the mob in the recent riot at Rome is estimated at $375,000. The government possesses evidence that the anarchist leaders fomented the agitation. The radicals of Milan made an attempt to-day to celebrate the revolt of 1853. They were forcibly dispersed by police.

A 2,000,000 acre Hacienda de Istra in Chihuahua, Mexico, was recently secured by an English syndicate. It has secured from the Mexican government the exclusive right to bore artesian wells in the states of Durango, Chihuahua, and Cohuala. Vast mining districts are in the states named, which can be developed with water. Americans and other foreigners, as well as natives, who have valuable claims, will protest to the Mexican government against such a monopoly.

JENKS' DREAM.

Jenks had a queer dream the other night. He thought he saw a prize fighters' ring, and in the middle of it stood a doughty little champion who met and deliberately knocked over, one by one, a score or more of big, burly-looking fellows, as they advanced to the attack. Giants as they were in size, the valiant pigmy proved more than a match for them. It was all so funny that Jenks woke up laughing. He accounts for the dream by the fact that he had just come to the conclusion, after trying nearly every big, drastic pill on the market, that Pierce's tiny Purgative Pellets easily "knock out" and beat all the rest hollow.

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The wide interest in the movement for securing a quiet Sabbath is a cause for deep gratitude. Our Washington letter represents a more remarkable demand for the Senate document pertaining to the Blair bill than does Mr. Crafts, secretary of the National Sabbath Union, but his figures are probably correct. His late tour through the South is resulting well. Prominent ministers of Virginia, North and South Carolina are uniting in petitions to their Representatives in Congress, urging them to be true to the best interests of the country in securing the perpetuity of the Sabbath in its purity, so far as human laws can avail. The report that the petition of the Seventh-day Adventists against the Blair bill is signed by about ten times as many persons as that church reports, is also attracting the attention, but of the incredulous, to this measure.

Two meetings of national importance were held in Chicago last week: the National Electric Light Association and the Tariff Reform League. The former represented many millions of capital invested, and, beside its discussions of several days, had a very complete exhibition of electrical apparatus, from railways to sewing-machine motors. The street-car motor was a vast improvement on the Edison car operated a few years ago in connection with the great railway exhibition. But it was amazing to note how many patents and how many companies from Boston to Eau Claire, Wis., are helping to harness down the lightning to be the slave of man. Their number and enterprise are a prophecy of a great future.

The Tariff convention was a meeting of some note, but its effect upon the nation will be inconsiderable. It early developed that the harmony of the body would be destroyed by two conflicting influences. The Democrats of Chicago were the first; the "single-tax" men of New York, led by Henry George, the other. The former lauded Cleveland and were for tariff reduction as opposed to protection; the latter were free traders to the utmost of the word, to the abolition of custom houses, tariffs and all indirect taxation. Some even would abolish taxes entirely and support the government by voluntary contributions. Henry George, in abolishing tariffs, so hedged up the matter of direct taxation, that his pet theory of "single-tax," which is a happier term for "confiscation of rent," would appear to be the only remedy. A few sturdy farmers in the meeting spoke boldly for their class, that they would have nothing to do with Henry George. The tariff for revenue men carried their point, after a half-day's able debate, by the decision of the chair. This division, and the fact that with both factions tariff reform was a subsidi ary motive, weakened the effect of the meeting.

The *Cynosure* has called attention to the revival of the swindling grange in Illinois. Agricultural papers, that should know better or else suspend, are aiding to resuscitate the fraud, and give grange secretaries the use of their columns to print coaxing letters. Early this month the "Master" of Illinois State Grange appointed two days for missionary work. Every local lodge of the order was to go out among their farmer friends and peddle their fraud from house to house, giving out tracts in favor of secret organization among farmers, and trap them into this once exploded lodge. Farmers will not be so easily caught again. The grange took from them millions on millions of money, and left nothing but a void that ached behind.

Rev. T. L. Cuyler, of Brooklyn, has written much for the edification of the church upon religious topics; but when he came to the temperance reform, he took counsel of his moral cowardice and tried to help a good cause by joining a secret lodge, endorsing its mixed brotherhood, and accepting its Christless creed. The moral effect of joining the Good Templars has been disastrous upon a good man, and though it gave him prominence, and put him at the head of the National Temperance Society, which is run by a Freemason, yet it made him no better a temperance reformer. There is evidence enough of this in Dr. Cuyler's late severe letter on the *Voice*, the Prohibition organ of New York, which had taken the liberty to criticise his prohibitory methods. The reply of the *Voice* is able, and puts the case before the people in its true light. Dr. Cuyler has been a leader in temperance reform, but he has lead blindly and inconsistently; and while he adheres to his secret lodge obligations he cannot be expected to do otherwise. The Good Templars have widely used his name to advertise their fraudulent and un-Christian methods, and he has thus hindered rather than helped the right.

The Democratic majority in Congress has long enough barred the way to the admission of Dakota to the Union. But the vote of last week admitting the four States of North and South Dakota, Montana and Washington should give that party no credit. Their yielding to a necessity must not be accounted a virtue. The fifty-first Congress, which opens March 4 with a Republican joint majority of nine, would not long delay the admission of these Territories. But the Democrats will have the historical advantage of the measure. It will be regretted hereafter that the question of names was not more carefully considered. The suggestion of the *Independent* that the four names be Dakota, Pembina, Montana and Tacoma was an excellent one. Our States are not so numerous and names so scarce as to double up so often as we do with the Virginias and Carolinas.

The London *Times* makes a singular comment upon the addition to the sisterhood of States: "The Union has passed the ordeal too many times for the latest increase to cause topheaviness. But it is as impossible for a community like America not to be transformed by the plunging into it of realm after realm as for the infusion of a potent ingredient not to affect a chemical combination. The Americans themselves imperfectly comprehend the actual amount of metamorphosis. Still less can they predict the eventual modifications to which it points. But neither they nor foreigners can help seeing that the center of national gravity must be substantially altered by accretions such as these." American readers who have seen the departure of neighbor and friend year after year for these four Territories will smile at the comment of the great English journal, whose difficulty with Mr. Parneli proves that even the "Thunderer" may nod and cease to be an oracle. These Territories come into the Union as one cloud joins another. We might be transformed if, for instance, it should be our misfortune to admit a dozen States of such heterogeneous character as New Mexico and Utah; or if there should be an annexation of Canada with its provinces under Jesuit control. The fact that New Mexico and Utah are shelved until there is some transformation from Mormons, Mexicans, "greasers" and Penitentes into Americans, is evidence enough that we have not lost regard for the "chemical combinations" of the Union. And if we can maintain the moral force it is of little moment if the center of population creeps westward. Instead of topheaviness it merely puts the center of gravity more nearly over the center of the base.

Concerning the payment of $400,000 to the Jesuits by the Quebec legislature, it purports to be in settlement of a claim long made and urged by this secret order for compensation. In 1773, George III. suppressed the pernicious order and their property was confiscated. But they have got the promise of so much of their claim of $2,000,000 back. They claim in the same way untold millions in Great Britain, and William Cobbitt has preserved a list of the property for them. *America* says of this Canadian plot: "The Protestants of Canada have been subjected to a bitter disgrace by their government, which, for political reasons, has failed to veto the bill passed by the Quebec legislature endowing the Jesuits with $400,000. This in itself is bad enough, but the provision of the bill which prevents it from becoming a law until it has received the approval of the Pope, is simply intolerable. Such a recognition of the papacy as a civil power to be humbly treated with concerning a domestic matter, has tried the patience of the Canadian people to the utmost. The Protestants have suddenly discovered that they are ruled largely by that alien political organization, the Catholic church. They are seriously considering the question of exchanging their present cringing government at Ottawa for one which will manage its own affairs, without any appeal to Rome. If they do less than this they will fall short of their duty."

MORGAN IN HISTORY.

QUOTATIONS FROM STANDARD HISTORIES.

BY M. N. BUTLER.

"In the year 1826 a new party made its appearance in our politics. A man named William Morgan, residing in the western part of New York, published a book purporting to reveal the secrets of the order of Freemasons. He suddenly disappeared, and it was charged that he had been seized and murdered by the Freemasons in revenge for his exposures. The affair caused great excitement in the Northern and some of the Western States, and gave rise to a political party called the Anti-masons, whose avowed object was the exclusion of Masons from office. It acquired considerable strength in some of the States, but in a few years died out."—*Centennial History of the United States, by James D. McCabe, page 658.*

"In the following September, (year 1826), William Morgan, a resident of western New York, having threatened to publish the secrets of the Masonic fraternity, of which he was a member, suddenly disappeared from his home, and was never heard of afterward. The Masons fell under the suspicion of having abducted and murdered him. A great clamor was raised against them in New York and the excitement extended to other parts of the country. The issue between the Masons and their enemies became a political one, and many eminent men were embroiled in the controversy. For several years the Anti-masonic party exercised a considerable influence in the elections of the country. De Witt Clinton, one of the most prominent and valuable statesmen of New York, had to suffer much in loss of reputation from his membership in the order. His last days were clouded with the odium which for the time being attached to the Masonic name."—*Popular History of the United States, by J. C. Ridpath, page 425. Also, see Academic Edition, page 573*

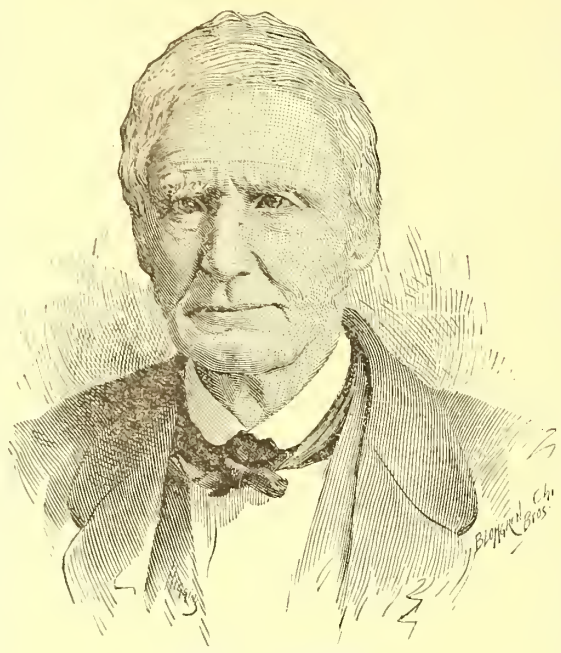
"There was still another party in the field,—that of the Anti-masonic party which arose in this wise: In 1826, William Morgan, of Batavia, New York, was taken from his home at night, and never heard of afterward. The Masonic party was charged with having murdered him for violating his oath and publishing the secrets of the order. Much mystery surrounds the case even to this day. At that time it caused intense excitement. The issues between the Masons and their enemies became a political one. A party was organized which eventually brought into prominence such men as Thurlow Weed and William H. Seward. A National Convention was called for Philadelphia, which named for the Presidency William Wirt, of Maryland, and for VicePresident Amos Ellmaker of Pennsylvania."—*Centenary History of the United States, by A. S. Barnes, page 426.*

"A man by the name of William Morgan, who was preparing to publish a book purporting to disclose the secrets of Freemasonry, was taken on the 11th of September, (1826), under color of a criminal process, from Batavia, Genesee county, New York, to Canandaigua, in Ontario county—examined and discharged; but on his leaving the prison in the evening, he was seized by persons unknown, forced into a carriage, rapidly driven out of the village and was never seen by his friends again. The Legislature of New York appointed a committee of investigation, who reported that William Morgan had been put to death. Morgan's abduction excited a strong prejudice against Freemasonry and a political party was formed called the Anti masonic. The time-honored institution of Masonry has, however, in a great measure recovered from the blow which it thus received from a few of its misguided votaries."—*Willard's Common School History of the United States.*

"1826, September 11th, William Morgan, an Anti-mason, mysteriously disappears, and is never again heard of. 1826, an Anti masonic party is formed, opposing secret societies. Much political capital is made of it."—*Footprints of Time, by Charles Bancroft.*

"But the historical event of this kind most interesting to American readers, is the Anti-masonic warfare 1826–36. It began in the abduction of one William Morgan from Canandaigua, New York, September 10th, 1826, by a few imprudent Masons. This led to intense popular excitement, which was industriously fanned into flame by demagogues who organized a great Anti-masonic political party, that ramified into most of the Middle and Eastern States. This party elected State officers in Vermont, and a few other States, and passed legislative enactments against the Masonic society."—*Dictionary of Freemasonry, by Robert Morris, L.L. D., Past Grand Master, etc., Article Anti-masonry.* Speaking of the Morgan affair and the political agitation resulting therefrom, the Iowa Masonic Grand Lodge Report for 1858 chronicles the statements: "Fifteen hundred lodges went down in the strife. The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand. The songs of the temple-builders ceased."

Avalon, Mo.



ENOCH HONEYWELL.

A REMARKABLE DOCUMENT.

[Enoch Honeywell, who died at Altay, New York, in February, 1887, was an original and remarkable man. His obituary published in the *Cynosure* of March 3, 1887, gives his age as 99 years. June 9, 1887, there was published in these columns a brief sketch of his life and the appeal which he had some years before prepared to be publicly read at his funeral. His tracts appealing to the young men of America were circulated at his own expense by the hundred thousand and aroused the attention of thousands to the iniquities of secretism. The following advice to his children was copied for the *Cynosure* from a manuscript copy of a history of his eventful life work. It is dedicated to his children and children's children to the tenth generation. It is a document of great power, and deserves the thoughtful consideration of every American family of whatever name.—ED. CYNOSURE]

I expect you to read this when my dust is mingled with its mother earth. Accept it then as my counsel coming from beyond the grave. Try this counsel before you condemn it.

I ask you to let the world, but more especially your God, know that a pure conscience controls your every action of life. I conjure you to never float *with* the current to save rowing up stream, when you know that current floats *from* instead of *to* the gates of Heaven.

Never crouch to fashionable sins because they are fashionable, but meet them as a bold soldier of Christ. And "never be weary in well doing."

When slaveholders, duelists, oath bound Masons and voters for the sale of indulgencies to groggeries, can be either elected to Congress or fellowshiped in fashionable churches, as they long have been, then know that Christ's true servants have much work yet to do before the millennium can bless the earth.

Don't debase your name by truckling to floating crimes, such as the "black laws" of Ohio were, or those of Illinois, which brutally drove an honest man from every foot of its broad and luxuriant soil, for the sin of allowing God to let his hair curl.

Were you to see an angel sitting in the sky, with book and pen in hand noting down every act and thought of your life, with orders to read that book as testimony at court in your last and final trial, would you let him see you put the poisoning cup to your neighbor's lip, or the cable-tow round his neck, and with the dagger at his naked breast make him swear to protect murder and treason? I tell you if such things should be done by you, sin and shame would lie at your door, and such rebellion to God's laws would lie very heavy on your souls.

The freaks of fashion and public villainies have ever ignored good sense, and doubtless ever will, and if ever removed, they must be met by men of mind and merit and made to succumb to reason. If a murder is transpiring before your eyes, and you having the power to stop it, sit smoking your pipe and say I've no part nor lot in the matter, your guilt is only second to that of the actual murderer. So, when swearing, gambling, lodge-room reveling, and other fashionable villainies are in vogue, then all neutrals are but auxiliaries in the guilt. When the African slave trade was in full blast, ruling church and state, parliament and the ballot-box, think ye none were in fault but the captain of the slave-ship? I tell ye nay; every man and every woman, too, who could see beyond the chimney corner and raised no warning voice in behalf of the bleeding captive, was verily guilty. When an excise board sells an indulgence for making drunkards and you again vote for such excise-men, you are then partially guilty of every murder growing out of that license. This seems just as plain as that every effect has a cause.

Time was when the great Temple of Diana was worshiped as faithfully as is now the lodge; but the bold preaching of Paul soon endangered not only the craft that it supported, but the temple itself. If Paul was right in preaching down the Dianas of *his* day, are we not right in preaching down the Dianas of *our* day? First be sure that you are right and on the Lord's side, then go ahead, even if the "Thrice Illustrious Grand Master" should stand at the door. For Paul tells us that "in due season we shall reap if we faint not."

Never judge a man by the dress or the *ad*dress. The pick-pocket is well dressed and polite. The pirate, too, after stealing his victim and selling him in this "land of the free," again took his seat in Parliament or in Congress. Forty well-dressed men may to-night steal into a secret loft, guarded by sentinel, sword in hand, and then and there, in this secret conclave met, concoct schemes and plots to usurp the power of state and to empty its coffers into their own laps, at the expense of the unsuspecting public, and to-morrow look as innocent and demure as a "cooing" dove. Will such demure faces save the nation from their control? The answer is already *felt* in the loss of a half million lives and three billion of dollars. For Masonry and slavery were co-partners in business. One party is dead and the other will die when we stop feeding it.

Satan can come out of his dark pit and show himself as an angel of light. Yet hell is none the less a place of torment. The grog seller, when out of his bar, may make a very cozy associate, but he returns to his bar and makes more demoniacs to burn your barn or assault your house at dead of night. And the Turk is most likely as honest with his friend as the Christian is with you; yet Mohammedanism is none the less at discord with Christianity.

Our magnates at Washington sold (for $400) indulgencies for one year to drovers to buy and sell *women* and *men*, thus pardoning their sins one year in advance of their crimes! Was this right, merely because done in one of the high places of the earth? The arch fiend of the pit might have hung his head in shame, as being out-done. Yet who (except a few Abolitionists) then saw anything wrong or un-Christian in all this. Masonry, too, will continue to filch your pockets and your political rights, till enlightened minds and Christian influences shall guide the eyes of the nation to its danger. Then this evil will be banished, as other such public sins have already been.

In Massachusetts, the best enlightened State of the nation, public opinion once was such, it is said, that those accused of being witches were put out on the sea, with hands tied, and if they swam out, were found guilty and hung; but if they sank, were found innocent and acquitted. We *now* look back on those witch trials with about the same favor as our successors, one hundred years hence, will on our present tacit consent to be ruled, swindled, held in the rear and taxed, by a wide-spread clan of midnight revelers, cemented together by secret death-penalties; for the acknowledged purpose of hiding their dark plots and deep stratagems from open, republican inspection.

If you think this is overdrawn, then let me show you into a lodge-room. Here, in some upper chamber, a man is cajoled in, and the door guarded by a sentinel, sword in hand, to stop his escape. He is here stripped to the shirt, blinded and haltered; he feels daggers pressing on his naked breast, and while he is thus bound, tongue and soul, neck and body, eyes and freedom, he is made to *swear*, under a blasphemous death-penalty, that he will never again hold himself free to tell the whole truth; and that he will forever keep the secrets of this clan, "murder and treason not excepted." Then he is called a "Freemason," when the whole clan knows that he is no longer a free man. Thus, you see, that both witchery and Masonry have, each in turn, trampled

law, justice, truth, Gospel and *common sense* into the mire. And public opinion in the latter case, still says, "So mote it be."

A large number of our preachers dishonor the Gospel of Christ by going into secret "chambers of imagery" and there taking or binding on others such heaven-daring oaths as would make an innocent child shudder to hear belched out from the mouth of a street drunkard. Thus God's laws, by which both nation and citizen must be saved, if saved at all, are dishonored, and the happiness of earth and our safety for heaven diminished. And you, men of mind and women of sense, must each look, think, and reason for yourselves, making Christ's Gospel your polar star. You must open the eyes of blind leaders, and spread open the doors of all dark chambers as Ezekiel did, and let in the broad rays of sunlight to cleanse them. Then their reveling inmates, who like the chicken with its head under a leaf, seem to say, "The Lord seeth us not," will leave such polluted dens, and become men of honor, having no longer any evil deeds to hide in the dark.

You will see that my object in showing up many bygone crimes, as well as present ones, is to prove to a demonstration that the same means and measures that were applied to annihilate those, would annihilate these. A lack of Daniels, Wilberforces, Smiths and Tappans kept them up, and a supply of such would keep these down.

God has given us laws—natural, moral and physical, for our guidance of life, and everything we do in violation of these laws are crimes. Brandy gives no nutriment, but corrosion of the vitals; therefore its use as a drink is a sin. Tobacco wastes the juices of the stomach, taints the breath, defiles its victims, gives no sustenance. Its use defies God's laws, and therefore is a crime. And crime by the violation of God's laws makes countless millions mourn. Other sins and new tides of folly will doubtless arise in your day, and you will be called on, as the Lord's servants, to meet and conquer them.

And now, reader, remember that Christ commands YOU to help expel all these traitors.

Here let me say that I am not unmindful of the many good traits of the world; but that I highly appreciate them. They are the legitimate fruits of Christ's Gospel, and the salt of the earth. Honest labor, inventive genius, friendly commerce, scientific explorations of earth and the stars, use of steam, national and family friendship, and social sympathy, are all blessings. And they demand the expatriation of every intrusive crime, and of every folly that clogs the wheels of human happiness in this world, or prevents it in the next.

If I should be allowed to look back from another world and should see my lineal descendants crouching to popular vices, without regard to God's laws or to good sense, would not the anathemas of good angels be sent down to rebuke such a generation! Remember, too, that true laborers in God's vineyard will be honored here as well as in heaven. William Lloyd Garrison received as a donation, for work in behalf of the slave, $33,000; and a sweet savor will go down the stream of time blending his name with the moral heroes of the world. The greatest foe of earth (slavery) has now died under the fiat of the great Abolitionist, Abraham Lincoln, since which the nation is prospering; showing us that just as fast as we obey God we shall be prospered and blessed.

If you let the laws of Christ ever be your guide of life, controlling your actions, whether in family or in state, you may then expect happiness here and in the world to come, life everlasting. "Therefore, my beloved brethren, be ye steadfast, always abounding in the work of the Lord, for ye wrestle not against flesh and blood, but against the powers of darkness—against spiritual wickedness in high places. * * * Therefore put on the whole armor of God, and be ye steadfast." If all would adopt and practice this advice of Paul, our earth would soon be an Eden of bliss.

Now if you love liberty; if you love your country; if you love justice, purity and peace of soul; if you respect God's laws, and the Gospel of his Son, by which you must be saved, if saved at all; and, finally, if you would like to see the gates of heaven opened for your admittance, THINK ON THESE THINGS. "Finally, brethren, farewell, be of good comfort, be perfect, be of one mind, live in peace, and the God of peace shall be with you."

The midwinter conference of the W. C. T. U. workers occurred at Washington Feb. 17 and 18. Mrs. Hoffman and Mrs. Lathrop participated, besides a number of others.

THE VEHMGERICHT.

BY REV. W. W. AMES.

Rev. Daniel March, D. D., in his work entitled, "Our Father's House, or The Unwritten Word," speaking of "God's Bow in the Cloud," and of his everlasting covenant of remembrance, and his promise never to forget, of which promise he would always be reminded when looking upon his bow in the cloud, he emphasizes this precious promise of God to man, and all living creatures upon the earth, by a fearful contrast, in a description of an old German secret society called the Vehmgericht.

He says, "I once visited an old German castle in the Grand Duchy of Baden. It stood on the slope of a mountain overlooking a wide and various landscape up and down the course of the storied and beautiful Rhine. The buttressed walls and loop-holed towers and crenulated parapet, the broad stone staircase and the lofty apartments, were as the hand of the builder left them six hundred years before. Down deep beneath the foundations of the castle was a dark-vaulted chamber excavated in the rock. Originally there was but one entrance to this chamber, and that was a long, narrow, perpendicular passage, descending like the flue of a furnace, without steps, ladder or staircase.

In that rock-hewn chamber met the terrible Vehmgericht, the mysterious council of vengeance in the Middle Ages. The accused, the judges and the witnesses descended to the court of death through the same passage. Every member of the tribunal was sworn, by an awful oath, to conceal its proceedings from "wife and child, father and mother, sister and brother, fire and wind, farm and village—from all that the sun shines and the rain falls upon—from all between heaven and earth." The accused, when brought before that court, did not know either judges or witnesses. All were in black gowns, with a cowl that covered the face like a mask. If condemned, the wretched victim was ordered to walk along a narrow passage toward a door, which remains to this day, made of a single slab of stone, which still hangs upon its hinges, and which, when slowly turned, creaks upon its rocky threshold with a sound that pierces the heart as with a sword. An invisible hand swung the door before the condemned man, and he saw a faint light, and beneath it the image of the Virgin Mary. He was told to kiss the image. In the act of doing so a trap door was sprung beneath him, and he fell into a pit eighty feet deep, upon the points of revolving spears and knives that had been set there for his destruction.

If he was summoned, and did not deliver himself up to the secret court at the time and place appointed, he was condemned without trial; and thenceforth throughout Germany there were a hundred thousand secret ministers of vengeance sworn to put him to death. Not long afterward his body was sure to be found hanging to a tree, in sight of the public road, with a mystical dagger sticking in the trunk, to show that he had been killed by the secret tribunal. And nobody dared to name the victim, or ask a question about the cause of his death.

All who passed the rocky door of that dungeon court beneath the castle were called "the forgotten." Neither father nor mother, brother nor sister, wife nor child, might thenceforth mention their names. No badge of mourning might be worn by the bereaved, no funeral service could be celebrated, no public announcement might indicate their death. No tablet or tombstone could be reared to their memory. None dared to write or speak their names for fear of the vengeance of the mysterious and merciless council. And what made that tribunal so awful was the fact that when they took the life of their victim, they blotted out his name and his memorial from the earth. They suffered no tongue to tell his wrongs, no pen to write his history, no friend to inquire for his accusation, no advocate to plead his cause. He must be forgotton, and the world must be made to fear the vengeance of that secret court by the threat of that most awful doom—*forgetfulness.* And no tribunal or secret council has ever impressed the minds of men with such awful terror as that which so effectually took away all name and remembrance of its victim from the earth.

Where, outside of the bottomless pit, could such a society have been conceived? And who but the arch-fiend of hell could ever have induced even fallen men thus to conspire for the utter destruction of their fellow creatures? And yet the most popular secret society on the globe, embracing men of all climes and nations and tribes, of all colors and creeds, even professed members and ministers of the church of Christ, which he calls the "light of the world," arrogates to itself the honor (?) of being the parent and source of every secret society upon earth. One Dr. Arnold in his "Philosophic History of Freemasonry" makes that claim, and claims to prove it beyond cavil by the history of the "ancient mysteries," assuming that Masonry was the first, and that it was old as the human race. If so, it must have been brought into Eden by Satanic agency.

Let us ask any and all members of the secret orders, "How do you like the description of your near or more distant relative, the Vehmgericht? Dr. March, whose description of the character and workings of that society is before you, contrasts it with the covenant-keeping God as follows: "And when God sets his bow in the cloud as a memento of his covenant, when he tells us that he will look upon it that he may remember what he has promised, he appeals most affectingly to this involuntary and universal shrinking of the human heart from the dark and desolate doom of the forgotten. It is something to be remembered with grateful affection by a dumb brute. It is much to be remembered and kindly thought of by one poor human heart. It is more to be remembered and loved by many, though they are as frail and easily afflicted as ourselves. But God is greater than all hearts."

How precious the words, to all who truly trust in the Lord, "He hath said, I will never leave thee nor forsake thee." "I will never forget thee." Could anything more vividly paint the contrast between light and darkness, love and hatred, heaven and hell? But you will say, The old Vehmgericht no longer exists. It was too infernal to withstand the increasing light of the advancing centuries, and so that ponderous old stone door no longer opens upon its thundering hinges to receive candidates for oblivion and death.

But with some of its savage features removed, behold the resemblance to it of the "Knights of the Golden Circle," the Ku-klux, the "Molly Maguires," and the now prevalent murderous "White Caps." The mystery, the darkness and cruelty are not all bleached out, and their pedigree is unmistakable.

Do you still insist that the old Vehmgericht is no more? Then you are witnesses to the truth of Christ's own words, "Every plant that my heavenly Father hath not planted shall be rooted up." This partial fulfilment is the sure forecasting of the destruction of the many-rooted Upas tree of secret societies. Every root and tendril of this vast, delusive and deadly combination shall be torn up and cast into the fire. Holding organic connection and fellowship with it at any point, how can we escape its doom? If worldly and wicked men will seek and defend such alliances, they will reap in the end the bitter fruits of despair and death. But to the followers of Jesus, the Lord of life and glory, we urge the duty of immediate and everlasting separation from every species and variety of these unfruitful works of darkness. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Menomonie, Wis.

THE BIBLE NOT SECTARIAN.

The preamble to the Wisconsin State Constitution reads:

"We, the people of Wisconsin, grateful to Almighty God for our freedom, in order to secure its blessings, form a more perfect government, insure domestic tranquility and promote the general welfare, do establish this constitution."

Art. 2, Sec. 18 of the Declaration of Rights reads: "The right of every man to worship Almighty God according to the dictates of his conscience shall never be infringed; nor shall *any man be compelled to attend, erect or support any place of worship* or maintain any ministry against his consent; nor shall any control or interference with the rights of conscience be permitted or any preference given by law to any ecclesiastical establishment or modes of worship; nor shall any money be drawn from the treasury for the benefit of religious or theological seminaries." Art. 10, Sec. 3. "The Legislature shall provide by law for the establishment of district schools, and no *sectarian instruction shall be allowed therein.*"

Is the reading of the Bible (the "common" or "King James" version) in presence of the school, "sectarian instruction"?

This question, which had never been raised in this country for judicial decision, was lately argued most elaborately in Wisconsin before Circuit Judge Bennett. The school board in the town of Edgerton had upheld the teachers in their right to open the

school with reading from the Bible. Certain Roman Catholics appealed to the courts for an injunction to prevent it, claiming that such reading is in violation of the Constitution of the State. The petition was denied. Professor J. J. Blaisdell, of Beloit, in his very clear review and summing up of Judge Bennett's remarkably able and convincing opinion, remarks that by this decision three principles are made a part of the law of Wisconsin: 1. Under the Constitution the reading of the common English Bible at the opening of a public school is not a violation—in any view—of the rights of conscience. 2. The reading of the common English Bible at the opening of a public school does not involve compulsory maintenance of a place of worship. 3. The reading of the common English Bible at the opening of a public school is not sectarian instruction. In other words, the common Book of Christendom is not a "sectarian" book.—*The Advance.*

SPECULATIVE INSURANCE.

The *Record* has joined the *Times* heartily in the exposure of what is charitably called speculative insurance, now making rapid growth in this city and elsewhere. In point of fact, it is not insurance at all; it is simply either ignorant or deliberate robbery of poor men and women whose hard earnings are tempted from them by the promise of utterly impossible benefits.

The exposure of the Newark order of Financial Union in these columns, has not only practically torn up that robbery by the roots, but it has brought to the surface a number of like organizations which are apparently founded on the same insane or speculative theory, varying only in details, and are now collecting scores of thousands of dollars from the people least able to lose their money. All of them promise impossible benefits and thereby tempt the poor to part with a portion of their earnings in the hope of getting fabulous returns. The following list embraces only such alleged beneficial or insurance institutions as are now in operation in this city:

Order of the Iron Hall.
Order of Tonti.
Sexennial League.
Order of Financial Union.
Universal Order of Security.
Order of Pente.
Order of Amitie.
Order of Vesta.
Order of Fraternal Guardians.
American Fraternal Circle.
The Granite League.

We don't assume that all, or even any, of these organizations have been founded with the intent to defraud their members. They may all be organized with an honest purpose by inexperienced financiers, but they are none the less unsound in theory and must bring disaster sooner or later. The question of life insurance and weekly benefits is understood to a mathematical certainty. It is proved by centuries of observation just how many men or women will die out of a hundred within a decade, and how many will be incapacitated by sickness, and then it requires ripe business experience and the best direction to assure safety to those who are to reap the promised benefits, and failure is not absolutely unavoidable. How can it be expected, therefore, that inexperienced enthusiasts will be able to convert hundreds into thousands in a few years and enrich contributors as if by magic?

There is one feature about these speculative insurance organizations that throws grave doubts upon the entire integrity of those who organize and operate them. As a rule, the officials invent high-sounding titles for themselves, and they receive fees which, in the aggregate, amount to very liberal salaries. Even with this plausible ground for suspicion, they may be honest; but it proves that while the contributors must take the chances and wait for years to realize their promised benefits, the officials are living comfortably at the expense of their members all the time, and they will have no legal responsibility to assume when the inevitable disaster comes. There is not one of the eleven city organizations before named that can reasonably hope to fulfill its promises to its contributing members, but the officials of each association are certain of their perquisites while the people are weak enough to pay. With the officers it is "heads I win; tails you lose," and that is practically the basis of these institutions.

There is safety only in withdrawing from every alleged beneficial organization that bears the semblance of speculation for either officers or members, and in resolutely refusing to join any such associations. They are either idiotic or dishonest, and the only certainty connected with them is early and disastrous failure.—*Philadelphia Times, Jan. 29th.*

NEW ENGLAND LETTER.

A Warning Cry—The Hartford Calamity—A Company that Brings Ill Luck to Eastern Business Men—The Nun of Kenmare—The Prohibitory Amendment—A Triple Alliance—A "Mighty Lord and Heavenly King" who Runs a Liquor Establishment—Rum for Africa, but No Missionaries—Women as Assistant Pastor.

Among the letters I am constantly receiving are many that fifty years from now will read like prophetic utterances. Just as church bells toll before an approaching earthquake, so I believe that before God sends forth his angels of judgment there is a vibrating thrill in the hearts of his children. From one lately received I quote the following paragraph:

"The preaching of the present day does not move the people to repentance. The efforts in this reform are paralyzed because we cannot reach the people through the churches—that is, from their pulpits. And if we hire halls we pay our money and talk to empty seats. How long can this state of things continue? I will not give my opinion. But there are 'breakers ahead' in the path this nation is going. The many and various strains now bearing upon our form of government will one day prove to be too much. There is another 'impending crisis,' and the sooner it comes the better. I have lived through one, and I expect to another."

The Hartford horror with its long list of killed and wounded is only another of the many unheeded warnings of Providence. Our haste be rich begets criminal carelessness in the erection of public buildings, and if it is true that a drunken engineer caused the boiler explosion that wrecked the hotel, this sad disaster which has robed so many homes in mourning, ought to be in itself the most eloquent prohibition sermon ever preached. Among the most widely known of the victims was Rev. Dr. Perrin, the Secretary of the Congregational Tract Society, who, with his wife, was found dead among the ruins.

The failure of a Boston firm with the consequent attachment of the Ohio & Western Coal Company, brings to mind the numerous fortunes lost in the Hocking Valley by Eastern men, among them, Pulsifer, the founder of the Boston *Herald.* Two, harassed by thoughts of their ill luck, have committed suicide. The money wrung from the poor and ignorant miners, "the hire kept back by fraud," can no more receive God's blessing than the ill-gotten gains of a gambler. It must just as surely burn in the pockets and curse the soul of him who receives it, even if he be not directly concerned in the robbery.

The question has often been asked whether Mary Frances Cusack, the Nun of Kenmare, has ever actually left the Roman Catholic church. The New York correspondent of the *British American* has had a personal interview with her and answers, Yes; she is now a member of the Episcopal church. As she is soon coming to Boston it has been suggested that a series of parlor meetings be arranged for her benefit as she is not strong enough to do the work of a public lecturer. Parlor meetings are a modest but most efficient agency that I wonder is not more frequently used by the friends of reform. A great deal of good can thus be done in a quiet way and by workers whose retiring nature or weak physical frame forbids them from appearing on the platform.

The day for voting on the amendment in Massachusetts has not yet been decided upon, but it is to be hoped that it will not be delayed too long. When the temperance people are or ought to be all ready to meet the issue, it is bad policy to give the enemy too much advantage in point of time. It is stated that one million dollars have been pledged by liquor men to defeat the amendment—a vast sum to expend uselessly if "prohibition don't prohibit."

It is believed that the question will be re-submitted to the people of Rhode Island, in agreement with numerously signed petitions presented to the Legislature—which probably does not need much urging in that direction. Newport and Providence are represented as teeming with unlicensed barrooms, which the officials cannot—more properly will not suppress. The fact is, the Republican party is bound *not* to enforce the law. It can well say in the language of Scripture, "We have made a covenant with death and with hell are we at agreement." That a secret agreement does exist between Republican officials and the liquor men is plain enough to see. They mean by studiously endeavoring not to enforce the prohibitory law to bring it into contempt and make even temperance people sick of it. For in the latter class are many who neither judge profoundly nor see very far. This unholy "Triple Alliance" between the saloon, the lodge and the Republican party must be broken up before the law can ever be enforced, and the best way to break it up is to expose it. Then temperance men would think twice before they nominated for office a lodge man bound to obey the behests of a rum-seller like George H. Hewitt of Worcester, for instance. A circular reprinted from the *Daily Telegram* of that city, which widely distributed must do something to open the eyes of temperance people, rebukes with scathing irony the blasphemous singing by the choir at his recent installation as Thrice Potent Grand Master in the Lodge of Perfection, of "Mighty Lord! Heavenly King!" and bestows a well-deserved hit on the Rev. Mr. Lovering, a Worcester pastor, who is only an 18 degree Mason, and has not yet reached the sublime altitude attained by this Masonic liquor dealer.

Our bright, keen-sighted W. C. T. U. women ought not to need any further evidence that Masonry and the rum business are Siamese twins. I wonder how such a paragraph as the following, clipped from one of our Boston dailies, will read to the people fifty years from now:

"Steamship Nithsdale is loading at pier 4, Charlestown, a large cargo for the west coast of Africa. It includes 1,120 packages of New England rum, 700 hogsheads already having been loaded, some tobacco and a few barrels of flour."

It further states that "the Liberian government wanted the Nithsdale to carry over four missionaries, but did not furnish any passage money, so the agents refused to carry them." Unhappy Africa! Our Christian government—what depths of irony in the name!—can send her rum, but no missionaries. At the same time it is well not to mix up things. Rum and missionaries, for instance, give one a feeling of nausea at the bare mention, which even the former taken separately, could not induce. And why would not the effect be the same on African heathendom? By all means keep the two separate.

One of our exchanges states that a large church in Manchester, N. H., has a lady as assistant pastor, and that one of the prosperous churches of Concord is considering the question of adopting the same plan. Her duties are to relieve the pastor in such general work as making pastoral calls, visiting the sick, etc. There are many devoted Christian women that employed in this way might become the Phœbes of the modern church; and many a sheep that the chief shepherd is too busy to look after might be kept from straying through their gentle ministrations. ELIZABETH E. FLAGG.

REFORM NEWS.

AMONG THE COLLEGES OF EAST TENNESSEE.

DEAR CYNOSURE:—On the 9th inst. I visited the Grant Memorial University at Athens, an institution established by the M. E. church North. Dr. Spence was absent, but Prof. David A. Bolton, the acting president, gave me an interview, in which I explained the object of the N. C. A, and the character of our books and gave him some tracts. He showed me the library-room of the college and said he would receive the publications on anti-secretism and give them a fair position. As the presiding elder was holding quarterly meeting, I did not speak there. On Sabbath morning I preached a discourse on secretism, in the A. M. E. Zion church. The pastor, Rev. J. A. Scott, has been a member of a number of secret societies, but has lately renounced them all. His people are still greatly demoralized by them. He is trying to establish a reading-room, so I propose that we send them a five-dollar library. On Sabbath evening I preached in the Presbyterian church, upon the Sabbath, by request of Dr. Tuttle, the pastor.

On arriving at Knoxville, Feb. 11, I was kindly received and entertained by President J. S. McCulloch, of Knoxville College, until my departure. I took an early opportunity to visit the University of Tennessee. This is a large and flourishing institution, having 225 under military drill as cadets, for exercise, and located on the commanding heights north of the Tennessee river. It is well equipped with large and convenient buildings and grounds. President Dr. Charles W. Dabney, Jr., inquired particularly as to the moral character of our literature. I told him it was written from a Christian standpoint, and designed to promote piety in the church and honesty in the state; and he consented at once to give them place in their library. He said he had never been a member of a secret organization except a college society in his juvenile years.

On the 14th, I took the train to Maryville, and stopped with Prof. S. T. Wilson, who is acting president of Maryville College, a Presbyterian institution. I found him interested in the reform of the N. C. A., and much pleased to receive a library. I did not lecture, as they were in the midst of a revival. There were seven hopeful conversions that night.

I found the Quakers have two schools here, one colored, the other white; and about a mile apart. Mr. Clark, the principal of the white school, is a decided anti-secretist. But Mr. Hastings is said to be an Odd-fellow, although he promised to give his students full opportunity to use a five-dollar library of our books. So I proposed to send a library to both schools. I returned to Knoxville, and on the Sabbath preached at 11 A. M. an anti-secrecy sermon to a large and attentive audience in the chapel of Knoxville College. At 4 P. M, I lectured on secretism in the Y. M. C. A. room in the Slater Training School building. Dr. McCulloch is in full sympathy with our Reform, and I am satisfied a full library of our anti-secrecy literature will do great good to the young people of the college.

On Monday the 18th, I took the train for Mossy Creek. When I arrived there I found that Dr. Montgomery had succeeded S. W. Tindell as president of Carson College. He treated me kindly, but seemed to stand in awe of the lodgeites, so that he refused our library and returned the leaflets I gave him. SAM'L. F. PORTER.

MISSISSIPPI RIVER MISSION BOAT.

MEMPHIS, Tenn.

We are now tied to shore at Memphis, Tenn., under the high bluffs, which twenty-five years ago were covered with crowds of citizens, eagerly watching the Yankee gunboats which had arrived and were engaged in a brisk fight with the rebel fleet in the river opposite the city. As soon as the multitudes were aware that their "wooden walls" were broken down, they fled in hot haste into the country, every horse and mule carrying two or three riders.

Over thirty thousand colored people now live in Memphis, most of whom were born since the war; but there are many who even to this day delight to tell how glad they were to see the Yankees come. Slavery has been abolished, yet there are many Negroes now almost as much under the despotism of the whites as they were before the war. A white man owns a large plantation and a store. The land is rented to colored tenants, at a high price. The store-keeper takes the crop of cotton and figures prices to suit himself, and by the time the year's store bill is paid it takes all, and the poor tenant has to get trusted for goods again until after the next crop is sold. They would stand a much better chance to get ahead were it not for the fact that more money is spent for tobacco than for bread, and at most of the stores beer and whisky are sold, and the use of these articles is stimulated by the playing of dice and other games of chance, thus keeping the pockets of the poor colored man empty.

Here is a great responsibility resting on the church. A Christian education will do more to give them their rights, than political parties ever have done, or will do, and is absolutely necessary for their elevation. They improve very fast when they have the opportunity. I have been in the lecture field for ten years, before Sabbath-school assemblies, schools, teachers' institutes and churches, but never found a congregation, judging from the readiness with which questions were answered, better posted in Bible History than were the students of Le Moyne Institute and the Howe school in this city.

The Le Moyne Institute is under the able management of Prof. Steele and a competent corps of teachers. It is supported mostly by the American Missionary Society. Many of the colored people in the South are Baptists, and are so intensely sectarian that in many cases the members of two Baptist churches in the same city will not commune with each other. The Howe school, with Prof. Davis as its principal, is doing a grand work. Large numbers of young men are to be graduated, and as they are to become pastors of churches, they can do much to lift the burden of ignorance and sectarianism that rests so heavily upon the mass of colored people of the South.

I know there are many people in the North who, if they could see the hatred and indifference of Southern white churches and the great good being accomplished by these colored schools, would immediately donate from one to a thousand dollars for educational work among the freedman. Donations for the Howe school may be sent to Prof. Davis, Memphis, Tenn., while Rev. Jos. E. Roy, Secretary of the American Missionary Society, 141 Washington street, Chicago, will receive donations for the Le Moyne Institute.

At the last election held in Memphis, the whites came in one single file to the polls, and quickly deposited their ballots without interference. The blacks came up in another single file, and the vote of the first would be challenged and delayed as long as possible; and as each had to go through the same process, when the polls closed at night there were over one thousand in the line who had not voted. The Negro will never get so much help from political parties as he will through Christian schools, and now is the time to help the schools.

I. R. B. ARNOLD.

BROTHER JORDAN COMES NORTH.

MEMPHIS.

DEAR CYNOSURE:—From Grenada, Miss., I came to Memphis, and preached twice for Elder Countee's people, once for Elder Brinkley, and lectured once for the latter also. I gave my last tracts there. Many of the students of LeMoyne and Howe schools, and especially those preparing for the ministry, will read and distribute tracts. Bro. Arnold's meetings left a good impression.

THE CONFERENCE AT LOUISVILLE.

There was quite a gathering of Prohibition workers at Louisville, and the meetings were good. Many or all of the Southern States were represented.

Rev. J. H. Hector, a member of the Executive committee, was refused lodging where the remainder of the committee stopped. There was a reception tendered the Executive committee, but it did not mean Bro. H., so he did not attend. Truly, this is a great country, where public hotels are allowed to humiliate a man and drive him out because of his color. The young Negro will settle it. The daily papers said, the best speech of the meeting was made by Rev. Hector, yet he is not considered a man by the fellows who keep hotels.

POLITICAL OUT-LOOK.

I called on Dr. Wm. Simmons, president of the State University, and one of the leaders of the colored people, not only of Kentucky, but of the Union. He says the Negro vote is on the fence, and if General Harrison plays the "too soon" policy of his predecessors, the Negro vote is gone. He admits he don't see how the party can guarantee the Negro a free ballot and fair count. If this vote is on the eve of splitting it is the Prohibitionists' time to thrust in their sickle. They will learn that a million and three hundred thousand Negro votes, with the foreign vote and rifraff of white American people, will keep liquor here a long time. The Negro vote is sadly neglected by the temperance people.

SOCIETIES.

I have not been able to learn much of them here, but have spoken to three of the pastors. Rev. Frank, pastor of the largest colored church, speaks favorably of the lodge; says he recently preached for all society members, from the text, "By their fruit ye shall know them." If he examined the fruits he must have found Christians standing in the way of sinners, sitting in the seat of the scornful and thereby bearing very bad fruit. It is from God's Word we read, we are not to keep company with such as walk disorderly, and this same brother had more reform pamphlets and tracts than any person I have met, also the *Cynosure!*

LOTTERY GAMBLING.

I met a pastor in Mississippi who won $5,000 in the Louisiana State lottery. No association, paper or church discouraged or spoke against it, and the result is that many pastors and church members are betting on the lottery. Some well-informed and good brothers speak of it as being no harm. This city is worse. I see people here who will cut off their bread to have money to buy a lottery ticket. They can buy a ticket from five cents up.

INDIANAPOLIS.

I came here on Saturday night, the 16th, and spent the Sabbath with Rev. Preston. Rev. Toliver of Texas is here holding revivals. He tells of his struggle with the lodge in Texas, but says the pastors are leaving one by one. The pastor for whom I am speaking in a series of meetings, is secretary of two secret societies and had to be away two nights. His church is well nigh dead in every way. After last night's sermon, some admitted that the lodge was destroying their church. The pastor was at the lodge at that hour. At the pastors' conference I asked, "Are secret societies helpful or hurtful to the church?" One brother said to me, "You want to get up a fuss." The pastor of the church in which the meeting was held said, "This is Indiana!" Another moved to table the question. After dodging, pulling and squirming, the motion to table was lost. Eld. Toliver and myself were given a hearing. The pastors promise to discuss it next Monday morning. I have taken a few subscribers to the *Cynosure*. Bro. Toliver will be with them. I go from here to Paris, Ill., then to Decatur, my home.

FACTS.

Mr. Pettibone, "Grand Lecturer" of Mississippi, told Bro. Jackson, one of the pastors of Grenada, if he quit the lodge they, the Masons, would down him. There is one church in Indianapolis formed after the order of Elders Brinkley's and Countee's; Rev. C. F. Williams is pastor. Elder Raynor of Indianapolis is opposed to the lodge, as are others who have not yet as much Christian boldness as he.

Eld. J. Toliver of Texas will attend the National Convention at Washington on the 5th of March.

L. G. JORDAN.

IOWA FRIENDS, NEW AND OLD.

DEAR CYNOSURE:—From Masonville I went to Walker. Here, as at Hopkinton, there is an opening for a convention to be held at some favorable time in the future for the discussion of the lodge question. A series of Gospel meetings were in progress during my visit. I distributed literature, took subscriptions to the *Cynosure*, and aided in the meetings while I remained.

From Walker I went to Cedar Rapids and found Rev. Mr. Parker, the pastor of the Second U. P. church, engaged in a series of meetings. Rev. Mr. Hamilton of Tama county was assisting him. I stopped over night with Bro. N. Bourne, and attended meeting with Rev. Parker one evening. We visited the pastor of the First U. P. church and talked up the question of holding a convention at the Rapids to discuss the lodge question. I left some literature for distribution and went on to Fairfax.

I hoped to reach Scotch Grove, two miles distant from Fairfax, in time to attend the prayer-meeting of the U. P. church, but the train was delayed and I was late. I stopped over night with Rev. Mr. Pollock, the pastor, with whom I discussed the interests of our reform. The next day I distributed literature and took two subscriptions to the *Cynosure*, and received donations to the State work. Mrs. Neubeau, who is a member of the M. E. church of Fairfax, is a subscriber to the *Cynosure*, and is anxious for a lecture on the secret orders in the M. E. church of Fairfax; and will solicit the use of the church, and do what she can to prepare the way. I gave her a quantity of literature for distribution among her people. She spoke of one of the official members of the church who was once a Mason, but has ceased to respect the order, and does not see how a man can adhere to Masonry and be a Christian. Mrs. Giddings and others are radically opposed to the lodge.

I took the morning train for Conroy, where I now am at the house of J. D. Frick. Here a storm overtook me and I am stopping until it is passed. Bro. Frick is a reader of the *Cynosure* and an active worker in the anti-secrecy reform. He keeps a supply of anti-lodge literature and circulates it personally, and through the mail. May the Lord raise up many such helpers. C. F. HAWLEY.

NEW HAMPSHIRE NOTES.

The good work of reform goes steadily on. We learn from reliable sources that secret lodges are dying out in the northern part of the State. Cause: Anti-secret literature and the outrageous crimes covered up by the lodge or criminals shielded. In Manchester City Hall, filled with people, President C. L. Baker recently gave an address on temperance by invitation. I was present and offered the opening prayer. Brother Baker denounced the secret lodges as allies of the saloon, and sustained his position with irrefutable proofs. His address was received with approval and applause. Manchester is the largest city in the State. We have held two annual meetings there.

I recently attended a public religious service at South Bomstead, at which Rev. William Bodge, resident preacher, showed in a pointed manner the contrast between the so-called benevolence of the Masons and Odd-fellows and Gospel charity. The truth met general approval. Evangelist Payne, who is holding revival meetings with Elder Hyatt's church at Gilford Village, publicly and forcibly disapproved of secret lodges. These facts show a

changed state of public sentiment since Bro. J. F. Browne and myself fifteen years ago began to call attention to the evils of lodgeism in the face of church ostracism and howling mobs. The religious press shows marked improvement. The *Christian Witness*, of New Market, and the *Independent Christian*, of Littleton, make a specialty of opposing secret lodges, and circulate over 2,000 copies a month. The *Christian*, the *World's Crisis*, *Messiah's Herald*, all of Boston and leading papers, have of late taken decided ground against all secret lodges. They have an estimated circulation of 50,000 with many readers in New Hampshire. McDonald and Gill's Methodist paper, the *Witness* and *Advocate of Holiness*, of Boston, publicly disapproves of Freemasonry. The practical effect of Dr. Cullis and Rev. A. B. Simpson's Holiness and Divine Healing movements is to annihilate secret lodges. Their meetings, papers and tracts reach hundreds of thousands. Since our annual meeting at Dover, in October, I have preached and lectured thirty-eight times, visited, conversed and prayed with 450 families, distributed 2,500 pages of tracts and introduced Christian reform papers into over 200 houses. In the religious meetings attended, over thirty persons have publicly expressed a desire to be saved. "There was a long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." We fight under David's Lord, an assured Conqueror. S. C. KIMBALL.

CORRESPONDENCE.

SABBATH REFORM AT COLUMBUS.

COLUMBUS, O.

EDITOR CHRISTIAN CYNOSURE:—I spent Sabbath, the 10th inst., at our State capital. Columbus is a city of about 100,000. It has many old and wealthy families occupying palatial residences. It has its share of wickedness. Even the frowning walls of the penitentiary and the bristling guns of the soldiers' barracks do not deter the law breakers. The Methodist church is the strongest numerically. The Presbyterians rank first financially. The Congregational, Baptist and Christian churches follow in perhaps the order named. Rev. Washington Gladden, D D, is the leading divine. He has charge of the arrangements for the coming Sabbath conference. I preached morning and evening in the First Presbyterian church, Rev. J. C. Watt, formerly of the Fifth church in Cincinnati, pastor. This congregation swarmed a few months ago, the large part of the membership forming a new congregation up town. The older families and most of the wealth remains in the First church. In the morning I preached on Sabbath Reform. The Sabbath breakers in the church are taking up the old cry, "Let us alone." The liquor dealers say to Prohibitionists, "Let us alone." The slave-holding States said to the North in 1861, "Just let us alone." The devils "whose name was legion" said to Christ, "What have we to do with thee?" *i. e.*, Let us alone. But this is impossible. Right must antagonize wrong.

Hon. Carroll D. Wright says that the only railroad men who want to have work done on Sabbath are those who do not the work only but pocket the dividends. Dr. Stevenson says that the 2,000,000 workingmen who are engaged in needless secular labor on the Sabbath day, most of them unwilling laborers, "constitute an interest which ought to be the care of the government and of legislation. So we plead this as a question of rights. The American Republic had its birth in a contest for rights, and the noblest passages of our history have been those in which we have been involved in struggles for the maintenance and preservation of human rights. We present this as a broad question of rights, the rights of men, an inalienable right under the ordinances and appointments of our Creator to one day in seven for rest. That amounts to one whole year in every seven years, seven whole years in every forty-nine, free for the highest uses, the highest ends of humanity." J. M. FOSTER.

DIDN'T THINK OF THE PRAYER-MEETING.

The Disciple church of Leon, Iowa, is about solid for prohibition. Elder H. A. Lemon, their pastor, last year published the *Day Spring*, a monthly paper, in connection with the church there. In it he complained of the electric light whistle having been blown so as to disturb their prayer-meeting on one occasion. And on another Thursday night when the Disciples were gathered for prayer there was a ratification meeting held which detracted from the interest of the best of all meetings.

Bro. Lemon says of the ratification meeting, "This would not have been appointed on the night of meeting of any of the secret orders. It is said, 'We never thought about it being prayer-meeting night.'" The Elder gives them to understand they ought "to think" if they "want to keep preachers out of politics."

"The world loves its own"—the secret lodges, and hates the church of Christ and crucified its leader, who positively says in his will to us, "Every plant which my heavenly Father hath not planted shall be rooted up." CYRUS SMITH.

LODGE WORK IN FLORIDA.

SENECA, Fla.

DEAR CYNOSURE:—I am now nearly 80 years of age, and have been a reader of the *Cynosure* almost from its commencement. I have admired its reform principles, especially its fearless stand against secret societies, Masonry in particular, as the mother of the whole brood. The lodge is a corruptor of religion and government. Great numbers escape arrest and trial who are guilty, and others who are tried escape punishment because they are members of secret societies. Three men who were arrested for the murder of Charles Abbey in Southern Florida four years ago, belonged to a murderous gang of Ku klux. It appears all were equally guilty; two of them had their trial; one I think was hanged; one sent to States prison. The other has recently had his trial, and it is reported that through the ability and tact of his lawyer he was acquitted. Probably the judge, jury and sheriff were Masons.

How is the government and people to be made better? By uniting church and state as some are now advocating? Jesus said his kingdom was not of this world, if it was his servants would fight; and he even reproved Peter for using the sword and said, "They that take the sword shall perish by the sword." No human power can crown Jesus king of this or any other nation. God the Father can and will crown his Son Jesus, his only begotten Son, king in due time, and give him a kingdom over every other kingdom, and he will break every other earthly kingdom to pieces like a potter's vessel, and will reign king of nations as he now reigns king of saints. Daniel 7. His kingdom will consist of all who have been redeemed by his precious blood in all nations and people in the whole earth. Jesus said to his disciples he would go and prepare a place for them and receive them to himself that where he was they might be also. John 14. And what kind of a place it will be is referred to in 2 Thess. 1: 7–10; 2: 7, 8; 1 Cor. 15: 50; and 1 Thess. 4: 13–17. Jesus having bound Satan and cast him into the bottomless pit and set a seal upon him that he should deceive the nations no more till the thousand years were finished, returns to heaven where the glorious mansions, even the New Jerusalem is, which after the thousand years are finished will descend to this earth with all the redeemed ones; and the unsaved will be resurrected and condemned, "and Satan shall be loosed for a little season and go out to deceive the nations of the earth; and he raises a great army and they compassed the camp of the saints about and the beloved city, and fire came down from God out of heaven and devoured them." Rev. 20: 7–9. This earth is then purified and becomes the inheritance of the saints.

But great and thrilling events are to take place before the end comes. The seven last plagues are to be poured out upon those who have the mark of the beast, and them which worship his image. Rev. 16: 1–3, etc. DARIUS REYNOLDS.

PITH AND POINT.

GET THEM OUT OF THE TRAP.

I am writing a rather lengthy letter to two of my ministerial brethren who have been beguiled into the trap, hoping to loosen the spring by which they are held. I would like to see a copy of the authorized Masonic burial service. If you do not have it in tract form, and have not recently published it in the *Cynosure*, perhaps it would interest other readers if you would furnish it with or without comments.—(Rev.) J. M. HAYES, *W. Salem, Iowa.*

FROM ENOCH HONEYWELL'S DAUGHTER.

My heart goes out in sympathy for all the noble and true men and women who so self-sacrificingly are working to put down secretism and sin, so that the earth can bloom like Eden; and would say that I am with you in the work "for God and home and native land."—MRS. E. H. FENNO, *Altay, N. Y.*

HELP THE SOUTHERN FUND.

The *Cynosure* has visited me regularly for one year through the agency of Rev. Hinman. I have read it and then sent it out to do all the good it could. I am very thankful for the favor, and if I could reasonably do so would subscribe for it. But I am working as missionary among the colored people of this State, and in that place find so many ways of using money to good purpose, and so many needy and sick ones, that were it not for kindness of friends I would not be able to clothe myself.—MISS J. L PECK, *Houston, Texas.*

FROM A FAITHFUL DISTRICT SUPERINTENDENT.

I think from present appearances my way will not be open to attend the Washington Convention as I had anticipated. It will cost me upwards of $25 to get around, and at present I cannot spare it. So I presume I must "bear my cross" and stay at home. I am willing to serve in any capacity that the brethren desire, if thereby the work can be advanced, and God's Christ exalted. I trust you will have a good and profitable meeting. I am speaking some at all my points on the secrecy question.—A. W. PARRY.

FROM ANOTHER VETERAN.

I have taken the *Cynosure* from the first; expect to take it while I live and it lives right: 1. To help the cause; 2. Because I like to read it; 3. Because I like it in the family. Please send me some tracts to circulate.—J. EXCELL, *Limaville, O.*

A LOCAL AGENT IN CANADA.

I received your letter of circulars, also the tracts, for which I am obliged. As to a district, mine would be Ridgeway (a thriving village) and surroundings. I have not much time for going from house to house, but carry tracts in my pocket when I go from home, and generally put packages in a dozen or more families before getting home, and in meetings, schools, prayer meetings, at sales, etc. I think if we had a local association, formed according to Miss Flagg's direction, it might do good.—J. A. LEARN, *Ridgeway, Ont.*

LITERATURE.

A SHORT COURSE IN BUSINESS SHORTHAND, for the use of students in High Schools, Academies and Colleges. By D. P. Lindsley. 96 pages. Price $1.25. Chicago, D. Kimball; Boston, Otis Clapp & Son.

Some years since when the author of the above introduced Takigrafy (Greek for swift writing) his system secured immediately a wide popularity, because, while retaining the philosophical basis of the Pitman system, it added the practical feature of joining the most used consonant sounds with the easiest written phonographic signs, thus allowing a greater rapidity in what is known as the corresponding style of shorthand. His works on Takigrafy have been among the leading works on this science for the past twenty-five years and are becoming more and more popular. Its simple style has long been widely used among literary men, especially clergymen, and its reporting style is used successfully for all reporting purposes. But the great intermediate style which the author has had before him as an unattained ideal for years, was never before published. This work treats of this style, which the author believes to be adapted to the largest number of those who at present seek the art: namely, all persons desiring to secure places as amanuenses or shorthand clerks. This style avoids the extremely brief forms used by reporters, and the often too cumbrous forms needed by the literary man, and gives just that degree of condensation which is believed to be best adapted to those who wish to get the highest speed with the least outlay of time and money.

VOLUME XI. of *Alden's Manifold Cyclopedia* carries this work from "Debt" to "Domine." The 640 pages are packed with information of just the kind which the vast majority of reading people desire to obtain. In a single volume it gives an unabridged dictionary, and a cyclopedia of information which is ample for practical use, fully reliable, and is brought down to the present year. Among the articles treated at some length we notice that the familiar topic, Debt, with its various sub-heads, has over seven pages; while kindred topics, as Debtor and Creditor, occupy over six pages more. Delaware has about five pages; Delirium Tremens, four pages; Democracy, nearly seven pages; Denmark, about ten pages; Dentistry, about six pages; Diet, eight pages; Digestion, twenty-three pages; Diphtheria, five pages. The form of the book is most convenient; the paper, printing, and binding are all very good. This is emphatically *the* Cyclopedia for the people, and the extremely low price—only 50 cents a volume in cloth, or 65 cents in half Morocco—brings it within the reach of all. John B. Alden, publisher, New York.

The leading and longest article in the March *Missionary Review of the World* is by Dr. Sherwood, on "The City as a Factor in the World's Evangelization." It is a noteworthy paper, full of startling facts and statistics and irresistable arguments going to show the necessity of evangelizing our cities in order to the salvation of the country and the world. It ought to be read and pon-

dered alike by the patriot and the Christian. Dr. Pierson's "Expositions of Missions" and "A Wonderful Work in the West Indias" will be read with intense interest. Mr. Bliss's criticisms on the *Evening Post's* gross and stupid assault on missions are trenchant and deserved. Then Dr. Cust's paper on "Missions in Equatorial Africa." Dr. Morse on "The Bondei Mission," and Starbuck's translations from foreign missionary periodicals, are all valuable. The extra demand for *The Review* of the current year is so great as to necessitate the reprinting of the January and February numbers. There is also a large demand for the bound volume of 1888.

America for February 14 contains a post-card in fac-simile from the Hon. W. E. Gladstone, testifying to his study of Washington "forty years ago with love and admiration." A singular fact in connection with this card is that, although mailed at Chester, England, Nov. 30, and received at Chicago Dec. 12, it was not delivered until Jan. 29, thus bearing testimony, under the signature of England's greatest statesman, to the defective service in the second most important post-office in the United States. The same number of *America* contains a reprint of Washington's Farewell Address and a heretofore unpublished letter of his in fac-simile to his niece, Mrs. Frances Washington, dated March 17, 1793.

Deservedly popular among the publications for the improvement of the practical side of home life is *Good Housekeeping*, published fortnightly at Springfield, Mass., for $2 50 per year. We notice in the last number the titles: "Housekeeping in Foreign Lands," by Lieut. Schwatka; "Quaker Housekeeping;" "The Feet in Winter;" "A Man in the Kitchen;" "A Housefull of Girls and one Boy;" "The Ideal Parlor;" "Children's Voices," and a dozen others that would catch the eye of a quick-witted woman.

LODGE NOTES.

The Patriotic Order of Sons of America, of Chicago, held its annual church parade Sunday morning, Feb. 17, attending services at the First Methodist church, where a sermon was preached by the pastor, Rev. Bolton. Nearly 1,000 men marched in procession to the church.

After being out since Friday evening the jury in the Monroe county White Cap case announced on the 18th for the third time that it was unable to agree, and it was discharged. Eight of the jurors were for acquittal and four for conviction. Another trial will take place in April.

A Cleveland firm, which was boycotted by the Bricklaycrs' Union of that city, sued the officers and members of the organizations, and has just been awarded $3,700 damages. There have been a number of criminal actions growing out of boycotts, but this is the first instance where a civil suit of this nature has been carried to a successful issue.

It is reported from Reading, Pa., that an intimation was recently made to the Brotherhood of Locomotive Engineers in the employ of the Reading railroad company, that it was desired by the company that they should either quit the brotherhood or the company. Since then many members have withdrawn from the order, and it is asserted that those who fail to do so will be discharged by the company.

The Journeymen Bakers' Union No. 49, of Chicago, has ordered a boycott on the goods of Louis Ramseyer, who, it is claimed, is running a non-union bakery at 2927 Wentworth avenue. The boycott gives a list of fifty-one places where Ramseyer's bread is kept on sale, and says: "The reader should diligently scrutinize the above list, so as to learn where in his neighborhood 'scab bread' is sold."

Mr. T. V. Powderly addressed about 2,500 people at Music Hall, Cincinnati, O., Feb. 19, who paid an admission fee of 25 cents each. Mr. Powderly spoke of the history of the Knights of Labor, and the growth and development of the order, and of its present prosperity. After delivering a biting phillippic against Barry as a pretender and a sore-head, he spoke of labor-saving machinery. He took an optimistic view of the final outcome of machinery for doing the work of the world.

F. G. Sheppard, who was lately appointed commander of the department of Alabama of the G. A. R., notified Major Weigel, adjutant general, that since his appointment posts had been organized in the department in Anniston, Decatur Montgomery and Florence, thus making nine posts in that State. As only six posts are needed for the organization of a permanent department, he asks for authority to call a general encampment on March 12.

The widow of John C. Brady has sued the Northwestern Masonic Aid association for $5,000 insurance on the life of her husband. When he died, July 16 last, the association refused to pay the insurance because Brady was delinquent in his assessments. Mrs. Brady says her husband cound not pay the assessments because he was too ill to attend to business. She filed a bill in chancery for specific performance of contract, which is a novel procedure in this class of cases, recovery heretofore having been sought by suit at law on promises.

T. B. Barry has sent a letter to General Master Workman Powderly in reply to attacks on him in the *Journal of United Labor*, the organ of the Knights of Labor. One letter purporting to come from a knight denounced Barry as a Benedict Arnold and a Judas Iscariot, and informed Barry that he could get the original of the letter by applying at the headquarters in Philadelphia. Barry writes that on reading that attack he wired General Secretary Hayes for the original. He has been since informed that the letter was manufactured at headquarters by a clerk, Barney Maurice, and was then given to the editor. He adds: "Since learning that I now brand you as an infamous, unscrupulous, willful, and malicious public falsifier, and hold you up to public scorn as an assassin of decent men's characters, a king of fakes, a conscienceless deceiver, and a betrayer of labor's hopes."

Samuel Briggs, says the Chicago *Herald*, hails from the town of Cleveland, O. He is at the head of that mysterious Masonic order known as the Mystic Shrine, and is the imperial potentate of the shriners in America. The other day Mr. Briggs tore himself away from Cleveland to come to Chicago to be made an O. G. The O. G.'s are a branch of the shriners. To be an O. G. a man must first be a noble of the Mystic Shrine Being at the head of the shrine in this country, Mr. Briggs had a consuming desire to come here and be made an O. G. So he mounted his camel and rode across the desert to Chicago, arriving here last Monday morning. During the day the O. G.'s took him in hand, and his consuming desire was partially satisfied. In the evening he was made a full fledged O. G., and a banquet was given in his honor. After the second course he received a telegram from his friend, the mayor of Cleveland. It read: "Return at once—cannot run the city without you" That shows how Briggs stands in Cleveland. The mayor was in no position to know that Mr. Briggs could not very well return at once and run a city while he was in the hands of such O. G. friends as Charlie Stiles, Archie Winne, Jim Tompson, Alec Osterman and Tom Currier, each and every one of whom have been known to run a city themselves. [Many other Masons are at the same game of running cities. —ED.].

"NO BULK, BUT BUSINESS!"

is the way a Western man put it in expressing to a friend his complete satisfaction in the use of Dr. Pierce's Pleasant Purgative Pellets. So small and yet so effectual, they bid fair to supplant entirely the old style pill. An ever-ready remedy for Sick and Bilious Headache, Biliousness, Constipation and all blood disorders. Mild in action, wonderful in effect! Put up in vials, convenient to carry. Their use attended with no discomfort! These sterling merits account for their great popularity.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Gerrit Smith, in an address, 1870:—Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. Moreover, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?

William Wirt: "If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down.

Joseph Ritner, governor of Pennsylvania, 1837:—"If it be true as the lamented Colden (himself one of the initiated) declared that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

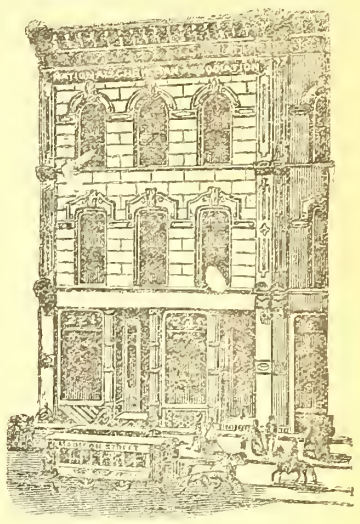
Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:*— "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

George Washington, to friends in 1794, quoted by Myron Holley:—"The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

Hon. Cadwallader C. Colden, Mayor of New York and M. C.:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and impious.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, FEBRUARY 28, 1889

LET NO READER of the *Cynosure*, young or old, neglect to read Miss Flagg's grand address on the 11th page. We could barely get it into this number or it would have been given a more prominent position. In a note Miss Flagg says she began it with the desire to reach the young readers of the *Cynosure* and raise in them a generous and holy enthusiasm to emulate the honorable record of the aged men and women now so fast leaving us for their heavenly reward. Let our older readers use the utmost endeavor to have this article well and thoughtfully read, and second its inspiring appeals by every argument that can be addressed to the conscience or to a godly ambition to emulate the noble lives of men whose names are never mentioned but to thrill us with the memory of their brave battles for Christ the Truth.

DR. JOSEPH E. ROY, as the agent and executor of Philo Carpenter, has compiled a little volume of rare interest and value. As a memorial of that eminent philanthropist, Mr. Carpenter, it is an important publication. But it condenses more information in less space than any book which the press has lately given to the public. "The Great Debate" on Masonry in New Orleans, the testimony of Statesmen and Divines against the Lodge, Dr. Roy's speech at the Morgan Monument, etc., etc. By all means let every minister, white and colored, especially the latter, procure and carry this volume as a *vade mecum* and pocket companion.

The crowning excellence of the Louisville Prohibition Convention was its wise planning and vigorous push for funds. Let the Washington Convention do the same. The point to be aimed at is to get something from every Prohibitionist. Half a dollar each, or a penny a week for a year, wisely and honestly employed would give a million of dollars and revolutionize the United States.

WEBSTER'S DEMAND REVIVED.

Elliott F. Shepard is one of the most extraordinary persons in this or any other country. Our attention was first called to him by his letter on "Labor and Capital," published as a pamphlet and distributed gratuitously three years ago. Lately he presided in the National Sabbath Convention in Washington, and paid the entire expenses of that important meeting out of his own pocket. He married a daughter of William H. Vanderbilt, with a fortune of twelve million dollars, and seems resolved to expend his income doing good. He owns and edits the New York *Mail and Express*, and is an excellent and forcible writer.

But what particularly concerns the *Cynosure* and its readers is the ground Mr. Shepard takes on secret lodges. In his pamphlet letter three years ago, page 41, he says:

"It would not be lawful for individuals to enter into a combination or association whereby they, secretly or publicly, with or without an oath, bind themselves to obey the commands of any particular man, or set of men, upon questions affecting the rights and welfare of themselves and others, members of the State. This would be setting up a power and officers and rulers not recognized by the constitution or laws, and therefore treasonable. All such oaths and obligations are void, on the grounds of public policy; but they ought also to be so declared by the voice of the people through their legislatures, and penalties ought to be imposed for making and receiving such oaths and obligations."

Such were Mr. Shepard's views in 1886. They seem to have grown stronger rather than weaker since. A late Boston *Traveller* contains the following from Mr. Shepard's paper:

"The New York *Mail and Express* urges that laws should be enacted making it a penal offence to make any oath, promise or pledge of obedience, loyalty, submission or co-operation to or with any officer or authority not recognized and instituted by law, or any party claiming to be such officer or authority, whether of any voluntary society, corporation or association. The amendment should also abolish every such secret oath, promise or pledge heretofore made, and render it null, void and of no effect.

"It should also render it a penal offense for any such office, party or association, or any person whatever, to ask for, receive, permit or suffer any person or party to make or take such oath, promise or pledge; and the receiving, permitting, suffering or making of any such oath, promise or pledge, should be evidence of conspiracy on the part both of those making and those receiving the same.

"The majesty of our institutions and the allegiance which every citizen owes to our country and her laws are being trodden under foot by the freedom and impunity with which designing misleaders of classes of men have heretofore been permitted to bind their followers and dupes to the blindest obedience to their dictates, with most heavy and outrageous penalties for disobedience.

"All such oaths, both on the part of the officers to whom they are made and of those making them, are treason; and the country should wake up and look after its liberties by passing the necessary laws for the protection of the body politic."

These utterances accord strikingly with the oft-quoted utterance of Daniel Webster, whose legal opinions once had nearly the force of law. He said of Masonry:

"It is an institution which, in my judgment, is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, * * * are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction I heartily approved the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

We suggest to the Washington Convention of March 5, the propriety of a resolution approving of the above utterances of Mr. Shepard; as well as for his decided stand in favor of laws securing a day of religious rest to the laboring population of the United States.

CHRISTIANITY, POPERY, MASONRY.

Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them; and they that are great exercise authority upon them. BUT IT SHALL NOT BE SO AMONG YOU.—*Matt. 20: 25.*

Neither as lords over God's heritage.—*1 Peter 5: 3.*

The bishops form the most august body of the church: that body which teaches and GOVERNS mankind by right divine.

Bishops are not only masters in matters of faith, but they are placed above them (the people) to *rule* and to GOVERN.—*Letter of Pope Leo XIII., Dec. 17, 1888.*

The government of Grand Lodges is therefore completely despotic.—*Mackey's Lexicon, page 185.*

A volume might easily be filled with quotations like the above, showing the identity of popery and the lodge in despotism, and their point blank antagonism to Christianity.

The same identity and contrast exist in point of secrecy. Christ came "a light into the world;" and his religion is light. Popery, Masonry and all false religions are a system of darkness under "the rulers of the darkness of this world." Eph. 6: 12. The Confessional is a system of secrecy between the priest and every member of his parish,—men and women, girls and boys. And the convent system is secrecy walled in: cloisters of men and hordes of women of which unmarried men have the keys. And Masonry and its spawn of secret "orders" rest on the two pillars of popery, viz., despotism and secrecy. Popery is the second or lamb dragon beast of the Revelation, and Masonry is the image of the first beast, and they are one system. The first beast was Rome pagan, and included all sorts of religions; the second, popery, was made up of churchmen. The lodge is the image of the first, made up of all sorts of people "that dwell on the earth," Rev. 14: 14, viz., pagans, Christians, Jews, Mohammedans, Buddhists, etc. All three exercise the same power, have the same horrible nature; and beast and image go into the same "lake of fire," Rev. 19: 20, which is the last we see or hear of them. And whatever these stupendous metaphors mean, they would seem to mean *wrath* and *agony*.

And the followers of these three symbolic personages, viz., the two beasts and their image, at last, constitute one army. They are deceived who suppose popery and Masonry at war. They are one. In the South we made the acquaintance of prominent citizens holding civil office, who told us they were both Roman Catholics and Masons. Popery is baptized paganism; and Paul teaches that paganism is demon-worship. Masonry is not the image of popery because it omits "Father, Son, and Holy Ghost," which popery nominally retains, while it worships saints, images, priests and what not. But Rome is underlaid with the bones of her martyrs, murdered and buried in the Catacombs under the city.

The clear, positive proof that the "great whore who sitteth on many waters" means *popery* is given in Rev. 17: 18: "The woman which thou sawest is that great city which reigneth over the kings of the earth." No other city on earth ever answered to this description but Rome. Popery means the principles of popery and the rites of popery wherever found. And that includes, not only Romanism, but all that Romanism includes, and that is the whole army of secret orders.

The necessary concealments practiced by patriotism in war, and by modesty in the family, are benevolence and purity. But the key which locks the door of a secret order, locks the world in and Christ out. The moment that door, which conceals a secret society and rites, is locked, it separates the kingdom of light from that of darkness. That secrecy is the mark of the beast, for Christ's kingdom is on one side of that door and Satan's on the other. It is the concealment which the assassin seeks when he takes up his dagger. All possible crimes and vices lurk under the shadow of a Masonic oath. "The Master Mason's secrets" (be they what they may with two exceptions) "shall be as sacred and inviolable in my breast as in his own." And the sworn secrecy of the priest is no better.

But we must not forget that there is something besides popery in the "Holy Catholic church," and that Luther found Christ while toiling up Pilate's stone stairway on his knees, when the voice cried in his ears, "The just shall live by faith," not by drudgery imposed by priests; while Masonry, to complete Satan's kingdom by its "universal religion," was obliged to drop out the Father, Son and Holy Ghost, as popery had practically done before by its man-invented rites. But we must not forget that there are members of the church of Rome who are not Romish. These will yet vote with us against liquor and the lodge, and these will "come out of her that they be not partakers of her plagues." And the time is rapidly hastening on when the visions of the Apocalypse shall become realities of history, when popery, "the mother of harlots," that is to say, the mother and nurse of all false religions, shall fall and "be found no more at all," as the great millstone which John saw cast by a mighty angel into the sea! And all secret worships invented by men will sink with her, for they are "the abominations" of which she is the prolific mother.

—Rev. H. A. Day, late of Williamston, Michigan, is editor of the new *Wesleyan Herald* of this city. He has lately removed his family to Wheaton, where they have relatives.

—Prof. E. G. Paine, for some years principal of Wasioja Seminary, Minnesota, and one of the leaders of our reform in that State, is also connected with the *Herald*. He also resides in Wheaton, Rev. C. F. Hawley, Iowa agent, his father-in-law, having his home in the same place.

—The Ohio agent is on his way eastward across the State, intending to end his journey at Washington and the National Convention. He has already sent on in advance, for the use of himself and friends, forty cots which were left from the Ohio Centennial and cost but a small figure.

—Mrs. M. L. Stratton writes in the *Wesleyan Herald* in reply to a detractor of the Wesleyan churches, that the Theological Seminary at Wheaton has sent out eleven graduates to Wesleyan churches as pastors. Ten others whose term of study is not yet finished are also preaching the word, making twenty-one in all.

—From one quarter and another we hear of special meetings to pray for the blessing of God upon the Washington meeting. By his power alone we overcome in this good fight of faith; and by him alone shall this evil root of the lodge be destroyed. Let prayer be made continually for this meeting during its continuance, not that this and that measure may be brought to a successful issue, but, whether every human scheme succeed or fail, that the cause of our Redeemer be set forward and his standard be advanced over the ruins of hostile combinations and systems of earth.

—Rev. Edward Mathews, who returned from the Congo country late last year, is now preaching for the People's Church, Ravenswood, a New York suburb. He writes that he has a strong church and a vast parish. There are over 6,000 people who have

no other religious privileges. The church began with a revival meeting held in the Second M. E. church of Long Island City by Bro. Mathews in January. He would be glad to hear from old friends, who may address him at Box 66, Long Island City, New York. We are glad of his implied request that his name be kept in the list of lecturers, and print it again.

—A good old Michigan brother, whose life has been spent in helping the poor, especially those who were black, sends $5 for the Southern fund. He would have doubled the amount but has constituted a kind of beneficiary society, and has undertaken to aid two renouncing Masons against whom the amiable lodge, with grand names and the Bible on the altar, has proclaimed a boycott. So this brother in the name of Christ takes up those whom Satan and his church would destroy by persecution. He has invested $100 in this way and will sometime find that he has lent it to the Lord and will receive it again with interest doubly compounded.

—As a good work for a volunteer agent the efforts of E. J. Chalfant, of York, Pa., are to be heartily commended. He has written some 200 letters and cards during the past year in the endeavor to get the Keystone State aroused and into her place in the front rank of the States. He has sold some 300 copies of the *Cynosure* and 600 of other reform papers, and has received twenty-eight subscribers to this and other papers. He has sold and given away a considerable number of tracts and pamphlets and is ready to do more in 1889. How many Pennsylvanians will do as much? How many will stand by the work already done?

—Rev. Wilbur F. Crafts, the Field Secretary of the American Sabbath Union, sends the following note respecting an important public document, namely, the proceedings of the Congressional Committee on the "Sunday Rest Bill." If any of the *Cynosure* readers have not obtained a copy, write to your Representative in Washington, who will send it free. Mr. Crafts says: "On the 19th inst., the House of Representatives, at Washington, concurred in the Senate resolution to print a third edition of 32,000 copies of the hearing on the Sunday Rest Bill, making 42,000 in all. An official in the Government Printing House says that this is the largest number that Congress has printed of any document except those relating to agriculture, exceeding even the most popular labor documents by twelve thousand. This is due to the awakened public interest in this question which has resulted not only in more petitioning, but also in more letters to Senators and Congressmen on this subject than on any other during the present session. This is the only action expected from Congress during this session, but petitions and applications for the hearing should be continued to the 4th of March, after which petitions may be sent to the American Sabbath Union, 23 Park Row, N. Y., or to Mrs. J. C. Bateham, Painesville, Ohio, in preparation for the next Congress, when some action may fairly be expected on the bill itself if the agitation is vigorously kept up until then. The circulation of 42,000 copies of the hearing will do much in this direction. The Senators have had more than their share of applications, and those who desire copies will probably be most likely to get them from their Representatives in the lower House."

NOTES OF THE ILLINOIS WORK.

MARISSA, Ill.

EDITOR CHRISTIAN CYNOSURE:—As the work of the N. C. A. has been brought very forcibly to my mind by your agent, Mr. B. B. Blachly, I wish to send you a short note in reference to the work in Marissa, Ill. Mr. Blachly was here and lectured on Saturday night at the Temperance Hall. So far as he was concerned, the lecture was a success; but many of the friends of our cause were absent. There is a strong anti-secret sentiment here, but there is a lack of courage to come out and stand up against the secret societies. Such timidity should make a Christian, who is thus intimidated, blush for shame. The Reformed Presbyterian church is, so far as I know, free from any sympathy with secret societies, yet there is great danger of our young men being led into these dens of darkness. I wish to thank Mr. Blachly through your columns for his timely address, and farther state that your agent will always be welcome under my roof when he is opposing the secret societies. We need an awaking. We will in the near future order tracts and books for our young men that they may be enlightened. A Mason or Odd-fellow cannot be a member of our church. REV. R. W. CHESTNUT.

Pastor Reformed Presbyterian Church.

OUR WASHINGTON LETTER.

WASHINGTON, Feb. 22, 1889.

The leaders of both parties in the House are being scolded by their immediate followers for what is denominated their indifference to duty observable in their neglect of important legislation. The fact appears to be that the Republican leaders, assured of an extra session of the next Congress, lost all interest in this session a month ago. The Democratic members in turn, being satisfied that they could affect nothing, and glad to avoid the terms of a continued tariff debate, were glad enough to rest on their arms. When Mr. Cannon tried to rally the Republican cohorts to support his amendment to the postoffice, this week, he found himself helpless.

On Wednesday at noon began the ten final days of Congress, during which the President has merely to fail to affix his signature to objectionable bills passed and they die by limitation. Thus the direct tax bill will not need his veto, but will simply go unsigned. The river and harbor bill, which it is understood the President objects to, will be dropped from further debate for this reason. Thus the importance of President Cleveland may be said to flare up like a dying candle's last effort. The President had to stop work temporarily this week on account of nervous prostration from overwork, a condition easily accounted for when one considers the stupendous amount of work that has devolved upon him during the past month.

It is reported that Senators have already forwarded to their Document Room nearly a hundred thousand requests for free copies of the hearing on the Sunday Rest bill, and they are coming in with promise of reaching half a million —an unprecedented demand for any document on an unpartisan topic. A Senator at Washington recently wrote to one of his constituents who asked for a copy of the hearing on the Sunday Rest bill: "It would take a million copies to supply half the demand already created."

Mrs Cleveland held her last public reception on Saturday, assisted by the ladies of the Cabinet circle, including the wife of Secretary of Agriculture Coleman, who received the congratulations of her friends on her new-found, though fleeting honors. An immense crowd was present despite the stormy day, and nearly the allotted two hours were consumed in passing the guests in review. Jerry, the factotum, announced with special pride that the crush occasioned four "faints" in the dressing-room.

The furniture man holds high court in the rooms at the Arlington hotel which General Harrison and his family will occupy during the inauguration. The White House is receiving final touches. Along the avenue, from the Capitol to the Executive Mansion, at every open space, enormous reviewing stands have been erected. Every available window has been rented for the occasion. You can secure a good stand seat for $2 or $3, or you can rent a big window for $100 and accommodate perhaps ten people. Some buildings have already been decorated. The Pension office is surrounded by temporary buildings. The advance guard of visitors is already arriving. Boarding house-keepers are smiling in a bliss too deep for words. The inauguration is upon us. *

OHIO ORGANIZED FOR THE SABBATH REFORM.

EDITOR CHRISTIAN CYNOSURE:—The Inter-Denominational Sabbath Convention of Ohio met in Columbus Thursday in the Second Presbyterian church. A large audience gathered. Dr. Anderson, president of Denison University, made the first address on the basis of the Christian Sabbath. The tripod, Creation, Sinai and the Resurrection, was brought forward as the basal facts. Dr. Scovel, president of Wooster University, read an able paper on "Our Sabbath Laws." He sounded the bugle call for the battle. The conflict is upon us. There is urgency. We must fight. Dr. Hott, editor of the *Religious Telescope* of Dayton, read a paper on "The Sunday Newspaper." He said he never read the Sunday or Monday papers, because the first was full of scandal and the second had no news. The New York *Tribune* on Sabbath had eighty-one columns of secular matter and half a column devoted to religion. That is a fair sample. Two weeks ago the New York *Herald* tried issuing a Sunday paper in London, England; but it was a failure. London is not ready for that. But England forced opium on China. Dr. Lasher, editor of the *Journal and Messenger*, of Cincinnati, read a paper on the relation of the Sabbath to the working classes. The best paper was presented by Dr. Brand, on "What Responsibility have Church Members for Sabbath-Breaking?" So long as church members buy and read the Sunday newspaper on Sabbath; so long as they advertise in Sunday newspapers; and so long as they hold stock in Sabbath-breaking corporations, the church will not have great power in the world. "Physician heal thyself." Church members thus breaking the Sabbath should be disciplined

Dr. Crafts gave an excellent talk. A State organization was effected, auxiliary to the American Sabbath Union. The Ohio Sabbath Association has a district secretary in every county in the State. Dr. Gladden gave an able paper on our Civil Sabbath. He believes in the enforcement of the law. Dr. Scovell offered the resolutions. J. M. FOSTER.

A FLOATING CHAPEL FOR THE SOUTHERN WORK.

[From a letter to Dr. Roy from Helena, Arkansas.]

* * * I would like to have a good long talk with you, personally, and wish you could be with us a week and see the situation. A very great field is open before us, and who is equal to the task? Not a quarter part of our work has been reported; we have pushed forward as fast as possible, and have gained *much* by experience. Our cabin boat is a very great convenience: fully meets our expectations, though sometimes slow of motion when the wind is against us. The big tent furnished by the N. C. A. will, with some repairs, answer another season, and will be of great service in the South especially, as the sectarian spirit is very strong here, so much so that churches of the same denomination in the same city will not commune with each other. At Memphis we had good congregations, but almost entirely *different* in each church.

We are now in a large opera house, the only place in town we can get, and though many colored people attend, the colored churches generally here object to going to the opera house, because of the distinction that is made, they having to sit in the gallery. When it becomes warm weather we can give the colored people just the same chance that others enjoy, though they may sit on one side of the tent and the whites on the other, which will, while separating the two races, make no distinction. With this arrangement, I can reach all the churches at once. But there are many places where the tent cannot be used to as good advantage as a good floating chapel. Our practical experience on the river for six months has been worth much to us. The floating chapel would be always ready. Gospel meetings could be called together on a few minutes notice at landings, where hundreds of people live and never have meetings. In many places meetings are held only once a month. A floating chapel, capable of seating say 1,000 people, can be put up for not to exceed $2,000; and I will propose, with the assistance of some friends, to build it and run it, provided the A. M. A., either by itself or in connection with the N. C. A., will furnish $2,000 with which to purchase a steamer, which will enable us to push up any of the rivers of the South or North. That sum will not build much of a steamer, but there is occasionally one that cost $5,000, that, owing to changes of business, can be purchased, overhauled, and everything put in first-class order so it will pass government inspection, for $2,000. My present force will remain with me till next fall when they will all begin school again; but in case the steamer can be furnished us I can hire three young preachers to assist me while my present force is attending school another year.

As far as my own personal feelings are concerned, I would like to go on to my farm; but when the colored people come to my lectures, and seem to get so much benefit from the pictures, I think after all perhaps my work, for a time at least, should be among the colored people. You seem to have some knowledge of the colored people and judged rightly when you thought they would be captivated with the pictures. One A. M. E. preacher said, "I would not take $25 for what I have learned to-night." One of the trustees of Bro. Countee's church at Memphis said, "You have shown up Masonry so clearly to us, that I feel mightily lifted"! Sister Countee said, "My husband has had such persecution because of his opposition to secret societies, and has felt so burdened on account of it, that I know he would have shouted from relief if he had been here to see how you have shown the people what you have about them." These and many others, from many places, encourage us to believe that our work is as successful as under present circumstances it can be. A high wind kept us driven a part of the time to shore, so it took us a week to come from Memphis here, 90 miles. With a steamer the trip would have been made in less than one day. * * * I. R. B. ARNOLD.

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

THE HOME.

HYMN OF THE FOURTEENTH CENTURY.

Fighting the battle of life
With a weary heart and head,
For in the midst of the strife
The banners of joy are fled!
Fled and gone out of sight,
When I thought they were so near—
And the murmur of hope this night
Is dying away on mine ear.

Fighting alone to-night—
With not even a stander-by
To cheer me on in the fight,
Or to hear me when I cry;
Only the Lord can hear,
Only the Lord can see
The struggle within, how dark and drear,
Though quiet the outside be.

Lord, I would fain lie still
And quiet, behind my shield;
But make me to know Thy will,
For fear I should ever yield.
Even as now my hands,
So doth my folded will
Lie waiting Thy commands
Without one anxious thrill.

But as with sudden pain
My hands unfold and clasp,
So doth my will stand up again
And take its old firm grasp.
Nothing but perfect trust,
And love of Thy perfect will,
Can raise me out of the dust,
And bid my fears lie still.

O Lord, Thou hidest Thy face,
And the battle-clouds prevail!
Oh, grant me Thy sweet grace,
That I may not utterly fail!
Fighting alone to-night,
With what a beating heart;
Lord Jesus, in the fight,
Oh, stand not Thou apart!

—*Selected.*

OUR OPPORTUNITY AND OUR RISK.

All the indications of divine Providence and grace unite to prove that to-day the crisis of missions confronts the church of God. A crisis is the point where opportunity and responsibility unite: the chance of grand success and the risk of awful failure meet. This is *the crisis*, for never in the history of missions have such opportunity and such peril confronted the church of God. The state of the mission field is at once arousing and alarming.

The opportunity. The whole world is now open to the Gospel as it never was before. Less than a century ago the whole pagan, papal, moslem territory was shut and sealed; only here and there was to be found a narrow and uncertain door of access, exceptional in character and uncertain, liable to be suddenly and violently closed. Japan, the same year that the pilgrims landed at Plymouth, drove out the last representatives of the papal church, and barred her gates against Christianity and even commerce, for two hundred years. China was "the walled kingdom." England had a nominal foothold in India, but the East India Company was one of the worst foes of missions. Turkey was intolerant, and punished apostasy with death. Africa was literally an unknown land—an unexplored continent. The Isles of the Sea were inapproachable by missionaries, infested with brutal cannibals. Papal lands forbade the pure Gospel to be preached, and the Bible to be sold or even given away. Dr. March was not allowed to enter Rome without leaving his Bible outside. Where the missionary went, it was only as Daniel into the lion's den, to dare brutes and beasts in human form, or as the three holy children went, into a fiery furnace. To-day, the walls are down; and going straight before us we may take Satan's strongholds, at almost any point in the encircling wall of heathendom.

How were these doors opened? It is the miracle of modern Providence. The Pillar that went before Israel, rolled back the Red Sea and the Jordan, drove back Amalek, beat down Jericho's walls; that same Pillar has gone before the missionary band in this very century. Obstacles, broad as continents, high as the Himalayas, have disappeared like mists at sunrise.

God gave England that strange foothold in India, beginning with the seventeenth century. The Trading Company was a corrupt, sordid, avaricious corporation, but it served to secure an opening: the right to trade, to have factories and store houses, and property; to defend such persons and property, to hold territory; to call on Britain for help in collusions with the Indian government; all this meant increase of territorial possessions and political power—it means *an entering wedge* into the heart of Asia. Meanwhile a mighty missionary nation was growing in this land to giant stature. Rapidly it strode across the continent, and then, as though there were no more sea, across the Pacific; and about thirty years ago, knocked at the sea gates of Japan. It was God's opposing anvil to the English sledge-hammer; it was the resistance of co-operation, to help the entering wedge to cleave eastward, and split the gnarled trunk of Oriental paganism from the the Golden Horn to the Chinese Sea. America, in the person of a Christian commodore, unsealed the ports of Japan to commerce and Christianity. Then England, France and America united to open the gates of China. Then Turkey decreed toleration. Then the massacre in India turned even the East India Company into the friend, advocate and patron of missions. Then Livingstone undertook to explore Africa, and forty times burned in the furnace of African fever, died on his knees near Lake Bangweolo. Then Stanley followed in his footsteps—a thousand days from Zanzibar and he came out at the mouth of the Congo. And now Corea, almost the last of the hermit nations, opens her door to Dr. Allen and the Gospel, and we begin to see signs of Thibet's yielding her exclusive seclusive policy.

This is wonderful. Never was there such making of history. Every year, every day is critical; every event pivotal. So rapid is the progress of events that the maps of Africa made to-day will be obsolete to-morrow, and history has to revise her records before the ink dries on her pages! We have glanced at the open doors, but these mark only the *beginning* of Providential interpositions. Look at Africa. It was only in 1877 that Stanley emerged at the Congo's mouth. The next vessel that sailed, after news reached England, bore missionaries to Africa. The great Lake missions were at once formed at Nyassa, Victoria, Tanganyika. Then the Livingstone Inland Mission to the Lower Congo. Then, only seven years after Stanley's exploring tour, fourteen nations met, in the Berlin Conference, and decreed the *Congo Free State*, and those nations represented papacy, Protestantism and Mohammedanism .No more significant event has occurred since Luther nailed up his theses!

No less marked is God's hand in the *rapid transformations* taking place. In Japan the changes are so complete already that only the natural scenery remains the same. Steps have been taken to substitute even the Roman letters for the awkward ideographic Japanese characters. Christian churches and institutions are becoming dominant forces in the land of the Rising Sun; and even the the primitive Pentecost wrought no changes equal to those of this newly opened Island Empire. The light of Asia is fading before the light of the world, and Japan may any day take her place among Christian nations.

It is impossible to appreciate the stupendous grandeur of these facts without our being brought face to face with them. Dr. Lindley said that, when a Zulu, bargaining at a mission premises for a calico shirt, then a pair of duck pants, then a three-legged stool, gets his new clothes on and sits on that stool, he is about a thousand miles above all the pagans around him. The story of Fiji reads like a fairy tale. Thirty years ago, every chief's hut was built over piles around which a score of human beings were buried alive; and his canoe was launched over human bodies, as living rollers. Now a thousand churches of Christ lift their spires there, and family worship is more common than in Britain.

The American Board concentrates its work largely upon Turkey, forming self-supporting native churches, and educating a native ministry, preparing that foreign mission field to take its part with Christendom, in all home and foreign work. Syria, with colleges, schools and consecrated press, is sending out converted men and women to teach and preach in every direction, and scattering Arabic Bibles and Testaments throughout the Mohammedan world. Three facts are to be noted: (1) The Koran is in Arabic. (2) It is forbidden to be translated. (3) Every educated Moslem is expected to be able to *read* it. Hence, whatever be the native tongue of a Mohammedan, our Arabic Bible can find in him a reader.

This is only one of the thousand preparations laid by God like huge basil blocks of granite, a thousand years ago, for the structure of modern missions. God is in history; the attentive student of the religious development of our race can trace distinct leadings and guidings of God's providence away back into remote eras. He was beginning to build, when as yet the church was involved in the dark ages, the vast edifice of evangelizing effort. Think of his making the very restrictions of Mahomet helps to the diffusion of the Word of God! Think of his using the greedy East India Company to lay the track for the Gospel chariot! Think of his using the treachery of papal propagandists and Jesuits to shut out all contact with Christian nations until the church was ready to carry the cross into foreign lands! Think of his withholding great inventions and veiling whole continents, until a reformed church was prepared to use discovery and invention as handmaids in sowing Gospel seed upon virgin soil! Not only the "undevout astronomer," but the unbelieving historian, must be "mad."

A great living orator emphasizes the fact that the foremost rhetorical figure, for effectiveness, is *repetition*. And we repeat that we may burn it in, that the critical hour of missions is not simply approaching; it is even now upon us. This hour is the turning point of history. The crisis in missions is found in the *peril of failure*. These open doors demand *immediate entrance and occupation*. Delay is not only danger, but disaster. Japan was wonderfully opened. It was as truly the Lord's doings and marvelous in our eyes, as when the iron gate opened of its own accord before Peter. But through that open gate infidelity pushed her hosts while we were lingering and parleying and hesitating. Before Christian schools and colleges were established, an atheistic science was taught in the Imperial University; before a Christian press was scattering its leaves, skeptical tracts and books were flooding the land. So in India. While we linger at the threshold, Satan's agents spread the "Age of Reason" and the "Philosophical Dictionary," and put immense posters along the walls of Calcutta, with extracts from the worst infidel books, to attract the eye, and to engage and pre-occupy the mind of an awakened and inquiring people. The open door others see and enter if we do not.

What shall we do? This crisis is upon us. There is not a Christian church or *disciple* that is not involved in this peril. At such a critical hour as this, what *are* we doing? With a church-membership of nearly 30,000,000, the evangelical churches are sending into the world-field about 5,000 missionaries, male and female; that is, we give *one* out of 6,000 to carry the Gospel to the heathen and a large proportion of them are women. We give about ten to eleven millions of dollars a year, or about one-third of a dollar each on an average, for the evangelization of the whole world. And even then one of our largest evangelical denominations comes up to two consecutive assemblies with over $50,000 debt. This means no advance—it means worse—retrenchment; at a time when to stand still is to go back.

It is time for us to speak plainly. We have too long dealt in honeyed words and used flattering tongues. We have talked of the missionary spirit pervading the church when two-thirds of the disciples are asleep to their obligations to a dying and lost world; we have praised the generosity of the churches, two-thirds of whose members give nothing to save men. Practically the missionary work is to-day carried on by a small fraction of the membership of the church of Christ. A Gideon's band is all! The world is depopulated three times a century. Evangelization ought to be pushed with such a spirit of consecrated enterprise, so systematically, so constantly, so rapidly, that every generation of disciples would actually see to it that their fellow human beings of that same generation should have the Gospel at their hands. It can be done. The church of Christ needs only consecration, to insure such a result within the bounds of this century.—*The Missionary Review.*

READING THE BIBLE.

When starting off to school at 12 years of age, my loving Christian mother put into my trunk her own Bible and wrote on the fly leaf, "Read a portion of this Book every morning and evening, my dear son, and may God's blessing go with it.—Your Mother." This was dated. She died the following year.

Twenty-five years afterwards, while traveling, I stopped for the night at an obscure railroad station. The little hotel was full, and after supper a traveler by another train was put in my room for the night. As it was already late our conversation was short, I excusing myself and taking out my Bible—the same blessed old one of my mother's—to read a chapter, after which I left it on the table and retired for the night. When I awoke in the morning my fellow-traveler had gone on an early train.

Many years afterwards, while connected with a church in New York, our weekly prayer meetings

were very interesting and attracted a great many strangers.

One night the pastor as usual made a short address and suggested a subject for the consideration of the meeting. It was this: "No word, spoken or written, but what will have some influence for good or evil to all eternity."

After a few words from different members of the congregation, a gentleman arose and asked permission to relate his experience bearing on the subject, which was as follows: "Years ago, while traveling, I stopped at a little railroad station, and was put into a double room with another party to spend the night, who, before retiring, read a chapter in his Bible, saying it was in accordance with a request of his mother, long since dead. Not feeling drowsy I read a paper; then curiosity prompted me to take up the Bible and learn the name of my fellow traveler. It was not there, but upon the fly-leaf was the request of his mother always to read a portion of it morning and night. I had not read the Bible in many years, but turning over those leaves, seeing one passage after another marked, I read them with increasing interest until to my surprise the night had passed and my train ready to start. From that night I became a Bible reader, and am now, thank God, an elder in a Presbyterian church, and all from those few words written by a Christian mother to her young son. I have never met him since, and do not even know his name."

When he finished his remarks I arose and stated that I was the fellow traveler, and could with him thank God that we were traveling the same road. Now, you can imagine what a meeting that was.—*The Watchman.*

ABOUT HAMMERS.

You may have noticed the name of David Maydole upon hammers. David Maydole made hammers the study of his life-time, and after many years of thoughtful and laborious experiment, he had actually produced an article, to which, with all his knowledge and experience, he could suggest no improvement. Let me tell you how he came to think of making hammers. Forty years ago he lived in a small village of the State of New York; no railroad yet, and even the Erie Canal many miles distant. He was the village blacksmith, his establishment consisting of himself and a boy to blow the bellows. He was a good deal troubled with his hammers. Sometimes the heads would fly off. If the metal was too soft the hammer would spread out and wear away; if it was too hard, it would split.

At that time the blacksmiths made their own hammers, and he knew very little about mixing ores so as to produce the toughest iron. But he was particularly troubled with the hammer getting off the handle, a mishap which could be dangerous as well as inconvenient. One hammer had an iron rod running down through the handle with a nut screwed on at the end. Another was wholly composed of iron, the head and handle being all of one piece. There were various other devices, some of which were exceedingly clumsy and awkward.

At last he hit upon an improvement which led to his being able to put a hammer upon a handle in such a way that it would stay there. He made what is called an adze-handled hammer, the head being attached to the handle after the manner of an adze. The improvement consists in merely making a large hole for the handle to go into, by which device it has a firmer hold of the head, and can easily be made extremely tight.

Each hammer is hammered out from a piece of iron, and is tempered over a slow charcoal fire, under the inspection of an experienced man. He looks as though he were cooking his hammers on a charcoal-furnace, and he watches them until the process is complete, as a cook watches mutton-chops.

The neighborhood in which David Maydole lived would scarcely have required a dozen new hammers in a year, but one day six carpenters came to work on a new church, and one of these men left his hammer at home, and came to David Maydole's blacksmith shop to get one made. The carpenter was delighted with it, and when the other five carpenters saw it they came to the shop the next day and ordered five more hammers made. They did not understand all the blacksmith's notions about tempering and mixing the metals, but they saw at a glance that the head and handle were so united that there never was likely to be any divorce between them.

To a carpenter building a wooden house the removal of that one defect was a great boon. A dealer in tools in New York city saw one of these hammers, and then David Maydole's fortune was made, for he immediately ordered all the hammers the blacksmith could make. In a few years he made so many hammers that he employed a hundred and fifteen men.—*From "Captain of Industry," by James Parton.*

AN OPEN LETTER.

ADDRESSED TO ALL WHOM IT MAY CONCERN.

DEAR YOUNG FRIENDS:—Whittier advised all young men as the best conserver and promoter of true mankind to link themselves in early life with some unpopular, righteous reform. A better opportunity to follow this advice was never afforded to the young men of any age or generation than is afforded them to-day. But the Gospel knows neither male nor female; neither does Reform, for when she is truly what she professes to be, and not something else masquerading in borrowed plumes, she is Christianity's own child, and follows out the principles and practice of her divine mother. To young women no less than young men does Wisdom "lift up her voice."

The evil day is already on us, so long foreseen by the world's greatest and wisest men; by Carlyle, who prophesied of "new spiritual Pythons" with whom America "must yet wrestle before she can become a habitation for the gods;" by Joseph Cook, who questions in *Our Day:*

"When the land is young no longer but grown old in chronic sins;
When the strife of class with classes both for bread and breath begins;
When the poor shall swarm with riot, and the magic checks of trade
Stretch between the hungry worker and the work his hands have made;
When the social vultures thicken, and the strong the weak devour;
When the corpses of the people strew the stairways up to power;
When loud Faction sends its foxes blazing through the standing corn,
From the firebrands of the Furies w ho shall save a world forlorn?"

I answer that if it is saved at all, *you*, young men and women, the spiritual heirs of all that is noblest and grandest in America's past or future, must gird on your arms and go forth to the battle. They who went before fought a good fight to win you this inheritance; and you must stand ready to pay the same price if you are to hold it inviolate for the generations that are to come after.

Our anti-secret conventions are especially noticeable for two things, the presence of age and the absence of youth. God bless these white-haired veterans who, in the glory and flower of their prime, stood in one solid phalanx for the rights of the slave; and now, many of them with "eye unbedimmed and natural force unabated," stand just as ready to lead a forlorn hope against the hosts of Baal. But when I see them gathered at our conventions, when I listen to their ringing words—these men who have stood in the ranks of reform for half a century and received all their wounds in front, I can but sadly wonder where their children are.

"The Old Guard dies but it never surrenders." The day is near when the last one will fall on the field, and who shall take their places? Who will fight as they fought, and hear at last—God grant it!—the huzzas of victory *they* never will hear except as it floats across the waters of death to mingle with the song of Moses and the Lamb on the other side? Who but their children and children's children?

It was to the sons and daughters of New England anti-secretists that I set out to make this appeal. But I can restrict it to no such narrow limit. From Massachusetts Bay to Puget's Sound we hold our birthright in common, and have an equal interest in that little band of men and women, who never dreamed, gathered in the cabin of the May Flower, how fast they were making History.

It was a young woman, Mary Chilton, who first stepped on Plymouth Rock; and to the young women who are her spiritual descendants to-day, I appeal. Your country calls you, God calls you to take a brave stand on the lodge question. The daughters of anti-secret fathers and mothers surely do not need to be told of the evil that Masonry and the minor secret orders are doing; of the souls started on their downward course by ungodly lodge associates; of that first glass of liquor taken in the lodge-room which made somebody's son or brother a drunkard; of the lodge oath which shields the rumseller and the libertine; of its degrading treatment of women; its scornful rejection of that holy Name whereby we are called. And if you know and believe this, what is your duty? Let the lodge feel the weight of your frowns. If you hate it, let all your acquaintances and associates know you hate it. Create around you such an atmosphere of right thinking on this important subject that every one who comes into it will feel the contagion. But this is not all. There is anti-secret literature to scatter. There are anti-secret papers which the people ought to take. There are anti-secret books which they ought to read. Slip a tract into each paper you write in social correspondence, and take the time you spend in making social calls to canvass your neighborhood in the interest of our reform. If you do not get many to subscribe for the *Cynosure* or to buy anti-secret books, you will at least have the chance of enlightening your friends and neighbors, some of whom may already feel that the lodge is an evil, and only need to know more about it to become ardent supporters of the anti-secret cause.

Some of you may have a gift for writing. Use it. Woman's pen is to-day the most potent instrument for religion and reform that the world knows. Others of you may have the ability to speak. As Jericho fell when the trumpets of victory sounded, so the liquor traffic totters and trembles to-day before woman's silver tongue; and when this mighty force is once enlisted against the lodge Jericho, when the anti-secret cause has its Frances Willards and Mary A. Livermores and Ellen Fosters, that too will fall and great shall be the fall of it.

But Mary Chilton did not step out on Plymouth Rock without a band of "worthy brothers" beside her,—worthy in the Scripture, not the lodge sense. Look at Eph. 4: 1, Col. 1: 10, Rev. 3: 4, and you will see what I mean. Now will you, sons and grandsons of these anti-secret heroes, let your sisters fight the battle alone? So did not your fathers when in the glory of their young manhood they fought the serpent of the still at a time when "tetotaller" was a term of reproach; and stood shoulder to shoulder, against the giant wrong of human slavery through obloquy and persecution and mob outrage. *They* were not afraid of unpopular reforms. Slavery is dead. Temperance sails on the top wave as a popular issue, but anti secrecy stands to-day in the place occupied by whisky and slavery sixty years ago. But are *you* standing to-day where they stood in those times that tried men's souls? God demands of you and your country demands of you that you make war on the lodge Python ere it has enveloped church and state alike in its slimy folds. In the prayer-meeting, in social converse, at the polls, on the platform and with the pen, if you have the ability, let your Gideon-like blo s against the secret shrines of Baal

"Tell on ages, tell for God."

"Forty centuries are looking down upon you from the summit of these pyramids," said Napoleon to his army in Egypt. This has been criticised as bombast. Perhaps it was. But I go farther and say, not forty centuries but all Eternity is looking down upon you to hear your response to this call, which is not alone to you; for, as faithful Abraham is the father of all them that believe, so these heroes of God have many sons and daughters not reckoned to them by earthly descent.

And so I say to all young, brave hearts, whatever your color or nationality, whether your home be North or South, East or West, "Are you willing to bear unpopular testimony against popular sins as did they who fought on the side of Truth when she has only the bread and waters of affliction to offer? to stand up and be counted for God against Baal? If so, let me clasp your hand. Black or white it is a princely hand. Scotch, Irish, German, it matters not,—you, too, are the children of a line of heroes.

Thank God! the Old Guard never surrenders—and it never dies. It lives in each fresh recruit who enters the field bound to plant Christ's banner on the ruins of every system of darkness that hates the light and defies his reign. Who will volunteer in this glorious warfare, and receive at last the blessing of Him that overcometh?

Wellesley, Mass. ELIZABETH E. FLAGG.

TEMPERANCE.

THE EVILS OF INTEMPERANCE.

READ BY MISS E. TODDY AT THE SOUTHWESTERN CONVENTION.

I know of no other evil that needs to be attacked on every occasion more than that of intemperance. This matter of drink has become so dangerous among not only those of mature age, but among our young people, that it is more to be dreaded than a cholera epidemic. Perhaps it is not worse than it was twenty years ago, but the efforts that are put

forth to bring it from its hiding-places may make it seem worse now than in the past.

We that must labor among the masses of the people—those of the ignorant classes—find that the children are trained drunkards. We find girls and boys at 12 years of age who can drink equal to men and women of 21, and unless the Christian church makes a constant fight against this evil, as they would fight the fire if a neighbor's house was burning, the whole building of mankind must succumb to this fire from hell. These poorer classes do not attempt to excuse themselves, but say, "We drink because we like it." But when we meet those in higher life they admit that it is wrong, but plead the necessity of drink to a certain extent.

We might here mention a few of the ordinary pleas met with in the most sacred place, the home. First, some claim they must take just a little for good-fellowship to show kindness. They feel that if a friend dines with them, their dinner cannot be complete without strong drink being on the table; thus placing temptation in the way of their guests, who dare not refuse to take it for fear of giving offense or breaking friendship. In this way the appetite is formed, and it grows as the leprosy grows in the flesh of a child, until before the victim is aware of the fact, alcohol has full control of the soul, mind and body, and the person is a wreck and deserted by friends.

Second. A large class drink to drown their sorrow, while others drink so that they may feel jolly and appear agreeable to their friends. But what fools, to think that reason must first be turned outdoor before the heart can be made merry! Well might Solomon say the laughter of such fools is madness. Many times do we even have to argue this question with Christians. They will say that cares oppress them, not thinking that as soon as the effect of drink is gone the same cares return, bringing with them another worse, when, if they had listened to the Word of God given by Peter, and cast all care on Jesus, he would have made their burdens light.

Third. The idler claims he only drinks to pass away time. How terrible it is to see men and women throw away their precious moments which God has given them, when so many of their fellow-creatures are suffering for some kind hand to help them up, or a friendly word to cheer. If they cannot do for others, how can they neglect their own hearts, which are so prone to evil. They have not a moment to lose, but should be watching that they be not led into other temptation besides that of the cup.

The fourth class are those who cannot stand ridicule. I think this class is largely made up of our young men. It is so seldom we can find a true Daniel—one who dares to stand alone and is willing to suffer anything for Christ's sake, but rather run the risk of filling a drunkard's grave than stand the reproach of men. If these could fully realize that even Christ pleased not himself, but, as it is written, "The reproaches of them that reproached thee fell on me," they, too, would be willing to deny themselves.

In this attempt I have only done what thousands have, pointed out a few of the excuses for drunkenness and some of the results. But the great question is, how can we remedy this evil? We never will be able to do much good until the minds of Christians are thoroughly awakened on the subject. We should never let an opportunity pass to sound the alarm, whether from the pulpit or the pew. Let the Sabbath school teachers wake up. Let it be woven in every Sabbath lesson. Let it be taught in the day school. Mother, begin to teach your boys and girls from the cradle, that the wine cup is more to be dreaded than a lion turned loose in the street.

Let us each ask ourselves a few questions on this subject, then listen to the answer from God's Word. First, can a parent who drinks, properly train a child and administer correction? Prov. 31: 4, 5: "It is not for kings to drink wine; nor princes strong drink, lest they forget the law, and pervert the judgment of any of the afflicted." If our strong leaders are liable to pervert judgment from the effects of drink, what can we expect from poor, weak mothers?

Can a minister be true to God and himself when he goes into the pulpit under the influence of wine? Leviticus 10: 8, 9: "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. *It shall be* a statute forever throughout your generations." Shall any Christian go to the house of God filled with wine in order to have a lively meeting? Ephesians 5: 18: "And be not drunk with wine wherein is excess; but be filled with the Spirit." Shall we associate with drunkards? Prov. 23: 20: "Be not among wine-bibbers." If my friend comes in for a social call, shall I send out the bottle and have it filled and we enjoy it together? Hab 2: 15: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunk."

What shall be the end if we persist in breaking all of these commands? 1 Cor. 6: 10: "No drunkards shall inherit the kingdom of God."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—First Quarter.—March 10.

SUBJECT.—The Child-like Spirit.—Mark 9: 33-42.

GOLDEN TEXT.—Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.—Mark 10. 15.

[*Open the Bible and read the lesson.*]

HOME READINGS.—*M.*—The Lesson. Mark 9: 33-42; *T.*—The Chief Place. Mark 10: 35-45. *W.*—Necessity of a Loving Spirit. 1 John 4: 7-21. *T.*—Ministering to Christ. Matt. 25: 34-40. *F.*—Duty of Christian Fellowship. Rom. 12: 3-10. *S.*—Christian Hospitality. Rom. 12: 13-21. *S.*—Helping [the Weak. Rom. 14: 13-21.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Divine law of true greatness*, vs. 33-37. The disciples, it is evident, took the lowest and most earthly view of Christ's coming kingdom. This was probably a partisan strife. The office of prime minister we know was coveted by the ambitious sons of Zebedee, and the disciples may have been broken up into separate cliques or factions, each contending for the superior right of their own chosen candidate. Yet "to them it was given to know the mysteries of the kingdom of God" if to any; and it must have been one of the keenest trials of our Lord that they failed so entirely to comprehend himself or the nature of his coming reign, in spite of all his patient teaching. Is the church any wiser to-day, after eighteen hundred years of experience? We hope and believe so, yet why this striving for her most honorable and lucrative places? Why are her ministers so ready to desert a post which needs them, for some other which offers a larger salary, but no truer field of usefulness. The real measure of greatness is the measure of service. Judged by this Christ standard how puny must be the stature to heavenly eyes of many of our so-called great men. "He took a little child and set him in the midst" to teach his disciples by a beautiful object lesson how far from his kingdom was the spirit of self-seeking and ambition, when even to enter at the door one must humble himself and become as a little child. We receive Christ himself when we receive his little ones—those disciples who have this childlike heart. Their manners may be peculiar, their opinions unpopular; they may be despised by the world's people, but in receiving them and their testimony we receive Christ himself.

2. *The duty of tolerance*, vs. 38 42. It has taken the world a long time to learn the doctrine of religious tolerance merely as a principle of civil polity, and the church has not learned it yet. The methods of the Salvation Army, for instance, may not accord with our tastes or any of our preconceived notions, but they certainly cast out devils, as the police in all large cities where they have labored can testify. We may not like the manner of certain Gospel workers; we may be at variance with them on points of doctrine that we consider important, but the question is not whether they follow in our particular cliquo, but do they cast out devils?—the unclean spirits of intemperance, licentiousness, dishonesty, avarice and pride. Christ may be preached "even of strife and vain glory," but let us rejoice, like Paul, that he is preached, and not venture to forbid even in such a case as this. It is true that it is the motive which hallows the work and makes the worker acceptable; but while our human judgment is so fallible we cannot venture to pronounce on motives. All the probabilities are in favor of the supposition that any one who casts out devils, or accomplishes any other good work in the name of Christ, must do it by the aid of his Spirit (1 Cor. 12: 3), although he cannot or will not pronounce certain Shibboleths that we think essential. The "little ones" of his kingdom are especially dear to the heart of Christ, and who ever causes one of them to fall into sin and error incurs a fearful judgment. Very few ask themselves the question, "Am I a stumbling-block to my weaker brother?" Yet Ruskin never uttered a truer word than when he said: "There are always a number of people who have the nature of stones; they fall on other people and crush them. Some, again, have the nature of weeds, and twist about other people's feet and entangle them; but more have the nature of logs, and lie in the way so that every one falls over them." A minister in refusing to vote for prohibition may be a log for the poor victim of hereditary appetite to stumble over. A Masonic pastor, though he may not attend the lodge, if he refuses to come out openly and testify, is a stumbling-block to souls. The weight of their influence in both cases is thrown on the side of wrong, and neither the lodge nor the saloon are slow to take the advantage such pastors afford them for snaring souls.

RELIGIOUS NEWS.

—Rev. C. H. Spurgeon has returned to London, from a long sojourn in Italy, with health restored. He has resumed his work in his church.

—Rev. Joel Martin, of Michigan, has been assisting Rev. J. N. Bedford, pastor of the Wheaton Wesleyan church, in an interesting protracted meeting.

—The International Convention of the Young Men's Christian Associations of the United States and Canada will be held May 8th to 12th in Philadelphia.

—Eighty-five per cent of the whole number of churches in the State of New York now use unfermented wine, an advance of fifteen per cent over last year.

—A missionary in China, Mr. Beach, has succeeded in representing the Chinese spoken language by a system of clear and phonetic symbols, fashioned after the Pitman style. It is said that a bright Chinaman can learn it in ten lessons.

—Messrs. E. E. Fife and Thos. F. Cummings, of the class of students about to graduate in the United Presbyterian Seminary at Allegheny, Pa., having presented the Board of Foreign Missions satisfactory certificates of character, and of their general fitness for the foreign work, have been formally appointed—both to India.

—Outside of the thousands of churches in London, there are 500 missionary workers. Each missionary calls on 500 families every month. They visit the slums and rum-holes, and are subjected to many dangers. During the warm season open-air meetings are held every day and night on the streets and in the parks. The class of people who attend these meetings, are the people who have never seen the inside of a church.

—In connection with the Students' Volunteers Movements for Foreign Missions, the following is reported by the International Committee of the Y. M. C. A.: During the past summer a number of men have been voluntarily pushing canvasses in different parts of the country. One man secured twenty-six volunteers, another twenty-seven, another seventy. This fall, under the aggressive efforts of Mr. Wilder, by whom 150 pledges were secured in about one month, the number has been steadily swelled until the total of 2,600 reported at Northfield in July, has grown to 3,200. God's guiding hand in this movement is evident. One hundred and five volunteers have already sailed for their fields or are under contract to sail.—*The Moravian.*

—From the report on the Indian work given in the late annual meeting of the American Missionary Association the following, respecting Government interference in these schools in favor of the Roman Catholics, will be read with anxious interest:

"The history of the past few months, and the famous order with regard to the use of the vernacular, ought to arouse the church to new efforts. The probable instigators of it are known to friends of the Indian, and it shows the necessity of increased activity on our part. The order was despotism itself, and would have done credit to a Russian Czar. It was a blow aimed at the Indian's highest religious interests, and the President of the United States, instead of explaining and translating it, should have recalled it as an act unworthy of Christian civilization in the nineteenth century. Everything is still done to hamper the Protestant missionary work. The A. M. A. has a theological school, and the Government allows (?) it to teach a theological class; but, when the students are chosen and ready to come, the Government agents prohibit their coming. We have a young man who has been waiting for a year for a permit from Washington. The same obstructive policy meets us when we try to get pupils under the Government school contracts. And even after we have obtained the order from the Government to procure the pupils from a given agency, the Government will, at the same time, instruct the agent to let no pupils go till the Government schools are full. In this way the Christian Indian parent has taken from him the right to send his child where he desires, for the Government stops his rations and annuities if he refuses to send to the Government school."

FARM NOTES.

IMPROVEMENT OF RURAL HOMES.

A correspondent of the New York *Tribune* gives the following notes concerning some simple methods employed to improve the appearance of country homes:

1. Having a large stock of tulip bulbs a few years ago, and not knowing what to do with them, I pushed one down at the roots of each strawberry plant in a bed of four rods long by three wide. The result was a magnificent flower bed, and the flowers and flower stalks out of the way before strawberry time. The bulbs down three or four inches were quite out of the way; and as the stalk is slim and leaves upright no harmful shading had been done. The bulbs multiplied fast, and for three years gave such a show as one might be glad to walk ten miles to see. When the strawberry bed was exhausted and a new one set, I repeated the experiment with equal satisfaction. It is possible, also, to make a clean raspberry garden or a vineyard superbly ornamental with bulbs of lilies and tulips and hyacinths. But this is not all; if a farmer really cares to have his place charming, he can.

2. Plant about his barn grapes to grow on the walls, and shrubs in the place of the piles of trash and rubbish. I have just outside my barnyard fence lilac bushes and ribes and syringas. Other shrubs would do as well, but the lilac is easily obtained, and you will enjoy them, my friend, more than you will those on lawns. Once begin to fix up about the barnyard and you will discover that there is no reason in the world why it should be a mere manure hole and a stinking pen. It may be made not only clean, but sweet and wholesome. Cows and horses, and even hogs, like pleasant surroundings, and their character is modified by treatment of that sort as well as by kindness. One thing more: your hired men will be improved and made neater. The milking will surely be more decently done and come to the house free of foul odors. Possibly the owner will find he has himself been a gainer; he will learn to abhor dirt, will have higher thoughts suggested, and be sweeter tempered.

3. Make your vegetable garden also ornamental. In this respect we are behind our fathers; for the old fashioned garden was gay with saffron and nasturtiums, and very likely with grass pinks and marigolds; while in the corners stood huge bushes of cinnamon roses and sweet briar. But we have given up the old plan, and carried off our flowers to a special garden or lawn, leaving our vegetables to themselves. Handsome growing vegetables are in themselves a fine sight, and as we cultivate with the plow and horse there is no chance for flower beds; but a row of double English hollyhocks, or of roses, will do no harm, and will not rob you of any ground they do not make compensation for.

4 Native vines are of great use in improving the looks of a place. The wild grapevine and the clematis, as well as Virginia creeper, can always be secured. These, if planted to cover rocks, old trees, stumps, rail fences, walls of stone, stone fences, barn walls, will convert them into delightful masses of green in summer, and scarlet leaves of fruit in autumn. Better yet, instead of the wild grapes plant Worden or Concord, or any thoroughly hardy sort, and get both fruit and beauty; although the fruit of the wild grape is excellent for jelly.

5. Do you know how largely your place or house depends for its beauty on a clean and handsome highway? Our country roads are very rarely what they should be, even as driveways, much less are they ornamental. I know many a fine house and yard fringed with a detestable road of weeds and stones. It is not possible generally to secure neighborly co operation in the way of establishing a really fine road; but we can afford to do it ourselves, so far at least as our own front extends.

The world ought to be going ahead, and everybody in it ought to be advancing with it. I am sorry to say that a good many are not. Degeneration is the lot chosen by quite a large fraction, and among these are too many land owners It is not difficult to make each year notable and marked by a special improvement, a new planting, a grove, at least a tree; in fact, a new idea put into shape is a growing, self-renewing memorial of our own progressive tendencies.

DONATIONS.

To the Illinois State Christian Association:

Andrew Hamilton	$ 5.00
Rev. J W. Logue	2.00
Ansel Lake	10.00
O. N. Carnahan	2.00
Mrs. R. R. De Long	1.00
Allen Wright	1.00
Total	$21.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 18 to 23 inclusive:

Rev J Excell, P Nicklas, J W Baldridge, Sr, W A Hervey, J N Norris, T Fletcher, W H Showalter, B A Phillips, M L Miller, W T Wilson, Mrs W W Blanchard, Rev W H Hilton, P Beck, W W Roberts, W A Robb, Rev H C Dunlap, Mrs E Pope, J Anderson, Mrs H P Merrell, G Brown, S M McMurdy, L A Phillips, G W Lewis, Mrs M McFarland.

"Golden at morning, silver at noon, and lead at night," is the old saying about eating oranges. But there is something that is rightly named Golden, and can be taken with benefit at any hour of the day. This is Dr. Pierce's Golden Medical Discovery, literally worth its weight in gold to any one suffering with scrofulous affections, impurities of the blood, or diseases of the liver and lungs. It is unfailing. By druggists.

Beautiful woman, from whence came thy bloom,
Thy beaming eye, thy features fair?
What kindly hand on thee was laid—
Endowing thee with beauty rare?
"'Twas not ever thus," the dame replied,
'Once pale the face, these features bold,
The 'Favorite Prescription' of Dr. Pierce
Wrought the wondrous change which you behold."

A BOON TO LADIES.

The Chicago Corset Company, No. 202 Franklin street, who are the manufacturers of the Ball's Corset, and the well-known Kabo Corsets, have made some recent improvements in their goods which will be of interest to lady readers. All corsets heretofore made have had brass or metal eyelets in the back, which corroded and stained the underclothing. Another disagreeable feature was the tearing out of the eyelets and the breaking of the corset laces, thereby making the corset worthless. All these defects have been overcome by the introduction of a new soft eyelet, lately patented by the Chicago Corset Company, which will become a boon to all wearers of corsets.

This soft eyelet gives a smooth surface to the back of the corset, and by the use of it the breaking of the laces is prevented. The Chicago Corset Company guarantees the soft eyelet not to break in six months' wear. If it does they will refund the money paid for the corset.

These celebrated corsets with the improvements noted, are for sale by the principal dry-goods dealers of the United States.

Everybody needs a spring medicine. By using Ayer's Sarsaparilla, the blood is thoroughly cleansed and invigorated, the appetite stimulated, and the system prepared to resist the diseases peculiar to the summer months. Ask for Ayer's Sarsaparilla. Take no other.

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Sarsaparilla, and be sure you get it, when you want the best blood-purifier.



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to any other. The fore-runner of modern blood medicines, Ayer's Sarsaparilla is still the most popular, being in greater demand than all others combined.

"Ayer's Sarsaparilla is selling faster than ever before. I never hesitate to recommend it."—George W. Whitman, Druggist, Albany, Ind.

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CHICAGO.

Wheat—No. 2	1 06½	@	1 07
No. 3	90	@	97
Winter No 2	1 06½		1 07
Corn—No. 2			34
Oats—No. 2	25	@	28½
Rye—No. 2			44
Bran per ton			11 00
Hay—Timothy	8 00	@	10 50
Butter, medium to best	15	@	28
Cheese	05	@	12
Beans	75	@	1 65
Eggs			13½
Seeds—Timothy	1 05	@	1 58
Flax	1 54		1 56
Broomcorn	2	@	4
Potatoes, per bus	25	@	30
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 80	@	4 75
Common to good	1 40	@	3 45
Hogs	4 40	@	4 90
Sheep	3 75	@	5 40

NEW YORK.

Wheat—Winter	92	@	1 07
Spring			1 06
Corn	43½	@	46½
Oats	29	@	39½
Eggs			14
Butter	14	@	31
Wool	09		34

KANSAS CITY.

Cattle	2 25	@	4 25
Hogs	4 20	@	4 50
Sheep	2 50	@	4 50

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HOME AND HEALTH.

ABOUT HEADACHES.

Probably one of the most common headaches, if not the most common, is that called nervous. The class of people who are most subject to it are certainly not your outdoor workers. If ever my old friend, the gardener, had had a headache, it would not have been one of this description. Nor does Darby, the plowman, nor Jarvey, the 'busman, nor Greatfoot, the granger, suffer from nervous headache, nor any one else who leads an outdoor life, or who takes plenty of exercise in the open air. But poor Mattie, who slaves away her days in a stuffy draper's shop, and Jeannie in her lonesome attic, bending over her white seam—stitch, stitch, stitch—till far into the night, and thousands of others of the indoor working class are martyrs to this form of headache. Are they alone in their misery? No; for my Lady Bonhomme, who comes to have her ball-dress fitted on, has often a deep fellow-feeling with Jeannie and Mattie. Her, however, we cannot afford to pity quite so much, because she has the power to change her modus vivendi when she chooses. What are the symptoms of this complaint that makes your head ache so? You will almost know it is coming from a dull, perhaps sleepy feeling. You have no heart and little hope, and you are restless at night. Still more restless, though, when it comes on in full force, as then for nights, perhaps, however much you may wish to, scarcely can you sleep at all.

"How my poor head does ache!" This you will say often enough; sadly to yourself, and hopelessly to those near you, from whom you expect no sympathy and get none. And yet the pain is bad to bear, although it is generally confined to only one part of the head. The worst of this form of headache lies in the fact that it is periodic. Well, as it arises from unnatural habits of life or peculiarities of constitution, this periodicity is no more than we might expect. If I just note down some of the most ordinary causes of nervous headache, people who suffer therefrom will know what to do and what to avoid. I will then speak of the treatment.

Overwork indoors.

Overstudy.

Work or study indoors, carried on in an unnatural or cramped position of body. Literary men and women ought to do most of their work at a standing desk, lying down now and then on a sofa to ease brain and heart, and permit ideas to flow. They should work out of doors in fine weather—with their feet resting on a board, not on the earth—and under canvas in wet weather. It is surprising the good this simple advice, if followed, can effect.

Neglect of the ordinary rules that conduce to health.

Want of fresh air in bed-rooms.

Want of abundant skin-exciting exercise.

Neglect of the bath.

Overindulgence in food, especially of a stimulating character.

Weakness or debility of body, however produced. This can only be remedied by proper nutriment.

Nervousness, however induced.

The excitement inseparable from a fashionable life.

Exciting passion, anger and jealousy in particular.—*Cassell's Magazine.*

Earache is usually caused by a sudden cold. Steam the head over hot herbs, bathe the feet in hot water, and put into the ear cotton-wool dipped into camphor and sweet oil. This treatment is often excellent for faceache and toothache. The latter is frequently entirely relieved by placing the cotton soaked with camphor in the ear on the side where the painful tooth is. It is a good plan also to tie a handkerchief over the ear for earache, or toothache, or faceache.—*Selected*

It is not always easy to start a fruit jar cover. Instead of wrenching your hands and bringing on blisters, simply invert the jar and place the top in hot water for a minute. Then try it and you will find it turns quite easily.

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Old moneybags mopes in his office all day,
As snappish and cross as a bear;
The clerks know enough to keep out of his way,
Lest the merchant should grumble and swear.
Even Tabby, the cat, is in fear of a cuff,
Or a kick, if she ventures too near;
They all know the master is apt to be rough,
And his freaks unexpected and queer.

What makes the old fellow so surly and grim,
And behave so confoundedly mean?
There's certainly something the matter with him—
Is it stomach, or liver, or spleen?
We've guessed it—his liver is sluggish and bad,
His blood is disordered and foul.
It's enough to make any one hopelessly mad,
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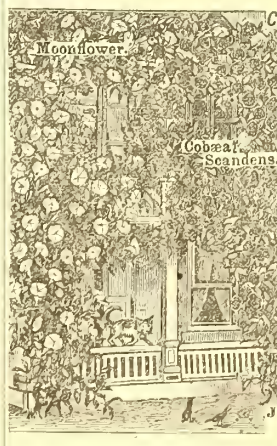
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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigue jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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NEWS OF THE WEEK.

WASHINGTON.

The President returned to Congress, without his approval, the house bill to determine the title of settlers on the Des Moines river lands in Iowa. The President says: "One result of this legislation, if consummated and is effectual, should be to restore to the United States as a part of the public domain lands which more than twenty-five years ago the government expressly granted and surrendered, and which repeated decisions of the Supreme Court have judged to belong by virtue of this action of the government to other parties.

Representative O'Donnell, of Michigan, presented an enormous petition against the Sunday rest bill, which bears the signatures of 230 000 Seventh-Day Adventists in all parts of the country. As there are but about one-tenth as many of this people in the country the petition makes a mistake somewhere.

The special report of the Commissioner of Labor relating to marriages and divorces in the United States for the twenty years from 1867 to 1886, inclusive, shows that the number of divorces granted, as reported from 96 per cent of the counties of the United States, is 328 716.

At the centennial celebration of the Georgetown Catholic University Friday three gold medals, which had been struck off, were presented to President Cleveland, Cardinal Gibbons and Dr. John Gilmary Shea. The Pope sent a special message to the institution.

COUNTRY.

A bill has been introduced into the Illinois house prohibiting, under penalty of fine and imprisonment, the playing of ball on Sunday. Another bill proposes making Lincoln's birthday a holiday.

North Carolina is on the verge of a terrible race war growing out of the Negro exodus. All the railroad emigrant agents have been driven out of the State. The local military companies have been called out in Wayne county to aid the farmers in preventing desertion of their laborers.

It is estimated by Pennsylvania railroad men that if all the trains were put together in one which this road will make up for the rush of travel on the 4th of March, it would reach 100 miles. And 35 000 train men will be required to run it.

A fierce blizzard raged furiously in Minnesota, Dakota and Manitoba Thursday, with the mercury at 26 below zero. At Grand Forks the wind blew sixty miles an hour. The whole Northwest experienced the severest cold of the season. A blinding snow storm, the severest in several years, prevailed steadily at Augusta, Ga., Feb 21, followed by heavy rain and sleet. The blizzard is almost unprecedented for that part of the country. Snow began falling heavily at Columbia, S. C., Feb. 21. It is two and a half inches deep on a level. It is the heaviest fall of snow within the recollection of citizens.

The cyclone in Banks county, Ga., Monday night, tore to pieces the houses of Thomas Stevenson, and Stevenson and one of his sons were blown into a tree and killed. The remainder of the family were seriously if not fatally injured. William Meadows's house, near by, was torn into fragments and his wife killed. Twelve other persons were killed by falling timbers. At Nicholson a dozen houses were destroyed.

Just before dawn Monday morning the Park Central hotel, at Hartford, Conn., was shattered by a force not yet ascertained, and in the darkness and ruin men, women and children were crushed and maimed and burned by flames. The dead number twenty two and the wounded ten. Ten persons escaped.

The Board of Aldermen of New York city recently recommended the legislature to permit the grogshops to be open from noon to midnight on Sunday. The motion was made by one Goetz, a gin-miller.

The gambling bill forbidding the licensing of any games of chance other than faro and round-table poker, has been signed by the Governor of Montana.

Among the measures passed to engrossment by the Indiana legislature was the hill making it a misdemeanor to treat to drinks in a saloon. A similar measure is before the Illinois legislature.

The Indiana senate killed the Hays high license bill, the Democrats voting solidly against it and the Republicans solidly for it.

The Supreme Court of Michigan has decided that the so-called social clubs of the State, where liquor is dispensed to the members, must take out licenses as retail liquor dealers or disband.

At New Orleans Monday night the cotton palace constructed under the direction of the Ladies' Charitable Aid Association was thrown open, addresses being made by the Governor, the Mayor, and others.

At the seventh annual session of the Citizens' Law and Order League of the United Staes, held at Boston on Tuesday, Hon. C. C. Bonney, of Chicago, was re-elected president of the organization.

The Chicago, Burlington & Quincy has reduced its train service in Iowa to the extent of 8 000 miles a month. This will deprive the Iowa people of service amounting to 16 000 miles a month on the Burlington alone, and it is understood that all the other roads in that State will take the same step. The object, of course, is to curtail operating expenses in consequence of the reduced revenues resulting from the low rates which have been forced upon the railroads by the Iowa commissioners.

The Temperance Alliance at Iowa City, Iowa, seized two cars of beer which had been shipped to that city. The sheriff took possession. The consignees claim they were acting as agents for private parties.

James Moran, a boy 16 years old, living at Brooklyn, Ill., was bitten by a mad dog. On Thursday he was attacked by hydrophobia, and while his mother was attending him he bit her. Tuesday both mother and son were suffering with rabies, and it is thought neither will recover.

It is reported that recently, near Atkin, Minn., timber wolves attacked two white children while returning from school, and killed and devoured them.

The town of Guerneville, Cal., was almost entirely destroyed by fire Wednesday, the entire business portion and a large section of the residence portion being swept away. The loss is estimated at between $300,000 and $400,000.

An English syndicate, representing a capital of $50,000,000, is negotiating for the purchase of all the breweries in St. Louis. It is said the amount required will be about $20,000,000, but the syndicate has the cash to pay, and is hurrying the negotiations.

Thursday afternoon in York county, S. C., Rev. James Gibson, a prominent Baptist minister, was drowned in Sugar creek. For eight hours he clung to overhanging branches, while a large number of persons stood on the bank watching his struggle for life, but none of them attempted his rescue.

The large importing house of Rudolph Blankenburg & Co. at Philadelphia, was destroyed by fire Tuesday morning. Seven girls who were in the building came near being suffocated before they could get out. The loss will reach over $500,000.

FOREIGN.

It is reported that at the coming session of Parliament the British government will propose a defense loan of £10 000,000. The proceeds of the loan will be devoted to the construction of twenty men of-war and fifty cruisers, and to increase the number of torpedo boats.

A famine prevails in the interior of Russia. At Grenburg many persons are dying of starvation. The crops have been bad in the afflicted districts for four years.

In the Quebec legislature Mr. Trudell created a sensation by giving notice of a resolution which expressed sympathy for the Pope, and embodied the suggestion that Queen Victoria be urged to use her influence to restore the temporal power of the Vatican. The motion was subsequently withdrawn, under pressure, it is supposed, from the premier, who feared the result of the agitation which might follow.

The China steamer bringing Shanghai advices to Jan. 19, says the famine in Anhui and Kiangsu is worse. In one province 300,000 families are starving, and altogether several million are suffering from famine caused by drought two years in succession.

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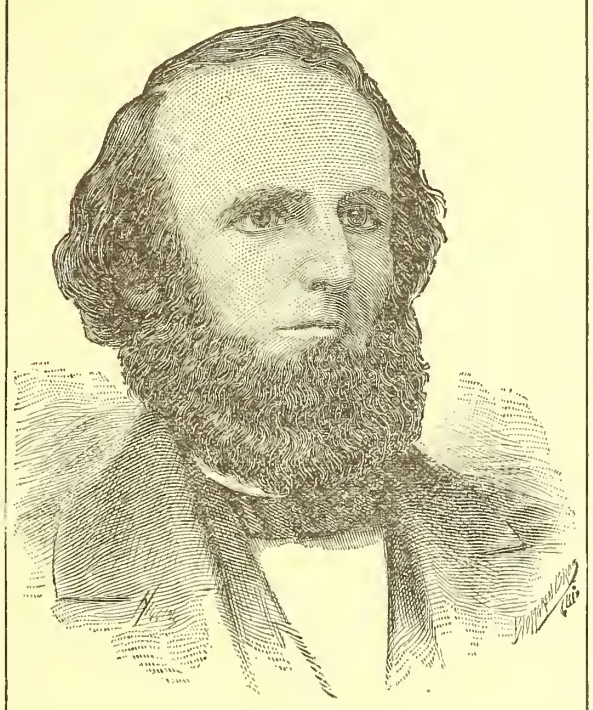
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We have noticed the incident in the School Board of Chicago by which the attempt of a secret society to gain a little notoriety was checkmated. In Joliet, Ill., G. A. R. and Sons of Veteran lodges proposed to give all the schools, public and private, church and secular, a United States flag on Washington's birthday. A Roman Catholic priest seems to have been the only one refusing the gift. His act was commendable, if we consider that as private citizens the members of these lodges would probably have contributed little or nothing for such an enterprise; and the advertisement it gave their orders was considered ample return for the expense. For an American school to receive a gift from a secret lodge whose initial principles are destructive of American institutions, is like a saloon or a gambling house raising money for a church.

Germany, Russia, perhaps even the United States may learn a lesson from the transformation so rapidly taking place in Japan. That practical people seem to be one of the most progressive of the nations, and its advance is all in the direction of the highest modern civilization. The Mikado has just promulgated a new constitution from the throne, which establishes a house of peers, the members of which are to be partly hereditary, partly elective, and partly nominated by the Mikado, and a house of commons of 300 members. The right of suffrage is given to all men of the age of twenty-five years and over, who pay taxes to the amount of $25 yearly. Liberty of religion, freedom of speech, and the right of public meeting, are established. The parliament will possess legislative functions, and the control of the finance under limitations. This empire of forty millions, within the memory of many of us, prohibited Christianity under penalty of death. Now the Gospel is as freely preached as in America. But Christianity is on trial in Japan with no prejudice in its favor. Agnosticism has a strong hold, and the learned believe in Herbert Spencer and his kind, as we do in Christ and his Apostles. The calls of the missionaries are urgent, and we must heed them.



GAMALIEL BAILEY.

[See page 8.]

The White Caps have added another degree to their lodge, and along the Maryland and Pennsylvania border have become barn-burners. Soon they will add the third and last, and then such lodge Governors as Foraker, who wink at the present petty depredations, will be compelled to enforce the laws, as in Missouri the "Bald Knobbers" had to be brought to the gallows. The papers say that notice is sent to rich and poor alike to move out their stock by a certain time, and the destruction of the buildings has been accomplished by the ignition of chemicals. One insurance company has sustained losses by the burning of thirteen buildings.

The secret printers' unions are helping the new President. Their protest against Whitelaw Reid, editor of the New York *Tribune*, as Minister to Great Britain is promptly filed. They do not forget Mr. Reid; nor does Mr. Blaine, "premier" of the new Cabinet, forget them. In 1884 they demanded that the *Tribune* be turned over to lodge printers, just as in last campaign their arrogance demanded the same of John C. New for the Indianapolis *Journal*, and of Col. Shepard for the *Mail and Express*. Mr. Reid simply ignored them. Then they appealed to Mr. Blaine, threatening that if the paper was not given over to their lodge, that every member would vote against him They secured nothing from Mr. Blaine, and probably made good their word. The vote of their 3,000 members was nearly twice the majority by which Cleveland carried New York State and secured the election.

Mr. Harrison and his family left their Indianapolis home last Monday for Washington. To the crowd assembled to bid them farewell and God-speed, the President elect made a short speech, in which he said: "There is a great sense of loneliness in the discharge of high public duties. The moment of decision is one of isolation. But there is One whose help comes even into the quiet chamber of judgment, and to His wise and unfailing guidance will I look for direction and safety." This reminds us of the parting words of the lamented Lincoln to his Springfield neighbors on a like occasion in 1860. Contrasting the task before him with that taken up by Washington, Mr. Lincoln said: "Without the assistance of that Divine Being who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell." No man has more right or need to ask Divine guidance and the prayers of his Christian neighbors, than our chief magistrate. Mr. Harrison, as a professed Christian man and officer in a Christian church, will meet some delicate questions which his predecessor, who made no religious profession, never encountered. It would have been fitting had he more emphatically acknowledged his dependence on God, and as humbly as did the great Lincoln, who though never connected with a church, we believe trusted sincerely in Christ.

Some of these questions Mr. Harrison is meeting manfully at their very first suggestion. The press reports say that the schemes of Cabinet-makers and office-grabbers was seriously interfered with, because of the strict determination of the President elect to observe the day as became one whose first allegiance is to the God of the Sabbath. He firmly refused to see any one on business affairs. Rev. Dr. William A. Bartlett called to solicit his attendance at his church at some sort of military performance. Dr. Bartlett had to depart with a disappointment—and a good lesson also we hope. So Henry C. Bowen, editor of the New York *Independent*, who is represented as somewhat distastefully officious about Washington, could get no audience, though he is understood to represent a religious journal. If Mr. Harrison shall continue to honor God's day, God and good people will honor him. Concerning another recognition of this first and highest allegiance, the New York *Sun*, which we are inclined to believe speaks truly in this matter, says: "There is one custom which will probably be observed in the White House for perhaps the first and only time, and that is family prayers in the morning. Mr. Harrison ever since his marriage has never failed, except when confined to his bed, to hold family worship just before breakfast. The hour for the matutinal meal has usually been 8 o'clock, and at 7:30 the family has always collected in the library, where the general read aloud a chapter in the Bible, and after a few words in comment or explanation he and the whole family have knelt and joined in saying the Lord's Prayer, after which he made a special petition, either impromptu or from a book of prayers. And it is said that neither the President nor his wife has any intention of pretermitting this observance in the executive mansion."

—The evangelists, Clark and Norrington, who have been laboring in Verona, Canada, write that a Mr. Walker of that place, who was lately converted, has given up the Masonic lodge and written the master of the lodge to drop his name, as he had renounced the devil and all his works for Christ's sake.

IS LONDON DEGENERATING OR IMPROVING?

BY REV. JOHN BOYES.

In the daily press, and also in several of the weeklies, there has been going on of late a controversy respecting the moral condition of London. There are a few pessimistic souls who see no symptoms of amendment, who, were they to travel from John Grost's to Land's End, would see no object of beauty and no indication of fertility. There are, however, others, among whom may be classed a large number of prominent Christian ministers, such as the Revs. Newman Hall, Dr. Edmund, E Schnadhorst, together with many philanthropic lay men of considerable experience and extensive observation in Christian enterprises, who notice a very marked improvement in the moral, social and intellectusl condition of the people. At the commencement of the present century the population of London was only about one-fifth of its present number. very few of whom could either read or write. Brutal sports and rowdyism of all kinds prevailed. Thousands of persons used to gather around Newgate prison to watch the public executions, indulge in ribald laughter, and witness with intense gusto the death-throes of the poor culprits. The streets being then without gas, the illuminants being a few oil lamps, highway robberies, accompanied with personal outrage, were fearfully common. If the ratio of crime was now as then, instead of seven prisons as now we should need thirty-five such prisons.

Not many of the marvelous aggressive agencies which so distinguish our times were then in operation. At the commencement of this century the fire and zeal of the early Methodists were doing a deal of good work in the way of arousing attention to spiritual things. From then to the present progress has been gradual. A considerable number of aggressive Christian agencies have sprung into existence, such as the Bible Society, Tract Society, Sunday School Union, Ragged School Union, City Mission, Temperance and Thrift Societies, homes for the friendless and fallen, orphanages, medical and educationsl agencies; and a variety of other efforts have and are being made to meet the wants of the poorest and most degraded of the people. These agencies have not only alleviated the misery of the outcast and sorrowful, but have laid hold of and given instruction to the children. It is to be regretted that there are parts of London where not twenty per cent attend any place of worship. Places, however, like the "New Cut" are very different to their condition a quarter of a century ago. The late Earl of Shaftesbury not long before his death gave emphatic testimony to the improvement that has taken place of late years.

Police reports are not inspiring reading, yet there are found suggestive things in them. In 1867, London, with a population of 3,452,246, had 21,303 felonies reported to the police, whereas in 1887, with a population of five and a half millions, there were only 20,035 reported.

Going back to the year 1831, when the population was only one and a half millions, the arrests for drunkenness and disorderly conduct were 31,353, while in 1887, with more than three and a half times the population, the arrests were 20,658. The decline in these and every other form of vice has been steadily advancing, giving hope and stimulus to those who are working for the elevation of the masses. In 1857 pauperism was thirty-five per 1,000 of the people, but the fall has been gradual, till last year it was only twenty-two per 1,000. The police reports on prostitution are of a similarly encouraging kind.

The fact is that London has a grand phalanx of Christian workers, an army of self-denying, self-sacrificing men and women, in whom the Spirit of Christ is operating, who are bent on doing well the duties which devolve upon them.

The influence of London has been felt in all our provincial towns, and so in all the towns of the kingdom and in all places Christian enterprise has been successful, not in accomplishing all it desired, but in many cases of arresting deterioration, and in many others of infusing ideas of economy, temperance, cleanliness, thrift, education and religion, which have changed desert places into gardens of fruitfulness.

Huddersfield, England, Feb., 1889.

Catholics denounce the public schools of America because the Bible is not read in them. But why is not the Bible read there? Because some years ago the Catholics raised such a hue and cry against Bible-reading in the schools that cowardly or designing school trustees abolished the practice to plesse the popish mischief-makers. Still the Catholics are not happy. Not only do they seek to control the institutions in which Protestant children are instructed, but they want Protestants to help support the parochial schools. In the last number of the *Catholic World*, a writer says: "The good work done in Catholic schools for secular education demands recognition, officially and financially, as long as the State collects taxes for school purposes. It is false Americanism, and was condemned by the founders of the republic, to establish, by law, a system of education which imposes taxation without representation." This is utter folly. The public schools are open to Catholics as well as to everybody else. The impudent demand that the American people shall be taxed for the support of Catholic schools passes the bounds of reason too far to be considered with patience.—*America.*

LODGE UNITY AGAINST CHRIST.

BY ELDER S. E. MILLER.

If a man swears once or twice a day is he not guilty of profanity? Is it necessary for him to swear all the time in order to be guilty? If a man or a society furnishes the forms of false worship for the use of others, are they not as guilty as though they used them themselves? If I sanction the act of another when God has forbidden that act, am I not guilty as accessory? If my friend wishes to shoot a man and I furnish the gun, knowing the intent, am I not guilty?

God says, "Ye cannot serve two masters." No more can a man do his duty to God and furnish a false worship for the use of others. To worship God through Christ is the only true worship. To attempt to worship God, leaving Christ out, is false worship well pleasing to the devil. Christ said, John 14: 6, "I am the way. No man cometh unto the Father but by me." This is as true of prayer or worship of any kind as it is of heaven. It is as impossible for a man to come to God acceptably with a Christless prayer, as it is to come to heaven with a Christless heart. Christ in the heart, acknowledged there, is the essential of all true worship, This is as surely true as that Christ is the only righteousness which will make the believer acceptable in heaven.

Let us illustrate this. Neighbor B. has a fine house and much wealth. He gives liberally to those who ask. He has published that no one shall enter his house except by his son. He will receive no petition except it is offered through his son. A company go to his house and take possession of a nice room without the leave of the son, and organize a society to promote the passage of the constitutional prohibitory amendment. They pledge to secrecy. The first business of each meeting shall be to offer a petition to Mr. B. They elect a chaplain who does not wish to recognize Mr. B.'s son. They draw up a form of petition to Mr. B., not mentioning his son. But if the person called to offer the petition chooses to offer it in the name of Mr. B.'s son he may do so. Does the granting of this privilege atone for the insult offered to Mr. B. by the first petition? Evidently that petition remains a violation of Mr. B.'s rule as much as though they had granted no one the privilege of complying with his order. If any one ventures to suggest that they are leading men into a wrong course they strike an attitude and declare that every member was assured before being admitted that there was nothing done in that room that would at all interfere with his duty to Mr. B., to his own family or to his country. Now is it not evident that this society and every one who joins it is outrageously trampling upon Mr. B.'s rights, and guilty of giving (through the society) false assurances to draw in members? Does not each one who joins trample on the best interest of his country and his family?

Thus it stands with Odd-fellows and Good Templars. They both have Christless prayers prepared for those who have no prayer in their heart, and do not want to use the name of Christ. But they permit their members to use the name of Christ in prayer if they wish to. Freemasonry leaves Christ out of prayer in the first seven degrees. Was there ever a more outrageous piece of falsehood acted out than this? False to God; false to their own members; false to all about them? But how is it with the G. A. R? Must the same be said of them? For years I have been assured by professing Christians, who belong to the G. A. R., that they have no Christless prayers. I had almost come to believe it. One day I met an old soldier, a great G. A. R. man, a professor of religion. I said to him, "How is it? Does the G. A. R. have different forms of prayer for different places and different circumstances?" "No," says he, "our prayers are the same everywhere. We have no Christless prayers." Feeling in his pocket he drew out a card. "Here," says he, "is a card with our prayer on it. You can read it for yourself."

I read it. Christ's name was not in it. It was like the Christless prayers of Masonry and Odd-fellowship. I said to him,

"This has not got the name of Christ in it."

He looked surprised. "Hasn't it?" said he.

"No sir," said I; "read it for yourself."

"Oh," said he, "it does say God instead of Christ."

Thus we see that the difference between Freemasonry and the minor orders is that Freemasonry provides for false worship only at least in the first seven degrees. While the minor orders provide a false worship, but permit the true. That is, they permit the true if a man can support a false religion in the lodge and at the same time practice the true.

Clifford, Pa.

THE POLITICAL WORK OF THE NATIONAL CHRISTIAN ASSOCIATION.

PAPER BY W. I. PHILLIPS BEFORE THE NATIONAL CONVENTION.

The work of the National Christian Association is two-fold. It labors for the purity of the churches of Christ, and for republican government.

The Association is not itself a church, it does not organize churches, nor claim any ecclesiastical prerogatives. But it points out the idolatrous character of the secret lodge worship, warns, encourages, and strengthens the Christian ministry, in order to "save the churches of Christ from being depraved."

The Association is not a political party but holds a similar relation to political parties that it does to churches. Its object is "to redeem the administration of justice from perversion, and our republican government from corruption."

The political work of the National Christian Association is educational and directive. It awakens public conscience to the nascent treason of secret societies, and their conspiracy against free institutions. To this end in addition to its weekly newspaper it has sent out thousands of leaflets bearing the testimonies and warnings of scores of statesmen—among whom are Washington, Sumner, Weed, Blake and Disraeli.

As to the effect of secret societies on civil government in Europe, it has called especial attention to a work translated from the French, entitled "The Cradle of Rebellions," and also to the well known English work, "Proofs of a Conspiracy Against all the Religions and Governments of Europe." These books prove in the words of Prof. Robison that Freemasonry is "a conspiracy against all true religion and just government," or in the words of Seward, Fillmore and other eminent men: "It bids defiance to every government which it cannot control."

But far more important to us than these books and their facts as to the relation of secret societies to monarchies, are two pamphlets, entitled "Freemasonry and Free Government" and "Freemasonry and Civil Government,"—because their object is to show the relation of secret societies to free popular republics, like our own. The burden of proof in these pamphlets is that secret societies have been the foe of all republics as well as of all monarchies, overthrowing Cromwells' free "Commonwealth of England," overthrowing the French Republic of 1848, and the Mexican Republics,—and what is more startling to us, in these secret lodges Masons have plotted treason against our own Republic during this entire century (see Hist. Scotch Rite). The lodges of the South gave shelter to the Southern Rebellion for thirty years (see Greeley's Great Conflict) until the slow poison of the lodge had done its work so efficiently that eleven States went into secession with perpetual slavery for its chief cornerstone (see speech of A. H. Stevens, Vice President Southern Confederacy, in Greeley's Great American Conflict, page 417). Since the Rebellion the secret lodges have flooded the North, and if they are not the *active foe* of this government at the present time, it is because they control it! Do they thus control our nation?

By a careful canvass of our National Congress, we learn that sixty per cent avow themselves Freemasons! And of the appointments made by President Cleveland's Administration, seventy-five per cent are Roman Catholics! Jesuitism and Free-

masonry are one in principle and character, and hostile to every American institution, and every American principle.

The canvass of States reveal a condition of affairs similar to that of the nation. In one of the most enlightened counties of Illinois, with a large voting population opposed to secret societies, the County Judge, County Sheriff, County Clerk, Circuit Clerk and County Treasurer are Freemasons! What must it be in counties un-enlightened?

The situation in New York City is thus given by a correspondent of *America* in its issue of Jan. 10th ult:

"It is not mere accident that the Mayor-elect of this city, its Sheriff, Comptroller, County Clerk, Registrar, Commissioner of Jurors, Recorder, Commissioner of Public Works, Counsel to the Corporation, Superintendent of the Bureau of Elections, the Superintendent of the Street-cleaning Department, the Board of Tax Assessors, the Board of Tax Commissioners, the Clerk of the Board of Aldermen, the Armory Board, the Supervisor of the City Record, the Collector of the Port of New York, the Assistant Treasurer of the United States at the Sub-Treasury here, are all Roman Catholics; that they have a majority in the Board of Aldermen, of the Police Justices, of the Civil Justices, and in many of the ward boards of School Trustees; that they control the Fire Department, the Building Department, and the Commissioners of Accounts; that they have a majority of the Commissioners of the Sinking Fund, the Congressional Representatives, and the members of the State Senate and Assembly; that many of them are Judges of the City, Common Pleas, Superior, and Supreme Courts; and that three-fourths of the police force, five-sixths of the firemen, four-fifths of the appointees in the various city departments, and three-fourths here in the employ of the national government belong to the Romish Church. All this is not chance; it is not because people of that faith are better educated, better qualified, or more honest than others, nor because others do not seek for these positions; but because a deep-laid, skillfully-planned, and brilliantly-executed conspiracy dominates everything in New York City. And not only in New York City, but in New York State, and—nation."

This statement would not be so alarming if Roman Catholics were true Americans. But it is this fact, that popery is avowed *despotism*, and a foreign despotism, whose head is now seeking restoration to political power, which should awaken the gravest apprehensions.

What can be done to thwart this conspiracy against our freedom and free government?

The political department of the National Christian Association is called the "American Anti-Secrecy League." Its purposes are:

To furnish information to the people concerning the effect of secret societies upon civil government.

To secure the nomination and election of men free from secret obligations to a portion of their fellow citizens.

To furnish information as to the relation of public men to secret organizations.

To secure an enrollment of all persons of legal age who agree to its principles.

In order to make this plan effective there should be *local* American Prohibition Leagues formed throughout every State, by means of which such facts as have been named may be made known. The membership of these Leagues should include men and women of legal age, and especially young men and women. Whenever strong enough, county, State and National nominating conventions should be called, and a political party organized. It is folly to suppose that any political party now prominent would enforce such laws against secret societies as at the present time are on the statute books of the State of Vermont.

In the meantime, we do not forget that Prohibition is another fundamental, national issue. Let us support Prohibition nominations so far as they are free from secret society affiliations. But let the N. C. A. Board of Directors name a committee of three in each State, who will furnish the Board a list of those who hold our principles, and who if elected, would fill and adorn any office in their State.

Whenever the Prohibitionists nominate a secretist the National Christian Association could furnish, from the appropriate list provided as above, such part of a ticket as is required, and send printed "pasters" for use as desired.

This educational and directive work of the National Christian Association is undertaken in behalf of the kingdom of Christ. The civil and social condition of Asia and Africa is due to their religions, which are essentially identical with Freemasonry,—a scheme of salvation by ceremonies. In whatever degree we excel the heathen, our excellencies are due to the *Christian* religion.

In the name of Him who declared, "In secret have I said nothing," is this work undertaken, and in His name will it be completed, for He says every plant, whether religious or political, "which my Heavenly Father hath not planted shall be rooted up." That fast coming day is already dawning, for adherents to these principles are found in every nationality and faith and are coming out from the secret societies themselves,—for the American people have no conflicting interests respecting secret socreties, and will have but one opinion of them when they understand them.

HOW TO COUNTERACT THE INFLUENCE OF SECRET SOCIETIES ON CIVIL GOVERNMENT.

ADDRESS OF PRES. C. A. BLANCHARD BEFORE THE WASHINGTON CONVENTION.

The secret society system affects civil government in two ways—directly and indirectly. The indirect influence is, perhaps, more important than the direct; neither is unimportant. Directly secret societies are undermining and pulling down the defences of freedom; indirectly they are educating large masses of American citizens into unfitness for liberty and carelessness concerning it.

There are some things about these lodges which are secret; there are others which every one who chooses may know. The rituals are in general the property of the public. For years the mode of initiation, the obligations and penalties of the greater orders have been published to all the world. Few, except the young and ill-informed among Masons, now deny the revelations, made repeatedly and sealed with the blood of witnesses.

There are some things, however, better known than the ceremonies of the orders. I mean the titles of its officers. These are known to all the world, and are a great educating power. The young men of our country by hundreds of thousands are being taught to address the officers of their lodges as "Master," "Right Worshipful," "King," "Sublime Prince," "Noble Grand," "Most Worthy Chief," etc. Continue this through generations, and what effect will it produce on the character of our people? When the great men who fought for our liberties were settling the foundations of government in this new land, one of the things which they agreed upon was that the titles of nobility which were a part of the insignia of despotism must be laid aside. They considered it of sufficient importance to have a place in the Constitution.

"No title of nobility shall be granted by the United States; and no person holding any office of profit or trust under them shall, without the consent of Congress, accept of any present, emolument, office, or title of any kind whatever from any king, prince, or foreign state."—*Const. U. S., Art. I., Sec. 9.*

When the question was under discussion concerning the title by which the President of the United States should be designated, "His Highness" was proposed, considered and rejected. Jefferson said on this subject: "I hope the terms Excellency, Honor, Worship and Esquire may forever disappear from among us." In a personal letter he declares it to be the duty of the young republic "to besiege the throne of heaven with perpetual prayers to extirpate from creation this class of human lions, tigers and mammoths, called kings, from whom let him perish who does not say, 'Good Lord deliver us.'"

This was the prevailing sentiment among our patriotic forefathers. Yet at this day blacksmiths, saloon-keepers, grocers and Congressmen are designated by almost every title known to despotism throughout the world. A wholesale liquor dealer in Worcester, Mass., was recently inducted into office with the hymn, "Hail Mighty Lord, and Heavenly King." Set aside the blasphemy of such proceedings; set aside their ridiculous silliness and ask yourselves what effect on civil liberty the thousands of lodges will produce when these grandiloquent titles, conferred for years, have produced their legitimate effect. Will such men value the rights of the common people? Will they not, after bringing back to us the rags of princely titles, also confer upon us the honors of princely tyranny?

But the educating power of the titles conferred by these orders is supplemented and intensified by the entire system of lodge government. The fundamental principle in civil liberty is the representation of the people; the fundamental principle in the lodge system is the rule of the officers. The officers must, of course, be a few who have the time and inclination to memorize the ritual with its senseless and tiresome iterations. Hence it follows that the majority of members have no part in the government of the lodge except to say which office each brother who knows the ritual shall fill. The officers represent the lodge in the grand bodies, and are, for practical purposes, the lodge. In the local lodge the "master" is supreme. He puts such questions as he sees fit, and no matter how arbitrary his conduct may be, the men over whom he presides can have no redress except by an appeal to the Grand Master, or the Grand Lodge. He is, so far as Freemasonry is concerned, for the time being, an absolute sovereign. There is one more fact which should be mentioned in this connection. When the man has entered this order, become disgusted with its lordly titles, or indignant at the despotic power which its rulers exercise, there is no way by which he is, according to Masonry, permitted to regain his liberty. Says Morris:

"The covenant is irrevocable. Even though a Mason may be suspended or expelled, though he may withdraw from the lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off nor nullify his Masonic covenant. No law of the land can affect it, no anathema of the church can weaken it. It is irrevocable."—*Webb's Monitor, p. 240.*

It is, I think, entirely true to say that organizations such as are here described are fit neither for Christians, patriots or free men. The only influence which they can have on free government is to tend to its destruction.

But aside from this indirect influence, which is powerful, and constantly tends to break down that free spirit among our people which is the only safeguard of liberty, there is a direct relation between these two contrary systems which are under consideration. Secret societies—

1. Monopolize the offices of a self-governing nation.

2. By their oaths, signs and tokens, prevent the administration of law, both in times of peace and war; and do this to such an extent as to destroy to a great extent the very institutions which are the only security of property, life and reputation.

A Masonic orator in 1825 said:

"What is Masonry now? It is powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that, in almost every place where power is of importance It comprises among the other classes of the community, to the lowest, in large numbers, effective men, united together and capable of being directed by the efforts of others so as to have the force of concert through the civilized world. They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating, in the desk, in the legislative hall, on the beach, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another."

This statement is, I think, for substance true. How now has it come to pass that an order comprising less than one-twentieth our voting population has come to monopolize so large a share of our places of profit and trust? There are two explanations possible.

1. That this minority are so far superior, morally and intellectually, to the other nineteen-twentieths of their fellow citizens, that they are spontaneously selected by their fellows for the positions which they occupy.

2. That the order is largely made up of the self-seeking and unscrupulous, who wish to secure official positions for what there is in them; and that they use their lodge membership in order to secure the places which they want.

I do not believe that any intelligent Mason, even, will claim that his office-holding brethren are advanced to their seats of civil power because of their perceived and pre-eminent fitness therefor. It is well-known that almost every great statesman whom America has produced, has been opposed to secret societies. John Quincy Adams, the "Old Man Eloquent;" Daniel Webster, the defender of the Constitution; John Marshall, the great Chief Justice; Wm. Wirt, the silver-tongued Attorney-General; Charles Sumner, the Senatorial champion of freedom; Thaddeus Stevens, the "Great Commoner;" Wm. H. Seward, the great Secretary of State; Salmon P. Chase, of the Treasury, and a host of others like them, but less distinguished, were opponents of these secret lodges. No unbiased mind can, in view of all the facts, fail to conclude that lodge men secure office because they seek it. It is not forced on them because of their evident fitness for public trusts.

But still, it may be questioned whether in their office seeking they make use of their lodge relations. Why should they not? Do not they use family ties, personal friendships and business acquaintances to forward their political ambitions? And does any sane man suppose that they will fail to use the lodge brotherhood when it is so convenient and ready an instrument for controlling caucuses, and securing friends without previous acquaintance or proved worth? It is absurd to the limit of impossibility to suppose that they would not. Men who will fee saloons and pack conventions will not fail to use grips and signs if these will serve their purpose. Of course there are the strifes of candidates in each party, and of course for the more important offices, especially in times of national peril, great men will be selected, and the host of those who seek to climb up by favor of secret brothers will be passed by; still it remains true that the number of lodge men in office is vastly out of proportion to their number or fitness for public trusts.

WHAT OATHS DO THESE MEN TAKE?

The people have a right to ask this question of candidates for official station. If a man is to make laws, execute them, or sit in judgment concerning them, his fellow citizens have a right to know that

he is not under secret obligations to favor, aid and assist a small portion of the great community which he aspires to serve. This seems axiomatic. Yet these orators who boast of the power of Masonry, and tell us that its oaths, once taken, bind a man until he goes into his grave, do not tell us what these oaths are which public servants have taken and must keep, church and state to the contrary notwithstanding. Very fortunately, however, we are not left in ignorance on this point. These obligations are revealed by witnesses of the highest character and the most unquestionable integrity.

They may be comprised under two general heads: 1. Duties to the order: and, 2. Duties to its members, their brothers. To the order the man initiated forever owes secrecy and obedience. To his brother members he forever owes secrecy, fidelity and assistance. These obligations he owes to all the brethren, wheresoever he may find them, who appeal to him as a member of the lodge.

There are, as all know, two classes of men in these orders, the good and the bad, the law-abiding and the law-breaking, and by these two classes of men these oaths are interpreted in two different ways. One class hold that the oath of a Mason is subordinate to the civil oath, and that criminals who appeal to Masonic officials as brethren are not entitled to aid and support. Others hold that the oath is to be interpreted according to its terms, that a lodge man is to obey the sign of a lodge man, no matter who he is; to keep his secrets, no matter what they are; and to deliver him from difficulty, no matter what that difficulty may be.

If the former are right, and if all men understand their oaths as they do, lodge promises will not interfere directly with civil government. If the latter are right, or if some Masons understand them so, they will be conflicting continually: no man being able to say when, how, or how greatly. They will simply be a disturbing force working always against the supremacy of law.

There are many reasons for supposing that those who interpret lodge oaths as superior to the oath of the state are right. When Wm. Morgan was murdered, over five hundred members of the lodge participated in one way and another in his abduction and assassination. If there were any "best citizens" in western New York at that time they shared in that series of crimes. Ministers of the Gospel, judges, sheriffs, jurymen, witnesses, officers in the army, mechanics, hotel-keepers, farmers, men of all ranks and occupations aided in the commission of the crime, and others of like respectability protected them; so that for the abduction, murder, refusal to testify, and all the involved and attendant crimes, five persons only, and they the least guilty, were sentenced to an aggregate of five years and five months' imprisonment in county jails. If some ignorant boy had stolen a horse worth forty dollars, or a silver watch worth fifteen, he would have been sent to State's prison for a term of years. The Grand Lodge of New York protected the men charged with that crime then; it has not condemned that murder since.

A similar case, more atrocious in some of its details, is historic in my own State of Illinois. An orphan girl, far from her English home, was ruined and murdered by an Odd-fellow and a Freemason, at that time resident in Belvidere. She died in his rooms above his store, and was buried in the Potter's field.

The master of his lodge was judge of the county court, and a man of integrity. He earnestly endeavored to bring that murderer to justice, but immediately found that the members of the lodge were endeavoring to screen him from punishment. Confusion arose in the lodge; the master's life was threatened. The case at last came to the Grand Lodge. By this body the master was expelled from the order; the murderer was, after a few mock trials, turned loose; the men who secured his release were honored as faithful members of the order; and the murdered girl still sleeps in the Potter's field.

These are only two cases, but they lead an almost endless line. I will instance one more only. Treason is a crime of crimes. It involves the slaughter of thousands, the burning of cities and towns, the horrors of the hospital and the prison stockade—all these, together with the burdening of future generations by vast debts, and the moral degeneracy which is the inevitable accompaniment of war. If treason be justified by Freemasonry there is no crime which need be condemned, for there is none greater. Now, the law of the lodge concerning this crime of crimes is so peculiar that I transcribe it from the ancient charges:

* * * "If a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however much he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relation to it remains indefeasible." —*Ancient Charges, II. Concerning the State.*

That is, among Masons treason is no crime. If a man is a traitor he has all the rights which he had when loyal. He cannot be turned out of his lodge for treason.

This law casts a flood of light on a dark page in American history. What was the great rebellion? In the beginning, a perjury. Men under oath to God to be faithful to the Government of the United States, and to withstand, even to the death, her enemies, plotting treason in the uniform of her soldiers and under the dome of her Capitol.

What was the great rebellion? In the second place, a gigantic robbery. The location of ships, arms and funds where they could, in a moment, be turned against the life of the nation.

What was the great rebellion? In the third place, a carnival of blood. Hundreds of thousands of patriot dead, sleeping under Southern skies. Hundreds of thousands of widows and orphans under Northern skies. Hundreds of thousands of empty sleeves and wooden limbs, and hundreds of thousands of premature graves for men not slain in battle,—and all for what? For a slave empire. For the privilege of working men without pay, whipping women, and selling black babes.

Now, what says Freemasonry concerning the planners and executors of this greatest of public crimes? What does it say of the men who, wearing the United States uniform, drawing United States pay, sitting in the Cabinet of the President, or in the Houses of Congress, plotted treason and went from their high stations to build the stockades of Andersonville, or enlist savages to cut the throats of wounded men on the field of Pea Ridge? Say of them? Why, it says that they cannot be turned out of the lodge, and that "their relation thereto remains indefeasible." And this rule has been religiously observed. Men have been expelled for the non-payment of dues by the hundred thousand, and murdered for telling the truth about the ceremonies of the lodge; but no Mason has yet been turned out for treason. Some of those traitors live here in this capital to-day,—Masons of high standing, yet with bloody, unwashed hands. Of what use to show that Masonic oaths cover slander, perjury, adultery, thieving and common murder, when crimes like this are warranted by the lodge?

The war of the rebellion involved the premature death of more than one million men, the war debt of nearly three billion dollars, the devastation of whole States, and a moral ruin which can be neither described nor comprehended; yet the men who planned and carried out that treason are honored members of the lodge to-day.

If a man neglects to pay he is turned out; if he tells his wife how he was initiated, he may have his throat cut; if he refuses to obey the sign of some Masonic criminal, he may be disembowelled; but if he is a traitor he cannot be expelled from the lodge, and his relation to it remains indefeasible. This explains the non-punishment of traitors by our government, and the fact that after fighting four years against State rights, and bragging for twenty years that we are a nation "with a big N," there are whole States in the Union represented in both Houses of Congress absolutely ruled by an oligarchy of murderers.

The hollow titles conferred upon officers, the despotic government of the lodges, the constant monopolization of public office, the continual miscarriages of justice, the oaths to conceal and obey, the complete protection of all Masonic traitors; together with the penalties of throat-cutting, disembowelling and beheading, which are perpetually iterated,—all these show that the lodge system and civil liberty cannot co-exist; that one or the other must be destroyed.

WHAT CAN BE DONE?

An enlightened public opinion is, of course, the first point to be secured. The masses can never have an interest in the subversion of law and order. The few who could profit by the ruin of the state are powerless when their purposes and plans are known. The conspiracy of Cataline, that of Aaron Burr, the plots of anarchists; in short, all treasons are dangerous in proportion as they are concealed. If all the people in the United States knew the oaths, signs and designs of secret orders, they would at once become powerless to do extensive injury. To enlighten the public two great agencies are employed, the printed page and the living voice. We are, no doubt, hindered of much help that properly belongs to us. The pulpit and the platform, which should be free, courageous and untrammeled, too frequently simply voice the public demoralization which they should confront and condemn. The press, which should lead, too frequently follows public sentiment. But, after all allowances are made, it still remains true that there are forces unused, untried, which, properly approached, can be brought into line, and which, when once arrayed, would do yeoman service for the cause of truth. It is the duty of our Association to organize these forces which are already in sentiment ours, and to use them far more efficiently than hitherto for enlightening and arousing the lovers of freedom to this army of lodges, which, with tiger step and fang and claw are threatening the life of the Republic.

Paul Revere did not, so far as is known, fight at Lexington, but the clattering hoof of his horse, and his midnight cry roused a sleeping nation to battle for liberties already half stolen away. It is not our enemies that we have to dread, but our sloth, our inaction, our petty divisions, our failure to appreciate the magnitude of our danger while Goths and Vandals are at our hearthstones. The need of the hour is for men who shall be well content to be voices crying in the wilderness. In pulpit and press, prayer meeting and political assembly, the ones who have the light should let it shine.

Moral darkness is like natural darkness, it is driven away by the incoming light. That which doth make manifest is light. To be sure, the struggle in the end often becomes one of carnal weapons, but that is the fault not of the witnesses but of those who refuse their testimony. If men will not listen to reason they must be ruled by force. They must elect Christ or have Barnabas for companion. They must choose between the New Testament and a standing army.

THE POLICE POWER

is now invoked for protection against anarchism. But what is anarchism? Simply the rule of a lodge. The word means, literally, "no government;" but this is an impossibility. Man is political by Constitution and cannot live without law. His only choice is between differing authorities. He may be governed by the voice of the people, honestly obtained, fairly declared, or by the craft and fraud of secret cabals which, under one name or another, seek to control or ruin the state for the advantage of a few conspirators.

Why have we not long since had a law prohibiting secret assemblies as injurious to the state? A speaker in Tremont Temple recently affirmed that there were now in Europe four hundred schools where the manufacture and use of explosives was taught. "I have now in my possession," said he, "an explosive two ounces of which discharged at the entrance of this hall would kill every person in it." Who knows how many such schools there may be in our own land? And how can we prevent such assemblies if we permit men to meet in secret to plot for their own political advancement or for the overthrow of law? I repeat, why have we not a law forbidding secret conclaves, which have been from the dawn of history until to-day the hatching places of treason? And if we undertake to frame such a law, can we make it shut out anarchists and let in Freemasons? Is this the real reason why these schools of murder have been tolerated?

These societies are alike secret. They alike profess laudable ends. What they actually plot, plan, contrive and execute can only be known by testimony or apparent results. Is it any worse to overthrow government by violence than to secure possession of it by craft? Is it worse to resist law by dynamite than to manipulate courts and thus secure the safety of criminals? Law must be supreme or society is at the mercy of the few. It is as bad to have liberty stolen by cunning as it is to have it destroyed by force.

I think that we require laws for the regulation of public assemblies, providing that all such gatherings shall be open to public inspection and control. This is no hardship to honest men engaged in legitimate enterprises. The despotism of a king is less to be feared than that of a secret, irresponsible lodge made up of all sorts of men and entirely beyond public control.

Especially should we insist that executive officers, legislators and judicial officers should be entirely free from lodge oaths. One who accepts an office which binds him to consider the interests of all, ought not to be bound by secret oaths to favor a few.

THE AMERICAN ANTI-SECRET LEAGUE

has been organized for the express purpose of counteracting the influence of secret societies on civil government in these two ways: by disseminating information and endeavoring to secure the positions of power from the greedy clutch of the lodge.

Whatever their professed purpose, secret societies are the natural instruments of violators of law, of conspirators against the welfare of man. That

many excellent men unite with them cannot alter this historic fact.

Members of such orders are, of course, incapacitated for the impartial administration of public trusts. They may in case of conflict violate the oath to the lodge and keep the oath of the state. But on the other hand they might not, and until tried no man can tell which they will do.

The principle of these orders being one, they must stand or fall together. All or none must be the rule. We cannot tolerate secret Masonic meetings and forbid secret socialistic meetings. The principle is a simple one: All organizations must be subject to inspection and control by the state.

For these and many other reasons all patriots should unite in opposing these lodges which are at present so influential for evil. Open dealing,

"Fair play for all men, and their share of light,
That each may grow up to the topmost height
His soul can master."

This is all that we ask; less than this a free people have no right to accept.

—Two hundred students of the Ohio Wesleyan University, Delaware, O., have been recently converted.

REFORM NEWS.

CONNECTICUT CHRISTIAN ASSOCIATION.

The Connecticut Christian Convention will hold a State Convention March 17, 18, 19, in Mission Hall, corner Bank and Main Sts., Willimantic. Wm. F. Davis, of Boston, Hezekiah Davis, Henry J. Pierson and wife, evangelists, and Rev. Joseph H. Brown, of Marlboro, N. H., will be among the leading speakers. Let us all do what we can to make it a grand gathering, whose influence shall be felt throughout the length and breadth of New England.

FROM NEW ORLEANS TOWARD WASHINGTON.

DEAR CYNOSURE:—I left New Orleans Feb. 15, with many pleasant as well as some painful impressions of that wonderful city. In no city that I have visited have I found the people more in need of the Gospel in its purity and fullness; and no where are they more willing to receive it. The harvest truly is plentious, but the laborers are few. A gracious revival has been going on for nearly all winter in Straight University, and there have been many hopeful conversions. Most of them have been from Roman Catholic families. Several were Spanish-speaking Mexicans. The youthful pastor, Prof. Tenney, has been indefatigable in his labors. Not less important is the excellent work of grace in the Saint Charles Ave. M. E. church, where meetings twice a day have been kept up for six or seven weeks. Many outcasts have been reached, and the church, which had become very feeble, is being built up.

I spent Sabbath, the 17th, in Mobile, where I preached in the morning in the St. Louis St. Baptist church, at 3 P. M. in the Stone St. church, and at 7: 30 in the Congregational church. The pastors of all these churches are in cordial sympathy with our reform. Elder Burke of the Stone Street church and his people have been faithful and true. It was great pleasure to preach to his large congregation. Emerson Institute is doing an excellent work and so is the Congregational church, under the care of its faithful pastor, Rev. F. Ragland. Some of its members that seemed wedded to the secret orders have recently given them up and confessed their mistake.

I preached at Montgomery on the 18th, and visited the legislature and the colored university recently chartered. This is the school which two years ago was removed from Marion, Ala., by act of the legislature, on account of disturbances at that place. It has for years been under the care of President Patterson, who has sustained it here for two years not only without funds, but in opposition to a considerable part of the white people, who resolved that no colored college should be located in the city. Not only has it been sustained, but it has been a success. It has commanded the admiration and won the support of even its enemies. The charter makes it a State Normal school and gives a liberal appropriation for buildings. The colored people here, much to their credit, subscribed about $6,000 for building purposes. The school now has over 600 students enrolled. They occupy seven or eight buildings and are greatly inconvenienced for want of room. All pay $1 per month for tuition. Prof. Patterson is in warm sympathy with our reform. He has seen the inside of the lodge and abhors it.

The State Legislature is a good-looking body of men. There are said to be three colored members, but I did not see them in their seats. The two Chambers, both of which I visited, are holding long day and night sessions. They manifest commendable industry and are no more lacking in decorum than the United States House of Representatives. The State Capitol, which stands conspicuously at the head of Dexter avenue, is a plain but substantial and commodious edifice. It was here the Confederate Congress was organized and the attempt made to permanently divide our nation. A fine large monument, commemorating the attempt, stands beside the State House and approaches completion. It is of marble with a lower section of bronze, on which are war scenes in bass relief, and the top is to be surmounted with a statue of liberty. The State has recently appropriated $5,000 for its completion.

On the 20th I met more than 400 students of the Colored University of Alabama, and spoke twenty minutes on the nature and evils of the lodge system. I had the endorsement of the president and the professors, several of whom, as students, had heard my lectures in Tennessee and North Carolina. I then visited the Montgomery Industrial School for colored girls. This school is conducted by Misses White and Beard, assisted by Miss Nutting, a cousin of your German correspondent. They combine elementary education and Bible study with all forms of domestic art. The aim is to prepare young women for the duties of home. On certain days older women receive instruction. I was much pleased with their work, and by invitation, gave the young ladies a brief talk.

On the 21st, I saw the first snow. At Montgomery it melted as it fell. But as I took the cars and came eastward, I found it increasing. At Chehaw, and south to Tuskeege, it was three inches deep and remained until noon of the next day. Peach trees were just beginning to bloom.

Tuskeege is an old town, the county seat of Macon county, forty-two miles east of Montgomery and among the hills. It is estimated to have 2,500 inhabitants, has a fine college for white girls and a sort of semi-military high school for boys. There are three white and three colored churches. A mile west of the town, on a broad high ridge, is Tuskeege Normal and Industrial School. It is the child of Hampton Institute. From the first it has had as its president, B. T. Washington, an early graduate of Hampton, and most of the professors and teachers have been from there. It is one of the few schools of the South where the large corps of teachers are wholly of African descent, yet it would be difficult to cite one where the progress has at once been so substantial and so rapid. It does not aim to be a classical college. None but English branches are taught. But it does aim to be a complete and thorough training school for teachers, and to give practical instruction in the arts and industries that are essential to the welfare of the individual and the development of the country. There are three large, fine college buildings, all erected by the students; several smaller dwellings, a saw mill, wagon-shop, printing office and a farm of 600 acres. The cost of board is reduced to a minimum, and students have opportunity to earn wages. Bricks are extensively made, not only for their own use, but for sale. There are now in attendance over 400 students. In size and physical vigor they are decidedly superior to those whose birth and training have been in the coast regions of Louisiana. Here as elsewhere, the higher and dryer atmosphere is more favorable to physical and mental development. The school receives $3,000 annually from the State, which can only be used for teachers' saleries.

On Thursday night of the 21st, I met the assembled students in their chapel, and was introduced by Prof. Washington, who said I could use all the time I wished. I spoke an hour on the lodge system and had undivided attention. Some of the students are Freemasons, and belong to other secret orders, but all seemed candid and respectful. There is no organized church in connection with the school, but religious services are kept up, Rev. J. W. Whittaker, formerly of the A. M. A., acting as pastor. There is also a flourishing Sabbath-school.

On the 24th, I spoke four times, twice in the college chapel and once each in the Baptist and Methodist churches. I had large and attentive audiences and spoke nearly an hour each time. Though wearied, I greatly enjoyed my work. Two of the pastors and several of the students here had heard me lecture at other schools. I am strongly impressed that no lecture work pays so well as that bestowed on these institutions of learning, and think that work ought not to be forgotten.

H. H. HINMAN.

FROM THE IOWA WORK.

DEAR CYNOSURE:—From Fairfax I went to Conroy where I was kindly entertained by J. D. Frick. Sabbath morning was cold, but I went with him to the Wesleyan church, near Marengo, six miles distant, where I preached by invitation of Rev. Geo. Allen, the pastor. Bro. Frick got up a lecture for Tuesday night at a place midway between Conroy and Marengo. There was a good attendance and careful attention while I showed how Satan is conspiring to supplant Christ and subvert the glorious Gospel of the ever blessed God, through the secret lodge system. One man in that congregation, whose commanding influence had earned for him the title of "the King," manifested a deep interest in the lecture. A school teacher, who is a convert from Romanism, came to me at the close of the lecture and said that Masonry had been highly recommended to him by a Protestant minister. He seemed glad to have heard the anti-Christian character of the secret lodge system exposed. One man who had given up his church rather than abandon the lodge, seemed deeply thoughtful while I showed how an oath or pledge to keep unknown secrets and to obey unknown rules and lodge masters, conflicts with the principle of loyalty to Christ.

From Marengo I came to West Branch and called upon Dr. Staples, who cheerfully donated $5 to aid the State work. From West Branch I went to Springdale. Here, again, I was overtaken by rough weather, but found a pleasant home with Lawrie Tatum, a recorded minister of the Friends' church, and one of the vice-presidents of the Iowa Association. I preached on the Sabbath, and lectured on the following evening in the Friends' meeting-house. Orthodox and Hicksite Friends and Methodists were present to hear, as was also the principal of the public school.

At Cedar Rapids I conferred with Rev. Mr. Parker, pastor of the Second U. P. church, who is one of the vice-presidents of the State Association, and also one of the five delegates appointed to attend the convention of the N. C. A. at Washington. He could not well leave his work to go, and some days since requested me to go in his stead. There appearing to be no other representative who could go, I concluded to accede to his request. Rev. Mr. Parker donated $10 towards my expenses and Wm. R. Morley also made a special donation of $10 for the same purpose. Though these two donations are not sufficient to meet the extra expense, I have decided to go in the confidence that the friends in Iowa will continue to send in their donations and subscriptions to the Treasurer of the Iowa Association, Dr. Wm. Crawford, Washington, Washington Co., Iowa.

C. F. HAWLEY.

FROM THE CRESCENT CITY.

NEW ORLEANS, La., Feb. 23, 1889.

DEAR CYNOSURE:—I preached at Evangelist Baptist church last Wednesday night. Bro. Wracks, the pastor, is doing a grand work. I sold three books at the church and distributed tracts. I preached at Shiloh Baptist church on Sabbath at 3 P. M., and at 7:30 to a respectful congregation at Austerlitz Baptist church, Rev. G. M. Walker, pastor. He endorsed all I said, as did also Rev. E. Henderson, who took part in the services.

Bro. Pierre Johnson, of New Texas, is in the city on business. He viewed with me the tramping Knights of Pythias on Tuesday, who paraded the principal streets of the city. I counted them by companies. There were twelve companies. The first company contained ninety gaily-dressed fellows in black uniforms, white feathers, black hats, silvery-colored buttons. There was a total of 1,165. This was the annual parade of the world's conclave of Knights of Pythias.

Of course the N. C. A. convention here last year was the means of very many coming out of the dark lodges, and the gallant "Knights" mustered out all they could to deceive the simple by their dress and costly regalia. As many people are so much like Achan of old, they must steal the Babylonish garment. No doubt this conclave tramp through our streets will add a few proselytes to their secret clans, and especially the Negroes, for they love uniforms.

A prominent colored secretist died and was buried Wednesday with great pomp and lodge dignity. The secret empire mustered as many of its craftsmen as possible. It is strange to see the great crowds of men, women and children who follow behind these pagan paraders.

I called on Bro. Green and found him busy teaching a private school at his church. Bro. Jackson's

wife is very unwell. I met a prominent Mason. He said, surely our cause is right, yet he thought if men would live up to their lodge obligations, all would be well. He said Masons had been grander rascals toward him than any other set of men.

The First District Baptist Association meets (P. V.) at Amszon church Monday, the 25th. I am to preach at Amszon church Sunday night, and hope to pave the way to get our work before the association before they adjourn. I think I will spend the better part of the next three months in steady mission work here in the city. I have been thinking of opening discussions on the lodge, in my home, twice each week, but the sickness of my wife prevents me. I preached Thursday night at St. John Baptist church, Rev. Evans, pastor, to a very good congregation. I distributed many tracts to the congregation, although pretty well mixed with secretists. I was kindly invited to come again and preach for them. Very many came up and shook hands and talked kindly with me after services.

Our city agency is becoming very well known here. A friend writes me from Baton Rouge, that our late convention has done great good there. God grant it may kill secretism there.

Francis J. Davidson.

Correspondence.

VICTORY BY AND BY.

Senecaville, O.

Editor Cynosure:—The paper which you edit fully meets the expectation and wish of one who is imbued with the spirit of anti-secrecy, which spirit every good man should realize. In its history it has been so true and firm in its advocacy of anti-lodge sentiments, that persons of such proclivities certainly have no cause of complaint that they have not been abundantly fed to the full, with good and wholesome food touching this moral reform. This is as it should be. While there are so many papers silent regarding lodges and the evils belonging thereto, the *Cynosure*, with some others, has, during all these years of its existence, been outspoken, radical and unwavering in its enunciations against these works of darkness and combinations of evil. The seed it has sown will not fall fruitlessly to the ground. It will bring forth its good fruit. It will be watered from on high, so that in due time the fruit must appear in its season, which will glorify God and bless humanity.

Although many of us who are now interested in the dissemination of these reformatory truths may not be here to witness their complete triumph in this world, it is consoling to the mind of the Christian reformer to have a realization by faith in Christ and the promises of his Word, of the final success of truth among men, by the overthrow of the wrong and the establishment of righteousness in its stead. The Gospel promise is that "Every plant which my Heavenly Father hath not planted, SHALL BE rooted up;" and that the clandestine orders of this day are not of his planting is a truth as clear and plain as any truth need be made to the mind of man. I presume very few honest minded, thoughtful persons would set up a contrary claim. At least, such claim must pass at a large discount.

It is even possible that their destruction may be brought about in a way to us now unknown; which was true in the over throw of the bloody crime of slavery in years of the past. Although their number has greatly multiplied and is still doing so, yet that multiplicity may, in the turn of events in the future, prove the agent in bringing about their end. It has been true of some things in this life that over-doing has proved fatal to the cause sought to be promoted. Such may become true with lodgery in times yet to come. God is abundantly able to turn upon the secret system whatever agency is needed to secure the desired end. Even the "wrath of man" can be brought into requisition to bring about his praise, and the remainder restrained.

So far, then, from reformers growing weak-hearted and weary, *all* should be encouraged to go forward in the work of the Lord, trusting in his might, and labor on in his vineyard, assured that victory will ultimately crown their labors of love. Neither will God permit faithful laborers to fail in that reward that surely awaits them. Though they may meet with jeers, scoffs and frowns now, if they labor on, faithful to God and the right, they will ultimately be crowned with glory, honor and eternal life. The Master, after awhile, will say to all his faithful laborers, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." May this be the inheritance of all who labor devotedly in the Saviour's cause.

E. Thompson.

A DEFENSE OF ROMANISM.

A LETTER FROM A ROMAN CATHOLIC LADY.

Brooklyn, N. Y.

Editor Christian Cynosure:—Permit me to express my appreciation of your fearless, outspoken articles on prohibition, the "ounce of preventive better than a pound of cure" for that great evil of the age, intemperance.

Our good Catholic priests in Brooklyn are doing a great work in "The League of the Cross," which aims directly at the power of the saloon, and hundreds of young men have taken the pledge to keep away from saloons, and to give up treating. It is not a secret society. Catholics agree with you in condemning Freemasons and all other secret societies.

I cannot help feeling pained that you should so often permit your sheet to be defiled by attacks upon Catholics, followers of the blessed Lord Jesus Christ, who should be beloved by you if you are a Christian, as brethren serving one common Master, even Christ. When you speak well of the book written against Catholics by the infamous Fulton, a book condemned by the "Society for Prevention of Vice" as obscene (a society officered, too, chiefly or wholly by Protestants, with good Anthony Comstock at the head), a book so full of infamous lies that I heard a gentleman (a most bigoted Protestant, too,) say that "Fulton had better have been at the bottom of the ocean before he ever wrote that book;" and then again, when I see in your issue of 14th Feb., how you speak of saintly Father Hecker, calling him the "founder of an order of political priests," I cannot wonder that the *Catholic Review*, and many others as well, both Catholic and Protestant, feel that either malice or ignorance must cause such strange statements.

Father Hecker founded the "Paulists," but they are *not an order of political priests.* Like St. Paul the Apostle, from whom they take their name, their mission is to preach the Gospel. Oh, if you could but know the good they have done in the poorest part of New York city, fighting against intemperance and ignorance and crime, gathering together from the highways and hedges the poor and degraded and neglected! For truly, they have imitated our Divine Master in preaching the Gospel to the poor, and deliverance to captives. (Is not drunkenness the worst slavery, captivity to the Evil One?)

The good work of the saintly Father Hecker is extolled by all who know it, both Protestants and Catholics. It would do your heart good, as it did mine, to go into their grand church (grand in size, not in show,) and hear that immense congregation join in singing,

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before!"

"We are not divided!
All one body we;
One in faith and doctrine
One in charity."

Would that the days might come back when it should be said of us, as it was said of the early Christians, "See how these Christians love one another!" Charity is indeed a test of discipleship, for St. Paul assures us that though we have all other gifts, without charity we are nothing. Let us engrave upon our hearts that beautiful chapter, the thirteenth of the first epistle to the Corinthians. Let us not waste time and strength in looking for motes in our brother's eyes, especially when we are by no means sure of their existence. "Whatsoever things are lovely, whatsoever things are of good report, think on these things." "For all the law is fulfilled in one word: 'Thou shalt love thy neighbor as thyself.' But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5.) And again speaking to the Corinthians(chapter 3) he says: "For whereas,there is among you envying, and strife, and divisions, are ye not carnal and walk as men? For while one saith,I am of Paul, and another, I am of Apollos, are ye not carnal?.....for we are laborers together with God." (See also Cor. 1: 10–14)

Our blind Saviour, as a parting injunction and promise,has said, "If ye love me keep my commandments; and I will pray the Father and he shall give you another Comforter that he may abide with you forever; even the spirit of Truth"....."and this is my commandment, that ye love one another." (John 14: 15, 17.) And in the fifteenth chapter he repeats the same command. Here is a promise with a condition. May we fulfill the condition and so receive the Holy Spirit that shall "guide us into all truth." May he give us grace to "keep his commandments," to "love one another" as Christians, and when we shall have attained to that highest, best gift, a perfect charity, we shall rejoice, "not in iniquity, but in the truth." Then shall we be his disciples indeed, (John 8: 31, 32,) and we shall know the truth, and the truth shall make us free from prejudice, from the deadly sins of hatred and false judgment of others. "With what judgment ye judge, ye shall be judged." "Let us therefore not judge one another any more." Rom. 14: 10–13.

With regard to Catholics (or to Prohibitionists) or to any body of Christian workers, we cannot do better than to remember the sensible advice of the learned Dr. Gamaliel (see Acts 5: 34, 35) ending with these words, "Refrain from these men and let them alone, for if this counsel or this work be of men it will come to naught; but if it be of God ye cannot overthrow it: lest haply ye be found to fight against God."

In Christian love and fellowship, cordially yours,

Anna Cecilia H. C. Howard.

PITH AND POINT.

THE WHITE CAPS.

The White Caps were instituted in Ohio to punish clothes-line thieves, but such depredators are friendless and easily punished by the law and therefore offered no occasion for avengers, and their pretence of existence is groundless as well as that of censor of morals as Gregory, a leader who helped to whip two women for immorality was so ungrateful as to seduce the daughter of the friend who bailed him. They seem to have been practically created to avenge themselves on one another's enemies and tyrannize over neighbors. If the law is made an instrument by Freemasonry to effect evil purposes, how much more opportunity does such an organization afford for the same end, or dastardly revenge.—B. T., *Otsego Co*, *N. Y.*

REVIVE POLITICAL WORK.

I have taken the *Christian Cynosure* since November, 1869, and rejoice to state that it has been improving ever since that date. I became an Anti-mason soon after the murder of Captain Wm. Morgan, and my political principles are true American. I hope that at the next National convention of the N. C. A. they will adopt measures that will carry out the desire of Thomas M. Chalmers in the *Cynosure* of Jan. 17, 1889, and is as follows: "I am wishing with interest the expression of opinion regarding the revival of the American party. It is surely most important that something be done to free the Prohibition party of lodge influence."—Wm. D. Lowrey, *Senecaville, O.*

A BETTER WAY THAN THE LODGE.

I have been a member of the Odd-fellows lodge and encampment twenty-five years. I now feel confident that I can give proper instructions to all inquiring friends as to what course in life to take to make a full-fledged Odd-fellow, taking Bloomfield Lodge, No. 23, Iowa, as a sample. But I will give you a few hints of a better way. Do not join secret orders or churches for a cloak. Read the *Cynosure* as a lesson paper. Get "Odd fellowship Illustrated." It is a perfect exposition. Read and learn before you take a leap in the dark. The good members of the order jumped in the dark, and now don't like to say anything against those who have been blindfolded.—J. B. Woolsey.

THE VETERANS.

I have entered on my 82nd year, and am in possession of more light on this great subject than I have strength or ability to give out; but find it good to pray and wait, trusting for His blessing on every effort, and will gladly do all I can while life remains. I am joyous over the success of this cause and my heart is full of prayer for the blessing of heaven to attend the convention at Washington.—Mrs. A. B. Hubbard, *Philadelphia.*

I feel thankful that at the age of 86 I can read the paper called most truly the *Cynosure.* I have taken it from its first number to the present time. My anti-secretism dates back some sixty years. I have an utter hatred of the purposes of all secret societies. I joined the M. E. church, but when they expelled a member because he was an Anti-mason, I left at once. Secretism is evil, only evil, and that continually. It is anti-Christian. I cannot believe that a fully developed secretist can at the same time be a Bible Christian. My mind is made up that it is time we have a party in the political field of true reformers, separated from the lodge, the distillery, the saloon and various other matters which the above trinity of evils endorse, control and use.—Robert Mansfield, *Highlandville, Mass.*

A GOOD MAN GONE.

Mr. Lemuel Lester died at the residence of Mr. Cornelius Courtright, Jr., Jan. 28, 1889, in his 78th year. We shall miss him very much, as he was an earnest Christian man.—S. Bingham, *Newark, Ill.*

BORROWING A NAME TO SERVE THE DEVIL.

The Congregational minister, Rev. Wm Jones, a Mason, will lecture on the evening of 22nd of February under the auspices of the K. of P. at the M. E. church. I want tracts that will suit the occasion. Salem is an old Quaker town. The Good Templars named their lodge, "Quaker City Lodge." But the Quakers are opposed to secret orders.—David Grimm, *Salem, Iowa.*

LODGE NOTES.

Lieutenant Woo, of the Imperial Chinese Navy, was, in September last, initiated into Masonry in an E. C. Lodge, in South Shields, England.

Rev. Anthony Swensson, of Detroit, a recent convert, is supposed to be the first Swede to become a Roman Catholic priest since the Reformation.

Charles S. Clarke, Grand Reporter of the Grand Lodge of Knights of Honor of Pennsylvania, was elected Mayor of Erie, Pa., over Frank Cleveland, the Republican candidate.

Division 321, of the Brotherhood of Locomotive Engineers, which consists principally of Reading engineers, has decided to disband. It is reported that the men were threatened with dismissal if they did not abandon the order.

We are glad to learn that the monthly "gorges" called lodge banquets, are being discontinued in many lodges. This is common sense. Lodges which sit in a convivial state till 1 A. M., want pulling up with a round turn.—*The Freemason of Sydney, Australia.*

White Caps have organized a female branch of the order at Mt Etna, Ind. An estimable young lady of that city received the following warning: "Miss L——: We are very sorry to say that unless you mend your ways and do better from now on, you will receive very rude treatment from the lady White Caps of this village."

The Knights of Pythias were founded in 1864 as a lodge to be confined to government employes. At Omaha the twenty-fifth anniversary of the order was celebrated by a grand performance in the Episcopal cathedral with a sermon by W. T. Whitmarsh, Episcopal rector in Norfolk, Neb. It would be sacrilege for a Baptist or Methodist preacher to go into the same place and preach.

Maj. J. M. Thompson, Master of the Illinois State Grange, appointed February 6 and 7 for every subordinate and county Grange in the State to send out committees among the farmers in their several localities, going from house to house, talking organization, distributing Grange literature and getting new members for the Grange. This co-operative effort covered nearly fifty counties in the State.

There are 2,044 lodges in England. The income of the Grand Lodge is over 26,000 pounds per annum. It has invested funds exceeding 75,000 pounds, and large freehold properties. Half its income is devoted to charity. These facts are from a Masonic journal. The question is what becomes of the other half? The sum of $180,000 is not very much to spend in "charity" by such an organization.

Lapeer Division No. 25 K. of P. says: "Whereas, The Supreme Chancellor of the Universe has summoned from our ranks Sir Night Geo. N. Turrill," etc. This shows that they worship under the auspices of natural religion, which knows no Christ, atonement nor mediator. "They think I am altogether such a one as themselves," is God's statement. They have a chancellor, and they call the Lord by the same name.—*Conservator.*

A meeting of labor associations was held at Philadelphia, Pa., Feb. 14. Among those present were General Master Workman Powderly of the Knights of Labor; Samuel Gompers, president of the American federation of trades; and representatives from the national organizations of firemen and switchmen. Messrs. Powderly, Gompers, and H. Walton were appointed to prepare an address for distribution among the organizations of the country.

Rev. Fletcher L. Wharton, a Methodist preacher of Milwaukee, has been accused of tobacco chewing, and the proof seems to be very strong. Methodist circles are greatly excited over the evidence as some weeks ago when Mr. Wharton was charged with desecrating the Sabbath to that extent he denied the allegation. Mr. Wharton is well known in both ecclesiastical and Grand Army circles. He was recently elected chaplain of the Grand Army for the department of Wisconsin.

White Caps made their first appearance in Dubuque Thursday night. Six mounted men carrying lanterns and wearing white caps over their faces rode up to the residence of Michael Carney, seized him, bound him on a horse, and galloped him out of the city. Not a word was spoken by the gang nor was any attention paid to Carney's appeals for mercy. Carney finally managed to slip off the horse and made his escape in the darkness, reaching home terribly frightened but uninjured. He has no idea why he was thus assaulted. The police are searching for the perpetrators of this villainous attack.

SUIT YOURSELF,

but there is no other remedy for sick headache, dizziness, constipation, biliousness, or to restore a regular, healthy action to the liver, stomach and bowels, equal to those reliable little "Pleasant Purgative Pellets" prepared by Dr. Pierce. Of druggists.

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THE CYNOSURE

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If several of the papers named below are wanted, write for special rates.

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If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50.

W. I. PHILLIPS, *Publisher,*
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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, *Bishop M. E. church, in his diary, 1848:* "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life, pp. 322, 4.*

A. M MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

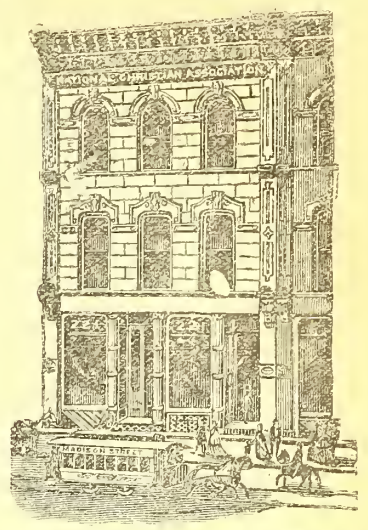
REV. JOSHUA BRADLEY, *a renouncing Mason:*—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, *missionary in India:*—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, *Pastor Bowery Presbyterian church, New York, 1830:*—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER AND THOMAS H. SKINNER, *Professors at Andover to the Massachusetts Legislature:*—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra judicial oaths, as tend to weaken the sanctions of evil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.



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221 WEST MADISON STREET, CHICAGO

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The object of this Association is:
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 7, 1889

DR. GAMALIEL BAILEY.

We have been urged by Bishop Milton Wright to rescue from speedy oblivion, if possible, the memory of the distinguished patriot and philanthropist whose name and features the *Cynosure* presents to its readers in this number.

Hon. J. G. Birney, a Kentuckian, lawyer and slave-holder, had freed his slaves; and, to avoid the popular vengeance which his philanthropy had excited, went to Cincinnati in 1836, and started the *Philanthropist;* but being called to speak abroad he associated with him a young physician, the subject of this sketch; and being soon taken to New York city, as secretary of the American Anti-slavery Society, the sole control of the paper and the guidance of the cause passed into the hands of Dr. Gamaliel Bailey, who had acquired prominence as an able writer for medical reviews.

Dr. Bailey was born in Mount Holly, N. J., Dec. 3, 1807, and was not quite thirty years old when he took that important part at the commercial headquarters of slavery. The Atlantic slave States, by their impoverished soil, had become slave-raising States; and the wealth of the system was west of the mountains in the Ohio and Mississippi valleys. The trade of the great basin went down to New Orleans and came back in cotton, sugar and molasses, tainted with human blood and bondage, and the banks of Cincinnati were piled with securities predicated on Negroes and cotton.

Of course Dr. Bailey's paper was hated and himself regarded as a common enemy. Three presses in succession were destroyed, one of them broken up by sledge hammers and the pieces thrown in the Ohio river. The writer has been in his chamber and heard the yells of the mob and the rattle of muskets along the eastern part of the city where the houses of the colored people were torn down, and themselves subjected to every species of cruelty and abuse. At one time, the city was three days and three nights in the power of the mob, suppressed at last by the intervention of Thomas Corwin, then Governor of the State. A meeting was called in the lower market house, presided over by Judge Jacob Burnet, who had been Governor of the Northwest Territory, and Senator in Congress, and made up of the wealth and aristocracy of the city. They resolved that the public welfare required the removal of Dr. Bailey's paper from the place. New presses were purchased and the *Philanthropist* continued until it was supplemented by the *Morning Herald*, a small daily of which the *Philanthropist* was the weekly edition. Dr. Bailey became the most popular editor in the city; and that while slavery controlled the Government of the United States. His unswerving integrity made his paper trusted by the old parties, while they distrusted their own organs, and such was the confidence which he inspired abroad, that Lewis Tappan raised money in New York and transferred Dr. Bailey and his paper to the city of Washington, where it properly became "*The National Era.*" It was the pivot on which the sentiment of the national capital turned.

The wrath of the slaveholders knew no bounds. Mob violence was invoked, and the murder of the editor demanded by the Southern press. The *Era* was issued from a building between 4½ street and the Capitol, since enlarged into the Vermont Hotel, and for the safety of the compositors, who worked on the ground floor, plank three inches thick barricaded the lower half of the windows to protect the men at the cases from revolvers on the street. But the real defense of the paper was the imperturbable good nature and fearless courage of Dr. Bailey. He was urged to arm or fly from his house for safety. But when at length a mob of roughs came to his house and called him out, they found him at home. He came out at their call. But they were so struck with his cool and gentlemanly demeanor that their leader turned in his favor, and after he had answered some of their questions they departed and molested him no more. His paper had the confidence of all parties in Congress as it had had in Cincinnati. It rose rapidly in popularity throughout the country, and soon placed him in easy circumstances, and built him a fine mansion on Pennsylvania avenue, and an interesting family grew up around him. The Liberty party became the Free Soil party in 1848, and the Republican party in 1856. But his star was destined to wane just as it reached the zenith. A secret society, which took the appropriate name of "Know Nothings," with its lying promises and glozing pretentions, divided the anti-slavery people and postponed the fall of the slave power.

Dr. Bailey would not join it. He said to the writer: "These strange, unusual organizations come from an evil source, and work evil to civil government and the Christian religion. I cannot go into them. But our people will run after them and it must cost me dear."

So it did. It diminished his subscription list and shocked for a time the anti-slavery forces till the slaveholders themselves attacked the Union and forced us to unite. Dr. Bailey was still young, and had he lived a few years longer no American had brighter prospects than he. His statesmanship, his unswerving patriotism and agreeable personal presence endeared him to Chase, Giddings, Stevens, Lovejoy, Sumner and the rest; and no man more surely than he laid the foundation in the public mind on which those great men rebuilt the shattered Union. But constant and unwearied labor wore down a splendid constitution; and in June, 1859, just before the election of the great Lincoln, just as his twenty-three years of patient, unremitting toil had borne their glorious fruits, he died at sea, while his voyage and his life were yet incomplete. "*The memory of the just is blessed.*"

AN INTERESTING LETTER ON AN IMPORTANT THEME.

No subject which concerns the fate and fortune of this globe is more important than Roman Catholicism, in so far as it claims to be and to stand for the religion of Christ. We give in another column of this number a letter from a lady in Brooklyn, presumed to be a member of the Roman Catholic church, which we commend to the thoughtful perusal of our readers for its Christian spirit and its able and correct use of the Scriptures. But we, of course, do not accept its censures of the *Cynosure*, because we believe the writer is mistaken in her facts.

We confess to a feeling of great embarrassment when we write or speak of the Romish communion. Two friends dropped the *Cynosure* because we published, with commendation, Prof. Claudio Jannet's letters to us against secret societies, he being professor in the Catholic University of Paris; and because, also, we spoke of some Roman Catholics as Christians. We write definitely what we know and believe. But, when written, we do not so well know what people will understand by what we have written. The word "Abolitionist" once, to multitudes, meant a person holding the tenets of non-resistance, no government, no Sabbath, and no inspired Bible. Our paper is not the *Protestant Cynosure* but the CHRISTIAN *Cynosure.* We protest only against error wherever found; and these are some of the errors which our Brooklyn correspondent shares with the general public:

1. She speaks of "our good Catholic priests in Brooklyn." There are no priests there but "ROMAN Catholics." These priests may be good men, and, if Prohibitionists, are engaged in a good work. But if so, they are good men in bad circumstances, such as are foretold by Paul in 1 Tim. 4: 2, 3. The Spirit, "speaking expressly," that "in the latter times some shall depart from the faith, giving heed to doctrines of devils," etc , "having their consciences seared as with a hot iron;" "forbidding to marry, and commanding to abstain from meats." Now Dr. Fulton's book may be indelicate and liable to Mr. Anthony Comstock's criticism; but Romish (not Catholic) priests are forbidden to marry (which Paul says "is honorable in all"), and that simply by the authority of their head priest, or pope, who could permit priests to marry if he chose and violate no law of his church or article of the Catholic creed.

We understand that our lady correspondent is the mother of the friend and biographer of Gen. J. W. Phelps, well known to the readers of the *Cynosure.* Her writing shows the possession of a superior mind. We respectfully submit to this Christian mother this simple question: If the Pope of Rome, as claimed, is the vice-gerent of God on earth, and rightful ruler of the Church Universal; and if he should see fit to forbid marriage to all ministers of religion on earth; and then, as he might just as well, if he should go one step farther and forbid marriage to all mankind, can any mind of man or angel conceive a more thorough moral destruction of the people on this globe?—to repeal the first ordinance God ever gave to man—to inflict a fall worse than the devil inflicted in Eden—to strike out from the dictionary (if there should be one) the holy names and ideas of husband, wife, father, mother, child, brother and sister! And if ministers are, for evil or for good, examples and models to their flocks, how far short does forbidding marriage to such ministers of religion come of forbidding marriage to mankind? Morally, they are one and the same. Like people, like priest, is a true proverb.

Now if our respected correspondent will show us how the *Cynosure* can indict and characterize this "doctrine of devils" (see Paul)—this attempt, for the purposes of priestism, to imbrute our race and so destroy the meaning of "Our Father" in the Lord's Prayer by destroying its only earthly type (for the first idea an infant has of God is that of an absent father),—if our correspondent will tell the *Cynosure* how to characterize this accursed assault on the family and fundamental morals without reflecting on the "*good*" priests who practice it, we will meekly accept her reproofs and mourn the "defilement" of our pages by our attempts to save to the family, and the Lord's Prayer, the meaning of the word "FATHER."

And our correspondent is equally in error when she sincerely and sharply reproves the *Cynosure* of Feb. 14 for calling the saintly Father Hecker "the founder of an order of political priests." Why, herein is a marvellous thing; that—while the Pope is to-day begging money and help from abroad to regain his political power over his Italian neighbors, whose patience and prosperity he has worn out, and who have thrown off that power—we should err in calling one of his priests "political," when the whole papal system is a political religion, known and confessed. This is truly a marvel.

We said nothing against Father Hecker's goodness. He was born in New York in 1819. At 24 years of age he undertook to regenerate society by a social experiment at Brook Farm; and afterwards among socialists at Fruitlands, Worcester Co., Mass. He lived awhile after that with the dreamer Thoreau, at his hermitage. In 1845, when 36 years old, he joined the Catholic (Roman) church, and joined the Redemptionists in Belgium. He was ordained a priest by Cardinal Wiseman, and returned to the United States in 1857. He was released from his life-long oath of initiation to the Redemptionists by the Pope, and soon founded an order of his own. He was aiding as procurator of Bishop Rosecrans, to declare Pope Pius IX. infallible in the Vatican Council at Rome, 1869. And while preaching here in Chicago the press reported him as attempting to prove from the census, the laws of population, etc., that in twenty years the United States would certainly be under Roman Catholic government. Many people were alarmed by his confident logical predictions. The war and reconstruction did not favor popish interference with elections. The Pope backed from his endorsement of the rebellion, and Father Hecker and his Paulists had no stump speeches to make. They must do something, however. The twenty years in which the United States were to become Roman Catholic were coming to a close, and his political prophecy not likely to be fulfilled, and as Father Hecker had dropped his Brook Farm, Fruitlands and Redemptionist experiments, so he dropped his experiment to save the United States by popery; and probably died a sincere, yet disappointed enthusiast.

But our correspondent's grand mistake of all is when she says to us, "Catholics agree with you in condemning Freemasons and all other secret societies." We can take her to a town in the United States where the mayor, chief physician, bank president and State superintendent of schools are all Masons and all Roman Catholics, and the senior priest in that town has no objection to their Masonry. Her statement would be correct if she had written: "The Pope condemns Freemasonry when he cannot use it to promote popery, and patronizes it when he can."

The body of Freemasonry above the blue lodge, which was English, and so not Catholic, was manufactured as a "Rite of Perfection" of twenty-five degrees in the Jesuits' College of Clermont, in Paris, in the year 1754. These twenty-five degrees were invented BY ROMAN CATHOLIC PRIESTS, aided by Chevalier Ramsay, a convert to Rome by Fenelon; to govern English Masters, and replace popery and the Stuarts on the throne of England, and so destroy free government in Europe and the world. England went back on popery in 1688, when the the Prince of Orange came in and constitutional government was saved to the world.

The plot of the priests failed, but Freemasonry survived. And when Mazzini, Garibaldi, and other popular leaders used the lodge against priestism, then the Pope condemned it as an interference with the confessional, where priests demand to know the secrets of the people, while they conceal their own. The power of Terrence V. Powderly is that he keeps

no secrets from Rome; which regards secrecy as the right arm of her despotic power. But as every secret order uses religion to bind its members, and as Christ allowed no seeret religion, the *Cynosure* opposes all secret worships as a badge of anti-Christ and "mark of the beast."

We hope our respected correspondent will be convinced by these remarks that Roman priests are not Catholic; that Father Hecker was a sincere political enthusiast; and that Jesuits, who invented the body of Freemasonry, do not agree with us in condemning it.

THE BEGINNING AND END OF AN IRISH LODGE AFFAIR.

Lord Cavendish, chief secretary for Ireland, and Mr. Burke, his assistant, were murdered in Phœnix Park, Dublin, in the early evening of the 6th of May, 1882. It was the first notice to the world that the lodges of massacre,of which Beaconsfield had given warning, were enlisted in the cause of home rule for Ireland, and were ready to grapple with the highest powers of the British government. The history of Irish independence has made us familiar with the Ribbonmen, White-boys, Mollie Maguires, Fenians, Clan-na Gael and other secret societies, but this atrocity was a work of unparalleled boldness and marked a new departure in the work of Irish secretism. Special laws were passed by Parliament for the suppression of this and similar societies, and the struggle between the powerful British government and the lodge was begun. For almost a year it could not be known whether the former by arresting and punishing the assassins would be able to overcome, but the offer of a large reward at length broke the chain of oaths, and the Inner Circle of Fenians, or Invincibles, was exposed, six of its members arrested and the assassins hung. The informer, Carey, was followed to South Africa and stabbed by another member of the order, for breaking his lodge oath.

The Tory party were eager to make Parnell and the other Home Rule agitators responsible for the crime, but sought in vain for evidence. Last summer the London *Times* published an article on "Parnellism and Crime," imputing complicity in the Phœnix Park murders upon the Irish leaders. July 2 O Donnell brought suit against the *Times* in London for this publication. During the progress of the trial the counsel for the *Times* read a number of letters purporting to be from Charles S. Parnell and Egan, head of the Irish League in America, showing these men, or at least the national organization with which they were connected, were concerned in the murders. Without retiring the jury decided in favor of the *Times*. Parnell and Egan denounced the letters as absolute, absurd and villainous forgeries, but were unable to go farther. Parnell asked for a committee of Parliament to pass upon the letters, and finally a commission was formed to inquire into the charges against himself and other members of the body.

Three eminent judges were chosen for this commission, which met September 17. They decided that the accounts of the Irish leagues must be examined, and also that the *Times* must produce its letters and formulate its charges. On the 22nd of October these charges were ready. They not only held Parnell responsible, but Egan, of the Irish League in this country; Ford, of the *Irish World*, New York; Alexander Sullivan and John Finerty, of Chicago; the late James Redpath, author of a life of John Brown; and two or three score others, many of them Irish members of Parliament. The charges were no sooner published than the *Pall Mall Gazette* announced that the letters on which the whole case rested had been on sale for months before they appeared in the *Times;* that they were forgeries, and the *Times* would be compelled to admit the fact. The case proceeded, however, but without special incident, until February 5 the *Times* brought forward the witness Le Caron, whose examination occupied two or three days. He asserted that a conference was held in this country in 1881 about using dynamite to promote the Irish cause; that torpedo boats were built in New York for use against the British; that Alexander Sullivan, as head of the Irish League, said that men would be sent to England to carry on a dynamite war; and that he had been paid $10,000 by the British government to act as spy in America. It appeared on further investigation that Le Caron had been a grave-robber in Michigan. His real name was Beach, and he had been a Fenian, member of the Clan-na-Gael or United Brotherhood, as they sometimes called themselves. These lodges were somewhat divided among themselves, and had secret rings within rings, known as "U. B.," "I. R. B.," "B. C.," "U. S.," etc. This fellow's record was so bad that his testimony had no weight.

But the greatest sensation came about two weeks ago when the witness Pigott was called. It seems that Parnell's friends had traced the forgeries to this man, and on the cross-examination his evidence broke down, and each succeeding day made the case worse for the *Times*. On Saturday the 23d ult. Pigott confessed the whole case to a number of responsible men, and on Tuesday his confession was made public. The *Times* by its attorneys before the commission and editorially made an acknowledgment of its complete failure. The press on both sides the ocean is united in hearty condemnation of its course. Instead of carefully investigating the forged letters, its managers were so eager to destroy Parnell that they accepted them on the evidence of a single witness. Under the circumstances the downfall of the *Times* is not to be regretted. But, like Dagon's temple, the whole present Salisbury administration in some degree rests on this great paper, and will suffer with it.

The wretched Pigott fled to Paris, and then to Madrid, where he committed suicide soon after his arrest. Thus ends as it begun, in a gloomy and pitiful tragedy, this affair of the Irish secret societies.

—Rev. J. G. Carson, D. D., has lately resigned his professorship in Xenia Theological Seminary. He occupied the chair of Homiletics.

—A letter received from Arlington, Kansas, on Monday, bore news of the death of Bro. B. B. Blachly's mother. She was a devoted woman, for whom her son had an unbounded affection. Our Illinois agent was last at Effingham, and we fear did not learn of his loss in time to be present at the funeral.

—The company from Chicago for the Washington Convention was hardly so large as the situation demanded. On Thursday brethren W. I. Phillips, Wm. Pinkney, M. L. Worcester, Geo. R. Milton and W. L. Ferris started together. Bro. C. F. Hawley followed next day. Pres. C. A. Blanchard did not expect to reach Washington till Tuesday, having to fill appointments in this city on the Sabbath. There may have been others in the first party whose names we have not learned, as they left Chicago in the evening.

—Some time since it was announced that Rev. J. P. Lytle of Sago, a Nestor of the United Presbyterian church, would contribute a series of articles on the distinctive principles of the denomination, to the *United Presbyterian*. Dr. Lytle begins with the part of his task for which there is most pressing need, namely, Secret Societies, and the third part of his candid, clear and exhaustive review has already appeared. The pastors of that church must be congratulated in having so able a statement of United Presbyterian standing given to the public. We hope these articles will encourage many of the younger men to preach upon the same topic.

NEW ENGLAND LETTER.

Changing the week of prayer—The ministers and temperance—Prohibition matters—Some peculiar Masonic experiences—A letter from the Vermont vice president—"I want to cast my influence on the right side"—Our C. A. president's sad affliction—The Connecticut Convention.

Periodically our religious exchanges discuss the advisability of changing the week of prayer to Passion Week, thus bringing our Puritan churches into line with the Episcopal church, which has never especially favored revival work. It is needless to say that few spiritually-minded or far-sighted Christians, either pastors or laymen, approve of such a measure —which is really only another step Romeward. If such a change should ever be made the enemy of souls will have great occasion for rejoicing. In the agricultural districts it will simply kill all revival effort, as the farming class will be too busy to attend, while in the towns and large cities, where the worldly and the fashionable devoutly keep Lent, and then as soon as it is over plunge at once into every form of dissipation and gayety, a genuine revival interest will be hard to awaken, and harder still to maintain.

At the Boston ministers' meeting at Pilgrim Hall last Monday, there was a discussion upon the duty and responsibility of the churches and ministers as respects the temperance question. It is difficult to see how there can be but one side taken in such a discussion— and that is a fearless, uncompromising stand against the high license fallacy and for prohibition. How long will it be before all our ministry shall recognize the fact that a true Gospel revival always means a revival of practical righteousness, or else it is a case of faith without works and is dead. The *Converted Catholic*, in a late issue, tells how souls are saved in the meetings where "that arrant whore of Rome"—John Rogers, of New England Primer fame, did not mince matters—and her teachings have been most fully exposed and denounced. The same result will always follow a fearless exposure of the Christless lodge system which is deluding and destroying more souls than the papacy.

The *Voice* has been sending letters to business and professional men in Rhode Island, to learn what they believe to be the reason why the prohibition law is not better enforced. Almost without exception they ascribe it to the corrupt political relations existing between the leaders of the dominant party and the law-defying liquor men. How much does the lodge power help on these "corrupt political relations?" But it is very difficult to convince people that the minor orders are doing any mischief. Much the same difficulty was experienced in an earlier stage of the temperance movement. So-called temperance people, while ready enough to admit that rum and whisky were bad things, could not see the serpent of the still coiling round their beloved cider barrel or bottles of home made wine. New Hampshire will vote on March 12, and then the nation will see which is the strongest—the Christian sentiment of the State as expressed at the polls, or Frank Jones, Democratic brewer and ex-Congressman, with all his great wealth and vast political influence. A victory in New Hampshire will greatly encourage Massachusetts Prohibitionists, who are now working with zeal and enthusiasm—and so is the other side, pulling thousands of secret wires, any one of which may prove just sufficient to blast the hopes for this year of all the Christian men and women who are praying and laboring to have the Amendment passed.

An ex-soldier has just died in Quincy, Mass., whose life was saved at the battle of Pea Ridge under rather peculiar circumstances. He was lying on the field, shot through the leg with a rifle-ball, and accidentally made a gesture which was interpreted as the Masonic signal of distress just as a rebel officer passed by, who at once issued commands to his men that he should not be molested. He afterwards became a Mason and a member of two or three other secret orders. A story very similar, though with a different sequel, was told me by a German lady who is the wife of a professor in the Boston University. Her brother, now living in California, while cruising in the Indian Ocean, had his vessel captured by pirates, who murdered all the crew but himself and the second mate. The latter contrived to communicate to him the Masonic sign by which their lives were both saved, though everything else was taken from them. The only result, however, was to implant in his mind the most deep-seated repugnance for an order that numbered in its fraternity these bloody-handed cut-throats of the sea, and he has always refused to become a "worthy brother" to such gentry.

A letter from Rev. Joseph A. Leach, of Saxton's River, our vice president for Vermont, just received, shows that his enthusiasm for the anti-secret cause is still burning brightly. Let us pray that the way may open for him to give himself to the work of enlightening the churches and ministers of the Green Mountain State on these works of darkness. The vineyard has need of laborers, of earnest, self-denying, self-devoted men and women who will canvass and preach and lecture, and thus sow the seed of a strong and abiding anti-secret sentiment in all the towns and hamlets of New England. To me there is something intensely sweet in the idea that all our trust *must* be in God, because we have no weaker arm on which we can lean. Let us rise to the height of our opportunity, and prove once more, as the early reformers proved it, what prayers can do.

Would that not only all our white ribboners but all Christians, without respect of sex, had the spirit of at least one noble Maine woman, who stands at the head of the Department of Peace and Arbitration in the National W. C. T. U. Writing to me for anti secret literature she makes use of these noble words that are worthy to be engraven on every heart in our ranks: "I want to acquaint myself more with this subject in order to cast my influence on the right side."

Our New England C. A. president has met with a severe affliction in the loss of a beloved son. The tenderest sympathy of all in our Association will go out to him in his hour of grief.

The notice of our Connecticut Convention will be found elsewhere. Let all come that can, organize a State Association, and plan for united work in the name of our common Master.

ELIZABETH E. FLAGG.

THE HOME.

"HOME TO-NIGHT."

The lessons are done, and the prizes won,
And the counted weeks are past;
Oh, the holiday joys of the girls and boys
Who are "home to-night" at last!
Oh the ringing beat of the springing feet
As into the hall they rush!
Oh the tender bliss of the first home kiss,
With its moment of fervent hush;
So much to tell and hear as well,
As they gather around the glow!
Who would not jar for the joy of heart
That only the parted can know—
At home to-night!

But all have not met, there are travelers yet
Speeding along through the dark.
By tunnel and bridge, past river and ridge,
To the distant yet nearing mark.
But hearts are warm, for the winter storm
Has never had a chill for love;
And faces are bright in the flickering light
Of the small, dim lamp above.
And voices of gladness rise o'er the madness
Of the whirl and the rush and the roar,
For rapids are strong, it bears them long
To a home and an open door—
Yes, home to night!

Oh home to-night, yes, home to-night,
Through the pearly gate and the open door,
Some happy feet on the golden street
Are entering now to "go out no more."
For the work is done, and the rest begun,
And the training time is forever past,
And the home of rest in the mansion blest
Is safely, joyously reached at last.
Oh the love and light in that home to-night!
Oh the songs of bliss and the harps of gold!
Oh the glory shed on the new-crowned head!
Oh the telling of love that can never be told—
Oh the welcome that waits at the shining gates
For those who are following far, yet near,
When all shall meet at His glorious feet
In the light and love of His home so dear!
Yes, "home to-night."

—*F. R. Havergal.*

CHILDREN OF THE TENEMENTS.

INTERVIEW WITH A CITY MISSIONARY.

"What do I know about the children of lower New York?" exclaimed a missionary, who visits among the tenement population. "Well, I know enough to make me heartsick every hour of the day. As I came up the street just now I saw a boy about ten years old biting away at a crust of bread, that was as dry and dirty as if it had come out of an ash barrel, and no doubt it had."

"But had the boy nothing better to eat than that?" asked the visitor.

"Do you think a boy would eat a dry crust if he could get anything better? No, indeed. His father drinks, and sometimes there is food in the house, and sometimes there isn't. Two weeks ago, when we had that cold weather, I was coming through Hamilton street one evening, and saw a dozen or so boys building a fire in the street. I stopped, watched them a moment, and then asked: 'What do you make a fire in the street for? haven't you got any upstairs?'

"'No,' answered the biggest of them gruffly, and they all gathered round the blaze, holding out their red, numb hands.

"I know another boy up in Monroe street, who lives in a perfect barn of a room, and although I have been there many times, I do not remember to have seen a fire there more than once or twice. To get warm he gathers bits of boards and old barrels, and makes a fire in the streets. His father works about the docks, but dock work doesn't pay very much, and it's not steady, so they live from hand to mouth. I don't believe that boy knows what a carpet is outside of a store window. And as for furniture, all they have is a few broken old chairs, a tumble-down table and an old cook-stove, and a bed and rickety lounge. There are no curtains at the windows, and there was a pile of lumber in the room when I was there last. The boy had on an overcoat and a tattered calico waist. He couldn't go to school because he couldn't take off his overcoat. He couldn't go to work because he could get no work to do. But he is bright, honest, and one of the best boys I have had anything to do with. And there he is, neither learning, nor working, suffering hourly from cold and hunger, and growing up in that condition.

"I know three other children, orphans, in the care of a drunken sister, who live on tea and bread once or twice a day, and sometimes once in two days. I have often been there at 5 o'clock in the afternoon and found they had had nothing at all to eat all day.

"I could tell you now of more than a score of children—yes, two score, easily—that have not clothing enough to keep their bodies warm, and who live in old houses that let the wind in through the floors, around the doors and windows and through the fireplaces in perfect gusts. Is it any wonder that tenement-house women always shake their heads when a child gets the whooping cough, and prophesy a nine weeks' run of that racking disease? But if it was only nine weeks it would not be so bad, but more often than not it runs into eighteen weeks, or lasts all winter, or turns into chronic bronchitis.

"I visited a family last week where two boys, aged 2 and 5 years, were suffering from bronchitis, and have been for six months past. The day was so cold that I had to put on a heavy winter cloak and furs, but when I climbed to the top story of that rickety house I found a floor with no carpet on, and those two little boys sitting with their bare skin next to the floor, right on the cold boards. They had no underwear, at least not enough to cover them, and there they sat, by the hour, coughing heavily all the time. Their faces fairly haunt me, they looked so sick and white—worse yet, the littlest one of them has had two hemorrhages of the lungs and suffers with night sweats all the time."

"What makes them so poor?"

"Drink! The father earns enough to clothe them all, and to keep his family comfortable, but he spends twenty-one cents every day for beer, ten cents for tobacco, a dollar besides Sabbath, and extras for treats all the time. His daughters wear the thinnest of muslin underwear, and very little of that, with thin, old dresses and tattered cloaks to school. Their shoes are full of holes and they have no rubbers, of course, so when stormy days come they must go with wet, cold feet all day.

"Last winter those very same children had nothing but one thin quilt to sleep under all winter long. Is it any wonder that 2-year-old baby is dying with consumption?

"But I wish these were the only children that suffer so. But you will find them in every tenement house, and sometimes on every floor in the house.

"I do not care for the suffering which I know men and women undergo; if they have a mind to bring such trouble on themselves by their love for liquor, I have no sympathy for them, though there are distresses enough, I know, that come even when they do not drink; but my heart does ache for the children. They cannot help themselves; nor is it their own fault that their children are so sad.

"But there is something that, to me, is far worse than even the constant physical suffering I know these children do undergo, and that is the moral and educational influence which a tenement-house life exerts upon them. You, who only go into the houses once in a twelvemonth, have no idea what it means to live in these houses day after day, and year after year. These houses are divided up into apartments of two or three rooms, one light room which serves as kitchen, dining and general living room all in one, and one or two dark bedrooms beside. The walls are not sound-proof, and the voices in one apartment can be easily heard in the next. Now, in the evening, when the households of all apartments on the floor are in conversation, you can imagine the hubbub. To make themselves heard each one raises his voice, and the racket is thereby increased. Then the mother screams at the children, or quarrel with their husbands at the top of their voices, who in turn curse profusely till their wrath is spent. The children get the benefit of not only the quarrels and disturbances in their own families, but of all those in the other apartments on their own floor, and of the floor above and the floor below them. You don't believe all families quarrel? Well, just walk slowly up the stairs of a six-story tenement, from basement to attic, at 7 o'clock at night, and you will be convinced that nine out of ten do. However, I will except the families who do not use liquor; they are generally quiet and well behaved. But there is scarcely an average of one such a family to a house. Now, then, what do you expect children who are brought up under such conditions to become? But I will begin at the beginning and show you, somewhat in detail, what these conditions are.

"They do not all become the angelic little cherubs which story-writers are so fond of picturing; not by any means. Indeed, some become so absolutely vicious by the time they are 12 years old that it seems as if it would be a blessing to the community if they could be shut up for the rest of their lives. They would undoubtedly do much less damage to other people."

"I am astonished!" exclaimed the visitor. "What can possibly make them so bad?"

"You will be surprised, no doubt, if I tell you what is indeed the root and cause of not only their suffering from hunger, cold and nakedness, but what is also the most fruitful source of all their degradation and ensuing corruption, but from all my observation and experience I cannot honestly come to any other conclusion than that it is strong drink.

"Even the children learn to drink, and as they grow older the appetite grows upon them. It weakens, and almost, if not wholly, destroys their moral nature. I have known of boys of 12 years old who were stupidly drunk; and not long ago I passed a boy of not more than 14, who was so intoxicated that he was staggering from side to side as he walked up the street. Now these are things I see. It is not hearsay, it is not inference, nor yet imagination, but things I see almost every time I go upon the street."

"How does the child contract a habit for drink?" again queried the visitor.

"To begin with, the first seeds are sown when the child is a mere infant in arms. It may not be two weeks old, perhaps not two days, before interested friends begin advising the mother as to how to bring up the baby. One prescribes gin, another advocates ale, and a third insists upon brandy. The mother, too, feels the need of a little stimulant when wash-day comes—if not on other days—and so the baby gets a double dose. Then, too, it makes him sleep, and so the mother is at liberty to attend to her household affairs.

"As soon as the child knows what he sees, there is the picture of a drunken father continually before his eyes, so that he becomes familiar with all the horrors of such a vice as soon as he is old enough to realize anything. He never knows what any other life is, and hence is not shocked at it; does not feel any repugnance or shame at such sights. How, then, can we expect any higher moral tone from the boy? And then when he is old enough to sit in a high chair at the table, his indulgent father feeds him a spoonful occasionally from his beer-glass, till the child learns to cry for it before he can talk. Missionaries can tell you many a story of babies, drunken in the cradles, sleeping off the effects of their noon-day portion.

"But this isn't all of it. It is only one of the things that go to make a half-grown child the next thing to a demon. It was once said to me: 'They raise their boys for the penitentiary and their girls for the brothel;' and I think it was true. As soon as the child can hear, his ears ring with his father's constant profanity, for his every sentence, however trivial, is accompanied by some choice oath. From his mother, the rest of the family, and their neighbors, he hears the lowest sort of slang, if nothing worse, till it is extremely doubtful if he knows enough of good, pure English to make himself understood until the time comes when he commences to go to school."—*N. Y. Observer.*

BARNACLES.

The following incident, taken from the *Youth's Companion*, is an excellent illustration of the way in which character is often wrecked:

Five years ago the merchant ship Albatross, sailed from an Atlantic port, bound for the coast of Africa.

"And she will never reach it," said an old sailor on the pier.

"Why?" asked a bystander. "She seemed to me to be a staunch, well-built vessel."

"She should have had a copper bottom. Here is what I found on her hull."

He held out his hand, on which lay a soft, tiny mass, a lump of jelly within a wall of shell.

"What harm could that do?" said the other, laughing. "It is a harmless half-dead creature."

"Harmless half-dead creatures like that will eat into the soundest hull that ever was laid and leave it a rotten hulk," was the reply.

At the end of the year the good ship Albatross, was reported to have sprung a leak and sunk. The barnacles had eaten their way through the sound oak timbers and brought ruin and death.

How many gallant boys and young men leave school and college with high hopes for the long voyage of life before them! They are well born and well trained; they have inherited vigorous bodies and alert minds; they are honest, self-respecting, ambitious; they are equipped with some special craft or profession, which will, in all probability, bring them success. The ship is, to all appearance, sound and staunch; the sails are set, the wind is fair, the sun shines; every voice prophesies a fair voyage.

But has any miserable little barnacle fastened on the sound timbers? This lad relishes unclean jokes, and only is happy in low company; this gay, brilliant youth, a favorite in society, seeks only his own ease and comfort; another "good fellow" is regardless of money, wnether it be his own or his neighbor's.

It is the little neglected traits, like the harmless worms, that eat into the strongest character, until they bring ruin. Remember, boys, it is hard to clean them off in the middle of the voyage. A great vice which draws upon us the scorn of the world, or its punishment, we strive to drag out by force; but the little habits, the routine of daily acts acquired in youth, usually stay with us.—*Sel.*

WORK FOR LITTLE HANDS.

There's always work in plenty for little hands to do,
Something waiting every day, that none may try but you;
Little burdens you may lift, happy steps that you can take,
Heavy hearts that you may comfort for the blessed Saviour's sake.

There's room for children's service in this busy world of ours;
We need them as we need the birds and need the summer flowers;
And their help at task and toiling, the church of God may claim,
And gather little flowers in Jesus's Holy Name.

—*Selected.*

A PINCH OF SALT.

A few days ago one of the New York papers contained an account of how a young clerk in a drug-store earned a hundred dollars merely by a little knowledge and a pinch of common salt. Thinking perhaps some of you would not see the statement, and might like to have the same chance yourself, I venture to tell you about it.

A gentleman went into the drug-store and showing an emulsion, told the clerk he was willing to give a hundred dollars to know what would separate the oil and the water. After looking at it for a moment, the clerk told him to write a check for the amount, after which he would tell him. It was quickly done, and the check in the young man's pocket, and then he dropped into the emulsion a pinch of common salt—and presto! the oil and water separated. A pinch of common salt—that was all—the clerk had the money, and the gentleman the information for which he had paid his own price.

Perhaps, girls, you know of some girl who goes to your school who does not wear quite so pretty a hat or quite so stylish a sack as the most of your friends; perhaps she is a stranger and has made no friends, is left out in the cold at recess when all the rest of you are having a good time; perhaps some one has been cruel enough to make fun of her plain clothes and give her the cold shoulder on their account. Now, suppose you try an experiment there. You know how you would feel under her circumstances; so put a pinch of salt there in the shape of a few kind words which will make her feel that she has at least one friend; invite her to join in your games, and try to make the other girls feel pleasantly toward her. I am sure the experiment will succeed, and that the result will be as wonderful as in the case of the emulsion. For your own gain, you can at least have the pleasure of feeling that you are trying to follow the Golden Rule.

As for you, boys, I am sure you will have plenty of opportunities for trying experiments. Suppose, now, there is some fellow in your class who seems to be "stuck" in algebra; there's a good place for an experiment. Some day when you see him staying in at recess to puzzle over some problems of which he can see neither head nor tail, but which you have mastered, put a pinch of salt here. Just go up to him and help him; it cannot take you very long to set him on the right track again; but I am sure you will feel better for your experiment, even if you lose half your morning.

Now, I have told you a secret by which wonderful things can be done; so keep your eyes open for opportunities, and when you see a good chance, throw in a pinch of salt.—*Ex.*

An elegant new hotel, the "Grand Union," to be conducted on strictly temperance principles, has just been opened at Auburn, N. Y. The sumptuous banquet given to the press of the city and county by Landlord Pierce the last evening in January amply demonstrated the fact that "the flowing bowl" and the "wine that doth run over" were in nowise indispensable to the thorough enjoyment of all present.

TEMPERANCE.

"FROM THE PAST NEW COURAGE BORROW."

A little over a half century ago, in 1838, I preceded you in the publication of the first temperance and prohibition paper in Michigan. Temperance societies then in the Peninsular State were few, feeble and far between. "Wild cat money," and "Wild cat whisky" made "wild" havoc among the people; and the man who had the "wild" temerity to advocate total abstinence from wild cat whisky and the total prohibition of the wild cat liquor traffic was held up to scorn, ridiculed, outraged, mobbed and considered a "wild lunatic." Now behold! What hath God wrought? That same "wild lunatic" has lived to see the principles and measures he then advocated embodied in hundreds of thousands of temperance organizations in this and other countires, and adopted and practiced by millions of the best people throughout the civilized portion of the globe. And it seems like a "wild" dream rather than a veritable reality—that our hated and persecuted, but humane, God-blessed and prospered cause has now many thousand talented advocates and able newspapers—advocates who are equal to any emergency and are more than a match for any opposition they may have to encounter, either in the realm of morals, logic or law! There is surely no discouragement in all this growth and development of sentiment, of strength and power for good. And that notwithstanding the relentless opposition, our much belied cause scored a moral and civil protest at the ballot-box last November against the great liquor crime and curse of 300,000 votes, while millions more were protesting in their souls and by their voices and by their prayers, and ere long, will join us in protesting by their VOTES! And then will come the final doom of the devilish business!

Considering the morbid, depraved, sensuous appetites—the sensual and devilish liquor interest with its millions invested in the murderous traffic—the control the liquor oligarchy has over the old political parties, the blind attachment of many professed temperance men to their old political organization, and considering the bribe money and fraud and lies used by the old parties, the "outs to get in!" and the "ins to stay!!" it is simply marvelous that the Prohibition vote was so large.

As the little snow-ball the boys roll over and over grows bigger and bigger every turn, so has and so will the Prohibition vote grow bigger and bigger until like the stone from the mountain, it shall crush out this great foe to God and man. So friends, continue to *agitate*, talk, work, pray, give, and *vote on*, but

> "Be sure and *vote* as you have prayed,
> For who e'er conquered while his *blade*
> Served his open *foes?*"

Less than forty years ago, I was fighting slavery and the slave power in the little wee, despised and persecuted Liberty party. Some of us were mobbed and murdered. But where is slavery and the inflated, bloated, boasted, menacing, murderous slave power to-day?

So some of you who may chance to read these lines will live to see the overthrow of the damning liquor power, and the devilish license scheme that sustains it.—*Geo. W. Clark, in "The Center," Detroit.*

PRESIDENT LINCOLN'S TEMPERANCE RECORD.

A few years ago we spent a month in Springfield, Ill., examining authorities on State history. Very naturally, there, in Lincoln's home, we came across many reminiscences of him.

Among these were facts concerning his temperance record which greatly interested us and will interest our readers. Among other things, we found a copy of the first public address Lincoln ever delivered; we were surprised as well as pleased to find that it was a temperance speech. It was delivered in Springfield on the occasion of a Washingtonian celebration, February 22, 1842. Commencing with a tribute to Washington, he said: "This is the anniversary of the birth of Washington; we are met to celebrate the day. Washington is the mightiest name on earth—long since mightiest in moral reformation; brightest in the cause of civil liberty. On that name a eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it."

From this he glides naturally into his subject—temperance. After enumerating the grand principles established by the Revolution, he adds: "But with all these glorious results, past, present, and to come, it had its evils too; it breathed forth famine, swam in blood and rode in fire. Long after its close the orphan's cry, the widow's wail continued to break the sad silence that ensued." He then proceeds to show that in the war against King Alcohol, worse tyrant than King George, no such dire consequences follow; its victories dry the orphan's tears instead of causing them to flow; instead of making widows, they restore to wives who were worse than widowed, husbands who were worse than dead. He closed with an appeal for total abstinence, and for crushing the drink traffic, which in power and pathos prefigured his Gettysburg speech.

When we consider the time and the circumstances under which the young lawyer spoke, in the Capital City where to-day few public men dare stand for temperance, this speech is certainly remarkable. The fact that he was chosen to deliver the address on this occasion proves that his temperance sentiments were even then well known. Nor was this the only time he spoke upon a temperance platform.

We have a pleasant account of Lincoln signing the pledge. A personal friend of Mr. Lincoln told Mrs. Lucy Rider Meyer, president of the Chicago Missionary Training School, that Old Uncle John, as he was called, an itinerant temperance lecturer in Southern Illinois, nearly two generations ago, on one occasion, speaking in an isolated country district, probably in the school-house, offered the temperance pledge, as was his custom, at the close of the meeting; whereupon a tall, lank, awkward youth came forward and affixed his name. Years after, when he had come to great renown, Abraham Lincoln, meeting Uncle John, said to him: "I owe more to you than to almost any one else of whom I can think, for if I had not signed the pledge with you in my years of youthful temptation, I might have gone the way that the majority of my old comrades have gone, which ends in a drunkard's life and a drunkard's grave."

His conduct when receiving notification of his nomination to the Presidency is a part of history. A friend knowing that he never kept wine in his house, and, thinking it an absolute necessity on so great an occasion, had some in readiness to present to the committee who formally notified Lincoln of his nomination. But Mr. Lincoln quietly set it aside and, ordering a pitcher of water and glasses, filled them and passed them to his guests, saying: "We will drink to the fortunes of our party in the best beverage ever brewed for man."—*Union Signal.*

The foreign saloonkeepers of New York City levy an annual assessment of twenty-seven millions a year upon its citizens in money beside burdening the city with an equal amount in crime, pauperism, fires, disease and insanity.

In Iowa the population in the penitentiary increased every year till December, 1886 when it was 316; in 1887 it was 286 and in 1888 it was 227. In a few years more Iowa and Kansas can let their penitentiaries for sugar refineries or factories.

LITERATURE.

THE LIGHT OF LIFE. By James L. Batchelder. Pp. 288. Price $1.50. Published by the author, 817 Washington Boulevard, Chicago.

The author of this interesting volume has planned a very comprehensive defense of Christianity, and gives a very complete view of Christian doctrine, beginning with the character and attributes of God, including an argument for the inspiration of the Scriptures, a view of man's lost condition, the necessity of a Saviour, the proofs of the ministry of Jesus Christ as the Son of God, the mission and gifts of the church and of the individual Christian. In developing this plan the author has given us much interesting and helpful reading in regard to many of the profoundest thoughts about God and the soul, concerning which the minds of men must ever be exercised. A remarkable feature of the book is the grouping of brief statements of opinion and doctrine from hundreds of the world's greatest philosophers and theologians. He has gathered this material from a very wide range of reading, and made it available for other scholars who may wish to use it at times for other arguments. Few volumes of this character have received so many favorable notices from the press.

Jonathan W. Moss of Cameron, West Virginia, is the author of a volume of poems, printed at considerable expense. Mr. Moss has been for several years a very active reformer in the district in which he resides and his correspondence in the *Cynosure* has always been interesting and instructive.

Scribner's Magazine for March opens with an able continuation of the railway series. Thomas L James, Postmaster General in Garfield's cabinet, and now President of the Lincoln National Bank, New York, writes of the "Railway Mail Service" with sympathy and appreciation of the faithful work done, and from the full knowledge given him by his long practical experience in positions of authority. This paper contains a concise history of the evolution of mail carrying, and a graphic account of the work done on the most important mail trains in the country, with a tribute to the skill and dexterity of the corps of trained mail clerks. At the incoming of a new administration, General James pleads for a thorough application of civil service reform to the whole Railway Mail Service; and he urges that this part of the postal business, at least, should be absolutely beyond the touch of politics: that faithful employes should be retired on half pay after twenty years, and provision be made for their families if their lives are lost in the service. "A German Rome" is a very attractive and finely illustrated paper on the relics of Roman art and architecture in the old city of Treves in Rhenish Prussia, which was the capital of a large part of the Roman world for more than a century. Recent excavations and restorations by the Prussian government have at length given the city its proper place as a center of Roman antiquities. The many illustrations are from photographs of the author's collection.

REVIVAL MEETINGS AND THE ARNOLD LECTURES.

MEMPHIS, Tenn.

EDITOR CYNOSURE:—Beginning with Jan. 7, we continued prayer-meetings for three weeks, excepting a few nights.

I. R. B. Arnold came on Sabbath, Jan. 27, and was in the church three nights of that week with his beautiful pictures and interesting discourse in connection with the illustrations. His lectures on heathen religions were given the following week at the Tabernacle Baptist church, and I was unable to be present, much to my regret. We had an engagement for Evangelist Rev. James Wharton, to begin special meetings on the first Sabbath in February, and we are glad and grateful for the conversion, as we hope, of over 100, mostly young people, at the church and Le Moyne school. At the Howe Institute Mr. Wharton held two meetings and twenty or more confessed Christ as their Saviour.

I have learned from others who have attended Mr. Arnold's lectures at the other church, that his presentation of the subject, showing the relation of modern lodge worships to heathen mythology and religions, is very clear and calculated to fasten the attention and fix the truth. A gentleman who was present spoke as if inclined to the opinion that the logic of the lecturer was open to criticism at some points, mainly where he seems to overlook the close connection between the ideas which are common to both the Christian and heathen religions, *e. g.*, the idea of bloody sacrifices, and expiation for sin by the giving of life, etc. However, he admits the general force and value of Mr. Arnold's presentation.

We only regret that he did not come at some other time when our other appointments would not have conflicted. His interesting family and the young men, Messrs. Brooks and Bond, visited our church several times, and many of our people of the two churches enjoyed their visit, and were profited in the same. Their excellent display of Bible scenery, and the lectures accompanying will gain more attention in towns where fewer attractions are afforded, and I do think that they have a mission to the people whom they could reach along the rivers if they were only able to secure the steamer which they need to travel up as well as down stream.

The little book, "The Stories of the Gods," wherever read, must do good to those who are willing to hear and understand. B. A. IMES.

—The accounts of the meetings conducted by Major Whittle in Ireland are very full of interest. Recently he has been in Limerick. The largest audience rooms have been insufficient to hold the people who came to hear. There have been many inquirers. He is now in Edinboro, Scotland.

—The churches of western New York have been greatly strengthened the present winter through the awakening of new spiritual life and activity under the labors of Rev. Edgar E. Davidson, of Newtonville, Mass., who has been assisting the pastors in special revival effort. The largest results, numerically speaking, have been in Syracuse, Rochester, Geneseo and Le Roy, where hundreds have been led to profess their faith in Christ and to identify themselves with the churches. At present he is engaged in holding special services, twice a day, in Dansville, Livingston county, N. Y. The work is only fairly begun, but already some sixty have been converted. Dr. Davidson's work is wholly undenominational.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—First Quarter.—March 17.

SUBJECT.—Christ's Love to the Young.—Mark 10: 13-22.

GOLDEN TEXT.—Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.—Mark 10. 14.

[*Open the Bible and read the lesson.*]

HOME READINGS.—*M.*—The Lesson. Mark 10: 13-22. *T.*—Parallel Reading. Matt. 19: 13-22. *W.*—Simeon Blessing the Infant Jesus. Luke 2: 25-34. *T.*—The Promise to our Children. Acts 2: 38-41. *F.*—Condemned by the Law. Rom. 7: 7-24. *S.*—Fulfilling the Law. Rom. 13: 7-10. *S.*—Our Choice of Treasure. Matt. 6: 19-24.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Jesus and Little Children.* Vs. 13-16. The Gospel is especially for those classes to whom the most refined systems of heathenism offered little or nothing. Chateaubriand says in his "Genius of Christianity," "In the Elysium of the ancients we find none but heroes and persons who had either been fortunate or distinguished on earth. The children and apparently the slaves and lower classes, that is to say, Poverty, Misfortune and Innocence, were banished to the infernal regions." The poets and artists of the heathen world never use the lyre or the chisel to glorify childhood, while Christian poetry and art imitates Him from whose life and death it has ever caught its highest inspiration, and "sets a little child in the midst." Many lessons are to be learned from our Saviour's loving treatment of little children. One is that Christian parents and teachers should not only work and pray for the conversion of children at an early age, but they should expect it. If to enter the kingdom of heaven we must become like little children, it is plain that they must be easier to convert than those of maturer years. Another lesson is the exceeding importance of keeping them from temptation and the blighting effect of vicious scenes and associations. The watchword of modern reform has come to be, "Save the Children." Through their very docility and innocence they are the easy victims of a wrong education or of no education at all. If they are not taught that alcohol is a poison to soul and body they will not be likely to fear it any more than a beautiful serpent if they were not told that its bite was deadly. Moral instruction in our schools need not be sectarian instruction, because on questions of common morality all sects agree. If every parent and teacher felt the force of Jesus' words and actions as here recorded, how strictly would they guard from the least breath of moral defilement these tender blossoms of his heavenly garden!

2. *The Young Ruler.* Vs. 17-22. In the case of this young ruler we see one who, filled with pride of his own attainments, refuses to become as a little child and so falls short of the kingdom while on its very threshold. He comes to Jesus as to a mere human teacher to be taught the doctrine of works more thoroughly. "What good thing shall I do," etc., etc. Matt. 19: 16. Jesus takes him up on this lower ground, and shows that even his boasted keeping of the commandments was but a negative discharge of his duties to his fellow men. He had refrained from doing them evil. Had he done them all the good he could? "One thing thou lackest"—that spirit of active, self-denying benevolence which is one of the essential points that make Christianity different from all other religious systems. The young ruler was earnest; he was sincere; he had even a good deal of moral courage to publicly take this humble position before one whom his class in general hated and opposed so bitterly. And yet when his duty was put before him to use his riches for others and not for himself he went away sorrowful. Man invented religious systems make much of the negative side of duty; they say little or nothing about the positive side. Being Christless systems they present no inspiring motive for self sacrifice. Lodge religion is of this kind. Nothing is more common than to hear lodgemen say that "if they lived up to their lodge obligations they would be as good Christians as any in the church." If they are moral men, and live up to their obligations as they construe them, they stand on the same level with the young ruler, but no higher. They may be careful to keep God's law negatively, but that positive keeping of it, that self-denying love for the souls and bodies of men which he requires must of necessity be lacking where there is no Christ to be the magnet and center of loving obedience.

KEEPING THE LAW.—Impossible in our own strength, Rom. 7: 19. An obedient spirit possible, Rom. 13: 10. Victory through Christ, 1 Cor. 15: 57.

FAMILY RELIGION.—Serving the Lord, Josh. 24: 15. Teaching God's law, Deut. 6: 6, 7. Training children, Prov. 22: 6. Following parents' example, Prov. 6: 20. Claiming the promise, Acts 2: 39. Bringing children to the Saviour, Matt. 19: 13.

CHOOSING OUR TREASURE.—Not earthly, Matt. 6: 19. Not perishable, Luke 12: 33. Not transient, 1 John 2: 16, 17. Above earth, Col. 3: 2. Imperishable, 1 Tim. 6: 18, 19. Riches of faith, James 2: 5. Eternal treasure, Matt. 6: 20.—*From Comprehensive Quarterly.*

RELIGIOUS NEWS.

—A union revival meeting held by Methodist and Presbyterian pastors at Rice Lake, Wis., resulted in over one hundred conversions.

—George Muller, of the Bristol Orphanages, England, has been engaged of late in an evangelistic tour in Australia, and has just left with his wife for India.

—Pres. C. A. Blanchard preached last Sabbath in the New England church, Chicago. Since Dr. Little went to the Dorchester church, Boston, the New England church has been without a pastor.

—Rev. Henry Grattan Guinness, of London, preached at the Union Park church in this city on Sabbath, the 17th ult. Monday evening he addressed the Christian Endeavor Society at the same church. He will visit the educational institutions at the South while on his way to Mexico, whither he is going.

—Rev. A. W. Hall, who has been devoting his time to the development of a Wesleyan African Mission for a year or two, is now starting for Africa on his first journey of missionary supervision. Except Rev. J. Augustus Cole, there are no missionaries yet gone to the field. Bro. Cole is pastor of a church for some time established in the English colony of Sierre Leone.

—Rev. C. W. Hiatt of High Street church, Columbus, O., has a call from Sioux Falls, Dakota. The Columbus church has been having a remarkable season of revival for the past few weeks. The work began with a series of meetings held by the pastor in Goodale St. Mission. Scores have been converted, mostly men and women. There have been three meetings daily—two exclusively for prayer. Pastor Hiatt has conducted all the meetings with no outside help, except for four days when he was nearly disabled. The results are a wonderful tribute to the efficacy of prayer.

—Mr. Moody closed his meetings in Oakland Feb. 13, and has gone to spend three days each in Santa Rosa, San Jose, Stockton, Santa Cruz and Santa Barbara, ten days in Los Angeles and Pasadena, and five in San Diego. Immense crowds have gathered to hear him, and though no number of converts is announced, there have been very many. The influence of the meetings has been deep, wide spread and salutary. In Oakland the crowds were so great that Mr. Moody had to preach twice every evening in adjoining churches, once to an audience of men only and once to one of women.

—Bro. A. D. Zaraphonithes, who came with his family to this city in the early winter, to begin a mission work among the Greeks of Chicago, writes thus of his success in the *Missionary Visitor:*

"The Greeks here far outnumber the Italians. Some go back, but more are constantly coming. They are scattered through the city, but collect together at night in numbers of about a dozen; have rooms of their own, and a large room on the level of the street into which they wheel their fruit stands for the night. One of their number buys their merchandise for the day, and also their provisions and he cooks the food while the others go out and sell. Some of them have made money, and these hire the new comers by the month, and send them to different parts of the city to stand on corners and sell fruit and nuts. But as a general thing, they came here and found a free country, full of vice and crime, and they are lost, body and soul. They are to be pitied, for they have no mother, no wife, no sister. Their rooms are filthy, for there is no woman to keep them clean. I have three classes in English. Some come to my house, and I go to the rooms of others when it is cold weather, for they cannot go out for their fruit would freeze. This winter has been mild, and therefore very unfortunate for my work with them. When the weather gets mild I expect to go about the streets and talk to them one by one. They are very kind to me. For the present we get a little money from them, but not enough to pay even one-half of the rent of our rooms. I spoke in regard to the Greeks in the ministers' meeting, and asked for a mission room, and they referred me to the missionary committee. I went before the committee and they replied that they would see. But I have not heard from them since."

OBITUARY.

HOPE DAVIS, an old and tried friend f the reform against the lodge, died De- ember 15, 1888, at the home of his aughter, Mrs. Sawyer, at Huntley, Ill., ged ninety-two and a half years.

Mr. Davis was born July 17, 1796, in ee, Berkshire county, Mass. When he as 7 years old his parents moved west nto New York, settling in Tomkins ounty. In this county he lived until the ear 1853 when he moved to Dundee, Ill. ince 1878 he has lived in the family of Ir. W. G. Sawyer of Huntley. Quietly ut not idly this aged servant of God aited, during the eventide of his days n earth, "his summons to the sky, con- ent to live but not afraid to die." He as one who walked in the command- ents and ordinances of the Lord.

In reflecting upon the character of Mr. Davis, says a local notice, we realize how uch the world loses when such patient itnesses to the truth are called to rest. He combined in his character strength nd gentleness. Faithfully and fearlessly e redeemed the time in testifying gainst the open and the secret evils that enace society. His convictions of truth ere clear and he did not shun to declare hem. But while he was resolute and ncompromising in his attitude toward ublic sins he was never beguiled into itterness toward those who were in- olved in the unfruitful works of dark- ess. When conversing with him on opics of public reform one could not scape the impression that he was ani- ated by the desire to make men free rom things hurtful to themselves. As a hristian Mr. Davis endeavored to walk n all the ordinances of the Lord blame- ess. He prayed for a pure ministry. He aimed always to be in his place in the ocial meetings of the church. Through is son, Rev. J. D. Davis, of Japan, he as linked to the work of Christ abroad, nd his prayer was, "Thy kingdom come, ay will be done on earth." In the home ircle he exerted a constant and helpful nfluence. Few are granted so full a eriod of service on earth as fell to the ot of this aged servant of Jesus.

REV. WILLIAM OBURN died at Eck- ansville, Ohio, Feb. 9, 1889, of heart isease, being about 75 years of age.

He was a graduate of Muskingum Col- ege, and pursued his theological studies t Canonsburg, Ohio, in the days of Dr. amsay. He preached his trials for censure at Cambridge, Ohio, about 1846, nd began his ministerial labors soon fter, in Illinois. He was a man of great orce of character, and of unswerving ectitude. His labors were, during his inisterial life before the union of hurches which formed the present nited Presbyterian body, mostly as a issionary in the West. When the union as formed he remained with those who efused to enter it. He was one of the ost faithful and conscientious of men. n questions regarding the truth, both in hurch and state, his convictions were lear and decided, and he never feared to aintain them.

DAVIS H. SEAMANS died recently at a Plume, Pennsylvania, aged over 85 ears. He was an earnest friend of hristian reform and contributed liber- lly to the work of the National Chris- an Association. From his autobiogra- hy written in 1884 we learn that he was orn in Foster, R. I., in 1803. When he as 14 his parents moved into Pennsyl- ania, and cleared the farm upon which Ir. Seamans lived the remainder of his fe. His story of his early life, with its rivations, struggles and victories, is uite interesting. At 19 he learned the rt of surveying from a school teacher, ho was accustomed to drink heavily at neighboring distillery every noon, and ngaged young Seamans to take his lace after dinner till he had slept off the ffect of the liquor. As a reward young eamans was taught surveying, and he ade the acquisition a means of consid- rable profit.

In this autobiography he says: "I was eceived into the Six Principle Baptist hurch at Baily Hollow, (now Dalton), November, 1839. Afterward a church as established at Factoryville, and I ith fifteen others took letters and joined he church at the latter place. In the ear 1870 I withdrew from the church on ccount of cherishing conscientious scru- les against members of secret societies elonging to the church, and also against instrumental music in the church, as I cannot find any Bible to support them in the New Testament. I still believe in the principles I first professed, to which I have endeavored to conform my daily walk and conversation; have never changed my principles or belief in the Bible, 'which is given for our instruction,' and 'man of our counsel.' My life is now drawing to a close, but I firmly believe that if I hold out firmly to the end, 'there is a crown laid up for me, and not only for me, but for all those that follow the precepts and example of our Lord and Saviour Jesus Christ,' to whom be glory forever. Amen!"

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Oats—No. 2	25	@	28
Rye—No. 2			43
Branper ton			11 00
Hay—Timothy	8 00	@	10 50
Butter, medium to best	15	@	28
Cheese	05	@	12
Beans	75	@	1 65
Eggs			13½
Seeds—Timothy	1 25	@	1 50
Flax			1 49
Broom corn	2	@	4
Potatoes, per bus	25	@	30
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 80	@	4 75
Common to good	1 40	@	3 45
Hogs	4 35	@	4 60
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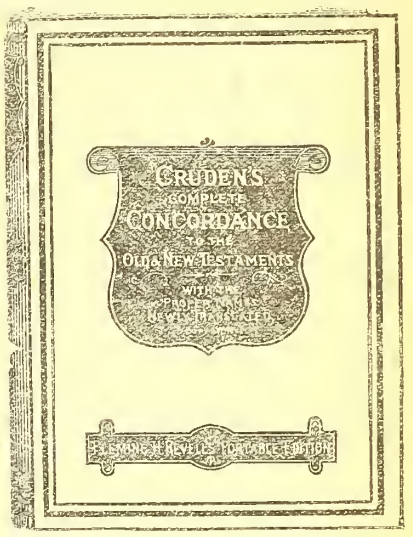
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"She agreed to try the experiment upon her children, and did change their diet to fruits, grains and vegetables, milk toast, graham and corn meal gems, wheatlet and oatmeal mush and milk, etc., for breakfast and lunch, with vegetables and graham bread at dinner, and fruit fruit puddings, or mushes moulded in cups, with fruit sauce for dessert. This required tact, study and perseverance, but she was more than amply repaid. In less than a month she could see a difference in the habits of her children, and a year later she testified that it could hardly be recognized as the same family. The children were cheerful, playful, gleeful, full of spirit, but in place of fretfulness and quarrels, were kind, benevolent and considerate to each other. They were also more than ordinarily exempt from acute attacks of fever and inflammation."

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Farm Notes.

POULTRY IN WINTER.

Warm feed promotes laying during cold weather.

Don't feed slush. If you mix soft feed in the morning, mix it with boiling water and let it cook till quite dry.

Cayenne pepper in *moderation* is a valuable ingredient in the soft food. Too much of it is irritating to the internal organs.

A good ration for eggs is in the morning, corn meal one part, wheat bran one part, ground oats one part, ground beef scraps one part. Mix with boiling water and slightly season with cayenne pepper.

At noon scatter a few oats and whole wheat or buckwheat in the litter to keep the hens busy in scratching. Give also short cut rowen—clover preferred—steamed, alternating with boiled potatoes, raw cabbage, and the like.

In the evening feed equal parts of good sound whole corn and wheat. This can be warmed in the oven to advantage.

In all warm foods, whether soft or otherwise, be careful not to feed too hot. The temperature of the food is best not hotter than one can bear with the hand without discomfort. While it is well to mix with boiling water, it is best to cover and let the food steam and cool somewhat before feeding to the fowls.

The chill can be taken off from the water used for drinking with profit. We do not believe in hot water for fowls—unless one wishes to use it externally to remove the feathers—but there is every reason to believe that slightly warmed it is beneficial. If it is not warmed artificially, the fowl has to warm it before it is taken into the system; and that means a waste of carbon from the food that can just as well be saved and turned to more profitable uses.

In feeding fowls in winter, whether for eggs or for any other purpose, the poultry keeper should use good sound common sense, and adapt his food to the special purpose in view. It is a trite but a true saying that a fowl is a machine, and the raw material which is needed for the manufactured goods must be supplied. Men don't furnish wool to make cotton goods, nor should a poultryman furnish too much of fat producing substances to make eggs.—*American Poultry Yard.*

—Raw meat copped fine and fed once a day will produce more eggs than any other food that can be given the hen. One pound of rough meat to fifteen hens is sufficient. The meat should be lean, and, if preferred, may be cooked, but it gives better results when given raw. It is not expensive when the increased number of eggs is considered.

RENOVATING OLD ORCHARDS.

We often meet with an orchard of apparently healthy trees which is practically fruitless. The owner may tell us that it formerly bore abundant crops, but of late years the trees have "run out." Why have they "run out?" They formerly gave good crops of apples. All the other land on the farm was expected to give but one good crop, but this of the orchard was made to give a crop of grain, or a crop of grass or clover to be taken off as hay. The soil soon became tired of this double duty. The trees "gave out" because they were robbed of food; the first thing they need is feeding. Of course, if the soil needs draining, lay the needed tiles at once, or as soon as the soil will allow. Such orchards are usually in grass; draw on a heavy dressing of manure and spread it, and as soon as the soil is in proper condition, turn over the sod and manure with the plow; with the hot weather the sod will decay rapidly. When this is found to be well rotted give another plowing, and a deep one. If ashes can be had, spread a heavy coating and harrow; in the absence of ashes harrow in a good dressing of lime. If the trunk and larger branches are covered with loose scales of old bark upon which lichens and mosses have a foothold, scrape off the loose bark, using a blunt, short-handled hoe as a scraper. Then, in a damp time or thaw, wash the trees with soft soap, made thin enough to apply with a brush. Use home made soft soap, made with lye or potash. That sold at the stores is usually merely hard soap mixed with water, and very deficient in strength and quite inferior to the home-made. Mix the soap with enough water to work readily, go over the scraped portions with it, and leave the spring rain to finish the work. In due time the bark will be found beautifully smooth and deprived of all foreign growth. The soap that has been washed into the soil will act as a useful fertilizer. Long-neglected trees usually require pruning, and this must depend upon the condition of the tree. Never cut out a branch without good reason for it. If the top has become crowded, cut out enough branches to let light and air into the center; if grown one side, remove the branches needed to restore the balance. If large wounds are made, smooth the surface and paint them over with some dark colored paint.—*American Agriculturist.*

—One of the best mixtures for sprinkling around fruit trees, both as fertilizer and to keep away and destroy insects or other pests, is to take one part salt, one part lime and two parts wood ashes, mix thoroughly together and scatter around the stems of the trees. Only a small quantity should be applied at a time.—*Western Plowman.*

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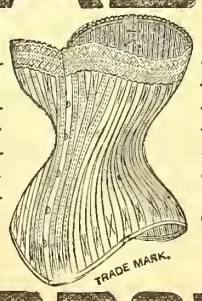
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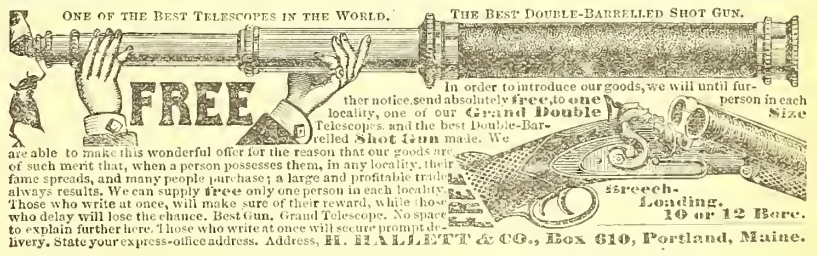
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News of The Week

WASHINGTON.

A steady rain for twenty four hours on Sunday had a depressing effect on the banners and decorations prepared for the inauguration.

Promptly at 11 o'clock Monday the first division of the parade moved towards the Capitol escorting the President of the United States, the President and Vice President-elect, and the chief marshal. At the conclusion of the inaugural ceremonies, at a signal, the divisions of the grand procession took up their line of march, the carriage of the Presidential party preceding the line. At a stand in front of the Executive Mansion the new President of the United States reviewed the entire column.

The inaugural ceremonies took place at the east front of the Capitol as arranged in spite of the rain of the morning. At 10 o'clock, Congress having finished its business, Vice President Morton was sworn in, the retiring chairman gave his valedictory, and at noon pronounced the 1st session of Congress closed. The special session of the Senate was then convened, new members sworn in and the inauguration of President Harrison proceeded on the platform at the eastern portico. His address was of some length. At its conclusion the crowd broke for Pennsylvania Avenue to see Gen. Beaver's procession.

COUNTRY.

In the Illinois Senate Friday the bill for the total prohibition of pool selling was ordered to a second reading, notwithstanding that a committee made an unfavorable report on the measure.

A conference of prominent colored men will be held at Washington, March 15, to urge upon the administration "the necessity for the adoption of a conservative policy in the treatment of the race problem."

In the Pennsylvania Senate Thursday, a bill was introduced prohibiting all suspended electric wires in cities of over 30,000 population. The bill is designed to go into effect Aug 1, 1889, and a penalty of $500 a day is prescribed for all companies violating its provisions.

The Prohibition State Convention at Lansing, Mich., Wednesday, nominated James R. Laing, of Genessee, for Justice of the Supreme Court, and John Russell and Russell N. Kellogg for Regents.

Territorial Statistician Sheridan, of Dakota, states that there is not enough wheat in the Territory for seed and bread that it will take 11,000,000 bushels for that purpose, and that now there is but about 8,000,000 bushels in farmer's hands and in elevators.

The annual report of the Massachusetts Railway Commission for 1888 shows that the total income of all the roads in the State increased $5,155,165 during the year, and that the total expenses increased $5,501,458 leaving the net income showing a decrease of $346,292.

Robert Watkins, arrested for election frauds in Conway county, Arkansas, has been discharged. No clew has been obtained to the assassins of John M. Clayton.

Wednesday the family of Ben Hynes, nine in all, were drowned in a swamp in Decatur county, Tenn., near the Tennessee river, a colored man who was with them alone escaping. The family were moving in a wagon, and after dark became lost in the swamp. They came to a stream which the colored driver refused to cross. Hynes thereupon took the lines and forced the team to go ahead. In a moment they were in water ten feet deep, and father, mother, and seven children were lost.

An unusual epidemic is reported from Dixon Ky., thirty miles south of Evansville, Ind. It is considered by the local physicians to be a form of meningitis. Five deaths have already occurred. It is so fatal that scarcely a single person affected has recovered.

Surviving victims of the cholera epidemic that prevailed last fall in Presque Isle county, Michigan, are reported to have lost control of their legs and the lower portions of their bodies, and are maimed in other ways for life. Poison from decaying fish offal is known to have caused the disease.

Some time ago several cattle belonging to a farmer named Sutton, in White River township, Ind., were bitten by a mad dog and later attacked with rabies. They were killed and their bodies burned, but before they were entirely consumed the dogs in the vicinity had a feast. Now nearly every dog in the neighborhood is showing signs of hydrophobia and they are being slaughtered rapidly.

Two natural gas explosions in the vicinity of Pittsburgh wrecked five buildings and injured a number of persons, one fatally and two others seriously. The first explosion occurred at Tarentum, Pa. The concussion almost completely demolished two brick dwellings and two smaller buildings used as store rooms. The second explosion totally wrecked the frame house of Patrick Murray on Brownsville avenue on the South Side. The family, consisting of five persons, were still in bed and it is a miracle that all were not killed outright.

Two veterans of the National Soldiers' Home at Dayton, Ohio, were asphyxiated at the Union Hotel Thursday night. They became intoxicated and before going to bed blew out the gas.

At a fire in a millinery store in Milwaukee the floor gave way with a crowd of firemen. One was killed, two fatally and nine severely injured.

A fire at Lostant, Ill., Thursday morning destroyed the main business portion of the village. Among the sufferers was Dr. Atwood, whose drug store was lost. It was the only building insured.

FOREIGN.

The sensation of the Parnell case in London came on Tuesday when Sir Charles Russell announced to the commission that on Saturday Richard Pigott went to the residence of Mr. Henry Labouchere, and, in the presence of Mr. George Augustus Sala, signed a confession that the letters upon which the *Times* based its charges against the Irish members of the House of Commons were forgeries. Pigott in his confession said that he had forged all the letters which purported to have been written by Messrs. Egan, Parnell, Davitt, and O'Kelly. He also admitted that he had been guilty of perjury in his evidence before the commission. Pigott fled to avoid arrest.

An Englishman, supposed to be Richard Pigott, was arrested at the Hotel des Ambassadeurs at Madrid, Friday, under the name of Ronald Ponsonby. The man afterward committed suicide with a revolver. The description of the suicide corresponds with that of Pigott.

Thousands of laborers have left the Panama isthmus during the last week and work on the canal has almost stopped. No disorders have occurred and business is at a standstill.

The lower house of the German diet debated Dr. Widthorst's motion regarding religious instruction in public schools. The nationals and progressionists opposed the motion, and it was rejected. The minority consisted of the center and the Danish and Polish members.

The statutes of the Catholic university to be erected at Washington are printed at Rome. They are preceded by a papal brief, in which a warm eulogy is paid to America.

The report that a French cruiser had bombarded Sagallo, where the Cossack expedition under M. Atchinoff had settled temporarily, killing or wounding five of the expedition and capturing the remainder, is confirmed. The bombardment was the result of the refusal of M. Atchinoff to lower the Russian flag which he had hoisted.

Owing to the efforts of the nuns to proselytize one of their number twenty-five Protestant young lady boarders have left the Notre Dame Institute Catholic school in Toronto.

The East bound express on the Great Western road, went through a bridge at S. George. A broken tire on one of the engine wheels caused the rails to spread, and the first passenger car, a Pullman car, and the dining car went through the middle section of the bridge. The Pullman car, which contained most of the passengers, was thrown clear off the bridge, turning completely over, and landing right side up. The dining-car stands on end against a pier. Eight or ten persons were killed, and about thirty wounded persons were taken out of the cars.

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Swellings in the Neck

frequently become so engorged with scrofulous matter that abscesses are formed. Painful running sores may also appear on the arms, legs and feet; sometimes continuous and sometimes of an intermittent character. Occasionally the sores appear in the ears and nose, and on or about the eyes, causing deafness and blindness. Pimples, cancerous growths, swollen joints, etc., are other symptoms of the disease. It must be treated through the blood if a permanent cure is to be obtained.

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BRO. ARNOLD'S PROPOSITION.

Many of the colored schools in the South are held in the churches, and the preacher is hired by the District School Board to teach. They are almost universally highly respected, and consequently have great influence over their flocks. "He is farther advanced than we are, and better able to judge," is a common expression among colored people concerning their pastor. After spending several months among them, I am convinced that one of the best methods of carrying on the Anti-masonic work in the South is to send the *Cynosure* to the preachers. Last week a highly educated preacher, who is a Mason, Knight of Pythias, and also a member of half a dozen other secret orders, listened attentively to my lecture and watched the pictures illustrating the same. At the close he addressed his church, saying, "A thousand thoughts ran through my mind to-night, and I was surprised to see the resemblance between the secret societies in our midst and those of pagan countries. I have Bro. Arnold's little book, the *Stories of the Gods*, which I will read carefully, and then instruct you still farther concerning the working of secret societies. I am not keeping my obligation as a Mason very well by doing what I am to-night; but some time I will give you a lecture and explain it to you." This Masonic preacher has been reading the *Cynosure*, and is getting his eyes open, and will probably be successful in opening the eyes of many others. He is a man of influence, and last year was presiding elder of the A. M. E. Conference in Mississippi.

Without attempting further to show the necessity of the *Cynosure* to the colored preachers of the South, I will make this proposition to those interested in reform work: I will pay $25 toward a fund of $1,000, to be raised at once, in addition to what is already being done in this line. One-half to be paid as soon as $500 are subscribed, and the remainder when the subscription reaches $1,000. Forty persons, each paying twenty five dollars, can raise this amount immediately. My money is ready, and I would like to pay it all by the first of April. Smaller or larger amounts will be received, and Bro. Phillips, the N. C. A. treasurer, will be glad to hear from all at once. Yours in Gospel work,

I. R. B. ARNOLD.

The report is credibly endorsed that ex-Senator Warner Miller, late candidate for Governor of New York, has a wine vault at his country residence. Mr. Miller was the high license candidate, and made the fight against Hill as the saloon patron. He was hardly less severe against the men who wanted the saloon wiped out. The wine vault and his effort to conceal it have an illustration about the billiard tables of the metropolis, where the fast young men have adopted a significant slang term for what they call a "chump" shot, that is, a bad shot or miss. They caller it a "Warner Miller."

President Harrison, says the *Daily News* correspondent, has laid down a strict rule, which will be observed during his administration, that there shall be no work at the White House on the Lord's day, and that he will have no official matters brought to him except of the most imperative importance. He has also arranged to disappoint the sycophantic crowd that lolls about the path of power, and rushes to this church or that, wherever the President has a seat. Having secured a sitting in each of the three Presbyterian churches, he can attend either without giving notice to the mammon worshippers that would flock in after him. All this gives us hope that the present administration will not only contradict the bad auspices attending the inauguration, but give substantial aid to the effort now being made to restore the Sabbath day to its place among the people. The 3d of March was an awful day in Washington. Never before were the theatres open on that day, and the oldest resident could not remember such scenes of riot and infamy. Saloons and stores were open and crowded, processions and bands thronged the streets, while both houses of Congress were at work, and the Senate was disgraced by the presence of a drunken member who had to be put out.

Four years ago the leading church papers of the country, the *Independent*, *Christian Union*, *Christian at Work*, *Advance*, etc., could not endure Mr. Blaine as a candidate and gave their influence for St. John. Now that the object of their abhorrence is raised to be first in the Cabinet, it is an interesting question wherein has been the change that has made him acceptable to these leaders of opinion. Did Mr. Blaine reform while in Europe, or have these influential papers dropped their virtuous character? It is well enough understood that the selection for Secretary of State was a matter of policy only, a recognition of the partisan side of the Republican party, of the political machine. Mr. Blaine is an able man, and has reached and holds his place as a great leader without appealing to the low tricks of the lodge; but he represents, all the same, a bad side of Republicanism. The crazy horde of office grabbers, that have rushed to Washington like hogs to a swill trough, are his worshipers. There has never been such a disgraceful exhibition in Washington as marks the return of the Republican party to power. Instead of "a public office being a public trust," a high and honorable work which should be undertaken with some sense of responsibility to God as well as to the government, these men are making the very idea of "office" to stink by their outlandish greed.

Mr. Blaine is understood to be a church member, as are all his associates in the Cabinet except Governor Rusk of Wisconsin, whom correspondents jocosely call a Druid. Except Redfield Proctor of Vermont, Secretary of War, they are Presbyterians. He with the Vice President are Episcopalians. Mr. Morton was the son of a Congregational minister, but went over to ritualism. John Wanamaker, Postmaster General, is well known throughout the country as a practical, earnest Christian. Years ago he founded the Bethany Mission Sabbath-school which became one of the largest in the world, and grew into a strong Presbyterian church of which Dr. A. T. Pierson is pastor. He will go to Philadelphia every week to be with his Bible class of 300. It is a providence for which the land cannot be too grateful that the postoffice business has at last come under the control of a man who is not a politician, but will have some conscience about having the work well done and not on the Sabbath. Mr. Windom, who resigns the presidency of the Ead's Tehauntepec Ship railway to become Secretary of the Treasury, has the most responsible position in the Cabinet. He filled it once before under Garfield. He is a strong temperance man, and was chairman of the first Anti-saloon Republican convention, held in Chicago. So far as the President and most of his immediate advisers are concerned, the political mob now howling for office seem to have small sympathy. Were it otherwise, the whole country would probably in four years join the Democrats to cry, "Turn the rascals out!"

Chicago is approaching another critical election. Mayor Roche, who was to reform upon the methods of the somewhat notorious Carter Harrison, his predecessor for three terms, has fallen into the same pit, and is now working for the support of anarchists, gamblers and the saloons. The late discharge of prominent members of the police force, who were odious to the anarchist sympathizers, was one part of the campaign; and Gov. Fifer is besought to pardon Neebe, who was sent to Joliet for fifteen years, as another. Some of the Chicago pastors are showing an admirable courage in withstanding a man who is thus false, not only to his pledges, but every good interest of the city. At an immense meeting in favor of Sabbath observance, addressed by a number of pastors, Rev. M. C. Ranseen, a former member of the N. C. A. Board, said that Americans as well as foreigners were at fault for the Sabbath desecration, for he believed an American was in the mayor's chair. If that functionary had enforced the laws there would be few saloons open. The enforcement of law needed a back-bone, and a Chicago mayor needed a stout one. The best thing for back-bone troubles was rest. This adroit sarcasm was received with shouts of approval. Pastor Juul spoke for the Norwegians with like firmness, and Dr. Barrows, of the First Presbyterian church, was equally emphatic. Rev. H. H. Barbour, pastor of the Central Baptist church, arraigns the mayor publicly and in the boldest terms. "The law to-day is a dead letter in Chicago. The Sabbath is here profaned as it is not in Boston, Philadelphia, New York, or any other city on the continent. That our city reeks with crimes directly traceable to the saloon is a notorious and patent fact. Who is responsible for these things? Our present mayor, who by his oath of office swore to maintain and enforce the law." "The fact remains that he has utterly failed to keep his official oath, and his chief magistracy has been a signal and woful failure." These sentiments are having a good effect, and every good man hopes they will be re-echoed at the polls by a round majority.

TO THE WASHINGTON CONVENTION.

BY REV. A. THOMSON.

Hail band of noble heroes
Of the brotherhood divine,
Lift up! lift up a standard,
Round which the truth shall shine;
From bands of brave men marching
In heavenly armor dressed,
Each with the conquering shield of faith
Before a noble breast.

Sound forth a note of warning,
So forceful and so clear,
'Twill rouse the sleeping prairie
And hardy mountaineer;
'Twill quicken every heart-throb
Of those who love the truth;
Make stronger many a David
And gladden many a Ruth.

Break! break the seal of silence
That clings to Zion's lips,
And let the God-truth tingle
Down to her finger tips,—
That not by oaths of darkness
The sacred truth is bound;
That not in secret chambers,
The Son of man is found;

That like the sun uprising
On miasmatic mist,
His truth shall pierce the darkness
With force none can resist.
All hidden things revealing,
All evil making known,
Till error shall be conquered
And darkness overthrown.

KNOWN BY HIS COMPANY.

Can we always "know a man by the company he keeps?" I almost wish that I could mention some exceptions to the rule; but I cannot. True, a good man may, inadvertently, get into bad company, just as a bad man may chance to lose his bearings and get into company with good people; but it is also true that each of these will, as soon as possible, make good the rule by getting back into his proper place. If a "good man" continues to associate with bad men, we have very good reason to doubt his goodness, be he "preacher" or hod-carrier.

Within the New Year I became acquainted with an aged minister of the Presbyterian church living in Kansas. I thought much of him as a man of piety, learning and sound judgment. My confidence was first a little shaken when, on one occasion, he mildly attacked a certain doctrine I had emphasized in a sermon he had heard me preach. My text was John 3: 14, 15, and the subject-head, "Saved by a Look." Now, strange as it may seem, what he specially criticised was my declaration to the people that, as our Mediator, Christ not only obeyed, but made satisfaction for the sinner; and that our sins were laid upon him as our representative, and that he suffered, not only *for us*, but *in our place*.

A few weeks after this talk between us, he was taken sick; and shortly after I received notice to attend his funeral and to preach the sermon. Arriving at the place I learned that, without waiting for me, the sermon was to be preached by another man who had been invited. This change, however, caused no jealousy on my part, as it now transpired that this ministerial funeral was in charge of the Masons! Of course I had to *assist* at the services in the church; but I was spared the ordeal of going either to the house or to the cemetery. I was not needed.

The Masons were his pall-bearers, and, of course, took place as "chief mourners." There were twenty-two of them (*i. e.*, I counted that number). I looked them over carefully as they sat before me in the foremost seats, and I had soon formed an opinion. Two-thirds of them were aged men, and a peculiar Masonic expression told me that they were not lovers of the sinner's Friend, and the world's Redeemer. I was afterward reliably informed that only three of them were professing Christians. One of these is the only elder (ruling) in the Presbyterian church of which the departed brother had been founder and pastor. What kind of a Christian this Presbyterian "ruling elder" is, is easily inferred from the fact that he does not even make a show of performing any of his duties as elder or Christian. Of his large family of children none are in the church, and some of them are notorious for wickedness as ring-leaders of the young people. Two of the twenty-two of these "mourning" Masons were, therefore, the only ones of whom impartial judgment could say, "they are Christians." The majority of the others are not only not Christians, but they are known to be pronounced and active enemies of the Christian religion.

This is the kind of company this aged minister of the Presbyterian church kept, and honored even in death! When this state of affairs was revealed to me I was no longer in doubt as to why the old man had so earnestly protested against the doctrine of substitution and vicarious suffering of Christ. The doctrine is strictly and specially un-Masonic; as the doctrine of salvation by works is Masonic.

GERSHOM.

A NATIONAL REFORM REMINISCENCE.

At a National Reform convention in Monmouth, Ill., in the fall of 1870, I first met those giant reformers, Prof. J. R. W. Sloane, Dr. A. M. Milligan, President J. Blanchard, and Dr. David McAllister. Their speeches were an inspiration to me in this reform, and will never cease to echo in memory. When Dr. Young, who was then at the head of the Theological School at Monmouth, threw himself in opposition to the convention in a fifteen-minute' speech, it produced quite a commotion. General Harding, an irreligious man, and the leading politician in that part of the State, stepped forward when Dr. Young had finished his speech, and clapped him on the shoulder, and congratulated him on his effort.

Rev. T. G. Morrow of Paxton, Ill., and Rev. J. M. Henderson of Traer, Iowa, were then theological students at Monmouth, and had both imbibed Dr. Young's principles of opposition to National Reform, but when they saw Gen. Harding (who was usually on the wrong side of every moral question), expressing his sympathies with the Doctor, Mr. Morrow turned to Mr. Henderson and said, "John, did you see that? I tell you it makes me feel uneasy to take Gen. Harding's side of that question." This was the means of leading Mr. Morrow to reconsider the subject, and from that hour he has been a staunch National Reformer.

Bro. Henderson, on the other hand, grows stronger in his opposition to the movement. He earnestly opposed it a few years ago when I presented the subject at a meeting of Presbytery. The following letter I received from him states the principles on which he opposes it:

"I see no reason to change my conviction that: 1. The public and official life in our nation is as good or better than the private.

"2. Without the actual heart life of our people as such, improved ten-fold at least, the contemplated amendment would be a false and therefore sinful profession of Christianity.

"3. It would be a complete dead letter, like so many others in all civil and ecclesiastical constitutions, and would not help public matters a particle.

"4. The attempt and proposal to remedy society so largely by external force, as compared with spiritual regeneration, is the one thing in which our whole Puritan and Covenanter ancestry, and Calvin himself have been most inconsistent with the vital principles of Calvanism (which is spiritual regeneration by divine inworking power), and have gone clean over to ultra Pelagianism."

Our convictions on these points differ widely. In proof that the nation's public and official life falls below its private life, note that a recent careful interviewing of Senators and Congressmen at Washington has revealed that only about one-half of the former and one-fourth of the latter were connected with evangelical churches. We have had twenty-nine Presidential elections, and not more than three of our Presidents have been church members. If the drunken revels that have disgraced Congress, and the notorious Sabbath desecration, and legislation of the liquor traffic by the government, is a fair representation of the nation's private life, then the grave of the Republic must soon be dug, and its grave clothes made ready.

Granted that the actual heart life of the people must be raised ten-fold higher, before the amendment would honestly represent that heart life, or be carried; yet can you prescribe a better way to improve that heart life than to set up this standard for the people, and by judicious agitation to persuade them of its excellency for the nation, as well as the individual. In a republic like ours, every great civil principle in the sentiment of the nation must find expression in the Constitution, so that every word you say from the pulpit in commendation of God's law, is indirectly helping on this amendment movement.

You certainly are not ignorant of the fact, that to secure this amendment such a sentiment must be aroused as will carry by its reflex influence two-thirds of both houses of Congress, and a majority of three-fourths of all the State legislatures. It was such a majority that carried our anti-slavery amendments, and you surely do not claim them to be complete dead letters, or a sinful profession of liberty. You may say with as much reason that these do not help public matters a particle, as to say so of the religious amendment. You disparage external force as accompanied with spiritual regeneration in remedying society. But you forget that this amendment is not an external force. It proposes by the educating power of law to elevate the sentiment of the nation to the level of the Decalogue. It is the same force that Christ used on Sinai, and your objection would equally militate against Christ in writing out the Ten Commandments. While we admit that one missionary is worth more than a dozen policemen in preserving order, yet in both the moral and physical kingdoms, these forces are correlates. The farmer must not only plant and sow, but by external force he must keep down the weeds, and keep up the fences; so in the moral vineyard these forces co-operate to the same end. In the present existence of society, if its external restraints, if jails, penitentiaries and policemen were removed, you would soon realize their value. Your entire objection manifests a superficial view and misconception of our work.

M. A. GAULT.

March 5, 1889.

A SABBATH AFTERNOON WITH MOHAMMEDANS IN AFRICA.

DEAR EDITOR AND CHRISTIAN FRIENDS:—Last Sabbath afternoon I engaged the commodious hall of this city known as the "Wilberforce Memorial," where large numbers of Mohammedans came by invitation to hear from me a lecture on Natural Theology, delivered in the Yoruba language. As this is the language spoken by nearly all the Mohammedans of this country, every word of the lecture seems to find way into their hearts.

I tried to prove to them that "the heavens declare the glory of God and the firmament showeth his handiwork." That religion is a psychological necessity. This was explained from the name *Olorun*, *i. e.*, the owner of the skies; which is the Yoruba name for God. That a nation that bows down in adoration to a figure in wood, or a block of stone, or a huge forest tree, yet possesses in the vocabulary of its language a name which means, "the owner of the skies," proves that in the very nature of the soul, religion is a necessity; and that even while the soul is acting against the light of nature, and groveling in darkness, it is unconsciously forced to soar heavenward.

Then we spoke on the possibility of revelation; then of the Christian revelation, and the divinity of Christ, who was called even by Mohammed, in the second sura of the Koran, *Ruhu Alahi*, *i. e.*, the Spirit of God. The remarks of the several Mohammedan priests, after the lecture, were very interesting and encouraging.

Alfa Mohammed Sanusi, who was present, remarked, "If many of you Christians had adopted a plan of bringing us Mohammedans together, as has been done this afternoon, the difference between us would have been long adjusted. I regard this as a new era in the history of our country. Why should we hate each other on account of difference in religious opinion? Mohammed never hated Anabi Musa (Jesus Christ). The Angel Gabriel spoke well of Anabi Musa, and we all regard him, as the Koran has taught us to look upon him, as the Spirit of God. If we differ, our point of difference is more becoming the exalted and divine nature of Anabi Musa. For while you believe that he died, we believe that he was mysteriously taken up to heaven, and the Jews never laid hands on him; but another man's face was transformed to his own, and that was the man that was crucified."

Alufa Al Haj Aruna next spoke. He said that he had visited Constantinople and Jerusalem, and that it is only amongst the professing Christians of Sierra Leone that one brother hates the other on account of difference of opinion. This young Mohammedan priest is not only a good Arabic scholar, but he is also very philosophical in his illustrations. He remarked that as no power of nature can prevent the distilled rain from falling down upon the earth, from the law of gravitation, so no earthly force can prevent falsehood from being drawn and absorbed into itself by the solidity of truth (provided the truth is as solid as the earth) But he fears the truth professed by Christians around him is not solid; else they would not hate each other, nor would they drink and sell the poisonous rum to their fellow creatures, nor would they cheat one another in business. He said, "Attraction cannot take place without sufficient and necessary contact; so if the Christian religion is the truth, there should be sufficient sympathy and contact between it and theirs, the Mohammedan, which may be false, so that the false may be naturally absorbed by that which is true and solid."

Alfa Omoru, another Mohammedan priest, rose up and opened his own speech with a Yoruba para-

ble by stating, "*Ino la pa, a ki pa efin,*" *i. e.*, It is possible to extinguish fire; smoke can never be extinguished. Then he proceeded: "All boasts of true religion and bigoted excitements are fire; but the morality proceeding from them is the smoke. We may be ignorant of the kind of fuel you employ in kindling your fire, but we know smoke to be smoke. We are ignorant of your doctrines, but we study your morality. We know what hatred means. We know what drunkenness means. We know what vain ambition means. If you wish us to believe that your revelation is more genuine than ours, teach us, not by books, but by your lives."

After the service I distributed to them Bibles in Arabic and Arabic religious tracts, supplied to me by the British and Foreign Bible Society.

The Mohammedans in Africa have been altogether quite neglected. It is time that Christian America should do something for them. After several years experience in my own country, I can affirm without the least fear of contradiction that all that has been done for Christ on the coast lines of Africa by the British Government, has been done only with the object of obtaining territorial acquisitions. But we look to God who made the seas, and whose hands prepared the dry land. Africa is between wolves and vultures, all scrambling for prey; and in the scrambling, men's souls have been destroyed. The secretary of the Church Missionary Society preached a special sermon for the Freemasons at Lagos last month.

I am preparing you an article about the opinions which I have collected from several Mohammedans and heathens about secret societies. I pray that God may keep all Masonic and secret society missionaries away from Africa. The need of the world to-day is Christ. Let Christ be all and in all.

I will still thank my friends of the *Cynosure* for any subscription. they can forward through the editor, or Rev. D. S. Kinney of Syracuse, New York, for my African work; or to my address below.

Your fellow laborer, J. Augustus Cole,
Wesleyan Methodist Mission House, Putney St., Freetown, Sierra Leone, West Coast of Africa.

JOSEPH COOK ON THE SCHOOL QUESTION.

One week ago last Sunday, was read a letter from Pope Leo XIII. A letter from a pope is not a light matter. To substantiate this, reference was made to the letter of Pius IX. to Jefferson Davis in favor of the so-called Southern Confederacy. The effect of the letter was to cause desertions of soldiers in the Union army, and President Lincoln in a letter regarded the effect of the Pope's missive as sharpening a million daggers against his life.

In this letter against the common schools, the Pope reiterates every syllable of the "Syllabus" which drew out the pamphlet of Mr. Gladstone. Gladstone's reply to the "Syllabus" with "Syllabus" in Latin and a translation, published by Harper and Brothers, New York, Mr. Cook regarded one of the best books on this subject. If Americans are loyal to the common schools, there will be a severe conflict with papists. The lecturer said that he was not an alarmist, and he believed that we are coming out right in this contest. That it may be so, this platform defends: (1) An amendment to the Constitution like that offered by Senator Edmunds, which lacked only two votes of having the constitutional two-thirds of the Senate. According to it, there can be no sectarian division of the public school fund; no established state church within any State; and no prohibition of reading the Bible in the public schools, provided no one is compelled to take part, or listen to the reading of the same. This latter is in accordance with the decision of Judge Barrett of Wisconsin. This is not sectarian in any way. The Pope opposes the first and second articles of the amendment, and the secularists the third. The Roman bugle sounding in the front is not worse than the secularist bugle in the rear, leading the force that stabs us in the back.

Compromise can not be made with the clerical party; for the Pope is the head of this party, and and he must declare his opinions. Though there are but 8,000,000 Catholics in the country they are made to hold the balance of power. What is the program of the Catholic party? (1) To found parochial schools when there is sufficient strength; (2) to take the scholars out of the public schools and require them to attend parochial schools; (3) to refuse the sacrament to those who do not comply in putting their children into the parochial schools; (4) to refuse to vote for all political candidates who do not favor a division of the school funds. Then (5) will follow the refusal to pay taxes for school purposes. If the property is sold to pay the taxes, I should not envy the man who should buy the property. There will be disorder and riot. Who can put down this disorder? The Catholics claim that they are the only ones who can restore order, as in the drafting riot in New York city. But that they secure the blessings of quiet they will claim the reward of carrying their own ends. Lastly (6) there will come a time when an effort will be made to unite church and state. But this would not be reached; the explosion would come before that. For the sake of future peace we would not sustain thethree propositions.

No compromise is possible that does not involve our common school institution. The German plan is only possible where there is a state church. President Eliot stands almost alone in favor of this. Such a course would bring confusion and destroy the common schools. The lecturer illustrated this by the working of schools in Ontario, and said many were desiring annexation to the United States to escape the Jesuitical influence of the Province of Quebec. In the city of Quebec Protestant schools are dying out, and business that might remain in Quebec is going to Montreal. The Roman church will command, and if its behests are not obeyed there will be trouble.—*Monday Lecture report in the Morning Star.*

SPIKES AND COFFINS.

Wherever one may wander among the strongholds of the secret orders, some will be found to denounce and expose them. They may have been inveigled into the den of darkness in the days of their youth and folly, but when they awoke to the sin and danger of it, they forsook it. Such a one I found lately. He had been induced to join the Knights of Pythias in Pittsburg, Pa., and he knew of their nonsense and folly from his own experience.

He left the order because it was too much under the rule of beer. Every chair but one was occupied by a saloon keeper, and when the meetings were over, it was the custom to walk into a saloon to treat or be treated. When the magnates came to Birmingham to organize a Red Cross Lodge, we were struck with the same fact, and it would seem that such is the general character of the lodges. It should not be forgotten that the saloon keeper that slew the martyr Haddock was a member of the K. of P. and was in attendance at the Grand Lodge when he was arrested.

This man gave me a very amusing account of his adventures when he was initiated. There was a Dutchman in the party, and he was so badly scared that they had to force him through, and when it came to the spikes, he was lifted up and set down on them. The bogus spikes in his lodge were leather instead of rubber.

He also gave an account of how a big fire in Pittsburg revealed some of the hidden mysteries of the Red Men and the Odd-fellows. Each of these use the skeleton and the coffin, and the conflagration exposed the fact, burning part of the coffin and leaving the bones exposed.—*Rev. George Warrington in Birmingham Free Press.*

One cannot hold out in laboring for the good of others unless he is inwardly constrained by the love of Christ. The missionary who goes to the savages in the wilds of Africa for the sole purpose of doing them good, is neglected, and sometimes murdered, like Bishop Harrington. The Arab trader who goes to buy their slaves, and to buy them if they are defeated in battle and taken prisoners, is treated with consideration. The same disposition, modified by civilization, is manifested in Christian communities. Satan's minister, transformed as a minister of righteousness (2 Cor. 11: 15), who leads the men into anti-Christian secret societies, and the women into worldly pleasures and worldly fashions, is generally popular, unless he goes so far as to show the cloven foot. He generally has the Satanic ingenuity to avoid this for a time—sometimes for a long time. The praying, self-denying preacher who does not shun to declare from the pulpit "the whole counsel of God," and who follows it up with pastoral visiting, and dealing faithfully with souls, will be tolerated by few, and loved only by the saints who understand him. His reliance must be on Christ.—*Free Methodist.*

"No historic event is so important as the advent of a conviction, of a new truth. These convictions of the human soul build up institutions, change the course of events, and alter the tendencies of human affairs; and among all convictions there are none so strong, permanent and unconquerable as religious convictions.—*Clarke.*

Consult more what thy duty is than what thy difficulty is.

BOSTON LETTER.

The Boston New School Board apparently not "Toeing the Mark"—Defenders of Rome.—Joseph Cook Rebukes the Press—The Cynosure Honored.

Notwithstanding the fact that "Americanism" scored a victory in the last municipal election, the victors are not satisfied. "Swinton's Outlines of History" has not been restored; the so-called "doctored" Anderson still usurps its place. What is the new school board about? Trying to become invested with more prerogatives. But when will it make a move toward restoring Swinton? These and similar interrogatives are heard on every hand. If the new board don't move very soon a volcano of criticism will be poured upon it. Already rumblings have been heard from that anti-Roman crater, the Music Hall afternoon meeting, which, by the way, has been transferred by the "Pauline Propaganda" to the "Committee of One Hundred." On the return of the president of the Propaganda, Rev. Juston D. Fulton, D. D., who has gone South on a mission to the Negro, a new church will be organized, which will throw red-hot bombs into the camp of the besieging Romish ranks.

Although most of the evangelical clergymen of every denomination have entered with surprising vigor into the fight with the "great Red Dragon," still there are some that violently attack the defenders of our institutions. One well known minister, in particular, is holding up to public view what he claims to be salient features of Roman Catholicity. This minister, doubtless,is sincere as far as he goes, but the trouble is, he don't go far or deep enough; hence his opinions must be received by thinking people as superficial. He claims that Dr. Fulton has leaped into this mission to the Southern Negro before looking; and intimates that the colored people, having received the "cold shoulder" from Protestants, are led to accept Romanism because of the absence of discrimination of color and circumstances. For this latter reason Dr. Fulton has gone South (where it is reported he has already held wonderful meetings among the colored people) to undeceive the Negro, to show that Rome is attracting the unsophisticated black man into its web by winning smiles and assumed humility, only to ultimately suck out his life's blood,—financial and spiritual.

It may be true that the colored man can sit in the same pew and kneel in worship with his white brother in this "infallible church," but there must be a reason for it—good or bad. Human nature is pretty much the same the wide world over, and I do not believe there is any more affinity between the Catholic and the Negro, than between the Protestant and the latter. It is incontrovertible that no class has despised the colored race more than the Roman Catholics. The "clergy" of Rome are not compelled to sit with even their own white poverty-stricken and degraded laity; and if it can add a "black dollar" to its coffers it has no scruples about adding the black giver to its congregation, which would not on its peril, in many cases, dare hint at a protest. So long as Rome can increase her flock she cares little how many "black sheep" composes it,and all her black sheep haven't wool. Should the Romish laity be inclined to protest, the present imminent dangers which threaten the church would be enough to cause it to stifle all fastidiousness.

The Boston press has been insulted, or it so claims, although we are surprised at the confession. Never did a whipped cur howl more piteously than the newspapers of this city on receiving a few strokes from one whom some of them have been editorially cuffing ever since this season's "Monday lectureship" course commenced. It is quite evident that they howled more from mortification than pain. Mr. Cook said, in substance, that from the published accounts of his lectures in these journals, the definite opinions of that platform could not be correctly understood. He was emphatic and righteously severe in the utterance of this charge, and the weight of his 250 physical avoirdupois drove it home. He stood face to face with the reportorial representatives of many of the organs which he reprimanded, and there was no "beating about the bush," nor firing at long range from behind editorial columns.

The Pauline Propaganda with which has been incorporated the American Reformation Society,has given the *Cynosure* a conspicuous free advertisement in placing on its official correspondence letter-heads an extract from "Our Boston Letters" relative to Dr. Fulton's work. This will bring the existen of the *Cynosure* before a vast number of clergymen, and others throughout the Eastern and Middle States, and many of the Western.

D. P. Mathews.

THE NATIONAL CONVENTION.

THE EIGHTEENTH NATIONAL GATHERING OF THE REFORM.

REPORT OF PROCEEDINGS.

The great day of the Republican party, with its pouring rain, damp enthusiasm, tramping processions, crowded ball-room, and re-instatement in power, was gone. The Democratic party heard and obeyed the edict, March fc(u)rth. Tuesday was a day for conventions and sight-seeing. Most important of all was the gathering in Prohibition Hall, on the corner of Pennsylvania avenue and 4½ street, a few doors from the N. C. A. Washington building.

The convention was called to order by the president, Rev. J. S. T. Milligan of Denison, Kansas, who offered prayer and conducted a short devotional service. Though not a large gathering it was quite representative, among those present being, Mrs. M. E. R Jones of Boston, Rev. H. T. Cheever and S. A. Pratt of Worcester, Mr. and Mrs. Henry Harrison of New York city, Mr. and Mrs. Capwell of Dale, N. Y., Pres. H. H. George and Dr. D. McAllister of Pennsylvania, Revs. Wm. Dillon and W.L.Fall of Ohio, and others from other States whose names are well known in our work. Of the N. C. A. or, State agents, Revs. H. H. Hinman, S. F. Porter, C. F. Hawley and W. B. Stoddard, were in their places.

On the opening of business, W. B. Stoddard of Columbus, O., was chosen secretary *pro tem.* H. W. Johnston of Washington, formerly assistant editor of the *American*, gave an address of welcome which very happily extended the cordial hand to the convention.

The response by the president was an able presentation of the object sought by the National Christian Association and by this national meeting in particular.

The appointment of committees followed, in this order:

On Business: Rev. J. P. Stoddard, Rev. Henry T. Cheever, Pres. H. H. George, D. D.

On address to the President of the United States: Pres. H. H. George, Pres. C. A. Blanchard, F. W. Capwell, Samuel A. Pratt, Henry Harrison, Revs. G. R. Milton, William Dillon, H. T. Cheever, H. H. Hinman and the officers of the convention.

On Property and Work: Samuel A. Pratt, Rev. C. A. Blanchard, W. H. Jarrett, Mrs. M.E. R. Jones, Rev. Wm. Pinkney.

On Finance: Henry Harrison, F. W. Capwell, H. W. Johnston.

On Political Relations: H. W. Johnston, F. W. Capwell, C. F. Hawley.

On Nominations: J. P. Stoddard, W. L. Fall and H H. Hinman.

On Enrollment: Revs. W. H. Ramsey, G. R. Milton and John Harper.

Rev. Dr. David McAllister, pastor of the Reformed Presbyterian church, Pittsburgh, was expected to address the first session of the convention, but he did not arrive in time and other business filled up the forenoon.

In the afternoon after devotional service, W. I. Phillips, treasurer of the National Association, and superintendent of the American Anti-secrecy League, presented a paper on "The Political Work of the National Christian Association." The document aroused much interest and the vote was unanimous that it be published in the *Christian Cynosure* and elsewhere as opportunity might be found.

Rev. Henry T. Cheever, of Worcester, Massachusetts, followed with a paper on "A National Party of Reform, on the Principles of Humanity and Righteousness in Confessed Allegiance to Christ the King." This was also an inspiring paper and received marked attention; but it was the following resolution moved by the speaker at the close of his address which drew out the debate:

Resolved, That the establishment of a National American Party of Reform on the basal principles of humanity and righteousness, with confessed allegiance to Christ, the King, has become a necessary step in the march of events and onward progress of a Christian people striving to get free from the tyranny of intemperance, from the depraving control of oath bound orders of secrecy and of moneyed monopoly, and from all Old World or New World usages incompatible with a true Christian civilization.

Rev. Wm. Dillon, of Dayton, editor of the *Conservator*, was first on the floor. The paper last read met his approval. We must have a party on a broader basis than the pledge of the extermination of one or two evils. It should be one to which we can rally for opposition to all evils that threaten the civil state. He would like to see nominated on the platform of such a party, such men as Joseph Cook of Boston for President, and Rev. Mr. Cheever for Vice President.

Rev. John Harper of Smithville, Ill., made a speech of some length in approval of the resolution. We must build, he said, on the Rock, and not on the shifting opinions of men. The terms of the Declaration of Independence are, that governments derive their power from the governed, that is, from the people. This sentiment has been ground into us, until the nation accepts it as fundamental truth. But it is not so. God is the source of all just power in government. The person with whom Moses spoke at the Burning Bush was God, and God in Christ. He sent a message to Pharaoh commanding obedience. Pharaoh did not obey because he did not know that God was his superior, with the right to rule over him. God assumed authority over Sodom and Gomorrah and proved his right when he destroyed them for their disobedience. So also he sent to Nineveh, whose people recognized the message. He taught Nebuchadnezzar also that he, not the people, not a man or body of men, was the source of power. The "little stone" cut out without hands is a symbol of the mediatorial power. It is the Rock before which all governments, relying on the will of men, must fall. The resolution expresses this sentiment of recognition of Jesus Christ.

W. B. Stoddard, Ohio State agent, said this resolution, simply interpreted according to its plain import, means shall we endorse the National Reform Association. That organization has a great work and I favor it heartily. I am also in favor of the Prohibition party as a political organization. But the National Christian Association has a work distinct from these; and while we can bid these and other organizations God-speed and encourage them as we are able, yet we have also to formulate a plan for the work of our own Association. We must keep a clear distinction here and not forget the object of our meeting.

Pres. C. A. Blanchard remarked that he had never yet known a nation ruined but by consent of the clergy. What was the cause of the transactions in this city last Sabbath—Congress sitting through the holy day; a drunken Senator expelled; marching men and blaring bands of music in all the streets; drunkenness and riot on every side? He had seen 200 young women marching through the mud in a procession for Harrison. He stood by the side of a leading Chicago pastor who hurrahed for the marching club, who, when pressed for an answer, admitted that those clubs did not represent any moral question. He was shocked and disgusted at the sight. If such be the case with our capital on the Sabbath day, with ministers of the Gospel and with American women, what can be hoped from the nation? If the ministry are blind to the truth on moral questions, who shall lead the people? If they be uninformed, who shall instruct the masses? Our great work is to enlighten and arouse the ministry.

The discussion was at this moment interrupted. Major S. H. Walker being present, some of the members of the convention desired to hear from him. Major Walker is member of the National Prohibition committee, succeeding Mr. A. J. Wheeler. He has held the office of chief of police in Washington and has been connected with secret societies all which he sometime since openly abandoned and renounced. He said, "I came in to the convention to shake hands with the brother who suffered for a year in Charles St. Jail in Boston, for preaching the Gospel on the Common. I am in hearty sympathy with you, for I have been a member of several secret societies for a purpose. I honor your efforts and know that your views as to the manipulation of public affairs by the secret lodges are correct. If there is any place in the land where your testimony is needed and should have effect, it is in Washington. During my official labors in this city, I became aware of the situation of affairs here, and know there is need that the truths you maintain be publicly and forcibly spoken. As a member of the National Committee of the Prohibition party I can say, gentleman, we are with you in your convictions. Go on, and arouse public sentiment on this great question."

Chairman Milligan resumed the discussion of the political question. He said he gave his hearty sympathy to the Prohibition party, and due credit for its recognition of God and the Word of God. But this recognition had been dropped from the platform of 1888, that is, the grand declaration respecting the authority of the Word of God. I am glad there is a party which recognized the Sabbath day. I am glad there is a party which favors giving the ballot to woman. But I regret that the Prohibition party does not recognize the Lord Jesus Christ by name. I fear it can never succeed until it confesses him. What we need is more faith in Christ.

F. W. Capwell, of New York, was opposed to trying any longer to work with the Prohibition party. He related his experience in the State convention of that party at Syracuse, and showed how the members of secret lodges combined their forces against a man of excellent character and national reputation, and put up one of their favorites whom they openly urged upon the convention because of his lodge obligations. He could no longer endure the fellowship of such a crowd, and wanted a clean ticket put in nomination in State and National elections which we could rely upon as having no affiliation with the secret lodge.

W. I. Phillips said the National Christian Association had approved of the American party platform with its hearty recognition of Christ and the Scriptures. He was opposed to the formation of a new political party at the present time. We could vote with the Prohibitionists until that movement succeeded, but we could not vote for secretists by whomsoever nominated and must provide men of our own when such are presented. We can work on this line as an educational force and push our principles forward upon the convictions of honest men, until a party already organized should adopt them, or we had a constituency with which to reorganize a party opposed to the lodge.

The resolution was finally referred to the committee on political action, to which was added the names of Pres. H. H. George and Rev. H. T. Cheever. W. I. Phillips, Rev. William Pinkney of Illinois, Rev. Dr. McAllister of Pittsbugh, and Rev. Dr. T. P. Stevenson of Philadelphia were added to the committee on address to the President.

In the evening there were three addresses: by Pres. C. A. Blanchard on "How to Counteract the Secret Lodge Influence in Civil Government;" by Rev. Dr. David McAllister on the subject, "All True Reforms, like all True Christians, are in Jesus Christ;" and by Rev. Wm. Dillon on "The Connection between Lodge and Saloon." These able addresses were heard with deep interest and so far as possible will be published.

SECOND DAY.

The Wednesday morning session opened with devotional exercises, and on the opening of business, various committees reported. That on finance made a partial report, showing that the expenses of the convention were not yet raised. The report of the committee on nominations was adopted, electing Rev. Henry T. Cheever of Worcester, president, and Henry L. Kellogg of Chicago, secretary. In the absence of the latter, W. B. Stoddard continued to act as secretary of the convention. A memorial, addressed to President Harrison, was presented by the committee for that object, which was approved by the convention. It was voted also that the publication giving the opinion of eminent statesmen accompany the address.

Rev. William Dillon, of Dayton, addressed the convention on the topic: "How Does Christ Require his Church to Deal with Lodge Members."

Mr. G. W. H. Connell of Waterbury, Conn., was present, and it being understood that he represented five different lodges, he was invited to address the convention. He said that his father was a very strong Anti-mason and out of respect to his memory he had never joined that society. But he had gone into others, whose benefits he heartily appreciated. He maintained that they were temperate, and were not interfering with the Christian church of which he was a member. Not only did they help their members who had legal claim, but also those outside who needed aid. He was asked if his lodge recognized Jesus Christ, so that it should be known that he was addressed in prayer. This he endeavored to evade, representing that the lodge was unsectarian and non-political. He would not exclude Unitarians, some of whom were the best Christians that he knew of.

Mr. Ford, of Washington, said his son, who had died a few years ago a member of the Knights of Pythias, never received any aid from that order during his sickness, at the funeral, nor has the family since, though his dues were all paid. They were very eager, however, to bury him and make a great display at the funeral, and they seemed to have quite a row of it after all. Mrs. M. E. R. Jones, of Boston, made some pertinent remarks on lodge benevolence which were highly appreciated by the convention. Mr. Connell spoke at great length, but without bitterness, and a general discussion followed in which a number took part.

In the afternoon Rev. H. T. Cheever presided, and after prayer, a paper was presented by Rev. H. H. Hinman on "The Duty of College and Theological Teachers to Instruct their Pupils on the Evils of Lodge Worship." At its conclusion the following was voted:

Resolved, That in the sense of this Convention no Theological seminary or Christian college can be faithful to the obligations that are due alike to its pupils and to the churches over which they are to be future pastors and teachers, unless it shall give earnest and faithful instruction and warning against the dangers and iniquities

of the secret lodge system, as well as concerning other forms of moral and social wrong doing.

There was thorough discussion of this important resolution before it was passed. A resolution presented by Mr. Capwell, approving the recommendation of the New York *Mail and Express*, was also adopted in these terms:

Resolved, That we hereby express our high appreciation and earnest approval of the utterance of the *New York Mail and Express* in its declaration that all secret combinations which bind men to obey the commands of their superior officers ought to be prohibited by law, and that all oaths binding them to such agreement are immoral, illegal and void.

The committee on political relations presented majority and minority reports, the latter being signed by Rev. C. F. Hawley and H. W. Johnston, and approving the plan of educational work provided by the Anti-secrecy League. Both reports, after debate, were laid upon the table until evening.

The report of the committee on "property and work" was read, but action upon it was also postponed until evening. It was as follows:

Your committee on property and work having given to the subject such consideration as has been possible, would respectfully report as follows:

1. We believe that the chief work of our Association is to inform and energize the religious bodies which are now opposed to secret societies, and through them to reach the outlying community. To this end we believe that a list of the ministry and leading members of churches which oppose the lodge should be made out, and that they should be frequently informed as to our work and requested to aid in carrying it forward.

2. We believe that of late our State and County Associations have not been so regular in holding their annual meetings as would be profitable, and we earnestly desire that there be an improvement in this respect. We advise that there be a steadfast effort to strengthen our work in this particular.

3. We believe that for one year, at least, an agent for the Atlantic coast should be appointed, whose headquarters shall be in this city. If this agency shall prove effective we advise that it may be made permanent. For the coming year we recommend W. B. Stoddard as Atlantic coast agent, and that Bro. Bancroft continue his labors as heretofore.

4. We recommend to the Board of Directors of our Association the consideration of the question whether or not it might be wise to distribute an edition of the organ of this Association from this city, in the hope that when the movement becomes sufficiently strong a paper devoted to our cause may be here published.

In the evening, after prayer by Rev. G. R. Milton of Elgin, Ill., business was resumed. The letters received by the convention were referred to the *Cynosure* to be published so far as thought best.

The report on politics was taken from the table, and the chairman of the committee, Rev. H. T. Cheever, obtained leave to present the following as a substitute for both measures now before the convention:

Resolved, That we approve the organization and work of the Anti-Secrecy League under the wing of the National Christian Association, as presented by Rev. W. I Phillips in his paper read before the Convention; and in pursuance of that paper, and of another read before this Convention by Rev. H. T. Cheever, we cordially agree in this declaration: That the establishment of a National Political Party of Reform, on the basal principles of humanity and righteousness, with confessed allegiance to Christ, the King, has become a necessary step in the onward progress of a Christian people, striving to get free from the tyranny of intemperance, from the depraving control of oath-bound orders of secrecy and of moneyed monopolies, and from all Old World and New World usages incompatible with a true Christian civilization.

This was adopted.

The addresses of the evening followed. Rev. E. D. Bailey, of the Civil Service Reform department, Washington, spoke on "The Effect of the Secret Lodges upon the Churches." Rev. H. H. George, D. D., President of Geneva College, spoke on "How Best to Unite the Anti-lodge Forces in the Field of Conflict."

The other committee report which had been referred was also passed. The following presented by the chairman was adopted:

Resolved, That as a convention of the National Christian Association, convened at Washington this sixth day of March, 1889, we unite with the clergymen of New York and Brooklyn in memorializing the President of the United States to issue a Proclamation, calling upon all the citizens of the Republic to observe 30th of April next, the centenary of Washington's first Inaugural, as a day of National Thanksgiving to the Ruler of nations, our only Lord and Saviour, Jesus Christ.

Some other incidental business was also considered and the canvention adjourned.

SPRING WORK will soon fill everybody's time. Before it begins why not get one more subscriber for the *Cynosure*,

NEW ENGLAND LETTER.

Surprising Action of the New Haven School Board—The Congregationalist Against Prohibition—One Million Gallons of Rum Annually for Africa from a Boston Distillery—The Shoemakers and the Knights of Labor—Mayor Hart's Speech at a Jesuit Banquet—A Note of Warning from Florida

New Haven had better change her School Board at the next election, if it is true as reported in the *Home* that they recently, as a body, recommended the opening of a certain saloon within a stone's throw of a school house in that city. The liquor party is kept in power exactly as slavery was kept in power, by the decent and so-called respectable element of society; by every minister, every teacher, every church member whose direct or indirect influence goes to support it. I for one am not surprised that the *Congregationalist* has come out very strongly against the prohibitory amendment and in favor of continuing the present high license system. This paper, one of the oldest religious journals in the country, and the most widely circulated of any in New England, has never come boldly to the front in any question of moral reform; or if it ever did so, it was only for the purpose of opposition. Its sneers at the anti-secret reform some years ago; its mean and cowardly course of detraction and calumny as regarded the imprisonment of Wm. F. Davis, are still fresh in many minds, and its present attitude on prohibition is only of a piece with its general course. Lodge influence, which is like miasma in the air, and always brings on a kind of moral shakiness, dominates at the Congregational House. In the ministers' meeting, the Congregational clergymen were enthusiastic and unanimous in their opposition to the attitude of the *Congregationalist*, which shows that it will receive but scant endorsing from our Puritan church and ministry of whose views it claims to be the exponent.

Rev. Dr. Dorchester has a vigorous article in a late *Congregationalist* in which he gives some startling statistics. In the last six years there has been exported from Boston to Africa 4,138,284 gallons of liquor; and he states that he has directly learned from the very best authority that a distillery firm within three miles of Massachusetts' State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years, which would be almost a million gallons annually. Boston, which claims to lead in philanthropy and culture all other cities on the continent! Every lurid flame which goes up to heaven from the distilleries of the old Bay State bears a burden of coming wrath and doom, terrible as any announced by the Hebrew prophets. Well may every Christian man and woman tremble at the judgments our national sin is provoking, and do their utmost to secure the prohibition of this new and dreadful form of slavery whose claims our country is again binding on unhappy Africa.

Lawrence rumsellers have to pay $1,300 this year for a license, and the hotels $1,600, figures which have sent dismay into their ranks, and caused a large and abnormal increase in the number of drug stores, those saloons in disguise that are even worse to put down than the kitchen bar-rooms.

Exactly how much good the secret temperance orders are doing at the present crisis, it is somewhat difficult to tell, but on looking over a column devoted to the Sons of Temperance in a Prohibition paper, I have noticed especially two things: a constant allusion to the "good of the order," but never any to the good of that cause for which they are presumably laboring; and the large place which mere entertainment and a social time have in their meetings to the seemingly entire exclusion of their legitimate object, temperance work.

There has been a wholesale secession of boot and shoemakers from the Knights of Labor, too much political meddling by its leaders being one of the causes of dissatisfaction assigned. Query: How much "political meddling" goes on unsuspected by the rank and file? How much manipulating of unseen wires in the secret temperance orders, officered and controlled as they so generally are by Masons, Odd-fellows or Knights of Pythias? How easy to touch that wire which connects with the saloon, or that other which connects with Rome, while good temperance people see with wonder their candidate defeated and some unscrupulous politician elected in his place!

Mayor Hart has done many good things. By abolishing a number of offices that were mere sinecures, he has largely reduced the city's expenses, and his administration has thus far been worthy of all praise. But if he fawns on the Jesuits he commits a mistake which will be less readily forgiven in him than in his Irish predecessor. He attended a recent banquet at the Jesuit College, and in his speech the *British American* reports him as making this astonishing statement: "The city of Boston is proud of you, and you ought to be proud of her," adding, "Ten years ago I entered the City Council and took my first lesson in city government from members of this association." Such words uttered before the election would without doubt have cost him the mayorality; and if he wishes to retain his seat another year it behooves him to be chary how he puts his lessons learned in such a school into practice.

ELIZABETH E. FLAGG.

What are you planning to do for Christ's cause against the lodge this year?

REFORM NEWS.

AT THE GEORGIA CAPITAL.

DEAR CYNOSURE:—I reached Atlanta, Ga., Feb. 25th. Next morning I visited Atlanta University and received a most kind greeting from Prof. Francis and others. Several students asked if I would lecture, and desired to hear me. But since last spring there has been a new administration, and Pres. Bumstead does not believe in the discussion of popular iniquities. The institution seems to be doing fairly well. The scare about mixed education seems to have blown over, and it is believed that the Governor and others would be glad if the $8,000 a year that they stole from this school was safely back from whence it was taken. Meanwhile the school must ask farther help from its former Northern friends. No Southern city, except Birmingham, Ala., indicates so much enterprise and thrift as Atlanta. I was surprised at the rapid progress made in the best kinds of street pavements, and in the substitution of steam for horse railways. The new Capitol, now completed, presents an imposing appearance, and is quite a landmark.

I next visited the Baptist Theological Seminary under the care of Dr. Graus. It has now 117 students with four professors. I was kindly received by Dr. Graus, listened to several recitations and lectures, and addressed the students on the lodge system. One student, a R. A. Mason, was greatly incensed, and withstood me to my face. He was manifestly so ignorant of Masonry and so out of sympathy with his fellows that he made himself a laughing-stock and soon left. I was heartily endorsed by the professor who was present, and thanked by the students. This school is doing a most important work for ministerial education.

Next day I visited Clark University and the Gammon Theological Seminary. This large institution continues to expand. Large fine buildings are going up, and what was once quite out of town is now a neat village, soon to be a part of the city. A dummy railway runs to the city every twenty minutes. Pres. Thirkield of the Seminary received me kindly and gave me half an hour to speak to the students. I had excellent attention and hearty sympathy, both from the students and the entire corps of professors. Pres. Thirkield made a brief speech, heartily endorsing what I had said. This school is doing a glorious and most needful work for the M. E. church, which is in the South what it once was in the North, the poor man's church. Such a religious organization has in it the elements of success—piety, uncontaminated with pride and worldliness.

H. H. HINMAN.

A BUSINESS-LIKE REPORT FOR OHIO.

WASHINGTON, D. C., March 2, 1889.

DEAR CYNOSURE:—I turn aside from the noisy throng which crowd this city, to chronicle a few events of the recent past. Since my last report I have taken over forty subscriptions to our paper, given two lectures, made partial arrangements for half a dozen more, received several contributions to our State work, distributed many tracts, and made a large number of personal visitations.

Rev. J. Sheatsley, Lutheran, of Canaan, and Rev. J. Wilson, U. P., of Wooster, will assist in arranging lectures in their fields when I can pass that way. Rev. S. F. Scovel, D.D., president of Wooster College, expressed his hearty approval of our work. He will try and find a place for the *Cynosure* among his numerous periodicals and be more active in the advocacy of its principles. H. Hulbert and N. Miner, living near Creston, gave contributions, as they have heretofore. My visit at Thornville with Rev. M. R. Walter was very pleasant. We are now arranging for lectures there. Revs. Burry, Smith and others were interested at Somerset. Music Hall has been engaged for my lectures there, March 12

and 13. James McFarland will arrange for a lecture at White Cottage on the 18th of March. Other lectures are planned and partially arranged for dates between and after these.

I stopped at Barnesville, but found no one I could "tie to" for work. It looks like a God-forsaken place. Aside from calls on those I hoped to interest I distributed tracts and paid a good hotel bill for poor accommodations. I accepted the kind invitation extended me by Rev. O. B. Milligan, the much-loved pastor of the East Liberty, Pa., R. P. church, to address his people on Wednesday evening last. Owing to darkness of the night and other things the attendance was not large. The collection showed those present appreciated our work. A number took the paper. The pastor gave many well chosen words of encoursgement. After listening to his excellent discourse Sabbath morning, I felt that the mantle of his sainted father had fallen on the son. He is truly "a workman that needeth not to be ashamed."

On Thursday evening, by appointment of Prof. Wilson, I had the pleasure of meeting a goodly number of young men who are preparing for the ministry in the R. P. Seminary, Allegheny, Pa. In addition to students of this Seminary, some from the Presbyterian and United Presbyterian Seminaries were present. Our meeting was of an informal nature, each asking questions or making remarks as they desired. Two hours were thus very profitably spent. It cheered me much to see the enthusiasm of these young men who are soon to join the ranks of that mighty host who are battling for Christ in a world filled with Satanic delusions. A number of points were discussed which will help us all in this great conflict. A unanimous vote of thanks was extended your agent. Five ordered "Freemasonry Illustrated" as a text-book for future study.

In the cities of Pittsburgh and Allegheny are six large Lutheran churches who exclude persons from membership who are connected with the lodge. I called on the pastors of five of them. They would all co-operate in securing an attendance of their people if lectures were given in a large hall where they could attend. There are some twenty United Presbyterian churches in these cities, and a good number of the Reformed Presbyterians and doubtless others who might be induced to support a project of this kind. In order to make it a success, from two weeks to a month's work of personal visitation would be necessary. If God gives health and strength I hope to see to this, but trust the Pennsylvania agent may labor here if he can, for it is a field where much valiant work is needed. I have taken some seventy subscriptions to our paper in these cities in the past two years which will help. There should be five hundred at least.

I should like to write of my pleasant trip from Pittsburgh here over the mountains and around the "Horse shoe bend," but time prevents. A number of friends have already come to the convention, and we are looking to the Lord for a great blessing.

W. B. STODDARD.

EASTERN TENNESSEE MOUNTAIN REGION.

BRISTOL, Tenn., Feb. 28, 1889.

DEAR CYNOSURE:—Finding that I could accomplish nothing at Mossy Creek, I took the train on the 19th for Morristown, where is a college sustained by the M. E. church, North, for the Freedmen. I called on Prof. Hill, who took me through the library and told me he would receive any anti-secrecy books we might send there, and that he would like me to address the students at my convenience.

The next day I paid a visit to the United Brethren school, called Edwards Academy, located at White Pine, under the care of Principal W. K. Gardner. There are no colored students there. By his invitation I made an anti-secrecy address to the students of half an hour, which was well received; and I made arrangements to place our five-dollar library upon their shelves. Returning to Morristown the next day, I delivered a lecture in the college chapel to the assembled students, setting forth the injurious effects of secretism on Christ's kingdom, and on civil government.

In the afternoon I embraced the opportunity of calling on the pastors in town. For the most part my mission was well received as I spoke to Mr. Converse, a newspaper man, and Rev. Mr. Price, pastor of the M. E. church. But the Rev. Smith, of the Presbyterian church, said he was an "Odd-fellow from down here" (putting his hands to his toes) "all the way up here" (putting his hand on his bald head), and I thought he acted *like he was*, as they say; and so I told him, and went on my way.

I arrived at Jonesboro on the 22d, and stopped with Rev. Sam'l Rose. He is the principal of Warner Institute, and acting pastor of the A. M. A. Congregational church (colored) here. I spent a pleasant day in the college, and gave a lecture on the N. C. A. reforms to the assembled faculty and students in the afternoon, which was well received. Some of the students, I was told, are from quite a distance, even coming from North Carolina to obtain the thorough training of the Warner Institute. The colored population has always been small in this mountain region; and East Tennessee, in the old war times, remained firm for the Union.

At Bristol, where I am now writing, I find little encouragement. The ministers and leading professors are mainly lodgeites. There is no place for a lecture, and tract distribution, which is very difficult, is about all that can be done. And this is the end of my campaign for the present, as I start, if the Lord will, for Washington to-morrow morning to attend the general gathering there. Yours for the Master,

SAM'L F. PORTER.

CORRESPONDENCE.

A SABBATH IN INDIANAPOLIS.

INDIANAPOLIS, Ind., March 4, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Thursday I began a campaign in Indianapolis. Ten ministers, three editors and a number of business men were called upon. I visited Butler University in Irvington and arranged with the president for a lecture before their students. The Indiana *Christian Advocate*, an organ of the M. E. church, received an article. The Indianapolis *Journal* gave a favorable notice of our work on Saturday.

Sabbath morning I preached in the First English Lutheran church, Rev. John Baltzly, pastor. His congregation suffered greatly in the panic of 1873. They are just recovering from the shock. Their new church building, zealous young pastor and earnest band of young workers make the out-look promising. In the evening I preached in the Meridian St. M. E. church, Rev. H. A. Cleveland, D. D., pastor. This congregation has 600; it is perhaps the wealthiest in the city, unless the Second Presbyterian church be excepted. There was a large audience. Many Presbyterians were out. A column report of the sermon was given in Monday's *Journal*. The Indianapolis *News*, an evening paper, gave a report of the morning sermon on the Sabbath question. This is a six-day paper and is in sympathy with our views on the "Sunday paper."

There is a passage in Dr. Herrick Johnson's address on "Sunday Newspapers" which should be pondered by all: "To be literally exact in this matter, let me cite the figures published by the New York *Mail and Express*. These figures are made from an actual measurement, inch by inch, of the columns of the leading New York Sunday papers, which are certainly on a par with any Sunday publishing dailies in the country. On Sabbath, Nov. 11, of political, special, sensational, criminal and gossipy matter, the *Tribune* published 83 columns, the *Herald* 81 columns, the *World* 112 columns, the *Sun* 86 columns, and the *Times* 88 columns. What a mass of stuff that is to begin and go through God's day with! We have too much of it on other days. Does not the better nature of every one of us cry out, 'Give us a rest, at least one day in seven, from this unwholesome dumpage!' But is there no religious reading in these Sunday papers? Oh, yes; here are the bits of lamb-like fleece, by exact mathematical measurement, furnished on Sabbath, Dec. 9. The *Tribune* published 81 columns of political, special, sensational, criminal and gossipy matter, and three-fourths of a column devoted to religion. The *Herald* 84 columns, with three-fourths of a column devoted to religion. The *World* 90 columns, with one-half a column devoted to religion. The *Sun* 97 columns, with one and three-eighth columns devoted to religion. The *Times* 68 columns, with one-eighth of a column devoted to religion. It would be difficult to imagine what possible effect that little homœopathic pill of sweetness and light could possibly produce alongside that vast dose of crime, worldliness and sensationalism. It is tempting hundreds and thousands to stay away from the sanctuary, and making it manifold harder for the truth to reach those who go. Ruskin says, in view of the thronging activities of our times, the rush and war of our busy life, the push and press and ambitions of trade, a minister on Sabbath morning has just 'thirty minutes to raise the dead in.' The Sunday newspaper is another huge stone laid on that sepulchre, making it just so much harder to raise the dead. Think how the appetite must be whetted for the Word of God by reading column after column of such a paper, seasoned by the most adroit reportorial caterers for the special delectation of literary and sensational stomachs".

The Indiana Legislature is in session. A motion was made to instruct their Senators at Washington to vote for the Blair Sabbath Rest bill. The motion was lost by a strict party vote, the Democrats voting against and the Republicans for the motion. Yesterday our National Legislature put to shame the Sabbath-loving people of this country by holding their sessions on the Lord's day. The only features of their proceedings worth noting, were fillibustering in the House, and the Riddleberger disorder and the refusal to consider the Blair Educational bill, which has been before them for fourteen years in the Senate.

J. M. FOSTER.

MORE OF MORGAN IN HISTORY.

AVALON, Mo.

EDITOR CHRISTIAN CYNOSURE:—The increasing interest in "Morgan in History" prompts further reference on that line. The following mention from a popular school history is an important scrap to add to what has already been printed:

"A new element was introduced into the political contests of the country, by an occurrence which took place about this time in the State of New York. Freemasonry, an ancient institution of Europe, originating with the architects and builders, but afterward extended to all and supported by many of high rank, found its way to America in 1730. Lodges were multiplied; and Washington, De Witt Clinton, and other distinguished men became "Free and Accepted Masons." In September, 1826, William Morgan, a member of the fraternity residing in western New York, having threatened to publish a work which would reveal the secrets of the order, was suddenly abducted from home, and never afterward seen by his friends. He was traced to Lewiston, and thence to Fort Niagara; but no further clue to his fate could be obtained. A committee of the legislature, appointed to investigate the matter, reported that he had been murdered, and such was the belief of many, though no positive evidence to that effect could ever be obtained. An intense excitement arose against the Masons, on whom the crime was charged; and a party was formed with the avowed object of suppressing their secret organization in the United States, as dangerous to freedom of government and the safety of the community. Masonry was too strong to be thus put down; but feeling ran high against it, and for several years at the North the Anti-masons exercised a powerful influence, which they used freely for political purposes. De Witt Clinton, one of the most prominent members of the fraternity at the time of this event, shared in the obloquy it occasioned; and before the excitement had subsided he died suddenly of disease of the heart, on the 11th of February, 1828."—*Illustrated School History of the United States, by G. P. Quackenbos, pages 339 and 340, edition 1879.*

We copy these extracts from the books cited and do not get them second hand. May forward still others.

M. N. BUTLER.

PITH AND POINT.

A PRAYING WIFE GETS THE ANSWER.

Rest well assured that my husband and I will do all in our power for your tracts and *Christian Cynosure;* and take pleasure in giving you any information that we can. I have been praying and reasoning with my husband now for fifteen years, and thanks to God now I have help. Bless the progress of the *Christian Cynosure.* May it live long and convince many more Masons of their error.—MRS. H., *Mississippi.*

O LORD, REVIVE THY WORK.

I preach in that church (De Soto, Kan.) statedly once a month. The people hear me gladly, though I shun not to declare the whole counsel of God, and to lay open the hidden iniquity of the human heart unsanctified. Already there are evidences of a deep work of grace. Many are under conviction, and I hope to see many turn to Christ. I expect to hold a season of meetings, beginning next Lord's day. Pray for us.—J. D. GEHRING.

THE VOICE FROM INDIA.

Amid some reverses I feel urged to reply to the voice from India by W. J. Gladwin, by sending $5 for the "Colporteur Evangelist Mission." I trust you will forward it to its destiny. I am confident that it is one of the best ways to return a part of all that the Lord first gave us. Thanks for publishing that "Macedonian cry."—JAMES BRANDT, *Forest Grove, Mich.*

THE MOST HOPEFUL FIELD.

Please put down $10 for me, to help pay for free copies of the *Cynosure* to colored ministers. I consider the South the most hopeful field for our reform at present, and hope the work in this direction may be vigorously pushed.—H. A. FISCHER, *Wheaton.*

LODGE NOTES.

Court Apollo. of the Foresters' lodge, celebrated its third anniversary with a masquerade ball at the Casino skating rink in this city lately. There was an immense attendance, fully 3,000 people being present

It now seems probable that the Knights of Honor will withdraw from the State of Missouri, says a St. Louis telegram. The Insurance Commissioner insists on classing this secret society as an insurance company, and demands that it put up one assessment as a guarantee to the insured. This would amount to $154,000, and while the order is willing to deposit this sum, as a secret society it will not admit that it is an insurance company, because it would then be compelled to make like deposits in other States.

A Masonic paper says: "At a Bechuna funeral, after the body is lowered in the grave, a girl bearing in her hands the branch of acacia, which is placed on the head of the corpse—evidently, says the historian, the relic of some tradition long ago forgotten. It is strange that this custom should be found in an uncivilized tribe of South Africa." Nothing strange about it. The Bechuna tribe could as easily get this bit of pagan ceremony in South Africa from Egypt, as the fellows who contrived the Masonic ceremony in 1717 could adopt it to their purpose.

There are reported 26,191 granges in the United States, with 1,309 359 active members. Of these, Ohio has 1 330 granges; Indiana, 2,054; Missouri, 2,084; Illinois, 1,645; Iowa, 2.007; Kansas, 1,-422; Kentucky, 1,647; Texas, 1,403, and Tennessee, 1,111. Other States range from eighteen in Rhode Island to 864 in Pennsylvania. The chief strength of the grange lies in the West, Northwest, South and Southwestern States. Open organizations, in line with the grange movement, are the Farmers' Alliance in the Northwest, and the Wheel in the South.

John F. Townsend, Deputy Grand Master of Masons in Ireland, says: "In France, where the plan was at first originated, 'Adoptive' Masonry was, for a time, much in vogue. The Empress Josephine in 1805 presided over the 'Lodge Imperiale d' adoption des Francs Chevaliers,' at Strasburg; and the assemblies of the brethren and sisters at Paris are said to have been equally elegant, splendid and agreeable. Of their agreeability, I entertain no manner of doubt. But I have my own opinion of pass words whispered by rosy lips, and grasps interchanged with soft hands—and, indeed, we are credibly informed the mystical part of the business was a mere pretence, and the rites always ended in—a ball and supper—as might be reasonably expected."

Patrick Molloy was charged with having testified falsely before the Parnell commission in London, and was tried before a police court. Walker, managing clerk for a Dublin solicitor, testified that the London *Times* had employed him to collect evidence. He had an interview with Molloy, who, after much pressing, stated that he joined the Fenian brotherhood when 16 years old. The members, he found, were pledged to engage in secret efforts against the government and to convey arms for the purposes of the brotherhood. He himself had handed arms to Michael Egan, an invincible, who was afterward hanged Molloy joined the invincibles in 1862, being introduced by Carey. At a meeting of the invincibles the murder of Judge Lawson was discussed. Patrick Egan was present at that meeting, and upon leaving wrapped himself up in a big cloak in order to disguise himself. Egan also attended a later meeting, at which the failure of the attempt upon Judge Lawson's life was discussed. The witness said Molloy, before making this statement, demurred against giving information on the ground that he would incur great danger by so doing. The witness read Molloy's written statement regarding admission to the Invincible organization, the oath of membership, in which contained the words, 'To lose, if necessary, life." Molloy became greatly agitated during the reading.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet, Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

Rev. C. C Harrah, Galva, Ill :—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev. Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev. B. T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq , Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis.:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y.:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

Rev. George Clark, Oberlin, O.:—The *Cynosure* is a first-class Gospel witness for Christ—Christian in spirit, pure in doctine, with kindness and courage of the martyrs in proclaiming it.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PRES. E. F. REID, *Ohio Central College.*—We believe secret societies to be anti-republican as well as anti-Christian.

REV. A. L. CHAPIN, D. D., *Beloit.*—It has been the uniform policy of Beloit College to exclude secret socities.

ALBERT BARNES, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

REV. JUSTIN EDWARDS, D D., *author and head of Andover Seminary:*—Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on the public confidence and sympathy.

REV. M. BENNETT, *long presiding elder M. E. church* —I am pleased to be counted in for the movement which is being inaugurated against tyrannical organizations and factitious distinctions in society.

DR. THOMAS SCOTT, *the great commentator:*—Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths than to add sin to sin and ruin to their own souls.

REV. J. C. K. MILLIGAN, *editor of "Our Banner:"*—Through such silence, secret connivance and horrid oaths "ever to conceal and never reveal," the state of our country is rapidly becoming such as to alarm every Christian philanthropist.

REV. B. T. ROBERTS, *editor of the Free Methodist:* —For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him—that is, be a good Mason and a good Christian at the same time, would be treason to Christ.

JOHN G. FEE, *Berea College, 1868.*—It is Freemasonry, Odd-fellowship and kindred associations that have spawned and now lend respectability to "Regulators," "Ku Klux Klans," and other bands of midnight assassins now ranging through Kentucky and other portions of the South.

REV. J. P. LYTLE, D. D.:—Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and profane, and is dragging them down the road which leads to the chambers of eternal death.

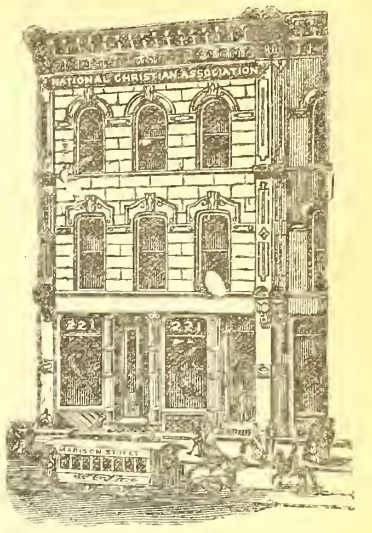
REV. EDWARD BEECHER, D.D.:—If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.

REV. W. W. PATTON, D. D., 1869:—However secret societies may differ among themselves, yet they are all anti-republican in their tendencies; and are all leading to the same results, viz., a substitution of worldly and selfish innovations for moral and religious influences, and, ultimately, to the theoretical and practical neutralization of Christianity.

REV. JAMES H. FAIRCHILD, D.D., *Pittsburg address:*—The point is not that the working of a secret organization may be perverted to selfish ends, but that in its very nature it strongly tends to such perversion. A worthy institution may be perverted, but an institution in which the tendency to perversion is inherent and constitutional, is not a good institution.

REV. DR. JAMES. B. WALKER, *author of "Philosophy of the Plan of Salvation."*—There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities.

REV. NATHAN BROWN, *Editor "Am. Baptist" and missionary to Japan.*—If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his Sermon on the Mount: "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination that seeks to create distinctions in the human family.



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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 14, 1889

THE ARNOLD PLAN.—Bro. I. R. B. Arnold has an original and versatile genius. He has helped colleges, students, and missionary societies. But of all the excellent propositions he has put before Christian people, we think the latest is also one of the best. Read it on another page, and having read respond cordially to the enthusiastic offer. Bro. F. J. Davidson of Louisiana, one of the most efficient and reliable of agents, all things considered, appeals to the N. C. A. Board, in his last report, most urgently for the same fund. He says: "I have had the *Christian Cynosure* sent to thirty persons at my own expense, that it may carry the truth to as many homes. With this I ask that a fund sufficient be asked for, and if possible raised, to send 2,000 copies of the *Cynosure* free to ministers and teachers in the South this year."

Now, dear reader, what response does your heart make to these appeals from good men whose personal observation has aroused them to urge this matter upon you? Shall we not, at least, meet Bro. Arnold's offer? Let every one help. Take a 25-dollar share if you can. Be one of five to make up a share and get the others to join you; or be one of twenty-five. Do something as the Lord has prospered you, and moves you by his Spirit to aid.

PROSPECTS OF THE REPUBLICAN PARTY.

The election of Benjamin Harrison to the Presidency surprised Republicans as well as Democrats. Cleveland was defeated by the army of disappointed expectants of office, who had waited through six successive Federal administrations, twenty-four years, while the Republican party had the national patronage. And General Harrison owed his election to the general impression strongly put by Senator Ingalls of Kansas, that the party must succeed this time or die and give place to a new party, as the Whigs gave way to the Republicans in 1856. The ides, "We must succeed or die," explains the almost superhuman efforts, and unprecedented sum of money poured into the election by the capitalists and corporations, which felt safer under a party whose traditions were more conservative than those of the Democrats.

Bnt Gen. Harrison has no cheering prospects before him, nor is he likely to be re-elected at the end of four years. Single States seem to have now more applicants for office in Washington than there are offices to be filled in the whole Union. Every disappointed applicant will wish for a new deal; and one enemy is as active as two friends. Short Presidential terms are becoming fashionable, and there is no great interest, like slavery, to keep parties together and in antagonism.

These circnmstances favor the rise of a party of reform; and opposition to the drink traffic will form the nncleus of snch a party. The liquor traffic is nniversally unpopular. No one pretends the saloons do any pnblic good; and nobody is ignorant that they are an overwhelming evil and curse. And yet the money power of the distillery, brewery, and the home and foreign traffic, will furnish outward pressure to keep a reform party together, till one of the old parties will embrace it to secure a majority, and elect a President. The only thing which can prevent this result four years hence is the secret lodge, which joins all parties, corrupts all parties, and shelters every evil and antagonizes every good.

THE SOUTHERN QUESTION.

This is, to-day, one of the most difficnlt, and franght with the most fearfnl consequences, of any since the question of disunion was decided at Appomattox. It is only less dangerous because there is no danger of any war but a guerrilla war of races; no Cotton Loan; no English or Romish sympathy; no one method on which the Southern press are agreed. And if a "Solid South" were possible, the Northern emigration and capital moved South since the war; and, above all, the addition of four new Northern States to the Union, makes another war between the North and South an impossible imagination.

But what will be done? A Republican administration has had the treasury and army of the United States at its command for twenty-four years prior to Cleveland; and it has not enforced the constitutional rights of the Negroes. And if President Harrison should attempt it, what are the white people to do in the large States where the Negroes would out-vote them by thousands? To prevent passing under a Negro government, the whites have resorted to open, avowed force and fraud. They have practiced wholesale assassination for twenty-five years and the Republican party has looked on; and not one murderer of the Negroes or their friends has yet been hung. Emboldened by this state of things, the Southern orators, in Congress and out, now avow, in contempt of the Constitution, that the white race must and shall be supreme, and the Negroes never shall be allowed to vote; or, if allowed, their votes shall be thrown out! If the Negroes submit to this deprivation of their votes, the robbery of their property, wives and children will be sure to follow. And whoever supposes the Negroes will long submit to this, has forgotten that in 1831 Nat Turner and nineteen other Negro slaves furnished sixty white corpses for one funeral in Southampton, Va. They have since furnished regiments in our late war, and more than half a million of them are now obtaining, or have obtained, more or less education.

The American Missionary Association is the only great mission board which boldly plants itself on the Bible ground that "*God has made of one blood all nations of men to dwell on all the face of the earth,*" and insists that under the law of Christ all these nations can live in harmony. But the denominations, Presbyterian, Episcopal, Methodist, Baptist, etc., which lead Southern mind, as a rule separate the races in their schools and churches, and thus train them to regard each other with jealousy, and perhaps with hatred and contempt. And that, notwithstanding the pure-blooded Africans in some communities may be counted on the fingers, thus separating American-born people, not by race, but by the infernal spirit of caste. This is turning us into Asiatic pagans.

The difficulties do not end here; the leprosy of the secret lodge still infects the schools and churches of the American Missionary Association, and the Prohibition party in politics. The secret lodge belongs not to Christ's kingdom, but the devil's; and will never suffer Christ's kingdom to come where it exists. Its very essence is darkness, despotism, priestcraft and cruelty. But the Association has already pronounced against the lodge; and if the voters of the Prohibition party could be fairly polled, they would vote against the lodge by overwhelming majorities. But the receivers of the Bible, especially the last book of it, cannot doubt the speedy final collapse of Satan's kingdom in the glorious reign of light. Rev. 20: 1.

THE UNITED BRETHREN.

The General Conference of this church draws nigh. It meets at York, Pa., May 9th next, and the conference will be a prolonged agony. It is recommended to every reader of the *Cynosure* to invoke the presence and power of the Holy Ghost on this conference every time they pray, either in private or in prayer meetings, until its sessions are over.

Bishop J. Weaver, who has become the leading spirit in favor of receiving the secret lodges into that heretofore holy and united brotherhood, reminds us of the shameless and shallow utterances of the high priest who tried the Saviour. Catching at the approbation of the crowd, he sets all reason, law and fact at defiance. He now says (*Telescope*, Mar. 6, p. 147), "Odd-fellows, Masons, and such like orders are not therefore secret combinations." He says: "My position is this: a secret combination is an organization which not only has a secret, but is a secret in itself; that is, no one not a member knows who the members are; such as the Ku-klux, White Caps, Mollie Maguires, etc."

Now at the conference, 1837, "a constitution, introduced by Mr. Rhinehart, was read, examined by items, amended as desired, and adopted by a unanimous vote." (See History of the U. B. in Christ, Vol. II., p. 323) But doubting their power to adopt a constitution till the people had voted on it, they printed and sent the constitution down to the local conferences, asking them to instruct the delegates to the next General Conference (1841) "to adopt, amend or reject the same," which they did. And in that constitution they adopted the rule: "*There shall be no connection with secret combinations.*"

Now twelve years before (1829) the General Conference had defined what "secret combinations" were thus:

"*Resolved*, That in no way or manner....shall Freemasonry be tolerated in our church."—*History, Vol. II., p. 191.*

Years before this, Freemasons had been tried and disciplined by the U. B. church, and no other secret society had been; and yet this brazen bishop, professing unlimited obedience to General Conference, says that Masons are not "secret combinations;" but only "Ku-klux, White Caps, Mollie Maguires, etc." Though these late banditti had no existence till long years after his conference adopted the rule, and while his conference had dealt with *Freemasonry* and Freemasonry alone, and this bishop had written and printed against secret societies years before these modern banditti had been heard of, yet now he coolly tells us that the rule against "secret combinations" does not mean Freemasons and Odd-fellows, but meant something which had no existence on earth, and whose names even never had an existence till long after the rule against "secret combinations" had been adopted.

"Nothing but truth before His throne
With honor can appear,
The painted hypocrites are known
Through the disguise they wear."

Still our advice is to the uncorrupted, God-fearing United Brethren, not to break off and form another sect. There can be no permanence in a cause led by a man who can stand up before God and his brethren and say that "Masons and Odd-fellows are not secret combinations." Either this bishop is in the condition of Peter when Satan was sifting him as wheat on the dark night of Christ's betrayal, and he will yet "weep bitterly" over his apostacy; or he and his party will go down as did the party who chose Barrabas and rejected Christ.

There is a good paper now well established through which the truth can reach the people. And there are men like Dr. Davis who know that prayer is prevalent with God. "Wait on the Lord: be of good courage, and he shall strengthen thy heart. Wait, I say, on the Lord." Ps. 27: 14.

—Secretary Stoddard expects to return to Chicago during the present month. Mrs. S. will return with him.

—H. H. Hinman, Southern agent, came from Washington to Oberlin, Ohio, to visit his family whom he had not seen for some five months.

—The *Cynosure's* congratulations to W. L. Enlow, editor of the Birmingham *Free Press*, who had the happiness to be wedded on the 26th ult. to Miss Clara E. Wiley, also of Birmingham.

—Rev. M. A. Gault, writing from Milan, Mo., says that he has given thirty-six lectures in that State since the election; which proves both the diligence of this National Reform agent and the popularity of his addresses.

—Rev. E. W. Hicks, of Toulon, Ill., is in Chicago this week attending a missionary conference. He has published for years the enterprising little monthly, the *Missionary Visitor*, and heartily sympathizes with our reform. The *Cynosure* had the favor of a brief call from him.

—The notice of the death of a son of Bro. J. A. Conant, of Willimantic, Conn., may have escaped our readers last week, as it appeared only in the New England letter. We have not learned the particulars of this severe loss, but every *Cynosure* reader will remember the afflicted parents in sympathy and prayer.

—The notice of the Connecticut meeting has been delayed because of the death in the family of the president of the State Association. As the meeting soon occurs we call especial attention to the notice on the 9th page. The New England meetings have of late been of great interest and profit. Let our friends in Connecticut keep up to the high standard.

—Rev. C. D. Trumbull, pastor of the Covenanter church of Morning Sun, Iowa, reported the Iowa State convention in the Burlington *Hawkeye*. A lodge champion replied and the controversy has been continued in several numbers of the *Hawkeye*. Bro. Trumbull ably answers the arguments of secretism, and is giving to the thousands of readers of this leading Iowa daily, much profitable instruction.

—The banking house of S. A. Kean & Co. in this city, has lately made some changes, which are of interest to a wide circle of business correspondents of the firm and to the patrons of the N. C. A., for whom Mr. Kean has for several years kindly acted as auditor. Mr. J. E. Lewis, for many years cashier of the bank, has removed to New York, where he will assume the management of an Eastern office

at 115 Broadway. Mr. Geo. B. Warne, late cashier of the First National Bank of Independence, Ia., and recently assistant cashier at the Chicago office, will succeed Mr. Lewis, while Mr. Herbert Hammond, late president of the First National Bank, of Tipton, Ia., will act as assistant cashier.

—The National Reform Association invites all citizens who favor its general principles to meet in a National Conference, in connection with its annual meeting for 1889, which will be its Quarter Centennial, in Old City Hall, Market street, Pittsburgh, on the 23d, 24th, and 25th of April next. Eight sessions will be held in all, beginning Tuesday afternoon and closing Thursday evening. On the program, so far as already arranged, will be found the following topics: "Christianity, Our Nation's Vital Force;" "Marriage and Divorce, or Laws Affecting the Family;" "Christian Governments and Foreign Missions;" "Profanity a National Evil;" "The Chinese Question;" "The Indian Question;" "Christian Civilization and the Labor Problem;" "America's Responsibility toward other Nations," etc. One entire session will be devoted to the Sabbath Question; another to the School Question; and another to the Temperance issue. These themes will be discussed by writers and speakers among the most eminent in the nation. All Woman's Christian Temperance Unions, Sabbath Associations and Committees, Young Men's Christian Associations, and other organizations for Christian and reformatory work, are also invited to send delegates.

CONVENTION NOTICE.

The Connecticut Christian Asscciation is hereby called to meet in Mission Hall, corner of Main and Bank Sts., Willimantic, on Saturday, March 16, at 7 o'clock P. M., and continue in session the two following days.

The special subjects which will be considered are the Saloon, Secret Societies, Divine Healing, and the Second Coming of our Lord. Able speakers will be present, including Mrs. M. E. A. Gleason, Superintendent of the Department of Tobacco and Narcotics in the Massachusetts W. C. T. U., Rev. Hezekiah Davis, of Britain, Conn., Miss I. D. Haines, evangelist of Maine, Rev. J. H. Brown, a seceding Royal Arch Mason, and it is hoped Wm. F. Davis, who has so nobly born bonds and imprisonment that the Gospel in Boston may be free.

All who deplore the corrupting influence of the lodge and the saloon in church and state, and are seeking for a revival of pure religion among believers, and desire to draw personally nearer to God, and receive his gift of full salvation through Christ, are cordially invited to be present and assist in the work of this Convention.

J. A. CONANT, *Pres.*
ELIZABETH E. FLAGG, *Sec.*

THE NATIONAL CONVENTION.

ADDRESS OF WELCOME BY H. W. JOHNSTON OF WASHINGTON.

FRIENDS:—We, as citizens of Washington, are glad to welcome to our capital city this convention. For almost a week, heavily loaded trains, coming from every direction, have poured into our midst thousands and thousands of the free born citizens of our great nation. Many have come merely to see the sights, some doubtless with the intention to remain and chase the Jack-o-lantern promise of an office; but among the thousands that have come, there are a few who have neither come to see the inauguration sights alone nor to seek an office under the new administration. They have come to meet together in convention to discuss soberly, honestly and intelligently a great question. We are glad to welcome such a convention. When sober thinking men from the pulpit, the college, the evangelistic field, the school room, the office, the store, and the farm, meet in convention to discuss any question, anybody who loves truth and righteousness can bid them welcome whether they fully endorse their views or not.

Gamaliel spoke wisely and well when he stood up before the Jewish Sanhedrim and said in reference to the infant church of Christ, "If this work be of men it will come to naught, but if it be of God, ye cannot overthrow it." Gamaliel was right. God's truth will rise though fire and sword stand athwart its pathways, but these things can delay its rising. How much sooner the world would come to know truth if all men were as wise as Gamaliel!

"Yes, that is so," many will say, "but then you know there are some things we know are wrong and I do not think they ought to be allowed a hearing." God only knows that. Things which the scholarship of the world, and the spiritual leaders of the world, and the great mass of even the Christian church have decided to be wrong, have been declared right in course of time by the Providence of God. Let the anarchist teach his no-government theory as long as he does not seek to incite to bloodshed or the destruction of property; let the socialist teach that all things should be held in common, so long as he does not try to make common use of other people's property; let the Mormon elder preach his doctrine of Mormonism as long as he wants to, provided he obeys the law of the land which limits wives to one at a time; let the infidel mouth his frothings against God and the Bible and pay for his own halls; let the personal liberty leagues growl about our Sunday laws from the top of a beer keg; yea, let the apologizer for the liquor traffic go up and down the land descanting on the merits of their trade if they dare to. That looks like turning hell loose. But the truth ought to be and is able at all times to hold its own against error when given a fair field. We want a free Gospel, even on Boston Common. We want free politics, even if the speaker be a Prohibitionist. We want free speech, even to discuss the merits of secret societies; and so on through the list. I want free speech and I want my opponent to have free speech. The man is a coward, or else knows he is in the error, that is not willing to allow his opponent a hearing. As sure as God is God and right is right, the man that is right, the party that is right, and the principle that is right, is going to win. Agitation promotes truth. Error creeps in when good men sleep. If there were assembled here to-day representatives of the lodge system from far and near—candid, God-fearing, intelligent men, such as I see before me—met to discuss openly and fairly the merits of the lodge, inviting at the same time opponents of the lodge to come in and present their side, just as this convention has invited representatives of the lodge system to do, I could stand here and heartily welcome such a convention to Washington and would be glad to attend such a convention.

If free speech had not been throttled in Europe there would never have been the dark ages, and the church of Rome would never have been. If free speech had not been strangled to death in the South there would never have been the civil war. If free speech were not in a measure throttled to-day in the church of Christ, the church would not be tied up, bound and crippled as it is by the works of darkness. Do you not believe that the land is filled with a spirit of intolerance which limits the discussion of the question of secret societies? If this is not so, explain to me why it is that Christian alliances will discuss every other question that a considerable body of Christians believe evil, but dare not touch this one. Church conferences will pass resolutions on all subjects but this one. Pastors will preach on other popular evils, but cower before this one. Laymen can testify against other things, but dare not speak of this one in the prayer-meeting lest it upset things generally. Pastors will tell you in private, "I am opposed to these things, but I dare not preach it in my church." Business men say, "I am opposed to these things, but I would prefer nothing said about it publicly as it would hurt my business." Why is it that the very mention of secret societies in many of our Washington churches would be like exploding a dynamite bomb? Men are not willing that there shall be free discussion. God hasten the day when Christian men who are in the lodge and Christian men who are opposed to the lodge can freely discuss whether the lodge is helping to promote Christ's kingdom or hindering it. If a cause is right it can stand the test of investigation. Yea, if a man feels he is right, down in the very bottom of his heart, he courts the test of investigation and honest discussion. To avoid these things is a confession of misgivings and doubts of one's own rightness.

This convention has met to discuss a question which needs a thorough investigation.... The fact is, the secret society system has reached colossal proportions. I speak of the whole system, not simply of Masonry, but of all organizations founded on the Masonic foundation. It is useless to try to separate the different societies and say some are good and some are bad. They differ only in degree, and they all belong to a system which, as a system, is good or evil. Just as all drinks that contain alcohol are alcoholic drinks, and consequently evil, so are all societies founded on the secrecy basis secret societies, and if the system is evil they are evil. Unless you are willing to become a disciple of Howard Crosby, and hold that some drinks are a curse and some a blessing, you cannot consistently plead that some secret societies are good and some bad. It is a vast system founded on one basis, interwoven, interlocked and in full sympathy each with the other.

Now can it be possible that any intelligent man in this city or elsewhere, doubts that a system so gigantic is not exercising an influence, a vast influence, for good or ill in the Messiah's kingdom? It cannot be otherwise. Just as well say that the public school system, or on the other hand, the rum traffic, were not affecting for good or ill the church of Christ. For this reason then every minister, every Sabbath-school teacher, every Christian, every patriot, should investigate carefully, study prayerfully, the lodge system, and determine for himself before God whether its vast influence and power is promoting or hindering Christ's kingdom. The man to-day who stands in places of responsibility and says, "I know nothing about it," confesses he has not done his Christian duty. It is his duty to know all about this question.

It will be a matter of local interest and we trust of profit to us here in Washington, if the able speakers invited to address this convention can give us any light on what effect the lodges in Washington are having on the 183 churches; how many men are disregarding Christ's salvation because the devil has deceived them into thinking their lodge religion is good enough for them; how many professed Christians never get to prayer-meeting because their lodge meets the same night; how many never get there because they belong to so many orders they have no time to worship the Lord; how many men are kept from hearing the Gospel because their lodge meets on the Sabbath day; how many of the pastors of our poorer churches are lacking the necessaries of life because their people are giving to the lodge the money that ought to go to God's servants; how many of our churches are begging for support while their leading members are supporting lodges that meet in decorated halls, hold grand suppers, dress in costly regalia and make big spreads at funerals. These are practical every-day questions in which, as a follower of Jesus, I have a lively interest; and I hope the truth may be clearly set forth, backed by the Holy Spirit through God's servants out of hearts filled with God's love and desirous only to hasten the coming of his kingdom. In the name of the friends of pure and undefiled religion in Washington I welcome this convention.

REPORT OF H. H HINMAN ON THE DUTY OF COLLEGE AND THEOLOGICAL TEACHERS TO INSTRUCT THEIR PUPILS ON THE EVILS OF LODGE WORSHIP.

When our Lord said of his people, "Ye are the light of the world," "Ye are the salt of the earth," he simply affirmed that from him and through them was to come that transforming power that is to bring life and healing to a world sunken in iniquity. But primarily these words are addressed to the apostles, and to their successors in office. There is but one true apostolic succession. He only is in it who, being divinely called to the duties of an apostle of righteousness, faithfully obeys the heavenly mandate and enters on them as the work of life.

Such men of all others need education, both of the mind and of the heart, for none bear a greater responsibility except those whose duty it is to prepare them for their great undertaking. The educated men and women and especially the Christian ministry are formers of thought and the leaders of public conviction. The upper currents of the air always prevail. Nowhere are such ample facilities for correct moral instruction as in our Christian colleges. Nowhere are there better minds, purer hearts, or more teachable spirits. Nowhere else will instruction go so far and achieve such important results. If we can reach the intelligence and the conscience of the candidates for the Christian ministry before they are corrupted by the sorceries of the lodge, or are sunk in the ruts of a false conservatism, we shall find a most ample field and rich reward for our labors.

My observation is that no department of our work is at once so hopeful and so practicable as this. Surely no part of the Southern field has yielded anything like so good results as my labors among the students of colleges and theological seminaries. Like bread cast upon the waters it has been found, and in growing abundance, after many days. It is my conviction that there is no part of the work of the National Christian Association that ought to be so thoroughly prosecuted as that of pressing upon the attention of the students and faculties of our Christian colleges the nature and importance of our anti-secrecy reform.

I therefore respectfully submit the following resolution:

Resolved, That in the sense of this Convention no Theological seminary or Christian college can be faithful to the obligations that are due alike to its pupils and to the churches over which they are to be the future pastors and teachers, unless it shall give earnest and faithful instruction and warning against the dangers and iniquities of the secret lodge system, as well as concerning other forms of moral and social wrong doing.

THE HOME

WHILE WE MAY.

The hands are such dear hands!
They are so full; they turn at our demands
So often; they reach out,
With or dos carce'y thought about
So many times; they do
So many things for me; for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips,
That speak to us! Pray if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by, for we may see
Days not far off when those small words may be
Held not as slow or quick or out of place, but dear,
Because the lips are no more here.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace. If they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleeds,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find!
We see them, for not blind
To love. We see them, but if you and I
Perhaps remember them some by-and-by,
They will not be
Faults then—grave faults—to you and me,
But just odd ways, mistakes, or even less,
Remembrances to bless.
Days change so many things—yes, hours;
We see so differently in sun and showers.
Mistaken words to-night
May be so cherished by to-morrow's light.
We may be patient, for we know
There's such a little way to go.

—*The Independent.*

TWO WAYS OF DOING IT.

I drove with my husband to our nearest town, not long since, and leaving me at the principal store in the place, he went to attend to some business further on. After making some purchases I sat down to await his return. Most of the farmers within six or eight miles deal at this store, and to day there were many coming and going. My attention was attracted to the dry goods counter, where a pleasant-faced little woman was looking at some black dress goods. Her husband was standing near. "Now, Sam," said she, "this stuff is forty cents a yard, and this," holding up another piece, "is sixty cents; it's better than the other, but I guess the forty-cent goods will do me." The man came and examined both pieces in a very interested way, and said, "I think, Sallie, you'd better take this at sixty cents; you don't often get a new dress, and you ought to have a good one." The little woman was still more pleasant-looking as she told the clerk to cut off the dress.

"Sallie," said the husband, "I'm going to buy you one of those red tablecloths."

"Sam," said she in an undertone, "they're beautiful, but can you afford it?" He smiled, and had one wrapped up. As they went out with their packages I said to myself, "True enough—'a good husband makes a good wife'—two such happy-looking people, and love and kindness the cause of it!"

My meditations were cut short by the entrance of another couple—a gruff-looking old fellow, and a pale, care-worn woman.

"Now hurry up, Mary," said he, "I've no time to be foolin'."

Then Mary said she would like to look at some cloth. She selected a piece that suited her, but when the man heard the price he objected.

"Get something cheaper," said he.

"But," said the wife timidly, "this is for Tom's Sunday pants."

"I don't care," said he, "I won't pay so much."

So she was obliged to take an indifferent piece at a lower price. After purchasing a few groceries the husband said:

"Come on; I suppose you've got all you want?"

"Yes," said she, looking wistfully around, "but I did want some apron gingham."

"Never mind that now," was the answer, 'I am in a hurry," and out they went.

Ah! thought I, here is a poor woman made unhappy by a brute of a man who never allows her the pleasure of going shopping with a little money of her own. She works hard without any reward, not even kind words. Ah! this must be the kind of farmer's wives who become insane. Then I wished I were a good fairy who might put money in her pocket to buy all those things so dear to a housekeeper's heart. The arrival of my husband aroused me from my reveries, and when, during my ride home, I related my experience, he laughingly said: "Just like a woman, to hear and see so much." "And," said I, "I feel like beating that horrid man, and I suppose that's like a woman, too."—*Country Gentleman.*

A MISTAKE OF YOUNG MARRIED PEOPLE.

It would be amusing were it not for the serious aspects of the matter, to observe the complacency with which many young married people set out with the undertaking to reform each other, in regard to more or less serious faults and habits. "He loves me," says Mary to herself. "I am sure he will give up that odious habit for my sake." And, "She loves me," says John in his heart. "I am sure she will heed the very reasonable request to give up such a practice." Poor little innocents! And so they set about reforming each other. They mean to be very kind and tender and win the point by love alone. They use caresses and honeyed words and tender pleading, but down deep in their hearts, whether they know it or not, is an iron determination of each to bend the other to his will.

Out of regard for Mary's wishes, John may stop smoking for a week or a month; but the habit is strong, because it is a part of himself now, and so he goes back to it, trying to appease his conscience with the reflection that if Mary had due regard for him she wouldn't require such a sacrifice of his pleasure. And it is the same on the other side. Perhaps Mary isn't as neat as his mother, and he talks to her about it; but if she keeps the kitchen apparently clean for a week, he'll find dirt lurking in the corners—and she is no easier to reform than he. She begins to think that John needn't be so particular, and that it is cruel to compare her to his mother. If a woman has it in her to be slovenly, the chances are that she'll be slovenly all her life. But, not content to drop these matters as a kind of moral stone wall against which there is no sense in butting their heads, they begin to reproach each other, and the ball is open for bickering and faultfinding, and perhaps quarreling, which are only too well known in some families.

No man or woman need marry with the idea that he is going to reform the partner of his joys in any respect. The only way is to study and decide beforehand whether one is willing to take a certain person just as he is, without any mental reservations regarding reform in any particular. When he is of marriageable age, his habits and manners and convictions are so much a part of himself that he cannot change without "pulling himself up by the roots," and such an undertaking on the part of any one else is always resented. To make some people over into what they ought to be would require not only that they should be born again, but that they should be brought up again by more sensible parents. It is probable that a slow development of the better side of our nature during time and eternity will eradicate all these bad things and bring us to perfection; but during the short span of this little world, those married people will, in general, be happier if they accept the situation without attempting very much in the making-over line.—*Housekeeper.*

SHE MARRIED HIM TO REFORM HIM.

I knew a young lady who had everything which usually constitutes the happiness of those who have not yet climbed the golden stairs of matrimonial paradise. Her age was twenty; she was a brunette, of graceful figure, with a peculiarly animated expression of countenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the armory of the Twenty-Third Regiment, she was always observed with admiring interest, and she had beaux by the score. Well, at last she came to a decision, and I heard of her marriage. I knew the young man whom she had chosen and was startled. That was five years ago. A year ago I was riding up-town on a car. The car was crowded and I stood by the front door reading. I heard my name pronounced, and looked down but did not at first recognize the face that was faintly smiling at me. It was weirdly pale and wrinkled and careworn. I looked puzzled for a few moments, and then it dawned on me that this was the wreck of one of the prettiest girls in Brooklyn. I accompanied her as far as the door of her house. It was a tenement house. "I won't invite you in to-day," she said, "my rooms are somewhat disordered." I said nothing, but I understood. It was pitiful to see her try to keep up the pretense of being light-hearted, happy and prosperous. A week ago I heard that her husband was in the lunatic asylum and her baby dead. Now she has gone home to begin life over again. She had married a man to reform him.—*Brooklyn Eagle.*

WHAT "WIFE" MEANS.

Says Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be housewives or house-moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

THE HONEST GOLD DOLLAR.

"Here's your evenin' paper, all about the money panic!"

It was a dark winter night; the keen wind whistled and howled through the naked limbs of the trees, and the snow flakes, driven about by the capricious breeze, piled up in huge drifts in the Boston streets.

Under a lamp post, clad in not the thickest or fashionable clothing, stood little Jimmy Graham, stamping his feet to keep them warm, and crying between his alternate attempts to warm his finger with his breath.

"Here's your evenin' paper, all about the money panic; las' one I got!"

The door of a large, brilliantly lighted dry goods house just opposite where Jimmy stood, opened, and a voice called out:

"Here, boy!"

Jimmy hastened over with alacrity, and, handing in the paper, took the penny in his red, cold hand, and hurried off to join his more fortunate companions, who had disposed of their papers, and stood congregated under an archway close by.

"All out, Jimmy?" said one of the largest boys, as Jimmy came up brushing the snow from his cap and clothes.

"Yes, I'm out—every one gone!" answered Jimmy cheerfully.

Jimmy took out his well-worn purse to count his money. He drew his last deposit from his pocket and was about to put it in his purse when an exclamation of surprise escaped his lips.

"What is it, Jimmy?" the boys said, simultaneously, gathering about him.

"Why, it's a gold dollar, instead of a cent!" answered Jimmy.

"Hurrah!" exclaimed one of the boys. "That's good luck, Jimmy. Let's have oysters on that."

"No," interposed another boy, patting Jimmy affectionately on the shoulder, "we'll all go to the theatre."

The archway, while furnishing protection from the storm, also served as a short cut for pedestrians who lived in that section. On this particular night, travel was unusually lively, but the boys, as they stood under the dim gaslight looking at the gold piece, paid no heed to the passers-by.

Jimmy was silent for a moment. He turned the glittering coin over and over in his hand, the boys still persuading him. The temptation was great.

"Now come, Jimmy, we can have a grand time to-night. Nobody will ever question you about where you got the extra money," persisted one of the boys.

"See here, boys," presently spoke up Jimmy. "I'm not goin' to buy oysters, nor I'm not goin' to the theatre. I'm goin' to take this money back."

"Listen at the little idiot!" ridiculed one of the boys. "Why, Jimmy, you don't know where you got him!"

"Oh, but I do, though," was Jimmy's positive answer. "I got it from the man in the store where I sold the last paper."

"An' you ain't a-goin' to treat on your luck?" asked Ned Anderson.

"Not much; mammy told me never to keep a cent when I knowed who it belonged to, an' I ain't a-goin' to do it. It's not honest!"

And before any of his companions could reply, Jimmy had disappeared in the dark, blinding storm and was soon at home, where he told his mother all about his adventure.

His mother commended him for his noble action, and instructed him how to conduct himself when he entered the store to return the money.

The next morning found him up early, and he impatiently waited the hour at which he supposed the proprieter would be in.

As he entered the store, he addressed one of the clerks in a pleasant manner.

"Why, my little man," said the clerk pleasantly, "you cannot see Mr.—; he's busy in his office."

"But I have something for him, an' I ought to see him," persisted Jimmy respectfully.

"Well, I'll report to him," said the clerk, entering the private apartment.

Presently he came to the door and beckoned to Jimmy, saying that he was permitted to enter.

Jimmy was somewhat confused, as he stood in the presence of the old gentleman, who eyed him curiously from over his spectacles.

"Well, what's your business?" came the gruff demand.

"Why, sir," said Jimmy with diffidence, "last night I sold you a paper, an' you gave me this dollar for a cent."

And he put the gold piece on the desk.

"Did I! Let me see," and the old gentleman fumbling in his pockets, drew forth a penny.

"Well, well, so I did. But who told you to bring it back?"

"Mammy, sir. She always told me never to keep a penny, nor any money I got, if I knowed who it belonged to."

"Good advice,—excellent advice, my boy. And now you may not only keep the dollar, but come around here to-morrow, and I'll see if I cannot find you something better than selling papers."

Jimmy hurried home to tell his mother all about it, and the next day he was installed as errand boy, and so diligently and faithfully did he attend to his duty, that he was elevated as he grew older, and soon became one of the foremost and trusted clerks in the great Boston dry goods establishment.

Jimmy kept his dollar, and he was known among his former associates as the "Honest Gold Dollar."
—*Sel.*

The commissioner-general of the United States exhibit at the world's exposition, to be held at Paris next year, says that no bar or restaurant for the sale of liquor will be allowed in the United States section.

TEMPERANCE.

SEED BY THE WAYSIDE.

BY I. R. B. ARNOLD.

"Say, mister, won't you please give me a chew of tobacco?"

I looked around and saw a colored boy about fourteen years old hastening to overtake me while walking from our mission boat up to the city of Memphis. I took him by the arm and said, "When I was a boy I did not learn to smoke cigarettes or chew tobacco, and the money that during the last twenty-five years which might have been spent in that way, has bought a farm that is now worth three thousand dollars."

"Is that so?" he eagerly inquired.

"Yes. Besides, if you spend your money as fast as you earn it, you form a habit of spending and will never lay up anything. You can be well off by the time you are forty years old if you will only form the habit of saving. If all the nickels and dimes that are spent by the colored people in this city for tobacco, beer and whisky could be put into a bank, at interest, it would make a sum in ten years that would buy for them every business house in Memphis."

"I never thought of that before, but I believe it is true. I do not know who you are or where you came from, but from this day I am going to turn over a new leaf; will make a man of myself, and will promise you that I will never use tobacco again."

The above is only one among hundreds of opportunities, besides our regular lectures, for encouraging the young and sowing seed by the wayside.

Memphis, Tenn.

DRUNKARDS AT A SOLDIERS' HOME.

Togus Home, at Augusta, is the soldiers' home of Maine. Liquors are sent to it because the United States Government owns the ground, and under interstate commerce law they must come in. This sheds light on pensions, for many of these men—doubtless the great majority—spend their eight dollars per month pension for liquor. Mrs. Stevens, president of Maine W. C. T. U., says she finds the poor women whom she helps to aid, and whose husbands are in the home, have themselves and children to support, because the men spend their entire pension money for liquor, often being in debt at the first of the month so that they have to be trusted a month ahead on their drink bills. Mrs. Stevens wrote Gen. Stephenson, governor of the home, asking what proportion of the inmates drank, and how much beer and other liquors were consumed by them monthly. He returned her note, saying: "For satisfactory reasons I decline to answer your questions." The acting librarian made the statement that 1,700 men were registered, and 1,400 of them were drunkards.—*Michigan Advocate.*

Can This be True?—We have received a letter from an Episcopalian, demurring to a statement in a recent issue of this paper, that the church of England derives two-thirds of its income from the rental of saloons and brothels. He thinks we are guilty of the "detraction and misrepresentation," condemned in another part of the same issue. While the writer was editing a paper in Australia he made the following statements on the authority of a leading functionary in the Established Church, the London *Times*, the *Christian Commonwealth*, and several other English papers, which has never been contradicted because it is notoriously a matter of fact: "The secret is out, and the melancholly fact is published to the world that the Established Church owns two-thirds of the public house property in Great Britain, and many of her brothels. The largest portion of the money which flows into the coffers of the church is placed there by the hands of publicans, as the proceeds of the accursed liquor traffic, and this fact is known to the authorities of the church!"

We may assure our Episcopalian friend that the editors of the *Christian Evangelist* are the last men in the world to indulge in misrepresentation, and if he can show that the above statement is not a fact we will cheerfully publish an unqualified retraction of the whole thing. In the meantime it would be better to scold the church for the perpetration and toleration of this shameful iniquity than us for stating the fact of its guilt.—*Christian Evangelist.*

In a letter to the *Manchester Guardian* on "The Sale of Intoxicating Liquors in India," Mr. Caine, M. P., makes the following serious accusations against the authorities: "1. That the consumption of intoxicating liquor is enormously on the increase all over India, and in Burmah no less than in India. 2. That the increased consumption is accompanied by increased drunkenness, with lamentable results in the demoralization of districts hitherto absolutely free from this evil. 3. That this consumption is steadily on the increase, and shows no sign whatever of abatement. 4. That the authorities are knowingly encouraging and stimulating the consumption for the sake of the revenue it produces. 5. That the government of India has deliberately issued a defense of their liquor policy which appears to be intentionally misleading, which is disproved by honest statistics, and which is emphatically repudiated by every influential and educated native of India, and every Christian missionary."

Thaddeus B. Wakeman, of the New York bar, has a decided opinion on the temperance question. He says: "There are but two consistent positions on this subject: free trade in alcohol if it is a food, no trade in alcohol (except as a poison) if it is a poison. Science has rendered her verdict on the facts; it is a poison and the most terrible affliction of the human race."

In Switzerland seventy per cent of the young men are said to be unfitted by the use of alcohol and tobacco for military duty.

The Russian soldier, when on the march, has an allowance of oil as part of his rations; and not only are spirits absolutely forbidden but if it is found he has recently partaken of them, he is at once ordered out of the ranks.

A prominent Jewish rabbi not long ago expressed his grave surprise that Christians can take what Jesus, as a conforming Jew, could not possibly have taken—intoxicating wine at so sacred a service as the sacrament of the Lord's supper.

LITERATURE.

The Christ in Life. By J. L. Batchelder. Pp. 446. Price $1.50. Published by the author, 817 Washington Boulevard, Chicago.

This supplemental volume to "The Light of Life" by the same author is constructed on a similar model, and is a powerful and earnest plea for a revival of Christianity in the active every day life of mankind; of the Christian life that speaks by the deed rather than the creed. Christ's work was a ministry, to reconcile us to God; and he did his work perfectly. "You that were enemies, yet now hath he reconciled." Col. 1: 21. The author is thus able to bring appeals of enthusiastic warmth and earnestness on vital and practical questions of Christian living. The author finds of course some mountains of difficulty over which the church on earth yet stumbles. The awful selfishness of professing Christians is unmasked in the presence of the Master of the Christian life. The polite indifference and "symmetrical," sentimental piety which hardens into a fashion is given no quarter. The chapters on "The Anti-Christ in Self," "The Possible in Christian Unity" and "The Ministry of Women" are very suggestive. In dealing with "The Individual and Society" the author very forcibly arraigns the false brotherhoods of the lodge in these terms:

"As to the lawfulness, consistency of the affiliation of Christians with organizations which claim to find their origin in the remote depths of antiquity; and which, as a condition of membership require the hiding of their transactions, and whatever light they have under a bushel, by oaths with severe penalties attached: the staple of whose exercises consist in drilling into the mastery of 'degrees' of little if any practical utility; in the performance of fantastic ceremonies interlarded with the pronunciation of bombastic and obsolete phraseology; whose rites over the dead have a tendency to delude the living as to their condition and destiny; a large portion of whose funds are squandered in toggery, trinkets and parades; whose benevolent feature of caring for the poor and the afflicted in their associated families alone, is, though a Christ-like work so far as it goes, after all, but the deed of a society for mutual benefit, not for general benevolence outside as well as inside of membership; there is reason to believe, that were Jesus now in the flesh, he would reiterate the injunction upon his disciples with respect to the *objectionable features specified:* 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.'"

The reading of this book will do good in every church and stimulate a new zeal to be Christ-like in very deed.

"*Maurice Rossman's Leading*" and "*Lost—Two Little Girls*" are novels lately issued by John B. Alden, New York.

George Kennan's article in the March *Century* is an episode of his Siberian journey, which has nothing to do with the exiles. He had a very strange and amusing experience in visiting one of the Grand Lamas of Asia. The Grand Lama of Thibet is the one best known to the world, but there is also a Grand Lama in the Trans Baikal—one whom no European is known to have visited in sixty years except Mr. Kennan. Mr. Kennan exchanged photographs with this incarnation of the divine, and the portrait of the old dignitary forms the frontispiece of the number. The "Edict of Freedom" is the title of the installment of the Lincoln history. It is important for its *fac similes* of the Emancipation Edict and the Proclamation that preceded it; also for the record of the Cabinet discussion of the papers. "The use of Oil to Still the Waves" is the title of an article by Lieutenant Beehler, U. S. N. It is intended to show the necessity of international regulation requiring all vessels to carry oil, and the necessary apparatus for its use at sea. Another practical article in the same number will be on "Something Electricity is Doing," by Charles Barnard. A very timely essay is that on the "Rules of the House of Representatives," by the Republican leader, Hon. Thomas B. Reed, of Maine. Mr. Reed explains how the rules of the House have been framed with the view of rendering legislation difficult, and he makes important suggestions of changes which it is natural to suppose he and his political associates, who will control the next House of Representatives, may endeavor to bring about. Another timely essay is Dr. Edward Eggleston's review of James Bryce's already famous work on "The American Commonwealth," under the title of "A Full Length Portrait of the United States."

The *English Illustrated Magazine* for March has two illustrated papers, one describing the old city of Leeds, the metropolis of the woollen trade, with brief but entertaining notes of its history. The other tells the story of Kensington palace. The greatest present interest connected with the old building is the fact that it was the birthplace of Queen Victoria, and the house of her early life and training for her great duties.

The Leonard Scott Publication Company has reprinted the famous Bismarck Dynasty article from the *Contemporary Review* for February (price 15 cents), a large special edition of that number having been exhausted on the day of publication. The authorship of the article continues to be the theme of much speculation in En-

gland. The Empress Frederick has thought it necessary to disclaim it, and so has Sir Morell Mackenzie. Many of those who claim to know attribute it to Mr. Stead, the editor of the *Pall Mall Gazette*. Mr. Labouchere says he almost knows it was Mr. Stead, and sundry characteristics can be pointed out which lend color to this view. In the meantime eight editions of the *Review* have been called for in England. This article has made more talk than any recent magazine paper. The New York *Witness* has reprinted it in full. Mr. Smalley characterizes it as "an ingenious mosaic of all the hostile gossip of Berlin against the two Bismarcks, father and son." It is, at least, so far as true, a strong vindication of the English sentiment in German affairs so abhorred by the present ruling party.

It is estimated that 25,000 new books are published in Christendom every year. In a single library in Paris there are 800,000 volumes, representing about 150,000 acres of printed paper. The British Museum has nearly the same amount, and its book-shelves would stretch nearly forty miles. According to De Quincey, it would take over 2,000 years to get through either of these two libraries, and he do nothing else but read. What pours out of Paternoster Row alone, it is said, would make a pyramid as high as St. Paul's in a few years. Emerson says only six out of the 25,000 new books each year published are worth reading. The torrent of printer's ink is a deluge that is appalling.

Babyhood for March devotes considerable space to an article by Dr. Nathan Allen on "The Decline of Suckling Power among American Women," a subject with which he is perhaps more familiar than any other writer in the country. Another medical article of value is Dr. Chapin's "Pneumonia in Infants and Young Children," which lays great stress on the importance of certain symptoms of a general cold, which, if neglected, are likely to develop into graver diseases. Dr. Edwin A. Clarke furnishes "A Medical View of Nursery Discipline," illustrating graphically, by examples taken from his practice, the necessity of enforcing obedience on the part of the little ones.

In the March *St. Nicholas* many bright young eyes will read of Washington's exploits when a youth with admiration, but without envy, for all young Americans are willing that Washington should surpass everybody else. In Edmund Alton's "Routine of the Republic" we are told of the social formalities of the White House. Everybody will wish to read this article just now but the party that is out of power. The illustrated sketch of Antinous, the youthful Roman emperor, Hadrian; "Storm-bound Sparrows;" a story of life near Hudson's Bay among the agencies of the great fur-trading company; and especially a sketch of Siberian travel over some precipitous mountain roads, will all be eagerly and profitably read by the young people.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XII.—First Quarter.—March 24.

SUBJECT.—Blind Bartimeus.—Mark 10: 46-52.

GOLDEN TEXT.—Thou Son of David, have mercy on me.—Mark 10: 48.

[*Open the Bible and read the lesson.*]

HOME READINGS.—*M.*—The Lesson. Mark 10: 46-52. *T.*—Parallel Reading. Luke 18: 35-43. *W.*—The Power of Earnestness. Luke 18: 1-7. *T.*—God's Abundant Mercy. Ps. 34: 6-19. *F.*—The Universal Call. Rev. 22: 16, 17. *S.*—Casting Away Our Own Righteousness. Phil. 3: 4-9. *S.*—Faith Encouraged. John 14: 12-14.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The blind beggar*, v. 46. This poor beggar is a fitting type of man in his natural state. We are not only born blind, but we are born beggars. We are continually craving something that nature or fortune has denied us. The cry of humanity is "Give, give!" It sits as it were by the wayside, and stretches out appealing hands for such alms as the world can bestow. But, however generously the coins were piled in Bartimeus's outstretched palm, it did not change his condition. He was still a beggar because the source of his poverty, his blindness, was unremoved. So it does not matter how generous nature or circumstances or friends may be to us, we shall remain the same unsatisfied beggars unless we apply to the Great Physician, as did Bartimeus, to be healed of that blindness which is the source of our spiritual poverty.

2. *The cry for help*, vs. 47-50. It is noticeable that he addresses Jesus as the Christ. All did not do so, either from ignorance or lack of belief, but to Bartimeus he is no mere Master, or Rabbi, but the Son of David. Prevailing prayer, the prayer that triumphs over mountains of difficulty, is always "in His Name." Leave Christ out of our theology, and Satan will laugh to scorn all our efforts to reform men. Organized secrecy fails to do this, not only because it uses a wrong method but because it leaves out Christ. Some may say that Good Templars pray in his name. This may be true, but do they, when the poor drunkard comes to the lodge room for help, point him to the atoning cross, and tell him that there alone is salvation? or do they simply initiate him with a round of Christless pledges and charges? Just to speak the name of Christ is in itself of no more efficacy than to make the sign of the cross. His name is not a charm to conjure with. It is the faith in his Christhood, in the grace and salvation for which that name stands that gives it its true efficacy. "Many charged him that he should hold his peace," etc. The world does not like to be disturbed by the too importunate cry of distressed humanity, especially when it can give no relief itself, and has small faith that a higher power will do it. And even Christ's disciples themselves have been known to stand in the place of hinderers. They want souls to be saved, but they want it to be done in a certain conventional way. They want no "excitement," or any thing which might be criticised as fanatical by the world's people. But when the blind man had attracted the notice of Jesus these very hinderers turned to helpers. There is a deep sense in which this is always true. Set out with a firm determination to tread the path of duty, and though we may meet with all kinds of opposition at the beginning, even from our dearest friends, as soon as they see that we are firm, and especially if they think we are likely to succeed, they will drop the opposition and even turn around and help us. Many are kept from openly pronouncing themselves in favor of some unpopular reform because of the opposition which attends it. Such opposition is not pleasant to bear, and yet

> "By the thorn-road, and none other,
> Is the Mount of Vision won."

It is only on that road that we may expect to meet Jesus and have our deepest wants satisfied. He cast away his garment. A soul dead in earnest brooks no impediment. There are habits which may not prevent our becoming Christians, but which do retard our progress in the divine life; but the same principle which commands us to cut off a foot or hand if it offends us, commands us to cast aside every weight.

3. *The prayer answered*, vs. 51, 52. Christ loves a specific request. We must know what we want when we come to him. General petitions, in which we feel no deep personal interest, is not in any true sense of the word prayer. It is the thing we want very much that brings our faith into exercise—that faith which makes us whole; that faith by which, like Bartimeus, we, when healed and saved, "follow Jesus in the way."

EARNESTNESS OF FAITH.—Takes no denial, Gen. 32:26. Yields not to discouragement, Matt. 15: 27, 28. Does not grow weary, Luke 18: 7. Attains its object, Gal. 6: 9.

THE LORD'S CALL.—By the Saviour, John 7: 37. By the Holy Spirit, John 16: 13. By the Christian church, Acts 8: 4. A reasonable call, Rom. 12: 1. A gracious call, Isa. 1: 18. A pleading call, Ezek. 33: 11. A sympathizing call, Matt. 11: 28-30. A sorrowful call, Matt. 23: 37. A universal call, Rev. 22: 17.

HINDRANCES TO BE CAST AWAY.—Our worldly pleasures, 1 John 2: 15. Our worldly cares, Matt. 6: 31, 32. Our earthly affections, Matt. 10: 37. Our transgressions, Ezek. 18: 31. Our besetting sins, Heb. 12: 1. Our own righteousness, Phil. 3: 9.

RELIGIOUS NEWS.

—Rev. A. R. Thain, late of the First Church of Christ, Galesburg, Ill., recently preached his first sermon in Omaha, where he has been engaged as pastor by the Plymouth Congregational church.

—The Chinese Sunday-school, which is connected with Dr. A. J. Gordon's Clarendon Street Baptist church, Boston, Mass., numbering one hundred men, has voted to support three native missionaries in China.

—One of the most hopeful indications for the future of Christianity in Japan, is the missionary character of the native Christians. They are zealous in carrying the Gospel to their own people, and also to Corea and the islands dependent upon Japan.

—The Baptist Mission on the Congo, West Africa, continues to prosper. Seventeen were recently baptized at Bauzra Manteke, the scene of the great revival, and seven at Palabala. All who have been baptized at Palabala are men. The drink traffic offers great hindrance to the progress of the Gospel.

—The Japanese converts to Christianity are disposed to be liberal according to their means. They have contributed over $40,000 in one year for the spread of religion and education in their land. Here we have another instance of foreign mission fervor starting a home mission fire. Let the missionaries diligently fan the blaze which they have kindled.

—Twelve years ago the Modoc Indians were uncivilized heathen. Now they are a community of industrious farmers, with half their number professing Christians. It cost the United States government $1,848,000 to care for 2,200 Dakota Indians seven years, while they were savages. After they were Christianized it cost, for seven years, $120,000, a saving of $1,728,000.

—In the Seventh Avenue United Presbyterian congregation, New York, Rev. W. R. Kidd, pastor, twenty new members were added at a recent communion.

—Mrs. Narcissa White Kinney, of Astoria, Oregon, formerly well and widely known as a temperance lecturer, has sent $65 for memorial window in the new United Presbyterian church of Harmony, Penn., where she was baptized and joined the church.

—Rev. Joseph Slattery, the converted priest who was baptized in November last by Rev. E. Braislin, D. D, has been aiding Pastor C. H. Woolston, of the East church, Philadelphia, in a course of revival meetings. He has preached with the power of the Spirit and crowds have received the Word gladly. That entire district of Philadelphia has been stirred as never before, and over 100 have been converted.

—Postmaster-General John Wanamaker spent last Sabbath in Philadelphia. He visited a number of sick persons in the morning and attended services at Bethany Presbyterian church, which he founded. After the benediction Dr. Pierson came down from the pulpit and together with several hundred others tendered Mr. Wanamaker his congratulations. Over 3,000 people were present in the afternoon at the Sunday-school, of which Mr. Wanamaker is superintendent. He expects to be with his school every Sabbath-day, as it is but an hour and a half by train from his Washington office.

—The ordination of Mr. John Donnelly, formerly a priest of the Romish church, took place at Pittsburgh, Feb. 21. Mr. Donnelly was born a Catholic and was reared in that faith. He was educated for the priesthood and duly ordained. He declared that his first thought tending toward Protestantism came while listening to the confession of a penitent woman, who piteously appealed to him for forgiveness of her sins. It struck him that finite beings were powerless to either forgive sins or absolve others from the culpability of wrong-doing. Investigation of the origin of Catholic dogmas and Protestant creeds led to a resolve to embrace Protestantism, and subsequently he accepted Baptist views.

—The Detroit Presbytery of the United Presbyterian church, comprising ten parishes, formally withdrew from the church February 13, and will unite with the regular Presbyterians. The reason for this action is that the General Assembly finds that the money for mission churches can be expended to better advantage in other parts of the country than in Michigan, and that the small churches in that State can get more efficient aid from Presbyterians than from the United Presbyterians. The way for such a union was prepared by the General Assembly itself in its action of refusing to condemn the use of instrumental music in the public service of the church, which had heretofore been the leading distinctive feature of the United Presbyterians. This is openly assigned as one of the causes of the secession.

—Dr. Joseph Parker, of London, has begun Monday services for workingmen, whom he invites to his tabernacle at noon, with the privilege of carrying their dinners with them and to eat and smoke while he preaches. This is pronounced "eccentric" by some of the newspapers, "indecent" by others, "insane" by some, and simply "stupid" by a great many more. These criticisms are from the American point of view, and are perhaps more severe than necessary; but many of Dr. Parker's expressions and performances of recent date go to show that he has reached that point in his career when he needs to very carefully study the difference between the right hand and the left.—*United Presbyterian.*

—The Christian Sabbath, the Lord's day, is distinctly recognized in the actions of the Government, especially in the usual adjournment of the Houses of Congress over the Sabbath day. Rev. T. P. Stevenson, who, with others, was recently before the Senate Committee on Education and Labor, when a delegation from the American Sabbath Union were pleading for a National Sunday Rest bill, directed attention to another fact, which occasioned surprise in the committee, to wit: "There is one eminent personage in the nation, the President of the United States, whose right to exemption from public service on the Lord's day is guarded by a fundamental law of the land." Being challenged for proof, he cited the constitutional provision, "'The President shall have ten days, Sundays excepted, for the consideration of bills.'"—*Presbyterian Observer.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 4 to 9 inclusive:

R Canning, F M Stipp, J R Latimer, H Opdyke, A Strong, A Bliss, A Hall, E T Dickson, Mrs J Anderson, Mrs T Haney, W T Titus, Mrs C A Hopson, D E Walker, P Baldwin, F Byeer, W H Harris, A Rose, Mrs M Shiner, J Motter, H T Limbocker, K I Moore, Rev J J Smith, Rev R P McClester, W L Enlow, Rev W H Turkington, S S Horine, R Stratton, P Lee, Rev W M Parry, Miss M Good, L Clark, I E Jackson, W Mosher, I C Welcome, R Stevens, L R Ellsworth, L B Lathop, A H Springstein, J T Caldwell, D Eastman. Geo M Macklin.

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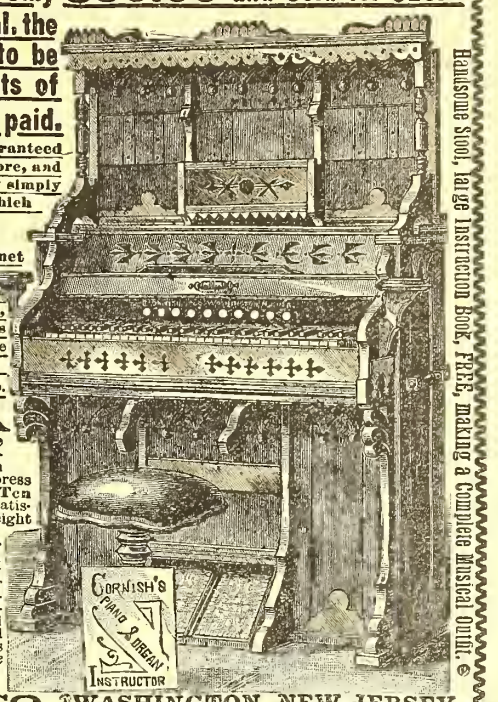
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The man who at his own table, invites all present to "pitch in," and sets the example himself, regardless of his family and guests, is copying the manners of the sty and the trough. He may esteem himself as a "blunt, plain, sensible man," but others will regard him as coarse, selfish, and ill-mannered.

It is a good plan for each child who is old enough to have in charge the serving of some dish, like the father and mother; and should be taught not to begin eating himself until all the rest have been served to what he has to bestow. At a large dinner, where waiters serve the guests, it is proper to begin eating as soon as the food is placed before one; but it is admissible in this case only because the comfort and desires of others are supposed to be looked after by the waiters appointed for that express purpose. But ordinarily, no matter how many or how few servants one may have, the "family plan," where each serves the rest before thinking of himself, is the best, particularly as regards its influence on children.

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For a Cold.—Roast a lemon slowly until it is thoroughly done—soft, but not broken. Cut a hole in the top while hot, fill it with granulated sugar, and eat just before going to bed, for hoarseness or sore throat. The effect is to induce gentle perspiration and to "cut" the tough mucus that alters the voice.—*Home-Maker.*

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Eating with the Fingers.—The list of things that can be eaten from the fingers is on the increase. It includes all bread, toast, tarts and small cakes, celery and asparagus, when served whole, as it should be, either hot or cold; lettuce, which must be crumbled in the fingers and dipped in salt or sauce; olives, to which a fork should never be put any more than a knife should be used on raw oysters; strawberries, when served with the stems on, as they should be, are touched to pulverized sugar; cheese, in all forms except Brie, or Roquefort, or Cumbefort, and fruit of all kinds, except preserves and melons. The latter should be eaten with a spoon or fork. In the use of the fingers greater indulgence is being shown, and you cannot, if you are well bred, make any very bad mistakes in this direction, especially when the finger-bowl stands by you, and the napkin is handy.—*Washington Post*

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Neither roots, linseed cake, cotton cake or grain should be given in too large quantities to cows whose milk is to be made into butter. The quantity of food supplied should be regulated somewhat by the quantity of milk received. In other words, the cow that gave the smallest quantity should not be fed as liberally as the one that produced considerably more. The dairy room should be free from the slightest smell. The cows should be kept comfortable and not be annoyed by dogs or driven rapidly, or forced to walk long distances. The utmost cleanliness in milking should be observed. Shallow pans were the most common for setting, but in the winter deep settings was better. For large quantities the mechanical separator produced the best results. The process of ripening the cream should stop short of souring. Butter colored with carrots could not be expected to keep. From forty to fifty revolutions per minute in the churn are enough. The buttermilk should be run through a strainer, and pure cold water poured into the churn. The butter should be taken out with a wooden scoop and not with the hands. In working and salting the grain of the butter should not be broken.—*New York World.*

—Never change the food of the cows entirely or they will shrink in milk. If a change is desired, let it be done by degrees. When a cow once falls off in milk it is more difficult to bring her back to her full flow than to so feed her as to keep her as near her capacity as possible.

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—A Kansas paper relates that a cattle-raiser near Severy went into his feed lot recently on foot. The cattle became infuriated and made a rush at him. He fell flat on the ground and remained perfectly quiet. The mad, bellowing herd came up and tramped round and round, often smelling of his body, but never attempting to injure it. After four hours in this position some men noticed the peculiar action of the herd and went in and rescued him.

—When commercial fertilizers were introduced in Georgia an agent at Greensboro induced a farmer to buy a few sacks. The granger piled them in his wagon and started for home. A short way from town he pitched every one of the sacks into the gully, and, reaching home, wrote the agent as follows: "You'll find your old guano in a gully near the depot. I wouldn't receive it, for when it got here the durn stuff was spiled so bad a man couldn't get in a half mile of it." The agent let him off from payment.

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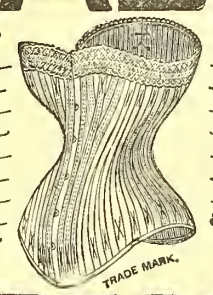
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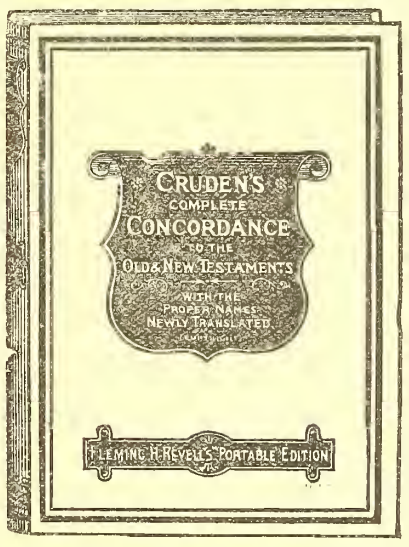
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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.

221 W. Madison St., Chicago, Ill.

News of The Week

WASHINGTON.

President Harrison Tuesday sent to the Senate the following nominations of his Cabinet, and they were confirmed in a ten-minute session:

Secretary of State—James G. Blaine, of Maine.

Secretary of the Treasury—William Windom, of Minnesota.

Secretary of War—Redfield Proctor, of Vermont.

Secretary of the Navy—Benjamin F. Tracy, of New York.

Secretary of the Interior—John W. Noble, of Missouri

Postmaster General—John Wanamaker, of Pennsylvania.

Attorney General—W. H H Miller, of Indiana.

Secretary of Agriculture—Jeremiah Rusk, of Wisconsin.

Mr. and Mrs. Cleveland and party left Washington Wednesday and arrived at New York the same evening, and were met by a large crowd which cheered lustily. The party were driven at once to their hotel, where they found their rooms profusely decorated with flowers.

The display of fireworks at Washington, deferred from Monday until Wednesday evening, is said to have been the finest ever seen in that city. A set piece representing Harrison and Morton was so perfect that the portraits could be recognized at the distance of a mile.

Representatives from eighteen States attended the National Greenback conference called to meet in Washington Thursday. Col. J. H. Rutter, of Florida, was elected chairman.

The Colored Press Convention met Tuesday. They called on the new President on Thursday. A resolution of thanks was voted to Senator Sherman for his efforts in behalf of the colored race, and to Senator Chandler for his stand on the question of Southern elections. A resolution that the Negro press should not speak of their race as Negroes was tabled. Fred Douglas urged the Negroes to assimilate with the whites as much as possible. They should, he said, endeavor to copy the enterprise and ideas of the white people.

COUNTRY.

A bill has been introduced in the lower house of the Ohio General Assembly which absolutely prohibits the manufacture or sale of proprietary medicines in the State. It provides for a fine of from $500 to $5 000 for the manufacture, and sale is punishable by a fine of from $100 to $3,000.

A bill was passed in the Wisconsin Senate Thursday authorizing judges to exclude from their court rooms all minors when obscene or scandalous cases were being heard.

The Minnesota House Thursday—59 to 39—refused to submit to a vote of the people a prohibition amendment.

Captain John Ericsson, the famous engineer who designed the iron-clad Monitor, died at New York early Friday morning, aged 86 years.

The Court of Appeals in New York Wednesday affirmed the rulings of the lower courts in the famous Hoyt will case, which was against Miss Hoyt, who, had she been successful, would have had complete control of $10 000,000. As it is she has an income of $60,000 a year.

Earthquake shocks were felt Friday evening in parts of Pennsylvania, Maryland and Delaware. In some places a rumbling noise accompanied the disturbance, and women are reported to have rushed, shrieking, from their homes. Crockery and windows were rattled violently, but no damage was done.

It is reported from Livingston, Neb., that the remains of a prehistoric monster have been found fifty-four feet below the surface by a well-digger. It is said that one of its teeth was eleven inches long, while between its eyes was a horn two feet long.

Employes at the Columbia Iron Works at Hainesport, N. J., struck rather than wear boots. The firm stated than many of the men were disabled by burns on the feet from molten iron, and this would be avoided by wearing boots. The employers offered to pay for the boots.

While shooting off an old cannon at Golconda, Ill., Monday night in honor of President Harrison's inauguration, William Hanna was blown to pieces and James Johnson was fatally injured by the explosion of the cannon. Pieces of Hanna's body were picked up a hundred yards away.

Settlers at Springfield, a small town in Colorado, who have been for a year troubled by the depredations of "rustlers," on Friday night captured and hanged three of the gang.

Mr. Issiah V. Williamson, the millionaire bachelor, of Philadelphia, who was stricken with paralysis on Tuesday, died Thursday morning. His last charitable act was the gift of $250,000 for the founding of the Williamson Free School of Mechanical Trades. The sum total of his benefactions is believed to be from thirteen to fifteen million dollars, including his recent contribution for the establishment of a school for manual training.

Col. Andrews, of the Atlantic and Pacific Railway Company (Eads Tehuantepec ship railway), has received the resignation of the Hon. Wm. Windom as president of that concern. He has also received information that the Mexican Government will guarantee interest on the $80,000,000 estimated as necessary to construct the road in the event of any deficiency in the earnings.

During last week the excitement over the gold-fields of Lower California was at a great height, but has now subsided. Reports that gold discoveries were started in the interests of land companies are freely circulated.

FOREIGN.

The action of the German Government in recalling from Samoa Herr Knappe, the consul whose imprudent acts have been the cause of misunderstanding between the United States and the German Empire, indicates a desire for harmony between the two governments.

King Milan, of Servia, issued a decree Wednesday afternoon formally abdicating the throne of Servia in favor of his son Alexander, who will reign under the title of Alexander I. The decree appoints M. Iovan Ristitch and Generals Protitch and Belimarkovic regents during the minority of Alexander, who is 13 years old. King Milan will remain Commander-in-chief of the army during his son's minority. A rumor is current that ex-Queen Natalie will return to Servia and take up her residence at Kraguyevat.

Queen Victoria sailed from Portsmouth Wednesday in the royal yacht *Victoria and Albert* for Cherbourg, on her way to Biarritz. Carriages of the Queen have already arrived at Biarritz. There are fifty-seven horses and twenty-eight carriages and vans. Four steamers were required to convey them across the channel.

London, March 7.—In the House of Commons the Right Hon. Sir James Ferguson, Parliamentary Secretary for the Foreign Office, said the government had not heard of any truce being established between the German Consulate at Apia and the chief Mataafa. England, he said, had no right to interfere in the matter. He had no doubt that Germany had treated Malietoa well.

Lord George Hamilton, First Lord of the Admiralty, stated in Parliament Thursday that the Government proposed to build eight first class men of war of 4,000 tons each, and two of 9,000 tons; nine first class cruisers, twenty-nine smaller cruisers, four of the Pandora type of cruisers and eighteen of the sharp-shooter style of torpedo vessels. The total tonage of all these vessels will be 318,000, and the total cost £21,500,000.

A passenger train on the Transcaspian railway was thrown from the track in a tunnel, owing to the removal of rails by train-wreckers. The result of the derailment was frightful. The killed and injured number fifty. The band of robbers who tore up the track have been captured.

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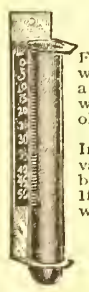
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Local politics in Chicago have been so long slumping about in a mude-hole, that it seems impossible to get the chariot of our municipal affairs out upon dry ground. Mayor Roche was renominated unanimously last Friday by the Republicans, and Dewitt C. Cregier was selected by the Democrats. Both these men are steeped in lodgery. Roche figures in several Masonic side shows like the Mystic Shrine, United Workmen, etc., but Cregier takes his "straight." Masonry is to him God, religion and business. He was twice Grand Master of the State, and is a man thoroughly Masonized. The labor ticket is likely to break up, and decent men will want to stay at home. Mayor Roche's administration has been economical and given the city many improvements, but this cannot atone for his moral imbecility in dealing with the criminal factories.

One of the most striking features of the late meeting of the National Electrical Association in this city, was the number of firms exhibiting electrical inventions, and the wide range of their application. Electricity not only furnishes our only means of distant communication, but promises to supercede every other means of illumination, and to supply, if not a motive power to take the place of steam, at least a method of transferring power which shall make double the value of our natural resources, and make us much less dependent on the steam engine. Within a year the use of electricity for illumination has increased about 33 per cent, and the sum of $69,397,734, was invested in the business of electric lighting. The electric railway business has in the same time nearly doubled. The last *Century* magazine has an article of lively interest on the problem of electrical transmission of power, which shows that a new day is opening for many distressed factory operatives, whose labor may be now transferred from damp and unhealthful quarters to the pure air, bright sky, and cheerful surrouhdings of the country.

St. Patrick may have been a saint, but those who swear by him are not. Otherwise last Sabbath would have been observed by them in a more saint-like manner. As every one knows, it is the day of days for the Irish politician in America, and if ever there was about it a savor of sanctity, it never came across the sea. St. Patrick's day was the 17th. It is the American rule to put off holiday celebrations until Monday. Not so the Irishman, who goes to his priest Sabbath morning and to his parade in the afternoon—with the priestly benediction, too. So last Sabbath our cities were filled with tooting and thumping and tramping crowds. In Chicago, advantage seemed to be taken of the holy day to make the parade more conspicuous, big and noisy than ever. Can such performances ever become part of our American life?

President J. J. Mills, of Earlham College, Richmond, Indiana, is traveling in Europe, and writes back some of his observations in France, on the despotism of the war system and of Rome. The *Christian Worker* of this city, publishes from his instructive letter. He is informed that the French masses are opposed to war, but not from conviction. The military system is an intolerable financial burden of which they would gladly be relieved. But only the Gospel can create a conscience against it. Of the power of popery, he says: "Nismes has probably a larger Protestant element than any other city of France. But here, a few years ago, an intelligent gentleman made an excellent translation of the Gospels, sent to the Pope and obtained his consent to have it circulated among the Roman Catholic masses. It was cordially received, and reached its twenty-seventh edition, when a passage in its preface was condemned by the clergy, who carried the matter to the Pope. He issued an order that it should be suppressed, and in two weeks not a single copy could be found in the province. If any American young man or woman is wanting in patriotism he or she ought to see for a single week the oppression of the military system and of Catholicism in a land like this."

Our Washington letter tells briefly a story that might be drawn out into folios. Office-grabbers, we are told, have slain some Presidents, and it is not their fault that all are not sacrificed. Mr. Harrison is more disappointing to Republican swine, than Cleveland was to the Democratic. He is provokingly slow and independent. Last Monday the doors of the White House were closed to the mob, and to the office-seekers the city began to take on a funeral hue. Senator Farwell has been advising the President. "Gen. Harrison," said the Chicago man, as it is reported, "your grandfather killed himself by trying to settle who should have the offices. Zach. Taylor did the same and now you are threatening to follow in their paths. You can't stand the pressure." He unfolded his plan, that the President should parcel out the places among the States and put upon the Congressional delegations the duty of providing the men, the President to become simply the constitutional conduit through which the nominations would become regular and be responsible only for whatever scandals and failures may result. The idea was not adopted, and we are told that a few days later when the Illinois Senators came to urge the appointment of a man for internal revenue commissioner, and insisted on a yes or no, the President struck his desk with a "No, I will not." Hurrah for Harrison!

One of the first objects of attack by the secret labor lodges has been the employment of convicts in the penitentiaries of the United States. Their effort has succeeded in ruining some honorable firms and embarrassing others, and in some States the politicians have been scared into granting the lodge demand that no more prison contracts be allowed. New York was one, and the evil effect from so evil a cause is appearing. The convicts of Sing Sing are already being passed on to Auburn insane asylum. The warden says the men are going insane because they have no work, and if the legislature does not soon undo their miserable work the prison officers will be kept busy all summer sending insane prisoners to the asylum. The lodge scheme has thus not only thrown the entire burden of supporting these convicts in idleness upon the tax-payers, but is sending them by squads into insanity. It would be more merciful to hang them in the first place.

Some of our temperance workers have been persuaded that Bishop Ireland, of St. Paul, and his brethren of the Catholic Total Abstinence Union, would be a power for the good cause against the saloon. After hearing the Bishop, and attending a meeting of the Union, the *Cynosure* has thought otherwise; nor has the fact that a young and enthusiastic Catholic priest took part in the last National Prohibition Convention changed our opinion. The Catholic church will not lay its hand upon the saloon. Too many of its rich members make their money in the infamous traffic. And now the *Catholic Total Abstinence News*, the organ of the Catholic Total Abstinence Union, comes out squarely against prohibition in Pennsylvania. It argues "it will throw wide open the floodgates of illegal sale and take us back to the anti-high-license period in Pennsylvania, with the evils of the same exaggerated a hundred-fold." The views of a number of Catholic dignitaries are quoted in favor of this view, among them Archbishop Ryan, who says: "I believe, so far as I am capable of forming a judgment on the subject, that high license and other laws enacted to preserve the people from intemperance, if duly enforced, would be quite sufficient to attain the desired end—that is, as far as mere legislation can attain it. More stringent laws could be enacted, if found necessary, without touching the constitution itself." The influence of this great body of Pennsylvania voters will therefore be against the amendment. Those who are familiar with the history of the Mollie Maguires will understand what this means. The low doggeries all through the mining regions are run by Catholics, and they control the votes. What is Mr. Ryan's "desired end?" It is evident that it is not the annihilation of the accursed saloon. Far from it. Like the tax schemes of Mr. Blaine and Logan, his policy looks only to a perpetuation of this awful curse in America.

A VOYAGE IN TRAVANCORE.

BY WALLACE J. GLADWIN.

Of the three hundred miles journey, three-fifths was by water, so it may properly be called a voyage. Outfit—patience and money. Reaching Tinnevelly by railway, the first thing was to wait. The Transit office was opposite the great Hindu temple. Several towering temple-cars were there, standing for years, apparently without having been used. The only retired place I could find for a quiet evening prayer was under the sheds where the tremendous car-wheels were stored, and there I claimed those promises that the heathen shall know the Lord. "The idols he shall utterly abolish."

At 11 P. M. the Transit started. This means here a long two-wheeled bullock-cart. Not being able to hire a separate garry as a "burra-sahib," I paid R 1. (one real) for one seat in a loaded cart. We reached Najercoil about six the next evening, having been whizzing over the plains at the rate of nearly three miles per hour. One of the nicest things about this style of traveling, is that one can rest himself by walking, when tired of jolting.

At Najercoil, the Mission was observing the week of prayer, and I had the opportunity of speaking to two native congregations. At Nejour, it was blessed to speak of life and health in Jesus to the patients in Dr. Fry's hospital. Cholera had been raging in South Travancore. In two districts, out of 85,000 people, 12,000 had been swept away. Seven hundred native Christians and seven Mission agents were among the number taken. I was to have spoken to a small society of Syrian Christians on my way, but we learned that about two-thirds of them had been swept away by the cholera.

Trevandram, the capital, is on undulating land between the ocean and the mountains, and has a good climate. I was granted an interview with the Maharsjah, a pleasant, dignified man of thirty-one years. I had two conversations with the friendly Dewan. To both the King and his Prime Minister, I spoke earnestly of the terrible hold which strong drink is getting in their beautiful kingdom. I also told them of my greater King and his blessed service. I enjoyed the privilege of speaking twice to the native congregation in the London Mission church, and of giving an address on Purity, to educated natives.

Left Trevandram by boat in the "Backwater." Along the west coast are numerous lakes, some of them many miles in length. These are connected by canals, forming valuable channels for inland commerce and travel. A "dug-out" canoe twenty-five feet long and three wide, with a low mat roof, was my conveyance. Crew, two men. Locomotion by bamboo poles in shallow water and oars in deeper water. "Poles and Oars Line",—for short, call it "P. & O. Line." Spread a mattress on the bamboo floor, sit in oriental style, and with books, writing material and tiffin-basket, you are fairly equipped for a first-class voyage. When the breeze blows fairly, your crew hoist a large sail made of grass matting; then look out which side of the vessel the passengers and cargo occupy.

Quilon is another mission centre. Eighteen miles east, I found a large native church full of people, and was blessed with them in the Word of God. This is the poor farming class, and they live in quite primitive style. A European planter of 77, whose fifty years in India have left him hale and strong, is now living in a cabin of one room near the church, acting as local pastor among those native Christians. I called upon a Syrian church vicar, and by invitation spoke to the party gathered at his house. He took me to see their antique old church. They suppose it to be about 400 years old. I sang a verse of

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears." etc.

The Syrian Christians of Malabar are an interesting people. They need light; many of them are seeking it. There is a strong reform party among them. God bless them.

Cochin I reached a few days after their great fire. Acres covered with tangled ruins, naked walls and scorched palm trees told of the sweeping destruction. What a blasting fire is sin! Would that people were willing to see clearly its terrible ravages. In Cochin, I preached in the C. M. S. native church. A good congregation was gathered in a few hours notice. At Trichoor, I completed my 180 miles of boating. This "P. & O. Line" makes about the same rate as the bullock-carts,—nearly three miles per hour. Twenty miles more of rough carting brought me to Shoramur, where I was glad to greet the railway train again.

Travancore is said to be the most Christian section of country in India. This is probably true in census figures; but it includes many thousands of heathen Romanists, benighted Syrians and nominal Protestants. There is much true piety among the native Christians. But a great want among all classes, is heart conversion and holy living. The missionaries speak feelingly of this most urgent need.

This tour has given me a deep interest in the pleasant kingdom of Travancore, and a warmer sympathy with its band of Mission workers. God bless South India, Pray for Travancore.

"O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." (Hab. 3: 2)

Bombay, India, Feb. 1, 1889.

RESTRICTION.

BY PROF. J. R. MILLIN.

We still think that "not to restrict and regulate an (evil) system that we cannot wholly and at once suppress is cruel and sinful." The examples, "Ku-klux and brothels," proposed by the *Cynosure* as condemning our doctrine, are not analagous, we think, to the saloon problem. The crimes of the Ku-klux, assault, disturbance of the peace and murder, were known to our laws, and the question then was how to catch the criminal and bring him to justice.

The crimes, too, connected with brothels are forbidden in our laws; and the question is, as above, how to compel obedience to the law. Who would *vote* for a brothel? Where could a majority be found to vote for a brothel? But if there were such a city, we would favor a law which would formulate the moral sentiment so as to restrict the number of brothels to forty, or even forty-nine, if without law there were fifty. This would be a start in the right direction, and it would put the whole weight of moral pressure upon society, and keep it active, operative. Moreover, using the same moral sentiment, we would impose regulations upon the remaining forty or forty-nine, protecting certain classes, sacred days and places, etc. Briefly, we would favor such a law as would constantly restrict to the limit of progressive public opinion, and also reduce the evil to the minimum while it existed. Nor would it seem unjust or wicked to impose a tax or fine upon the keepers to provide for the maintenance, in part or whole, of their victims. No, the brothel would not be a creature of the law. The law would show the government struggling to rid itself of a deadly disease.

The saloon problem would be an easy one if the temperance voters were a majority. We would vote prohibition, and then the question would reduce to that of enforcing the law. Our present prohibition States demonstrate that prohibition laws, through various stages of progress, come to be respected and enforced as other laws. But, to our shame, temperance voters are in the minority in most of the States; and for this reason, we think, no national movement (party) as such can be of any use to the States now. Let every State and every county, in every State that can do so, have prohibition. Each State can be the best judge for itself what method it can use best to destroy the saloon. The question is not whether restriction—"four-mile law," "local option," "high license (tax)," "one saloon for every 100 voters," etc.—is better than prohibition, but whether it is better than *free whisky*. The question is, How, through education of moral sentiment, to *get the prohibitory* law, and also (as we believe) through restriction and regulation to reduce the evils of the liquor traffic to the minimum all along the way to prohibition.

If it is wrong to restrict one evil in part when it is not then possible to suppress it, the same logic makes it wrong to suppress one evil and not all. The same platform that condemns the liquor traffic must condemn also the tobacco traffic, lodges and all other evils, or good men cannot stand on it. Was the Republican party wrong in restricting slavery to its then present limits—the farthest step then possible towards abolition? The Methodist church forbids the use of tobacco by its theological students. The U. P. church refuses help to theological students who use tobacco. This is restriction. Should the church allow everybody to use tobacco till the sentiment is strong enough to prohibit the tobacco habit and traffic? May not the State safely follow the lead of the church in dealing with moral evils?

We regard "regulation" as a necessary adjunct of restriction. A law, e. g., to limit the number of saloons to "one for every 100 voters" (*Voice*) must further provide, for the sake of good order, who, within the limit, may sell, for how long, to whom, etc., etc.—and this latter is regulation.

If there were but one county in the United States with a majority in favor of prohibition, legislature ought to arm that county with legal authority to banish the liquor traffic. Legislation ought to be such as to allow the moral sentiment to rise to its highest level in law. We reach the conceivable only through the attainable.

Preparatory to the submission of amendments, the "Florida Plan," for which the *Mail and Express* now so ably pleads in favor of New York, we believe is the best. "The morality of a people, and so also of its politics, will always correspond to its actual theology, and will be but the sequence of that" (*Mulford*). This is certainly true, but sometimes forgotten. Every effort to put politics ahead of the people's "actual theology" must fail.

Knoxville College, Tenn.

THE NATIONAL CONVENTION.

ADDRESS TO THE PRESIDENT.

TO THE PRESIDENT OF THE UNITED STATES:

We, delegates from the National Christian Association, recognizing the hand of Providence in elevating you to your position of honor and influence, come to tender you our sincere congratulations in the opportunity thus afforded you of exerting a powerful influence in the cause of religion and righteousness.

We are glad to know that the duties of your office and the surrounding of your position can in no wise take from you your experiences as a Christian, and that you must continue to cherish, as you always have done, as highest and dearest, your relation to Jesus Christ, our common Saviour. While you, no doubt, will be under obligation to the people over whom you preside, and will owe to them a measure of responsibility for the manner in which you discharge the duties of your office, yet your highest and greatest accountability must be to Him who shall yet be the Judge of the quick and dead.

In our deep anxiety for the welfare of the country we come to ask your favorable consideration of a few points that we deem of vital importance.

1. We beg of you, for the love of the Saviour, that you carefully estimate the claim that he has upon this nation, for recognition and obedience. If the Lord Jesus be the son of prophecy upon whose shoulders the government must be laid, the everlasting Father and the Prince of Peace; if he be the exalted king unto whom every knee shall bow and every tongue confess, shall we not, as a nation, bow to his claims, and observe to do his will? There are Christian features of our present civilization that need governmental gaurantee and protection. May we not ask you to lend your personal influence and official position in securing their continuance.

It cannot be denied that there are potent forces operating for the destruction of what we have of Christian character in this country, and with the manifest intent utterly to divest our government of everything like Christian features. Will you not feel that "you have come to the kingdom for such a time as this," and give us to hope that deliverance will come in large measures through you in this high position of influence.

We would ask you to seriously consider the wisdom and righteousness and duty of making your proclamations, such as for fasting and thanksgiving, in the name of Jesus Christ, through whom alone our services of worship can be acceptable to the Father.

Again, we call your attention to the prevailing desecration of the Lord's holy day in government circles, and in government work, especially in the military and mail services of the country. There are said to be more than one hundred and fifty thousand persons in our land robbed of their Sabbath rest by the mail service alone. That God who has commanded, "Remember the Sabbath day to keep it holy," cannot be indifferent to such disregard of his authority. If the people of Israel must serve seventy years in Babylon that the land might enjoy her Sabbath and the honor of the Lord avenged, what may we not fear of the Divine wrath against our national sin of Sabbath desecration? As commander-in-chief of the army and navy, we feel that you may stop all unnecessary business on the Sabbath. Your influence in the mail service can do much, if not entirely arrest Sabbath disregard in that department. You are fully aware that the subject of the Sabbath is now being widely ag-

itated; that the best men of our country are being interested in it; that the public mind is aroused. Should you feel that it was your duty and privilege to recommend to Congress such legislation as will preserve the Sabbath inviolate, it will go far, very far towards the establishment of that day so necessary to our national prosperity.

A third matter we bring to your attention, is the vast influence for harm that the liquor interest has exerted and is exerting upon our national prosperity. Millions untold are squandered annually in the use of intoxicating drinks. The blood of thousands of victims annually crys out against the traffic. There are to-day hundreds of thousands who are asking,—yes, beseeching with crying and tears, that some deliverance shall be wrought for them from the intolerable poverty, misery and wretchedness of this curse of liquor; and their eyes, Mr. President, are upon you for help, such as your position will allow you to give. The fact cannot be overlooked that the greatest obstacle in the way of the removal of this great evil, is the governmental sanction given to it. It is licensed in the District, it is authorized by government in the Territories.

It cannot be that such a monster oppression can much longer continue. The earth cannot bear it. Advancing civilization cannot endure it. God has no attribute that will allow him to take part with it. And we do most humbly and yet most earnestly entreat you to bring the weight of your administration to the side of the total eradication of this evil from our land. For we cannot forbear to suggest that if deliverance come not at this time from your administration, it must come in the near future from some other source. The rising tide of public sentiment will never subside, can no more be repressed than the former tide of abolition sentiment could be subdued, until the evil about which the sentiment arose was removed. The demand must be satisfied that the drink curse be taken from our land.

And, finally, we desire to call your attention to the secret lodge system, which now extends to every city, town and village of our great commonwealth. We respectfully and earnestly represent that these secret organizations are entirely anti-republican in spirit and tendency. Their titles are borrowed from the effete aristocracies of the old world. Their forms of government are completely despotic. Their regalia does not consist with the simplicity of our institutions. Their oaths bind to the concealment of crime and the protection of criminals. Even treason itself, the greatest and most horrible of civil offenses, finds shelter within the lodge. We also call your attention to the fact that this system, which has for years secretly undermined the authority of the State and occupied by craft the positions of power, is now undergoing a new evolution and assailing governmental authority by force. Secret societies are attempting to control the business of the country. They seek to dictate even to government officers in this capital city. They manufacture explosives, and murder without hesitation those who stand in their way. Yet these secret societies are chartered by the National Government; and in multitudes of instances men sworn to enforce the laws of the States or the United States, are under secret oaths to lodges and lodge men that directly prevent the performance of official duty,that destroy the supremacy of law.

We therefore request that you will—

1. Advise Congress to withdraw the charters of such secret societies as are already authorized by national consent to carry on their work in this city.

2. That you will, in making your appointments, select men who are not under secret oaths to irresponsible bodies of men. And

3. That you will join Daniel Webster, John Q. Adams, John Marshall, Wm. Wirt, Wm. H. Seward, Thaddeus Stevens, Charles Sumner, and others of illustrious American statesmen, in bearing emphatic testimony to the dangerous political influence of secret oath-bound societies. And that you will advise Congress to pass a law forbidding the imposition of lodge oaths, and all assemblies which are not subject to public control.

ADDRESS OF REV. HENRY T. CHEEVER.

My topic is, "The Present the Supreme Moment for a National American Party of Reform," and the substance of what I am to say on this occasion is in support of a proposition which I have put in writing in these terms:

That the formation of a National American party, on the basal principles of humanity and righteousness, with confessed allegiance to Christ, the King, has become a necessary step in the march of events, and in the onward progress of a Christian people, striving to get free from the tyranny of intemperance, from the depraving control of secret societies and moneyed monopolies, and from all Old World or New World usages incompatible with a true Christian civilization.

Joseph Cook is responsible for the assertion that unless a powerful political party out-laws the liquor traffic, there is reason to fear that municipal misrule may imperil republican institutions in all the larger American cities, and in the States under the control of such cities, and become so virulent as to be incapable of being put down at last except by military force. It is for Americans, therefore, who believe in government of the people, for the people, and by the people, to see that such government is made so wise and strong through confessed allegiance to Christ as not to perish from the earth. There is growing up in the liquor traffic a power that already has its clutches upon the throat of the nation, and a loss of time in organizing a national reform may be the loss forever of an opportunity to save our nation from being wrecked by municipal misrule.

A distinguished, practical philanthropist of our time, a man, not of theories, but of affairs, affirms that there is no question so important to us individually as patriotic citizens, or to the community collectively, as that of redeeming our country and the world from the thralldom of intemperance and all that comes of it—the poverty, vice, crime, insanity, idiocy, woe and death. Now, I argue that it is not possible to effect this indispensable redemption until the traffic in intoxicating drinks be thoroughly suppressed by constitutional and statute law embodying the will of a Christian people. Neither is it possible to obtain and enforce such a law until patriotic Christian voters unite in the demand for it, as a national and state policy, out of conscience toward God and benevolence to men. Then, when this feasible union of loyal Christian voters as a reform party is once secured, the needed redemption will be effected, and the reform we are seeking will be well secured.

When Secretary Seward in his day was once asked which of the great parties would in the end obtain the ascendency in the land, he answered it would be that party or body of men which could endure the longest. And as he looked over the country that body seemed to him to be the Christians of the land, because of the fixedness and the enduring nature of their principles. The sagacity of that astute statesman, whose position was so positive also in regard to oath-bound orders of secrecy, did not err in this judgment. And the Christian patriots of the land for whom he spoke may well thank him and his memory for that wise answer. For they have only to do their duty together as a party, in politics and at the polls, to see their "ascendency in the land" realized, and the problem of the temperance and anti-secrecy reforms happily solved.

These two reforms united versus the lodge and the saloon, like the two jets of flame from a compound oxy-hydrogen blow-pipe, can alone melt down and obliterate the stony entrenchments of our national vices. Have we not already the power to nominate and elect Christian statesmen and legislators who will bring to bear all the great influence of the executive and law-making powers against Sabbath desecration in the several departments of the government; against Mormon polygamy and easy divorce; against the abominable liquor traffic in Territory and State; and against all those secret anti-republican organizations which are now so potent and pernicious a factor in American society and American politics?

The educating of the people to look upon the liquor traffic and lodge with the same feelings of loathing and abhorrence with which they once regarded the slave trade and slavery, is going on. All Christendom is in arms against the traffic in strong drink, as the Satanic temptation and scourge of humanity—Hostis humani generis—enemy of the human race, to be pursued, outlawed, sentenced, hung, drawn and quartered in sight of all mankind, as the devil's chief factor in men's enslavement and ruin. Christian voters, under such an education, are fast advancing to the position of refusing to vote for any man to any office who will not favor the summary extinguishment of the murderous traffic in alcoholic poisons, by constitution and law; and the legal prohibition of extra-judicial oaths in oath-bound orders of secrecy. The progressive intelligent elements of American society must be content to forego for the moment all minor enterprises, and to combine in one mighty assault upon the deadly evils which are to-day the deepest disgrace of the nineteenth century, as they are the heaviest clog upon its progress. Out of loyalty to Christ, our King, we are to unite in the call for Christianity in the Constitution and laws; Christianity in the courts and schools; Christianity in all our treaties and relations with other nations; Christianity in all our policy, domestic or foreign, with the Indian, the African, the Chinamen; the universal and binding Christianity of Christ and the Holy Scriptures! Despotism, says De Tocqueville, "may govern without faith, but liberty cannot." How is it possible that society should escape destruction, if the moral tie be not strengthened in proportion as the political tie is relaxed? And what can be done with a people that is its own master, if it be not submissive to the Divinity? The Divinity which our American Republic is to acknowledge in its Constitution and government is God in Christ, the Ruler of nations, by whom kings reign and princes decree justice. The opportunity to make him and his law the dominant force and issue in American politics and policy, is now distinctly before us. Let us see that we meet it as becomes a Christian nation. But in our natural impatience for immediate results and present victory, we do well to remember those motto-words of our leading and still living American poet:

> "Be patient, oh, be patient! The germs of mighty thought
> Must have their silent undergrowth, and in the earth be wrought."

As the French Abbe said to the Minister of State in regard to an important concession which he was seeking, "*Nous pouvons attendre*" (We can wait); so with us, in the temperance and anti-secrecy and social reforms, "we can wait." Men sure of final victory can always afford to wait. The Christian can wait for the Christianization of the whole world, for he knows that blessed consummation is sure in the end, and in God's good time, whatever of disaster and delay may intervene. So can we wait for the suppression of the baleful liquor traffic by constitution and law, and for the triumph of truth and humanity over all the forms of falsehood, Jesuitry, socialism and secrecy, because we are sure it is to come.

Now, it is this healthy hopefulness—call it optimism if you please—of Christianized public opinion in this country that constitutes the broad base, the great bed-plate of expectation for the future. In the late profound and exhaustive work of the English author, Professor James Bryce, entitled "The American Commonwealth," he says of America, "Public opinion, that is the mind and conscience of the whole nation, is the opinion of persons who are included in the parties; and the great parties, each claiming to be its true exponent, seek to use it for their purpose, yet it stands *above the parties.* Being cooler and larger-minded than they are, it awes party leaders, and holds in check party organizations. It determines the direction and the character of national policy. It is the product of a greater number of minds than in any other country, and it is more indisputably sovereign....There is in the American people a reserve of force and patriotism more than sufficient to sweep away all the evils which are now tolerated there, and to make the politics of the country worthy of its material grandeur, and of the private virtues of its inhabitants. America excites an admiration which must be felt upon the spot to be understood. The hopefulness of her people communicates itself to one who moves among them, and makes him perceive that the graver faults of politics may be far less dangerous than they would be in Europe. A hundred times in writing this book have I been disheartened by the facts I was stating; a hundred times has the recollection of the abounding strength and vitality (had he been here yesterday at our national capital he would have added enthusiasm) of the nation chased away these tremors."

Patriotic tremors we have all had for our beloved country in times that tried men's souls. But the gathering of such a council as this at our national seat of government, and at such a providential juncture, is both prophetic and preparatory to the desired end. It is a sign of the times. It is a warning of the inevitable which we do well to make the most of. It is the premonition and promise of an event now not distant nor unknown, the establishment of a National Eclectic American Party of Reform, on such a firm basis of principles as will attract and rally to its support the wisest and best of the nation from all parties, who will thus personate the power of Christianized public opinion, and will make good the sagacious prophecy of our early statesman and philosopher, Dr. Benjamin Franklin, that he who shall introduce into public affairs the principles of primitive Christianity, will change the face of the world. Thanks be to God for the evidence that the rising of such a star of hope upon the horizon of our American civilization is close at hand.

"Even as the sun,
Ere it has risen, sometimes paints its image
In the atmosphere, so, often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow."

You and I, Mr. President, may not live clear up to that bright to-morrow, but when it comes, as come it surely will, it will be like another morn risen on mid-noon; and this Convention will prove to have been, if not the Morning Star itself, one of its advance couriers. Nothing can resist the onward march of a genuine reform like that to which we are providentially pledged. For every such movement becomes one with the Messianic purpose to set judgment in the earth. Agitation, then, a Christian agitation in its behalf, is the duty of the hour. Let it go on from press, platform and pulpit, in the prayer meeting, the primary meeting, and at the ballot box, until every patriot who loves his country, every philanthropist that loves his race, every disciple that is true to his Master, every loyal son and daughter of the great American Republic will, a marshaled host, uplift the Constitution with its national recognition of the King of nations in the fundamental law of the land!

CINCINNATI, INDIANAPOLIS AND REFORM.

Editor Christian Cynosure:—Rev. Wilbur F. Crafts was invited by the Evangelical Alliance of Cincinnati to spend a week in lecturing, He had three appointments for Sabbath, March 10th. He missed connection at Pittsburg and could not get to Cincinnati without traveling on Sabbath morning. Some of his ministerial brethren advised him to go but he would not. He said: "I considered my engagements morally binding, but I would not have stolen to get there and I had no right to steal God's time." He lectured in Wesley Chapel, Lutheran church, Cumminsville Presbyterian church, and Christie Chapel, and last Sabbath preached as appointed the provious Sabbath. He discussed the Sabbath as related to amusements, to labor, to patriotism. He reviewed the recent efforts of the Continent and in America on behalf of the Sabbath. Those working for man's rest-day and those exalting the claims of God to the day were tunneling from opposite sides of the mountain. They meet at the Fourth Commandment. In Italy in 1886 a periodic rest-day for children working in factories was demanded. In Germany Bismarck quashed the efforts made, by requiring his men to work in his brandy factories on Sabbath. The despots encourage public amusements to keep the people content, and when they are allowed on Sabbath, work cannot be prohibited. In LaCrosse, Wis., an effort was made to enforce the Sabbath law and allow saloons open. It was a failure. The open saloon was a break in the dike and soon the ocean of Sabbath desecration was upon them. Allow some amusements you must allow all. Allow some work you must allow all. For years Louisiana had no Sabbath law. New Orleans became the by-word of the Nation. In 1887 a Sabbath law was passed by their legislature. In Washington the barbers demanded a Sabbath rest and got it. In Baltimore the undertakers did the same. In Pittsburg the druggists have a Sabbath. In Connecticut all unnecessary trains are prohibited. The people are aroused on this question. In the interests of about 300 men, the Sunday paper is breaking down the dike. Everything that can be said in favor of the Sunday paper may be urged on behalf of the saloon. And until the church is ready to banish the Sunday payer she cannot close the saloon. The men who issue the Sunday papers, like the men who open the saloon on Sabbath, are fugitives from justice; they ought to be in the penitentiary, for they are law-breakers. The law that allows a millionaire to sell railroad tickets on Sabbath, but forbids a poor woman selling good books, is an iniquity. A poor church member hoes his garden on Sabbath and he is suspended from his privileges. A rich church-member runs his cars for gain on Sabbath and he is praised as a public benefactor. Horses and mules kept down in the coal mines all the time go blind. The church has been blinded by Sabbath-breaking. Nothing but a miracle of grace can restore her sight. Bro. Craft's salary is paid by a few officers of the American Sabbath Union. The Cincinnati Association became responsible for the expense of the meetings held in their city. To this end a collection was lifted at each meeting.

Sabbath morning a week I preached in Fletcher Place M. E. church, Indianapolis, Rev. Dr. Lewis, pastor. This congregation has 300 members. In the evening I preached in Robert's Park M. E. church, Rev. Dr. Keen, pastor. This is a congregation of 1,000 members, the largest of that body in the city. They have a large building, gallery all around. Every seat above and below was filled. Fully 1,200 were out. Friday at Richmond, Ind., I visited Earlham College, controlled by the Friends. They have 200 students, gentlemen and ladies. Dr. Mills, the president, is traveling in Palestine. Prof. Dennis has charge of the lecture course. Through him I arranged for a lecture on National Reform in the College. Sabbath morning I preached in the Memorial Presbyterian church, Rev. Mr. Edson, pastor. He is said to be the greatest scholar among the ministers of this city. They have a beautiful building. In the evening I lectured in Butler University. The lecture was reported for the Indianapolis *Journal*. They have a very neat chapel on the third floor.

J. M. Foster.

NEW ENGLAND LETTER.

The Prohibitory Amendment defeated in New Hampshire.—High License falsehoods in Rhode Island.—Some startling statements made by a New Haven brewer.—Municipal Suffrage again defeated in Massachusetts.—The Public School Question.—Our Connecticut State Convention

The defeat of the prohibitory amendment in New Hampshire was not unexpected either by friend or foe, and while it must have a momentarily depressing influence it affords no ground for permanent discouragment. The people have been stirred up by lectures and the distribution of prohibition literature as never before, and the good seed thus sown will surely spring up by and by in such a harvest of anti-saloon votes as will prove to the now jubilant liquor party that the "triumphing of the wicked" is indeed "short." The dial of human progress never goes backward, and when once this infamous traffic is buried under the votes of roused and indignant freemen it can no more be resurrected than can slavery. I know the present situation in Rhode Island seems to contradict this assertion. But never was any State more scandalously lied about since we became a Union than poor little Rhody. The daily press being either pro-liquor or high license, generally print but one side of the story, and represent her large cities as fairly swimming in a sea of free rum. Anything to blacken the temperance cause is greedily seized upon, and so long as the people who let the newspapers do their thinking for them continue to be in the majority, such reports will do their evil work in diminishing the prohibition vote.

The Rhode Island Temperance Union has taken a step in the right direction by lodging written complaints against various members of the State police, who have been proved delinquent in duty,—among them the Chief of Police in Providence, who not long ago said in public that the prohibitory law could be enforced; but since then has stated in an official report that there were 500 or more places in that city where liquor was sold contrary to law. He will now have to give reason, if he has any, why these places are not suppressed.

The Senate by a vote of twenty-two to fifteen has voted to re-submit the prohibitory amendment, but the resolution was rushed through with indecent haste considering its great importance, less than half an hour being devoted by the Senate to its discussion. The petition, asking for re-submission, did not contain the names of ministers or Christian workers, or even a tithe of the business men and prominent tax payers of the State, yet the press all over the country represent Rhode Island as clamoring for a repeal of the prohibitory law! It cannot be voted on, however, until 1890, which gives temperance people a year to work in, and perhaps the opportunity to learn some salutary lessons also.

It is believed that the prohibition defeat in New Hampshire will bring about the passage of a license law by the next legislature, and result in further complications on the political chessboard.

We have at least learned, if we did not know it before, the immense strength of the brewery interest both politically and financially, but when Editor Schlein of the *New Haven Republikaner* gravely tells a Connecticut Legislative Committee "that lager beer is drank in New Haven by professors and representative temperance men," and "that Dean Wayland of the Law School has lager beer brought to his home in bottles," and "that they number among their customers the leading families of the city," we will acknowledge to being dumbfounded. These startling statements were made during a recent hearing on two temperance bills, one proposing to limit the number of saloons to one for every 500 of the inhabitants, the other to one for every 1,000. If true, they are a shameful revelation; if false, Mr. Schlein should be sued for libel.

The movement for Municipal Suffrage has again been defeated in the Massachusetts legislature by a vote of 127 to 78. The W. C. T. U. had a strong interest in this measure, and the names of 5,000 women were enrolled on the petition. As usual its chief opponents were in the ranks of that party which has always identified itself with the saloon. Mr. Faxon, who donated $500 to the Massachusetts W. C. T. U. to help on the amendment fight, in a characteristic note to its president, Miss Tobey, advises them not to waste time or money in trying to convert the Democratic party. It is certainly the party of obstruction which by an innate law of its being *must* fight all reform measures or die. Its record on the page of human progress strongly reminds one of the old backwoodsman's graphic description of his clock: "When the hands show twenty minutes past ten and the old thing strikes four, then I know it is quarter to one."

There is a comparative lull in the public school question, yet the Jesuits are at work. In Maine they are trying, through the legislature, to get control of religious education in the State Reform School, where the majority, as in all our penal institutions, are of Catholic parentage. In Waltham, Mass., two public schools have been closed in consequence of the opening of the parochial school, the committee deciding that there was no further need of them. Before the terrible Thirty Years' War convulsed Europe, John of Barneveld, one of the greatest statesmen the world ever saw, gave faithful warning of the designs of the Catholic party, but he was not believed. One of the strangest things in history is the apathy and indifference with which the governments of Protestant Europe heard his intelligence, stolen from the very Jesuits themselves, of the schemes they were plotting. Yet our National and State governments are equally as deaf and blind to schemes far more subtle, mischievous and deadly.

A letter received from Florida a few days ago contains this note of warning: "The whole Masonic lodge, with the minor secret orders, are under the control and influence of the Jesuits, even as our whole Congress, House and Senate are knowingly or unknowingly under their influence. The Jesuits have their agents everywhere, frequently disguised as peddlers, and a well-regulated, wide-spreading, all-surrounding system of inquiring and reporting, collecting and recording, goes on over the whole United States, in the interests and under the guidance of Rome." This is a picture drawn from a Southern standpoint; but while Rome may keep her hand more carefully concealed at the North it is possible that her schemes here are even more deeply laid and far-reaching; and that under the very shadow of Bunker Hill she is using the lodge to further her dark purposes, as deftly as she once did it to establish the Stuarts and popery—or, to come down to a later period, the Southern Confederacy and human slavery.

In my next, I hope to give a full report of the Connecticut State Convention, which promises to be a very successsful meeting, as Pres. Conant, under whose management it is held, has a very able force of speakers engaged, to which is added the unexpected pleasure of Secretary Stoddard's presence. If all who, like the writer, must be absent in body from this convention, will try to be present in spirit, who may estimate what an influence to purify and quicken may go out from it.

Elizabeth E. Flagg.

Leaving all good with God.—What peace and joy ensue to the Christian who is able by Divine grace to leave everything in his heavenly Father's hands! Let this be our constant aim, because it not only brings abiding peace to the soul, but glorifies God.

Reform News.

NOTES FROM THE NEW ORLEANS CHURCHES.

New Orleans, La.

Dear Cynosure:—I preached at Israelite Baptist church, Rev. M. Gregg, pastor, Sabbath afternoon, Feb. 24, and at night at Amazon Baptist church, Rev. Chas. Williams, pastor. It is wonderful to see the grip the secret lodges have on some of our city preachers. A young Odd-fellow said to me a few days ago, after reading a tract I handed him, "Well, the Baptist churches used to keep the Odd-fellows out, but now they are running against the Methodists to get to preach the annual sermon for the Odd-fellows. They see the Methodists were getting such big collections, they beg for the Odd-fellows' annual sermon." I thanked him for his information, as he gave the names of several very prominent Baptist pastors, who he said were canvassing the lodge patronage.

The G. U. O. of O. F. had a sermon preached at the Morris Brown Congregational church, Rev

Isaac H. Hall, pastor. I would have attended the service, but I had promised to preach for Bro. Gregg. The procession contained about forty or fifty of the mystic "Fellows." Bro. Gregg wore his Masonic pin in his scarf, but he endorsed my sermon and invited me to preach for him again. I was really surprised to see the lodge had succeeded in capturing the Morris Brown church. But times move and seasons change. So, when Achan saw the shekels of silver and the golden wedge, he was not able (because of lust) to withstand the tempter. So do some of our "anti" brethren. The dimes or shekels that the lodge gives to other churches tempt them, and eventually we see the "Worshipful Master" or the "Noble Grand" sitting in their altars or pulpits with their hats on. May God strengthen his ministers to cry aloud against these secret monsters of iniquity.

As very many of my people want the *Cynosure*, but are not able to pay for it, and as there is no mistake about the good it is doing, I ask, Is there a better way to help educate the Negro than to educate him against the lodge? I ask again if it is not just as important and necessary to educate him against these immoral deviltries as it is to teach him to read or write. Then, dear friends, since we believe this necessary, won't some servant whom God has blessed with this world's goods subscribe $3,000 to the ministers' fund, and send two thousand *Cynosures* South *this year*.

A certain secretist here was asked if Grand Master Ladd had left the lodge. He very sullenly answered by drawing his hand across his throat and said, "If he (Ladd) does leave he will get this!" representing the penalty in the Entered Apprentice degree. How can we expect bull-dozing or any other vice to be put down as long as men are bound by such devilish oaths and obligations? But in the future we see a brighter day dawning.

The First District Baptist Association, of Louisiana, met at Amazon Baptist church Monday, the 25th ult. The meeting was called to order by the president, Rev. A. S. Jackson, and an introductory sermon preached by Rev. J. H. Flemming. Rev. A. S. Jackson was re-elected president. The committee on Sabbath Observance made a very excellent report. Among other important things they reproved church members for patronizing Sunday markets, cooking on Sunday, and glorying in fine dress. Sister J. P. Moore and Rev. Charles Williams were on the committee. Miss Sophia Sawyer spoke of the needs of missionaries in Africa. She showed the different parts of the heathen land by charts. Miss Gates also read an interesting paper on the women's work, while Mrs. S. T. Clanton read a paper on temperance, which was heartily endorsed. Sister J. P. Moore was asked to read a paper, but she preferred to speak of her Training School at Baton Rouge. I was introduced as the N. C. A. agent for Louisiana, and was accorded a few minutes to speak. I distributed very many tracts and *Cynosures*, which set the secretists to muttering.

Rev. Riley Vernon, of Amite City, was there, and said he was glad to see me yet living. He said he was delighted with the *Cynosure*, and spoke very encouragingly of my visit to Amite last year; and also of the regret of good citizens at the attempt to mob me.

MARCH 9, 1889.—I attended services at Shiloh Baptist church Sabbath last, and assisted Elder Green in giving the sacrament, and preached at St. John Divine Baptist church in the evening.

We have had Mardi Gras parades at night since last week. Monday evening the "King of the Carnival," as he is called, arrived, and fully twenty thousand people were assembled on Canal street to witness his arrival. Several militia companies, with a squad of policemen and thirty-seven of the "Mystic Knights" mounted on horses, escorted the king of the most immoral, heathenish parade of the times to his resting-place in this city. Tuesday the city was thronged with eager spectators. At about 1:30 P. M. more than 40,000 living souls were crowded along Canal street. I took advantage of the opportunity and begun to distribute tracts against the unfruitful works of darkness. I handed out many hundred tracts. While standing at the corner of Basin and Canal streets handing out tracts Mr. Baquie, in company with another gentleman, passed by. The gentleman asked for a tract and I gave him one. Mr. Baquie knocked it out of his hand and said to him, "Don't read it. That's one of them rascals."

Another gentleman came up to me and said, "Didn't you use to belong to the Pride of Louisiana Lodge?"

I said, "Yes, sir."

He said, "As much as you use to like it, just that much you are opposed to it now, eh?"

I said, "Yes, sir."

Then Mr. Depew, a prominent secretist and a member of a prominent A. M. E. church, and a singer in the "choir," walked up and asked "What do you get er day fur giving out these papers?"

I said to him, "Sir, that is all well."

At my answer he became enraged and said, "You always treat people like a gentleman; that's why you haven't been killed. You are not worth killing. And I thought you was gwine to stop making yourself a fool. But, never mind, you are going to be stopped. If you don't stop volunterly you'll be forced to stop. I could kill you myself; but you are not worth killing. I s'pose you gits four bits er day to do this, but you better look out." After many other threats and foolish words he must have become ashamed of his vile conduct, and with his lodge brethren he walked away.

This is not the first secret lodge gentleman that has threatened me with death, but I pray God these poor erring brethren may see their evil way before it is too late. How strange it is to hear men who claim to have been washed in the blood of the Lamb speak of killing a man because he don't agree with them in blindfolding and deceiving his brethren in these dark and benighted lodges. Help us, O God, to overcome these evils. I handed hundreds of tracts to white men, some of whom were Odd-fellows and Masons, but not one of them even asked me a question. But my colored brethren, who so often complain of the white bull-dozers, are the very first ones to threaten me with death. Mr. B. said he would choke my tongue out if he had a chance. Dear friends, let us stop and think. Did Jesus kill the Jews because they rejected and did not believe in him? If the lodge is a religious institution, why do they want to kill a man because he differs from them?

I attended the meeting of the Freedmen's Baptist church in Carrollton Wednesday, and distributed tracts and tried to get some *Cynosure* subscribers, but the ministers all seemed too poor to subscribe. I send the names of several of them for the *Cynosure* on ministers' fund. The Freedmen's Association is two-thirds opposed to secretism, yet they fear the lodge too much to publicly oppose it.

Rev. G. Holmes, of Plaquemine, was in the city this week purchasing material for his new church. He spoke very encouragingly of our reform.

I am just in receipt of a letter stating that Elder Byrd, of Baton Rouge, in whose church our Southwestern Convention was held Feb. 6 to 8, has left the lodge, and excluded every member is his church who would not give up their lodge. Bro. Byrd was the most prominent figure in African Masonry in Baton Rouge. Praise God for this news! Brethren, can't you see how God is blessing our labors. Now, dear friends, how can you see your brethren in need, and having this world's goods and close up your bowels of compassion? Won't some liberal reformer donate $3,000 to the ministers' fund, and send free to the South

TWO THOUSAND CYNOSURES?

Notwithstanding the lodge persecution and the threats that are occasionally made against me, God is blessing our labors here. Rev. A Hubbs, of Plaquemine, who made a masterly address at the Southwestern Convention, preached a sermon on the lodge, styled "The King's Insurance Company," which created quite a sensation in Donaldsonville a few weeks ago. I am informed its influence has been felt. God grant that we may soon see Baal's altars falling all over the land!

I preached and distributed tracts at Little Gideon Baptist church, Bro. Marshall, pastor, Thursday night to a small congregation of patient listeners. Bro. Marshall, though a member of a lodge, endorsed all I said and told his people I had preached the Gospel, and these lodges and societies are injuring the church. He said the church was the only divinely-appointed society.

The Mardi Gras parades are now over, and now commences the season of picnics, excursions and lodge parades. I have visited several of the railroad depots and distributed tracts to passengers, as well, also, as the thousands distributed through the streets.

Very few of the Methodist churches will permit me to preach a sermon to their members against secret orders. Though some of their pastors are opposed to the lodge, yet they ask, when they invite me to preach, that I say nothing about the societies, as they fear it would create excitement. I seldom accept their invitations unless I am permitted to preach against any sin that is corrupting the church. Of the 80,000 Baptists of Louisiana I am sure seventy-five per cent are anti-secretists; and what is more encouraging, among the colored Baptists of this State there are not six intelligent and prominent pastors who are bound by a lodge tie. Just continue to send the *Cynosure* South to the ministers and teachers, and ere long the good Methodists will begin to see as the Baptists do, that secretism is of the devil.

I often have people ask me how strong is the N. C. A. I tell them strong enough to stand against the batallions of Satan, with God's help, until every idol is torn down. I earnestly ask that the N. C. A. give the public the rituals of the G. U. O. of O. F., the S. S. of C., U. V. B. H. and other minor lodges of colored secretism just as soon as possible. It will be well to publish them in tract form and distribute them broadcast. F. J. DAVIDSON.

MORE WORK TO BE DONE IN OHIO.

THORNVILLE, O., March 15, 1889.

Somerset is a village of about fifteen hundred inhabitants, located near the center of Perry county, Ohio. It is chiefly known as the birthplace of Gen. Phil. Sheridan. It has three Protestant churches and a large Catholic church, which numerically is probably twice as large as all the Protestant churches. Lodges are numerous and saloons not a few. The town paper is edited by a Catholic, and is a very inferior affair.

In Music Hall in this place I spoke on Tuesday and Wednesday evenings. The attendance on the first evening was fair, but on the second quite small. A spelling-school and another lecture kept some away. The Catholics evidently did not like the prayer and Scripture reading, and the lodge men doubtless thought one dose enough.

The expense of hall advertising, hotel, etc., was some $12. Only a little over half this was received, though the friends showed a willingness to help what they could. One gentleman who had joined the I. O. O. F. lodge because of the help promised, found that instead of helping him they tried to help themselves to his money. After quite an experience he renounced the whole thing. He observed while a member that no allusion to Christ was made in the lodge prayer. He spoke to a prominent lodge brother, who was also a church member, about it, and he replied that it would not do to use Christ's name, as Bro. Levi, the Jew saloon-keeper, would object. The Jew saloon-keeper moved away, and he renewed his objection, but this time was told that it was contrary to the rules.

Rev. Burry, pastor of the Lutheran church, is the only pastor who protests against the idolatrous practices of the lodge there.

Last night I filled an appointment at what is known as Jonathan Creek German Baptist church. At the appointed time the people came from north, south, east and west, and fully five hundred assembled in this, the largest Protestant church in Perry county, to hear my address. I spoke for over two hours, and received the undivided attention of all present. Time only permitted a visit at a few homes. The *Cynosure* will hereafter be received by eight of the leading families.

I find Rev. Walter has my lectures for this place well advertised, and we shall hope to strike some heavy blows for God and the right here next week.

Dear friends, let us put on the whole armor, and go forth to victory in the name of our blessed captain, the Lord Jesus. W. B. STODDARD.

FROM THE LOCAL AGENTS.

A WORKER IN NEBRASKA.

HUMBOLDT, Neb.

EDITOR CHRISTIAN CYNOSURE:—I can write now some encouraging things that could not have been written a year ago, or even six months. Hitherto my efforts to introduce the *Cynosure*, and to awaken an interest in its work, have been made in a quiet and unobtrusive way as the safest and most likely to succeed. Being alone in it, it has been a work of faith. If indications do not disappoint, the time has come when a more open and agressive work can be done, and in this I hope to have the co-operation of others. God be praised for this hope.

In my "chosen district" there are eight churches, six in town and two in the country. The Seventh-day Baptist pastor tells me he has been a Mason, but has severed his connection with the lodge, though he does not publicly oppose it. I intend to see him soon and urge that duty upon him. I have recently interviewed most of the others. The first one approached promptly and vigorously said, "I am not a member of any lodge and never have been. I learned about them in the old country—Germany." He spoke of the injury done our churches by them and added, "I have intended to prepare and deliver a discourse on the subject, but

have not yet found the time." At parting he gave a cordial invitation to call again.

Calling at the M. E. parsonage I found the man of God—for such I think him to be—had traveled the Masonic highway as far as the third degree and there halted, and had renounced the whole thing. I took with me "Freemasonry Illustrated" and handed it to him. He had never seen it. Turning over its leaves in utter silence, he handed it back, not saying a word. I told him I had the first volume of "Scotch Rite Masonry Illustrated" at home, when he quickly expressed a desire to see it. Reading the book, I trust he may be lead by the Holy Spirit to make public his opposition to what he evidently knows is wrong and working spiritual disaster in his church as in others. If he does it, it will be in thunder tones. Being a staunch Prohibitionist, able and fearless in his denunciation against the rum traffic and other sins, I see not how he can be silent about this one. Till now he has known nothing of the grand work done by the N. C. A. I shall do all I can to get him interested in it.

The Baptists have a new minister. He is a Knight of Pythias, and was seen yesterday on the street in a procession of the order, and delivered an address at their meeting. His predecessor was a Mason. I have as yet not been able to see the pastor of the Presbyterian church and learn from him his exact position on the subject, as it is my purpose to do. A friend, however, tells me he is *in heart* against all secret orders, though his public utterances do not show it. His church has more Masons, Odd-fellows and the like than any of the churches here. One of the members, himself a Mason, is an organizer of A. O. U. W. lodges.

Bro. E S. Eyerly, at present pastor of the People's church, is strongly opposed to the whole lodge business, and holds himself ready to take part in any convention that may be held here at any time to discuss the subject. Two of our members once belonged to secret orders, but are out of them forever. We have as yet had no rule against fellowship with Masons, etc.

The civil office-holders chosen by vote in this county number 286. How many hold membership in secret societies I am unable to say, and have at hand no means of ascertaining. I suppose Humboldt has her full proportion of these offices, and I know them to be generally filled with lodge men. They have under their control, in great measure, our municipal affairs and the public school interests. The city School Board consists of six members, of whom five are Masons or Odd-fellows, or both. The new superintendent, a member of the Presbyterian church, is a Mason, as I am told. The one before him for three years, a member of the same church, was also a member of the Masonic and other orders. The newly-elected county attorney, till lately a resident here, is a Mason. The same is true of another townsman, now Senator in the State legislature. So I think it safe to infer that a large proportion, at least, of offices throughout the county are filled from the lodges, and no mortal outside the lodge can tell how far they may be run in the interest of the world-wide secret empire. The churches all around are darkened and deadened, while prohibition and other needed reforms among us are most effectively hindered by the Satanic influences flowing directly from three sources, the *lodge*, the *civil offices*, and the *churches themselves*. All this, and much more, is a fearful truth.

The picture is dark enough. But thanks to God for the light spots appearing in it and giving hope of a "good time coming" and of encouragement to redoubled efforts to hasten it on. I had thought of asking the attention of the N. C. A. to Nebraska as a field of its operations, and particularly to this locality. No State in the Union more needs labor, and there is no better place than Humboldt to begin. It would arouse the stagnant public mind. Masons, of course, and their allies, would bristle up and rave some, but the many, and many there are, who hold strong secret sentiments against their cause, would be stirred up and emboldened to take sides openly on the subject. It would create a desire to read and know more of the dark lodge and its workings. It would then be an easy matter to extend greatly the circulation of the *Cynosure* here, an important point to gain. In the wake produced, other gains would naturally follow, such as, getting up a political league, raising money, sending delegates to conventions, etc. I feel confident the clergymen of the city would not refuse to give notice of such a convention, and some of them would gladly participate in it. My hope and prayer to God is that our People's church may be built up and be ever kept open to Christian reform workers, and become itself a power against existing evils around us and everywhere.

William C. Bissell.

Correspondence.

A LODGE SUMMONS ANSWERED.

Bloomfield, Iowa, Jan., 28, 1889.

Rebeckah Degree of Lodge No. 1, I. O. O. F.

Mrs. Charity Woolsey:—I find that you are a delinquent member in our lodge, to the amount of $2. If you will pay one year's dues, we will mark you square. Please come to lodge. Respectfully,

Eliza Adams, *Sec.*

Mrs. Eliza Adams, Secretary of Rebekah Degree Lodge, No. 1, I. O. O. F.

My Dear Sister:—With due respect I answer your kind note of the 29th.

I confess that I once loved the order, and thought it all right. Since then my eyes have been opened; however, not after the manner in which Jesus opened the eyes of the blind, but by means of unscrupulous wrongs done by Bloomfield Lodge, No. 23, I. O. O. F.

Now, sisters, I sympathize with you, as I can prove to you that you are hood-winked, and in chains, while you are led on by silver-tongued wolves dressed in sheep's clothing. By these enchanters you are made to believe that you are in the Garden of Eden. Now, my good sisters, "be wise as serpents and as harmless as doves." Sisters, live and learn. Send for the *Christian Cynosure*, Chicago, Illinois. It will open the eyes of the blind, and lead you to a higher life, and show you the wrongs that are committed daily under the name of Odd-fellowship.

I will give you here a sample of a few wrongs which are much below the dignity of the lowest highwayman of the land. This you can see at your own door. First, forgery of the most villainous character, to wit: A petition under seal of Bloomfield Lodge, No. 23, with thirty names signed. Now come the men whose names appear on said petition and say and declare that they never saw said petition, nor did they sign the same. That their names were placed there without their knowledge. This statement they sign, and I have both petition and statement in my possession. I could fill several pages with like matter.

However, I will invite your attention to the Odd-fellows' cemetery, across the street from my door. This was made there by fraud and misrepresentation, and ruined the value of my home; and it has caused me to suffer untold misery—not only the misery of having the dead buried at my door, but attempts have been made to rob me of my home and to filch from me my good name. I have lived here in this spot near forty years. I have children who have gone over the river. They have left little mementos, shrubs planted by them, which are dear to me. You might with propriety suggest that the wrongs perpetrated on me might have been settled by law or by arbitration. This was tried. We asked an arbitration and were refused. Then we sued, and the court (Judge Burton, an Odd-fellow) decided that a lodge could not be tried. We appealed to the Supreme Court. That court sustained the lower court. Thus they have kept matters hid. You see that the secret order has control of the law.

I send you a pamphlet by which you can see that if you were traveling among strangers, you would not be certain the society you were in, either male or female, as all of the secret signs, grips and passwords are in the hands of any who desire them, as you can see.

I did not intend to be so lengthy. I can hardly find place to stop, as there is so much sin covered up in Odd-fellowship. Hoping that all your efforts for good may be blessed, I also hope that God may so direct our minds that we may have charity, and do to others as we would be done by. May we meet at the home which God has prepared for the good and just, where the secrets of our hearts will be unravelled, and all wrongs will be laid bare; where those who have suffered wrongs and injustice in this life, will enter into the peace and rest of the life everlasting. I am yours, in love for all good,

Mrs. C. Woolsey.

THE COLORED PRESBYTERIANS OF KENTUCKY ARE RIGHT.

Weston, Ky., Feb., 1889.

I am a minister of the Gospel in one branch of the Presbyterian church (colored). I do not smoke, chew tobacco, nor drink whisky; and I am a sworn enemy of secret societies and intemperance. I am in charge of four congregations; two are in towns and two in the country. There are two secret societies on my work. In the four churches the membership aggregates 326. Some time ago I received some tracts which I distributed as judiciously as I could. I could have used as many more. The idea with me has been to forewarn the young and unwary men before they make a leap into the dark, and I am glad to say several have been deterred. Please send me tracts. The colored people throughout this region are Odd-fellows. There are very few Masons in this part of western Kentucky.

I would be exceedingly glad if Rev. Mr. Foster could come or visit some of the small towns from Evansville to Nashville, on the L. & N. R. R. That is, stop over and lecture in the towns between these places mentioned above. I have made a few speeches against the lodge. I have prayed over this letter. May the Lord open the way for the triumph of his truth.

Our General Assembly adopted a resolution against secret societies, especially against ministers going into them. Rev. H. A. Gibson, of Bowling Green, Ky., is outspoken against them. My heart is with you in this good work, and if I had any money above a scanty living, I would put it into this work also.

E. J. Simpson.

PITH AND POINT.

SENDING PAPERS SOUTH.

I have a letter from Bro. Phillip Kribs, of Lamartine, Pa., with two *Cynosures*, to be given where they will do the most good. He has sent me papers before. This is a plan proposed by him to have the subscribers of the *Cynosure* send their papers South to agents or any one who will take an interest in them. There is great need of such literature and blessed reading as comes through the *Cynosure*. It certainly is inspired of heaven. I keep account of all the papers sent me and by whom. If it would be advisable some time I can give the names and number sent. I feel so encouraged of late by the promise of the prayers of the saints who are in this fight of faith against such a wily foe as the lodge devil. If there was any worse name I would call him by that. I will just mention one dear sister who sent me a package of over a hundred papers by express. She has kept them for years to give away when the time came they would be needed. This is sister A. B. Hubbard of Philadelphia. My soul is all aglow with love for such a glorious privilege, to be counted worthy at all in so grand a work. I am visiting every preacher, colored and white, and keeping a record of their sentiments.—A. F. Smith, *Nashville, Tenn.*

SOUTHERN MISSIONARY WORK.

I have spent nearly a year in the mountain ranges of the Southern States. In my travels through Kentucky I found a number of so-called preachers, some of whom cannot read or write their own name, much less teach. There are many whisky stills in the Cumberland mountains—illegal stills hid away—and I am sorry to say that many of the ministers indulge in intoxicating drink. Ministers living in the valleys care but little about climbing the high mountains in order to reach this class of people. I left Chicago March 20, 1888, feeling that something ought to be done for them. I started at my own expense without the aid of any society, but as I have now spent all my means, it seems that I shall have to stop. During this season I have seen about 250 people who have started to live for God. I want to ask prayers in their behalf, and also for myself. I hope the Christians at home will remember us in this work.—Anthony C. Anusdier, *Mount Zion, Wilkes Co, N. C.*

MANY VISITS AT LITTLE COST.

The six dollars herewith is to make a present of the *Cynosure* to the persons whose names are sent. I can speak to each of them fifty two times a year, and perhaps with more effect than if I were to speak to them personally, and perhaps I may speak in this way after I have crossed over the river, as I am an old man. I want to do what I can for the good cause, and to fight the evils which imperil the very life of our freedom and of our free country; for he who is oath-bound cannot be a free man.—Hiram Preston, *Lincklaen. N. Y.*

THE LODGE UNDER DISCUSSION.

I took the *Cynosure* for some four years in Indiana, and am much opposed to the lodge, and am a member of the Brethren church. I had a debate lately on the question, "*Resolved*, That secret orders are injurious to society." I had the affirmative and overcame an Odd-fellow opponent. They have challenged me for another debate on the same question. I will try and work up a club.—Henry Miller, *Moorfield, Neb.*

THE ORDER OF DEPUTIES DID NOT GET HIM.

A young man thought he would promote the Prohibition work by approaching a friend with the question, "Are you a member of a temperance organization?" "Then it would be a good thing to join the Good Templars." "No, sir! The church is the only temperance organization I intend to belong to," came the answer.

Young men! If you care to keep that which is pure and unadulterated of God's Word and Christian life, then keep away from all secret societies of any name and character. They will allure you with the promise, "Oh, it will never be known." In that way they tried me for that "Order of Deputies." I gave answer, The church does not allow it, therefore I abstain. Young friend, can you take Jesus into a meeting where they pray without Christ? Can you honor an institution which claims it has done more good than the church?—Lutheran, *Chicago.*

OBITUARY.

REV. S. S. MARTIN, of Delavan, Ill., died suddenly of heart disease at Clear Water, Mo., Jan. 3, 1889, where he had gone with his wife to spend the winter with his daughter, hoping the change would benefit his health.

He had only been from home six days when the summons came. He fell dead, leaving no testimony but the record of a godly, conscientious life. He had suffered from heart-trouble for years and had expected to go just that way, and was ready. Through toiling and suffering and patient waiting he was made meet for his inheritance.

He has labored for the Baptist denomination in central Illinois since 1843. His remains were taken to his home in Delavan, where impressive funeral services were held. His pastor, Rev. J. S. Forward, preached from the text, "And he fell asleep." He was buried at Washington, Ill., in the family burying ground.

He was loved and honored by all—even his opponents. The universal testimony is, "A man of strong convictions and conscientious in every act of his life."

He was born at Colesville, Broom Co., New York, April 15, 1820, being in the 69th year of his age at the time of his death. He was 6 years old at the time of Morgan's abduction, the remembrance of which clung to him with the tenacity of life; and his convictions grew with his growth.

He was always an earnest supporter of the anti-secrecy cause, mild and quiet, but fearless in advocating its principles. He has been a subscriber to the *Christian Cynosure* for many years. His daily prayer at the family altar was for its success in sowing seeds of truth against error and false teaching. A. P. M.

The following lines by Mrs. Dr. Cheever of Peoria, Ill., appropriately complete this tribute to a beloved brother and "good minister of Jesus Christ:"

"Dear honored friend! and thou hast passed
Death's grimly barriered gate at last!
That often swings to fields supernal
In fairest loveliness eternal.

"As swift-winged bird cleaves orient sky,
Just like the 'twinkling of an eye'
Thy spirit passed in quick transition
To perfect and a glad fruition.

"From age to fresh immortal youth,
Now, thou canst quaff the wells of truth:
Which here to thee were oft denied,
By many a knotty problem tried.

"But now in full celestial light
All is made clear to thy rapt sight;
The tangled web is straight and plain,
And what seemed wrong is right again.

"This world grows dark! oh, loving friend,
When spirits such as thine ascend;
But Heaven is brighter for thee there,
The bliss of all the saints to share."

LODGE NOTES.

Upon the corner-stone of the Capitol at Washington is the following inscription upon a silver plate: "This southeast corner-stone of the Capitol of the United States of America, in the City of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial as his military valor and prudence have been useful in establishing her liberties, and in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several lodges under its jurisdiction, and Lodge No. 22 for Alexandria, Virginia.

The law promulgated at Berlin in 1872, and directed against the Society of Jesus, has, so far from being prejudicial to the interests of the Society in Germany, indirectly benefited the followers of St. Ignatius Loyola in that country. The *status* of the country in December last shows that the German province counts at the present moment 473 professed Fathers, 212 scholastics, and 327 Brothers. At the time of the promulgation of the law against them, the German Jesuits numbered only 764. They have thus received an augmentation of 225. Several of the most aristocratic and ancient families of Germany are represented in the company. Of the total number of Jesuits of the German province, 444 members are engaged in foreign missions.

The Pope is reported to be uneasy over the anti-Jesuit movement in Canada. It is said that he fears that if a bitter feeling should arise it might cause serious complications.

The officers of the grand council and the regents of the subordinate council of the Royal Arcanum met in this city and debated means of enlarging the field of the order. In order to recruit their lodge they intend to organize a Royal Arcanum Social club.

The Jesuits of Montreal, Canada, entered an action for $50,000 against the Toronto *Mail*, the principal ground of complaint being an oath ascribed to the order by the *Mail*. They allege that they take no other oath than a vow of fidelity to superiors and the sovereign, and a vow to chastity; that they are as loyal as other citizens.

White Caps visited the dwelling of a worthless fellow named Adolph Sauve, living near Ottawa, Ontario. Upon being refused admittance they battered down the door. Mrs. Sauve fought them savagely with a club, and Sauve escaped through a window. His feet and hands were so badly frozen that amputation will be necessary.

New York Masons have appointed a special thanksgiving on April 24 for the liquidation of the Masonic debt in the State. The Masonic temple built in the city cost over $1,000,000. An appropriate bronze medal has been struck as a souvenir of the occasion. We hope to learn to what god the thanks are to be given. Is it Hiram, or is it Luck?

About two weeks ago William Cahoon, a wealthy farmer of Sandstone Village, Mich., received a notice from White Caps ordering him to move away. He paid no attention to the warning, and Monday night a charge of buckshot was fired through his window, wounding him in the leg. He gave chase to the would-be assassin, but failed to overtake him.

Gen. Paul Vandervort of Nebraska is a candidate for superintendent of the railway mail service. He was formerly division superintendent at Omaha, and was removed by Postmaster General Gresham on the charge of neglect of duty. The specifications set forth that he attended more to the duties of his position as commander in-chief of the Grand Army of the Republic than those pertaining to his official position. But now he is after office again.

Joseph H. Lenhart, of Meadville, Pa., Supreme Receiver of the Ancient Order of United Workmen, died at his home. He was one of the pioneers of the United Workmen, having been continuously in official connection therewith since 1872. He was Grand Master Workman of Pennsylvania in 1876, a representative to the Supreme League and Supreme Receiver. He was a member of the Select Knights, A. O. U. W., and also a prominent Mason and Odd-fellow.

Now that the Arbeiter Bund have secured their right of assemblage, says the *Inter-Ocean* of this city, they are not so anxious to invite the police and the press to their meetings as they pretended to be before the decision of Judge Tuley was rendered. It will be remembered that they made many protestations of the purely scientific character of their debates, and invited the public to come and see for itself how very harmless they were. They have changed their tune recently, and now hold strictly secret meetings.

Several persons in Waterloo, Iowa, have received letters from the White Caps. A barber, who is charged with neglecting his family, was threatened with vengeance, and a newspaper publisher in whose paper recently appeared an account of the raiding of a saloon received a letter telling him that his paper was becoming altogether too personal. Several young fellows have also received notification to change their habits or suffer the consequences.

The Woman's Relief Corps, Lyon Post, G. A. R., have made a presentation of an elegantly hand-painted dress to Mrs. General Harrison. The gown is of cream color, and painted in bas-relief are lilacs, white pinks and lavender. Some hand-painted slippers go with the dress. The Gen. Lyons Women's Relief corps, says the Chicago *Times*, is an organization designed to help out the families of deserving vetcrans of the war. Its work is supposed to be entirely beneficent. If this beneficence is to be emulated we will have some worthy charitable women of Chicago tendering a hand-painted gown to the wife of the lord mayor or a pair of shoes to the bosom companion of his excellency of Illinois, Gov. Fifer.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

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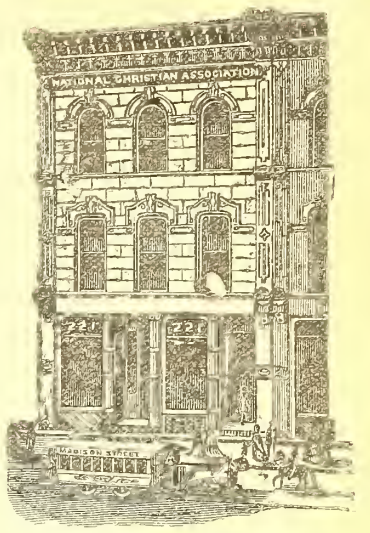
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 21, 1889

PRESIDENT HARRISON'S INAUGURAL asserts sharply the Monroe doctrine against foreigners owning the canal across the American isthmus, but says nothing against American bishops sending American money to help the Pope regain political power over Italy; or against that Pope's forbidding seven millions of Americans sending to American schools, and permitting the children to learn naught but what his foreign propaganda permits.

PROF. MILLIN (see second page of this number) is a good man in an excellent college, and his article is so honest that it answers itself. He still thinks "Not to restrict and regulate an evil system which we cannot wholly and at once suppress, is cruel and sinful," and adds that if there were a city where a majority would vote to license brothels, "we would favor a law which would restrict the number of brothels to forty, or even forty-nine, if without law there were fifty."

In European cities brothels have been long licensed and "regulated." A few years since the Paris ordinance was adopted by St. Louis. The city was divided into districts, with a physician in each, to examine *monthly* the wretched female victims, to save the men frequenting them from the danger of disease. Prof. Millin, it seems, was not aware of these facts. His mistake is, he seems to think a saloon or brothel can be "*restricted*" and "*regulated*" without being *licensed*. Every license is a public authoritative legal declaration that the vile practice licensed is a good and lawful practice for the holder of that license. And "He that sayeth unto the wicked, thou art righteous, him shall the people curse! Nations shall abhor him."—Prov. 24: 24.

THE WASHINGTON CONVENTION was attended by a good number of excellent people from abroad, but the local attendance was small. The speeches were sound and able, and where read will benefit the cause. We had hoped that a movement would have been inaugurated to reach the masses through the mission boards, reform organizations, and political parties. As secret societies are everywhere unpopular with outsiders, and even with many inside the lodges, and as we have now a recognized existence, we ought to move on the forts, arsenals, and armies of public sentiment and opinion. One National board, the American Missionary Association, has already declared against the secret lodge system as hostile to all missionary work. The other great boards are yet silent. If the central offices could be supplied, each with a circular adapted to its particular field, and forwarded to missionaries by the secretaries, the best and most devoted men and women around our globe would soon become a host of co-laborers in our cause. And now that party politics must lie still for a year or two, correspondence should be at once opened by the N. C. A. with all organizations which receive the people's money promising to suppress popular evils to secure their co-operation against the chief of those evils, the secret worships in Christian and in pagan lands.

AMERICA says: "In Italy the graduates of the college of the propaganda taught the people that they did not need to learn to read. They dare not go so far in America. They only teach here that Roman Catholic children should merely learn those things prescribed by the college of the propaganda. This is why the last plenary council avowed 'the determination to establish all over the country a great system of parochial schools, in opposition to the public schools, and it is made the most urgent duty of the priests everywhere, under threat of expulsion, to found such schools.'

"Ostensibly, Leo XIII. is fighting for sovereign rights in Italy. In reality, his contention reaches out to every quarter of the globe, and erects his standard of temporal authority wherever priest acknowledges his authority, and ignorance blindly receives its politics and religion from his infallible council."

This is sufficiently fearful. But Stephen A. Douglas and other American and English statesmen have visited the Pope to obtain favor and votes for their political parties at home, and our political aspirants, before the same political priest power, are wont

> "To bend the pregnant hinges of the knee
> That thrift may follow fawning."

The only cure is a political party enlightened and divorced from secret oaths, worships and priestism.

THE W. C. T. U. IN DANGER.

We are alarmed by information lately received from Evanston (Northwestern University) that the president of the W. C. T. U., Miss Frances E. Willard, is a member of a college secret society for girls; and an adhering member (!) of an organization which binds young girls to conceal its proceedings from their own mother at home.

If there is one question settled by authority and argument beyond the hope of successful replication, it is that the Greek-letter fraternities are a damage and drawback to education and morals in literary institutions. They are of French origin, and French infidel origin at that. The first one was introduced by Jefferson. This was the Phi Beta Kappa—"Philosophy" (not the Bible) "is the rule of life." Before "the reign of terror," under Robespierre, Couthon and St. Joust, had shown the world what philosophy without God would lead men to, the French Revolution looked lonely. Its adherents supported Jefferson, while Washington leaned to English ideas of society and government. And so popular were French, and so unpopular were English ideas with the American people, that the French envoy Genet threatened to appeal to the people against President Washington unless he was permitted to raise troops for French purposes on American soil. The infant colleges of America were filled with French principles. When Dr. Dwight became president of Yale College, but two of all the students professed belief in the Christian religion. These were Noah Webster and Col. Seth Storrs. And Edward Everett, called by the popular voice, "*The first citizen of America*," was president of the Phi Beta Kappa in Harvard. But, when in the providence of God these college fraternities were brought under popular discussion, Edward Everett, John Q. Adams and Josiah Quincy led in an effort which expelled the secret fraternities from the colleges of the United States. And when, years afterwards, they crept from their holes and began to lift their heads in institutions of learning, the great naturalist and beloved President Hitchcock, of Amherst, collected and left on record in the last book which he wrote the testimony of nine of the presidents of the leading New England colleges who declared these secret college societies injurious to college discipline, learning and religion. Yet they have crept back into power without removing an objection or answering an argument.

Then girls were not in colleges. And if, when those great scholars, statesmen and civilians were expelling these orders from American colleges, if one had attempted to form a society of young girls, pledged to conceal its proceedings before knowing what they were—pledged to conceal from the parents who reared, fed and clothed them—such an attempt would have excited general loathing and disgust in all right-minded persons.

If any competent person can show just reasons why these secret orders were improperly cast out, and why they should be employed as instruments for the education of American women, our columns are open to the discussion.

FAITH HEALING.

"The prayer of faith shall save the sick and the Lord shall raise him up."—James 5: 15.

Rev. L. S. King, in the *Earnest Christian*, asks: "How much is to be understood by this Scripture? After praying and anointing it says: 'The prayer of faith shall save the sick.' Can this mean that the observance of these directions will save the sick at all times, or must the Lord inspire the prayer, thus giving faith in order to recover the sick? It seems to me that the recovery of the sick turns on this point, 'The prayer of faith,' and God must give the faith by inspiring the prayer."

ANSWER.

The above seems to us the exact meaning of that passage in James. It does not mean to confer earthly immortality on men by allowing Christians to pray for one another, and keep each other from dying. For "it is appointed for men once to die."

The senior editor of the *Cynosure* was called to baptize a sick babe which had been given up to die. This was sixty-two years ago. I was a young pastor, and dreaded to be called to pray with the sick. I had no belief that my prayer would save them, and I knew not what to do. I shrunk from a sick room. I longed unutterably to know what that passage in James meant. I went and prayed with that moribund child. I prayed the parents might be strengthened to bear their loss, and went back to my study, expecting soon to attend its funeral. It was a time of revival, and I knelt to pray for the meetings. But, against my will and purpose, I prayed for nothing but the recovery of that child. I fully believed the child would get well, and sent word at once to the parents that their child would get well. The child did get well, and is now alive. Along with this came the meaning of the text: "The prayer of faith shall save the sick," *when God sees it best and gives the faith.* J. B.

THE JESUITS IN CANADA.

The *Cynosure* lately reviewed a re-publication of the "Secret Instructions of the Jesuits," which is now published by H. L. Hastings, of the *Christian*, Boston. It is a remarkable document and should be in the hands of Americans by the million.

The Toronto *Mail* lately published a telegram containing what purported to be the Jesuit oath. The priests of Montreal directly entered suit for $50,000 damages against the paper, claiming the publication to be a libel. The oath published is doubtless the same that appears in the "Secret Instructions." In it all allegiance to Protestant or heretical kings or rulers is renounced and the destruction of their power, by legal or other methods, is pledged. The Jesuits claim that they do not take this oath; that they are loyal to civil authorities; and that they only subscribe to the vow of poverty, chastity and obedience.

The *Mail* in extenuation of its alleged offense says: "We did not undertake to prove, nor can we undertake to prove, the authenticity of the document, any more than we could undertake to prove the authenticity of the 'Secret Instructions,' which the Jesuits also repudiate, but which are given in full in such a standard work as Larousse's Dictionnaire Du XIXe Siecle. Everything about the Society of Jesus is covered with a mystery which, even in the processes instituted against them by so many kings and nations, has been but partially removed. If the authenticity of the oath is denied we are perfectly ready to record the denial. What we are not ready to deny, under any threats, is that the doctrines embodied in the oath are substantially those which have been preached by Jesuit doctors and exemplified in the history of the order."

The order shows all the cunning of the lodge in this bold playing. In the present political agitation in Canada, following the vote of the Quebec legislature allowing $400,000 as a compensation for their claim for property confiscated about a century ago, they cannot afford to allow a discussion of their oaths or secret principles of action. If unchallenged, the publication in the *Mail* would have this effect. But, safely counting on the inability of any one to bring forward witnesses enough to overcome their own testimony concerning themselves, this secret lodge puts its trust in "bluff." Few people will care to face $50,000 suits entered by so powerful and so secret a body, and the discussion of the Jesuit oath will probably be dropped.

Nevertheless the agitation against the Jesuits is daily growing stronger. The Dominion Government has the power to veto the Quebec vote for compensation. The reasons for doing so strongly appeal to common sense and love of justice. The Jesuit order was abolished by Pope Clement XIV. in 1773, and the property held by it reverted legally to the crown. The British government over a century ago decided the case; and that it should be now reopened, and the claim acknowledged and voted to be paid by a provincial legislature, and the Dominion Government under Sir John Macdonald refuses to veto that action is proof enough that Jesuitism is a power in Canada not to be trifled with. Neither the liberal or the conservative party wish to take up the question, any more than our American Congress dares to touch a question involving the supremacy of a secret society. Sir John Macdonald threatens to resign and call for an election that shall involve this issue, if members of the Canadian parliament pushes it forward. None seem willing to accept his challenge. But the end is not yet.

THE LIFE OF PROF. J. R. W. SLOANE, D. D.—A few copies of this large and beautiful volume have come into our hands by some misunderstanding, and the publishers, rather than have them returned to New York, have given a large reduction. The few volumes we can mail, postpaid, for $1.50 each, which is one-half the retail price. There are but 175 copies unsold in New York; and every one who ever heard one of Prof. Sloane's grand and inspiring addresses will wish to have a copy of his life. It was written by his son, a professor in Princeton

College, and contains a number of his ablest addresses on slavery, the lodge, and other religious and reform topics. Authorities such as Dr. Hodge and Cheever have frankly said that it is not possible to overstate the character and worth of the services rendered to our country in her darkest days by Dr. Sloane; and that any just record of the man must be in large measure a history of the great moral conflict that doomed the institution of slavery to its final death.

TO ILLINOIS FRIENDS.

By arrangement of the Executive Committee, Bro. Blachly, who is engaged as agent in our State, has been traveling much of the time since February 1, in towns never yet visited by any laborer in our reform. While working this new ground he cannot, of course, expect to reap. His collections for the expenses of the State Association are necessarily very small. The Executive Committee therefore appeals, hereby, personally to every reader of the *Cynosure* in Illinois, to assist as much as possible and as soon as possible in carrying on a good work in the State. Send your contribution, whether great or small, to the Treasurer at the *Cynosure* office. The Committee lately sent circulars to all the friends in the State. Call to mind the urgent requests of that appeal and let your response be ready and generous. In behalf of the Ex. Committee, W. I. PHILLIPS, *Treas.*
H. L. KELLOGG.

—Rev. M. A. Gault, district secretary of the National Reform Association, is assisting Wilbur F. Crafts, of the American Sabbath Union, in organizing a Missouri State auxiliary.

—Rev. C. W. Hiatt, of Columbus, O., much exhausted by ten weeks of revival meetings, is visiting Sioux Falls, Dakota, in response to an urgent and repeated invitation. He was compelled to remain away from the Washington Convention because of his health.

—Agent H. H. Hinman finds work to do at Oberlin while spending a little time with his family. He has engaged to speak to the theological students, Prof. Ballantyne aiding in getting the appointment. Arrangements are also pending for a discussion of the lodge question before the whole body of Oberlin College.

—Dr. Faunce, the leading white Baptist pastor in Washington, brought up the matter of secret societies in his prayer meeting last evening, writes Secretary Stoddard last Wednesday. He reproved some of his people for leaving the prayer meeting for the lodge. He was sustained by others in the meeting who took the same view. There may be yet much fruit borne by Washington Christians for Christ against secretism.

—The *Southern Guide*, of Hearne, Texas, contains a letter from Rev. I. Toliver of that State who was expecting to attend the Washington Convention. While stopping at Indianapolis he concluded to change his plans and remain in that city. He assisted Rev. J. W. Carr, a colored pastor, in revival services, over 100 being added to the church. From Indianapolis he went to Evansville, and is conducting meetings every night in the First Baptist church with audiences of several hundred.

—The *Censor*, of Los Angeles, California, has for years been ably conducted by Captain A. D. Wood, and is one of the few prohibition papers of the country which has the courage of its convictions respecting the secret societies. Within two years Rev. George Morris, of San Francisco, a Methodist brother well reported for his radical position on practical Christian living, as opposed to lodgery and other popular evils tolerated by the church, started in the latter city the *California Voice*. Mr. Morris was in some way excluded from the M. E. church for his outspoken convictions, and has given much time to the prohibition work in California. The *Voice* and the *Censor* have just united their fortunes and will be published hereafter from San Francisco, under the name of the former. The union will strengthen the prohibition cause all through the State, although from personal observation, the southern counties contain the the real strength of that reform. May the good work go on with new energy, because of this union.

—The *Wesleyan Methodist* of the 7th contains the following notice: "Pres. L. N. Stratton, of Wheaton Theological Seminary, has tendered his resignation as president of said seminary, and as a member of the Educational Society. At a meeting of the Executive Board of the Educational Society, held March 1, the resignation was accepted. Prof. J. N. Bedford was appointed to take charge of the seminary until the annual meeting of the connectional boards." Though this change is of considerable importance to the Wesleyan churches, it appears without the first word of explanation. The *Wesleyan Herald* of this city has nothing but the indefinite hint, "the story is only partly told," and that Bro. Stratton's labors for his denomination "have never been duly appreciated." Pres. Stratton has been known in every part of the country as one of the ablest of the opposers of secretism, and from the first lifting up of the banners of Christ against this host of the pit, he has stood with the front rank. For years he has been a valued and faithful member of the N. C. A. Board. His health has been much impaired of late from the arduous duties of his seminary work; but the financial troubles in the denomination have greatly increased those labors. We hope that relief from work may restore his strength, and pray that God may fulfill to him the promise that even his enemies, secret and open, "may be at peace with him."

OUR WASHINGTON LETTER.

WASHINGTON, Mar. 15, 1889.

The White House has been the center of attraction since the inauguration to the thousands of visitors still lingering in the city, who want to shake hands with the new Chief Magistrate before leaving for home. At an early hour on Tuesday morning after the inauguration, the scene on Pennsylvania avenue in front of the Mansion was quite lively. Bands were playing, soldiers and civilians parading back and forth, and the impatient throng strove to gain admittance at every barrier guarded by a policeman. As soon as the gates were opened the crowd rushed for the entrance and it required all the efforts of the squad of policemen to keep comparative order among the mass.

The Capitol has also been swarming with visitors during the week. People may be seen sitting about on every available projection in the corridors and rotunda. At times so many have been bent upon going up on the dome that the staircase and balconies have been crowded from the Goddess of Liberty to the crypt, so that no one more could go up until some one came out, and they moved up a step at a time as there was room for them. Some idea of the throng of strangers in the city may be formed from the fact that over eleven thousand visited the Corcoran Gallery the day after the inauguration, and three thousand ascended the Washington Monument. But inauguration scenes and sounds have now all died away.

The new administration is now nearly two weeks old, and although but little real work has been accomplished since the change, matters seem to be moving smoothly enough with one exception. The President is suffering from excessive hand shaking to an almost serious extent, and still they come. I heard a Washington physician say to day, "Harrison has not half such a constitution as Cleveland, and the people ought to realtze the fact. They will kill him."

The new cabinet officers are all at their desks, and are beginning to wonder when the crowd of visitors and office-seekers is going to diminish, so as to allow them some time to become acquainted with the routine duties of their respective departments. Most of the mere sight-seers and celebrants have gone home, but the men who crowd the hotel lobbies, the Departments and the White House now are here for business. They want the offices, and if being persistent and always present counts for anything, they mean to have them. They are from every State and Territory in the Union; and what is more, nearly every State sends enough applicants for all the offices. Every Rebublican member of Congress, Senator and member-elect is suffering from a visitation of a good portion of the male population of his district. They scarcely get time to eat their meals, are hustled out of bed at unconscionably early hours, and it is late at night before they can retire. Many will doubtless be driven to follow the example of the gentleman from Missouri, who was so closely pursued by his constituents that he hid himself in some obscure corner of the city about a week ago, and no one has yet discovered his habitation.

Among the hungry ones those most conspicuous at first are the seekers for the higher positions. They want the foreign missions, consulates, assistant secretaryships, commissionerships, and the chief places in the various bureaus, and they have traded off the term "office-seeker," for that of candidate. The list contains the names of a good many able men. Some are rich and want official honors for social reasons. This class is few, and it is to be hoped its desires will be gratified as soon as possible by the bestowal of unsalaried positions. The rest of the list embraces men who are not rich, but who consider themselves able to earn a good living. Many of them would scorn to admit that they could not command an income much larger than they will receive if they succeed in getting into office. Why they should prefer an official salary to their independent earnings, why they should prefer to become prisoners and beggars when they might be free and independent, is one of the inscrutable idiosyncracies of human nature. This class should call forth sympathy and compassion rather than contempt, for they are the victims of their own weakest traits of character, like the chain that is no stronger that its feeblest link.

There could be no stronger argument in favor of changing inauguration day to the 30th. of April than the abominable weather of the 4th inst., and the great amount of sickness caused by exposure to the cold, driving rain on that day. It would be impossible to estimate the number of fatal colds contracted on that day, but it is very large. Pneumonia has been frightfully prevalent during the past ten days, and among the so-called "inauguration victims" are quite a number of Congressmen. A bill to change inauguration day to a season when pleasant weather might naturally be expected was duly presented to the last Congress and might have passed had it not been opposed by those Congressmen from the semi-tropical belt. But with the memory of the last fourth's havoc fresh in their minds it is quite probable that the new Congress will take the subject up at an early date and push it to a successful end. *

SECRET SOCIETIES IN OBERLIN.

"While men slept the enemies sowed tares."

If it were necessary to show that secret societies have the same relation to Christian institutions that weeds have to grains and fruits, it would be found in the insidious methods by which they work into all places from which they are not absolutely excluded. Christianity needs to be cultivated. The secret lodge needs only to be let alone, and it will overrun and destroy all that it cannot control. Both of the Congregational churches of Oberlin and the college, have strong testimonies against secret societies. In the college the law is absolute prohibition; and yet in spite of a strong public sentiment against them, the following secret orders have been planted here in the town, their meetings are nightly held, and they embrace in their membership, ministers and members in all the churches. They are Masons, Odd-fellows, Grand United Order of Odd-fellows, the G. A. R, Knights of Honor, Royal Arcanum, Mutual Order of Friends, and the American League of Honor. Some of the members of the First Church belong to several of these orders, and I am told that some of the theological students are Masons, and belong to other secret lodges. The circulation of anti-secrecy tracts developes the fact that many who once opposed the lodge and are still convinced that its influence is evil, are now opposed to any agitation and are silently acquiescing in the growth of this system of iniquity. But not all. There are some in Oberlin "that have not defiled their garments," but as a rule they are like Laodica, "neither hot nor cold." There is, however, some evidence of awakened interest. Arrangements have been made for lectures on secret societies to both the theological and the college students, and a careful distribution of literature is being made among the people. It is to be hoped that the heart of these churches is still sound, and that they will yet purge out this old leaven of unrighteousness. H. H. HINMAN.

A wonderful event has occurred in Utah, which, taken in connection with the fact that Congress has refused to accept Utah as a fit candidate for admission to the Union, will give the Mormon leaders something to talk over and meditate about. The municipal election occurred a few days ago at Ogden, a city of some 12,000 inhabitants and next in size to Salt Lake. The increase of the Gentile population during the last few years had been a source of anxiety to the Mormon rulers, and various artifices were employed to render their influence of no effect at the polls. Finally on election day orders were issued to the police (all Mormons) to arrest a number of the Gentiles and keep them as prisoners until the election was over. This scheme, however, was frustrated by the appearance of a company of Federal troops under the marshal, who said that every voter should be allowed to offer his ballot. The result was most gratifying to the Gentiles, who elected their entire ticket. This is the beginning of the end. The Mormon dynasty is trembling on its throne.—*Union Signal.*

The Home.

TRUTH—A LONGFELLOW WAIF.

[In an old common-school reader, published in 1844, there is a poem by Henry W. Longfellow, which is not to be found in his complete works. A friend once referred to it while in conversation with him, when he said, "Oh, yes, I believe I did write something of the kind in some college ode." His brother Samuel, while writing the life of the poet, said that he has seen it in manuscript, but did not know that it had ever been printed.]

O holy and eternal truth! Thou art
  An emanation of the Eternal Mind,
A glorious attribute, a noble part
  Of uncreated being. Who can find,
By diligent searching—who can find out thee,
The Incomprehensible, the Deity!

The human mind is a reflection caught
  From thee, a trembling shadow of the ray.
Thy glory beams around us, but the thought
  That heavenward wings its daring flight away
Returns to where its flight was first begun,
Blinded and dark beneath the noonday sun.

The soul of man, though sighing after thee,
  Hath never known thee, saving as it knows
The stars of heaven, whose glorious light we see,
  The sun, whose radiance dazzles as it glows—
Something that is beyond us, and above
The reach of human power, though not of human love.

Vainly philosophy may strive to teach
  The secret of thy being. Its faint ray
Misguides our steps. Beyond the utmost reach
  Of its untiring wing the eternal day
Of truth is shining on the longing eye,
Distant, unchanged, changeless, pure, and high.

And yet thou hast not left thyself without
  A revelation. All we feel and see
Within us and around forbids to doubt,
  Yet speaks so darkly and mysteriously
Of what we are and shall be evermore,
We doubt and yet believe, and tremble and adore.

NOVEL READING.

I am not to enter upon a crusade against the perusal of works of fiction. I should be sorry to debar the child from Robinson Crusoe or the Pilgrim's Progress, or to prevent any one from becoming acquainted with the character of Jeanie Deans or Uncle Tom. But I do protest against that constant and indiscriminate perusal of romances in which so many indulge. In the use of such stimulants I am an advocate, not of total abstinence, but of temperance principles. I am not afraid of an occasional stimulant, provided people be not constantly drinking of it, and provided they be taking solid food in far larger measure. For every novel devoured let there be eaten and digested several books of history or of biography, several books of voyages and travels, several books of theology, with at least a book or two of science or of philosophy. If you examine some of our circulating libraries, you will find a very different proportion—far more works of fiction than of truth. Those who consume this garbage will soon take its hue—as the worm takes the color of the green herbage on which it feeds; and the furnishing of their mind becomes excessively like the circulating libraries to which I have referred—a strange medley, in which the vain and fictitious occupy a far larger place than the real and the solid.

Nor let it be urged by the novel reader that, as he does not believe the tale when he reads it, so no evil can possibly arise from the perusal of it—for the mischief may be produced altogether independent of his belief or disbelief.

It arises from the impressions produced, unconsciously produced, unconsciously abiding, and unconsciously operating. Like the poison caught from visiting an infected district, it is drawn into the system without our being aware of the precise spot from which it comes, or even of its existence. Like the evil influence of companions, these evil communications corrupt good manners, all the more certainly, because they work pleasantly and imperceptibly.

The evil arises from the vain shows into which the mind is conducted, from the false pictures of the world and of human character which are exhibited. It springs from the images with which the mind is filled, and which present themselves when invited and when not invited. For, having called up these spirits, and cherished and fondled them, we may find that we cannot lay them when we choose; that they abide with us whether we will or no, first to tempt, and finally to torment us.

Even when the novels are all proper in themselves, the immoderate use of them has a pernicious tendency. It has been shown by Bishop Butler and by Dugald Stewart, that it is injurious to the mind to stimulate high feeling—as is done in the novel—when the feeling is not allowed to go out in action. It is a good thing to cherish compassion towards a person in distress, when we are led in consequence to take steps towards his relief. But it is not so good a thing to indulge in sympathy towards an imaginary personage whom we cannot aid. The rationale of this can be given.

In proportion as we become familiar with scenes of distress we are less and less affected by them. But when the scenes are real, and when we are in the way of relieving the misery, we are in the meantime acquiring a habit of benevolence which, like other habits, will grow and strengthen with the exercise.

In going into such scenes we may not feel so keenly as we at one time did, but if the mere sensibility of benevolence is lessened, the principle and the habit are increased.

But it is different when our feelings are in the way of being roused by harrowing scenes in a romance; here we have the feelings deadened to ordinary misery without any habit of active benevolence being acquired. Hence, it is that we so often find, that the eyes which stain the novel with tears refuse to weep over the real miseries of the poor. "From these reasonings it appears," says the philosopher last named, "that an habitual attention to exhibitions of fictitious distress is in every view calculated to check our moral improvement. It diminishes that uneasiness which we feel at the sight of distress, and which prompts us to relieve it. It strengthens that disgust which the loathsome concomitants of distress excite in the mind, and which prompts us to avoid the sight of misery, while at the same time it has no tendency to confirm those habits of active benevolence without which the best dispositions are useless.

☐This is the result even on the supposition that the characters are properly drawn. Still more fatal consequences follow when the imagination is employed in such works to decorate vice or depreciate true excellence; to picture human nature as essentially good, and the ungodly as truly happy; to represent piety as mean or profanity as something noble; to picture the religious as either fools or hypocrites, or daub over with paint the face of fading worldly vanity—*From Psychology, by James McCosh, D. D., L. L. D.*

A BAD ORIGIN.

The waltz was invented just a hundred years ago. As might have been guessed or prophesied beforehand, it was born of the licentious stage, and is twin sister of the *ballet*. This amorous and gyratory hugging was first seen in a Vienna theatre, Dec. 20, 1787, and for a time was thought too indecent to be tolerated anywhere else. After a time, however, it was introduced into houses of doubtful repute, and finally into German society. For a long time even Paris resisted the licentious libertinism of the thing, and it was not until the present century that it became fashionable. It then went everywhere with a whirl, of course, for Paris set the fashions for the world. The French women of compromising conscience went into it with an abandon which was hit off by a clever writer by saying before the waltz "they danced with their soles," after it "they danced with their souls;" aye, and soiled and wore out the latter as effectually as the former. The same clever enthusiast recalls his own experience in the waltz, and mistakes his youthful salacity for "a sort of exaltation" in which "all consciousness of personality was drowned in an ecstatic, poetic illusion"; and concludes by saying that this dance "has furnished nonplussed ministers with many a sermon, and the dull church flock with some much-enjoyed scandal."

The waltzing church member who does not see the sneer, not only at religion, but at chastity as well, in that quotation, is dull indeed. This devotee of the waltz does not pretend that it is decent, admits that it has brought women to ruin, shows in no ambiguous way that he has no conscience in the matter, and it takes but little reading between his lines to see that he enjoys and defends the thing *because* it is wayward and wicked. But how can one who *does* have respect for religion and virtue, who does *not* despise "nonplussed ministers," and does not regard the "church-flock," or anything less exciting or less indecent than a dog-fight or a round dance, "dull"—how can such a one practice or apologize for the waltz?—*Christian Standard.*

The thief on the cross dreaded lest he should lose the presence of a dying Christ. He said not, "Give me heaven; save me from hell," but, "Lord, remember me." He liked not to part from Christ; he feared lest he should lose fellowship with Christ.—*H. W. Soltau.*

TO ELLEN A. K.

I.

The Turk each bit of paper saves
  And treasures up with care,
Lest, unperceived, upon its face
  God's name be written there.

II.

Take thou a hint, dear child, from this;
  Each moment save with care;
Write on its face some kindly deed,
  Or fill with earnest prayer.

III.

As shines the paper when it bears
  The name of God above,
So will our minutes, dim before,
  Be radiant with His love.

Grandma.

GENEROUS BESSIE.

Bessie was a dear little girl of five years, with blue eyes and yellow hair, that looked as if the sunbeams had mistaken it for their home and decided to stay in it. She had playthings and pets without number, but the dearest and most wonderful of all was a baby brother three months old. Bessie was very proud of him, but one thing troubled her—he had no hair. She could not understand it, and she was almost ashamed to have the little girls in the neighborhood come to see him, especially after one of them said: "My brother's only two weeks old, and he's got lots of hair."

Bessie's mother had talked to her a great deal about being generous, and had told her that she ought to be willing to share what she had with others, and go without things hereself sometimes, that others might have them. One day, when nurse was busy in the kitchen, mamma was called down stairs to see a lady. Baby was fast asleep in his cradle, and Bessie was sitting on the floor cutting out pictures and pasting them in an old blank book.

As mamma went out the door she said: "If baby stirs, just touch the cradle, dear. Nurse will be up in a minute." Baby did stir, and Bessie jumped up and swung the cradle to and fro, as she had seen nurse do so many times. As she did so she caught sight of the little bald head. "O, dear!" thought Bessie, "if he only had some hair he'd be the cunningest baby in the world." Then the thought came to her: Why couldn't she give him some of hers? She took one of her curls in her hands and looked at it. Yes, she would give baby half of her hair. "I must do it right away before mamma or nurse comes back. How pleased they will be!"

So the little girl took the scissors from the floor where she had left them, climbed up on a chair before the bureau, and commenced her work. Snip, snip, snip, went the scissors, and three shining curls fell to the floor. "He shall have them all," said generous little Bessie; and soon all the curls but one, which was directly behind, and which Bessie could not reach, lay on the floor. Then she jumped down, gathered the hair in her hands, and tiptoed across the room to the cradle. There was the mucilage bottle on the floor, and, quick as thought, Bessie seized the brush and covered the little head with mucilage. Of course it felt very cold to the poor baby, and he awoke with a cry; but Bessie rocked him, and he soon fell asleep again. Then she took up the curls, and stuck them one by one on the baby's head. To be sure they did not look very much as if they had grown there; but that did not trouble Bessie.

Just then she heard the front door close and mamma's step on the stairs. She ran quickly into the closet and shut the door—all but a little crack out of which she could peep. Mamma came into the room, humming softly to herself, but suddenly she stopped and gave a little scream as she caught sight of baby's head. Bessie could wait no longer, but burst out of the closet and jumped up and down before mamma, saying: "I did it mamma! I wanted to be generous!" She could not understand why mamma sat down on the floor and laughed until she cried, nor why papa did very nearly the same when he came home to dinner and was shown first the baby's head and then Bessie's. After all the aunties and cousins had been in to see the baby's wonderful growth of hair, mamma told Bessie she thought they would give baby a chance to have some hair of his own; and she washed the little head with hot water, putting the curls very carefully into a box, which she keeps in her bureau drawer to this day.—*Christian Union.*

FULL, YET ROOM ENOUGH.

"Mamma," said six-year-old Fred, "I can't love God and you both, so I'll choose you."

"Why, my child! what do you mean by saying that you cannot love both?"

"'Cause that's what the Sunday-school lesson says; it says that I must love God with all my heart, and there isn't but one 'all' to it, so if I love him with all, there won't be one bit left for you."

Mamma laughed, and only asked Fred to come with her. Going to the cellar, she quietly asked him to help her fill a large pan with potatoes.

"There," said he, piling on the last big fellow, "it's full."

"Full, yet there's room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quart or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and taking up a shovelful of sand, she scattered that over the pan, and it, too, disappeared, and another after it.

"Not full yet," she said again, as she took up a cup snd began pouring water on the pan; and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full, and yet hold more—of something else. So your heart may be full of the love of God, and plenty of room left for me, papa, and sister, and play and books."—*Ex.*

Young Tommy is a very talkative boy. The other day his uncle promised him ten cents if he would go an hour without speaking a word. Tommy wanted the dime very badly, and set out bravely to keep perfectly still from five o'clock until six o'clock. He watched the clock very uneasily and eagerly, however. By and by the hands pointed to half-past five. Tommy looked up, and exclaimed at the top of his voice: "Well, half of the time's gone anyway!"

TEMPERANCE.

QUID?

A certain rich tobacconist, 'tis said,
Having been knighted hut the week before,
His purse, indeed, much heavier than his head,
Determined that upon his carriage door
He'd place a motto, as all grandees do;
Though not a phrase of foreign speech he knew.

So, to a painter's shop the rich man went;
"Paint me a motto here," his brief command.
The painter humbly bowed and smiled assent,
Amused to see the trader grown so grand;
Then seized his ready brush and painted these
Two words, and nothing more—*Quid Rides.*

—*The New York Voice.*

FREE RUM IN MAINE.

The action of the Maine house of representatives in passing the pharmacy bill creates surprise and consternation. It is practically a free-rum bill. It allows municipal officers to license drug-stores to sell liquor in amounts not exceeding a quart on a physician's prescription, and any druggist who is a doctor can sell on his own prescription. All the men who are known to favor high license or free liquor voted for the bill, and with them many of the pronounced temperance men. Thus did the prohibitionists assist in carrying the free-rum bill and giving a shock to the Maine liquor law, which was supposed to be established as firmly as the granite hills.

PROHIBITION IN 1854.

Many persons have forgotten that there was a vote in this State for and against a prohibitory liquor law in 1854. The total vote cast on that question was 321,852, of which 158,342 was for prohibition, and 163,510 against it—the majority against being 5,168. In Allegheny county the vote was 10,032 for, and 4,053 against—a majority for of 5,979. In other western counties majorities were cast for prohibition as follows: Armstrong, 611; Beaver, 866; Blair, 1,110; Butler, 2; Clarion, 581; Crawford, 859; Erie, 1,266; Fayette, 1,806; Indiana, 1,030; Jefferson, 370; Lawrence, 1,632; Mercer, 1,139; Somerset, 98; Venango, 1,004; Warren, 2[illegible]8; Washington, 1,704; Westmoreland, 110. Of the western counties only two gave a majority against prohibition—Cambria, 33; Greene, 596.

These figures need not be taken as indicative of the result of the vote next June, but they are interesting as historical facts. Decided changes have taken place in the populations of cities and counties during the past thirty-four years, and there have been marked changes in sentiment on the question of license and prohibition. No one can predict with certainty the result of the contemplated vote; but of the right of the people to express their convictions on this, as on all other questions affecting their welfare, there is no room for doubt.—*Pittsburgh Commercial-Gazette.*

IOWA LIQUOR LITIGATION.

The trial before Judge Ruddick of the injunction cases brought before the court on a complaint made by the Temperance Alliance of Waverly, Iowa, asking that Mr. C. J. Fosselman be enjoined from selling or delivering beer consigned to parties in the State from points outside the State, and also that the Burlington railway company be enjoined from allowing the goods to be delivered from their tracks, came off March 11. The case attracted a great deal of attention, as several technical points relating to the Inter-state commerce law are involved. The judge, after listening to the arguments of the attorneys, granted a temporary injunction restraining Fosselman from handling beer in the city for the St. Louis breweries, and also forbidding the Burlington railroad from bringing the goods into the city. The case will probably come up for contest at the next term of the District court. This virtually stops the liquor traffic in the county, and the last saloon in Waverly closed its doors.

DRUNKENNESS IN BELGIUM.

Belgium still holds its own, says the New York *Tribune*, as the most drunken country of Europe. On an average each man, woman and child consumes yearly 210 quarts of beer and thirteen quarts of spirits. It may be that the Bavarians drink more beer than that, and Russians more spirits, but taking both together the Belgium record is unrivaled. The government is at last aroused to a sense of the evils of the situation, and some restrictive laws are to be put in force. The right to collect by legal process debts incurred in drinking-houses has been abolished; it is forbidden to sell drinks to persons under 16 years of age, and to sell any one liquor until he is drunk is made a crime. The effect of these laws will be looked for with interest. It can scarcely fail to be for good.

ALCOHOL IN FRANCE.

The French case against alcohol closely resembles the American. It increases police expenses. In some towns in France it has made it necessary to double or triple the police force. It increases also the expenses of criminal justice.

There were, between 1881 and 1885, 336,641 prosecutions for drunkenness, or an average of 67,328 a year, to say nothing of offences caused by drunkenness. It fills the hospitals and almshouses with all sorts of victims. From 1861 to 1865, for example, ten per cent. of the lunatics in the department asylums were brought there by alcohol. Between 1865 and 1870, twenty per cent. were brought through alcohol. In 1876–80, the number of inmates of these asylums nearly doubled, and of these, fifteen per cent. were due to alcohol. In 1881-85 the number rose from 49,822 to 51,207—more than triple the number between 1861-65, and of these 7,387 were alcoholic. And it must be remembered that the French population has been almost stationary for half a century, and that only those lunatics are charged to alcohol who have lost their faculties directly through their own drunkenness. No account is taken of those who lose it through the drunkenness of parents.

In some parts of France, the wine growing regions of the south and centre, they drink hardly any spirits at all; but in the north and west they drink enormously, and are drinking more and more. If all France drank as these parts drink, France, instead of being seventh in the list of drinking nations, would probably stand at the head.

Rouen is the greatest alcoholic place in the country. The average was about four gallons a head in 1884. There was a decree issued after the *coup d'etat* in 1851 forbidding the opening of drinking places (*cabarets*) without special police permit. This was abolished in 1880 by way of "giving republican saloons the protection to which they are entitled," as Sheridan Snook says. The effect was very remarkable. Between 1880 and 1885, the number of saloons increased by 40,000. Between 1873 and 1879, it had only increased by 8,000. The progress upward, too, is now very steady. Every year sees the opportunities of taking a "petit grog" greatly multiplied.

The remedy which finds most favor in France, as in Switzerland and Sweden, is making liquor extravagently dear, and diminishing the number of places in which it is sold—*The Nation.*

Two carloads of beer, containing about 500 kegs, have been seized by Sheriff Fletcher under the direction of the Johnson county, Iowa, Temperance Alliance. There will be a determined effort on the part of the owners to regain the beer, which is valued at $1,500, but the Alliance is equally determined to have it condemned and emptied into the gutter.

It is worth repeating that in his last message to the Kansas legislature, Gov. Martin reviews the effect of prohibition and claims that it has been of the greatest value to the State. The business of police courts has been reduced by three-fourths, and nine-tenths of former drunkenness abolished.

LITERATURE.

The Interwoven Gospels. The four histories of Jesus Christ blended in a complete and continuous narrative in the words of the Gospels. According to the Revised Version of 1881. Compiled by Rev. William Pittenger. With maps, 75c. Pp. 245. John B. Alden, New York and Chicago.

"Of making books there is no end," but of books that reverently aim to be of assistance in our study of the Word of God we can be more tolerant than of any other. The design of this book is to take the four biographies of our Lord Jesus Christ as found in the New Testament and combine them in a single narrative. No one of the Gospel narratives is a complete account of the life of Christ. John says many books might be written. Matthew gives especially those phases of the life of Christ which fulfill the Old Testament prophecies. Mark tells less of what was said and more that was done by Christ. It is thought he was assisted by Peter, and the narrative has a characteristic impetuosity and uses often the word "straightway." Luke claims to set forth the events "in order." He gives a more complete account of the introduction of Christ's ministry. John wrote with the especial purpose of showing Jesus as the Son of God. A comparison of these four Gospels in a harmony like Robinson's reveals at a glance their interesting and differing characteristics. They supplement and explain each other.

In this ingenious work the four biographies of Christ are given in the language of the Gospels, but so arranged and blended as to form one continuous narrative. When known, the period and place at which the events described occurred are noted. Where the Evangelists have given more than one account, the fullest one, or the one which best harmonized with the preceding subject, has been taken and the peculiarities of the others interwoven therewith. There are also maps of the Holy Land, many helpful foot-notes, and a table for finding any passage of which the chapter and verse are known. It brings out the life and work of Christ in bold relief, and will prove very helpful to all Bible readers.

The difficulties attending his work have been overcome with skill and good judgment by the compiler, and this compilation deserves a place with Robinson and Geike in the library of the Bible student.

The April number of the *Century* will be devoted largely to celebrating the Centennial of the Inauguration of Washington in New York, April 30, 1789 The contents of the number will include: "The Inauguration of Washington," by Clarence W. Bowen, illustrated with views of New York in 1789, the reception at Trenton, portraits, etc.; "Washington at Mt. Vernon after the Revolution," by Mrs. Burton N. Harrison, with a number of interesting illustrations, and "Washington in New York in 1789," by the same author; "Original Portraits of Washington," by Charles Henry Hart, and "A Century of Constitutional Interpretation," by Professor John Bach McMaster. Mrs. Harrison's articles are devoted to the social aspect of the subject, and she will describe New York society at the time of the first President. A hundred illustrations will appear in this number of the *Century.*

J. S. Ogilvie, 57 Rose St., New York, issue a pamphlet on "How to Build a House," containing plans and specifications for twenty five houses of all sizes, from two rooms up; also, engravings showing the appearance of houses built from the plans given. In addition, it has valuable information on subjects relative to building and building contracts, that cannot fail to be of value to those who intend to build. It will be sent to any address on receipt of 25 cents.

S. M. Merrill of Chicago writes of our present electoral college in the March *Statesman.* He argues that the election of President by electors was the best plan that could have been suggested for the early years of our government, but under our present changed conditions

there should be some modification. He argues that in one way only can the present inequality in the power of individual voters be remedied and the electoral system retained. That is, choosing electors by Congressional districts. Rev. John Faville writes on, "What Constitutes a Party." Dr. John Bascom on "Moral Forces in Economic Action," Rev. Alfred Wheeler opposes Woman Suffrage. "Silver as a Money-measuring Metal," "International Copyright," and "Protection or Free Trade: Which," are other articles. Mr. Mills' scheme for reorganizing the Prohibition party is commended.

The *Converted Catholic* for March has a good and strong word of approbation for Dr. McGlynn and his great meetings at the Cooper Union in New York city, which are continued notwithstanding the withdrawal of Henry George to the Democrats last fall. The letter of the colored priest Tolton of Quincy, Ill., is characteristic of Romanism. Rev. O'Connor replies ably to him. Rev. Geo. C. Needham, former pastor of the Moody Church in this city, continues his series of articles on "A Priest's Inquiry Concerning the Grace of God."

"The First Spring Month" begins *Vick's Magazine* for March, and a beautiful picture of the earliest of our garden flowers, the Iris, accompanies it. The principal articles are on the Fuchsia, "Winter Birds," and "Ornamental Vines." The report of the New York Horticultural Society is of some length, but contains papers of value.

The publishers announce that Charles Francis Adams, president of the Union Pacific, will contribute a striking railroad article to the April *Scribner*, on the "Prevention of Strikes." He proposes a plan which, if carried out, would be almost a revolution in the relations of railroad employers and employes.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—First Quarter.—April 7.

SUBJECT.—The Triumphal Entry.—Mark 11: 1-11.

GOLDEN TEXT.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee..—Zech. 9: 9.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—*M.*—Mark 11: 1-11 *T.*—Matt. 21: 1-11. *W.*—Luke 19: 29-44. *T.*—John 12: 12-19. *F.*—Zech. 9: 9-16. *S.*—Ps. 24: 1-10. *S.*—Rev. 7: 9-17.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Duty of Unquestioning Obedience.* Vs. 1-3. This must have seemed to the disciples a strange command. What if the unknown man of whom they were to borrow the colt should refuse to lend his property, and think their answer, "The Lord hath need of him," only an ingenious attempt at imposition? But they raised no question. They simply obeyed. Humble obedience is the best cure for doubt. Where we find a persistent doubter, a man or woman who keeps saying, "I don't understand this, and I can't see the reason of that," who is always bringing up the discrepancies of the Gospel or the improbability of miracles or difficulties in doctrine, we may be sure that they are not obeying with simple, childlike hearts. Still more may we feel sure of this, if when convinced of their duty they raise objections to doing it because of difficulties in the way.

2. *Difficulties Vanish when we Obey.* Vs. 4-6. The disciples found everything as Jesus had said. So if we go bravely on in the path of duty without stopping to quibble we shall find that the lions, if any, are chained. But there are no lions on the King's highway of holiness. Isa. 35: 8, 9. Implicit trust in God will give such faith and courage that even the adversary, that "roaring lion," will slink away discouraged, knowing that he is powerless to shake with so much as a thrill of dismay the heart that is fixed in God. Especially should all engaged in evangelical and reform work remember this encouraging truth. Can the mind conceive of greater difficulties than stood in the way of Christianity when first preached? Or, if we pass to later times, look at Rome in the Middle Ages, a grand, compact organization, every throne in Europe under her feet, conquered by the tongue and pen of one insignificant monk. Shame to say that her image, the lodge, cannot likewise be destroyed by the same consecrated valor. Shame to let the difficulties in the way of effectually banishing the saloon, overshadow the divine promise, "Every tree which my heavenly Father hath not planted shall be rooted up."

3. *The Triumphal Entry.* Vs. 7-11. This triumphal progress of Christ into Jerusalem is a type of the progress of his kingdom; of that which every Christian's heart desires to see accomplished, which all our missionary societies and various organizations for Christian work are seeking to bring about. When the spirit of his teachings so dominates our entire nation that it will be impossible for men who live in direct violation of them to obtain office, and when our political standard of action is not determined by political expediency but by the question, is it right or wrong, then that of which his entry into Jerusalem was a type will become an established fact, at least so far as our nation is concerned. Are we doing what we can to bring in his glorious reign? It is no use to pray, "Thy kingdom come," and then do nothing ourselves to further our prayers. Cowardly inaction has always been the bane of that kingdom's progress. To one command to "stand still and see the salvation of God," there are a hundred to press forward. In like manner when Christ's kingdom is really set up he will receive the homage of the people, the common multitude; and thus every movement that touches the popular heart, and brings the unlearned and ignorant to acknowledge him as Lord and Saviour, brings that kingdom nearer. If Christ should enter some of our modern churches, and "look about on all things," would it not be with the same judicial gaze that he looked around on the old Jewish temple? Yet it is the avowed belief of all Christians that he is present in every place where they meet for prayer. Let us remember that he is a Judge as well as Saviour, and a stricter Judge because he is a Saviour on all practices in the church which tend to weaken her power and render abortive that which should be her chief end—the saving of souls.

RELIGIOUS NEWS.

THE CHRISTIAN CONVENTION AND BIBLE ISTITUTE, to be conducted by D. L. Moody, in Chicago for two months, from April 4, will open at 10 A. M. on that day in the Chicago Avenue church. Mr. Moody will lecture on the twelve fundamental doctrines of the Bible; Rev. W. G. Morehead D. D., on Systematic Bible Study and kindred topics; and Rev. W. W. Clark, of Brooklyn, N. Y., on Methods of Bible Study; others will lecture upon special themes. The afternoons and evenings will be devoted to practical Christian work, under the direction of Mr. Moody. Already quite a large number of churches have applied for special services. Several evangelists have signified their intention of being present, so that Mr. Moody will have practical and experienced workmen to assist and direct the labors of the beginners. No charge will be made for instruction, the students will pay their own expenses for board and incidentals. The Evangelization Society cannot furnish employment, nor does it promise any financial assistance whatever. A list of boarding places and further particulars can be obtained of F. G. Ensign, 154 Madison St., Chicago, by enclosing a two-cent stamp. No reduced rates are expected on the railroads. Any who are willing to assist in defraying incidental expenses of the Institute, may send to E. G. Keith, Esq., Treasurer, Metropolitan National Bank, Chicago.

—At a reception to Rev. A. R. Thain, lately removed from the First church, Galesburg, to Plymouth Church, Omaha, Mr. E. P. Chambers read a paper on the Omaha Congregational Ministers, which is highly commended.

—Rev. C. W. Hiatt, of High Street church, Columbus, received thirty-four to membership, March 3, and there are twenty-two preparing to enter later. These converts are the result of a ten weeks' meetings, half of which were in a mission, and half in High Street church.

—At the meeting of Methodist ministers of Chicago, on Monday of last week, the following resolution was adopted and Drs. Mandeville and Colwell were named to act as the committee therein mentioned:

"*Whereas*, Constitutional amendments for the prohibition of the manufacture and sale of intoxicating liquors as a beverage are now pending in several States; and,

"*Whereas*, We recognize these efforts not as isolated battles, but as important factors in the one great life-and-death struggle between the home, the school, the church, and the public welfare on the one hand and the saloon on the other; therefore,

"*Resolved*, That a committee of two be appointed to meet with similar committees from similar bodies to consider the propriety of calling a mass-meeting in Chicago to extend sympathy and help to States thus struggling to free themselves from the bondage and degrading influence of the liquor traffic."

The Baptist and Congregational ministers adopted similar resolutions on the same day.

—One of the largest congregations in the world, numbering 4,500, is on the island of Hawaii. Over 90,000 Feejians gather regularly for Christian worship. Madagascar, with its queen and 200,000 of her subjects, is ranged on the side of the Cross. In the Friendly Islands, there are 30,000 Christians, who contribute $15,000 a year to religious objects.

—A remarkable Baptist movement in Cuba is reported. In about three years half a dozen churches have grown up with some twelve hundred members. The Southern Baptist Convention has given aid, but the most of the money raised has been given by the Cubans themselves. The preaching also is done by the native ministry.

—The Chicago ministers have made arrangements for the religious observance of the centennial of the constitutional organization of the government. On April 30, they will throw open the doors of their places of worship for appropriate services of commemoration. An address has been prepared urging the celebration upon all religious societies of the Northwest.

—The latest figures respecting the Salvation Army, show no signs of disintegration or of lessening numbers. At the close of 1888, there were 1,500 more officers than at the same time in 1887, the present enrollment being 7,107. Gen. Booth said, on commissioning the 7,000th officer, he hoped to live to see the 70,000th officer commissioned. Over $250,000 were expended last year.

—The Methodist work among the Japanese in the Sandwich Islands, is quite successful. Within the year, eighty-four converts have been baptized, including the Japanese Consul and his entire household.

—The Methodist Episcopal church now has 2,154,237 communicants, against 2,093,935 last year, indicating a net gain in 1888 of over 60,000. The value of church property, including parsonages, has reached the enormous sum of $97,546,515, an increase for the year of about $4,825,000. The church property, exclusive of the parsonages, is valued at $85,000,000. Upon the churches there is a total indebtedness of $6,682,498.

—The late King of Sherbro, West Africa, when on his death-bed committed his son to the American missionaries, to be sent to this country for a Christian education. Having obtained this, he lately returned to Africa with his wife as a Moravian missionary. He proposes to translate the Bible into his native tongue, and to publish a journal, having learned the printer's trade while here.

—Among the revivals lately reported are the following among the Methodists: Des Moines, Iowa, 75 added to the Asbury and 56 to the First church; Wicker Park church, Chicago, 60 additions; Bloomington, Ill., 125; Delaware, O., 250 conversions; Peru, Ind., 228 additions. Among United Brethren churches: Lecompton, Kansas, 59; Green Hill, Ind., 84. First Baptist church, Germantown, Pa., 100. Presbyterian church, Lost Creek, O., 52.

—It is publicly stated that members of the United Presbyterian church in Egypt contributed $17 per communicant for missions, while in America the average is fifty cents per communicant.

—The Rev. Henry J. Van Lennep, D. D., who was for over thirty years a missionary to Armenia, under the American Board, and one of the best counsellors in relation to missions in Turkey, died a few days ago at Great Barrington, Mass., aged seventy-three years. He was born in Smyrna, Asia Minor, where his father, a Dutch merchant, was the Netherland's consul. His eldest brother is the present consul. Dr. Van Lennep was sent to this country to be educated, and graduated as valedictorian at Amherst College. After completing a theological course, he went to Asia Minor as a missionary, and remained there until old age, in 1876, compelled his return to this country. The early years of his work were times of trial; once his house was burned during a Turkish insurrection, and once his children were kidnapped. He lived to see a great change in the disposition of the people.

—Prof. Schodde, of Capital University, Columbus, O., has an interesting article in the February *Missionary Review of the World*, on Delitzsch's Hebrew New Testament. The demand for this Hebrew New Testament among the Jews, is remarkable. Of the preceding editions, "fully sixty thousand copies have been disposed of among the Jews of southeastern Europe and western Asia, and have all been employed in the Gospel cause among the lost sheep of the house of Israel." In this region are some four million Jews, "and for all these," says Prof. Schodde, "the Hebrew is the only literary language in which they can be approached"; "the pure Hebrew is the language of their books, papers, etc." "Nor is Delitzsch's the first translation of the New Testament." Various others are now in circulation, including an excellent one by the London Society for promoting Christianity among the Jews. A number of modern literary works have also been translated, including Paradise Lost, Pilgrim's Progress, etc. The Hebrew is not a dead language, nor is the hope that all Israel may yet be saved, a dead hope.

FARM NOTES.

ALWAYS BEHIND.

Only the other day I was passing a snug little cottage on the border of the village. Its owner is a young man getting a good salary, and with no one but his wife and child to support. The little house is an inheritance left him by his father, and is free from debt. So with an easy feeling of security he sees no need of laying aside any part of his earnings. "Spend as you go" was the motto adopted by him at the time he entered a home of his own. But in carrying out his plan he somehow dropped a little in the rear and has remained there ever since. When the month's salary is placed in his hands, he never has the pleasure of buying anything with it, because it has already been spent. He pays cash for nothing—his present wants being satisfied with purchases secured on the pospects of the coming month—while the money in hand goes to settle last month's debts. And as the debt often gets a little larger than the salary, he frequently suffers the annoyance of being dunned for a little more than he is able to pay. Always hard up—no money on hand to save on pay day—and all brought about through this needless, lagging way of keeping one month in arrears! What pleasure these debts afford is a secret to which I have no clew, nor the knack to guess. They furnish no additional comfort, and add nothing to the allowance for monthly expenditures. By getting a little start he could make the same purchases as now, and still keep a little spare money on hand. Yes, he could buy even more, for the purchasing power of "spot" cash is generally greater than that of credit, however good. And should accident or sickness visit his home, or anything occur to throw him out of employment, the surplus would come very handy; and even a freedom from debt would be a happy step in advance of a position of indebtedness near the verge of his credit limit.

When living in a distant State, the writer had a neighbor who was chronically behind in all his farm operations. He had in a solitary instance succeeded in completing a single portion of a season's work within a "gun-shot" of the proper time. The report of such a fact would have startled the whole neighborhood. Yet he was by no means a lazy man. He did more work than the average among his neighbors. The only trouble lay in the doing of it out of season. Nor was he lacking in intelligence and general information. He was as well aware as was his severest critic that his work had "dropped a little behind," as he expressed it, and was always promising himself a better state of affairs for the next year.

The first time I ever saw this man he was in the hayfield mowing timothy in August. He acknowledged the unseasonableness of the work, and excused himself by saying that everything had got a little behind with him that season. He had given July to the cultivation of his crops. His planting had been pushed into June on account of May being crowded with other spring work that could not be attended to in season.

I felt sorry for the man in this belated condition of his work, and so expressed myself at the time, for the hay he was cutting was but dead straws of woody fiber—even the seed had ripened and fallen to the ground. But several years of after acquaintance with him showed but a repetition of the first. He had allowed neglected work to crowd him, until he had become accustomed to the sight, and had fallen into the habit of being late in everything. As he was far past middle age, when I knew him, it is not probable that he has ever succeeded in getting out of his rut of tardiness. The last time I ever saw him, by some strange coincidence, he was cutting timothy—and it was in the month of August.

Another instance, bearing rather on the advantage of keeping ahead than on the ill results of falling behind may be seen in the case of a well to do farmer, now in mind. This man keeps plenty of money on hand and seldom runs in debt. But one thing which he might keep up to better advantage lies in the matter of buying wood. The kind he uses sells at six dollars per cord when dry, and five dollars when green. He has the good sense to use only dry wood, but does not use the provident forethought to buy the green and let it dry in his possession. Every year at the approach of winter he orders his ten cords of dry wood and pays his sixty dollars. If he would once get a year's supply on hand and then buy the green wood, this annual expenditure would drop to fifty dollars. It is true that ten dollars per year would add but a small percentage to this man's income. But let it be invested annually in two cords more of wood to be placed gratuitously at the door of some needy home in his neighborhood, and it would not look small to the shivering inmates, and would add an immense percentage to his accredited acts of benevolence.—*Country Gentleman.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 11 to 16 inclusive:

A H Chaffee, J Gomer, W Williams, Mrs A P Martin, D O Brown, H Siemiller, R G Wood, T Ruth, J Frazier, W I Phillips, S Burroughs, J Cation, W W Ames, J Bradford, E F Torrence, W O Percival, P Beck, W Barron, W C Somers, H M Woodford, J Watson, J P Thomas, Mrs A Stone, A A Johnston, T Fraser, W T Peters, J Shuh, Rev C W Hiatt, J C Cozier, Rev S F Porter, W S Yeend, B Appel, H S Curtis, J Emerson, S P Bushnell, S Guengerich, J A Bent, W McRaney.

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Wheat—No. 2	98		
No. 3	85½	@	93
Winter No 2	95		99
Corn—No. 2			34½
Oats—No. 2	24½	@	30½
Rye—No. 2	43	@	44
Branper ton			11 00
Hay—Timothy	8 00	@	10 00
Butter, medium to best	15	@	26
Cheese	05	@	12
Beans	75	@	1 70
Eggs			13
Seeds—Timothy	1 00	@	1 50
Flax			1 49
Broom corn	2	@	4
Potatoes, per bus	25	@	30
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 80	@	4 85
Common to good	1 40	@	3 45
Hogs	4 40	@	4 90
Sheep	3 30	@	5 30

NEW YORK.

Wheat—Winter	93	@	94
Spring			1 04
Corn	41	@	43
Oats	29	@	39
Eggs			15
Butter	16	@	29
Wool	09		34

KANSAS CITY.

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Hogs	4 15	@	4 55
Sheep	3 50	@	4 60

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HOME AND HEALTH

A FEW HINTS ON SOUP.

Soup should form a part of the daily fare of every dinner table, and, if carefully made, will cost nothing, or but a trifle. The water in which beans, cauliflower, rice, celery or onions are boiled should always be kept to make the foundation of purees and soups. Every kind of liquid which has extracted the flavor of vegetable or animal matter is too valuable to waste. They may be thickened and flavored for dinner soups. For example, when beans or rice is boiled for dinner, brown two ounces of butter, add two tablespoonfuls of flour, brown again, and add the strained rice or bean water (one quart), stir continually until it boils, season with salt and pepper, take from the fire and stir in hastily a well beaten egg. Or suppose there is a cup of mashed potatoes or a turnip, or a very little chicken left over, rub them through a puree sieve, blend with milk, or stock, or both, thicken with butter and flour, and season with bay leaf, salt, pepper and a little onion juice. A quart and a pint will serve six persons, when the soup is only part of the dinner.

Meat soups, such as bouillon and consomme are too expensive for ordinary family use, but all white or cream soups can appear on the list. Cream of fish, cauliflower, rice, Turkish, tomato, dried pea, clam, carrot, lentil, etc., are also good.

Take the bones left from roasts and steaks, cover them with cold water, add an onion, sliced, and a bay leaf, and simmer for one or two hours, strain, season, and add the beaten yolks of two eggs, and you will have a simple and inexpensive Turkish soup.

All of these soups should be made at a cost of from 5 to 12 cents per dinner, allowing one and a half quarts for six persons, which is an unusually large portion. Give variety to your seasons. For instance, if you use onions one day, use celery the next, making appetizing novelties, of rather the same foundations.—*Mrs. Rorer in March Table Talk*

OBSTRUCTIONS REMOVED BY MAGNETS,—Mechanics and others employed in iron factories frequently suffer some annoyance and no little pain from the accidental introduction into the eye of particles of steel, iron filing, etc. All persons engaged in work of this kind should carry with them magnets, the use of which rarely fails to remove the foreign body. A man in Lonvale, Ga,, drove a piece of steel filing into his eyeball a few days ago, and a surgeon spent some time in vain endeavors to extract it. Finally, he brought a powerful electro magnet to his aid, by means of which the offensive particle was at once removed. It was over a quarter of an inch long, and its entire length had been embeded in the eyeball.

A SIMPLE WATER FILTER.

Dr. Castle says (New York *Medical Journal*) that for a long time he has used a simple contrivance for filtering water, which has been serviceable and at the same time inexpensive. He took an ordinary glass funnel and packed the outlet with absorbant cotton so tightly that the water could only flow in drops. By means of a piece of copper wire for a bale, it was suspended from a hook over the sink. As often as necessary the water is poured into the funnel, and a receiving vessel is placed under the outlet. Whenever the cotton shows much discoloration (a thing which is easily observed, owing to the funnel being of glass) it is replaced with a fresh portion. The filtering medium being always under observation, there is little risk of contamination of the water by accumulation of filth.

—A quick cure for burns is to apply a layer of common salt and saturate it with laudanum. Hold it in place an hour or so by a simple bandage. The smarting sensation disappears rapidly, and the burn gets well.

—A prominent physician, says the Buffalo *Express*, was seen buying a barrel of onions, and being guyed about his purchase, said: 'I always have boiled onions for dinner for the benefit of my children. I like onions too. They are the best medicine I know of for preventing colds. Feed onions raw, boiled or baked, to the children three or four times a week, and they'll grow up healthy and strong. No worms, no scarlatina, no diphtheria, where children eat plenty of onions every day."

—The *Scientific American* gives the following as a sure cure for corns: Take one fourth cup strong vinegar, crumble into it some bread. Let it stand half an hour, or until it softens into a soft poultice. Then apply on retiring at night. In the morning the soreness will be gone and the corn can be picked out. If the corn is an obstinate one, it may require one or more applications to effect a cure.

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to every one afflicted."—Robert Horton, Foreman *Headlight*, Morrillton, Ark.

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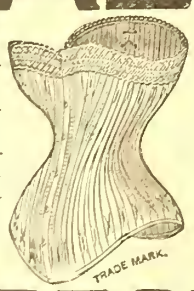
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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson, a Royal Arch Mason. This discussion was first published in a series of articles in the *Church Advocat* 25 cents each; per doz $2.00.

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NEWS OF THE WEEK

WASHINGTON.

President Harrison on Thursday sent the following nominations to the Senate: James S. Clarkson, to be First Assistant Postmaster General John A Kasson of Iowa, William Walter Phelps of New Jersey, and George H Bates of Delaware to be commissioners to represent the United States at the conference to be held in Berlin concerning affairs in the Samoan islands.

On Tuesday the President nominated Thomas W. Palmer of Michigan, to be envoy extraordinary and minister plenipotentiary of the United States to Spain; John F. Swift of California, to be minister to Japan; John D. Washburn of Massachusetts, as minister to Switzerland; George Tichenor of Illinois, assistant secretary of the treasury.

The secretary of the navy has received numerous appeals from prominent citizens to furnish a naval vessel to convey the remains of the late John Ericsson to his native land in recognition of his distinguished services to the country. A counter-request has also been received urging that his remains should be cared for in this country because his native country failed to recognize his inventive genius.

The united Illinois Republican delegation at the national capital, together with the whisky trust, which pays nearly if not quite one half the total tax collected on spirits in the United States, is supporting Asa Matthews for commissioner of internal revenue.

The Cabinet has discussed the Oklahoma question and the opinion prevails that the President will shortly issue a proclamation throwing open to settlement the 8,000,000 acres authorized by the recent legislation.

CHICAGO.

The North Chicago Rolling Mill company, the Joliet Steel company, and the Union Steel company are to be consolidated into one company having a capital stock of $20,000,000. The combined works will form the largest steel plant in this country, and will probably rank second only to the establishment of Krupp in Germany. Steel rails are the principal product of the mills, and in rail making the new company will have no competition in the West worth speaking of.

Two elephants sold to Chicago men by Adam Forepaugh got away from their new keepers Friday and ran loose about the streets on the North Side for some time to the great consternation of the inhabitants.

The Republicans have re-nominated John A. Roche for mayor; the Democrats have selected Past Grand Master Dewitt C. Cregier; and a combination of single-tax men, union laborites, united labor representatives, eight-hour men, Knights of Labor, trades-unionists, high and low tariffites, free-traders, Sunday-closing men, etc., have nominated S. E. Gross, a real estate dealer.

Judge Grant Goodrich, one of the old and well known citizens of Chicago, died Friday. He was long associated with the best men and interests of the city, and especially interested in the Methodist church and institutions.

COUNTRY.

A bill making the use of obscene, vulgar, or profane language a misdemeanor, and inflicting a fine for each and every offense, was introduced in the House at Springfield, Ill., Thursday by Mr. McClanahan.

It is rumored that the Westinghouse Electric company has sold the rights to its patents in Great Britain for $2,000,000, and will declare a stock dividend.

Mayor Broatch of Omaha issued an order for the strict enforcement of the Sunday saloon closing law. Saloons have always been kept open on Sunday heretofore.

Thursday afternoon, during a heavy gale, the American bark Agnes Barton, bound from Nassau to Baltimore, was driven ashore on the Virginia coast, and six out of her crew of ten were drowned.

At Waverly, Iowa, Thursday, Judge Ruddick granted an injunction against the Burlington, Cedar Rapids and Northern Railroad, restraining them from allowing their cars to be used as warehouses for liquor and goods which the company knew to be contraband under the laws of that State.

The people of New Hampshire voted Tuesday on seven proposed amendments to the constitution. One amendment, and the one which engrossed popular interest, was that for prohibition. Others provided for a legislative session in January instead of June; for a fixed salary for members of the legislature; for a more equitable representation of "class" towns: for a simpler method of filling senatorial vacancies, etc. The prohibition amendment is defeated.

After a discussion of less than half an hour the Rhode Island Senate by a vote of 22 to 15, passed the resolution resubmitting the prohibitory amendment to the constitution. The resolution must now pass the Assembly, to be submitted to the people in 1890.

The *Catholic Total Abstinence News*, issued Wednesday at Philadelphia, comes out squarely against prohibition on the ground that it will open the flood-gates of illegal sale and take us back to the anti-high license period.

The weavers' strike for an advance in wages which occurred at Fall River, Mass., March 11, is one of the most general in the history of labor troubles in that city. The weaving departments of fifty mills are practically shut down, and 6,000 weavers are idle. Those who refused to strike do not number more than half enough to keep one mill going.

A battery of boilers at the West Point boiler-works, Pittsburg, exploded shortly after 12 o'clock Wednesday afternoon, completely wrecking the plant and burying a number of men in the ruins. The work of rescue immediately began, and the killed and injured were taken out from the wreck. The dead numbered five, and several of the many injured will die.

Coroner Sperry's report on the recent Park Central hotel disaster at Hartford, Conn., in which twenty-three persons were killed, finds that the disaster was due to overpressure in the boilers brought about by the carelessness of engineers who are under bonds of $1,500 each for trial.

Charleston, S. C., is in a terrible state of excitement over the assassination of Capt. F. W. Dawson, the editor of the *News and Courier*. The murderer is T. B. McDow, a young physician, who is married and has several children.

FOREIGN.

Ex-Queen Natalie of Servia will soon make application for the annulment of the decree of divorce granted to her husband, ex-King Milan.

By an explosion of fire-damp in a colliery near Nimes, France, fifteen persons were killed and six injured.

The Mexican government has recently amended the concession granted to the late Capt. J. B. Eads for a ship railway by granting 5 per cent interest on $60,000,000, the estimated cost of the ship railway. Capt. E. L. Corthell, now here, says the work of construction will begin at an early day.

Avalanches have destroyed the village of Nivollet and killed four persons and injured many others in St. Michel, Savoy.

The London *Chronicle* says that a special commission of cardinals has been convoked by the vatican to examine into the best method of preparing for the European congress and for making propagands in favor of papal arbitration.

THE BURLINGTON'S "ELI."

The former popular Vestibule Fast "Eli" Train of the Burlington Route has been resumed between Chicago and Kansas City, St. Joseph and Atchison, leaving Chicago daily at 5:30 P. M. The Burlington's Vestibule Trains to Omaha, Denver, and St. Paul will continue as before. They are the best trains between Chicago and the points mentioned. Tickets can be obtained of any ticket agent of connecting lines, or by addressing P. S. EUSTIS, G. P. & T. A., C., B. & Q. R R, Chicago, Ill.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The annual report of the Chicago, Burlington & Quincy Road for 1888 is given to the public. A decrease in the gross earnings of $3,786,910, and an increase in expenses and taxation of $2,784,546, makes the net earnings $6,571,457 less than the year before. The directors say that the great strike in February last year was chief among the causes of this falling off, although others nearly equal it. The managers in carrying out their policy of retrenchment have dropped some local passenger trains, and two through trains between Chicago and Council Bluffs will no longer be run on the Sabbath day. The retrenchment begins of course where it can be best afforded. We believe it to be demonstrable, that not only these two Sunday trains, but the entire traffic of the road on the Lord's day is the most unprofitable business. A policy which would have stopped them, would likely have prevented any strike and all its vast arrears of loss.

The Kansas legislature has a very delicate sense of the propriety of names. They named a county St. John in honor of the best governor the State ever had, and then took it back because he took his principles into politics. Lately the name of Davis county was changed to Geary. Whether the name was in honor of a Davis named Jeff., or of the Union general, or the admiral, or whoever of the numerous family, a meddler in affairs wrote to the aged relic of the rebellion that the change was made to dishonor him. A reply came back from Mississippi saying: "I have no wish to criticise their motive, though if any had thought proper to ask for the reason I think it would have been difficult to state any act of mine which had manifested hostility to the State or the people thereof." To be sure; Kansas never suffered from the devilish plotting of this old man! While his agents were butchering the early settlers, or shooting, scalping and starving Kansas volunteers, he was in happy innocence of it all. We put this denial along with that of the well anthenticated fact that he was a Freemason up to the time of his downfall.

The Chinese missionaries find peculiar obstacles in the tenacity with which all manner of customs and traditions are held by the people. Rev. John Macgowan, after long and persistent teaching at Amoy that the binding of the feet was in open violation of the Word of God, began finally to organize the women against the practice. The society was called, after the extravagant oriental fashion of the "Flowery Kingdom," the "Heavenly Foot Society." The missionary is confident that this will spread and overcome the barbarous practice. It is easily understood how this fanciful bit of extravagance would captivate the Chinese; and it may in the same way be reasoned that the outlandish titles of the lodge are used for a like reason to please the barbarous side of our human nature, with an "ancient," "royal," "supreme" and "ineffable" nomenclature. But the church of God need not treat its members like Chinese, and provide "King's Daughters," etc., for them.

Rev. C. B. Ward, the *Cynosure* correspondent at, Secunderabad, India, has written a letter of great interest to the *Missionary Review* in which he powerfully pleads for men to do the work of Gospel messengers in that vast region. There are about eight hundred foreign missionaries in India who are all ordained ministers. The need now is for Christian mechanics, farmers, doctors, engineers, educators, men, of every useful vocation to make India their home, and gain an honorable and sufficient livelihood while at the same time in many ways proclaiming the Gospel of Jesus Christ. Men of this class are needed to teach the natives how to labor and do business, to supplant with labor-saving implements the unwieldy and unprofitable machinery of heathenism. The plan so happily growing in favor, for colleges, churches, communities, and families to support their own missionaries, needs to be pushed among India's millions. Bro. Ward urges also that some Christian business man with $100,000 remove to some central point in India and start a publishing house to counteract the flood of infidel and immoral literature now beginning to pour through a hundred avenues of that immense empire.

The Mormons are not indifferent to the changes that are likely to follow the beginning of a new administration. Gov. West was indeed a disappointment; for the "Latter-day Saints" had hoped to find him a friend and protector after their experience with Governor Murray. But in the courts they have had much relief. The annual convocations are no longer hid away in remote towns, and the infamous Cannon is openly again at the head of affairs. The re-appointment of Judge Zane is a dreadful possibility; but loyal and respectable Americans in Utah hope it may be a fact. The Mormon missionaries have been busy in the South, and their success is as great as it is appalling. Hundreds of poor deluded, ignorant people have announced themselves as converts, and the more intelligent portion of these communities are highly incensed, but there seems to be no way of keeping the Mormon elders away, and, as long as they offer a free railroad passage, a nice farm, and any number of young and pretty wives in Utah, it is very difficult to prevent them from making converts. Whole counties have been decimated, and it is estimated that in the last four years over 30,000 people have joined the Mormon faith from the States of Georgia, North and South Carolina, Florida, Tennessee and Alabama. Large colonies are constantly going, and Mormon elders are working incessantly in rural districts. It is proposed to secure State and National legislation as the only security against these creatures.

The pastors and W. C. T. U. workers of Washington City were unusually active last week for the cause of temperance in the District. An all-day meeting was held in the Congregational church on Tuesday for prayer and conference respecting this important matter. A mass meeting was also held in a church on Capitol Hill. It was called by temperance advocates who want officials who will enforce the license law. They adopted a memorial to the President asking him for protection against the liquor traffic and for the appointment to District offices only of such persons as will enforce the law and protect the interests of the community rather than that of the saloon. One of the objects of the meeting was to express disapproval of the outrage of the Sabbath by the saloon-keepers, particularly on the third of March. The Pastors' Alliance, meeting the same day in the Foundry M. E. Church, prepared a memorial to the President, calling his attention to the fact that the citizens of the District of Columbia were entirely dependent upon him for their rulers, and urging him to select men who would enforce the laws. If the citizens of Washington are diligent in this business, they will escape a future repetition of the Inauguration Sabbath.

The Catholic bishops do not all agree about the American common schools. Bishop Kane, of Wheeling, West Virginia, delivered an address lately in which he severely denounced the public school system which he said was a divorce from moral and religious training. He could not understand how it was just for the poor man who has no children to be compelled to pay a tax to help educate the son and daughter of the millionaire. The State has no more right to tax the poor man for the education of the rich man's children than for the support of the rich man's family. On the other hand Bishop Foley of Detroit has himself reported as emphatically in favor of the public school system as at present constituted, and that there was no question in his mind of the duty of the state to foster non-sectarian schools and colleges. For this purpose the state lays taxes, and he said it was incumbent on all Catholics as good citizens to bear their share of the burden. We should be glad of the assurance that Bishop Foley entertains these views; but he cannot speak officially in such plain contradiction to the late utterances of the Pope, and to the well-known teachings of the Catholic church. Dr. McGlynn properly characterizes these attacks on the public schools as "constructive treason."

THE TRUTH KEPT.

BY REV. J. M. FOSTER.

The wise king of Israel said, "Buy the truth and sell it not." Buy it at any price, sell it at no price. "Hold fast that which thou hast." "Bind up the testimony, seal the law among my disciples." The truth is a precious trust. We are not to part with it for any consideration. Why may we not sell the truth?

1. Because it is the only revelation we have of God and divine things. Blot out yonder sun and we are left in midnight darkness. Take away the Bible and the sun of righteousness goes down. "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." During the Middle Ages the Roman Catholic hierarchy withdrew the Bible from the people and locked it up in their monasteries. And "darkness covered the earth and gross darkness the people." The lodge excludes Jesus Christ, "the true light," and hence it is what it is, a selfish, heartless, insidious, lurking foe of civil and religious liberty. "We have a more sure word of prophecy whereto we do well that we take heed, until the day dawn and the day star arise in our hearts." The believer would not sell the truth if he could, he could not if he would.

2. Because of the great cloud of witnesses who have laid down their lives for the truth. We think of the unutterable cruelties endured by the Maccabees, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and others were tortured, not accepting deliverance; that they might obtain a better resurrection." We think of the two million martyrs under Rome Pagan, when ten grievous persecutions were hurled against the church in quick and angry succession, when for three centuries they shouted in the Roman amphitheater, "Christianos ad leones," the Christians to the lions; and when the Roman legions came down upon the church like a thundering avalanche. We think of the fifty million martyrs under Rome Papal. We hear the tocsin sound at Loraine at midnight and the bloody work of killing 100,000 Huguenots begins, until their blood flows down the streets of Paris like water and the river Seine is gorged with their bodies. We see the horrors of the Inquisition in Spain written like the laws of Draco, in characters of blood. We see upon a thousand hills the expiring forms of those who loved not their lives to the death, while the burning lurid tide rolls on, and the frantic cries of innocent men, women and children mingled with the loud roar of the crackling flames, go up to the ears of the Lord of Sabaoth, and the very mountains around seem to give back their echoes of distress. We see the Covenanters of Scotland meeting on the grassy banks of their quiet streams, in the very midst of the lions' dens and the mountains of the leopards, surrounded by valiant men because of fear in the night, their locks wet with the friendly dew, their clothes drenched with the rains of heaven, and their bodies chilled through long exposure, commemorating, with intense feeling and delight, the dying love of our blessed Master. We see such bright lights as Bradford, Ridley, Latimer, Cranmer, men whose names are justly held dear by every loyal heart, because they refused to leave the old paths lighted by the candle of the Lord, because they boldly denounced ungodly usurpation, even in the presence of the bulls of Bashan, and because they triumphantly sealed their testimony with their blood. We think of the 18,000 Cammeronian Covenanters who went forward on the cruel and blood-dyed pathway, undismayed and invincible, until the progress of their persecutors had been like that of the Roman conquests characterized in such brief and terribly emphatic terms by the historian, "They made a solitude, they called it peace." We think of William Morgan, who in 1827 gave the monster of secretism a mortal blow and fell himself beneath the paw of this public enemy. We think of John Brown, the hero of Harper's Ferry, who, Samson-like, brought down the Dagon temple of slavery in his own death. From a thousand graveyards the martyred dead challenge us: "Be thou faithful." Shall we prove recreant?

3 Because it is the only defense of the church. What the shield was to the ancient soldier, what walls were to the city, that the truth is to us. "Salvation hath God appointed for walls and bulwarks." The truth preserves us in the midst of and ultimately delivers us from all enemies and dangers. "The truth shall make you free." Those professed Christians who unite with the lodge or form entangling alliances with organizations that break God's law, expose their own souls and dismantle the city of God.

4. Because it is the regenerator of the world. Yesterday a man expressed his disgust at the mention of a certain property. He would not take it as a gift. But to the surprise of all, this morning he purchased it. How came that change? Did he retire with one mind and awake with another? No. A friend went to him and assured him of his mistaken judgment. The property was in a good location, the title-deed was good, and a rich mine was under the surface. The facts changed his mind. Before conversion we entertain mistaken views of God. The Spirit shows us our mistake by an array of the facts, and we are converted. "Of his own free will begat he us with the word of truth." A woman, after listening to Dr. Chalmers, went home and threw away all her light weights. A man, after hearing Gough lecture, went home and broke all his beer bottles. "Sanctify them through thy truth." Wherever the Bible has gone, it has destroyed polytheism and idolatry, elevated woman, exalted man, and moulded human society. Take the map of the world and mark those countries where the Bible is believed and practiced and compare them with those countries where it is unknown or repudiated. You compare England with China, America with Turkey, the North of Ireland with the South, New England with Mexico. In the one case there is freedom, in the other despotism. The one faces the light and advances, the other faces the darkness and feasts upon the dust and ashes of the past. Tennyson, contrasting England with China, said:

"Through the shadow of the globe we sweep into the brighter day,
Better fifty years in Europe than a cycle in Carthay.

Cincinnati, O.

REASON AND REVELATION.

BY MRS. M. A. BLANCHARD.

"This God is our God. He will be our guide forever, even unto death."

"Thy Word is a lamp unto my feet and a light unto my path."
—*Bible.*

Our reason—noble gift! how nobler far, then, His
Who with a breath gave us the boon.
How wild the cause, how mad the thought,
To turn from inspiration's holy ray,
The reason and the wisdom infinite of God,
To that dim spark of reason in the human soul,
Lit up by God to guide us to his feet!
Not then in vain bestowed; but, kindled into holy love
By coals from off his sacred altar fire,
Shall bless benighted wanderers here, and track
With living light the path to yonder heavenly sphere.

HOW THE OLD SOLDIERS ARE DECEIVED.

BY ONE OF THEM.

At the recent Masonic funeral of a minister of the Gospel, concerning which I wrote to the *Cynosure* recently, sitting on the platform with the brother who was present to preach the sermon, I asked him: "Are you a Mason?"

His answer was: "No! I belong to no secret society."

Knowing him as one of the "Boys in Blue," I remarked: "You belong to the G. A. R., do you not?"

"Yes, I do," he replied, "but that is not a secret society, as I look at it."

"As I look at it," I said, (this was during the singing of a hymn), "the G. A. R. is of Masonic parentage and under Masonic tutelage and control."

One of our neighbors here is a civil engineer in the employ of one of the leading railway corporations. He is most of the time away from home. Recently he returned to his family after an absence of eight months. Shortly after his return, we called to see him and spent an evening's intercourse with the family. During the conversation he spoke of the difficulty for a man in his business to maintain, at all times, his principles as a strict temperance man; but that he had never lost anything by his course, and had reason to believe that his employers esteemed and trusted him the more for his firm adherence to his convictions and total abstinence habits.

Knowing, as we all do, that railway officials, almost to a man, are secret society men, and generally employ, in the higher positions, only such as can respond to the "signs and tokens," I was agreeably taken by surprise when he made himself known as a seceder, an Anti-mason.

The wickedness, infidelity and inconsistency of the majority of Masons with whom he became acquainted after becoming a Master Mason, first led him to doubt, he said. Doubt led him to observe, reflect and investigate. He came to the conclusion that the system was bad in every way, and a fearful fraud, even as to its boasted *grand principle*, "charity." If the order contained any really good men, they were to be found only among those who knew nothing more about Masonry than the signs, grips and ceremony of the first three degrees, and who had never studied the philosophy and symbolism of the system. After talking a long while I found that his reasons for leaving the order were mainly such as are dictated by an enlightened Christian conscience.

But, here comes the strange part of the whole story: He is a member of the G. A. R.!! When I asked him how he could reconcile that with his views and convictions on secret societies in general, he gave me the old answer, "The Grand Army is not a secret society."(!) "They have but few secrets, and they are of no special import; and they have no oath or death penalty as Masonry has."

I then referred him to the hoodwink, the kneeling posture at the "altar," the obligation and the *implied* death penalty; to which he replied that he had never thought of it in that light.

The "Grand Army" is a very harmless, innocent, *patriotic* brotherhood of soldier comrades, is it? No danger in a man-trap, because it is hidden under the "stars and stripes," is there?

I tell you such cases as the two above cited, and thousands of others like them, only strengthen my conviction that when Masons, of high rank and Masonic education, invented the G. A. R., they opened a side-door to the Masonic lodge, all the more misleading, dangerous and deceptive because over that door they have draped the tri-colored emblem of patriotism and liberty.

I verily believe, and I could give good reasons for my belief, that if the secret institution of Masonry was not in existence we would not to-day have any other secret society, of whatever name or grade. That the brave soldiers of the late war have been beguiled into this most delusive of all Masonic traps, is evidence enough that the danger is greatest where it seems to be least. GERSHOM.

LODGE INSURANCE AND BENEFITS CONDEMNED.

The report of the "Bureau of Statistics of Labor," of New York, for the year 1887, contains 150 pages on the history of labor organizations and combination laws from the earliest to the present time. Mr. Peck, the commissioner, thinks that some kind of union of workmen is necessary to protect labor from the oppression of capital, but deprecates the addition of the benefit and insurance departments in unmistakable language, as will appear from the following extract. Let those who meditate joining secret societies for pecuniary benefits or insurance, reflect and take warning. It would be a waste of money to throw it away on insolvent insurers and lead to disappointment.

"In one direction the change has not been entirely for the better, so far as workmen are concerned. The insurance feature and the out-of-work benefits have made the unions more careful as to the physical condition and age of the men they admit to membership. The vital principle of trade unionism—the attempt to combine the visible supply of labor —is thus abandoned. The trade unions finding that they must discriminate in these directions, soon do so in others. They reject the less skillful and the improvident workmen and endeavor to control only the elite of the trade. The unskillful and the weak and sickly thus shut out are at the mercy of employers, to a certain extent, and feel no scruples about cutting wages. The union men get higher wages than the non-unionists, and are apparently satisfied. How this system will eventually end can only be conjectured. At present it works to the manifest disadvantage of the less skillful and physically weak. It probably also lowers the wages of the best workmen. Some unions attempt to remedy the evil by separating the benefit feature from membership, allowing persons to secure trade privileges, without the insurance privileges; but difficulties prevail in this case also.

"Insurance companies are all well enough in their place, but if workmen want to insure they can generally get better terms from companies or associations which are devoted to that branch exclusively.

"If they want a trade union they should confine it to its proper sphere. Insurance and trade unionism will not mix well.

"Actuaries have time and again shown that the strongest trade unions are insolvent so far as their insurance features are concerned, and predict ultimate collapse in that direction." *

THE NATIONAL CONVENTION.

HOW CAN THE ANTI-SECRET FORCES BE UNITED ON THE FIELD OF CONFLICT?

ADDRESS BY PRES. H. H. GEORGE, D. D.

To this question assigned me I would answer:

1. By permeating the entire movement more certainly and fully with Christianity. By getting into all those who have to do with it more of the self-denial, self-sacrifice, truth-loving and soul-saving consecration that Christianity requires. By making to stand out more markedly that wisdom of plan, purity of purpose, and persistency of effort, that belong to earnest Christian work.

This association is called the National Christian Association, opposed to secret societies, and the talismanic word in that group of names is *Christian.* That name is the tower of strength to this movement. Under it we must rally all our forces; in the faith of it we must press forward the conflict; and through the power of that *name* alone, we have the assured hope of ultimate success. The last end we have in view in advancing this cause, is to reach and rescue souls from the bands that enslave, and the burdens that oppress; and there can be no broader, deeper, grander, and more unifying inspiration than that of reaching souls and helping them. The mission of the Son of God to this world was to seek and save the lost; and the one result of his being lifted up before a lost world is to draw all men unto himself. His religion is the unifying center to which all the forces of this earth are to be brought. And he himself is the unifying power by which all are to be drawn into this glorious harmony.

The most solemn and awful charge that I would bring against these fraternities of secrecy, especially the higher forms of them, is, they hurt soul sreligiously. This they do when they substitute a false for the true religion. When they prostitute the forms of religion by mutilating the Scriptures and striking out the prevalent name of Jesus from the Bible and their formulas of prayer. When they prostitute the ordinances of religion by using the common material implements of square and compass and level and stone-hammer as symbols of religious rites, and when they prostitute the ends of religion by pointing to a "grand lodge above," that has no more existence than the dream of the madman, or the hunting-ground of the wild Indian.

That condemnation, beneath which all other judgments must sink into utter insignificance, is the condemnation of the Almighty Jehovah, who must pronounce upon Masonic religionists, "Woe unto you, hypocrites, for ye devour widow's houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation. Woe unto you, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess; and woe unto you, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and of all uncleanness." There is no religious truth or sincerity in this so-called religion. It is a perversion, a false appearance, a travesty upon religion. This soul-destroying feature of these fraternities is more hurtful and damaging, ten thousand times more, than all other features put together. Indeed, if you take this one feature away from them; if you stop them from doing any hurt to the spiritual interests of immortal souls; if you elminate from them their religion-perverting, soul-destroying character, bad as some other features are, I would withdraw a great deal of the enthusiasm of my opposition from them. If the everlasting interests of everlasting souls were not tampered with, I might forbear with them in the lesser evils that might be laid to their charge. I oppose them on this line as I would oppose Mohammedans; as I would oppose the worshipers of fire, or the sun, or the foul beasts of the river. I oppose them religiously, as I would oppose the anarchist, the Mormon, or the atheist. None of all these have any religion, and no more certainly are they without it than the fraternities of secrecy are without it. I speak here not of individual members of the lodge, but I speak of the *religion* of the *lodge itself.* Whether you view it in its pretense of prayer at opening, or its Bible fumblings in its services, or its similar shamming lodge closings, or its more solemn religious farce at funerals,—it is only a *pretense* to religion, with religion left out. It is a make-believe of religion, with the heart and soul of religion omitted. It deceives the blind and ignorant with a form that has no power in it, for God cannot be God and accept a strictly Masonic religious service. God cannot be God and accept the religious part of a strictly Masonic funeral service.

These things being true, the first and great effort ought to be to save these victims of deception. To have their minds disabused, and secure their enlightenment religiously. To have them converted from a false religion to the saving religion of Jesus Christ. That is to say, it is a missionary work. As literally and as truly as missionaries to Syria, Hindostan and China labor to convert souls from Islamism, Hindoism and the worship of ancestors, so ought Christian people to labor to convert souls from the heathen worship of the lodge.

When Christian men feel that the conversion of a Mason from his Masonic religion is not only a philanthropic, but a missionary work, a soul-saving work, they will unite their forces to this end. There is no more unifying, combining inspiration than that of saving souls. Christian men of all creeds rally about this one standard. They come together to stand upon this one broad platform. They will labor and struggle and pray together for the sake of souls. God's Word draws them together at this point. The Spirit of God moulds them together on this issue, and the joy of saving souls binds and presses and holds them together with a common bond. I can conceive that wide as the sects of Christianity may think themselves to be separated on doctrine, or government, or manner of worship, yet gladly will they co-operate to save men. Convince them that souls are perishing under a sham religion, that immortal interests are imperilled under hollow pretenses, that rational beings are deceived in supposing that they are fitting for the "grand lodge above," while the sham is leading them down into the perdition of the ungodly—I say, convince Christian men of these solemn facts, and Baptist and Methodist, Episcopalian, Congregational and Presbyterian must leave his distinctive tenet in his church relations, must for the time being forget his denominational distinctions and come to the one grand end of rescuing imperilled souls.

The only reason that every Christian man in the world is not heart and soul with us in this movement is either: first, that he does not know that Masonry is a Christless religion, or else he does not feel the danger such a religion brings to an immortal soul. The rallying cry that should echo along the lines of this movement is, Awake to the rescue of perishing souls! Arouse to the help of such as are deceived! Come ye up to the help of the Lord, for souls are perishing by a form of service that has no Saviour in it!

If we draw our lines of conflict lower than this, we draw them too low. If the arena of contest does not take into it questions of immortal interest, and values of eternal moment, it is too narrow to unite all upon it. It leaves room to parley and debate, for apathy and delay. There is not enough in it to bind hearts, not enough to stir and thrill and bend to single effort. But if we put to the front as our aim—our one, our only aim—the glory of God and the good of souls, all Christian men must ere long come together, and, with one heart and one mind, press the conflict to this one aim and object. There is but one Lord and one faith, but one God and Father of all. As we come to feel more certainly that lovers of Christ are all one in Christ, they must be drawn more closely and lovingly and firmly together.

2. By the exercise of a broad and generous charity.

Charity is magnanimous and attractive. It cannot repel, but must always win to itself. By charity I do not mean a soft, sickly sentimentalism, that will tacitly acknowledge half the evil, for the sake of keeping in with it. I do not mean a timid, irresolute spirit that refuses to speak against an evil lest it might offend. I mean that charity that "rejoiceth not in iniquity, but rejoiceth in the truth." There never was another such an example of charity in this world as our Saviour when he was in the flesh. Tender as a child with children, sympathizing as a woman where sympathies were needed; kind, generous and affectionate; but with all these, mercilessly scathing when forms of iniquity lifted their heads. "Ye hypocrites! how shall ye escape the damnation of hell," were words that fell from his lips of divine love and charity. True charity is always generous, but it must be just as well.

In opposing the system of Masonry there is no place for malice against the deceived persons who have fallen into the meshes of that system. It is in no sense a personal quarrel on our part. We have no design or desire for any such a thing. Instead of hatred to persons who have been entangled, we are sorry for their blindness. We pity their ignorance. We are grieved that freemen have submitted themselves to be bound with chains firmer than steel, and voluntarily surrendered their liberty for physical, mental and moral bondage; and that they have done all this without knowing what they have done.

So far as I know, the charge of malice has never been laid at the door of the friends of anti-secrecy. In the history of the movement malice has been expressed in words, and acted out in deeds. From the days of Wm. Morgan to the present, not a few have been the marks of mob violence, and scars of personal cruelty. Raids and fights and murders have been perpetrated, but never by the friends of anti-secrecy. No, nor ever shall be. Such a code is not known, acknowledged, nor practiced in anti-secret ranks. No, nor is it ever designed to be. Our motto ever has been and ever must be, "Charity for all and malice toward none," and that charity, too, that bears the marks of inspiration, that "beareth all things, believeth all things, hopeth all things and endureth all things." What is demanded to-day is more of that charity, not less; more breadth and fulness and sincerity in it.

We must not be mistaken as to what charity is, and put something in its place that is not charity at all. It is wholly consistent with that charity that goes out towards men, that pities men, and seeks to help and save them, that it is unsparing in the condemnation of unholy systems that men set up. It is charity all of the same kind that shields a man who is a Mason, pities and seeks to help him, sincerely wants to do him good, and at the same time would shiver to pieces his system of Masonry. The man God made; the system God did not make. The man is a being, made in God's image and one of ourselves, destined to live in this world and in another world beyond. The system is a device of bad men. It was bad in its conception, bad in its operation, and must be bad in its results. I do not believe that all who are in these societies know equally well the evils connected with the system. Some have been blinded by more able and designing men. If there be any class whose cruelty and wickedness are unpardonable it is the "Rev.," the "Bishop" and the "D. D.," who have led captive silly souls. Some have been honestly deceived as thinking it a very good system; and some are willfully blind because they refuse to accept any light upon the subject. They prefer darkness rather than the light. They entrench themselves behind their traditional ceremonies and resist all light and reason and argument and Scripture. Yet to these—all these—charity asks that we bear all things, believe all things and hope all things.

I would press the demands of charity into a clear and sharply-defined classification of these institutions known as secret fraternities. While in the matter of secrecy they are all one, and in point of fact might perhaps all be traced to one and the same parentage, illegitimate children of an illegitimate mother, yet as they stand to day there is a very wide distinction among them. They differ in constitution, in manner of organization, in ceremonies and manners, in acts and efforts, and in aims and objects. If a society organizes under the garb of secrecy, with a pledge and a grip and a password, and yet has as an only end the insurance of men, or the promotion of some business end, and actually does meditate, deliberate, decide and act upon nothing but pure business matters, I cheerfully admit a vast difference between such a society and one whose every service is deceptive to the human soul. Much as I would deplore their secrecy, their pledge and grip, as an unwise, unrighteous and unmanly method of organization; much as I would fear and deprecate and denounce their possible kinship with Masonry, yet I would make a world of difference between such a business organization that does not pretend to be a religion, that cannot hurt men religiously, and that system of Masonry that does sham religion, that puts enough of the pretense of religion into its services to entice souls, and leaves enough of the reality of religion out of them to deceive and damn the same souls.

In the business fraternities business ends are subserved in a mistaken way, I grant, yes, in an unlawful and un-Christian way, but in Masonry souls are harmed. If there is one institution that more than another deceives men spiritually it is Masonry. It wraps around every man, every day he is connected with it, a shallow pretense of religion while he lives. It covers his dead body and his grave with religionless ceremonies. It would fain deceive the people who march in the funeral and gather at the grave with the solemn appearance of an appalling farce and a meaningless mummery that cannot touch the dead. Difference? Yes, difference almost as great as between soul and body. As between things temporal and things spiritual and eternal.

I have not one word of favor for the Royal Arcanum. Would urge everybody to keep out of it,

to do their business on open, well-understood, daylight principles. I would not be understood as uttering one soft word of encouragement to this or any other secret order. Yet, as I understand the business character, and business character alone, of the Royal Arcanum, I would rather a thousand men would join it, and be consistent members of it, and get insurance from it, than to see one man join the Masonic lodge and become a genuine Mason. While I would accept neither of the evils, I would account one of them as much greater than the other as eternity is longer than time. My hope for the millions of Masons is that the large part of them are Masonic hypocrites, i. e., that they do not believe, do not feel and do not practice the Masonic religious code. I sincerely hope that great multitudes of them are above their creed, better than their creed, Christian where it is Christless, and sincere where it is only pretense. Masonic verity must be Christian hypocrisy. Masonic hypocrisy may be Christian sincerity.

I would summon into the entire discussion of these fraternities, their public arraignment and their judicial consignment, that charity that rejoiceth not in iniquity but rejoiceth in the truth; that charity that admits the truth wherever the truth is, and condemns the wrong as the wrong ought to be condemned. It is only fair that such fraternity shall be planted upon its own basis, and be tried by the principles of its own organization. A discriminating charity, that tests each one upon its own merits, must be free from the charge of injustice, from undue exaggerations, and from all unfair dealing. However much men do not like to have the garb of their evil deeds torn off, and the nakedness of their false systems exposed, yet if it be faithfully and honestly done, their consciousness responds, It is just, and fair and true. Broad, generous charity must win the hearts of men; while any infraction on it, even the least, in sinister, selfish and unfair motives, must repel and alienate. Of the three shining graces of Scripture charity is declared to be the greatest.

3. Manliness and courage to speak and act out the truth as we know it.

Manliness is always attractive, and heroism is a magnetic force. No human inspiration can unite broken forces better than genuine bravery. When we come into the arena of moral conflict, the courage is begotten of the conviction. A man holds a truth, believes it, is convinced of it, in the same proportion that he is willing to stand by it, advocate it, defend it, and press it to the front. There is no explanation of that Bible statement that "one shall chase a thousand" only on the heroism of moral conviction. The man holds a truth, he cannot yield it. He never can yield it. A thousand men face him. They have to yield for he cannot. He stands on his solid ground. He presses his truth. He will not recede until falsehood cowers and falls back and slinks away. The courage of one man's truth is mightier than the cowardice of a thousand foes of that truth.

It is not seldom that opponents of the truth mass their forces, muster their members, concentrate their efforts in such a way as to weaken the feeble, intimidate the fearful, and alarm the sensitive. But when convictions fasten a little deeper, and moral courage is nerved a little stronger, and conscientious men surrender themselves to their convictions, such opposition is unavailing. To not characterize the actions of men who resort to numbers and secret plans and dark counsels to intimidate, it is unheroic in a man who holds convictions of the truth to be alarmed into silence by such intimidations. It is beyond a doubt that there are thousands of people to-day who are very feeble in their attachment to secret systems, thousands again who in their heart of hearts are convinced that they are wrong; but as many reasons seem to demand their silence, they cannot stand up and be counted as opponents, haven't courage enough to face the consequences, are not in the anti-secret ranks from just such want of courage. I doubt not that there are hundreds in this city who know they are wrong. There is nothing that can help these men so much as a bold lifting of the cause to the front, a manly enumerating and unfolding of the principles of right and justice and truth, a gathering together of the clearest judgments of the brightest thinkers, and ablest defenders of Christian faith. The momentum of a clear, clean-cut, unequivocating testimony for the truth must have its effect.

It would be impossible to cipher out in figures, or measure out in moral worth the full value of the bold, clear, uncompromising testimony of the *Christian Cynosure* for these many years. Many have been converted by it, many timid ones have been emboldened to come out and stand upon their convictions before the public, and many others have been convicted and made uneasy beneath their horrid oaths, and many others still are indirectly pierced by a chance ray of light from its pages. It has educated and stimulated and drawn together many forces already. And the influence of State and National assemblies, where bold statements of truth have been formulated and sent to the public eye and conscience, upon the printed page—the worth of these cannot be estimated. The conventions of Chicago, Mansfield, Columbus, and New Orleans, the might of their influence can never be measured. Like a flood of light, as when the sun for a little bursts through the under-hanging clouds and sweeps like a wave over the earth, so these local gatherings have poured their floods out upon the land, and multitudes have rejoiced in the light of them. The rousing echo from the New Orleans gathering of last winter has scarce yet died upon our ears, while the many responses from joyful hearts, that have been emancipated from the slavery of the lodge, have combined to keep alive the music of that echo for a twelve months.

But to speak no further of other gatherings of the friends in the East and in the West, if I might be permitted to bear a little personal testimony; or rather, express my personal judgment. I must say that in my opinion, no meeting in the interest of this cause has had a more solemn, profound and wide-reaching influence in the recent years than did that Congress of Churches that met in Chicago two years ago, when representatives of two millions of God-fearing men and women gathered in that hall, with hearts full of faith, knit together in the truth and melted in love to a loving Saviour and to one another; when that vast body bared its head in holy reverence and was lifted to the throne of mercy in prayer for unity in counsel, light and courage and sincerity, it seemed as if the power of God came down on that assembly, and the Spirit of God brooded over it. With a profound solemnity and a deep reverence it entered upon its business, and through a calm, deliberate, forceful, prayerful discussion those servants of God reached a series of conclusions, a body of resolutions, the influence of which, upon the church, only God knows. Ministers and church members have read them and felt them, and lodges have trembled under them, and Christian men in the lodge have been shaken in their faith by them. The drawing power of that Congress is felt to-day all over this land. If so many churches, widely separated in locality, in theological tenet, in channels of Christian work, could come together as one man, pray together, deliberate together, flow together in counsel and resolve together, why may not all the other branches of the church ere long come together in similar harmony.

The men of that Congress were good men, sincere men, praying men, men who loved the truth, loved God, wanted to honor Christ, did not want to hurt anybody, but help everyone; but men who had firm convictions and had the courage to declare them, and publish them, and ask the whole Christian church to consider and accept them. Could the inspiration of that meeting have been kept up, and been increased by an increasing multitude last year, and this year, and years to come, the great result ere long would have to be that every friend and sympathizer, everywhere, would rally to the common standard, join the common cause, and separated forces would all be melted into one in the struggle for the honor of Christ, and the deliverance of men.

4. By making it so plain that the blind might see, that God has made enough of institutions for the welfare of this world, and that human institutions to do God's work are wholly and entirely unnecessary, and not only unnecessary, but sinful and wrong.

There is no doubt but that many men go into these societies thinking they are right and useful, believing that they will do them good. And there is no doubt that some temporal good has at times come to some who has entered them. But these men have not taken in the whole fields. They are not widely enough informed. It is not everything that will bring temporal good—that can be engaged in. An illegitimate business may make as much and more money than a legitimate one; but it cannot be pursued because of its income. Liquor-selling, horse-racing, lottery and out and out theft may often bring money. They are not therefore right.

The man who enters the lodge has not sufficiently studied the system of secrecy, examined and tested and tried its principles. He has not studied the character and government of God enough to know that God has a care over men and all men, and that he has made provision for all the organizations man needs; and that he knew as well as man what organizations man did need. No man intending to enter a lodge ever went to his Bible to learn whether the lodge was a right institution or not; or if he did, and was guided by his Bible, he did not enter it. For from the beginning to the end of God's Word there is no allusion, clue or hint toward the approval or justification of any possible secret fraternity; but the entire weight of the inspired volume is against them. This much the fraternity men as good as admit, for they do not claim Scripture authority for secrecy.

But, overlooking the fact that it is God's right and prerogative to found and authorize institutions, they have forsaken the counsels of God, and vainly imagined that they could devise organizations of their own for the welfare of each other. But since God has occupied the entire field, and provided all the institutions man needs, it follows that when men have devised others, they had to infringe on God's plan. They made a fiction in God's government. They injured the family, harmed the church, and wronged the civil government; and this is precisely what we find they have done. They injure the family by taking time and means and confidences that belong sacredly and inviolately to the family and placing them in other hands to guard; by breaking family confidences so far as to introduce and maintain foreign and alien, and it may be most harmful confidences. They harm the church by keeping men out of it; by getting up what answers as a substitute for the church—rites and services that look like the church; by quietly insinuating that these fraternities are church enough for anybody; by putting differences between church brethren; and by managing church affairs by secret party measures. And they wrong the government by defeating the ends of justice, putting upon officers foreign oaths that bind to partiality to a fellow lodge-man, and by selfishly interfering with the ordinary procedure of justice. Such effects these fraternities must have for they have no place of their own in human society. To have a place at all means violence and friction. It means displacing something else to make room for them.

If you build a house which covers the entire foundation, you cannot put a second building on the same. No, nor even a part of one. If you put a stone into a vessel filled with water, you will displace the water to the full size of the stone; and just as certainly to attempt to thrust an organization into a field or arena already full, is to do it only by displacing others. It is to have it do the work of others and get the benefit from others. It is to make it a parasite, to live on others, to feed and fatten on others; to have no life of its own but the life it abstracts from others: and this is what we find to be the character of these human fraternities. If we should attempt a sharp analysis of their being, we would find it made of three distinct elements: 1st, the confidences it has taken from the family relation—confidences that God gave to the family and allows no man to take them away. 2d, spiritual satisfaction, worshipful tendencies, religious enjoyments they have abstracted from the church; taking a part of the machinery of the church in order to cover the draught they have made on the church, and 3d, their special aggrandizement and peculiar favoriteism and protection that others can't get, that they have wrested from the government. These abstractions are their life. Let them give back to the family what they have taken from it, to the church what they have drawn out of it, and to the state their abstractious from it, and the remainder is nothing. Mathematically stated, they are equal only to the draughts that they have made on God's own institutions. In the proportion that they have gained strength they have drawn strength from these, weakened them, satisfied men with something short of them, and prevented men from connecting with them. No good have they ever secured to men that might not have been secured from the legitimate institutions without them.

If this fact can be put clearly before the minds of men, that they are *alien* institutions, *foreign* to God's plan; devices of men unwisely planned; antagonisms to Christianity, to free popular government; living by drawing life from the institutions God made for men,—all who see this must ere long unite in one common cause against them. In such a contest there is no place for division; no reason for it. The friends of God and Christianity and free government, and univeral rights must be on one side. In whatever else they may differ in this cause they must be one, their faith one, their sympathies one and their efforts one. Already two millions of Christian people have joined the ranks with all the zeal, cordiality and heartiness that any such a cause can expect. And these are only the vanguards of the millions of the Lord's

sacramental host that are yet to rally for the cause of God against the perversions of man; for institutions that are saving and divine as against those that are human and destructive.

As men's eyes open to these solemn facts they must rally to the one standard. Little differences, petty strifes or envies of partisan jealousies are too unworthy, aye, insignificant, to keep earnest Christian men apart in such a struggle as this. Grant for one moment that the wisest steps are not always taken in the prosecution of the movement. Grant that leading men may not always say and do the very best thing. Grant that the Association that manages the work is not always as wise as it should be. Grant all these, and many such little grounds of grievance, and no generous heart, no Christian man can afford to stand back from the grand march of the truth. No high-minded man can afford to waste his time in the sulks, and lie idle and useless, while such golden opportunities are before him. Away with all such narrow, morbid, selfish, jaundiced, pettish, little-ideaed opposition, or even indifference! Let every man who has a soul that loves the honor of Christ, and a heart that beats in reverence and gratitude to him, arouse to the conflict, and press to the front of the battle, when he sees a foreign institution flung violently into the place of God's own organization, and feels that parasitical growths are sucking the blood and vital forces from God's family, church and state. Let him not stumble over petty jealousies or hide away beneath childish envies, and dissipate his life and strength on imagined injuries that never occurred, on supposed alienations that didn't exist.

The mightiness of the cause, the glory of God involved in its success, the deliverance and salvation of souls involved in its progress, are tremendous arguments to persuade men to forego all personal feelings, overlook all minor considerations, and press to the mark, speed for the goal, and fight for the victory. Allow foreign institutions to take the place of God's benign provisions for men! Men of God, never! Awake! Don't rest easy! Rally to the common defense! Stand together with all that stand for God and the right. Talk together, work together, and pray together. And *together* God's Gideon band will be more than a match for the mighty host of the enemy that lie wrapped in their midnight tents.

This danger to God's own institutions ought to be plea enough for all the scattered forces to unite on the field of conflict.

But lastly, let believing prayer arise to the Holy Ghost that he will draw and melt and mould and unite all hearts into one in his own cause. With him are the hearts of all men to be turned as the rivers of waters are turned. As he sees men to be needed for the conflict, he will rally them. If he leave men out, in that fact he may say to us he does not need them. The cause can get on without them. It is not by might, nor by power, but by my Spirit, saith the Lord.

When we learn to lean less on human strength and more on the almighty help of the Holy Ghost, our cause will get the greater impulse, our faith will take in a wider horizon, our hope will disclose a brighter future, and our calm rest shall be in the assurance that that God who established his own institutions among men is able to vindicate them.

"Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

Reform News.

FROM THE GENERAL AGENT.

THE CONNECTICUT MEETING.

Worcester, Mass.

Leaving Washington on the 15th. inst., we reached New York next morning, to find a most cordial welcome at Bro. Henry Harrison's. After a few hours of physical and spiritual refreshing we embarked for Willimantic and the Conneticut Christian Convention. Belated by a freight wreck we reached the depot one hour and fourteen minutes late, but in time to participate in the "feast of thought and flow of soul," provided by and for the faithful in Christ Jesus. Entering Mission Hall direct from the depot, we joined the company of saints, already baptized with the Holy Ghost and with power. A smile and nod of recognition from some, whose eyes were not dim and whose spiritual force was not abated by years that had thinned and whitened their locks since we last bowed together before the mercy seat, spoke a welcome as inspiring as it was sincere.

Sister Haines of Dexter, Me., was "in the spirit" leading the devotions of the little company who were "filled with the Holy Ghost" as the Master has given command. One testimony followed another recounting deliverances from lodge bondage, besetting sins, physical restoration, enemies subdued, and victory through Christ over "the world, the flesh and the devil." Every eye was fixed and heart throbbed, and the stillness was ever and anon broken by the quivering "amens" and "glory to God," as Bro. Brown of Marlboro, N. H., told how the Spirit convinced him of sin, of righteousness and judgment," and led him out of lodge, chapter and Odd-fellow snares after a twenty years, service of brick-making without straw. The brother's face was lit up with joy while in child-like simplicity he told the story of his bondage and deliverance, and placed the crown of victory upon the brow of the "Mighty to Save," to whom alone he gave the glory.

For entertainment it is enough to say that Bro. Conant had that matter in charge, and his attention to every detail gave ample assurance of his competency to order affairs of state when in God's ordering the time shall have fully come to commit this government to the adminstration of one who will tolerate neither rum, tobacco, or Sabbath desecration in "the White House" or in the nation, so far as the chief executive can prevent and abolish these and every "wicked abomination" by giving the Rightful Sovereign and the divine law supremacy in heart, in home, in constitution and in every enactment of civil government.

Five Sabbath services filled the day with profitable instructions, cheering testimonies, and faithful warnings, closing with an altar service in which two middle-aged penitent seekers professed the joy of new-born souls, and believers got further out of ecclesiastical formalities and denominational "pens" into the "oneness" there is in the true Bride of Christ, which he has purified and purchased "with his own precious blood." Some were compelled to withdraw on Monday, but the Master sent other "burning and shining lights" to take their place. Boston Common and Charles street jail had a representative, for whom the church may well be thankful and of whose bonds the brethren and sisters "were not ashamed," counting it an honor the rather to be joined with him who for the Gospel of Christ accepted meekl[illegible] the restraining of his liberty a[illegible]s."

Bro. Hezekiah Davis gave what seemed to me a reasonable and Scriptural account of what is termed "Divine Healing." He took the position that Christ came to restore to all who would receive it whatever was lost in and by the first transgression. That sickness was a consequence of sin, and was therefore included in the atonement, and, like justification and sanctification, to be received by faith; and that the healing would be proportioned to the faith exercised, etc. The speaker was plied with many questions to which he replied by Scripture quotations. Some instances of cures related were indeed remarkable, and evidently accepted by those who gave them without a shadow of doubt. Perhaps if all present had been in possession of the entire history and the incidents in each case, all would have been equally credulous.

The Convention proper closed Monday evening with a lecture by Mrs. M. E. A. Gleason on "Tobacco and Narcotics." It was a clear and forcible argument, supported by testimonies of able physicans, and confirmed by instances that had mostly come under the observation and within the personal knowledge of the speaker. It seemed a delicate subject for a lady to handle, but Mrs. Gleason proved equal to the task and showed that it is possible to present even a debasing and offensive habit, and demonstrate its blasting effect upon health, character and morals, without offending the most refined taste of any sensible and intelligent audience.

There was such marked interest that Sister Haines felt constrained to remain for further Gospel services, and we are praying that the glad news may go forth that God has saved many precious souls in Willimantic. Mrs. Stoddard and I left on the early Tuesday morning train for Putnam, where arrangements were made for a lecture on Saturday evening and to spend the Sabbath and perhaps Monday evening with the brethren and sisters there, as the president of the W. C. T. U. at Putnam invited Mrs. Stoddard to meet with them on Monday. We came here last evening and I have ordered bills for the Putnam meeting and 3,000 of the Worcester circular "Mighty Lord and Heavenly King," for a friend who desires to have them widely circulated in New England. D. V. I hope to call on friends here, on Dr. Lovering and other ministers, and to spend the night at Wellesley with Miss E. E. Flagg. I have ample proof that the Christian workers and the W. C. T. U. field women in New England are ready to incorporate the anti-lodge work with their other work. We are much strengthened and greatly blessed in the fellowship and communion of our dear brother and sister Pratt, with whom we are this March 20, 1889.

J. P. Stoddard.

CROWDS HEAR THE DISCUSSION AT THORNVILLE, OHIO.

Columbus, O., March 21, 1889.

Dear Cynosure:—Last Saturday accompanied by wife and baby I went to Cedarville where we spent a very profitable Sabbath with Rev. T. C. Sproull and family. By *Cynosure* subscriptions taken here I judge the interest of our friends unabated. Monday evening found me at Newtonville, Muskingum Co., in time to fill my appointment in McFarland's Hall. Though the night was dark and rainy a goodly number assembled at the hour appointed. Dr. Cannon, pastor of the Covenanter church, opened with prayer. The secretists seemed disposed to make noise and fun but were sober before the end. Discussion followed; some were for Christ and against the lodge, some not. I was very kindly entertained by James McFarland and George Thompson, the latter accompanying me on horseback to my appointment the following evening, which was at Meadow Farm. I spoke in the Protestant Methodist church at this point to an audience of not less than 150, who had come through the rain. Many were the invitations to return for further lectures here. Mr. J. H. Johnson conveyed me to Mt. Perry, some five miles. His brother William kindly arranged for the lecture.

My next appointments were at Thornville. The train was nearly three hours late, but I found an anxious throng who packed the hall to its utmost capacity, some having come five or six miles. The lodge men had been jubilant, thinking I would disappoint the audience, but their laughter was turned to anger, as I proceeded in Christ's name to give their institutions the heaviest shot I had, showing how he was being crucified afresh by them; how "for fear of the Jews" they were casting out his name from their unhallowed and blasphemous worships. The already great excitement was intensified by the report that on the next evening I was to be answered by a lodge man, so the people could hear both sides.

The second evening the hall was again packed. My usual chart lecture being given, as I had promised, I gave opportunity for questions or remarks by lodge members. No one responded, though told that by keeping silent they would sanction what I

(*Continued on 9th page.*)

NEGRO KU-KLUXING.

New Orleans, La., March 16, 1889.

Dear Cynosure:—I spoke in Little Zion Baptist church Sabbath-school last Sabbath morning at 9, and preached at the Old Baptist at 11 o'clock; at St. Marks Fourth Baptist at 3 p. m., and at Israelite at 8 p. m., to good congregations at each place. My sermons were all on reforms and were very well received. Being unwell during the week, I have not attended week-day services. Mr. O. Montgomery, of Biloxi, Miss., was in the city, and advises me to come over and visit that and other places across the Lake. As there will be a general Baptist meeting of ministers and laymen held in Donaldsonville, in May, I have thought it best to visit points across the Lake and postpone my proposed visit to Donaldsonville and Thibodeauxville until after May.

Bro. Geo. Johnson, a reader of the *Cynosure*, desires the many readers of the paper to pray for him in this his hour of bereavement. His loving wife passed quietly away last Sabbath at 7 a. m. She died in the faith. She had been a member of one of the societies here. Two years ago she was taken sick, and has been ever since, until the Lord took her. The society folks sent her word on her sick-bed that she was suspended for non-payment of dues. She was a member of Bro. Jackson's church, and they buried her decently without the society's aid. Just what every church ought to do.

The society folks don't like to hear of these truths, and if rumor is true, I expect I will have to pay the penalty sooner or later, with my heart's blood, by the avenging hand of some lodge assassin. But thanks be to God, if I am found worthy to be persecuted for his blessed name's sake. Mr. Depew told me I had to be stopped even if I had to be killed. The Wallalak massacre and the late New Iberia outrages were crimes that deserved universal condemnation, and the *Times-Democrat*, the Baton

Rouge *Advocate*, and a few others have *strongly* condemned those outrages. But what seems to me a mystery, is to hear our colored brethren here in this city so emphatically denounce such mob violence, while they have the same spirit. Why is it men cannot be brought to justice for whipping women and hanging men to trees, in those country places? Is it not because they have secretly covenanted to conceal and not reveal the truth? Our colored brethren can see that mote in their white brethren's eye, yet they meet in secret lodge-rooms and plan to raid upon a man's character, and if needs be, murder their fellow-men for opposing their lodge. But they cannot see that big beam in their own eye!

Francis J. Davidson.

CORRESPONDENCE.

AMITY COLLEGE, IOWA.

Blanchard, Iowa.

On the highest elevation of the most beautiful rolling prairie in southwestern Iowa, is the modest little town of College Springs. It is not named after any noted springs in the vicinity, and it has been suggested the reason this name was given to the town, is because it is surrounded by a community in which a college springs up rapidly. Before the war, strong colonies of United Presbyterians from Ohio, and Congregationalists from Oberlin, and Wesleyans from Wheaton, located here and founded Amity College, which has grown to be the pride of this part of the State, enrolling about two hundred students. The College is noted for its excellent faculty, presided over by Dr. Kennedy, who has few equals as an educator; for its thorough literary drill, and high moral culture; for its elegant college building; its pleasant airy rooms heated by steam: for its large town clock in the cupola which strikes every hour, and can be heard for miles around. The people tell a joke on a distinguished lecturer from the noisy city of Chicago, who was attending a meeting here, and hearing the clock strike thought it was an alarm of fire, and sprang from his bed and dressed before he discovered his mistake. The College has attracted many excellent families who reside here, affording the best boarding facilities. Board is reduced as low as two dollars a week. The town is free from temptations and everything in the surroundings conduces to habits of study. The people in the country around have manifested their high appreciation of the College by subscribing liberally to its endowment. Rev. W. A. Campbell, who gained such a good reputation as financial agent of Westminster College, Pa., has been employed during the past year as agent for this College, and his efforts have been quite successful.

One thing which commends this College above others is the strong reform sentiment which pervades it and the community around. I have found no place in the West that will turn out such a large audience to a reform lecture. Dr. Johnston and his session invited me to occupy his pulpit on a recent Sabbath, in the interests of National Reform, and gave a liberal collection. As I looked out over his large congregation comprising so many students, and thought of the many years this strong pastor has been indoctrinating his people with reform truth, I could not but feel glad that I lived near College Springs. Such centers of reform influence are breakwaters against impending judgments.

M. A. Gault.

A FEW MORE QUESTIONS FOR BRO. GAULT.

Menomonie, Wis.

Bro. Gault says substantially that God gave to the republic of Israel a form of judiciary like the Supreme Court of the United States. Was Israel a republic? I had always supposed that the government of Israel was a theocracy. Had the people anything to do by way of electing Moses as their leader? Was he not expressly appointed by Jehovah? Did the thousands and hundreds, the fifties and the tens, nominate the judges, and ask Moses to confirm them? Or did he nominate them and ask the people to confirm them? Was Moses a President? Was there a legislative body, chosen by the people, enacting laws for his signature?

Admitting that the advice of Jethro to Moses to appoint judges over the people was of God, was it intended as the institution of a Supreme Court? Were they not appointed simply as subordinate assistants to Moses? Were they not to bring all the great matters to Moses, and was not he to bring them to God? In a word, was not the arrangement made simply to save the time and strength of Moses, who was the mouth-piece for God in all matters too hard for them?

How shall we make the Supreme Court to consist wholly of learned Christian lawyers and doctors of divinity? Must it not be, if at all, by so Christianizing public sentiment that there shall be a great majority of Christian men in the Senate? Will it not even then be necessary to have an amendment to the Constitution making it necessary that the President and Vice President shall be Christians, or professedly such? And then would the people be sure of a thoroughly Christian Supreme Court without an amendment prescribing such a make-up of that body? Would there not be many men who would not scruple to profess Christianity just for the sake of political preferment? What is the prospect of such amendments being submitted to the people? And what is the prospect of the people voting for them when submitted? Does not this point to the doubling and twisting of church and state into a very hard knot?

If, as Bro. Gault says, civil penalties are never to be inflicted for the violation of a mere church law, unless it also involves the violation of a civil law, what is the object of compulsory Sunday laws if it is not to give the State the power to punish infractions of ecclesiastical law?

If the precise day of the Sabbath is "moral positive," and not "moral natural," a distinction nowhere hinted at in God's Word, does not Bro. Gault and others make this distinction in order to convey to us the idea that the Sabbath obligation is eternal in its nature, the same as that to love God and each other? If the Sabbath itself is moral in its nature, and eternally binding, why do we speak of the precise day as "positive," if it is not because God prescribed the day, or rather the precise day? Why did God prescribe the precise day, if men had known what day to keep without being told by him? Would it have been either logical or reverential or deferential for Moses to have instructed the people that the precise day was not of the essence of the commandment? If there is no express precept for keeping the first day of the week as the Sabbath (and Dr. Leonard Woods, a former great light of Andover Theological Seminary, says there is none), does it not savor of the most vaulting arrogance to meddle with and change that part of the Sabbath commandment which it was necessary to prescribe, and did prescribe, giving special reasons therefor, and without hint that it might ever be changed? If it would have been a gross impertinence and sin for Moses to change the day without express precept, and to have taught that the precise day was not of the essence of the command, can we be certain that it is right to do the same thing?

If the Blair Sunday Rest bill passes without exemption in favor of Seventh day keepers, will not that which was beyond cavil the habitual practice of the Saviour, be declared a crime? Are not the advocates of the bill urging Congress to make that declaration? In the language of another, "Can that which Christ habitually practiced during his earthly life, ever be made a crime?" Shall we ask Congress to make that which was Christ's habitual practice, punishable with fines or imprisonment or both? Because we are pleased to denominate the "precise day" as positive, is there therefore no moral element in it? If a man would feel his paternal dignity wounded by a child taking such liberty with his commands, and changing the order of his requirement without special direction or permission, are we safe in concluding that God is not displeased with such treatment of the Sabbath? Is there no moral element inhering in obedience to a positive command of God? If so, can we be certain that the precise day is destitute of a moral element, and is not of the essence of the institution? Did not God give a reason for the *precise day* as well as for the institution? Would not the significance of the institution be lost without designation of the precise day?

If the decree of Constantine in A. D 321, while yet a pagan Romam emperor, changing the observance of the weekly rest from the seventh day of the week to "the venerable day of the sun," was not "thinking to change times and laws," will you be so kind as to tell what is?

W. W. Ames.

BRO. ARNOLD'S PLAN ENDORSED.

Montgomery, Ala., March 16, 1889.

Editor Christian Cynosure:—I heartily approve of Mr. I. R B. Arnold's idea in endeavoring to send the *Cynosure* to every preacher in the South. Also to those in the North. He is now striking at the tap root of secret societies. The preachers of the colored race are the most influential men. The people look up to us and recognize us as their leaders. And when we have secured their confidence, we have the power, to a great extent, in changing their opinions and attitude toward secret societies.

But before you can reach the masses successfully, you must reach the preachers, and I am sorry to say, convert them along these lines. Many of the ministers do not belong to them; others are having their eyes open. Some have come out of them, but the majority, it seems, favor these secret lodges. Many grand and lasting reformations have been wrought through the Christian ministry; and I entertain the idea, that if the doors of these secret lodges are closed, the ministers must first give the cry of alarm, and in no uncertain sound let the people know their position and attitude toward secretism. Not until this is done can we hope for victory.

I gladly welcome every week the visit of the *Cynosure*, and regard its mission as being very, very important. We could ill do without the paper. It has and is accomplishing a great work for God and humanity; and may its victories be multiplied until we shall be able to sing, "Hark from the tombs" over the last secret order.

E. M. Jones.
[Pastor St. Paul M. E. Church]

LODGE SPITE AND PERSECUTION.

Philomath, Oregon.

Editor Christian Cynosure:—The lodge spirit has been quite notoriously manifested here, lately. At a meeting held a few weeks ago, there were several converted and joined the U. B. church. A week after the meeting closed, I delivered a lecture on Freemasonry and a few words on some of the minor orders. One of those who were converted and united with the church, was a girl about fifteen years old; and her father, who was a Mason, left home on some business, and declared he would never return to the family if she did not withdraw from the church. He also forbade the family to attend the services at the chapel, in the college building.

Does not this show the spirit that obtains in that "city which is spiritually called Sodom, and Egypt where also our Lord was crucified." See Rev. 11: 8.

There is great room and need for lecture work in this State.

R. Loggan, *Pastor.*

PITH AND POINT.

A GOOD PLACE FOR THE PAPER.

You have done what I hope you will repeat whenever occasion requires in continuing to send the *Cynosure*, for I expect to take it as long as I live. It is put on the center table.—A. C. Hand, *Dalton, Ga.*

A GOOD TESTIMONY FROM THE PRESIDENT OF THE BAPTIST MISSIONARY STATE CONVENTION OF MISSISSIPPI.

Your paper is doing much good in this part of the country among its readers. A great many have expressed a desire to read it if they only had the money to subscribe.—G. W. Gayles.

THE ROMISH CAT WILL BECOME A TIGER.

The church of Rome is an absolute despotism. All Romanists are bound to a foreign despot, the Pope. It is impossible to have any true harmony between a Protestant republic and a despotism which claims and clamors for supreme temporal power over the world. Our chief peril from Rome is in her secretism and hypocrisy. She always plays the kitten when she is compelled to do so. She always plays the tiger when she can. She is always meek and gentle until she has grown and fattened on an unwise and wicked toleration until she is able to live on the flesh of those who have tolerated and fed her. The spiritual and temporal power of the Pope cannot be separated. All priests are partakers of the Pope's infallibility, and are temporal and spiritual rulers appointed by him. A toleration for such a church is suicidal, and every vote for Romanists, or their tools, is a stab at the life of the Republic. Protestant freemen, American citizens, beware of this Romish cat which is fast growing into an inquisitorial tiger.—A. Smith, *Faith Mission Tract House, Syracuse, N. Y.*

WILL NOT VOTE FOR FORSWORN MEN.

Truly these are perilous times. Churches are bound down with Freemasonry and intemperance. Preachers go from the pulpit to the lodge, and there deny the Lord Jesus Christ. Judges and jurors go from the Masonic lodge to the court room. When I remember how terribly the powers of Masonry had my soul in bondage I fear for the American party. I voted for Brooks a demitted Mason. By the grace of God helping me I will never vote for a Freemason, and will do all in my power to persuade others not to. Our Lord and Saviour gave this commandment, "Let your light so shine that others may see your good works and glorify your Father which is in heaven;" and again, "Abstain from all appearance of evil." My earnest prayer is, Lord Jesus, ever help the *Cynosure* in this good and glorious warfare.—D. Benjamin, *Seymour Lake, Mich.*

LODGE NOTES.

James Payne, 48 years old, committed suicide Tuesday night at Elizabeth, N. J. He had withdrawn from the Knights of Labor, and complained that the members of that organization were hounding him.

George Q. Cannon, recently pardoned out of the Utah penitentiary by President Cleveland, has resumed his position at the head of the Mormon church, and the Gentiles of Salt Lake are greatly excited by the event. Cannon is an ex delegate to Congress, and one of the biggest Mormon guns.

A saloon-keeper named Cronke, at Greene, claims to have been set upon a few nights ago by a gang of men supposed to be White Caps, while crossing a bridge. He says they threw him down and beat him until three of his ribs were broken, and then threw him over the bridge on to the ice, where he laid for an hour before he could crawl home. He is in a precarious condition.

The Denver express Saturday had on board Mormon Elder Fry, of Salt Lake City, and 175 converts from the South. They occupied three cars. Fry has been a missionary to the South for three years. His converts were from the backwoods of East Tennessee, northern Georgia and Alabama, and were for the most part ignorant people. The elder is apparently well educated, and says that he will give his converts new homes in the West.

It is not a well known fact that the Freemasons of this country and Great Britain, Germany, Italy and Spain are cut off from all intercourse with those of France. The Masonic orders of those nations discountenance those of France, because the latter resolved years ago to omit all mention of the Deity from the ceremonial forms. The French, in their fights with the church, carried their antagonism to this weak extreme in an order which has always been discountenanced by the potentates whom they regard as the heads of ecclesiasticism.—*Louisville Courier-Journal.*

L. W. Kadler, of Chicago, writes to the *Daily News:* "In one of your late issues you give a report of a trial before Justice R. H. White, in which the order of Knights and Ladies of Honor is placed in a very unenviable position. I am sure if you were aware of the true facts you would not attribute this disgraceful proceeding to the noble order of Knights and Ladies of Honor. You do an almost irreparable injustice to an order numbering about 56,000 of respectable citizens of this country, 8,000 of whom are in Illinois. The so called order of Knights and Ladies of Honor involved in this proceeding is properly called the 'Independent' order of Knights and Ladies of Honor, which, with the 'Northwestern' order of Knights and Ladies of Honor, is the outgrowth of disgruntled members from our chartered organization."

Masonic societies in Scotland and in fact in England also are deeply agitated over the discovery that two women gained admission to Lodge Celtic, and witnessed on the occasion of their visit a considerable portion of the proceedings while the lodge was "tyled in the third degree." It appears that the lodge was to perform the obsequies over a dead brother, and that a member named Edwards assisted the two daughters of the deceased to conceal themselves in the organ-loft overlooking the hall, from which they saw and heard through a partially opened glazed door the proceedings. It is not charged that the ladies have divulged the secrets of which they became possessed, and yet Edwards, who concealed them in the loft, has been expelled from the order at a quarterly meeting of the Grand Lodge of Scotland, which was presided over by Sir Archibald Cambell, M. F., the Grand Master of Scotland.

If you require a spring medicine, if you are suffering with languor, debility, pimples, boils, catarrh, chronic sores, scrofula, or loss of appetite, or any disease arising from impure blood, take Ayer's Sarsaparilla—the safest and most economical of all blood purifiers.

Gray hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Sicilian Hair Renewer, the best preparation known to science.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, *of Paris, 1873:*—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D., *a renouncing Mason:*—Its (Freemasonry's) religion is anti-Christian ... Its prayers are blasphemous. ... Its use of the Bible is sacrilegious. ... The whole is a compound of Judaism and paganism.

MOSES STUART, *Professor in Andover Theological Seminary, Mass, 1834:*—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to somethings contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, *June, 1773:*—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate, February, 1884.*

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY.—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and shoud take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, *former pastor Tremont Temple, Boston:*—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, *an eminent Baptist pastor, Providence, R. I., 1832:*—It was about fourteen years ago that I was first initiated into the lodge Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

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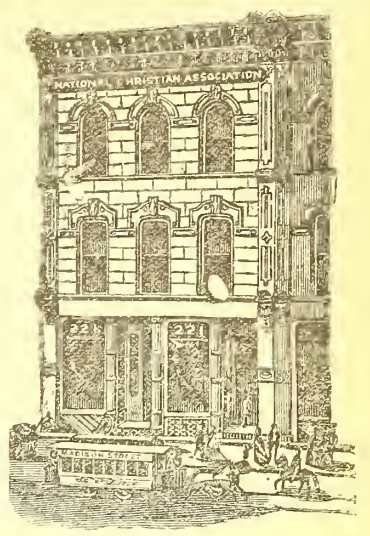
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MARCH 28, 1889

SHORT PASTORATES, weak churches, vacant pulpits, and ministers without charge, leading dailies have lately discussed the above topics with much feeling and force; but without a true understanding of these alarming tokens. Thirty years—from 1830 to to 1860—slavery terrorized press and pulpit. The lodge does the same to-day; and editors and ministers who dare not print and speak their honest convictions, weaken both the newspaper and the church, and degrade both. Boston has 701 lodges to 342 churches; and other cities in like proportion. Yet schools, colleges, seminaries and pulpits are as silent as sepulchres on what it most concerns us to know. Politics are corrupted, churches weakened, and certain disaster impends.

THE *Voice* of March 21st stands at bay. The Boston *Congregationalist*, *Independent* and Brooklyn *Eagle* assail the prohibition organ for reproving Dr. Theodore L. Cuyler's inconsistencies in advocating the Prohibition party in 1884 and turning against it in 1888. Dr. Cuyler is president of the National Temperance Society of which J. N. Stearns is secretary and manager. Dr. Cuyler has belonged to three secret orders. He wrote to Israel P. Warren, now of the Portland *Mirror*, while he (Mr. Warren) was secretary of the Tract Society of Boston, warning him not to publish a tract, which he had already printed in proof, against joining secret societies, which tract was requested by the Andover Faculty, and approved by Dr. Kirk and the tract committee. The same Dr. Cuyler at Dayton, Ohio, urged United Brethren to maintain their ground against secret societies. J. N. Stearns is a Royal Arch Mason, Good Templar, etc., and, like Mr. John Bunyan's "Mr. Facing-both-ways," stands like Dr. Cuyler on a swivel and speaks the way the wind blows. The god of the lodge is the "prince of this world," and his worshippers cannot be relied on to go for the Prohibition party against their worldy interests. Selfish in religion, selfish everywhere.

THE NEW IBERIA MOB.—The *Sugarbowl and Farm Journal*, issued simultaneously in New Orleans and New Iberia, La., is a strong business paper of sixteen pages, weekly. The number for March 16th has the following notice of the late mobs and murders in New Iberia:

"We exceedingly regret that we went to press last week before the action of the Grand Jury was announced in the case of the seventeen persons who had been sent before the District Court for riotous conduct. After the testimony which was taken before Mayor Erath, proving that the law had been openly violated, the Grand Jury must indeed have elastic consciences to return 'not a true bill.' Well, we predicted *the trial would be a farce*, and so it was. When we saw Judge Moulton's manly charge to the jury, we *hoped* for something better. Well, let us hope no more such disgraceful scenes and weak jurymen shall be inflicted on this community."

The *Cynosure* editor last year made the acquaintance of Mayor Erath, and Hon. Jas. A. Breaux, Superintendent of Schools for Louisiana, and other prominent men in New Iberia. They are anxious that law and not mob violence should rule.

POISONING THE WELLS.

Miss Willard said in her Nashville speech, "I am opposed to secret societies," but proceeds to say that she makes an exception in favor of Knights of Labor, Good Templars, etc. She does not consider them secret societies. An able writer in *The Voice of Masonry* for March, says the same of Freemasonry, in an address before the Monroe City Lodge, in Missouri, thus:

"Freemasonry is not a secret society. There is nothing in its plans, purposes, or pretences, but what is open to the world." P. 243.

And this speech, endorsed by his lodge, is published in the leading Masonic periodicals here in Chicago.

How any rational person can say that the Knights of Labor are not a secret society, is a matter of amazement. Mr. Powderly says that his order requires, "*secrecy*, *obedience*, and *assistance*." No secret society professes to do more. But he omits to mention ceremonies of initiation and obligation which are the worship of the lodge, and in which "is the hiding of its power." No matter how absurd or insignificant the ceremonies or action performed, Satan enters the soul through that act, and blinds it, as the Holy Spirit enters and enlightens the mind of a worshiper of Christ. "Because ye are sons God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." Gal. 4: 6.

But the Spirit of God and the spirit of Satan may, and do enter into the same person, "through the ignorance that is in them." And this produces a mixed character, as Saul, Samson, Simon Magus, and others. This alone accounts for the fellow-feeling of secret societies for each other. And this, too, explains the fact that thousands of Freemasons see nothing in the odious and detestable ceremonies of their lodge which is opposed to Christianity. The reason they see nothing opposed to Christianity in the stripping, swearing, fooleries, and blasphemies of the lodge, is "the god of this world hath blinded" their minds. Of course the lodge worships differ in degrees of turpitude. And the spirits of light and darkness struggle for supremacy in the realm of the minds which practice Christ-worship and world-worship. This mixture of worships in the Greek and Roman apostacy gives the mixed results seen in those communions, and in those Protestant churches which are more or less debased by human ceremonies and inventions of men, in doctrine, government and rites.

There are college secret societies in Northwestern University, Evanston. One for the young men has forty "chapters" in different institutions, and is governed by three men living in Chicago, who inaugurate new chapters, as lodge masters organize lodges, and of course are paid for it. Then there is the *Alpha Phi*, to which Miss Willard belongs, which she calls "A garden of girls meeting with closed doors." The membership in these college lodges continues after graduation, and alumni who are members, are expected to pay into those lodges after they leave college; and while members of college are bound to conceal the lodge ceremonies from their parents even, who support them there. Such a "garden of girls meeting with closed doors" resembles the Garden of Eden after the devil had entered it and substituted his own teachings for those of Christ.

In Amherst College, the students have built seven secret club-houses, with money drawn from parents, guardians, and alumni for such secret college "*fraternities*." In Williamstown, Mass., where the American Board originated seventy-nine years ago, in a stack-yard prayer meeting held by four poor but godly young men, there are now seventeen houses belonging to these secret college fraternities, which have come to be used as boarding-houses for members of the clans. And natural rivalry and "the god of this world" has already raised the price of board in them to from five to fifteen dollars a week. Of course, Garfield was unable to belong to such a college "fraternity." Nor could Mills, Judson, or Newell have boarded in one of them.

Now no man capable of forming an intelligent opinion on such facts, can fail to see that these so-called Greek-letter brotherhoods are rapidly changing the nature of college life. The faculty in such a college must play "second fiddle" to such a syndicate of secret college lodges; or as civil rulers in Europe do,—join the lodges in self-defense; and so the devil gets his coveted worship: for the members are not Christians, and the colleges of the United States are putting us on the road back to paganism. For the worship of pagans is devil worship. See 1. Cor. 10: 20.

N. C. A. BOARD MEETING.

At a meeting of the Board on Saturday morning, there were present brethren Gardner, Fischer, Chittenden, C. A. Blanchard, Stratton, Thomson and Worrell. After prayer the Board first considered the condition of the Daniel Varney estate. The N. C. A. Treasurer reported, as committee, a communication from the probate judge of Fond du Lac county, which gave little or no encouragement that the Association would ever receive a cent from the estate of Mr. Varney. At one time Mr. Varney intended giving the bulk of his property to the cause, amounting to many thousand dollars.

There being thirteen institutions in the South reported by Rev. S. P. Porter, which desired Anti-masonic libraries, which had not been supplied by the Carpenter fund in the hands of Dr. Roy, the publisher was instructed to provide books for these colleges so far as the funds would allow. In response to a letter from Bro. H. H. Hinman, the secretary of the Board was instructed to write to the General Agent and to Bro. Hinman, and remind them of the action of the Board last fall.

A communication from W. B. Stoddard, respecting the recommendation of the late National Convention, and offering to undertake the Washington agency at a stated salary. The Board voted to appoint him to the agency, offering $65 per month, the rental of several rooms in the Washington building, and necessary traveling expenses. The treasurer was instructed to arrange the details of the contract with Bro. Stoddard.

F. J. Davidson, the Louisiana agent, sent in a very satisfactory report of his year's work, which was approved. It was also voted with the thanks of the Board to renew his engagement with an addition of $10 per month to his salary.

On recommendation of Bro. Hinman, it was voted that books be sent to several Southern colleges to the amount of $5 each. The bills of the South-western Convention at Baton Rouge, yet unpaid, were voted, amounting to $17.35. A report from Bro. I. R. B. Arnold was read. The Board voted to balance Bro. Arnold's account for the fund advanced for the purchase of a tent, it being understood that he would continue the work he has been doing. The thanks of the Board were also given Bro. Arnold and his family for their labors for Christian reform.

The need of the representation of our reform in national ecclesiastical and reform meetings being considered, it was voted that the editor-in-chief of the *Cynosure* attend such meetings, so far as possible. The Publication Committee was instructed to provide any special documents Pres. J. Blanchard might need for distribution in connection with the above work.

Rev. S. F. Porter having returned from his work in the South, it was desired that his labors be continued among the colleges of the North, so far as he may be able and willing to undertake it, and the Board very heartily voted their thanks to Bro. Porter for his valuable services in the South which have been gratuitously rendered. Dr. J. E. Roy was also voted the thanks of the Board for the donation of the plates of the Carpenter memorial volume. The General Secretary was instructed to correspond with the officers of the Congress of Churches respecting another meeting of that body.

It was voted that Pres. C. A. Blanchard be requested to present the work of the N. C. A. at the meeting of the National Reform Association at Philadelphia, April 23 to 25, as he may have opportunity.

Bro. I. R. B. Arnold sent a proposition for the construction of a river tabernacle for which he would need $2,000. The present condition of the funds, the Board thought, would not at present allow the investment.

—F. J. Davidson, the New Orleans agent, has associated himself with Rev. A. C. Green of that city in the publication of a small monthly paper for the colored churches, called the *Teller*. Bro. Davidson is the business manager.

—Bro. Harry Agnew, who went with Revs. Shemeld and Kelley to Eastern Africa some five years ago, reached this city last week on his return from Inhambane. He is making his present headquarters at the office of the *Free Methodist*, and he has a large collection of curious and valuable articles, brought over to be sold for the benefit of the mission.

—Although Dr. T. De Witt Talmage preached his illogical and pettifogging sermon on secret societies some years ago, the lodge journals continue to print portions of it with great pleasure; and that, by the way, is about all they do print from him. The *Lutheran Witness* says in noticing the extract: "The world praises Dr. Talmage, and he in return commends the world."

—Mr. H. Wykhuysen of Holland, Michigan, a firm supporter of Christian reform, a few weeks since sustained a heavy loss in the death of his wife. He is about to return to Holland where he will spend the present season with friends, amid the scenes of fatherland. He called at the *Cynosure* office Monday and left $10, as an appreciative gift for the *Cynosure* fund for the South.

—Rev. R. N. Countee, of the Memphis Tabernacle church, has been with his people most of the time since his visit to Chicago, in January. Five prominent members of his church have died in quick succession and the people feel heavily their loss. Bro. Countee was again in Chicago last week, looking after a donation left in his will, by Lemuel Lester, of Newark, Ill., for the Memphis Bible Institute.

—Mr. George H. Daniels, vice president of the Central Traffic Association of this city, has just been appointed General Passenger Agent of the New York Central road. Mr. Daniels is a grandson of Isaac Preston, of blessed memory, one of the

most devoted workers in the cause of anti-secrecy. His long and useful Christian life and death at his home in Lockport, Ill., some six years ago, will be remembered by many of our readers. Mr. Daniels is one of the most affable of the railway men of Chicago, and has won his way from the lowest round of the ladder. Thirty years ago he was assisting surveyors as a flagman.

—Rev. Wm. Dillon, in his interesting editorial reports of Washington and the National Convention, tells us of lying profanation of the Washington Monument by the secret lodges. He says: "In the second building of Washington Monument the secret orders made their marks on it abundantly and numerously. As we ascended we saw it was greatly lodge-inscribed on the inside of its walls. Tablet after tablet of inlaid stone inscribed to grand lodges of States, local lodges of Freemasons, Oddfellows, Sons of Temperance, Good Templars, Redmen, and other orders, may be seen lettered and designed on the wall. It is the most lodge-loaded, lodge-inscribed monument we ever saw, or of which we have read. As we descended we counted thirty-nine lodge tablets, and are not sure we noticed them all. They are all below the line of two hundred and eighty feet from the base."

FROM THE CONNECTICUT MEETING.

At the convention of the Connecticut Christian Association in Mission Hall, Willimantic, J. A. Conant, president, on the 18th of March, a resolution and remarks were offered by Rev. Henry T. Cheever of Worcester, Mass., in these terms:

Resolved, That this Convention adopts and echoes with unanimity and enthusiasm the ringing voice of the late annual meeting of the National Christian Association at Washington, viz: That the establishment of a National American Party of Reform on the basal principles of humanity and righteousness, with confessed allegiance to Christ, the King, has become a necessary step in the march of events and in the onward progress of a Christian people, striving to get free from the tyranny of intemperance, from the depraving control of oath-bound orders of secrecy and of oppressive moneyed monopolies, and from all Old World or New World usages incompatible with a true Christian civilization.

"It was said in the debate at Washington that an event now not dim or distant, was the formation of a National political party of reform, on such a firm basis of principles as will attract and rally to its support the wisest and best of the nation from all parties; who will thus personate the power of Christianized public opinion, and will make good the sagacious prophecy of our early statesman and philosopher, Dr. Ben. Franklin, that he who shall introduce into public affairs the principles of primitive Christianity will change the face of the world.

"President Harrison, it seems to me, had the legitimate opportunity at Washington, on the fourth of March, to make such an application of the principles of Christianity to our public affairs. The nation was there in a quiver of expectation and enthusiasm. Europe was there, listening to this young giant of the West. Asia was there, hoary China and Japan were there by their ministers, the latter just entering upon a Constitutional form of government, and watching the words as they fell from the mouth of the august representative of the mightiest government of the people on earth. Woman was there for the family and home in the name of the most potent organization of the age, the Women's Christian Temperance Union, hopeful for the word that would pledge a great party, nay, a mighty nation, by help of God, to the overthrow of intemperance. Christian loyalty to the King of nations was there, whose blessing Washington so affectingly invoked a hundred years ago. But, while there was a straight-forward and admirable statement of the covenant entered into between President and people, and of the policy to be pursued by the incoming administration, the pledge was wanting that should commit the government to reform, or to the protection of the people from the saloon, or the guarantee of a Christian Sabbath of rest to the employees of the government, or a free education to the youth of the nation, in the non-sectarian common schools. It is plain, therefore, that we cannot trust the Republican party, brainy and broad and national as it is, to secure those results of reform at which we aim, unless it be hard-pressed by Christianized public opinion. To give expression, and if possible, to give intensity to that public opinion, is the end had in view in the resolution I have offered for adoption by this assembly of Christian reformers."

The foregoing resolution, and others offered by Rev. J. H. Brown of New Hampshire, expressing the sense of the convention as to organized secrecy, were unanimously adopted and ordered to be printed in the *Christian Cynosure*.

NEW ENGLAND LETTER.

Our Connecticut Convention—A Bill for the Incorporation of Churches—Prohibitory Matters—The Buying of Frank Jones' Breweries by an English Syndicate—New England Governors and the Lodge—The Need of Literature to Reach our White Ribboners.

The Connecticut Convention scores another Ebenezer of progress for our New England work, though I have not as yet received a full report. The attendance was not large, but the Spirit of the Lord was present in power. The coming of Secretary and Mrs. Stoddard was an unexpected reinforcement, and no one who has any acquaintance with our General Agent need be told that he did effective service for the truth. Bro. Brown "showed himself a workman not to be ashamed." Rev. Hezekiah Davis, editor of *Times of Rejoicing*, gave a talk on Divine Healing, and Sister I. D. Haines, our Deborah from the Pine-tree State, led the devotional exercises with her usual earnestness and power.

President J. A. Conant deserves the thanks of every friend of our cause in New England, for putting his shoulder to the wheel and taking on himself the entire management of the convention, while under the shadow of his late sad bereavement, and burdened with many business cares. May I urge his example upon others in our Association, for the cause of Gospel reform and Bible holiness is now in precisely that stage in New England when we not only need a great deal of self-sacrificing work, but when such work counts. This is the time of seed-sowing. The harvest is yet to be.

A bill has passed both branches of the Connecticut State Legislature for the incorporation of any church which expresses such a desire through a two-thirds vote of its adult members; and section 1 in the bill provides "that only adult resident members of the corporation created under this act shall be entitled to vote in the management of its secular affairs." Senator Hall of Willimantic is reported as saying when the bill came up for discussion that, "it seemed to be a movement on the part of the pastors and women in the churches to control the funds," which certainly showed an immense amount of narrow-minded ignorance on the part of that honorable gentleman.

In neither secular nor religious matters should the church allow the voting power to non-members. This mischievous practice has many times banished an able and devoted pastor, and kept the church for years on "supplies." It is an effective agent in the hands of the lodge, which when it does not succeed in following Rob Morris' advice of having a few of its members in every church, will do the next best thing and get a few of them into "the Society" knowing that their votes and influence will count for as much as if they were regular members. An editorial in the *Christian Secretary* very truly remarks that, "the greatest anomaly in church history is the control of the affairs of the church by a body of men who are not members of it at all."

Another bill now before the Legislature provides that all revenues from the liquor traffic shall go to the State treasury. At present 5 per cent goes to the county, and all the rest into the town treasury, so that very naturally all the large cities are fighting the bill, Bridgeport especially, which received $68,000 last year from this source alone. "Woe unto him that buildeth a town with blood and stablisheth a city by iniquity." If these words could start out in letters of flame, a handwriting on the wall to be read by every high license voter, like Nebuchadnezzar would not their "countenance be changed and their thoughts trouble them?"

Prohibition rallies and mass meetings are being held all over Massachusetts. At the last weekly meeting held by the Woman's Christian Temperance Union of Boston, it was reported that the city clergymen were not wholly in favor of the amendment, and some few as regard prohibition are inclined to be on the fence, not wishing to offend wealthy people in their congregations who have contracted a habit of fashionable drinking. One clergyman, when interviewed by the ladies, told them that he was too busy saving souls to give the matter any attention. How many souls such a watchman of Zion will save, who has no time to consider a question in which is involved the everlasting perdition of thousands of souls annually in every part of our country, does not appear. The colored clergy and laity of Boston were reported as warmly in favor of the amendment, but the Episcopal ministers, particularly the high churchmen, are believers in high license. A Catholic priest was interviewed who stated that they were not allowed to confer with Protestants, and had very great repugnance to participating in politics. The latter assertion can be taken with the same margin of allowance that we give to the oft-repeated assertions of the lodge that, "it never meddles with politics."

The buying up of American breweries by an English syndicate as reported in the daily press, at least gives us a chance to see what an immense amount of money is vested in this particular branch of the liquor interest. The idea seems to be to build up a gigantic world trust; but let them build their tower of Babel as high as they will, Prohibition is coming, as evidenced by the anxiety of American parties to sell. The Frank Jones' breweries, one in Portsmouth, the other in South Boston, are reported as sold for over five millions of dollars; but it is said that a large part of the shares are owned in this country, and that the subscriptions which did not come from the United States, come from Dublin, Cork, Belfast, and other Irish cities.

Gov. Burleigh of Maine like Gov. Ames of Massachusetts is a Freemason, and the former has been lately tendered a magnificent reception ball by the Knight Templars, at which delegations were present from all the chief cities of the State. By the way, I wonder how Winthrop or Carver would have looked in the position of these modern New England governors, hand in glove with a power that, engineered by priestcraft and kingcraft, was the chief instrument in wrecking the Puritan Commonwealth, in which went down all the hopes of England's bravest, purest and most devoted souls. Robespierre was a Freemason, and at one time, so Carlyle informs us, was actively engaged in founding Masonic lodges for the purpose of reinstating the Pretender on the English throne. And yet this same man, a few years later transformed into a fierce Jacobin, used the same agency to light the lurid flames of the French revolution and send the inoffensive Louis XVI. to the scaffold.

Have just enjoyed a most delightful visit from Secretary Stoddard and his genial wife, who is enthusiastically in favor of a more determined effort to win the white ribboners of the country to a thoughtful consideration of the subject of anti-secrecy, bearing as it does so directly on their temperance work. Suitable literature showing up the connection between the lodge and the saloon by facts and arguments, which shall reach every union and be distributed at every prohibition gathering, is the great need of the hour.

ELIZABETH E. FLAGG.

REFORM NEWS (*Continued from 5th page*).

had said. Rev. Walter, the Lutheran pastor, then took the stand and with forceful and convincing arguments sanctioned what I had said. Rev. Seaman, pastor of the Reformed church, asked the privilege of asking questions. He was not a Mason, had never in his wide experience (which evidently had been but a few years), met anti-secrecy workers. He was anxious for light. He wished positive evidence that Masonry was an anti-Christian religion! If he had not been present on the two evenings and heard quotation after quotation from standard Masonic works, which no Mason presumed to deny; if his attention had not been called to the ritual service, prayers, altars, priests, high priests, sacraments, baptisms, etc., to carry out the lodge religion, we might have thought his desire real. Nevertheless I reviewed for his benefit. Rev. Walter arose and asked him if he as a Christian minister could pray and intentionally omit the name of Christ. He was disposed to treat this question lightly, and though asked the question several times gave evasive answers, and although admitting in substance that he could not, he did it in such a way as to make his answer very obscure.

The next to take the floor for the lodge was a man by the name of Miller. He recited a poem like a school-boy and told us he was a granger and thought well of them. No one could doubt that! He consumed some time in talk foreign to the subject. As he is a disbeliever in the Bible, he doubtless represented Masonry very well. He is also an honored member in that order, I am told.

We adjourned at 10:30 thankful to God for the opportunity of speaking for him to so many perishing ones. No collection was taken, but an envelope containing a substantial evidence of the friends' interest was placed in my hand. I regretted that I could not comply with the many requests for further work at this time in that section. To my knowledge several young men have declared their opposition to the lodge since these lectures, who were favorable before. So God blesses his truth. Rev. Walter, who with his assistants so nobly prepared for this work, will carry it on, and the *Cynosure* readers may expect to hear from him again. The usual number of *Cynosure* subscriptions have been taken this week and many tracts distributed.

W. B. STODDARD.

THE HOME.

UNTO THE DESIRED HAVEN.

What matter how the winds may blow,
Or blow they east, or blow they west!
What reck I how the tides may flow,
Since ebb or flow alike is best!
No summer calm, no winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The nights when fierce the billows rolled,
And changed my course, I knew not why.
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail
To reach what seemed so far away.

I measure not the loss and fret
Which through those years of loss I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships gone down on summer-day:
While I, with furled or spreading sail,
Stood for the haven far away.

What matter how the winds may blow,
Since fair or foul alike is best;
God holds them in his hand, I know,
And I may leave to him the rest:
Assured that neither calm nor gale
Can bring me danger or delay,
As still I toward the haven sail
That lies, I know, not far away.

—*From verses by A. F. D. Randolph.*

THE WHITE GARMENTS OF BELIEVERS.

We may almost say that the figure of the white garment, as representing the righteousness of God investing the believer, is the favorite method of showing forth this truth.

White garments stand for purity of heart, unworldliness of life and bridal relation to Christ. They represent our separation from all defilement, our renunciation of the world, and our espousal of the heavenly Bridegroom.

Very exalted are the Scriptural conceptions of the purity which the disciple should cultivate. God causes our iniquity to pass from us and clothes us with priestly robes instead of filthy rags. The Father says in behalf of the returning prodigal, "Bring forth the best robe and put it on him"—probably that was the priestly robe connected with birth right privileges. The wedding garment furnished for the guests at the marriage of the King's son is another reference to the same truth.

"Christ's righteousness" is a phrase often used by even ministers of the Gospel; but it is not Scripturally warranted. Great exactness is the only law of Scripture quotation; and it is very noticeable that Paul is very particular in phraseology. It is always "the righteousness of God," by faith unto and upon all that believe. Compare Rom. 1: 17; 3: 21, 22; and Phil. 3: 9. Christ was the second Adam, the representative *man*. He was a medium, the mediator, in whom the righteousness of God passes over to us and becomes ours. As he delivers God's message and executes God's will, so he invests us with God's righteousness.

We are regarded as clothed with this immaculate white garment. All believers are so invested, and this constitutes, as well as assures, justification. But it is to be carefully observed—

First, that while nothing is so beautiful and in itself immaculate, *nothing is so easily soiled*. It comes to us without a stain or spot; but in proportion to its celestial delicacy and purity is its susceptibility to take defilement. Like the newly fallen snow, nothing is so faultlessly white; and nothing shows so readily the least touch of contamination.

Second, defilement may come to this heavenly garment, as to any other, *either from within or without*. This garment is worn by a believer who is yet in the flesh—and it comes in contact with the flesh—and from that may take fleshly corruption; or being worn in the midst of the world may take its stains from contact with its surroundings. This double danger seems to be referred to constantly and in many forms in the Word of God. For example, the Old Testament laws concerning leprosy, Lev. 13: 47, *et seq*. Leprosy was a disease of blood and skin. It seems to be the peculiar type of the unregenerate, carnal nature—evil beginning in the heart and developing in the whole fleshly nature, and imparting its contamination to everything it touches. And then this defilement is in the world as well as in the flesh, and the believer must not only "cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 'but he must' keep himself unspotted from the world." Peter uses another figure: girding up the loins—gathering up our garment about us, with care, least we defile it with dust or even tear it by the thorns along our pilgrim way! Compare Jas. 1: 27; 1 Pet. 1: 13.

Here lies the double danger of disciples: first, wickedness remaining in themselves and working outward; second, wickedness remaining in the world and working inward. Either may cause the white garment to be soiled and contaminated, spotted with the leprosy of sin, that greenish tint that has so long been associated with the gangrene of mortifying wounds, and that reddish hue, inseparable from inflamed and feverish sores.

To drop the figure, God calls his disciples to be separate from the sins of the flesh and from conformity to the world. Many who are on their guard against the uprisings of sin within are not equally careful to avoid needless contact with a world that is, and always has been, the foe of godliness and spirituality.

We are more and more persuaded that *secularism* is the worst foe of holiness, not so much for the sin it openly brings in as for the God it actually leaves out. The worldly spirit is negatively atheistic. Its plans, its culture, its pursuits, its pleasures, its ambitions, its philosophy—are all godless. It is full of the idols which Francis Bacon quaintly classified as those of the den, the tribe, and the market place. Worldliness is so much the more seductive and ensnaring because it presents so little that is grossly and repulsively sinful. And yet it remains true that sensuality and carnality do not more surely leave flesh-spots on the white garment, than does conformity to the world leave world-spots upon it. "All that is in the world—the (objects of the) lust of the flesh, (of) the lust of the eyes and (of) the pride of life are not of the Father." The spirit of the age is against God.

And here, in conclusion, we call attention to a great risk of deception. We often imagine the world to be getting Christianized when it is only the Christianity that is getting secularized. There are two ways to bring things to a common level: you may level up that which is low, or level down that which is high. Satan's master device it is to get us to level down our piety, rather than level up our secularism. And so we foolishly imagine that the world is becoming Christian when it is only the Christian getting worldly. We reduce all to a common plane by removing all those sublime and lofty heights of holy living which by their very altitude preach separation unto God.

Zechariah foretells a day when there shall not be a Canaanite in the house of the Lord, and all vessels of the house shall be as the sacred bowls of the Lord's altar. But it makes a vast difference whether all secular vessels become sacred by having written on them "holiness to the Lord;" or whether all sacred vessels become secular by having written on them "for worldly uses." If Belshazzar's wine cups were set in God's temple, they would become consecrated; but when the cups from the Holy Place are set on Belshazzar's banquet-board, they become desecrated.

We have no consciously critical or falsely "pessimistic" spirit. But after watching for a quarter of a century and more the tendencies of our times, we feel more and more that the drift, even in the church, is away from God, toward a worldy conformity that destroys all distinctiveness in discipleship. The touch and taint of worldliness is upon our garments, upon our altars, upon our churches, upon our worship, upon our amusements, upon even our charities. Much of the Lord's work is done in the energy of the flesh, not in the energy of the Spirit.

We shall never save the world by conformity to it—we shall only sacrifice and imperil ourselves. We must not cultivate the spirit of the age, but thrill the age by the spirit of the ages to come: the law of a carnal commandment is to be displaced by the power of an endless life.—*Rev. A. T. Pierson in "The Truth."*

Tobacco chewers who persist in "chawing" tobacco during church service and spitting on the floor, should remember the advice given by a lecturer, who, touching upon tobacco-chewing in church, said: "Take your quid of tobacco out of your mouth on entering the house of God, and gently lay it on the outer edge of the sidewalk or on the fence. It will positively be there when you come out, for a rat won't take it, a cat won't take it, a dog won't take it, neither will a hog. You are certain of your quid when you go after it. Not the filthiest vermin on earth would touch it."—*Ex.*

SPANISH CONSCRIPTION.

The Spanish poor hate the conscription, for it throws their families into mourning. When the conscripts are drawn, all the lads of the village, between the ages of 19 and 23, attend at the court-house, where the "urn" is, whence their names are drawn out.

Outside, mothers and girls gather, their eyes red with tears. The work-worn mothers count their beads, and the girls, throwing themselves on their knees in the dusty, straw-littered street, cry bitterly, and throw dust on their hair.

The sturdy, reckless lads who are drawn care but little, but their mothers and sweethearts sorrow, as only those can who never expect to see again their loved ones. The conscripts are marched to the railway station, under guard, where women in a sorrowing crowd are on the platform to bid them farewell.

It is a heart-rending sight. The women wring their hands, cry aloud, shrieking out the agony they cannot suppress, while giving the last burning kiss.

"One poor girl," writes an eye-witness, "threw herself on the platform, tore out her hair by handfuls, and rolled her head on the ground, until the blood trickled from many a scratch over her cheeks. Her cries were so piteous, as her friends held her back, that even the stout soldiers in the cars leaned out of the opposite window, saying, "I do wish the train would go on!"

At another station, the same observer saw from the car-window a bare-footed girl run a quarter of a mile, in a June sun, alongside of the train in which her lover was being carried away as a conscript. At last her strength failed, and she fell exhausted, face foremost, by the side of the track.

"Once in the clutches of the Government," say the Spanish poor, "our lads are of no more value than dogs; their lives are counted as dogs' lives!"—*Youth's Companion.*

DO YOUR BEST.

Do your best, your very best,
And do it every day,
Little boys and little girls:
That is the wisest way,
Whatever work comes to your hand,
At home, or at your school,
Do your best with right good will;
It is a golden rule.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
He lets the better go.
What if your lessons should be hard?
You need not yield to sorrow;
For he who bravely works to-day,
His task grows bright to-morrow.

—*Selected.*

PROTECTED BY LIONS.

Col. Sparks Stabb, of the British army, is responsible for the following interesting story:

"In 1872 I made an expedition, partly for hunting purposes, northward from Kurumah, past Marico, on the edge of the desert, right up to Limpopo. Near the bank of the great river, in the wooded lion country, we fell in with some Boer travelers and hunters, forming a camp of four wagons and about twenty-two persons. They received us with great hospitality—tobacco, coffee, conversation, and at night, the usual measures having been taken to secure our stock from attack or dispersal, we slept the sleep of the "elephant hunter," a much sounder one, by the way, than that of the just, who are intolerably restless people at times. About twelve o'clock there was an alarm. A little girl of nine years, one of the daughters of the famous shot and lion killer, Viljeon, was missing. A quiet search made for an hour or so had failed to find her in any of the tents or wagons, so it was surmised that she was lost. Our encampment was three quarters of a mile from the great river, a measure of security adopted because the actual bottoms and banks are at night positively infested with wild animals going down to drink, and by lions, which more readily find their prey at the watering-places of their weaker neighbors. It was dark, and no trail of the little girl could be found or followed through the woods or under the vast forest trees of the river margin, while wild beasts of all sorts could be heard passing and repassing, roaring, moaning, yelling, and sometimes rushing in fright or screaming with pain and anger, as they devoured or fell victims to one another. No hope was entertained of the child's safety. At the first blush of dawn, the Hottentots, Kaffirs and Boers, all good 'feuldstmen,' and very experienced trackers, commenced the search

for the child. I, with Captain Patterson, rode with the unfortunate father. Before the sun was an hour high, the little one was found fast asleep in the center of a clump of giant mimoseæ, quite near the river. For the affecting incidents of the moment none of you would care. The interest of the find to me lay in the sand; right through and around the mimoseæ clump was marked everywhere with the spoor of lions, and their footmarks were plainly visible everywhere between that point and the river. How had the child escaped being devoured? When awakened by her father she expressed neither surprise or any special pleasure as one saved from death, but was simply glad to see him, and that he had brought a horse so that she could ride back to camp. 'Were you not afraid, Katrina?' Were you not afraid to be alone here in such a place, away from mother and me last night?' 'No, pa; the big dogs played with me and were very good, and one of them lay here and kept me warm,' said the innocent, unprompted child, indicating the spot where truly was the mark of some vast, recumbent form beside that left by herself, which hardly indented the sand. Now, there were no dogs' footmarks or spoor about; there were no dogs in that part of the country, nor kindly animals of any sort. The child had slept with and been protected by lions."—*London News.*

TEMPERANCE.

BEER RETURNS FOR 1887 AND 1888.

The Brewers' Journal for March presents an analysis of the United States Internal Revenue returns of the production and consumption of malt liquors for 1887 and 1888. Its figures show that there has been a large decrease in the production of beer in the prohibition States. "In Iowa and Kansas," it says, "the decrease is so heavy as to give color to the prohibition threat, that the brewing business will soon be among the industries of the past in those unlucky States." Here are the figures for the calendar years 1887 and 1888:

	Barrels.		
	1887.	1888.	Decrease.
Iowa	183,474	126,555	56,919
Kansas	16,063	10,175	5,463
New Hampshire, (including Maine and Vermont)	345,030	329,248	15,782

In three States—Arkansas, Florida and North Carolina—not a barrel of beer was produced either in 1887 or in 1888. These are all Southern local option States. The State which stands next to them for the insignificance of its beer-manufacturing business is Georgia, which produced only 2,065 barrels in 1887, and 8,760 barrels in 1888. Georgia is a prominent local option State.

The States that have been under high license for long periods make records exactly the reverse of those of Iowa and Kansas, as the following table shows:

	Barrels.		
	1887	1888.	Increase.
Illinois	1,817,257	1,961,053	143,796
Michigan	512,291	518,549	6,258
Missouri	1,512,557	1,613,762	101,205
Nebraska (including Dakota)	171,814	173,669	1,855

Pennsylvania shows a decrease of 86,100 barrrels, but this, upon further examination of the *Journal's* figures, does not indicate a general decrease in the State at large. The single city of Philadelphia records a decrease of 92,198 barrels; hence in the rest of Pennsylvania there was an actual increase of 6,098 barrels in spite of the so-called Brooks High License law. The Philadelphia decrease, as everyone knows, is due to the restrictive and not the high license features of the law. In Pittsburgh, on the contrary, where the license fee is $500, there is an increase of 6,170 barrels.

The *Journal* prints a table showing the amounts of beer produced in the leading cities in 1887 and 1888. "Chicago," it says, "makes the best showing in the list, with an increase of 102,788 barrels." The city making the next largest increase is St. Louis (90,924 barrels). Chicago has $500 license and St. Louis $550 license.

The smoking students of Columbia College are growling, says the New York *Sun*, against the action of the faculty in prohibiting the use of pipes, cigars, and cigarettes in the old college buildings. But the prohibitory order is to be enforced without regard to the growlers. The baneful influence of the smoking habit upon the students has become evident with its growth, and with its practice during the hours devoted to study. It distracted their mind, interfered with their steady application to college duty, promoted loafing, and was a temptation to other customs that ought not to prevail among young men at college. The serious students are sure to justify the order.

THE LICENSE SYSTEM ILLUSTRATED.

Take a leech; press all the blood out of it. Now I will show you a trick of license economy. I take a lancet, draw a scratch on my arm, and say to the leech, "Suck." It does. Just look at it. It is growing respectable; it is getting slick and smooth and fat. When it is full it will let go. Here is the difference between insect leeches and human leeches: An insect leech ceases sucking when it is full, while a human leech will continue to suck as long as there is any money in the pockets of the victims or until he is choked off.

I want to show you the statesmanship of license advocates.

I take the leech and squeeze it; two or three drops of blood come from its mouth and I swallow them and say I have gained so much blood. Some boy in this house cries out, "Mr. Finch, you are foolish! Why, every drop of that blood was in you first—the leech sucked it out of you. You have only got part of it back, and that part in a way that will do you more harm than good." Liquor men come into your county and the law draws a scratch on your business life and sticks them on and says: "Suck." See them change their clothes! See them grow fat as they live on the business life of the city and country! When the year rolls around, the authorities invert them and squeeze out of them five hundred, one thousand, or fifteen hundred dollars, and say, "Ha, ha! we have saved so much money to the city." But where did the liquor dealer get the money? He did not have it when he came here. He came into our county, and without giving a single thing of value, without building up society, without helping society, he has sucked from it thousands of dollars. He keeps the largest part, and gives you a pittance to be allowed to continue. You take it, and congratulate yourselves that you are dividing up with the spoiler of your homes, your prosperity, and your civilization.

FOLLY! FOLLY! FOLLY!

Build up a city, gentlemen? Just as well build up a man by putting lice on his head, as to hope to build up the material interests of a city by opening dram shops. In every business relation the liquor traffic of the country is an institution which receives value without returning it. It lives on society as parasites live on other bodies.—*Rising Tide.*

A SUICIDE'S LAST WORDS.

A man was run over and killed on the Troy and Boston Railroad, near Valley Falls, his body being horribly mutilated; near him was found the following:

"This paper I leave on the road near where my body will be found. I have selected this place because the curve is large, and I cannot be seen until it is too late to stop the engine. Thus I shall go out of the world with a rush! I have fortified myself with forty-rod whisky, which I got at the Hollow, where may be found more of the same sort. Whoever finds my dead body and this paper, will know who I am. Send my personal effects to my wife, Gertrude Nutting, Lansingburg. I did this by my own hand. Rum is the cause. I have but one regret; that is my wife; for she has been a wife to me in every sense of the word; but I cannot live any longer. So now, farewell to the world.

FRANK NUTTING.

"I write this on top of the rail. Bury me in my clothes as I am; I am not worthy of a shroud or coffin. I have twenty-five cents in my vest pocket. Send that and the other things to my wife as before directed. I have a brother at Johnsville. I hope he will shed one tear in my memory, and then let me be forgotten! Father—I wish I could live to fulfill your hopes and wishes, but I cannot! Oh! rum! rum! rum!

F. N."

At the session of the Pennsylvania Grand Lodge of the Ancient Order of United Workmen, held in Lafayette Hall, Pittsburgh, the following resolution, recommended by the Supreme Representatives, was adopted:

"*Resolved*, That it is the sense of this body that the recommendation to Grand Lodges to incorporate a provision in their constitutions and by-laws prohibiting the admission or retention in the order of members engaged in the manufacture or sale of intoxicating liquors, or habitual drunkards, adopted at the session of the Supreme Lodge in 1887, be and is hereby insisted upon."

The Supreme Representatives also expressed the opinion that the increased death-rate is due to intoxicating liquors. This order has over 15,300 members in Pennsylvania.

The New York *World's* correspondent thus describes the debauchery in Washington on Sabbath, March 3d: To-night Washington wallows—no other word can express it! The streets roaring with life are roaring also with the shouts of drunken men, and Senator Riddleberger is not lonesome. It is a carnival of intoxication. Men in the blue of the National Guard, men in the bedraggled plumage of this or that political club, men in the garb of the tatterdemalion mingle together in this sorrowful attempt at revelry. A more sorry crowd was never seen, nor one more profoundly miserable. Ten deep was the rule at the bars, and the bar-keepers working like Trojans a mile behind the demand. Swill was the word, and Barkis was "swilling." Where were Elliott F. Shepard and Wanamaker and the opening of the temperance Presbyterian dispensation?

There is not a whisky shop in Tyrrell county, N. C., not a prisoner in the jail, and not a State case on the docket at the last court.

LITERATURE.

BIBLICAL TEACHINGS concerning the Sabbath and Sunday, by A. H. Lewis, D. D. Price 60 cents. Pp. 140. American Sabbath Tract Society, Alfred Centre, N. Y.

Dr. Lewis, who is a Seventh-day Baptist, has written much in defence of his theory concerning the Sabbath, and appeared before the Senate Committee last December with the advocates of the saloon to protest against the "Sunday Rest Bill." Dr. Lewis says in his preface that "the popular tendency is to avoid a direct appeal to the Word of God in the settlement of the question." He therefore endeavors to "exalt the Word of God as the only rule of faith and practice for Christian men."

The effort all must commend, if they do not agree with the conclusions; but the statement is from our standpoint hardly credible. The argument of those who observe the first-day Sabbath is also derived from Scripture, and maintained as earnestly as those who prefer the seventh day. The book is handsomely printed and gives full evidence of wide investigation and of confidence in the position taken by the writer. We could wish that the same effort and talent had been used to persuade men to devote their whole time to God, and there would be less to quarrel about in the observance of particular days.

ALDEN'S CYCLOPEDIA of Universal Literature. Vol. XII. Pp. 480. Price 50 cents. John B. Alden, New York.

As in the preceding volumes of this work, the biographical sketches are concise but clear and interesting, and the extracts from the writers represented are ample and have been selected with excellent judgment. As illustrating the scope of the work the following are a few of the famous names which appear in this volume: William and Mary Howitt; Huber, the blind naturalist; Thomas Hughes, whose Tom Brown books have endeared him to boys throughout the English-speaking world; Victor Hugo, the French poet and novelist; Humboldt, the immortal scientist; Hume, the illustrious historian; Leigh Hunt; Huxley, the biologist; Jean Ingelow; Edward Irving, the Scottish pulpit orator and friend of Carlyle; Washington Irving, the first American who secured literary recognition from England; Helen Hunt Jackson; John Jay, the spotless jurist; Thomas Jefferson; Sir William Jones, the great Oriental scholar; Josephus, the Jewish historian; Juvenal, the great Roman satirist. It is an interesting volume of a remarkably entertaining and useful series. It is very convenient in form; paper, printing and binding are all excellent.

Among the ten articles in the literature section of the April *Missionary Review of the World* we note as of special value Dr. Pierson's on "Further Testimonies to Missions;" Dr. Ellinwood on "Canon Taylor's Question of Population;" Prof. Hulbert on "China Inland Mission;" Dr. Ludlow's historical paper, "Ulphilas and the Gothic Bible;" "The Distribution of Missionary Agents," by the veteran author, Storrow; Sir William Hunter's "Religion of India," and Starbuck's translations from the missionary periodicals of the world. Here is a wide range of topics, and they are all ably handled. Then there are abstracts of the last reports of ten missionary societies, correspondence from various lands, the International department, and the Monthly Concert by Drs. Gracey and Pierson. The number, as a whole, is one of intense interest, and fully sustains the high character which this *Review* has achieved.

The *Evangelical Repository* for March contains: "The Moral Element in Literature," by W. M. Grier, D.D; "The Church and the Wage Worker," by Rev. W. T. Meloy, D.D; "National Reform by Constitutional Amendment," by J. G. Carson, D.D; "Convincing the World of Righteousness," by Rev. Jos. H. Wright; "Joy in God," by Rev. T. H. Hanna, D.D.

Late numbers of *Literature* contain portraits, biographical sketches, and selections from the works of Walter Berant, the English novelist, Mrs. Chauler (Amelie Rives) and Rose Terry Cooke.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON II.—First Quarter.—April 14.

SUBJECT.—The Rejected Son.—Mark 12: 1-12.

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—*M.*—Mark 11: 12-23. *T.*—Mark 12: 1-12. *W.*—Matt. 21: 33-46. *T.*—Luke 20: 9-19. *F.*—Isa. 5: 1-7. *S.*—1 Pet. 2: 1-12. *S.*—Eph. 2: 11-22.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The vineyard*, vs. 1, 2. The church in the Old Testament was frequently represented under the symbol of a vine. So this parable of a vineyard on which the owner had spared no pains in order to bring it into a fruit-bearing condition, must have been plainly understood as referring to the Jewish nation, and the husbandmen as its religious teachers. To them the care of the vineyard had been committed, and had they been faithful to their trust it would have brought forth the fruits of national righteousness. God held them responsible for the low spiritual condition of the people. There is here a warning to the ministry of our own land. Popular iniquities flourish because the pulpit does not do its duty in exposing and denouncing them. The people, as a rule, absorbed in their daily business cares, never notice an approaching peril, or stop to think about it until it is already on them, so long as their spiritual guides keep silent. Every pastor is to gather fruit from his church for the Lord—the fruit of holy living, the fruits of the Spirit.

2. *The King's messengers*, vs. 3-6. At various epochs in Jewish history God sent special messengers, and in Matt. 23. 34. 35 we have an account of the manner in which they were treated. In periods of the greatest spiritual degeneracy God never leaves himself without witnesses. Men cannot now be put to death because they preach unpopular truths, but the opposition they meet is unchanged in its spirit of malignity, for Satan does not alter his character, though he may his methods, to suit our more refined civilization. Faithful preaching is the great need of the hour, and yet it requires a bravery in the preacher equal to that of any of the old prophets to meet the indifference and apathy, the scorn and the boycotting which is very sure to be his reward. To a minister dependent on his salary for his support the threat "to starve him out" is as potent as the axe and the stake in former times. This is mainly the reason why the pulpit is generally so silent on the lodge evil. Satan must be made to lose his grip on the collection box, which will never be while the church fellowships the members of secret orders and gives them power to control her finances.

3. *The sending of the King's Son*, vs. 7-12. Obstinate rejection of the truth has a cumulative power. The servants were first simply maltreated, then they were murdered; then came that stage of cool, deliberate wickedness in which these husbandmen could imbrue their hands in the blood of the King's own Son. We have here a twofold lesson, one to the individual, and one to the nation at large. He who begins with indifference to Christ's claims may get to openly scoff at them till at last he is one in spirit with his crucifiers. This is a terrible risk, and because it is so terrible God's call is always to *immediate* repentance. God brought over a pure seed from the Old world; and as with ancient Israel "he looked for judgment but behold oppression, for righteousness but behold a cry." For revenue our Government puts the bottle not only to the mouths of its own citizens, but to the poor savages of the Congo, while at the same time its revenues are so much in advance of its real needs as to be nothing but a corruption fund. Christian men support high license, the pillar which supports the whole rum traffic, for only the enormous tax which it pays keeps it in existence. A truly Christian government would no more sell rum, or allow the Indian, the Negro or the Chinese to be ill treated, than a truly Christian man would permit it. What constitutes Christianity in the individual is exactly the same thing that constitutes Christianity in a nation. But Christ is yet to reign King of nations. Shall he reign over our own beloved land? Christian men and women by their prayers, their votes, and daily opposition to all sin must answer the question.

—During the past year the Lutheran church erected 293 churches in this country. Of these, 102 were in the General Council, seventy-eight in the Synodical Conference, fifty-nine in the General Synod, seven in the General Synod South, and fifty-five in the independent Synods.

RELIGIOUS NEWS.

—A revival of great power is in progress in Maryville College, at Maryville, Tenn. There are 267 students in attendance. The revival has been in progress three weeks, and already fifty-five have professed conversion, besides several persons not connected with the college. About one hundred and fifty persons remain at the inquiry-meeting after evening service. There are now only fifteen students who are not professing Christians.

—The Year Book of the United Brethren in Christ, for 1889, shows 4,451 organized societies, an increase of 55 in a year. Itinerant preachers, 1,490; local preachers, 560; number of members in in the church, 204,517; increase, 9,239; Sabbath-schools, 3 509; teachers and officers, 32,026; increase, 1,975; preachers' salaries, $474,590.76, an increase of $25,912.83. Total collected for missions, $91,134.04. Total for all purposes, $1,036,086 38.

—The bark Monrovia, which arrived in New York a few days ago, brought as cabin passengers Dr. Wilber, of Baltimore, a Lutheran missionary; Mr. Ashley, of Stamford, Conn., and Mr. Hillman, of Chicago, missionaries sent out by Bishop Taylor. Dr. Wilber and Mr. Ashley brought home their three children. Dr. Wilber will sail again in the Monrovia about the middle of April. He expects to purchase a steam launch for Schieffelinville, a settlement outside of Monrovia established by Henry M. Schieffelin.

—The Baptist Year Book for 1889, shows that the whole number of ordained ministers reported, is 21,420; of churches, 32,900, with a membership of 2,997,794, of which 134,563 were baptized within the year. Of Sunday-schools, there are 16,543, having 123,381 officers and teachers, and 1,158,665 scholars. The value of church property is $53,568,502, an advance of nearly $5,000,000 on the year previous. The aggregate of contributions reported for all objects, is about $9,364,000, an advance of nearly $426,000 on the preceding year. In theological students the advance is 62 in seven institutions, being 641 in all. The number of universities and colleges given, is 34, an increase of four with 42 academies; 601 new churches were organized and 329 new meeting houses dedicated.

—The Reformed Presbyterian, or Convenanter church (Old School) is not a large body, but it commands a wide influence. It is aggressive in its conservatism. Its peculiar belief, relating to the sovereign rights of Christ, awakens deep conviction. Its antagonism to current beliefs and institutions develops a sturdy strength. The great energy which it has manifested has borne its proper fruit in a growing strength. The ministry has doubled since 1856, numbering now 118, and the increase of membership has been three-fold; 10,970 being reported for 1888. Its foreign missions have been richly blessed. In Syria and Asia there are nearly thirty stations with schools, and one has been established in Cyprus. The delegates sent to visit the missions report nineteen native Christians as nearly ready for licensure. The work has reached the point at which more complete local organization is necessary, and the organization of the Presbytery of Asia Minor is recommended. Successful mission work is carried on in this country among the Chinese and the Freedmen. The college and the theological seminary also are doing a good work, both in preparing young men for the ministry and in general education.—*United Presbyterian.*

EDUCATIONAL NOTES.

—The will of Isaiah V. Williamson, the dead millionaire of Philadelphia, has been admitted to probate. The estate of Mr. Williamson will amount to between $8,000,000 and $9,000,000, exclusive of the fund of $2,250,000 for the Mechanical school. Special bequests are made to the surviving brothers and sisters of the testator, the income of $60,000 is given to each of their children during life, $1,000,000 is given to charity, and the remainder, forming the bulk of the estate, is devised to the grand-nephews and grand-nieces of the deceased, share and share alike.

—Wesleyan University, says the New York *Tribune*, is not the only New England College that has been having trouble with disorderly students. Dartmouth has had its experience, too, and has found it necessary to discipline no less than thirty-six members of its classes. Most of these were concerned in an attempt to kidnap the toast-master of the sophomore supper on February 2, and the retaliatory proceedings that ensued. This was an exceedingly undignified proceeding, to say the least of it, and is not calculated to strengthen the notion of some educators that college boys should be treated as men.

—Mr. Thomas B. Wanamaker, the eldest son of Mr. John Wanamaker, and a recent graduate of Princeton College, has contributed a prize fund of $1,000 to that college, the yearly interest of which is to be given to the member of the junior class excelling in specified departments of Early English. Mr. Wanamaker has an interest in his father's great business, and is the consular representative of San Domingo at the port of Philadelphia. His wife is the daughter of the late John Welsh, at one time Minister to the Court of St. James, and later president of the Centennial Commission.

—A. J. Drexel has purchased the Louella mansion at Wayne, Delaware county, and selected trustees and managers for the Drexel Industrial College for Women. The institution is for the instruction of females between the ages of 13 and 19 years in all duties pertaining to the care of a household, and to teach such trades and business as will make them practical women, able to earn a respectable livelihood. The benefits of the college will be extended, first, to the daughters of clergymen, and, second, to daughters of respectable parents who, through adverse circumstances, are unable to give their children proper training and education. The entire expense of the purchase, new structures, and endowment will be met by Mr. Drexel, and the amount, it is said, will reach $1,500,000. In connection with the college instruction will be given upon the plan of the Cooper Institute, by which the pupils will receive tuition while residing at their own homes.

THE INDUSTRIAL HOME FOR CHILDREN.

This institution, located at 917 Basel Ave., Chicago, was originated by Rev. T. B. Arnold, who for years has felt that at no distant day the work would extend beyond the few children which he has thus far cared for in his own family, from his own private resources. At one time he had nine orphan or half-orphan children in his home. Several have been provided with homes in Christian families. One of the first children brought up in his home died at the age of 20 in the triumphs of Christian faith. Some of those in the Home have been converted. Some of them have been saved from the communion of the Roman Catholic Church. Nearly all in the Home would be (but for Brother Arnold's efforts and care) homeless. In two or three cases parents have sent their children to Brother Arnold believing he could exert *Christian influence* and *control* over them which they could not exert. In such cases a small compensation has sometimes been made; but these have been the exception.

Last summer it was deemed best to incorporate the Home. The incorporators are: Mrs. B. T. Roberts, Mrs. M. C. Baker, Rev. James D. Marsh, Rev. G. W. Whittington, Mrs. T. B. Arnold, Rev. T. B. Arnold, James H. Porter, Rev. M. V. Clute, Mrs. R. A. Bradley, Mrs. Sarah Beach, Rev. A. W. Parry and Miss Eliza Sanborn.

Article 2 of the charter says: "The objects for which it is founded are, to provide a home for homeless, orphaned, deserted, destitute, wayward and dependent children—to educate therein and to instruct them in industrial pursuits; also to aid such children in obtaining suitable Christian homes."

On the fourth of March (inauguration day) the Home was formally opened for the reception of children, such as the charter contemplates. During the winter five children have been in the Home. In February an orphan girl six years old was admitted, and a boy who was placed there by his parents. Since the formal opening five new inmates have come. A mother, whose dissolute husband deserted her last summer, died, leaving three children—a girl five years old, a boy two and a half, and a babe seven days old. As they were entirely unprovided for, they were received and cared for. About the same time two little twin girls nine years old were received. There are now twelve children in the Home. Miss Maggie Parker, of St. Charles, Illinois, has accepted the position of matron. Miss Florence Wilkins, of the Dearborn Street Church, Chicago, is in charge of the school which has been opened in the house. Both of these ladies are succeeding admirably in their positions. God is blessing the work. At present it has no endowment fund, no support except what Brother and Sister Arnold furnish. Their hearts are in the work. They expect to succeed because they feel that they have been divinely led to found such a home.

In another article, at no distant day, I hope to tell the readers of the *Cynosure* more about this institution.

MARY C. BAKER, *Treas.*
106 Franklin St., Chicago.

In Brief.

The number of American citizens now residing in the Chinese empire, is 1,022 Of this number, 506 are missionaries, 73 are seafarers, 28 are in the Chinese custom service, and 23 follow mercantile pursuits. The occupations of 345 are unclassified.

The largest gun was made by Krupp, weighs 118 tons, is 45 feet long, 16 inch bore, rifled, and throws a projectile of nearly one ton eight miles, with a charge of 600 lb. prismatic powder. Others of still larger dimensions are in course of manufacture. The greatest range claimed is twelve miles, from a 9-inch gun in England, with an elevation of thirty-seven degrees.

The gas area of Indiana is 165 miles long and sixty-five miles wide, and contains 381 paying wells. The daily aggregate flow of gas is 600 000,000 feet, of which probably 100,000,000 feet are wasted. The average flow of gas is 1,500,000 feet per well. Seventy-nine manufactories have located in Indiana in the past two years on account of the discovery of gas.

Agent (to sour-faced lady with capital): "Madam, I am soliciting funds to start a benevolent enterprise for the poor whites of the South, and I thought——" Sour-faced lady: "I can't give you money, sir. I have been fooled too often. All I can do is to lend my countenance to the scheme." Agent (sadly): "That would simply ruin it, ma'am."—*Burlington Free Press.*

Mr. E. W. Blatchford, one of the trustees of the Chicago Newberry Library and Mr. Cobb, the architect, have gone to Europe for an absence of several months in order to study the construction and administration of public libraries in England, France, Germany, Italy and Spain. It is announced that upon their return the work of preparing the plans for the great building will at last begin.

The New York *Tribune* says: "Women are studying medicine in England in thorough earnest. At the recent examinations at London University, ten of the nineteen passes for honors were taken by women. In anatomy they took three of the six honors. In physiology they secured four out of six. In materia medica only did they fall behind, and even there they got three of the seven honors. In the face of such a record the opponents of medical education for women are feeling a trifle uncomfortable."

Few readers of American magazines know what it costs to produce even a single issue of one of the great monthly periodicals. The illustrations for the *Century* and *Harper's Magazine* cost on an average about $5,000 per month, but with these two magazines the cost is rather diminishing than increasing, as both are using the "process engraving" more and more. With *Scribner's*, on the other hand, large sums of money are expended upon the engravings. A careful estimate of the money spent in illustrating the Christmas numbers of *Harper's* and *Scribner's* puts the sum at $7,000 each, as both contain about seventy pictures, the average being $100 per engraving. Many of the full-page "blocks" cost $300 each, and some of the half-page illustrations, which readers pass by unnoticed, cost from $200 to $250 each. These prices are easily accounted for when it is remembered that men like J. Alden Weir, Elihu Vedder, Will H. Low, A. B. Frost, receive from $100 to $150 a drawing. Ten years ago the highest price paid for the same work was $50 a drawing for a full page illustration. The expense for articles and stories, a large proportion of which are prepared to order, average $25 a printed page, and we have known $100 a page to be demanded. The "fixed charges" on the large magazines for literary and artistic matter alone is, therefore, from $8,000 to $10,000 a month—enough to eat up the profits on 100,000 copies.—*Current Literature.*

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The following have made remittances of money to the *Cynosure* from March 18 to 23 inclusive:

W O Shaw, T J Howser, W M Breaden, Th Bloomquist. A Sargent, A Raymond, G M Smith, D P. Cawkins, G McKerrow, W H Sawyer, Mrs. A F Rider, A Sutor, A Philo, A A Jarvis, N Jacobson, Rev J R Millin, H G Judson, R E Bennett, E J Chalfant, M Morse, H Curtis, Mrs L. Prothero, E Jarvis, E Dolph, L Powers, Mrs E Gray, L Baldwin, D Horning, C T Allen, H G Ferguson.

MARKET REPORTS.

CHICAGO.			
Wheat—No. 2	1 02⅛		1 05⅛
No. 3	88	@	96
Winter No 2	1 02¼		1 05⅛
Corn—No. 2			34¾
Oats—No. 2	24⅛	@	30⅛
Rye—No. 2		@	43
Bran per ton			10 00
Hay—Timothy	8 00	@	10 75
Butter, medium to best	15	@	26
Cheese	05	@	12
Beans	75	@	1 70
Eggs			13
Seeds—Timothy	1 28	@	1 38
Flax	1 50		1 53
Broom corn	2	@	4
Potatoes, per bus	25	@	30
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 95	@	4 85
Common to good	1 90	@	3 60
Hogs	4 60	@	4 95
Sheep	3 37	@	5 25
NEW YORK.			
Wheat—Winter	93	@	94
Spring			1 04
Corn	42½	@	46½
Oats	32	@	39
Eggs			15
Butter	13	@	25
Wool	09		34
KANSAS CITY.			
Cattle	1 60	@	4 20
Hogs	4 25	@	4 65
Sheep	2 50	@	4 50

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by President J. Blanchard. A neat pamphlet with cover. Price, postpaid, five cents. This address, as puplished in the *Cynosure* last fall, met with so much approval that the N. C. A. decided to issue it in convenient form for circulation. Until Feb. 1, 1889, any one sending 25 cents and a year's subscription for the *Cynosure*, may order twelve of the above pamphlets.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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HOME AND HEALTH

THE CASE OF A COLD.

A cold is a departure from health, and should really be attended to at once. Do not let it cure itself. Get rid of it soon. Do not feed it, though, but starve it. One nearly always ends in thickening of the mucous membrane of the bronchial tubes, and before you are aware of it you become the victim of winter cough.

The morning tub (cold, I mean) is a very sure preventive of colds. Never over-clothe or over-heat yourself. The neck should be kept cool. Keep away from fires indoors if you are subject to colds.

Cough, if not the result of simple laryngeal or bronchial catarrh, may mean a very serious departure from health; and the sooner one sees a doctor in such a case the better. Do not be afraid to consult him. Remember, it is only those who delay who suffer in the end. I do not advise you to rush away to a physician with every trifling ailment, but—it is better to be sure than sorry.

Many people would benefit much by taking cod-liver oil for a month or six weeks about the changes of the season. Probably the diet would have to be lowered a little, and an occasional mild aperient taken.

Getting thin is another serious departure from health. One generally does lose weight in winter, and regain it in summer, but a slow and steady decrease in weight calls aloud for medical interference.

Want of sleep and restless nights are symptoms which cannot be overlooked. The cause must be found and removed. The trouble may certainly arise from overwork and worry combined, but in most cases the stomach and digestive system are the roots of the evil.

Nervous people worry most, but they also work most. Well, the question one is inclined to ask himself when he feels something wrong with his health is, "Am I overworking myself?" I would answer thus: If you really enjoy working it cannot injure you very much; but, on the other hand, if it is force-work, and you find little pleasure in it, then it will tell on your constitution.

But many people cannot afford to rest. Well, but wonders can be done by taking exercise: by breathing only fresh air night and day, indoors and out, and by careful regulation of the diet. In conclusion, let me entreat of you, as you value your happiness, not to neglect first departures from health. The story of the reservoir has really a morsl for every one of us.—*Cassell's Magazine.*

CURED OF HYDROPHOBIA.

A remarkable recovery from an attack of hydrophobia is reported from Wooster, O. The afflicted person is an 11-year old son of Jacob Barkly, a well to-do farmer who resides ten miles northeast of there. Eight years ago the boy, then 2½ years of age, was bitten on the upper lip by the family dog. The dog appeared to be all right at that time, but later on manifested signs of madness and was killed. Nothing serious was thought of the boy's injury, and the wound soon healed up. Six weeks ago young Barkly came home from school and complained of feeling ill. A physician was called in and the boy's ailment was supposed to be muscular rheumatism, as his entire muscular system appeared to be partially paralyzed. His condition became worse, and he became subject to paroxysms, during which he would growl and bark like a dog, and attempt to snap and bite persons around him. A consultation was held and the ailment pronounced hydrophobia. The attending physicians looked upon the poison of rabies as a self limiting infection, and tried to bridge the case over the active period of the poison. Large doses of aconite were given to blunt the sensory nerves of the throat and esophagus; hydrate of chloral to obviate restlessness and produce sleep, and salicylate of soda to counteract the poison if depended upon a ferment for its action. The paroxysms grew less frequent, and it is now two weeks since the patient experienced the last one. He sits up in bed and does not evince a desire to bite. His voice has regained its natural sound, he is all right mentally, and the physicians pronounce him out of danger.

—In this matter of motherhood, men and women should make common cause. If "the hand that rocks the cradle is the hand that rules the world," then should that hand be controlled by a soul, vigorous, fearless, gentle, truth-loving, high-minded and reverent of noble ideals.—*Good Housekeeping.*

—Sometimes a new shoe will press so closely upon a tender joint that great discomfort results. Try wetting a bit of flannel in hot water, and laying it across the tight place. Do this several times and the leather will stretch to the shape of your foot.—*Household.*

TO WASH BLANKETS.—Put three cents' worth of borax into a tub full of warm water, put the blankets in, and see that they are thoroughly wet. Let them soak several hours, or half a day even, then squeeze them through the hands a couple of times, wring, rinse in plenty of hot suds, and they will come out fresh, sweet and soft. They should be pulled both lengthwise and crosswise, finishing with a lengthwise pull.

—A good cement for crockery, or for almost any purpose, is a pure article of line mixed with the white of an egg.

Long-Standing

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Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. In all my experience with medicine, I never saw more

Wonderful Results.

Another marked effect of the use of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a dry scaly humor for years, and suffered terribly; and, as my brother and sister were similarly afflicted, I presume the malady is hereditary. Last winter, Dr. Tyron, (of Fernandina, Fla.,) recommended me to take Ayer's Sarsaparilla, and continue it for a year. For five months I took it daily. I have not had a blemish upon my body for the last three months."—T. E. Wiley, 146 Chambers st., New York City.

"Last fall and winter I was troubled with a dull, heavy pain in my side. I did not notice it much at first, but it gradually grew worse until it became almost unbearable. During the latter part of this time, disorders of the stomach and liver increased my troubles. I began taking Ayer's Sarsaparilla, and, after faithfully continuing the use of this medicine for some months, the pain disappeared and I was completely cured."—Mrs. Augusta A. Furbush, Haverhill, Mass.

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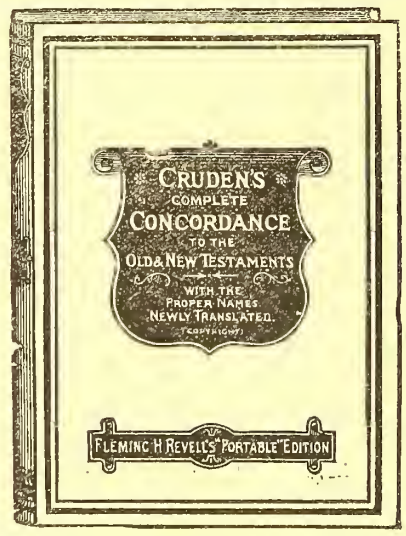
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Farm Notes.

PRUNING GRAPEVINES.

Prof. Henry, of the Wisconsin Experiment Station, has laid down some rules on the care and pruning of grapevines, derived from his own experience, which are worthy of adoption by those who have not worked out a system of their own. They are as follows:

1. Keep the vine limited to the post; don't let it spread far enough to be in the way of the cultivator.

2. Prune in the fall or very early in the spring; for the farmer fall pruning is safest.

3. Aim to grow at least four canes or vines to each post. You cannot always get so many by the third or fourth year, but aim to get them.

4. Cut the oldest cane close to the ground each season, letting one new strong cane succeed the old one.

5. The three or four canes left must bear the fruitwood; leave at pruning time three or four spurs of new wood to each of three canes, and cut these spurs back to two or three buds. From these buds come the new wood which will bear fruit.

6. Guard jealously to keep the vine from getting top heavy; keep the fruitwood low down on the plant. Grapes grown near the ground are the sweetest and best flavored. It will be seen that by cutting out one of the canes each season there is no opportunity to grow "old snags," which become a puzzle to the grower, who does not know what to do next with them. All the summer pruning we do is to go with a hedge shears through the vineyard and clip the great leafy cluster of vines on all sides into a rather compact form.

Bones for Poultry.—Bones may be given in any manner. If burnt somewhat and pounded with a hammer, they can be broken very easily, but they are more serviceable when fresh from the butcher, with the meat adhering to them. There is also a proportion of gelatine in fresh bones. The hens will swallow large pieces, and prefer them sharp. This preference opens the question whether the hens prefer the sharp bones because they serve as grit, or whether they are dissolved and utilized as food. If ground bone meal be placed before hens, they show but little partiality for it. If bone meal is given, it is sufficient to mix a tablespoonful to the food of twelve hens, as any large quantity of it is only a waste of material. The proper mode of using bones is to break the large bones into small pieces, and throw them where the hens can pick them up at their pleasure. —*Farm and Fireside.*

The Worden Grape.—Prof. Chamberlain, of the Iowa Agricultural College, says the Worden is the grape on which he is most inclined to be enthusiastic. He believes it and the Concord are to be the grape for the million in the latitude of Iowa, and that the Worden is to lead when it becomes as well known as the Concord. "The berries are larger, the clusters heavier and as compact, the color and bloom fully equal, while the vines seem just about as hardy and productive. But the grape itself seems to be sweeter, richer and more delicate in flavor—indeed, better every way as a table grape than the Concord, and it is at least a full week earlier, and hangs as well on the vines." That is strong praise.

Killing Canada Thistles.—Readers who have noted the various items given in the *Cynosure* on this subject will be interested in what Mr C. B. Rockwell, of Hancock county, Ill., writes to the *Agriculturist*, as follows: The most successful way to kill Canada thistles in this locality, where the plants are much or fully grown, is to cut them even with the ground, and then pour enough coal-oil upon their roots to wet the ground down to four or six inches. A large root may require a good deal of oil. When plants are eight inches in height I usually put the oil directly upon them, wetting them thoroughly. Coal oil is cheap, and is sure death to all such plants.

Feeding Young Beeves.—It is generally conceded that pig pork is not only superior, but most profitable to the produce, yet there is a question as to fattening beeves young. But Dr. H. Reynolds avers that by judicious and liberal feeding young beeves can be brought to a suitable condition for the market at two years of age, and even younger, and he thinks such beef can be made so that it will be of the best quality. Some object to young beef as being inferior to that of older animals, but it is not necessarily poor. Young beef, as ordinarily fed, is undoubtedly inferior in quality, but good feeding, begun when the animals are young and continued right along, will produce beef that is of first quality.

—The recent discovery of a large rich phosphate bed five miles from Knoxville, Ga., which has been purchased by a stock company, composed of one man in Atlanta, one at Fayetteville, one at Culloden, and two others, has had a surprising effect The property was purchased a month ago at $2 50 per acre, and it has jumped up into the hundreds, and the owners will not price stock at all. The Rich hill is a strange freak of nature. The shells and bones, as well as other curiosities that can be gathered in and around the hill, are wonderful, and exist in unlimited quantities.



MAY TO BELL.

Dear Bell: I'll write you a short letter
To say I'm wonderfully better;
How much that means you ought to know,
Who saw me just one month ago—
Thin, nervous, fretful, white as chalk,
Almost too weak to breathe or talk;
Head throbbing, as if fit for breaking,
A weary, ever-present aching.

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I feel as glad as bird on wing!
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NEWS OF THE WEEK.

WASHINGTON.

The proclamation opening up Oklahoma Territory to settlement was issued Saturday by President Harrison. The tract opened will embrace about 1,800,000 acres of land.

The President issued a proclamation Friday regarding seal, otter, and other hunting in Alaska and the waters of that territory. He calls attention to the section of the revised statutes which forbids the killing of otter, mink, marten, sable or fur seal, or other fur bearing animals in the places named, except by permission of the Secretary of the Treasury.

Postmaster-General Wanamaker has ordered the clerks in various departments to work from 8:30 A. M. to 6 P. M. until the business in arrears is brought up.

The first nominee of the new administration to decline an office is Mr. Eugene Schuyler, who was nominated for Assistant Secretary of State without his knowledge. He is in Europe, and cabled back his thanks and regrets as soon as he got notice of his appointment.

Ex-President Cleveland, ex-Secretary Fairchild, ex-Secretary Vilas, ex-Postmaster General Dickinson and ex-Secretary Bayard went South to Florida last week on their way to Cuba.

Stanley Matthews, of Ohio, associate justice of the Supreme Court of the United States, who has been seriously ill for some time past, died at 10 o'clock Friday morning. He has been quite sick for three weeks, although his original illness dates much further back. For two weeks past his condition has been considered serious.

The President has nominated Frederick D Grant, son of Gen. Grant, of New York, to be envoy extraordinary and minister plenipotentiary of the United States to Austria-Hungary, and John C. New, of Indiana, to be consul-general of the United States at London.

The treasury surplus has been steadily increasing. It now amounts to $50,200,000, or $5,000,000 in ten days. This increase is due to the great excess of receipts over disbursements since the first of the month.

Patrick Egan, of Nebraska, Parnell's friend and co-laborer, is an applicant for the Mexican mission, and is in Washington to present his papers. His recommendation is his activity in the Irish League.

CHICAGO.

The fight for the local offices is turning largely on the question of rapid transit and elevated railways. The Roche administration has not favored these enterprises, being influenced by the surface roads, which are making $12,000 per day on the West Side. The people want something better.

Rand, McNally & Co. are about to erect on Adams street, Chicago, a building for their printing and publishing business, which will be nine stories in height, with a frontage of 150 feet and a depth of 165. Its cost is to be $500,000. It is claimed that it will be the largest and completest establishment of the sort in the world.

The Wisconsin Central road, with a valuable terminus in this city and two suburban lines, is to be leased for a long term to the Northern Pacific, which will thus be the first through line from Chicago to the Pacific.

COUNTRY.

The Michigan legislature voted against a bill introduced some time ago in the interest of the recently-organized salt trust at Saginaw. The laws of Michigan limit the amount of capital stock of incorporated companies to $5,000,000. The bill under consideration proposed to increase the amount to $100,000,000.

Registration of women by women and for women, the first ever held in Detroit, began at 10 o'clock Friday. The utmost courtesy was shown to those women who turned out to register. In many registration places the judges prohibited smoking, two saloon-keepers removed the place of registering from their saloons to respectable quarters near by, and no unseemly conduct was indulged in by any man while the women were registering.

A week ago Charles Nier, of Scranton, Pa., ran a needle into his foot. Surgeons sought in vain for it. Nier was taken to the plant of the Suburban Electric railway and his foot held near one of the dynamos. In fifteen minutes the needle was drawn out.

The Standard bagging mills, St. Louis, caught fire Friday afternoon and produced a panic among the 150 employes who were at work on the upper floors. About fifty young girls working on the third floor ran shrieking down the stairways, and had a very narrow escape. As the roof fell in a woman's scream was distinctly heard. An hour later her body was found.

Josiah and Elizabeth Potts were sentenced at Virginia, Nev., to be hanged for the murder of Miles Taucett, at Carlin in January, 1888. This is the first time the death sentence has been pronounced on a woman in Nevada.

When the registration books closed at Leavenworth, Kan., March 22, over 8,000 voters of both sexes had enrolled their names.

Pauline Fuller, daughter of the Chief Justice of the Supreme Court of the United States, was clandestinely married in Milwaukee Tuesday night to James M. Aubery, Jr., of Chicago. The young woman was visiting friends in this city, and the plan was suddenly matured.

It is reported that a caucus of Mormon lawyers was held in Salt Lake City Saturday to protest against the reappointment of C. S. Zane as Chief Justice of Utah. Under Chief Justice Sanford the chiefs of the Mormon church—Cannon, Burton, Smith and others—have received mere nominal sentences and quittance for the past, and they fear that this agreeable state of things would be broken upon the reinstallment of Zane, which Gentiles of Utah unanimously ask at the hands of President Harrison.

The latest contribution to the list of trusts is the great salt trust now in process of formation at East Saginaw, Mich. It will be composed of all the salt producers of the country, and will have $25,000,000 capital. The first advance in the price under the manipulation of the trust will be a five cent raise per barrel in the Michigan market.

Gen. R. A. Alger has bought a tract of 14,000 acres of coal and timber land near Lookout mountain, Tenn. The price paid was $104 000.

The report of the directors of the Chicago, St. Louis & Pittsburg railway company shows a loss of $216,384 21 against a profit of $339,997 38 last year.

FOREIGN.

The German government has issued a white book on Samoan affairs. It shows that March 9 Prince Bismarck wrote to Herr Steubel, the newly-appointed consul of Germany to Samoa, describing the conduct of Dr. Knappe, his predecessor in the office, as lacking in calmness and coolness and as contrary to the lines of Emperor William's policy, with which Dr. Knappe had been well acquainted. Dr. Knappe, Prince Bismarck wrote, apparently lost his head owing to a letter from Herr Branders, Tamasese's prime minister, which was published in the last white book, and the presence of three men-of-war at Samoa.

It is understood that the French agent at the Vatican, in obedience to instructions from his government, has made a complaint to the Pope of the support which is given Gen. Boulanger by the French clergy. In reply the Pope is reported to have said that it would be impossible for him to interfere in the matter.

The number of deaths caused by the famine in Shantung, China, is appalling. Many of the inhabitants are committing suicide through despondency, there being still three months to wait for the harvest.

The Mexican government has taken steps to prevent the introduction into Mexico of American lard, owing to the official announcement that it is deleterious to health.

The United States consul-general at Shanghai reports great distress existing over a large area of China. Thousands are starving and dying from exposure in northern China. Relief has already been received from America and England, but more is needed. Until the spring crops are gathered the famine will continue.

At a banquet Wednesday Cardinal Paroconi, the Pope's vicar, said that if in the future it should become necessary for the Pope to leave Europe he would find a sure refuge among the American bishops, who would receive him with honorable hospitality.

At an election held at Zelle, Hanover, for member of the Reichstag, the national liberal candidate was defeated by the nominee of the old Hanoverian party. This is the eighth loss of a seat to the government since the general election in 1887.

Russian officials have tested and reported favorably upon a Russian invention for applying the revolver principle to the barrels of Berdan rifles. By this arrangement a machine gun is obtained which will fire 480 shots a minute. The government is considering a measure for increasing the number of vessels in the navy. The plan under consideration involves the expenditure of 120,000,000 roubles.

The conservative press of Mexico is attacking President Harrison and Secretary Blaine, claiming that they are ambitious to have the United States possess Mexico.

Late Chilian advices state that the Chilian government has issued a decree prohibiting the immigration of Chinese, and repeating its orders to immigration agents in Europe authorizing them to give free passage to all Europeans who wish to emigrate to Chili, where on arrival they will receive board and lodging for fifteen days.

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EDWARD EVERETT.

Jupiter was the fabled god of thunderbolts; Apollo was the god of the fine arts, "music, poetry and eloquence." If our age had preceded instead of followed the mythology of the Greeks, Webster would have been the prototype of Jupiter, and Everett that of Apollo.

If our readers would relish this painting of "the first of American scholars," as English review-writers styled him, they would do well to turn back to the *Cynosure*, Feb. 3, 1887, and look at the picture and re-read the sketch of Daniel Webster; for Everett as naturally followed Webster as the sunshine and breath of the landscape follows the sublimity of the thunder-shower.

Everett was born near Boston, in 1794, when Webster was 12 years old, and entered public life at 20 years of age, when Webster was 32, and grew up under the shadow of his great influence. When at the age of 38 the latter was electrifying all New England by his great oration at Plymouth Rock, with the venerable patriarch John Adams among his hearers, who, at the close of that speech, pronounced Mr. Webster, as an orator, superior to Edmund Burke. Edward Everett was doubtless in the crowd who hung on his lips that day. But even if not, he was within New England, and his learning, genius and patriotism led him thenceforth to adopt the orator of Plymouth Rock as his oracle and guide. This explains the most serious error of his life. Following Mr. Webster, though a philanthropist by nature, he would have sacrificed to the hope of union with slavery the freedom and equality of man.

But no one mind, however mighty; no genius, however resplendent, could have swayed a nature at once so brilliant and so true. Boston was then the Athens of the American continent, and Mr. Everett erred with Boston; and the cotton of the South stopped the ears of Boston to the cry of the slave. Mr. Everett was born of New Hampshire parentage, in a suburb town, near Boston, and looked on its leaders as Greeks looked to the deities on their Olympus. Even Mr. Lincoln, awed by aristocrats whom he had first seen through the crevices of his mother's log cabin, would have "saved the Union with slavery if he could." Then "the Constitution"—whoever assailed slavery was held by the leaders of opinion to violate, dishonorably, its compromises; and to expose all our national hopes to wreck.

Mr. Everett entered Cambridge College at 13, and graduated at 17 years of age; became pastor of an aristocratic church in Boston, which hung with delight on his oratory. He was not yet out of his teens.

"Oh, popular applause! what heart of man
Is proof against thy sweet seducing charms?
The wisest and the best have urgent need
Of all their caution in thy gentlest gales."



EDWARD EVERETT.

In 1815 a professorship was created for him at Harvard, and he spent five years in European universities to prepare for it.

"Where'er the old inspiring genii dwelt,
Thither he went and meditated there."

In 1825 he took his seat in the House of Representatives as the supporter of John Q. Adams, the Anti-masonic President. He held that post ten years, through the whole Anti-masonic struggle. In 1835, while the Anti-masons yet controlled the politics of the State, he was elected Governor of Massachusetts, and served four years. In 1840 he was appointed by General Harrison as minister to England, and was highly appreciated as a statesman and complimented as a scholar. In 1846 he was elected president of Harvard University; and on Webster's death became Secretary of State under Fillmore. In 1853 he was elected to the Senate, and resisted the repeal of the Missouri compromise by Stephen A. Douglas and the slave power. That repeal opened the eyes of the country to the constant aggressions of the slave power for the last forty years. They saw that the South, not the North, had violated the compromises of the Constitution; that Madison had objected to admitting the word *slave* into the Constitution in 1787, because the universal understanding was that slavery was to be done away, and he did not wish posterity to see the word slave in that document; that in 1820 slavery was restricted to its then limits. But now it had grown strong, and demanded this should be a slave-holding Republic.

In 1826 Freemasons murdered Morgan, and 1,500 out of 2,000 lodges went down under popular discussion. Masonry went South, coalesced with slavery, and worked up treason and rebellion in Southern lodge-rooms. Eleven States seceded from the Union, and waged the slavery war, intending, as the Supreme Masonic Council had attempted, with Aaron Burr as leader, in 1801-6, to divide the United States territory by the Ohio river, and create a vast slave-holding empire north and south of the Gulf of Mexico, extending into South America. This stupendous scheme of lodge villainy to murder Christian civilization, as the same lodge overthrew the first French Republic (see Lamartine's Girondins), was overthrown by the merciful providence of God.

In connection with John Quincy Adams and the venerable John Quincy, Mr. Everett used his influence effectually to throw open the secret conclaves of students' fraternities. He had much influence with the Phi Beta Kappa society, and the *New England Magazine* of September, 1833, thus mentions the result of his advice against its secret ritual:

"The mysterious name, oaths and injunction of secrecy, hieroglyphical characters, grips, medals and ribbons, appeared to him so exceedingly useless, that at his instance a special meeting was called, at which the secret character of the society was changed and the door of mystery unclosed."

When Sumner, Chase and Gillette had come into the Senate, and Giddens, Lovejoy, Palfrey and others seeing war inevitable, Mr. Everett shrank from the clash of arms, resigned his seat in the Senate and went home. But still clinging to the hope of his political life, he consented to be run for Vice President, along with John Bell, of Kentucky, by a small Union party, which faded out amid arms. Mr. Everett was now 78 years old; but four years later he was elector-at-large for Mr. Lincoln's second election, gave his voice and vote in support of the war, and died under the flag which he loved so well, and had done so much to honor, by a life in so great a diversity of civil office, without a shadow or a stain on his escutcheon.

HON. EDWARD EVERETT'S OPINION ON SECRET SOCIETIES.

"The supremacy of the laws" is the fundamental principle of civil society. "The allegiance due to his country is the highest human obligation" of all men who enter into civil society; and I conceive the institution of Freemasonry, in its tendency, to be at war with both these principles. With respect to this institution, I came to the conclusion, and expressed it repeatedly in public, several years before the present controversy arose, that its pretensions to antiquity are unfounded. It is probably the growth of the last century and a half. It has frequently been admitted to me, by respectable members of the society, that it is useless; and that as such it had better be abolished. Its only avowed objects—charity and knowledge—can be much better promoted by public associations. If it be useless, it must be worse than useless, because it occasions a waste of all the time, attention and money necessary to keep up its organization. The titular and ceremonial parts of it, as displayed before the public, appear to me strangely at variance with good taste, particularly in a republican country.

But the great objections to the institution lie much deeper. All secret societies are dangerous, in proportion to the extent of their organization, and the number of their members. A secret society, so widely diffused and connected as this, puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public. The secret ceremonies and rites, as they have been disclosed, appear to me, on many grounds, highly objectionable, and the oaths and obligations are open to the most weighty exceptions, on the score of religion, morals and good sense. I am aware that some of the oaths must have been taken by many great and good men; that does not alter their character. And as I cannot believe that they could have stood a day, before the face of public sentiment, had they been openly administered and received, it is not the least objection to the institution, that as a secret society, whose rites and ceremonies must be substantially unknown beforehand, great and good men have been surprised into giving it a seeming sanction.

The force of this objection is immeasurably increased by the fact that within a few years the institution has been actually made the instrument of the greatest (the greatest because irreparable) evil which can be inflicted on society, the destruction of the life of a citizen; followed up by systematic and successful attempts to screen the murderers, in defiance of the most rigorous efforts, on the part of the tribunals, to bring them to justice.

July 15, 1833.

"THE WILES OF THE DEVIL."

BY REV. E. R. WORRELL.

"We are not ignorant of his devices," writes Paul, and thus suggests that a knowledge of Satan's methods pertains to a sound Christianity. Now, a device is any thing formed by design—a stratagem (Greek, *stratagos*, a general), i. e., a mode of operation which displays generalship. The war of the evil one against Christ is not carried on by chance or by guess. Ignorance here is disastrous to the cause of truth, and will not be tolerated by earnest Christians.

The devil foments religious wars in which the brother delivers up the brother to death, and thus makes religion, which is the only hope of man's salvation, the most powerful engine for his destruction. The first war of religions was waged between brethren in the first family of the human race. Cain, in behalf of a false religion, attacked and slew Abel who represented the true.

In talking to Abel (Gen. 4: 8), I conceive Cain made three definite propositions: (1) to substitute the religious ceremony he (Cain) had devised for the sacrifice of Abel, which was made by faith, Heb. 11: 4; (2) to construct a new religion by the admixture of ceremonies with faith; (3) death to Abel in case he refused to do either and insisted on faith alone. Poor Abel! Perhaps he could not decide which of two evils was the least, so chose neither and died. He was murdered by his brother according to the flesh, who was no longer his spiritual brother; for Cain became a child of the devil when he championed ceremonies for a religion as opposed to faith. Thus ended the first campaign of a war that is still going on. Though Abel died, it was a decided victory for righteousness, for

> "—— saints in all this glorious war
> Shall conquer though they die."

Mohammed may have acted madly in the propagation of his false faith, but there was method in his madness. He offered men the Koran, tribute or death. The Koran meant substitution of Mohammedanism for other religions. This might easily be done by all who had no faith in their own religion. Those who paid tribute might, in form, maintain their own faith; though in reality they would be nourishing Islam. And the sword,—well, "all that a man hath will he give for his life" is a statement of the devil that holds true all too frequently. But some refused both Koran and tribute, and died. To them there was a deep meaning in the words, "He that loseth his life for my sake shall find it." They believed God, and thereby established their kinship to faithful Abraham.

In the strife now going on between our nation and *Duke* Alcohol (the devil has never been crowned *king*, how can his servant Alcohol be more than he?) a hasty glance over the field is enough to convince one that there is something definite aimed at by this crafty commander of the hosts of darkness. He proposes that America shall have free whisky, high license, or lawlessness (anarchy), which means death to the Republic. What answer shall this nation of free men make? One part of them (i. e., the Democrats and that portion of the Republican party represented by Mr. R. G. Ingersoll) cries "free whisky." Another party (the major part of the Republican) cries "high license." But the nation is confused, and many know not what to answer (see Acts 19: 32). Thank God for three hundred thousand men, one thousand times Gideon's band, whose vision is clear; who see that between the two evils of free whisky and high license they must choose *neither*. Though this involves for them political death and burial, they shall rise to redeem the nation.

Yet one more illustration of this ancient device of Satan—another living issue. I refer to the antagonism between the church and the lodge. This variance is much like that between Cain and Abel, which was pure and simple, a war of religions. Cain had no atonement,—no blood in his offering. The lodge has no atonement,—no Christ in its prayers It does not confess itself to be *anti* (against) Christ, but simply *without* Christ, and is therefore condemned in the Scriptures as anti-Christ, 1 John 4:3 This lodge system, in order to the establishment of itself in power, boldly teaches: (1) Substitution of its Christless ceremonies for saving faith. Substitution of loyalty to a wicked oath for every duty to his fellows. The church must give the lodge member up. The rights of the family are ignored. Courts have no authority. By this two-fold substitution the law of love to God and love to men is displaced. In other words, the lodge becomes supreme.

(2) Tribute. All outside of the lodge are to pay tribute in praise or silence. Platform (pulpit included) and press are to pay in either coin they wish, but they must pay.

(3) In case of non-compliance with one or other of these, social ostracism, secret persecution, death and horrible mutilation of the body after death, according as the lodge is able, with safety to itself, to inflict.

Thus Satan pushes on the battle against Christ. But "we are not ignorant of his devices." This has been his method from the beginning. It will continue to be his method until every "refuge of lies" is destroyed and he is compelled to take the open field for a last stand when a battle shall be fought, in which no flag of truce shall be waved, no quarter shown, and the Lamb shall overcome him.

Washington Heights, Ill.

MY POSITION AS A CHRISTIAN TOWARD SECRET SOCIETIES.

BY REV. WM. RITZMANN.

It is not my purpose to argue the merits and demerits of the secret societies, but simply to show: 1. That a true Christian is all what a lodge-member ever can claim to be, and infinitely more. 2. That it is not necessary for a Christian, of whatever creed, to enter secret societies in order to find something in them which the church of God could not offer him. 3. That the Christian church as the body of Christ, is the best society and the only one in which membership is an honor bestowed by God.

If I am a true Christian, regenerated by the Holy Spirit, I am certainly an "odd fellow" in this world. The oddest of all men, who ever lived in this world, was Jesus Christ, the Son of God and Lord of glory, and he was crucified (1. Cor. 2:8). Inasmuch as his followers are crucified unto the world with Christ they deserve fully the name "odd fellows," not otherwise. There are *no* other "odd fellows." John 15: 18, 19; 1. Pet. 4: 4; 1. John 3: 1.

If I am a Christian I am also a "free mason." Free from the law and condemnation. I, as a good mason, help now to build up this kingdom of God and carry, as a faithful worker, living stones to this grand spiritual temple of which Jesus Christ is the "corner stone". 1. Cor. 3: 10, 11; 1. Pet. 2: 4-8. Only those are the truly genuine "free masons" who with the loyalty of a loving heart serve their heavenly building master. No man can serve two masters.

If I am a true Christian, I am a "knight." Having put on the armor of God, I fight first against my own wicked heart daily (Prov. 16: 32). Then as a true knight with the sword of the Spirit in one hand and the standard of the cross in the other, I fight against sin and corruption, yea, against the arch enemy himself, whom to subdue I have the mighty help of my general, the Captain of the host of the Lord. (Josh. 5: 14; Ephes. 6: 10–17; 2. Cor. 10: 4; 1. Tim. 1: 18; 6: 11, 12) A true warrior has no time to play "knight."

If I am a true Christian, I am a "son," namely a son of God, who in Christ Jesus has become my Father, (Gal. 4: 6). A higher sonship I do not know, therefore I will not and can not stoop to a lower sonship. There are after all only two kinds of sons, Sons of God or children of light, and children of the world or of darkness. The first are joint heirs with Christ and their names are recorded in the book of life, and the others will share eternal condemnation, if they come not to the knowledge of the truth. Rom. 8: 9–16; 1. John 2: 16, 17. It is proved beyond any doubt that the connection of a Christian with secret societies tends to loosen the tender and divine bond of sonship of God, and brotherhood of Christ.

If I am a true Christian, I am also a "brother." A brother of my Lord Jesus Christ (Matt. 12: 50), related and united with him spiritually by faith (Rom. 8: 14). Filled with his love (2. Cor. 5: 14) with which he has loved all, friend and enemy alike, even unto death. I seek now to follow his footsteps and try to help my brethren according to the flesh, making no bad distinction (Luke 10: 30–37). I assist them not only in their bodily infirmities, difficulties and afflictions, but also do them the highest of services one human being can do unto the other, namely, I labor and pray for the salvation of their souls. Even my enemies I am to love, and I am bound by the precepts of my heavenly Brother to return good for evil. 1. Pet. 2: 21; Matt. 5: 43–48; 1. John 3: 17; 4: 20,21. Are lodge members such brethren?

Why should I as a true Christian become a member of a secret society for the simple reason of doing good to others, to help the poor and needy, to visit the sick, to relieve the sufferings of the afflicted, if these high duties first originated with the Christian church? It is the church which is the trusted steward of these precious privileges, in the exercise of which we, as its members, can exhibit our appreciation of what *we* have received, when we come to God, poor, racked and defiled. Or is the existence of these societies (for the sake of benevolence) due to the neglect of the church of God to have solved this grandest and most godly of all human problems? What a reproach! (Jas. 2: 13; Matt. 25: 34–46)

Why should I as a true Christian be so curious to know the secrets of the lodge, if the secrets of the Lord are with them that love him? (Ps. 25: 4) If the fear of God is the beginning of wisdom (Ps. 111: 10; Prov. 1: 99) and the foolishness of God is wiser than men (1. Cor. 1: 25), how wise must then be godly wisdom, which God will reveal to all who are born of the Spirit? (1. Cor. 1: 30; Jas. 1: 5; 1. Cor. 2: 9, 10) Excepting these glorious and heavenly secrets which to know we only need to exercise living faith, there are no others, which to find out are worth even the least effort.

Why should I as a true Christian be so desirous to receive the different degrees of the lodges, which after all can be obtained, not by having distinguished myself through any particular virtue, but simply by paying a fee, which even the worst character can give,—if the highest degree for me as a Christian is the declaration of acknowledgment of my Lord and Saviour before the whole world, which ends with these words: "Well done, good and faithful servant, thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord?" (Matt. 25: 21–23)

Why should I as a true Christian be so anxious to rise to distinction, honor and high position in the lodges, if it is a higher honor to bear the reproach of Christ than to receive even the crown of a king and the highest position I can ever attain to, to be nearest to the heart of God? (Heb. 11: 26; 13: 3; Ephes. 3: 14–21; John 13: 23)

Why should I as a true Christian become a member of a society which can only exercise the noble virtues of Friendship, Love and Truth behind locked doors, with a sentinel stationed at each of them, in rooms into which none but the initiated are allowed to enter, and even they are refused to pass if they, perchance, have forgotten the pass-word, or not yet are in possession of the new one? Are not these virtues wrought by the Holy Spirit (Gal. 5: 22; Col. 3: 12–14), and ought not every child of God bear these fruits of the Spirit daily? Has the Lord Jesus initiated only a few into these virtues? No, no; he wanted to give to all who would come to him these gifts of grace, his love, his friendship, his truth, his faithfulness; or can the lodges offer something better? Take the money from the lodges and their friendship, love and truth will fall to the ground as miserable caricatures of these godly virtues, as stale phrases! Take the money out of the churches (and for some which have gotten riches and have need of nothing, this would be very fortunate indeed), and if there is some spiritual life left, these virtues will not only continue to exist but unfold and develop more gloriously than ever.

Why should I, therefore, pay dearly for a copy, which is not even a good one, if I can get the original without money and without price? Jas. 55: 1–3.

How can I, as a true Christian, deliver myself over to a society, in the midst of which every degree of skepticism and worldliness is tolerated; which, by the very fact that they make a show of the Word of God in their lodge-rooms, and parade it on the streets whenever occasion requires, hold "a form of godliness, but deny the power thereof?" "From these turn away," says the apostle. (2 Tim. 3: 5).

The only religious question which the candidate is requested to answer is: "Do you believe in a supreme being?" Everybody, every Jew or Turk, or even pagan can answer this question boldly in the affirmative. How can I, as a true Christian, be a member of such societies, the tendencies of which are to become substitutes for Christian churches? Already a large majority of the lodge members prefer going to their lodge-room to going to church; and mission work, especially among the Germans, is rendered extremely difficult on account of it.

How can I pray in sincerity and truth, "Thy kingdom come," if I, as a lodge member, stand in direct opposition to the fundamental principles of the kingdom of God? Secret societies are to day

THE DRY ROT OF PROTESTANTISM.

Can I enter the lodge-room with Jesus, or to the glory of Jesus, whose name must not be mentioned there, not even in prayer; at least, not as the Son of God? Can I imagine the Apostles have become lodge members? Do I find in a lodge more spiritual life, more Christian love, sincerity and faith than in a church consisting of believers?

A pastor of a church, who as a member of one of the leading secret societies was zealously defending his order, was asked:

"Is there anything in the secret lodges superior to the churches?" "No."

"Is there anything equal?" "No."

"Is it all inferior?" "Yes."

"Is there any good thing in them which the churches do not supply?" "No."

"Then why should a Christian spend his time, money and character to defend a confessedly inferior institution?"

There was no answer.

"O thou that tellest good things to Zion, get thee up into a high mountain; O thou that tellest good things to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judea, Behold your Lord!" (Isa. 40: 9, 1: 5–10, 11: 28–31). "Love not the world, neither the things that are in the world." 1 John 2: 15. Comp. vs. 16, 17.

Is it not much to be lamented that a trusted servant of God, who is to proclaim "in Christ's stead" the Gospel of his Master for the salvation of men; who is to do the King's business "as his embassador," with his whole heart and soul and strength; who is to defend his Master's honor, to hold up the standard of the cross wherever opportunity offers, as a sworn soldier of Christ; who is required to "preach the Word; to be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and teaching" (2 Tim. 4: 2)—could he identify himself with secret organizations, the tendencies of which are in their very nature anti-Christian? It is surely a sign of the times that such a state of things is possible. How must Satan rejoice when a minister of the Gospel is caught in the meshes of secret societies, to serve as a sign-board, a bait, a decoy to draw his members!

But I am told that *if* somebody lives up to the principles of the lodges he is a good Christian, and perhaps a better one than many church members. To this I would answer:

1. Yes, *if!* 2. If one really does, he lives only a moral life. 3. Without Christ it is utterly impossible to lead and live a Christian life. 4. The lodges have not Christ, and consequently cannot give Christ, and the loftiest principle, without the Spirit of God, is a mere word, a dead thing. 5. And if really possible, then God says "that a man is not justified by works of the law, save through faith in Jesus Christ" (Gal. 2: 16). 6. That there are weak Christians in churches is true; but it is equally true that the weakest child of God, who after his fall approaches the throne of God with a repenting heart and has received forgiveness of sin, stands infinitely higher in God's esteem than the best and most self-righteous moralist. The moralist at his best glorifies himself; the true Christian, even in his weakness, glorifies God. The best moralist ends where the weakest child of God begins, beside the great gulf that lies between the two.

Why should I, as a true Christian, identify myself with secret organizations for the sake of receiving benefit from them in case of sickness or death, when the Lord, from whom all help cometh (Ps. 121), is mightier than all secret societies combined? (Matt. 28: 18; Ps. 40: 17.) There cannot be any reasonable opposition to insurance companies or societies for mutual benefit based upon upright and honest principles to do business, even among church members; but we are decidedly opposed to societies which throw about them a religious garb to deceive people as to their responsibility toward God. "Seek ye first the kingdom of God and its righteousness, and all these things (temporal) shall be added unto you," Matt. 6: 34.

Why should I not as a *whole* Christian *wholly* trust the Lord who has so faithfully promised to be with me every day, not to leave nor forsake me, to help in every exigency; who never broke his promises; who is "the same, yesterday, to-day and forever?" (Prov. 16: 20; Isa. 26: 3, 4; Jer. 17: 7; Matt. 28: 20; Heb. 13: 5; Ps. 50: 15; Num. 23: 19; Heb. 13: 8; Ps. 34: 4–6) The Lord will certainly honor them that honor him (1 Sam. 2: 30). "Cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from God, but blessed is the man that trusteth in the Lord and whose hope the Lord is." (Jer. 17: 5, 7) So let us honor God with perfect confidence and trust, becoming an example and not a stumbling-block to weaker Christians in the way of life.

In conclusion I wish to say, are we in the family of God, then we are in the best society upon earth or in heaven. The membership of a Christian in any lodge will and must lower this high standard. In this family we all have ample opportunity to unfold and exercise the good which is put into us by the constraining love of Christ, and we have every chance to grow in wisdom and knowledge, and in all things unto him who is the head, even Christ. Wherefore, come out from among them and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you and will be to you a father, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Cor. 6: 17, 18.) And we answer with the Psalmist, Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and heart faileth, but God is the strength of my heart and my portion forever. (Ps. 73: 25, 26.)

A REFORM READY FOR MR. WANAMAKER.

Dr. Crafts, in his address before the Senate committee on the Blair Sabbath-Rest bill, made some interesting statements. "We had in New York," he said, "what were called 'the man-killer cars,' the men being required on alternate weeks to work for seven days, eighteen hours per day, including the intervals for meals. Those hours have been cut down to twelve, leaving the Postoffice Department of the United States the dishonor of being the champion 'man-killer.' I do not know of any class of employes, except in the postal service, who are worked from thirteen to sixteen hours a day. They have to leave their babies asleep in the morning, and cannot return until they are asleep at night, with night watching and Sabbath work added to this heavy load."

"Postmaster-General Jewett had the honor, or dishonor, of ordering a Sabbath delivery by carriers in New York city. He was a Christian man, and thought he was only yielding to the pressure of public sentiment and the needs of the nineteenth century. One delivery was made. Postmen took letters for ministers to their pulpits, in the midst of their sermons, to show the barbarity of their new Sabbath tasks. There swept down upon Washington such a swarm of protests from the Christian business men of New York against this increase of Sabbath postal work that before the second Sabbath the order was repealed.

"Not long since Postmaster-General Vilas issued an order that letters and packages bearing special-delivery stamps should be delivered on Sabbath as on other days. When a Sabbath Association secretary came to General Vilas, expressing the protest of the Christians of Philadelphia against the order, he was answered: 'What I have done I have done;' and it was only by the aid of the President that the order was changed from a *positive requirement* that all postmasters in special-delivery offices should send out the special-delivery messengers on Sabbath to an *absurd permission* to each postmaster to do in the matter as he pleased, so that the question whether messengers on duty from 7 A. M. to 11 P. M. six days in the week shall be on duty for the same barbarous and absurd hours on Sabbath also, in this age of the telegraph, is left to the caprice of each local postmaster." "If *any* work for gain is allowed, in the name of equity *all* work for gain should be allowed. The law that forbids a poor widow to sell wholesome books on the Sabbath and allows the millionaire to sell railroad tickets is itself a crime—a crime against equity. Anarchy fattens on such injustice."

"As to the excuse that the public demand the Sunday trains, I answer, The *pocket* demands them in blindness to its own interest. Five hundred men with money in their hands, asking for a Sunday train, make a 'demand' to which a railroad manager is more responsive than the petition of 50,000 citizens against the train in the interest of public morality and of the employes. Sunday cars are cars of Juggernaut, crushing health and conscience beneath its wheels." "In 1877 engineers themselves said that train-wrecking and Sabbath-wrecking were closely connected. Railroad men feel that having broken one Commandment they might as well go through the list. 'When you force a conductor to break the Fourth Commandment, you must not be surprised if he goes on to break the Eighth also,' said William E. Dodge to his directors, when urging the discontinuance of Sunday trains." "Four hundred and fifty engineers of the New York Central Railway a few years ago sent to their master a most eloquent and pitiful appeal for Sabbath rest. That plea, which greed would not hear, let Congress receive as the plea of all railroad men."

Kansas has 100,000 more inhabitants than Texas, and only one penitentiary with about 800 prisoners. Kansas prohibits the sale of strong drinks. Texas issues license and thus fosters saloons, has two large penitentiaries with 3,000 convicts. Where there are salcons there crime increases and more jails and penitentiaries are required.

THE INFLUENCE OF SECRET SOCIETIES.

At a public meeting of the Heptasophs, an insurance fraternity, held in Mount Pleasant last night, S. A. Will, of Pittsburgh, Supreme Archon of the order, and its highest officer, made a statement to which I wish to call the attention of your readers. It impressed me as a candid confession of the falseness of the usually advertised benevolent aim of fraternities, and a very significant admission of improper objects and unfair methods of work. The confession is important because it is made by one of the highest officers of a leading fraternity, and in his official speech to the conclaves of his order. Mr. Will was arguing against the old line insurance companies, and he attempted to overcome prejudices against assessment and fraternity insurance. He said that the orders were formerly at war with one another, but that recently there had been a conference of the officers of the leading orders, and that now all these fraternity assessment societies acted together for their common benefit. "Why," said he, "the legislature has been in session at Harrisburg but a little while, and already there are a number of bills introduced which would injure fraternity assessment insurance, but though it may not be known, those bills cannot be passed, for we have a majority of the legislature members of assessment fraternities."

From the assertion of this high official a number of lessons may be legitimately drawn. 1. It follows that the insurance legislation of Pennsylvania is shaped in the lodge-room and not at the capital. But since fraternities are equally numerous in all other States, it follows, 2, that the insurance legislation of the whole country is in the hands of secret societies. 3. Since these societies of numerous names and many professed objects are found to be practically one fraternity in shaping legislation for their own benefit, and to the detriment of the uninitiated, it follows that they will unite and control all other legislation on matters in regard to which the various fraternities are agreed. 4. Since there is no more common characteristic of all these fraternities than the repudiation of the name and authority of the Lord Jesus Christ, it follows that his name will not be acknowledged in our Constitution nor his authority in our laws so long as the people of this country select a majority of our law-makers from the roll lists of the lodge-room. This public meeting which I attended was opened by the reading of a printed prayer from which the name of Christ had been carefully eliminated. Is it not true that in order to acknowledge his authority, "upon whose shoulders rests the government," membership in a secret society must be made a sufficient cause to hinder a man's election to office?—*Howard S. Wilson, of Mount Pleasant, Pa., in the Christian Statesman.*

THE NEGRO PROBLEM.

The Georgia Legislature was, on December 13th, treated to a genuine surprise. In response to a joint resolution, the Hon. J. L. M. Curry, late Minister to Spain, addressed the Legislature on education. He was introduced by President Du Bignon. The part of his speech which attracted so much attention was as follows:

"I want to say to you, in perfect frankness, that the man who thinks the Negro problem has been settled is either a fanatic or a fool. I stand aghast at the problem. I don't believe civilization ever encountered one of greater magnitude. It casts a dark shadow over your churches, your government of the future. It is a great problem which will tax your energies. Georgia was once Shermanized. Georgia, with the South Africanized as it may be, would be a thousand times worse than Shermanized. But you may make the outlook as black as possible, and yet say that ignorance and poverty are not remedies for the situation. Better have them cultivated, better have them intelligent preachers, intelligent industry, improved homes. Which is better, to brutalize and pauperize, or humanize, civilize and Christianize? I leave it to you to settle the problem. There are people who say this ought to be a white man's government. I am not prepared to contest that proposition, but I beg you to remember that the Negroes, and I am glad of it, have friends at the North who are befriending them. But they are not coming to your relief. You must help yourselves if you are helped at all. I know that the indications are prophetic of a race conflict. God save us from it. I know that dark shadows of the future are flung across our pathway. It is idle to shut our eyes. It is better to meet such dangers half way, even though they come no further. Now, there is nothing *per se* in a white skin unless behind

that skin lie the hereditary experiences of centuries of good government. I know that the Negro of Africa has no invention, no discovery, no law, no literature, no government, no civilization. Why? If you put the Caucasian under the same environment, and keep him there ten or twenty centuries, there will be no invention, no science, nor discovery, nor history, nor civilization among Caucasians. Your ancestors and mine a few years ago were cannibals and pagans. They have become what they are, not by virtue of white skin, but by improving government and good laws. You let the Negro children get an education where yours do not, let the Negro be superior to you in culture and property, and you will have a black man's government. Improvement, cultivation, education is the secret, the condition, the guarantee of race supremacy. I will astonish you, perhaps, by saying that if the Negro develops and becomes in culture, property, and civilization superior to the white man, the Negro ought to rule. You see to it that he does not become so. The responsibility is with you."—*N. Y. Sun.*

OUR WASHINGTON LETTER.

WASHINGTON, March 29, 1889.

To the disinterested spectator, the rage of the average office seeker who haunts Washington, is ludicrous. The nominations are going in so slowly that it would take a litttle over twenty years at the present rate of speed to replace the Democrats now in office. In the meantime the Democrats sweetly smile. The Senate remains in listless waiting until nearly three o clock every day, to see if the President will not send a few more names. None come. There seems to be a hitch as to about half of the candidates and the nomination of various important officials has been delayed much longer than Mr. Cleveland delayed them.

Some of the disappointed ones have gone home discouraged and disgusted, but new arrivals take their places. The old rounders are at the chesper places, where they went as soon as they arrived, well knowing that the seige at best would be a long one. Here they calmly wait with a stoic philosophy and a childish faith till the hinges of the official gate shall turn and they shall pass through to their reward.

The time since March 4, has been a long period of hard work and patient endurance to President Harrison, and his face indicates the strain that has been upon him. In the morning, as one who knows that joy is more apt be around at that hour, the office seeker hies himself and his "influence" around to the White House and lies in ambush to pounce upon the Preisdent as he passes through the jungles of the public reception room or emerges from the fortified retreat of his private apartment.

At an early day the question was raised as to whether Mr. Blaine or Mr. Harrison would be President. To a certain extent, the days of timid presidents are over. In fact, the dread of becoming a second Hayes will for a long time have much to do in withholding Presidents from acting as mere figure-heads. This fear, of course, proved Mr. Cleveland's ruin, inasmuch as he went to the other extreme and tolerated no advice whatever. He had the right idea, perhaps, but not the genius to apply it. In its proper application, some future President, and perhaps even the present one, will find his salvation. The "boss system" is unsavory.

Postmaster General Wanamaker goes over to Philadelphia every Sunday and attends to his Sunday-school duties just as he did before his greatness was thrust upon him. An impression gained footing in Republican circles here, based on certain alleged utterances of Mr. Wanamaker, to the effect that the administration will not be particularly active in making removals of postmasters for offensive partisanship unless other charges of a graver nature can be produced. That is, if a postmaster of the first, second or third class has offended only in zeal for his democracy, yet has conducted his office with due attention to its requirements, he is safe until his four years,commission has expired. Other far-seeing ones, however, advise the postmasters of these three named classes not to lay the "flattering unction" too closely to their souls. They hold that the acceptance of Mr. Clarkson of the First Assistant Postmaster-Generalship, and the immediate lengthening of hours in the Department and the strengthening of its clerical force, point in another direction. *.

—The Daily *Herald*, of Omaha, the leading Democratic paper west of the Missouri river, publishes the following special dispatch from Sioux City, Iowa, under the suggestive heading, "Prohibition Does Prohibit." It says: "After the open saloons in this city were closed by the enforcement of the prohibitory law, the 'hole-in-the-wall,' or 'blind-pig' flourished for a time. The vigilance of the officers, however, made life a burden for the keepers of these places, and within the past few months 'transportation companies have taken their place. These companies, of which about thirty have been incorporated under the State laws governing corporations, made a business of transporting beer from the extensive bottling works just across the river in Nebraska, and delivering it to patrons in this city. These companies have all opened offices here, and in many of them a supply of liquor was kept and illegal sales made. Recently actions have been begun against these companies, and yesterday Judge Lewis issued temporary orders enjoining them from doing business. These suits are against the corporations and not against the individuals, and the defendants have agreed that the court has power to enjoin the incorporators and the officers thereof from dealing in liquors, and that the injunctions restrain the handling of liquors as incorporate owners or individuals. These concessions are equal to a general giving up to the law, and virtually stops the traffic in Sioux City."

REFORM NEWS.

FROM THE GENERAL AGENT.

NEW YORK, N. Y., Mar. 25, 1889.

The good seed sown in Putnam, Conn., in years past has not failed to produce fruit. The faithful labors of Bro. Geo. Williams, before the Master said, "It is enough. Come up higher," are remembered to his honor, and though dead, he yet lives and speaks in the consciences of many who heard and heeded his warnings. Hon. Geo. Buck has the courage, if need be, to "Be a Daniel and stand alone," but the Master has not put him to the test. His devoted and energetic wife is not a whit behind the advance W. C. T. U. guard, and ready to carry the anti-lodge war into the enemy's stronghold whenever and wherever occasion demands. Bro. Geo. Morse heartily endorses our work, and cordially extended the right hand of fellowship to its advocates. Both these two brethren seem to understand that it is written that reforms, as well as men, "shall not live by bread alone," and so with their sympathy and cordial co-operation they both "gave of their substance as the Lord had prospered them." Bro. Morse kindly gave the use of his commodious hall for two evenings, and greatly strengthened the cause by his presence and pointed exhortations.

On Saturday, the 22d, I visited nearly every house and store in the city, leaving a Worcester circular and notice of the evening meeting. I encountered only a single zealous advocate of Masonry. He seemed deeply moved and confirmed his testimony with oaths, that listeners might not doubt, I suppose. He declared the church a failure, the ministry a hypocritical and mercenary vocation; that the Masonic religion would save any man who lived up to its teaching, etc A near neighbor of his entertained quite different views. "I don't belong to any lodge," said he, "but I have been watching their movements for years. They have got control of the courts, and, in fact, of almost everything, until it is dangerous to oppose them."

The attendance on Saturday evening was from the substantial, thinking class, who listened attentively, and I trust with profit.

Bro. Morse has a holiness service every Sabbath at 5 o'clock in the hall. After the opening services of song, Scripture-reading and prayer, Bro. Morse introduced me to the audience, and not only explained but endorsed our work. He said for a child of God to go and join a lodge for worldly advantage, to get bread and butter, was like one of his children going to the neighbors to get board when his table was always stretched out ten feet long and supplied with bread enough and to spare, and they were always welcome. It would be an insult to the parents and an expression of distrust on the part of the child wholly unwarranted. God's promises cover "*all things*," said Bro. Morse, and "*whosoever will*" is urged to come, and the man who joins the lodge to get "bread and butter" goes to the devil to get board when his Father wants him to live at home, and be one of the family, and enjoy the "all things" provided, etc. Several followed with brief testimonies, telling how they had "abandoned the unfruitful works of darkness," and come out on the line of holiness. One brother said he had not visited a lodge since he received the second blessing, but had failed as yet to see the great evil in secret societies of which some had spoken. There was a perfectly free, and so far as time would allow, a full expression of views, and quite a number remained for the evening lecture.

Most of the churches held services at the same hour, but despite all obstructions a fair audience gathered and gave close attention to the things spoken. Mrs. Stoddard followed, speaking briefly of the relation between the lodge and liquor business, closing with an appeal to all sister "white ribboners" to join in the effort to abolish these twin brothers in crime, and common enemy of "God and home and native land."

A gentleman rose in the audience to give his experience, and although the hour was late, every one listened with avidity to his recital of facts. "I was," said he, "a soldier in the late war. My regiment was with twenty-nine others in New Orleans, under command of Gen. Benjamin F. Butler, who is (or was) a high Mason. Four men had been adjudged worthy of death and sentenced to be hung. The entire force of $30,000 men were ordered out to witness the execution. The culprits were placed upon the gallows, and everything was in readiness for the final act, when a post arrived bearing a message from Gen. Butler. It was a reprieve for the two men who were Masons, and the other two were hung. That ended my connection with the Masonry."

Owing to other meetings in which our friends were specially concerned on Monday evening, it did not seem best for us to remain longer, and so we left on an early train, bearing with us grateful and happy memories to other and unknown future conflicts on the line of the disciple's promised inheritance of "tribulation." J. P. STODDARD.

THE CONNECTICUT CONVENTION.

The Connecticut Christian Association assembled in Mission Hall, Willimantic,Saturday, March 16, at 7 o'clock P. M. An address by Miss I. D. Haines, pastor of a church in Maine, occupied a portion of the evening. The first meeting of the convention had a rich beginning, an earnest of what was to follow.

The following day, Sabbath, proved a stormy one, and some were unable to be present on account of other appointments, but the exercises, lectures, etc., were of deep interest and very enjoyable to those present. Elder J. H. Brown, pastor of M. E. church, Marlboro, N. H., seceding Royal Arch Mason, gave an able address in the forenoon, using as a basis of remarks, Isa. 28: 18, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." This lecture has been printed in tract form, entitled "Ten Reasons Why Christians should Abrogate and Renounce Masonic Oaths." That invincible veteran and war horse, Elder J. P. Stoddard, arrived Saturday evening from Washington D. C., accompanied by Mrs. Stoddard. Elder S. gave a powerful lecture in the afternoon, and at 5 P. M. Elder Brown gave a second address upon the religion of Masonry. A good audience assembled, it being the hour for the regular temperance service of the Mission. Miss Haines held a revival service in the evening, which was blessed by the Lord.

The crowning services and feast of fat things came on Monday, the last day,which was filled full till late in the evening. A committee on resolutions, consisting of Elder J. H. Brown,J. P. Stoddard and H. T. Cheever, of Worcester, Mass., reported, and their report was adopted after discussion. A preliminary resolution was offered by Elder Cheever, relating to the late meeting of the National Christian Association at Washington, D. C., and extracts from speeches and writings of eminent men were read, showing the opportunity offered for all bodies and associations of Christian workers to bring all the influence possible upon the present administration, to the end,that the terrible evils that afflict our nation, our churches and our peoplemay be restrained and overcome.

The following were the officers chosen at this session of the meeting: President, J. A. Conant; Vice-president, James Reid, of Simsbury; Secretary, D. J. Ellsworth, Windsor; Treasurer, C. T. Collins, Windsor. Vice-presidents for each county: Hartford, P. Bacon, of Simsbury; Windham, J. S. Perry, of Thompson; New London, Wm. E Gillett, of Colchester; Middlesex, N. A. Pratt, of Deep River; Tolland, L. S. Goodell, of Staffordville; New Haven, Litchfield and Fairfield counties to be supplied.

A quartette of staunch, true and tried ones, arrived Monday A. M., which, with the blessing of God ever with them, made this session, to the mind of the writer, one of the richest ones ever held by the association: Elders Hezekiah Davis, of New Britian, Wm. F. Davis, of Boston, Mrs. M. E. A.

Gleason, of the W. C. T. U. of Massachusetts, and Mrs. Chas. Tesky, of Hartford, Conn. At 2 P. M. Elder H. Davis gave an address on Divine Healing, taking for his text, the Divine Plan as given in the Epistle of James, 5: 14,15. After some well-chosen remarks, in which our Saviour was held up as the only name and way of salvation, Elder Davis related some wonderful accounts of healing, direct and instant, the result of following the Lord and his Word. Elder Wm. F. also gave testimony concerning the mighty workings of the great Physician, in the quick relief and cure in his own person of fractured limb,and of a distressing malady, brought on by and during his imprisonment in jail in Boston, the past year. Neither of these two brethren have employed physicians in many years. The God of Israel declared a long time ago that he was the Healer and the health of his people, but how slow we are to believe it and find it out.

The closing session of the convention was occupied by Mrs. Gleason, Superintendent of the Department of Tobacco and Narcotics in Massachusetts, one of the "lines" of the W. C. T. U., which will be found very soon to be one of the most important as dealing with a corrupting and debasing element, second to none, which in our days is so insidiously working the destruction of the health and morals of the people.

The enforced absence of Miss E. E. Flagg, on account of her serious accident, was deeply regretted. Especial prayers were offered that she might receive a touch of the Divine Healer, and her perfect restoration to health and strength.

D. J. Ellsworth, *Sec'y.*

THE WORK OF THE ILLINOIS AGENT.

During the month of March Mr. B. B. Blachly, agent of the Illinois Association, has continued his labors in the southern part of the State, passing from Richview in Washington county to Vandalia, Altamont, Effingham, Newton, Robinson, Westfield, Paris and Charleston.

Before reaching Richview he lectured at Tilden, and went thence to Athens in St. Clair county. Rev. Mr. Wilkins, U. P. pastor at Tilden, was much pleased with the meeting, and expressed his desire that the people might be more often addressed on this subject. Athens he found largely settled by Germans given up to the lodge, the saloons strong and many, the churches weak and few. Nothing could be done here and he went on toward St. Louis and stopped at Belleville, the county seat of St. Clair. The pastor of the M. E. church did not care to talk on the lodge. Belleville, he said, was the worst place in the United States to work against the orders. It is a European town, four-fifths Germans, who rule the town, and make more of their language in the public schools than the English. Saloons are frequent, the Catholics strong, and the Sabbath is little regarded. Of the Methodist church, about four-fifths were women and children.

Dr. Washington West of Belleville is an ex-Mason. He says: "I used to belong to all of the orders, but when I was converted I came out from them because they are anti-Christian. But it is only lopping off the branches to lecture against them. Why not get at the root by converting them to Christ?" Dr. West says that he came out in 1882. His life has been threatened by the Masons, but he is ever ready to oppose them, let come what will. He said that he would scatter tracts; all he asked was that they told the truth.

The Presbyterian pastor, though respecting the earnestness of those who oppose the lodge, did not believe in their methods, or in the wickedness of secret societies. He had seen nothing but evil result from public opposition to them.

At Nashville numerous lodges were found, one of boys, with seven or eight saloons, and a large proportion (estimated at 90 per cent) of the men in some lodge. One told Bro. B. that he had been a member of twenty secret societies.

In a conversation with the pastor of the M. E. church at Ashley, the next point visited, the latter said the lodges accounted somewhat for the fact that but one-third of his church members were males. He would on no account advise a man to join the Freemasons, and thought that when a member of a lodge came to believe the order wrong he was under obligation to God to reveal the iniquity.

At Richview Mr. W. E. Tomis, formerly of Vicksburg, Miss., said: "I was personally acquainted with Jeff. Davis, and know him to be a Mason. I was standing within six feet of him when he said, 'Fellow citizens, the North is so hostile that we, in order to sustain our institutions (slavery), will in the near future (God hasten the time) have to plunge the dagger up to the hilt in blood.' This was in 1850. The crowd took off their caps and cheered." The lodges of Richview have nearly gone down. The Masons gave up their charter, and the I.O.O.F. are weak. But nearly every man of Richview has been a member of some lodge. The agent met many men sick of the lodge and ready to condemn it.

Bro. Blachly met at Richview Miss Carrie Nichols, an evangelist, of Florence Night Mission, founded by Chas. N. Crittenton, 21 and 23 Bleecker St., New York. Miss Nichols said that she would write a short sketch of the Mission for the *Cynosure.*

At Vandalia the M. E. pastor was found to be a high Mason, who upheld the lodge as a help in business. Many of his church members were Masons. The Presbyterian pastor, on the contrary, advises young men not to join any secret society. He knows Masonry perverts justice and is used in politics. Some seven or eight years ago he spoke against secret societies in the course of a series of lectures, and for a week afterward his mail was full of replies, some of them abusive. He concluded that "discretion was the better part of valor," and has since been silent in public. He advised Bro. Blachly to prepare for another world if he proposed to fight the orders. Ours is not a free country when it comes to opposing the secret orders. That simple fact is enough to condemn them.

The pastor of the Christian church of Vandalia was formerly a Mason, but is now out-and-out opposed to the lodge. Masonry he rightly holds to be an anti-Christ.

At Sandoval the pastor of the Congregational church was found to be Rev. Parker Hurless, who was formerly prominent in the United Brethren Rock River Conference, and was equally so in the work of the Illinois Christian Association. At this place, Shobonier and Patoka, other pastors were seen and an effort made to secure the distribution of tracts.

At Altamont there are seven different lodges at work; at Effingham there are ten. Two of the pastors in the place, the Lutheran and Christian, were out-and out for Christ against the lodge, others were indifferent, and the Methodist brother had sent in his name to the Knights of Pythias.

From Westfield Bro. Blachly writes, March 17: "I was followed out of the chapel last night by two boys, who told me that a band of White Caps of about forty, composed of the boys of Westfield, would 'do me up.' 'We tell you as a friend,' they said, 'so you can flee if you want to.' I told them that my name was not 'Run,' but that I would lecture at the hall on Monday, the 18th. Things are waxing worse and worse. The U. B. church is at a boiling point on the lodge question. The church is under bondage to the lodge. The elder of this district is an I. O. O. F. His name is J. L. Brandenberg, Clay City, Ind."

At Paris, Edgar county, our agent found all the ministers but two members of some secret society. There are twenty lodges in the place, and ten churches. A few opposers of the lodge were found, who will do some work among their acquaintances.

FROM COLUMBUS TO WASHINGTON.

Columbus, O., Mar. 29, 1889.

Dear Cynosure:—Our goods have gone on to Washington, and we expect to leave for that place at 11 o'clock this morning. This will doubtless be surprising news to many friends, and a brief explanation for this seeming hasty removal to a new field may be necessary. As a renter, I found it necessary to move my family by the first of April. Had not the call to this new and larger field come at this time we should have moved to another place here, but believing it to be the Lord's will that I accept the position so kindly offered at Washington, I could not well do otherwise than move at once. In so doing I shall not violate my agreement with the Ohio State Association. For when last employed it was with the distinct understanding that if I desired time for other duties while agent I should be allowed what time I desired, having compensation only for services rendered.

My association with friends in this State for the few years past has been very pleasant, and it is not without feelings of regret that we depart to our new field. We do not intend to "burn the bridges" behind us. Perhaps after a time I may renew my labors here, should it be the leading of Providence. As your agent I have endeavored faithfully to forward the work committed to my charge. Wherein I have failed has been for a want of knowledge rather than of willingness. An account of services rendered, together with all cash receipts, has been given your secretary and treasurer from month to month, a report of which has appeared from time to time in the *Cynosure.* A final report will doubtless be given by him soon. The number of personal contributions was increased from the first year, while some of the larger contributors have been called to their eternal reward. The memory of our beloved brother, Peter Minton, will ever be blessed "for his work's sake."

Reform churches are open as never before in my experience to hear the truth. This, to me, is one of the brightest stars in the reform firmament. The fact that to-day, as not in the past, reform churches are awaking to the necessity of not only *maintaining* but pushing forward their principles, should cause every reformer's heart to rejoice. This field is truly ripe for the harvest. Instead of having to earnestly seek a hearing, in many places more appointments have been offered than I was able to fill.

Bro. Hinman, who is a tried warrior in the reform battlefield, is at work in this State. He writes suggesting a State Convention at Oberlin, which would seem indeed desirable. Can it not be arranged in the near future, and an agent appointed for this State who shall carry our banner on to victory?

W. B. Stoddard.

FROM THE RIVER EXPEDITION.

Greenville, Miss., March 25, 1889.

Dear Cynosure:—While at Bolivar, Miss., I formed the acquaintance of R. P. Ewing, a colored preacher,who is teaching school. He is also the Grand Lodge lecturer for the Ancient Knights of Crusaders, and a Mason. He is a very intelligent man; said the "Stories of the Gods" had opened his eyes, and that he would study into the subject. There are eight other preachers living within a circle of a few miles, and although all are Masons or Odd-fellows, they readily acknowledged the truth, and agreed to get up a convention of all the preachers and leading church members in the community, and discuss the matter. You will probably hear from them. Bro. Buffitt (Rev.) lives three miles from Bolivar, at Stormville, and takes the *Cynosure.* He was much interested in the lecture on Masonry in the church at Rosedale, thirty miles away, where he teaches school.

We have just arrived at Greenville, Miss., where there are five colored churches; shall begin at once among the colored preachers, and if possible, get them to take part. The colored people very readily receive the truth. When they take position against the lodge their churches go with them.

I. R. B. Arnold.

NOTES OF THE IOWA WORK.

Dear Cynosure:—On my way back from the Washington Convention I stopped over Sabbath at home, and on Tuesday following left Wheaton for my work in Iowa.

I called at Dewitt, and Maquoketa, and then went to Andrew and called upon Rev. McArthur, the pastor of the U. P. church. He received me very kindly and manifested a sympathy with my work, and a little time was given to canvassing among his people. I might have done more but was hindered by rain and had to return to Maquoketa to meet an engagement to go to Monmouth with Rev. E. T. Carl. Here I preached twice on the Sabbath in the Baptist church occupied by the Free Methodists and lectured on Monday night, and preached again on Tuesday night and secured nine subscriptions to the *Cynosure.*

There was a full congregation at the lecture on Monday night. The pastor of the M. E. church was present and many of his people. All the Masons and Odd-fellows of the place were said to be out. I showed that loyalty to Christ and the lodge can not co-exist, and proved from the Scriptures the impossibility of intelligently adhering to Masonry and to Christ.

Masonry is a system of false religion. So is Mohammedanism and the religions of the heathen world. Who thinks that a man can be an idolater, or a Mohammedan, and a Christian at the same time? Who believes that God looks with more allowance upon false religion under the name of Freemasonry or Odd-fellowship than other forms of false worship? The Holy Ghost, speaking through inspired men, has repeatedly declared the false worships of the world to be the worship of devils. Who will affirm that the false worships of modern lodges are an exception to this rule? Is not Satan the inspiration of *all* false worship? And if so, is not all false worship the worship of devils?

I made a liberal distribution of anti-lodge literature at Monmouth, and applied the truth to the lodge system in some of my sermons, and left feeling that a leaven had been hid in the meal that would continue to work after many days.

I came from Monmouth to Maquokets, and thence to Iron Hill, ten miles distant, where I lectured the same night to a good congregation, a few of whom were Odd-fellows.

Will the friends who have not yet paid their subscriptions to the *Cynosure* and to the Iowa Association, plesse remember to remit to the State Treasurer, Dr. Wm. Crawford, of Washington, Iowa, as soon as you conveniently can.

Let us, dear friends, in Iowa, unitedly pray and labor for the liberation and salvation of those who are bound by their lodge covenants to Satan; and expect to see them translated from the darkness of the lodge, and the power of Satan unto Christ.

C. F. HAWLEY.

CORRESPONDENCE.

THE CONVENTION LETTERS.

From the correspondence reported at the late convention in Washington the following letters are selected and published according to the request of the meeting:

HOW SHALL OUR POLITICAL BANNERS BE BORNE.

SHILOH, Iowa.

MEMBERS AND FRIENDS OF THE N. C. A.:—It so transpires that I shall not be with you to take part in and enjoy your counsel, deliberations and society. I write particularly to say that I hope you will come to some definite conclusion in reference to the future action of the American party.

What ought we to do? What will we do? What is best to be done? Is it best to stand uncommitted to and unidentified with the Prohibition party, and yet do all we can through that party to promote prohibition without compromising our principles as to our special work as anti-secretists; or shall we go into the party and become one with them in the cause of prohibition and lose our life as a factor in politics, and wait further and future developments as a party movement against the lodge? I think there should something be done, some action taken at this convention. Just what that should be I am not prophet enough to say. I hope and pray that wise counsel and prayer will be brought to bear upon this (to me) important subject, the results of which will be to hasten the downfall of the kingdom of Satan in any and every organized form of opposition to the kingdom of the Lord Jesus Christ. I pray for a wonderful baptism of the Holy Spirit upon the convention. Oh! how much this power is needed in this warfare against sin and the powers of darkness! Christ said, "Without me ye can do nothing;" and, "Whatsoever ye ask in faith believing, it shall be done unto you." JOHN DORCAS.

WE MUST LOOK AFTER THE MINISTERS.

WEATOGUE, Conn.

I have been hoping that I might be able to attend the convention, but duty seems to say, No. I shall look with deep interest for the proceedings and the plans for further action.

It is fully settled in my mind that the future stability of our country entirely depends on the question whether true or false religion shall have the ascendency. The church and the lodge cannot exist in harmony in a healthy Christian community. So far as my observation extends the lodge is getting the ascendency. In a sermon which I heard a few days since the statement was made "that the backbone of the church was broken." It is evident to all that the church has lost its old-time power. The people have to take up with formality. There are few conversions. I do not think that there is as much opposition to the lodge as when I first began to discuss the subject. The old men and women of the Morgan times are fast passing away and have left no enduring record. A Dr. B——, of this town, recently died, whose father was a prominent seceder, a delegate to the Philadelphia Convention, and took a very active part in all the Anti-masonic work of the time. His son, the Dr., was a graduate of Amherst College, and was a well-read man, and had a good Anti-masonic library, which he esteemed very highly. His mind was very clear upon the subject. He has gone and left no record against the lodge. Masons officiated at his funeral. In the village of Collinsville I do not know that the lodge has any opposition now. I think that most of the young men are drawn in. The minister is not a Mason, but attends their annual party. The Congregational minister in Bloomfield recently joined the lodge. I do not know of an active Anti-mason in Hartford.

At the last meeting of the Board of the N. C. A. it was proposed to get a record of the standing of the prominent political men in regard to the lodge. Now it appears to me that it is more important to know the standing of the ministry, as that is the most important office we have in the country. If the ministry is wrong, all will go wrong. We can do but little here until we have a testifying church. I think we are as much in need of missionary work in Connecticut as they are in Africa or China. When Abraham Lincoln found that the ministry was opposed to him he did not propose to change, because he knew he was right. Neither do I propose to change. God has made me an Anti-mason, and I have promised to do his will even if I have to be alone. I can only remain at my post as a lone sentinel. When there is an advance to be made I intend to be there. God grant that may be soon. I intend to do what I can, but it is very difficult to do much when the whole current of public opinion, backed up by the professed Christian people, are against you. People, who ten years ago had sympathy with our cause, have grown cold and indifferent. I am thinking that the best way to work is by sending tracts. I enclosed a tract in a business letter to an entire stranger and found that he was a true Anti-mason. PHILIP BACON.

THE FALLING AWAY OF THE LAST DAYS.

EASTHAMPTON, Mass.

You ask me if there are many here of my way of thinking. I don't know of any. I am alone so far as I know. About twenty-four years ago I lived with C. C. Burleigh, that very eminent anti-slavery and anti-lodge man, and there I first had my attention brought to the evils of the lodge. Since that time I have watched some of the so-called Christian men who are Masons. One in particular was the superintendent of the Sabbath-school in the village where I lived, and always a leader in the church and in all good work. He was usually a delegate to all the conventions, etc.

This same man lives in this town now, and what a change! Every week or two in looking over the paper I see Mr. —— has gone to Holyoke to visit the lodge; or Grand Worshipful Master —— has gone to Chicopee to install the officers of the lodge. In short, it is always lodge, *lodge*, LODGE, with his name; and never the church or anything connected with the church. In my opinion he and many others have given up the church for the lodge.

It seems very strange to me that good moral men will join these lodges, say nothing about Christians. There are nine different lodges in this small village. I hope the time is not far distant when we may be rid of them all. A. J. LOOMIS.

AN OLD WORKER IN A NEW STATE.

MONANGO, Dickey Co., Dak.

I would like very much to meet with the friends of reform in that convention, but cannot. In looking over the list of proposed topics for discussion I made an attempt to prepare an article upon one of them, which I enclose.

Nearly every business man in this new country is a member of some secret lodge. If the Association will furnish me with free tracts I will endeavor to work up an interest for the reform, but expect to meet with great opposition. Tracts against secret societies have never been distributed in this part of the Territory. I have loaned some books, and have given away a good many copies of the *Cynosure*, and had conversation with a few individuals on the subject of secrecy. But it is fully time that something was being done, even in this new country, to oppose the encroachments of the lodge.

I have succeeded in getting a good many items against the lodge in the local papers, but just at the right time the papers usually fail to publish what is most needed. If I get some tracts I will do what I can, but that may not be all that is desired.

C. G. FAIT.

HOW TO UNITE THE ANTI-LODGE FORCES.

YORKSHIRE, N. Y.

Allow the age, observation and experience of an octogenarian to answer, by way of suggestion.

Erect and adopt a bold and independent platform. Over it suspend, as a govering rule, the motto, Opposed to all sin against God and humanity; particularly, *and for the time being* exclusively to the enemy's lodge fortress.

Having so done, arrange the anti-lodge artillery in such a manner that every piece of ordnance shall be made to bear upon the enemy's secret lodge fortress, the Jericho of to-day. Choose a God-appointed Joshua or Gideon to blow the trumpet, thus gathering upon this platform only the three hundred earnest, fearless and true Gideon men and women, who in their haste and zeal for the fray lap "of the water with his tongue as a dog lappeth."

Mere numerical and pecuniary needs being thus surmounted, and the strength and the sufficiency of the Infinite Being sought and secured, and, acting politically, ethically and religiously, let this band and the co-adjutors in any part of its work under Christ, its Supreme Captain, move down upon the Midian hosts of secret schemers who rally under Diabolus. Thus shall union and strength and triumph be secured. R. W. LYMAN.

LITERATURE.

VIEWS AFOOT; or Europe seen with Knapsack and Staff. By Bayard Taylor. Pp. 481. Price 50 cts. John B. Alden & Co., New York.

It was forty-five years ago that Bayard Taylor began the travels that have made his name familiar by thousands of firesides all over Christendom. The expiration of the copyright allows the republication of his first book of travels in a cheaper but yet handsome and popular style. Taylor was a printer's apprentice, and not the least charm of the first volume, describing a two years' tramp through Europe, is the fact that he began with nothing but his hands and energy, and a bright imagination. He raised money in advance for lettters from patronizing editors, bought his time and started with a companion. His expenses for the two years' trip were $500 for everything. "Views Afoot" is a volume almost too widely known to need an introduction, but a generation and a half has passed since it was written, and to the young travellers of the present day, the labors, inconveniences and perplexities of this young traveller will be a source of profitable interest, as it appears how well a healthy body, bright ambition, cheerful spirit and ready wit can surmount all such difficulties. The story is told with such freshness and charm of youthful narrative, before age and experience had put fetters upon the imagination, that it must ever remain one of the most attractive of our books of travel.

The most remarkable of the railway articles appearing in *Scribner's Magazine*, and most important is in the April number by Charles Francis Adams, son of the great diplomatist, and president of the Union Pacific railroad. The author has held this remarkable paper unpublished for more than two years, thinking that the time was not ripe for it. Events of the past year, especially the C. B & Q. strike, have convinced him that a deep-seated trouble exists in the relations of railroad employees to railroad companies; and that his paper may be a timely contribution to an important discussion. He advocates the division of employees into a temporary and permanent service, the former being probationary and a step to promotion. The permanent service should have certain rights and privileges which would cause it to be eagerly sought—such as freedom from fear of unjust dismissal; a tribunal where the employee can be heard in his own defence; the possibility of rising to any position; insurance and pension funds; and an active voice in the management of the road through a representative system resulting in a council of employees who would act through a small executive committee. The paper is sure to be widely discussed. The leading illustrated article is "Climbing Mount St. Elias," by William Williams, who describes the partial ascent, by himself and other members of the Alpine Club, of the highest mountain on this continent. The party reached an altitude of 11,460 feet—a higher point than has been attained before on this mountain. "The Building of an 'Ocean Greyhound,'" by William H. Rideing, editor of the *Youth's Companion*, describes the marvelous industry of the great Clyde ship-yards, where the swiftest trans-Atlantic steamers are made. The illustrations show the *City of New York* and other vessels in various stages of the process of building. Mrs. James T. Fields writes of "A Second Shelf of Old Books," giving reminiscences and portraits of a famous group of Edinburgh writers, including Scott, Dr. John Brown, De Quincey, and John Wilson.

A man in Boston was convicted of mutilating a book which he had drawn from a public library, and was sentenced to five months' imprisonment. He would no doubt think he was greatly wronged, and a large part of the public would think, with him, that so small an offence, if indeed it was an offence at all, should not have been so severely punished. For it is a sentiment with many people that books, their own, and especially those of a public library, require no care, and who therefore have no scruple about seeing them subjected to any kind of rude abuse. They have had improper training in the first place, and have never learned the sacred character of the volumes which, because they contain so much that is beautiful and good, should be treated with feelings akin to reverence. If children are permitted to use the books of the home library and the Sabbath-school as playthings, and in their use to soil them, scramble over them, dog-ear and tear them, there is small hope that they will regard them with proper respect when they grow older. The Boston example teaches the lesson that abusing a book may be a "first step" in a career that will lead to felony and imprisonment.—*United Presbyterian.*

A London firm have begun a unique artistic enterprise in the publication of a monthly containing in each number several fine plates reproducing specimens of Japanese art. This publication is issued also in New York and may be obtained for $6 a year of "Artistic Japan," 220 Fifth avenue. The first number forms a very attractive journal, and the publication will be most welcome to all students of art and decoration.

Lodge Notes.

T. B. Barry, the labor agitator, now claims that his new anti Powderly brotherhood comprises ninety-six assemblies.

Judge Cooley is author of a Grand Army badge bill in the Illinois legislature making it a misdemeanor for any one not a member of the order to wear an imitation of the button.

The new organization of glass-workers now being formed at Pittsburg, proposes to take all classes of workmen, whether skilled or unskilled, employed about the glass-houses. It is estimated that their membership will reach at least 10,000. The members of the older unions, which admit only skilled workmen, are giving the movement whatever assistance they can, so that in case of trouble in any of the glass factories everybody will be organized.

The Waiters' assembly of the Knights of Labor recently suspended by district assembly 24, has concluded to entirely ignore the suspension, and has announced the intention to withdraw completely from the Knights of Labor. James H. Cotier, one of the members, said last evening: "We repudiate the order to which we belong as unfit for honest men to support, and we have long considered the necessity of withdrawing from the Knights of Labor. The suspension will revivify our union, and under a new banner not besmeared by corruption and fraud we will flourish numerically and financially and regain our former prestige and prosperity."

In Tuesday's dispatches to the Chicago *Tribune*, it was said that "it will not be surprising if Patrick Egan is named for the Mexican mission." It might be well, however, before sending Mr. Egan's name to the United States Senate, for President Harrison to require the Nebraska member of the Clan-na-Gael to produce and file his naturalization papers. Although Mr. Pigott was exposed as a forger in the *Times* investigation, the testimony was sufficient to show that Mr. Egan is a fugitive in this country, not from punishment for political crime, but as having been personally connected with and cognizant of the various crimes in Ireland, which culminated in the assassination of Lord Cavendish and Mr. Burke. —*America*.

About 250 men and women danced all last night, says the Chicago *News* of the 23d ult., in honor of the opening of the brick layers and stone masons' new building on the corner of Monroe and Peoria Streets. About midnight an intermission was taken when a substantial supper was served. The United Order of Brick Layers and Stone Masons of Chicago was established in 1872 and has now a membership of 3,800. Until now the association has been meeting in rented halls, but last year it decided to have a home of its own and the new building was begun last June. The building is of three stories, brick, with stone facings. The ground floor is rented for a saloon. The second floor is divided into several lodge halls and the large hall of the association occupies the third floor.

Le Paris says that the French government will soon take vigorous steps against the Patriotic League, and that General Boulanger is on the verge of being involved in the matter. The Chamber of Deputies authorized the government to prosecute Senator Naquet and Deputies Laguerre, Tarquet, and Laisant, leaders of the Patriotic League, on the ground that the league had been converted into a secret society having, besides its public statutes, secret arrangements by which the league, by sending telegrams, could mobilize its members for opposing any measure the authorities decided upon, and also for sending copies of the league's manifesto concerning the Atchinoff expedition to Generals Iganiff and Tchernaoff and the Mayor of Moscow, who are declared to be the leading representatives of the league in Russia. It is reported that the secrets of the Patriotic League were betrayed to the goverment by a leading official of the organization.

An important move on the part of the Knights of Labor in the United States, says a dispatch from Lockport, N. Y., is about to be consummated between the 20th of this month and April 1. This State will be invaded by the general lecturers of the general assembly of the order. This is but the commencement of a series of lectures to be delivered in each State in the Union. All the lodges will be visited and the members instructed in the work of the order and urged to increase its membership. What has happened in this city and Niagara county has also happened throughout the State and the United States. All winter the Knights have been secretly working here and have so labored that their membership has been increased eight times over, and where there were 100 Knights of Labor in this city a year ago there are 800 to day. The well-dressed clerk and the common workingman in overalls are seen together in the lodge rooms. Another peculiar thing is the fact that country lodges have been formed and farmers have been generally enrolled as members. In fact, all classes and trades are now represented in the Knights of Labor except the printers and stone masons, who have organizations of their own. This action of the Knights is to triple the membership throughout the country and educate the people up to the meaning of the order. Whether this is the foreshadowing of a great political move or the formation of a power to menace monopoly and capital is not yet known.

KEEP YOUR BLOOD PURE.

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease.

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

"BROWN'S BRONCHIAL TROCHES."

For Bronchial, Asthmatic and Pulmonary complaints, "Brown's Bronchial Troches" have remarkable curative properties. 25c a box.

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New England Agent, Miss E. E. Flagg, Wellesley, Mass.

Southern Agents.

In General, H. H. Hinman, *Cynosure* office, Chicago.

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For Kentucky and Tennessee, Rev. S. F. Porter.

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Alabama, Rev. G. M. Elliott, Selma.

Other Lecturers.

C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
J. H. Timmons, Tarentum, Pa
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
H. A. Day, Williamstown, Mich.
J. M. Bishop, Chambersburg, Pa.
A. Mayn, Bloomington, Ind.
J. B. Cressinger, Sullivan, O.
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Rev. E. Mathews, Long Island City, N. Y.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D A. Richards, Brighton, Mich.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

Rev. John Todd, *Pittsfield, Mass.:*—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

Howard Crosby, *Chancellor University of New York, 1870:*—We have no hesitation in writing secret societies among the quackeries of the earth.

Idem, 1886:—The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous.

Rev. Matthew L. R. Perrine, D.D., *Auburn Theological Seminary*, Rev. Joel Parker and Rev. Chauncey Eddy:—Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

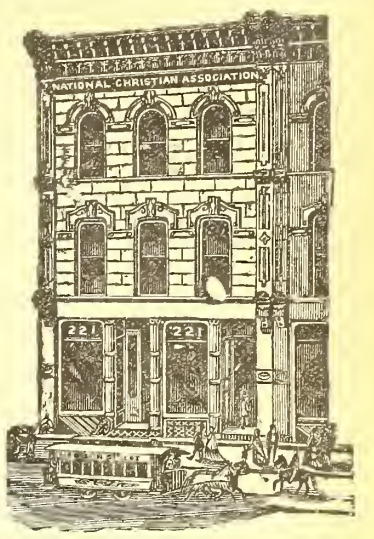
Rev. Levi Chase, *Fall River, Mass.:*—The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, "Why did not they renounce it before?" For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding.

Rev. C. D. Burlingham, *in history of the Genesee M. E Conference, 1860:*—This new element of discord (Odd fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a *secret agency* acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world.

Rev. Joel Mann, *a renouncing Mason:*—Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties.

Rev. Aaron Leland, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association):*—He stated that the first objection which presented itself to his mind was the practice of *praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days*—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as *such*, and that he was ashamed that he had ever participated in the principles and practices of the institution.

Elder David Bernard:—I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO.

NATIONAL CHRISTIAN ASSOCIATION

President.—H. H. George, D. D., Geneva College, Pa.

Vice-President—Rev. M. A. Gault. Blanchard, Iowa.

Cor. Sec'y and General Agent.—J P. Stoddard, 221 W. Madison st., Chicago.

Rec. Sec'y. and Treasurer.—W. I. Phillips, 221 W. Madison St., Chicago.

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

President.—Rev. J. S. T. Milligan Denison, Kans.

Secretary.—Rev. R. N. Countee, Memphis, Tenn.

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Wisconsin.—Pres., J. W. Wood, Baraboo; Sec., W. W. Ames, Menomonie; Treas., M. B Britton, Viroqua.

The Christian Cynosure.

Editors.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 4, 1889

The Union of Bricklayers and Stonemasons marched in procession to open their new building erected at the corner of Peoria and Monroe streets, a short distance from the office of the *Cynosure*, on March 22. This laborers' union was organized ten years ago, 1879, and has saved money enough to erect this fine hall, subject, however, to a debt of $20,000. The *Cynosure* joins in the press in its congratulations to these mechanics who bear so important a part in building and enlarging the city of Chicago. We rejoice in all that promises them fair wages and happy families; and we hope their new hall may prove an instrument in securing and guarding both. But we regret to learn that a liquor saloon is already opened in the basement, and fear that the dance which followed the speech-making was wet with liquor from below. Nor can we see the need or propriety of the cabalistic letters which were paraded in front of the gallery, to mark that simple labor union as a secret lodge; thus subjecting these worthy mechanics to the most idle and vicious members among them. That secret lodge, with a saloon under it, means drunkenness, poverty, strikes, divorces, and domestic woe. It is to be hoped that there are Christian men among them who will use that fine hall for lectures, Sabbath-schools and innocent social enjoyments; throw off the felon badge of secrecy, and discuss and protect their interests in open daylight.

A POLITICAL KALEIDOSCOPE.

Whenever the chief object of a party is to carry an election, it ceases to be a party of reform.

* * *

The Clarkson, Macauley and Wilberforce committee in England was at first an anti-slavery committee. As a measure of expediency, they voted to drop warring on slavery and confine their opposition to the slave-trade, as the most horrible and easiest overthrown. They reasoned that the slave-trade was the fountain, and this gone, slavery would dry up. The Abbe Gregoire wrote them from France, "In your late vote I see the tears and hear the groans of coming millions." The slave-trade fell under Lord Grenville's administration in 1807. The tears and groans of slavery continued till Aug. 1, 1834, twenty-seven years.

* * *

Dr. Funk of the *Voice*, Prohibition organ, is in favor of woman suffrage, but is opposed to putting it in the platform. The *Voice* editor is personally opposed to secret societies, but does not put his opposition in the *Voice*.

* * *

In 1840 a hundred men met at Albany, and by a majority of eleven votes, formed "the Liberty party" which gave Birney and Earle 7,000 votes. In 1844, it gave Birney and Morris 68,000 votes. In 1848 Salmon P. Chase wrote to J. R. Giddings that he had voted the Liberty ticket six years, and when, by the labors of Abolitionists public sentiment was turned against slavery, the Whig party had moved its platform so near theirs as to keep anti-slavery Whigs from coming to the Abolitionists, who were thus only making capital for the Whig party. He wrote a Free Soil platform which was adopted by a convention at Buffalo that year (1848) and the new party cast votes enough for Martin Van Buren to defeat Cass and elect General Taylor. This incurably split and demoralized the old parties. The Republican party was formed out of their fragments in 1856, and elected Lincoln in 1860, by whose proclamation slavery fell Jan. 1, 1863.

* * *

In 1872, at Oberlin, Ohio, a political mass meeting nominated Charles Francis Adams for President of the United States and votes were cast for this ticket. June 4, 1874, at a large mass meeting in Shakespeare Hall, Syracuse, after full and earnest discussion, the new anti-secret party was named "American;" renewed its platform recognizing God, the Sabbath, the Bible, and demanding the suppression of the liquor traffic and secret lodges. Total abstinence societies were formed in this country eighty years ago, and the discussion has continued ever since. And the question has been taken to the polls, and a Prohibition party organized which last fall cast 250,000 votes for Fisk and Brooks. Ex-Senator Pomeroy, nominated by the American party in 1884, was unwilling to run against the Prohibition candidate ex-Gov. St. John, who had quit the lodge twenty years ago, never to return to it. Several State American conventions voted to support St. Johns and Daniels (who had never belonged to the lodge), and the *Cynosure* endorsed and advocated that ticket. Last year as General Fisk was opposed to Masonry and Mr. Brooks said to our committee that he was "not a member" of secret orders, with some misgivings we supported the Fisk ticket. Gen. Fisk was all we could ask, and Mr. Brooks was a sincere man and devoted Prohibitionist.

WHAT TO DO NEXT.

1. The Washington convention advises to push the American Anti-secrecy League, with a political total abstinence pledge, and to vote for no adhering secretist.

2. The Board of Directors of the National Christian Association have voted to furnish information and arguments to the two or three thousand home missionaries dispersed through the United States through their respective home boards.

3. To consult and co-operate with Prof. Dickie and other political leaders, that they may furnish us candidates clear of the lodge, whom we can conscientiously support.

4. And in case we find co-operation impossible, to prepare by prayer and our best endeavor, to hold the largest possible anti-secret mass convention in 1892, to nominate and run a separate national ticket.

A LESSON FROM THE ENEMY.

Fas est ab hoste doceri. Freemasons never form parties. It would be fatal to them if they did, as it would stake their cause on the turn of an election; whereas they strike for the whole human race, and they join all parties, for they mean to control all, Whig and Tory, Union or rebel, monarchy or republic; no matter what a man's politics or his religion, if only he worships Satan, and no matter what the form of the worship, if not paid to Christ it is paid to the devil. We cannot quote too often or ponder too much the distich of Byron, who knew human depravity by heart:

> "For Juan stood well with both ins and outs,
> As in Freemasonry a higher brother."

Amid the violent changes and hourly brawls of Paris in the French revolution, Talleyrand heard a shout of victory in the streets, but knew not which faction had triumphed; yet he swung his hat and cried out, "Our friends conquer, our friends conquer."

A by-stander asked him, "Which party has beaten?"

"Never mind," said Talleyrand, "we shall learn to-morrow."

Secret lodges then ruled Paris, and Talleyrand and Fouche ruled the lodges; and devil-worship and disorganization ruled France. Napoleon stilled the tempest by cannon-shot, and was himself for a time, to the French people, government, lodge, religion and all; and he boasted that by a single bulletin he could turn his soldiers into Mohammedans. Finding no obstruction to his empire in Masonic lodges, he viewed them with cool contempt, and said, "Freemasons are a sort of people who do no particular hurt, and but very little good." He regarded them with the eye of a conqueror who cared nothing for their secret doings while they obeyed his orders and followed his flag.

We should copy from our enemies, the Freemasons, their singleness of aim. Christianity is our worship, and Christ our conqueror. He was the only conqueror who ever undertook to subdue the world by suffering, and to rule it by peace. His system has two pillars, viz., a church, composed of persons "born again," and a state, or "powers that be," composed of men before they are regenerate. Christ paid taxes to "Cæsar." But the Bible defines and requires a civil officer to be "a minister of God for good;" a revenger, to execute wrath upon evil doers, and for "a praise to them that do well." So when a magistrate ceases to answer to that definition, he loses his claim to our obedience and honor; as a father, half drunk, loses half his claim on his children's reverence; and, when whole drunk, loses it all.

Now we wish to "follow Christ" in his politics as well as in his religion; and to do this we must be as true to him as Masons are to their lodge-god. They mingle with all parties, but vote for Masons. *Fas est ab hoste doceri.* Let us learn from our enemy, who mixes with all parties, yet never forgets his lodge. But for this we require the divine guidance as much as in our strictly religious duties.

— Our usual "Notes and Comments" are passed by this week to make room for the General Agent's letter, which came in late.

JUDGE MARSHALL.

Prof. T. S. Parvin, the aged secretary of the Grand Lodge of Freemasons of Iowa, is supposed to be an authority in Masonry. His assiduity in collecting a large library for the order and housing it has been widely commended as a credit to the intelligence of ordinary Freemasons, although their next neighbors may fail to recognize the fact in members of the order. Surrounded by the shelves of lodge lore Prof. Parvin may be a well-read Mason, but that does not prove that he is even approaching mediocrity in Anti-masonic literature.

The learned professor confirms our view of his case by beginning a letter to the *Voice of Masonry* with: "I don't often notice the ravings of the 'Christian (?) Cynosure.'" Herein is a confession of his shortcoming. Should he more often take notice he would begin to be ashamed of his use of the interrogation mark, as he learned what the word Christian means. It evidently, in his perverted view, is synonomous with Mason, and Hiram with Christ. He would know better, also, than to characterize the statements of this paper as the echoes of a mad-house.

However, this is his point of objection: a few weeks since he saw the name of Chief Justice John Marshall coupled with those of Webster, Seward, Sumner, Wirt and others as opposed to secret societies. "How is that for truth as a lie?" ejaculates the lodge-learned professor. John Marshall, he continues, was not opposed to secret societies, "but was a friend to them, or to the Masonic institution, the oldest and grandest of this class." He was, he says, Grand Master of Virginia in 1793, and presided for ten years. The letter closes with other choice expressions about the alleged "lie."

Now, will Mr. Parvin please note the latest word from the eminent Chief Justice.

October 28, 1793, he says, Marshall was chosen Grand Master and presided until 1803. On the 18th of October, 1833, Judge Marshall wrote from his home in Richmond to Hon. John Bailey, of Massachusetts, to whom he says, "I have been in a lodge but once, so far as I can recollect, for nearly forty years." Forty years from 1833 would be 1793 in Anti-masonic reckoning. This does not profess to be a *Cynosure* "lie." The occasion of this correspondence was the transmission of a resolution to the venerable Chief Justice, from the State Anti-masonic Convention of Massachusetts, September 13, 1833. On July 22, that same year, Judge Marshall wrote to Hon. Edward Everett, the subject of the memoir in the present number, stating his conviction—

> "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

The convention recognized this judgment of so eminent a man in fitting and, as Judge Marshall says, "flattering" terms, and he returned his "grateful acknowledgments." This to an Anti-masonic convention from a Grand Master of Freemasons! But neither is this a *Cynosure* "lie," Prof. Parvin.

The letter to Mr. Bailey proceeds:

> "The circumstances represented as attending the case of Morgan were heard with universal detestation, but produced no other excitement in this part of the United States than is created by crimes of uncommon atrocity. Their operation on Masonry, whatever it might be, was silent, rather arresting its progress and directing attention from the society, than inducing any open, direct attack upon it. * * * I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate.
>
> "The resolution also inquires 'whether, as the friend and biographer of Washington, I have in my possession or recollection any knowledge of any acts of General Washington, or any documents written by him to Masonic bodies, approving of Masonry.'
>
> "The papers of General Washington were returned many years past, to my lamented friend his nephew, and are now, I believe, in the possession of Mr. Sparks. I do not recollect ever to have heard him utter a syllable on the subject."

So this ten-years "Grand Master" denies that he ever spoke in flattering terms of Masonry; and as an intimate friend of Washington for years, and his Grand Master, he never heard a word from him about Masonry so far as he remembers. Verily, Prof. Parvin's Grand Master was a bright Mason!

For this portion of Anti-masonic literature we respectfully refer Prof. Parvin, the *Voice of Ma-*

sonry, and all other Masonic vilifiers of great Americans, to the Smithsonian Institute, Washington, the libraries of the Historical societies of Pennsylvania, Vermont, New York, Massachusetts and Maryland, the N. Y. State Library, the Theological Seminaries of Bangor and Lane, to Bowdoin, Harvard, Princeton, and other colleges, and the universities of Nashville, Alabama, Georgia, South Carolina, North Carolina, Virginia, Brown and others.

The only "raving" expression the *Cynosure* has for the attempt to fix the Masonic infamy upon the names of Washington, Marshall, and others who were too honorable and American in their spirit to long remain in the lodge, is to characterize such attempts, by whomsoever made, as simple villainy.

—Secretary and Mrs. Stoddard returned to Washington from Connecticut last week. He will probably be in this city in a few days.

—The attention of Illinois friends is urgently called to the report of Bro. Blachly's work, and to the appeal for funds on the 12th page. This matter is pressing.

—The Ohio agent accepted the proposal of the N. C. A. Board, reported last week, and started for Washington with his family on Friday, intending to spend the Sabbath in Pittsburgh.

—While at Ashley, Ill., Bro. Blachly, the Illinois agent, met a brother of the M. E. church, named Wm. Tate, who signed the following statement:

"The expositions of I. O. O. F. are true in *every* particular. I was initiated as represented in those expositions of I. O. O. F. Wm. Tate."

—In respect to the Woodmen exposition lately published, the Illinois agent reports as follows: "With regard to the Woodmen, I was in conversation with a member of the order and I made the sign and said 'Brazen Coin.' He took me to be a member and confirmed the exposition which you published some time ago."

—The article from our German contributor, paspor Ritzman, will be read with peculiar interest,not alone for an occasional quaint use of our language, but more especially for the original and striking method of the argument. It may jar to an English ear to have Christ called an "odd fellow." Pastor Ritzman's meaning, however, is plain. Isaiah says, "of the people there was none with him."

—In the *Cynosure* of March 21, it was stated that the pharmacy bill had passed the lower house of the Maine legislature, and the inference was drawn that this pernicious measure, which was practically a free-rum bill, was a law. We are thankful to the editor of the *Voice* for a correction. The Maine Senate had yet the decision of the case and voted to indefinitely postpone action, thus killing the bill.

—Our Bombay correspondent, W. J. Gladwin, writes to the *Union Signal* in behalf of the Social Purity movement in India. He gives us a sad picture of the prevalence of the crime of adultery in that vast Empire, beginning with the "temple women," who are devoted to a life of lust from youth, as part of the religion of Hindooism. With all false religions, Pope says truly the attributes of their gods are "rage, revenge and lust."

—The *United Presbyterian* announces the death of Prof. E. F. Reid of Monmouth College, after an illness of but seven days. He was chosen professor of Latin and Hebrew in that institution in 1874, and has in connection with his teaching also ministered in the pulpit. He was widely known among the United Presbyterian churches, and as widely esteemed. He was earnestly in favor of maintaining the standard of the church in respect to the secret worships of the lodge, and his encouragement to the N. C. A. has been appreciated in years past.

—Among the numerous friendly notices of the late Washington Convention, we must give a place to the following from the *California Voice*, of San Francisco, which is as good as it is brief: "In a paper read by W. I. Phillips before the recent National Convention of the Christian Reform Association, it is stated that sixty per cent of our members of Congress are Freemasons, and seventy-five per cent of the appointments of Mr. Cleveland's administration were Roman Catholics. Mr. Phillips recommended that the Prohibition party ticket should be endorsed except in the instances when a secret lodge member is nominated. Then a commission of the C. R. A. should nominate a candidate and furnish pasters to their voters. This Association is a very influential one. It aims to make its action in all respects conform to the law of Christian principles, and there can be no doubt of its perfect sincerity. It opposes all secret societies as antagonistic to American liberty, and it hopes to maintain a Christian character in our government and people."

NEW ENGLAND LETTER.

Report of the Connecticut Convention,—Dartmouth College and Prohibition,—Dr. Miner and the Herald —A Bible Class in Cottage City presents a Knight Templar jewel to its teacher —A Jewish Rabbi preaches in favor of the liquor sellers.—Some lodge notes.—Wellesley and Municipal Suffrage.—South Hadley's first President.

When writing my last New England Letter, I was unprepared to give a full report of our Connecticut Convention and though it may be somewhat late in the day when this reaches the eye of our *Cynosure* readers,perhaps a few additional notes even now will not be out of place.

The introductory exercises on Saturday evening were led by sister I. D. Haines, and at the close Bro. J. H. Brown gave a pungent testimony against the lodge. On the following day, which was the Sabbath, sister Haines again lead a very profitable devotional meeting from 9: 30 A. M. to 10: 30, when Bro. Brown took the stand and discoursed on "The Relation of Freemasonry to the Church." At 1: 30 Secretary Stoddard gave an effective address on the evils wrought by secret societies in church and state. Bro. Brown then preached a sermon on "The Religion of Secret Societies," to a full house. In the evening the devotional services were again led by sister Haines. She was listened to by a very attentive audience, and as a result two persons expressed a desire to become Christians, and the wish was manifested by several others for a deeper work of grace in their hearts.

Monday morning the business of the convention was taken up, and resolutions adopted against secret societies and endorsing "the movement of the New England Christian Association to organize town, city and county auxiliary associations in order to bring the evils of organized secrecy more directly before the people." It was also resolved that "we rejoice in the well-directed efforts of the National Christian Association 'to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements in order to prevent the Church of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption;' and we commend its weekly organ, the *Cynosure*, to the patronage of our friends." Strong resolutions were also passed in favor of Constitutional Prohibition, State and National; also against the use of tobacco, and for better protection of the marriage relation. It was further resolved that "we commend the noble and philanthropic work of the Woman's Christian Temperance Union....and would kindly but firmly admonish our faithful allies to have no fellowship with the unfruitful works of darkness by forming alliances with or in any way countenancing the secret lodge system."

Rev. N. Goodrich, an elder in the M. E. church, being present was invited by Pres. Conant to give his views of the work,—to which he replied in substance, "that he was a member of the Masonic fraternity,—that he united with the hope of thus being able to accomplish more work for the Master, but he was pleased with the spirit of the convention,and was desirous of getting all the light possible that he might help forward the cause of Christ." Remarks were made by Wm. F. Davis and others; and in the afternoon Rev. Hezekiah Davis, of New Britian, gave an excellent discourse on Divine Healing, to a deeply interested audience.

In the evening Mrs. M. E. A. Gleason, of Roslindale, Mass., gave an eloquent and instructive address on tobacco and narcotics, to a very appreciative audience. It would be an interesting question, by the way, if anybody could get at the statistics, how much lodge money vanishes in cigar smoke. There is something in the very atmosphere gendered by this vile weed which breaks down the barriers of moral principle; and when to this is added the shield of secrecy, who can wonder that lodge members, when all profane cowans are shut out, so often indulge in loose jests, and the telling of filthy stories, which they would not care to have heard by their mothers, wives or sisters?

Thus closed a very profitable convention. The prospect is encouraging for holding one in Rhode Island at no distant day. Let us praise God, and go forward, doubting nothing, fearing nothing; for though there be many and formidable adversaries to our work, the Lord is opening to us "a great door and effectual." And when he opens who can shut?

It is always interesting to know the attitude taken by our colleges in relation to reform. The students of Dartmouth gave a two-thirds vote in favor of the prohibitory amendment in New Hampshire, but it is a matter for surprise no less than regret, if it be true as reported, that the faculty voted against it. It is a peculiar feature of the high license fallacy that it should deceive and lead astray some of our most thoughtful and scholarly minds, but how do these D. Ds. and college presidents like standing on the same platform with all our wholesale liquor dealers, brewers and distillers?

Dr. Miner last Sunday paid his respects to the Boston *Herald*, the mouth-piece of the liquor party, in a most scathing fashion. Alluding to a late editorial in that paper in which "a large number of distinguished Christian ministers" are alluded to as opposing the prohibitory movement, he sarcastically observed that "the moment you can catch a clergyman opposing the Constitutional Amendment he becomes a man of intelligence." This is even so. And the lodge is just like the saloon in exulting over and giving fulsome praise to every clergyman who allows himself to be used by it as a decoy duck, like Rev. C. W. Kimball, Baptist pastor in Cottage City,whom his Bible class recently surprised by presenting him with a Knight Templar's watch charm of solid gold. Imagine St.Paul receiving such a symbol from the hands of these Ephesian converts whom he warned so faithfully against "the unfruitful works of darkness!" Imagine St. John drinking wine from a human skull, in a motley assemblage composed of wine-bibbers and idolaters, with perhaps here and there a priest of Jupiter or Bacchus; or marching beside of such in uniform with a drawn sword at his side, and then writing to the Christian church, "Little children, keep yourselves from idols!"

The *Herald* has been especially notorious of late for its savage onslaughts on Joseph Cook. While it calls itself an independent paper in politics, its leanings are all towards democracy and rum. Probably Mr. Cook's small liking for newspaper reporters, which he has never been at any pains to conceal, has much to do with these virulent attacks by a certain portion of the press.

Solomon Schindler, the Jewish Rabbi who was put on the Boston school board at its last election, is delivering a course of sermons against prohibition. And last Sunday he made this, among other astonishing assertions, that liquor selling was not a crime, and therefore liquor-sellers should not be held up to public scorn. They were an inoffensive and law-abiding class of citizens,with as much right to carry on their business as a minister, a lawyer, or a merchant. One instinctively wonders what Rip Van Winkle cave Rabbi Schindler has been sleeping in for the last fifty years. Rev. George Perrin, to whose arguments this sermon was a reply can have but little difficulty in settling an antagontst who makes statements that can be disproved by the criminal records of every city and town in the United States.

The great strike at Fall River still continues, and last Sabbath, Rev. John Brown, a Masonic clergyman of that city,preached before 5,000 people, condemning the arbitrary ground taken by the manufacturers, but giving much good advice to the strikers. The sermon was a vigorous arraignment of class distinctions, but if the public knew more and reflected more on the fact that Masonry always aims to create a privileged class, and borrows its titles from royalty, it would not be slow to see the inconsistency of his position. It is only the preacher who follows our Lord's command, "call no man Master," who is qualified to denounce caste and the oppresion of the moneyed monopolies.

The Boston Printers 'Union has sent a telegram to President Harrison unanimously protesting against the appointment of Whitelaw Reid as minister to France. Of course,the ground for this protest is in the action of the *Tribune*, which, it will be remembered, refused to bow to their demands; but without doubt Harrison will appoint to office the men he considers best fitted, whether the trades unions love or hate them.

A petition for municipal Woman's Suffrage, headed by President Shafer of Wellesley College, was signed by a number of the professors and about seventy of the pupils. A much larger number would have signed if so many of the girls had not been under age. It may be stated in this connection that Miss Mary A. Bingham, Holyoke's first president under the new act which promotes it to the rank of a college, was invited to Wellesley but declined,—to finally receive as great an honor in filling the chair of Mary Lyon. With her many years of experience as an educator, her devoted piety and winning tact, the new college starts out under most favorable auspices, such as would rejoice the heart of its sainted founder.

Elizabeth E. Flagg.

—There are no more copies of the Life of Prof. J. R. W. Sloane for sale at this office at the price named two weeks ago.

The Home.

NOW AND THEN.

I sat in the light of the summer night,
As the mist silvered the sea,
And the night looked down 'neath her jeweled crown,
As she kept me company.

And I thought as I sat, on this and that,
On wrongs that should be made right,
That lay at my door, full many a score,
Emblazoning in the light.

I said to myself, do I worship self,
And I a Christian man?
And my neighbor poor, at my very door,
Both hungry, weak, and wan.

I remembered his face, and tried to erase
His sad look from memory:
And said in fine, 'tis no business of mine
To relieve this misery.

Let him to the town, and his case lay down
To the overseers there:
And I'll sit at my ease, myself I'll please,
And I'll give him no bread, but prayer.

But time at last, when long years had passed,
Had found this poor man rich,
And in the light of a cold winter's night
I was lying in the ditch

He then raised me up, and gave me a cup
Of some nourishing food and rare:
And thus whispered to me very kindly,
"I'll give thee both *bread* and *prayer*."

—*Rev. Philip Y. Smith.*

AS WE FORGIVE.

"I will forgive, but I will never forget!"

This is a form of words too often heard, and the hearts from which they come do not even know the meaning of forgiveness. When God forgives, he "blots out" our transgressions, but man too often treasures the remembrance of injuries, while with his lips alone he declares they are forgiven. And yet we pray every day of our lives that God will forgive us *as we forgive*.

These words were spoken very quietly, more as though the speaker were thinking aloud.

The two men were leaning over the rails of the little wooden pier, watching the rise and fall of the waves against the sides, and discussing a vexed question. For the young man had just confided to the elder a story of wrong, and of suffering unjustly inflicted, and had ended with the words, "I will forgive, but I will never forget!"

"There are some injuries," he remarked, "which we cannot forget, because they darken one's whole life; mine are such."

"Then they *will* darken your whole life," said the elder man. "But true forgiveness would be the sunshine to chase away and dispel the clouds."

"Then," said the other, "to put it a little differently, there are some injuries which cannot be forgiven."

"No," was the decided answer, "that is not so. The resentful and unforgiving spirit inflicts more pain on itself than did the injury it resents. It is like digging wells, to be filled with waters of bitterness."

"It is easy to talk," said the young man, "but human nature is human nature, and we can't be angels. Therefore, I can't forget."

"Human nature has the help and example of Divine nature," said his companion. "Jesus said, 'Forgive not seven times, but seventy times.'

"Let me tell you how I first came to understand the practical meaning of forgiveness."

When I was a young man looking out for a practice, an old doctor living in a country village died suddenly, and it was arranged that I should take the vacant place for six months, as his son was absent abroad.

As doctor in that quiet village, I got to know all the simple inhabitants well, and many a lesson I learned from them as I came and went among them.

Just above the village, on the hill, stood the windmill, owned and managed by John Brown. An important man was he in that little community, for he was a rich man to them, owning, besides his mill, several of the cottages.

It was some time before I made his acquaintance; and I found him as I had expected, self-satisfied, hard and uncompromising.

Perhaps I was a little prejudiced against him, for what I had heard was little to his credit.

It appeared that a man named Job Smith had come to the village some few years before I made its acquaintance; that he had sought and obtained employment at the mill, and rented one of the miller's cottages, where he lived with his daughter.

From all accounts this Smith was a simple, good man, and his daughter a pretty young girl, who worked at dressmaking.

Smith must have been a quiet man, keeping most of his opinions to himself and spending all his leisure time with his daughter at home.

About six months before I came to the village there was a great commotion in the political world, and a general election was impending. While affairs was in this state, a man calling himself a "social reformer" stayed for a few days at the village inn, and employed his time in sowing seeds of discontent and Socialism among the simple villagers.

The miller had always been a keen politician, and now he warmly espoused the new doctrines of equality which sounded so fine, though he had not stopped to inquire where they would lead him.

Having got the idea into his head that he was of a class who must rise against tyranny and oppression, there were no bounds to the miller's ardor. He spoke to the villagers in the village inn; he formed a Socialist club by degrees, for the people were easily led; and night after night they met to discuss and harrangue, and to denounce the powers that be.

Job Smith had never attended any of the meetings, but one night, as ill-luck would have it, he joined the gathering at the inn.

Something had happened to add fresh fuel to the fire, and the miller's words were violent. Looking around for approval, he saw one pair of eyes fixed on him with a gaze of calm astonishment. Job Smith had never heard anything like this.

Instantly the miller challenged him to agree, and then Job Smith spoke out—

"Nay, I'm a man that likes justice, but I'll never go against law and order. It is the Lord that has made some high and some low, and I don't grudge them that's above me their power nor their wealth."

The scene that followed was an uproar. The miller, heated by anger and perhaps by the beer he had been drinking freely, hurled torrents of abuse against the luckless Job; and finally, when Smith persisted in what he had said, he struck him.

The blow was not returned, for Smith was hustled out by some who feared further violence.

The next day he was dismissed from the mill and ordered to quit his cottage in a week.

This story which I give you in a series of short facts only, was told me by his daughter, and I wish I could put it into the pathos of her simple words.

Her father left the village at once to tramp to the next town on the quest for work. It was cold weather, and sleeping under a hedge he got chilled and died in a work-house a few days later.

"We'd always been happy together, and I thought my heart would break, sir," said the girl, when she got to this point; "and I felt I could curse the miller, for he was the cause of it all."

She applied a few days later, for a situation as dairy-maid in a family of a country squire, living a few miles away, but was refused on the grounds that she could not produce a satisfactory character. She did not know till afterwards that the squire's man, riding to the mill on his master's business, had there obtained a calumnious report of the poor girl. So she paid for a little dark room in a neighbor's cottage, and sewed early and late to earn a pittance till she could hear of some suitable situation.

Those six months I lived in the village gave me plenty to do, for shortly after I went a malignant fever broke out, and there was scarcely a cottage where one or more were not laid down. It was hot, close weather, and the epidemic increased with fearful rapidity. Many deaths occurred, especially among the children.

The mill did not escape, and the miller's only child, a little daughter, the pride of his heart, was laid down with the fatal fever. One day I was told that the miller's wife was also ill, and the only servant had fled in fear of infection, leaving the two fever-stricken patients without attendants.

I was sorely perplexed, and the miller in a state of mind not easily described. I could not stay in any one place, with so many claims on my attention, and I knew there was no one in the village who would willingly run the risk of infection.

But when I went back on a certain evening when the little one was nearing the crisis, I found there a nurse, who moved about with quiet steps and thought of everything.

It was Job Smith's daughter. I think it was owing to her, under God, that the child and the mother both recovered, and gradually came back from weakness to strength. Though I feared for the nurse, she did not have the fever.

I leave you to picture the gratitude of the miller and his family. She had conquered her enemy by heaping coals of fire on his head.

"But what made you think of such a sacrifice?" I asked her one day. "You knew the risk to yourself, and you were still smarting under the bitter wrongs they had done you."

"I thought how much my dear Lord had forgiven me," she said simply, "and that made it easier to forgive them. I didn't do it all at once, sir; but there was no one to help them in their trouble, and I knew if I went it would help me to forget."

So I learned the lesson of divine forgiveness, and the meaning of the words, "Forgive us our trespasses as we forgive them that trespass against us."

—*Selected.*

NO SECRET CHRISTIANS.

The saintly McCheyne said: "There cannot be a secret Christian. Grace is like an ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess him before men."

A man can no more be a secret Christian than a tree or vine can keep the life in it secret by refusing to put forth buds and leaves, blossoms and fruit. If we see a tree or vine without this confession of the life that is in it, especially in the summer-time, we say that tree or vine is dead. So when men say they are Christians, but will not confess Him with mouth and by deeds distinctly Christian, we say "they are dead," and we say truly.—*Words and Weapons.*

HOW THE LEAD GOT INTO THE PENCIL.

I know a curious house with two doors. Into one door go cedar logs and barrels of graphite, and out of the other comes an endless procession of beautiful pencils, red and black, round and cornered, big and little, some with caps of ivory or rubber, and some with none.

It isn't a very long journey through that house, but it's a very busy one. Let us go in. The first room is the blackest you ever saw; it looks as if the whole thing had been dipped into ink, and if you touch the tip of your finger anywhere you'll be marked. There are two long rows of big tanks in which graphite and clay are being washed and cleaned, and there are pans of blackness itself, and there's a large tub with a wheel running around it. This persevering wheel is simply mixing together the two substances, for graphite alone is too soft to use; it must be joined with clay, the more clay the harder the pencil.

But there's an interesting thing going on even in this black hole. Out of a small machine comes all the time a soft, black string, and falls on a board in a queer looking pile. This is a press; into the top is poured the thick, tough paste that comes out of the mixing tub, and, being squeezed more than it can bear, it is pushed out of a small square hole in the bottom. When the board is full of yards and yards of the tangled-looking stuff, it goes into the hands of a boy, who was white once—though you wouldn't think it, so covered are face and hands with the black of the leads he works with.

The business of this youth is to straighten the leads, and he does it by laying the soft string across the board three or four times as long as a pencil, pushing it up evenly against the raised edge, and cutting it off. Length after length he thus lays straight, and when the board is full it goes into a very hot room to dry.

Maybe you think the leads are now ready to take up their residence in their cedar houses; but they must go through another process, or they would crumble as fast as we sharpened the pencil. When dry, they are cut into pencil lengths, packed tightly into cases, and baked. Now they are ready to use.

While all this has been happening to the lead, a home has been prepared for it to live in. Pencil houses are made in blocks, like city houses, always six in a row. When the cedar comes into the room, it is in the shape of little boards, somewhat longer than a pencil, and as wide as six pencils side by side. Half of the boards are nearly as thick as a pencil, and the other half very thin—for roofs, as you will see. First the thicker boards go through a machine that plows six little square grooves in them, and now at last both cedar and lead are ready to be joined for life, to wear out in useful work together.

This happens in a most disagreeable room, strong with the odor of glue, and at the hands of sticky, dreadful-looking girls and boys. The first girl daubs one of the clean, sweet-smelling cedar boards with hot glue, and pushes it along to the next. This girl takes in one hand some leads, spreads them out like a fan, and presses six of them into the six little grooves, where they fit perfectly. Then she pushes

it back to the first girl, who slaps on the roof in in a second, before the glue has time to cool. Now it goes to a boy who packs it on top of a pile in an iron frame, where it is screwed down to prevent it from warping. After another rest in the drying-room, the ends are sawed off square, and they are ready to go downstairs.

They go by themselves; that is, they are placed one by one in the top of a case that reaches to the floor below, to the very jaws of a machine. As one of these blocks touches the bottom of the long case, a finger of steel comes up and pushes it forward, between two sets of small knives, and it comes out the other side into six nice round pencils.

They are now perfect for use, but they have to be smoothed to fit them for polite society. They are polished in a droll way. A man stands before an endless belt full of notches, and feeds it, a pencil to a notch all the time. The belt is moving slowly along, and the next moment the pencil passes under four wooden hands with gloves of emery, which polish it off as if they liked the fun, while the pencils rattle but cannot get away, and in a second or two drop, all warm and shining, into a basket below.

If one were satisfied with plain cedar pencils, they would now be done; but fashion says they must be black or red. So into big barrels go thousands at a time, together with the red or black coloring matter that is to paint them. There the steam-power shakes them back and forth, and over and over, with a great rattle and clatter, till every pencil has its colored coat.

Now comes the last machine, and in the factory I speak of, near New York, it is a marvelous affair. At the beginning is a box full of pencils, which drop one at a time on the bed of the machine. From here it is instantly pushed through a cup of varnish, and comes out wet on the other side. At once it falls on to an endless open belt, which carries it slowly through a hot-air box that dries it on the way. At one point each pencil is registered, and when ten gross have gone through, something drops that strikes a bell and stops the machine.

A man comes, takes away the ten gross, and starts up the machine again.

The gilt lettering and putting into packages of one dozen are at present done by hand, but I dare say by the time you are grown up a machine will be contrived to do the whole thing itself.—*Olive Thorne Miller.*

TRUE LOVE IS WILLING TO MAKE SACRIFICES.

"I love you, mother," said little John:
Then forgetting his work, his cap went on,
And he went on down to the garden swing,
And he left her wood and water to bring.

"I love you, mother," said Rosy Nell:
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
Till her mother was glad when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all I can;
How glad I am that school don't keep;"
And she rocked the baby till it fell asleep.

Then stepping softly she brought the broom,
And swept the floor and tidied the room.
Busy and happy all day was she.
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children, going to bed.
How do you think that mother guessed
Which of them really loved her best?

—*Selected.*

It is related that General Sherman, in the great march to the sea, came across a darkey preacher, and thinking to have some sport with him, called him up and said:

"You are a preacher, Pompey; can you tell me what it means when it says in the Bible that certain people were baptized for the dead?"

The old man opened the Testament and read the passage, "God so loved the world," saying, "Mah's Gen'l, you understan's dat?" "Yes," said the general, "I understand that."

Then he read, "Come unto me all ye that are heavy laden," etc., saying, "Mah's Gen'l, you understan's dat?" "Yes, I understand that."

So he went on, reading one familiar passage after another, invariably inquiring each time, "You understan's dat?"

"Yes," said the general, "I understand all that. But look here, Pompey, what's all that got to do with what I asked you about being baptized for the dead?"

"Well, Mah's Gen'l," replied the old man, "I was tinkin' what a foolish man you is, when you understan' so much in de Scripter, ter bodder yer head so much about one tex' what you don't understan'!"

TEMPERANCE.

A WISE COUNSELOR.

Secretary Windom is an anti-saloonist of the most outspoken kind. He considers the moral evil of the saloons of far greater magnitude, but says: "From an economic standpoint such as tariff and taxation proposals are judged by, no other waste is to be compared with that caused by the liquor traffic, which, besides annually destroying 63,000 lives and sending 500,000 or 600,000 along the road to destruction, costs the nation in round numbers $900,000,000." With regard to the boasted billion invested in the liquor traffic, he maintained that, should the government buy out the whole billion's worth and then make a bonfire of it all, the nation would be infinitely richer. In a speech at Woodstock, Conn., July 4th, 1887, he said:

"How to curtail and finally destroy this evil is the great problem of the hour. Its solution stands next on the world's calendar of progress. It has been called for trial, and *cannot be dismissed or postponed.*

"Briefly stated, the question is, Shall the liquor power, with its dire and deadly influences, rule or ruin, or shall it be utterly destroyed?

"The time has therefore come when this issue must be met. Political parties can no longer dodge it if they would. Private citizens must take sides openly, for or against the saloon, with its methods and results. 'Neutrality is henceforth impossible; indifference is henceforth a betrayal of the trusts reposed in citizenship.'

"The saloon system is itself a league of lawbreakers, whose example affords a most powerful stimulus to disorder of all kinds. It openly proclaims its purpose to disobey all laws which interfere with its supreme purpose to make money in its own way, and at whatever sacrifice.

"By what right does the saloon exist? I know of none.

"How shall the saloon be utterly destroyed?.... A good general will always employ the methods best adapted to the condition of the struggle, and he will, if possible, vary them as circumstances require. *If he knows the methods most dreaded by the enemy, he will be likely to employ them."—Ex.*

A PARABLE FOR FATHERS.

We are indebted only in part to an exchange for the following dialogue. An appropriate ending would be the words with which the great Teacher often concluded His parables: "He that hath ears to hear, let him hear."

Mother.—Our boy is out late nights, and I am afraid he spends his time in the saloon.

Father.—Well, then, we must tax the saloons fifty dollars.

Mother.—Husband, I believe John is contracting the habit of drinking.

Father.—Well, if that is the case, we must put up that tax to one hundred dollars.

Mother.—Oh, my God! my boy has just come home drunk.

Father.—Well, well! we *must* make the tax on saloons not less than three hundred dollars.

Mother.—Oh husband! just think of it, our other dear boy William, is in jail for being drunk!

Father.—I'll fix those saloons. They shall be taxed four hundred dollars.

Mother.—Our once noble boy is a wreck.

Father.—Now I will stop 'em; make the tax six hundred dollars.

Mother.—Alas! we must carry our poor boy to a drunkard's grave to-day.

Father.—Well, I declare! we *must* regulate this traffic; we ought to have made that tax not less than a thousand dollars.—*Sel.*

GOOD WORK DONE DURING THE YEAR.

The Central Woman's Christian Temperance Union held its fifteenth annual meeting at the Palmer House yesterday. In the absence of the president, Mrs. Carse, Miss Helen L. Hood took the chair. The annual election resulted in the old officers being retained with one or two exceptions. Reports on the different branches of the work were presented and the treasurer's report showed a balance of $2.92 in the coffers of the union, which now has 200 members. Among the good works accomplished during the year were the following: 5,515 children have been cared for at the Bethesda nursery, and 10,485 meals have been supplied to them, while 487 meals have been given to the poor. At the dispensary, 800 patients were treated. In addition to this the union has taken care of 944 lost and abandoned children. The Bethesda inn has accommodated 8,000 men with bed and breakfast during the year.

United States Senator Wm. E. Chandler in a recent letter replying to statements that he was opposed to the prohibitory amendment in New Hampshire said: "On the 12th of March I intend to vote for the prohibitory amendment to our Constitution. Let every believer in restraining by law the evils of the drink traffic, without regard to party lines, do his utmost to free New Hampshire once and forever from all danger of legalized rumselling, which for one-third of a century has not been tolerated within the State, and which I venture to predict, whether the prohibitory amendment is adopted by a two-thirds vote or not, will not be witnessed within the lifetime of any person now living." We call Mr. Nye's attention to this prediction.

Mrs. S. V. White, wife of "Deacon" White, the well-known Brooklyn Congressman, gave a most delightful reception at Washington recently, which was attended by the *elite* of the capital and many distinguished guests. It is considered one of the most successful entertainments of the season, and yet no wine or liquor of any kind was offered, Mrs. White carrying out her temperance principles, and proving that an agreeable evening can be spent without stimulants. Mrs. White was an Illinois girl, and is held in loving remembrance by her former schoolmates at Monticello Seminary, of which she was a pupil in its early days.—*Union Signal.*

The Illinois Central railroad has issued a circular to all its agents instructing them to hereafter receive no consignments of whisky for Iowa points from Iowa dealers. This effectually prevents dealers from shipping whisky labeled as vinegar to the towns and villages in Iowa. The Illinois Central is in earnest, because the prohibitionists in the interior of the State have been seizing cars containing liquor, and giving it no end of trouble; besides vinegar is fourth-class freight, whereas whisky is second class, and therefore the deception the Dubuque dealers have been permitted to practice, has cost the corporation some loss in freight charges.

Dr. Norman Kerr, an eminent physician of England, believing the statement of temperance people to be extravagant that 60,000 people died annually from the effects of strong drink, began as early as 1870 a personal inquiry in connection with several medical men and experts, expecting quickly to disprove the same. According to their deductions, the latest estimates of deaths of adults, annually caused by intemperance, is in Great Britain, 120,000; in France 142,000; in the United States, 80,000; or nearly half a million each year in three countries aggregating a population of 112,000,000.

Ella Wheeler Wilcox says that if she were asked to define the meaning of a successful man, she would say, "a man who has made a happy home for his wife and children. No matter what he has not done in the way of achieving wealth or honors, if he has done that he is a grand success. If he has not done that, and it is own fault, though he be the highest in the land, he is a most pitiable failure. I wonder how many men in the mad pursuit for gold which characterizes the age, realize that there is no fortune which can be left their families so precious as the memory of a happy home."

Great excitement has prevailed in Belvidere, Ill., over the almost instantaneous death of James H. Crawford, a saloon-keeper, from the effects of some drug supposed to be chloral, and the almost fatal results on a companion named Carl Choppel. Both of the men are addicted to drink and while in the saloon of the former took a dose of the drug, whatever it may be, as a nerve tonic. Crawford dropped from his chair and expired in about ten minutes, and Choppel fell insensible and was with great difficulty resuscitated.

In Massachusetts last year there were four times as many prisoners serving out sentence as in 1865, although the population had not doubled during that period. The growth of the criminal classes, incarcerated and at large, is sufficient to fill thoughtful people with forebodings of a gloomy sort. And yet there are leading religious editors in Boston, who, by opposing prohibition, give their influence in favor of the continuance of this state of affairs.

At a meeting held in Glasgow, it was stated tha in that city, not fewer than 30,000 persons went to bed drunk every Saturday night, or one in every eighteen of the population.

TO ILLINOIS FRIENDS.

By arrangement of the Executive Committee, Bro. Blachly, who is engaged as agent in our State, has been traveling much of the time since February 1, in towns never yet visited by any laborer in our reform. While working this new ground he cannot, of course, expect to resp. His collections for the expenses of the State Association are necessarily very small. The Executive Committee therefore appeals, hereby, personally to every reader of the *Cynosure* in Illinois, to assist as much as possible and as soon as possible in carrying on a good work in the State. Send your contribution, whether great or small, to the Treasurer at the *Cynosure* office. The Committee lately sent circulars to all the friends in the State. Call to mind the urgent requests of that appeal and let your response be ready and generous. In behalf of the Ex. Committee, W. I. Phillips, *Treas.*
H. L. Kellogg.

HOW IT IS IN BOSTON.

The following is the surprising list of Standing Committees on the Boston School Board, as appointed before the recent election:

Committee on annual report, three members, all Catholics.

Committee on manual training-school, three members, all Catholics.

Committee on nominations, four Catholics and one Protestant.

Committee on Horace Mann School, majority Catholics.

Committee on hygiene, majority Catholics; on music, majority Catholics; on rules and regulations, majority Catholics; on salaries, majority Catholics; on text-books, majority Catholics; on high schools, majority Catholics.

The first, second, third, fifth, sixth, seventh and ninth divisions of schools have each a Catholic majority.—*American Citizen.*

Religious News.

—The University of the Pacific, College Park, Cal., has had a three months' continuous blessing. More than fifty students have confessed Christ and united with the church.

—When R. P. Wilder was at Colgate Chapel, Hamilton, N. Y., the missionary interest became so great that several of the students pledged themselves to go as foreign missionaries. The Association is now raising money to support a missionary.

—The evangelistic meetings conducted by "Bob" Layfield, of Kansas City, under the auspices of the Railway Young Men's Christian Association in East St. Louis, have aroused the whole city. Never in the history of the town have there been such audiences in attendance at religious meetings. The railroad men and their families were present in large numbers, and many of them have taken a decided stand for Christ. More than thirty have already united with the two evangelical churches of the city, and as many more are ready to unite at once.

—The Denver United Presbyterian church, Rev. James Rankin, pastor, lately received thirty-six new members into fellowship.

—The Welsh Calvanistic Methodists embrace 1,220 churches, 129,000 members, 1,012 ministers and 1,450 Sabbath-schools, with home and foreign missionary societies.

—Rev. Ebenezer Brown, the first missionary sent out by the Missionary Society of the Methodist Episcopal church, died at Baltimore Md., Jan. 3, aged ninety-four years. His field was New Orleans.

—The twenty-two missionary societies in the United States managed by the women, whose support comes from women, support 751 missionaries, last year contributed $1,038 253, and since their organization have contributed $10,335,124.

—Less than five and a half years ago the Nebraska Lutheran Synod had not a Scandinavian church. Since then this synod has erected twelve neat churches, whose value is estimated at $33,000.

—Philadelphia is enjoying a revival such as it has not experienced since 1857. We cannot resist the impression, says the Philadelphia *Presbyterian*, and surely we do not wish to, that a day of favor to the church has fully come. Not for many years have we been called upon to chronicle such large ingatherings into the churches as within the past few weeks, and the good news continues to come in.

—The twenty-eighth International Convention of the Young Men's Christian Associations of North America will be held in Philadelphia, May 8 to 12, 1889. Full information concerning the program of the meeting, the topics for open discussion, the reduction in railway fare for delegates, etc., may be obtained by writing to the International Committee at the Association Hall in New York.

—The entire Bible in the Italian language is being issued in Milan in half-penny numbers. And this is meeting with large success, 50,000 being taken. A similar attempt is about to be made in Barcelona, Spain.

—The Chinese Exclusion bill passed by Congress has excited great hostility among the officials in Canton, China, and the missionaries are suffering much persecution and difficulty in consequence.

—When Dr. S. Wells Williams arrived in Canton in 1833 there was only one Chinese convert, and the penalty for teaching foreigners the Chinese language was death. Now there are 33,000 converts.

—The Chinese Sunday-school, numbering 100 men, connected with Dr. A. J. Gordon's church in Boston, Mass., has voted to support three native missionaries in China.

—One of the greatest hindrances to the Gospel in Ceylon is said to be "the coquetting with Buddhism which has become fashionable among Europeans." Buddha's birthday is now a government holiday in the island.

—There are in Japan 93 native preachers and 169 theological students. Of 193 organized churches, 64 are reported to be self-supporting. Last year the native converts, with average wages of one shilling a day, gave nearly £7,000 for mission work. Were the Christians of Scotland to give in the same proportion the treasuries of the churches would be overflowing.

—The American Baptist Year Book for 1889 is just out. According to its showings there are in all 1,312 associations, which comprise 32,900 churches, with an aggregate membership of 2,997,794 members—an increase of thirty-one associations, 1,009 churches, and 80,479 members. The number of ordained ministers is 21,420—an increase of 943. In the white churches of the South there are 1,171,057, and in the colored 1,100,303 members.

—The Rockaway Beach Hotel, the largest in the world, has been sold to a syndicate, of which Austin Corbin is president. Prominent clergymen in Brooklyn are on the Board of Directors. A resort is to be established, with the hotel as a center, which will combine the best features of Round Lake, Chautauqua and Ocean Grove. The primary object of the society is to provide a place where poor people can enjoy themselves at the seaside, amid pure surroundings, at a slight cost.

—Korea is to-day another miracle in modern missions. As late as 1882 mission work was not only forbidden but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the government provided him with a hospital wherein to "heal the sick and preach the Gospel." Now the Queen of Korea employs as her private attendant a Christian lady physician at a salary of $1,800 a year, and just a few months ago Dr. Allen was sent as an embassador at the head of a Korean delegation to Washington to formulate a treaty with the United States Government in case of war with China or England.

—The report of the committee appointed by the South Carolina Diocesan Convention of the Protestant Episcopal church to try and arrange a settlement of the color question, which led to the secession of nearly all the Charleston churches two years ago, is published. The report recommends a compromise, which proposes to admit such colored clergymen to the convention who have been in connection with the church for twelve months prior to May 18. It also proposes a separate congregation for the colored churches under the ministration of the Bishop. No provision is made for the admission of colored lay delegates. The diocesan convention meets at Anderson, in May next. If the report of the committee is adopted, which is doubtful, three colored clergyman will be admitted to the convention.

—Major Geo. A. Hilton, of Washington city, has been speaking with great success on the Pacific coast. A correspondent of the *Union Signal* says: "One great difficulty with the church, with many temperance men and women, and with society is, that they are blind to the truth. Major Hilton speaks with Holy Ghost power; blind eyes are opened to see, deaf ears are unstopped to hear, and tongues are loosened to speak this truth with hearts all aglow with zeal and enthusiasm. Words fail to tell of the good accomplished in those four days. The afternoon Bible readings were food and drink to the hungry soul, giving strength and providing armor for the conflict with the saloon power, even the sure Word of God, sending forth each day men and women to join the ranks of the W. C. T. U. fully prepared for earnest, aggressive work."

EDUCATIONAL NOTES.

—The anniversary exercises of Xenia Theological Seminary, O., are being held this week. Rev. Dr. McDill preached the annual sermon on the Sabbath, and Prof. Ed. F. Reid gave the annual address.

—A Methodist Episcopal University is to be founded in Utah. A committee, of which Bishop Warren is the head, has decided to locate in Ogden, this being the only town in the Territory of any consequence, except Park City, free from the Mormon dictation. The citizens of Ogden offer about $50,000 in cash and an equal sum in land.

—The Government College at Sapporo, a Japanese town on the Island of Yezo, shows phenomenal zeal in philanthropic enterprises. Through its influence a Christian church has been organized, a fine church-building erected without the aid of a Foreign Mission, and Total Abstinence Society formed, which has grown in a few months to have five hundred members.

—Professor O. Olsen, recently retired from the vice-presidency of Augustana College, Rock Island, Ill., has presented $1,200 to the new Swedish institution in Kansas, Bethany College. In addition he has also given it the entire collection that has been raised within the Augustana Synod as a mark of respect to him. Prof. Olsen made an address in Swedish before the Galesburg Convention of the N. C. A.

—At Evangelist Moody's school at Northampton, Mass., is a fair-haired Norwegian girl who came to this country entirely alone in order to attend this Seminary. She says: "Norway is much better acquainted with America than America is with Norway. I learned of Mr. Moody's school through the papers. I wanted to be enrolled among its number, and so I came." There is a Bulgarian girl among Mr. Moody's pupils and a number of Canadian girls.

—A bill has been introduced in the Wisconsin Legislature providing that the English language alone shall be taught in the Wisconsin common schools. The expense of teaching German in the city of Milwaukee is very considerable. The bill has the support of many Germans and other citizens of foreign origin. Cleveland, O., is on the point of excluding German from the list of studies taught, and the movement is in the right direction.

—The ministers of the Lutheran Church of Denmark receive their education in the University of Copenhagan, which was founded in 1479, and is the richest university in the world, having millions invested and possessing so much real-estate that one hundredth of the area of the kingdom is its property. The Church of Denmark is governed by seven bishops, and the number of pastors is 1,500. The ministry on the Arctic island of Iceland, which belongs to Denmark, also has a bishop for its head; the pastors of the Esquimaux churches on the west coast of Greenland are superintended by one of the bishops of Denmark.

—The Imperial University of Japan in celebrating its third graduation, shows that the new Constitution is established on a good educational foundation. The colleges of law, medicine, engineering, literature and science are all well equipped and doing noble work. It is difficult to say which is the most important, though the demands upon the engineering college are perhaps the greatest in the construction of new works of every kind all over the empire. The College of Science has been carrying on most important investigations in magnetism, archeology and anthropology. All hail to this new Alma Mater. May she prove a great addition to the sisterhood of colleges.

—At a hearing before the Committee of Education of the Michigan Legislature on the subject of the effects of tobacco on youths it was stated that in reply to circulars two hundred doctors had each cited cases of boys being dwarfed, made insane, killed or rendered incapable of speech. The professors of Michigan University testified that otherwise bright students were made dull and stupid by the use of the cigarette, and that in many cases the power of hearing had been seriously affected. They also said that in nine cases out of ten the regular use of cigarettes by boys would result in the loss of will power.

In Brief.

The waters of Lake Malcheur in Southern California are rushing through some subterranean passage with a terrific roar. The noise is so loud and the shrinkage of the water so great as to attract general attention. Miles of land that have heretofore been submerged are now visible. It has always been supposed that the lake had no outlet.

According to the statistical records made up from the last polling list there are in Chicago 134,216 authorized voters. The three chief classes of voters are American, so called, numbering 72,239; Germans, numbering 24,201, and Irish, numbering 14,613. Among the others the Bohemian voters number 2,644, and the English, 3,603, leaving 16,916 votes to be divided between Swedes, Candians, Norwegians, Scotch, Danes, Poles, Hollanders, French, Russians, Italians, Hungarians, Welsh, Belgians, and others.

Having been without pay for six months and being unable to induce the governor to review a petition from their committee, the soldiers of Liu Tsin Tan, governor of a province in Chinese Turkestan, chose eight soldiers by lot to blow up the governor's house. A mine was laid under the palace and stored with 240 pounds of powder, but half an hour before the time set for the explosion one of the conspirators weakened and confessed. The mine was flooded and thirty of the soldiers killed, while 100 more are under arrest awaiting their sentence.

Frank Cushing's find of a vast cemetery in Arizona bids fair to be of greater importance than was at first supposed. Over one hundred skulls being examined all prove to be of the broad or round type, and not one of the long or dolicho cephalic sort. There are fragments and remains of arts and industries in the graves which enable scientists to reconstruct quite fairly the state of civilization of the natives of that land when the cemetery was in use. But most important of all, those who were sent on from Washington to aid Mr. Cushing have discovered that in the jaw there is invariably a peculiarity almost unknown to our race. The problem of the ancient population of our Southwest now seems near solution.

A large mass meeting was held in Academy Hall, University of Ottawa, on February 24, when a number of resolutions in favor of the temporal power of the Pope were submitted. Father Ritchie, administrator of the diocese, was chairman. Archbishop Tache was present and resolutions were moved and supported by Senator Scott, J. J. Curran, M. P., Q C.; Rev. Father Angier, Senator Girard and Senator Donohoe. Senator Scott said the leading minds of Europe were in favor of the re-establishment of the Papal power. All the magnificent buildings there, all that went to make the Papal State what they were to day, had been contributed by the 200,000,000 Catholics all over the world, and they were indisputably the possession of the Holy See.—*Catholic Review.*

It is said that while the Panama Canal Company is apparently in a state of absolute collapse yet the promoters of the enterprise have by no means given up the scheme. The *Revue Scientifique* gives some interesting figures as to the present status of the work. The original plan contemplated a sea level canal of total length of 74 kilometers with a width of 44 meters at top and 22 meters at bottom. This would require 201,000,000 meters of excavation. The company then decided to construct a provisional lock canal, which would reduce the amount of excavation necessary to 136,000,000 meters, of which 44 500,000 have been effected. The contract for the iron locks has been let and about 7,000 tons of iron work already made. About $250 000,000 have been already expended.

At Washington the other evening at a gathering including many literary folk, the writer of "The Quick or the Dead" came up for discussion, and her portrait was placed on view. Some one began to tell of his acquaintance with Amelie Rives; of the extraordinary family, who all do as they please—breakfast at any hour, dine when they happen to think of it, and have supper at 2 o'clock in the morning; of Amelie's thick portfolio, from which the publishers have blindly taken the poorest, crudest and least finished sketches; of the tandem thoroughbreds she drives, and the other unusual things she does. In a slow, measured and impressive tone the speaker was repeating a florid compliment that he had paid Miss Rives, when Representative S. V. White, balancing himself impatiently on the edge of his chair through all these raptures, sang out like a college boy, "Ah, there!" The company was convulsed, and the ravings over Amelie Rives's "deep blue, violet eyes," her "sweet, low smile" and her other fascinating points ceased.

Lately Joseph Cook spoke on the Southern question in Boston. One thing he said was that the tropical zone belonged to the black man by reason of his fitness for the climate. It would be well for the American Nation if it kept this fact more vividly before it. There will undoubtedly arise a nation of blacks around the Gulf of Mexico. What, then, will be done in future times with this Negro nation unless it shall have been educated up to the point where it can properly take part in the ruling of the whole country? It is well that the necessity for the education of the Negro is being forced upon the whole country, and especially upon the several Southern States, by the persistent demand that he shall not be defrauded of his vote. The Republican party embodied this demand in its party platform, and Mr. Cook declared that the demand made by the Republican party—that those articles of the Constitution should be enforced which would give a vote to the Negro as well as to the white man—was the one thing to his mind which entitled it to rule the Nation. Any party which should give evidence by its actions of a determination to see that all voters, both North and South, should be protected and freed as far as possible from corrupt influences would certainly deserve well of the country.—*Witness.*

Married.—In this city on the 22d ult., Mr. William B. Worrell, of Prospect Park, Ill., and Miss Helen M. Parker, of Chicago. The ceremony was performed by Rev. B. F. Worrell, father of the groom.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 25 to 30 inclusive:

Mrs J C Halsted, B F Forbes, W Amidon, W C Bissell, R B Dawson, J W McPherson, R Jones, R Loggan, J Griffin, J B Crame, S Stutzman, D Love, T L Stephen, A C Lemon, W N Wilson, W R Vance, J P Stoddard, I H Millspaugh, J Ferguson, C Coleman, C S D Cowles, T W Smiley, W R Boomer.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	97	@	1 02
No. 3			80
Winter No 2			1 01
Corn—No. 2			35
Oats—No. 2	25¼	@	29
Rye—No. 2	43	@	44
Bran per ton			9 00
Hay—Timothy	8 00	@	10 50
Butter, medium to best	15	@	26
Cheese	05	@	12
Beans	75	@	1 70
Eggs			10½
Seeds—Timothy	1 10	@	1 45
Flax	1 50		1 53
Broom corn	2	@	4
Potatoes, per bus	20	@	25
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 10	@	4 65
Common to good	1 90	@	3 90
Hogs	4 70	@	5 10
Sheep	3 30	@	5 00

NEW YORK.

Wheat—Winter	95	@	1 02
Spring			1 04
Corn	42⅛	@	45½
Oats	30	@	39
Eggs			11¾
Butter	11	@	26½
Wool	09		34

KANSAS CITY.

Cattle	1 60	@	4 25
Hogs	4 25	@	4 60
Sheep	2 50	@	4 50

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We know one woman who has completely revolutionized the old system. She begins with the closets. She empties one at a time, cleans it and its contents, returns them to it, and goes on to the next, never hurrying the work, and consequently never making herself sick by overdoing, as so many women do every spring.

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When the house is cleaned in this leisurely fashion, it is easy to get the men to help put up shades and curtains, because they do not get "out of sorts" from the general topsy-turvey condition of things. When the work is completed the woman of the house is not "all used up." She may be tired—without doubt she is—but she soon rests and is "all right again," while in many cases the woman who cleans house in the old fashion pays for her over zealous ambition by sickness brought on by not working according to her strength.—*Am Agriculturist.*

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Farm Notes.

IN ORCHARD AND GARDEN.

The use of kerosene on peach trees or vines is to be avoided, as it is far more dangerous to the trees than to the insects.

Affected limbs should be cut off at once. Black knots, blight on injured limbs, are also injurious and should be immediately removed.

Pear trees that refuse to grow may be treated with wood ashes placed about the roots of the trees. The trunks should be washed with strong soapsuds.

Dr. Lintner, the entomologist, says that insects destroy $300,000,000 worth each year, and that a single insect caused a loss of $15,000,000 a year in the State of New York.

It is estimated that there are 320,000 known species of insects which prey upon the crops of farmers. The work of successfully combatting these pests is one which will keep the new cabinet department busy for some time to come.

The farmer's insect foes are at work night and day. They increase rapidly. They breed under pieces of boards, bark, sticks, weeds, and any kind of rubbish. Remove all such hiding places. Clean yards and clean farms are good for half the evil. Paris green, London purple, or hellebore, if thoroughly used in spraying fruit trees, vines, and bushes, will do wonders with the other half.

A snow-apple tree which had borne wormy fruit for ten years was last season treated as follows with very good results: By means of a hand force pump the tree was sprayed with a Paris green mixture just when the blossoms had fallen and the upturned calyx of the fruit could receive and hold the poison in the spray. This process was repeated after a lapse of ten days, and again three weeks after the time of the second spraying. A few branches were left untouched to test the worth of the operation. There were no wormy apples on the sprayed portion, while nearly all on the unsprayed portion were worm eaten as usual. Other trees were successfully treated to the three doses of the poison, not only apples, but pears, cherries, plums, quinces, and currant and gooseberry bushes when the caterpillar appeared.

No Fear of Too Much Poultry.—Under this heading Mr. W. W. Weber gives some interesting figures. He has heard it remarked that as so many are engaged in the business there was danger of an over-supply of poultry in the market. Let us look, he adds, at a few facts furnished by the Bureau of Statistics of the Treasury Department at Washington. In 1876 the United States imported 4 903,771 dozen of eggs, valued at $630,393. In 1885 it appears that 16,-098 450 dozen were imported, valued at $2,476,672, or an increase of nearly four times the quantity first named. Great Britain imports 785,000,000 dozen eggs, valued at $12 500,000. Ireland furnishes 500,000,000 more, and the home production is probably equal to the home importation. The annual production in the United States amounts to 9,000,000,000, representing a value of not less then $180,000,000 for eggs alone. Let those who worry in reference to the future prosperity of the poultry business ponder the above figures, and not be concerned about an over-production which is far from likely to happen.

To Bring Eggs.—How to make hens lay is what bothers a good many folk now-a-days. Here is one way: Make a mush of coarse corn meal, boiling a large red pepper in each two quarts of the water. Let it cook for an hour and feed hot. Boiled apple skins seasoned with red pepper, or boiled potatoes seasoned with horse-radish, are good for feed—much better than uncooked food. Corn when fed hens has a tendency to fatten rather than produce the most profitable egg laying. A spoonful of sulphur stirred with their feed occasionally will tone up their system.

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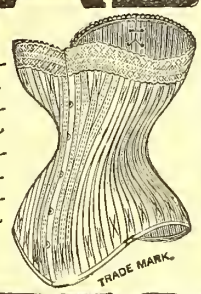
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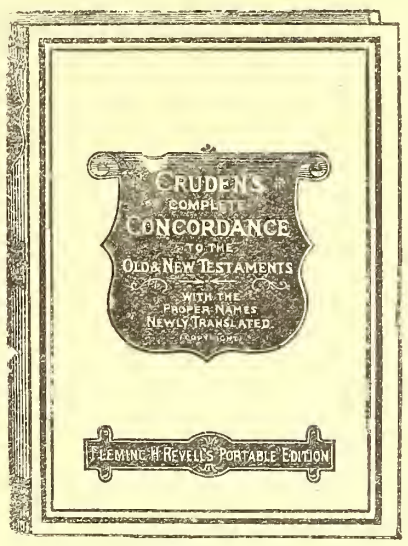
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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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News of The Week

WASHINGTON.

Among the nominations sent to the Senate by President Harrison on Wednesday were the following: Robert T Lincoln, of Illinois, to be Minister to Great Britain; Murat Halstead, of Ohio, Minister to Germany; Allen Thorndyke Rice of New York, Minister to Russia; Patrick Egan, of Nebraska, Minister to Chili; Thomas Ryan, of Kansas, Minister to Mexico; John Hicks, of Wisconsin, to be United States Minister to Peru; George B. Loring, of Massachusetts, Minister Resident and Consul General to Portugal.

Secretary of War Proctor announces that in the future the Sabbath day must be remembered and kept holy by the army. No more parades on that day, or target shooting.

The President on Wednesday issued a proclamation opening Oklahoma to settlement on and after April 22. The commissioner of the general land office at once issued an order establishing two land offices in the territory.

CHICAGO.

The Socialists, at a meeting Wednesday night, announced that they were opposed to all governments, denounced the ballot, and the means adopted to enslaved women, and expressed their disapproval of the nomination of the Hon. Robert T. Lincoln.

Originating in a six story building on Clinton street, between Lake and Fulton streets, fire caused a loss of about $350,000 Friday night. The building was occupied by S. A. Maxwell & Co., manufacturers of wall paper; J. T Hare & Co., printers and lithographers; the Dean Rattan company, the Illinois Watch company, the Danville Stove company, and E. W. Blatchford & Co., manufacturers of white lead and oils. Mr. Blatchford owned the building which was new. The wall paper stock was valued at $150,000.

Fire destroyed the Central warehouse near Rush St. bridge. The loss is placed at $1,250,000. If this is accurate the fire is the costliest that has visited Chicago for many years. The extensive conflagration of 1874 and the burning of Field & Leiter's retail house in 1877 each caused a loss of about $1,000,000. The building was full of bonded goods. The storage consisted chiefly of tea and the house was the largest depository for that staple west of New York. There were 40,000 chests of tea in store. These burst open, mixed together, and, steeped in hot water, stained the huge streams that poured from the soaking ruin a river of tea.

COUNTRY.

A bill was passed in the Wisconsin Senate Wednesday empowering the State Board of Supervision to have credited to convicts a portion of their earnings while in prison, the same to be paid them on their discharge.

The bill setting apart a portion of Dearborn Park, in Chicago, for the erection of a soldiers' memorial hall, was passed Wednesday by the Illinois Senate, which body also adopted a resolution to receive no bills after April 1.

Over thirty-seven acres of land have been secured at Kansas City at a cost of $1,750,000, upon which it is proposed to erect a magnificent union depot, to be utilized by five roads.

The Chicago, Burlington & Quincy order by which after April 1 the hours of labor of carpenters, bridgemen and shopmen are to be reduced from ten to eight a day with a proportiate cut in wages affects a large number of men who prefer the reduction to no work.

A terrific fire broke out in the town of Kenney, De Witt county, Ill., the evening of March 25. The main street, containing the business buildings, was nearly swept clean. The loss cannot be less than $75,000 or $100,000. Thirty two buildings, used as stores and business houses, are in ruins. Many persons are without home, food and raiment, and the president of the town board of Kenney, has issued an appeal for help.

The striking weavers at Fall River, Mass., have decided to return to work, but will submit their case to the State Board of Arbitration.

A scheme is on foot in New York to raise the prices on all grades of tea from 1 to 2 cents a pound. For over a year the supply has been falling off. The shortage is variously estimated from 7,000,000 to 8,000,000 pounds. It is thought the reason for the sudden increase is due to the immense loss of tea by the fire in Chicago last Tuesday.

A mother and three children were burned to death at Milwaukee, Monday morning. The explosion of a lamp set fire to their house, and before aid could reach them they perished in the flames.

Terrible prairie fires are reported from all parts of the country between Huron, Dak., and Cavour on the east and for several miles north of that place. The country is almost entirely burned over. Many farmers have suffered the loss of houses, barns, hay and grass. The wind was forty miles an hour. It is feared the worst has not been learned.

FOREIGN.

The great Eiffel tower, which will be one of the principal features of the Paris exposition, was opened officially last Sunday. Premier Tirard delivered the oration.

The French cabinet decided to ask the chamber of deputies to prosecute Gen. Boulanger, who attended Saturday's sitting. The refusal of M Bouchez, the public prosecutor, to sign the indictment against Boulanger, on the ground that there was not sufficient basis for a charge of conspiracy, caused a great sensation. If M. Bouchez should persist in his refusal he will be suspended from office.

John Bright, the great English philanthropist and statesman, died at 8:30 o'clock Wednesday morning. His end was peaceful and painless, and he died surrounded by all the members of his family. The funeral took place on Saturday, and the remains were interred in the Quaker's burying ground at Rochedale.

The steamer Ocotian foundered on Lake Chapala, near Guadalajaa, Mexico. A large excursion party was on board at the time. Fifty bodies have been recovered from the wreck. Efforts are being made to raise the steamer, when it is expected additional bodies will be secured.

The pope, acceding to the desire of the Canadian Catholics, has issued a brief in which he has divided the amount of restitution to the Jesuits by the Canadian government as follows: $160,000 to the Jesuits, $100 000 to the Catholic bishops, and $140,000 to the Montreal university.

Dispatches from Samoa say that the American men of war Trenton, Vandalia and Nipsic, and the German men of war Adler, Olga and Eber, were driven on a reef during a violent storm and totally wrecked. Of the American crews four officers and forty-six men were drowned, and of the German crews nine officers and eighty-seven men lost their lives. The hurricane burst upon the harbor suddenly. The German man-of-war Eber was the first vessel to drag her anchor. She struck, broadside on, at 6 o'clock in the morning. The shock caused her to lurch and to stagger back, and she sunk in a moment in deep water. Most of her men were under hatches and scarcely a soul of them escaped. The German war-ship Adler was the next to succumb. She was lifted bodily by a gigantic wave and cast on her beam ends on the reef. Meanwhile the United States ship Nipsic had been dragging her anchors and drifting toward the shore. The captain, however, managed to keep control, and ran her on a sand-bank. Boats were immediately lowered, and the whole company was saved with the exception of six men. These were drowned by the capsizing of a boat. The United States steamer Vandalia was carried before the gale right upon the reef. She struck with a terrible shock, hurling the captain against a gatling gun and he fell stunned. Before he could recover a great wave swept the deck and washed him and others away into the sea. The vessel sunk fifty yards from the Nipsic, and several of the officers and men went down with her. Others perished while making desperate efforts to swim to the shore. Soon after the Vandalia sunk the American war ship Trenton broke from her anchorage and was driven upon the wreck of the Vandalia, whence she drifted to the shore. The bottom of the Trenton was completely stove and her hold was half full of water.

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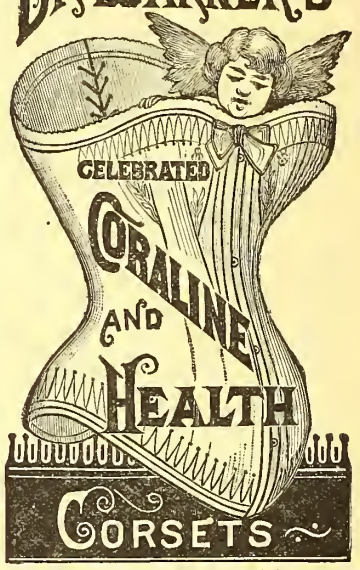
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The *Cynosure* of March 21 contained some account of the suit brought against the *Mail* of Toronto, by the Jesuit lodge of Montreal. A damage of $50,000 is claimed for the publication of the Jesuit oath, by the order. So important is the case regarded, that it is now reported the general of the Jesuits—the black Pope—or one of the highest officers of the order, will come over from Rome to testify in the case. This is by no means to be regretted. Let their whole oath-bound company come forward: the more public attention is called to the case the better. The *Mail* has published a fearful oath. If it is quietly denied, many will doubt it; if a fight is made over it most people will be compelled to belive it approximates the truth.

The defeat of Mayor Roche and almost the whole Republican ticket in this city last week is a matter for serious reflection. It was: (1) a protest against ring rule and manipulation in politics; (2) against moral cowardice and vacillation in the head of the city affairs; and (3) an argument in favor of the Australian system of voting, which Democrats, who generally oppose that system, should appreciate. Ballots were sent by mail to every registered voter, and in the quiet of his own home every man was able to decide on his ticket. It was remarkable how many passed in their vest pocket tickets. The Australian system now being adopted in several States provides for a similar private ballot, while the ticket peddlers stand afar off, mourning like the merchants over Babylon at the loss of their vocation. Dewitt C. Cregier, as mayor, has not the ability to be a demagogue like Harrison, while he has no particular moral restraint but such as he has acquired in the Masonic lodge. This outlook is not very hopeful for Chicago.

Last Friday afternoon, President Harrison, in response to a memorial from influential and representative men in different denominations, issued a proclamation, recommending that at 9 A. M., Tuesday, April 30, "the people of the entire country repair to their respective places of divine worship to implore the favor of God that the blessings of liberty, prosperity, and peace may abide with us as a people and that His hand may lead us in the paths of righteousness and good deeds." At noon, April 30, 1789, George Washington was inaugurated first President of the United States at old Federal Hall on Broadway, New York. "This impressive act" says the proclamation, "was preceded at 9 o'clock in the morning in all the churches of the city by prayer for God's blessing on the government and the first President." Let this hour be one not of formality but of sincere and devout prayer. The temptation will be to hold union meetings with a fixed-up, perfunctory service. It were better that the meetings be small enough for all who desire to bear a part.

The special session of the Senate was adjourned on the 2d inst. On that day after the presentation of a memorial against the traffic in intoxicants, Vice President Morton laid before the body Mr. Stewart's resolution expressing the profound sorrow of the Senate at the death of John Bright, which was referred to the committee on foreign relations. This resolution would have passed immediately but for the objections of Sherman of Ohio, and Reagan of Texas, who held that there should be no such resolution to make future trouble as a precedent. Mr. Hoar, in his remarks, said that there were few finer passages in all literature, few nobler and more stimulative utterances in the eloquence of constitutional liberty than those sentences of John Bright, in which he pictured the future of the United States and its relation to the future hope of humanity. Many of the Republican Senators return home with mixed feelings of chagrin and disappointment. The President and his Cabinet have been altogether too independent of the legislative body, which has come to assume many of the prerogatives of the executive in the scramble for offices. Notwithstanding, the present administration has been more diligent than the last. During the same length of time in 1885, it is recorded that Mr. Cleveland sent in 171 nominations, of which twelve were not acted upon and two were rejected by the special session of the Senate. President Harrison has sent in 374 nominations. The Senate confirmed 259 of them, besides many army and navy promotions. Two were rejected and two withdrawn.

The death of John Bright has called new attention to the protest against war which he, as a member of the society of Friends, was by his conscience bound to maintain. For this reason he left Gladstone's cabinet when it had been determined to begin war in Egypt. Mr. Gladstone, in an eloquent eulogy in Parliament, said of this conviction of Mr. Bright: "I acknowledge that I have not, through my whole political life, fully embraced the character of Mr. Bright and the value of that character to the country. I say this because it was at the particular epoch of the Crimean war that I came more to understand the position held by him and some of his friends, and the hold they had laid upon the confidence of the people. I was one of those who did not agree with the particular views he took of the Crimean contest, but felt profoundly and never ceased to think what must have been the moral elevation of men who, nurtured all their lives in the temple of popular approval, could at a moment's notice consent to part with the whole of that favor they enjoyed, which opponents might think the very breath of their nostrils. ["Hear," "Hear."] They accepted undoubted unpopularity, for that war commanded the enormous approval of the people. It was at this time that, although we had known much of Mr. Bright, we learned more. We had known of his great mental gifts, his courage, his consistency, and his splendid eloquence. We had not known how high was the moral tone of those popular leaders, and what splendid examples they could set their contemporaries." The world has not another advocate of the cause of peace so eloquent or so influential, but the witness of John Bright and his colleagues has given potency to their protest, so that we believe those are now living who will see the end of the barbarism and cruelty of war among civilized nations.

The Christian Convention opened last week by Mr. Moody, in the church on Chicago Avenue, in this city, which often goes by his name, is a new departure in church work in this country. The energetic evangelist is very hopeful of its result, but no one ventures to predict what that may be. He himself explains its object thus to a press reporter: "One of the great faults of the clergy, I have been led to believe, is that they have been educated above the mass of the people and out of sympathy with them. When a young man has gone through college and then through a theological seminary he is in a certain sense removed from those he wishes serve. There is a gap which I have long been speculating how to fill. I believe there should be a body of workers between preachers and the people they seek to reach—men and women well qualified to teach religion, but still not preachers, and willing to go out into the wards of cities and do the preliminary work of redemption. I think they should be business and working men and women, who will, perhaps, know better how to sympathize with and move the masses than the clergymen now in the pulpit. This body of assistants—lay-clergy if you please—is what I hope to create by the convention just opened. I have great ambitions in the matter, but I do not know what to expect and hence do not care to give expression to my expectations in the matter." The aim of the convention is, therefore, to make an effective training school for Christian workers, to continue some two months. Every morning will be devoted to a purely educational session for the purpose of instructing laymen how to reach and teach the masses, and thus be a sort of connecting link between them and the regular clergy. The social visits and mission work to which the afternoons and evenings will be given, will be an attempt to carry into practice the instructions of the morning. The meeting has opened very hopefully with a large attendance. The public in general are invited to attend at 10 in the morning, and already at that hour the galleries of the church have to be used. There are many in this city who are praying for the Holy Spirit to sanctify and use this effort, that it may result in a great awakening of drowsy Christians and dead sinners, and a separation of the churches from their world-born alliances.

GOOD TEMPLARY IN CALIFORNIA.

A LITTLE HISTORY.

BY CAPT. A. D. WOOD.

The I. O. G. T. has been on the wane in this State during the past five years. For fifteen previous years it had been steadily gaining in numbers and influence, and had done nearly all the temperance work of the State. It had been generally well managed, and it was the best organized and the most active and effective of all the I. O. G. T. jurisdictions in the world.

For twenty years it published a paper with varying success, which, during the three years ending in 1883, grew from a subscription list of 410 to a circulation of 4,800. It employed from four to six lecturers in the field, and carefully provided for the Band of Hope till it had 8,000 or more on its roll. In 1883 the order had 18,873 members, and expended about $30,000 in its Grand Lodge work, beside the maintenance of its Orphan's Home (mostly supported by the State).

But that year the net gain of membership was only 126. Decay had set in. The leaven of a coming dissolution had begun to operate. The better lecturers were left out and inferior ones substituted. A Star-chamber management of the funds of the Home and of the Grand Lodge, under a finance committee holding over about ten years, had become matters of suspicion and much private and public remark.

In October, 1883, the solid members hoped to elect a new "Grand Chief" to guard against coming evil. Mr. Will D. Gould was proposed, who had once held the office, and for five or six years had been the brain and the hardest worker of the State Executive Committee, the planner of every advanced movement, and who is ever since one of the hardest workers and most liberal givers of the Prohibition party anywhere; a man, too, of unexceptable record.

The Grand Secretary, Katzenstein, hitherto a mere book keeper, who had never been suspected of having an opinion on any matter but his own salary and the clerical duties of his office, was found to have made himself very solid with a majority of the delegates, especially with those who belonged to the I. O. O. F., the Redmen, the A. O. U. W. and the K. of P., as he did. He had done this so slyly and had apparently been so neutral on every question, that those who desired a change in leadership did not once dream of displacing him from his salary of $3,000 a year; for he seemed to do his office work and book-keeping very well, and was supposed to be honest and faithful, and to be a nothing outside of his clerical duties.

But at this election he was found to be a very skillful secret society boss and wire puller. He had secured a following of a low class in each of the orders above named, and could mass nearly all of them in any order where the bait of a salary tempted him to run for office. He had also about 120 official and illegal votes in the I. O. G. T. Grand Lodge and a large illegal representation from the bands of hope. All of these he controlled solidly as they were elected or appointed under his directions.

Against such a power it was useless to contend. His chief, a vain, ignorant, profane timer of horse-races, was elected; and although the other party, "for the good of the cause," at once promised their best endeavors to make the coming year's work a success, the new Louis Napoleon felt so strong that he determined to drive out of the order all who might be suspected of opposition to his absolute monarchy.

The special objects of his hostility were the prohibitionists of the I. O. G. T. who in 1882 had secured in the Grand Lodge the passage of a resolution which commended the support of only such a political party as declares for prohibition. To war on them was to secure the protection and support of the political bureau of the Central Pacific railroad, whose land agent, Mills, once Grand Secretary of the order, now a wine producer, has run Katzenstein and the Grand Lodge ever since in the interest of the Republican party leaders who took alarm at that resolution and determined to down us.

The first move of Pope Katzenstein and his obedient official vassals was to seize the *Rescue*, to put it into the hands of two experts in scurrility and servility, who in nine months ran its circulation from 4,400 down to 541—the rest having withdrawn. Then the Grand Lodge abolished it by unanimous vote. But the pope has run it ever since as a little monthly at expense of the order, and distributes it gratuitously to the lodges. He forbids the distribution of other literature (so some lodges report), and thus his adherents get little or no temperance information, save what comes from him.

A lecture force was kept in the field, mostly of a very low class. The only qualification necessary was a willingness to boom up the Grand Secretary as a self-sacrificing, devoted saint, submitting quietly to a merciless persecution by a set of wicked sinners who thirsted to get his salary. These sinners, who had never sought or received any salary, but had built up the order at their own cost and charges, were represented as guilty of about as many wrongs and lapses of virtue and honesty as the imagination of the itinerant lie-peddler could compass.

The main, almost the sole object of the *Rescue*, the lecturers and officials, was to vindicate Katzenstein and vilify the prohibitionists and the old guard on whose labors and characters the order had acquired its standing and its property. One lecturer went and spun his yarn, as sailors say; another followed; a third and fourth told the same story with new additions, and many innocent people, especially young folks and Eastern new comers, believed it at last.

This vindication of Pope K. and the vilification of the men and women whom he and his railroad Republican politician friends hoped to destroy, used up most of the Grand Lodge funds for at least three years: about $80,000 or $90,000 of the money contributed to the pope by Good Templars—charity money, God's money, as they thought—given to the cause of temperance. It cost the order also in four years one half its membership, beside as many more as all its new recruits. It ran the Orphan's Home in debt in three years nearly $12,000, although it receives $100 a year for each orphan and $75 for each half orphan from the State. And it cost the order all the good name and character before the world which it had once held.

Last October a slight increase in membership was reported, whether falsely or not is unknown. Col. J. J. Hickman of Kentucky has been employed to galvanize some life into the dying concern. He used to be famous in the Southern and Western States for organizing five to seven lodges a week, numbering 100 to 300 members each. After he had been here 110 days, the Secretary pope reported that he had organized thirteen lodges, and given "Hickman tea" to some more dying institutions. His coming and going to a place is scarcely heard of, and he must feel humiliated in filling a position that has been so degraded by his predecessors, who have run themselves out of public notice and can no longer get an audience.

The faithful are still summoned once a year to Grand Lodge "to vindicate Katzenstein," and they go. So they did at the R. W. G. Lodge, and probably will next May. They have done this very faithfully, for when their pope goes out, they will all go out with him. In fine, the order has lost its grip, and only lives now by coaxing up dead lodges to try it again for a brief season. It would have altogether died out but for the interest which many of its members feel in the Orphan's Home, which they think would be abandoned should the order peter out.

It was also the ambition of Pope K., in his successful day, to capture and run the W. C. T. U. and the Prohibition party. His first lieutenant, his superintendent of the Band of Hope and his most energetic "vindicator," made a vigorous run for president of the W. C. T. U. of Northern California, and might have managed it had she not been overheard at the convention telling a confederate that "when she was president it would help us wonderfully to build up our lodges."

He succeeded in capturing our Prohibition State convention in 1886; got elected chairman with railroad help; succeeded in thwarting the purposes and work of the party by the nomination of objectionable railroad candidates and especially by making his Grand Counselor and intimate friend—a railroad official and a noted tobacco soak—chairman of our State Central Committee. He was thus enabled to prevent any prohibition work for about eighteen months, when he stole about $6,000 of a widow's estate, of which he was administrator without bonds, and absconded from the State. He was good enough timber to be a Grand Counselor two or three years.

There are some Katzenstein Templars who are really worthy Prohibitionists. There are others like himself who pretend to be, but do nothing else in the party but try to introduce the old Good Templar fight into it, to create rows at conventions, to prevent the nomination of reputable candidates and officers, and to generally oppose and defeat any progressive movement, and to make our party a tail to the Railroad Republican Kite. And in more than one place they have carried their dissensions into the W. C. T. U.

AFFIRMATIVE AND NEGATIVE SIGNS IN COURT.

In the determination of justice it is necessary that a case should be tried before an impartial jury and the testimony given fully. The law seeks to insure the latter by stringent regulations. Witnesses are sworn by sacred obligations "to tell the truth, the whole truth and nothing but the truth." Accessories are separated and examined singly that they may not corroborate but contradict one another in falsehood. Severe penalties are prescribed for suborning witnesses. An attorney is prevented on direct examination from suggesting testimony by leading questions, or such as may be answered by yes or no. In brief, every effort is made to preserve fairness between parties, the legal intent and a prerequisite for attainments of justice. An attempt to control witnesses in court by words, would be restrained and punished because the interest of the other party would be prejudiced and justice defeated.

But Freemasonry, numbering in the United States nearly six hundred thousand members within the lodges, and many without them, equally bound by its laws, former association and pride of organization (the reserves), does this covertly with impunity. According to expositions many of the secret societies have a series of signals, called cautionary trading or working signs, which are designed to direct one anohter secretly, and are imparted on attaining full membership. Freemasonry is not an exception, for Richardson informs us in his "Monitor" that the order has such signals, specimens of which are given, though modified and arbitrary in practice, divided into affirmatives and negatives and enforced by penalty of having "the throat cut across and the heart torn out," but erroneously placed after the Chapter degrees. According to analogy with other societies and usual employment, they should be inserted at the end of the Master Mason's degree, as this constitutes the working membership and embraces the mass of Masons. This exposition seems misleading and others incomplete in this respect,—a conclusion warranted by reason and observation. By these the lodge is enabled to encourage, overawe and manipulate Masonic witnesses, so as to impede, limit, or direct, vary, distort or suppress testimony through a dozen minions in the face of court; to defeat the efforts of attorney to sift falsehood and elicit truth—one of the offices of the advocate.

What avails it to swear witnesses by rigid formulas, while they are intimidated and controlled by affirmatives and negatives, enforced by blood-curdling penalties, the testimony being the concoction of bystanders? What avails it to separate accessories, while third parties prevent contradiction by these signs? What avails it to enact laws against suborning witnesses, while they can be secretly restrained and directed on the stand by a rival government, which asserts its superiority by barbarous penalties without trial or appearance? What avails it to prohibit leading questions, while the same end may be attained by secret signals,—the witnesses awaiting the admonitions of prompters to avoid snares or effect desired results? He does not swear to the truth if the lodge intervenes, and proceedings are a farce for the determination of justice.

The influence of Masonic affirmatives and negatives are not confined to this order, but extend to others, the jack-Masons of Morgan's and our time, who have recognized, received or stolen, and are as obedient to them under fears of financial or social detriment, as members of the lodge under those of murder or expulsion—phases of Druidical outlawry. Some perjure themselves, others are evasive, but both rely on the lodge for protection in contumacy. They are puppets in the hands of a master; traitors to government and slaves to tyranny. Working signs proved Masonic by Masonic uses, under true or false name, but accepted as commands and not signs of distress, are the principal instruments of corruption in court, and dominate affiliated, unaffiliated and jack-Masons. But Richardson is ambiguous when he states that they are formed by the presentation of one or two fingers or mention of one or two articles; for number may be expressed by knocks or otherwise, and there may be other signs or variations, as proved by examples cited and illustrated by engravings in "My Experiences with Secret Societies, by a Traveler." In a previous article I have shown the effect of affirmatives and negatives on society; in a future one I will show their effect on mobs. *

THE JESUITS IN CANADA.

The plan of the Jesuits in Quebec to secure $400,000 for property sequestered nearly a century ago has at last overcome all opposition, and the vote of the provincial assembly of Quebec has been confirmed by the Dominion Parliament at Ottawa. But not without strenuous opposition. Mr. O'Brien moved resolutions asking the Governor General to disallow the measure, which he claimed was unconstitutional and an act of injustice to Protestants.

When these resolutions were called up in the House of Commons on the 26th ult., Col. O'Brien moved an amendment declaring that the Jesuit order is a secret organization and is fraught with danger to Canada. He said that he moved this amendment owing to the convictions of his constituents, and what he believed to be the sentiments of a majority of the people of the Dominion, although he was elected as a supporter of Sir John Macdonald. He had said on previous occasions, in anticipation of such an act as the Jesuits estates act, that he would when the time came oppose any efforts to obtain rights not guaranteed by treaty. While it might be true that the bill was within the spirit of the British North America act, yet parliament possessed authority to deal with matters imperiling Canada's national existence.

He reviewed what he termed the history of the Jesuit order. It was true that the first work in the direction of Christianizing the heathen was performed by Jesuits, and the name of Jesuit would not be a by-word and a reproach in America and Europe if a majority of the members of the order were as heroic in the discharge of their duties. Since the time of Elizabeth they were suppressed in England. Their object was to overthrow Protestant establishments in England. If they were not expelled they were at the point of being expelled from scores of other countries. Look at their fate in France and Sicily. In 1850 the title of Jesuits to estates was referred to the English attorney-general. The report was unfavorable to them. While other religious bodies in Canada regained their property the Jesuits were left out in the cold as a result of their bad historical record. The crown showed them great clemency. The estates in Canada were not taken over until 1800, when the last survivor died. They were left in trust to the province to be administered for the cause of education. There is no legal, moral, or equitable claim for the restoration of the estates and all contentions in that direction are shallow and flimsy. These lands granted to the province for educational purposes, in trust, were accepted, and this agreement was ratified by parliament in 1831 and 1856. The united provinces of Ontario and Quebec had equal rights in those days, and these lands were mentioned in the British North America act. Out of the $400,000 granted the $60,000 awarded to the Protestant school fund of Quebec was a bribe in lieu of money which equally belonged to the Protestants.

Mr. O'Brien ridiculed the idea of the pope interfering in Canadian civil matters, and drew attention to the reference to the pope in the preamble of Mr. Mercier's bill. It seemed childish to contend that an act of a British legislature should not become a law without the consent of the pope. Mr. Mercier's correspondence with the Holy See showed this. A negative reply from the pope would simply nullify the act. What if the province of Ontario made a grant to the Anglican synod and left the distribution to the Archbishop of Canterbury? The people of Canada knew it was unconstitutional to let the operation of an act hinge upon the negative or affirmative of a foreigner. The Jesuit was an abnormal creature without home or family, submissive to superiors. They always had men to do their work, whether good or bad. He then moved the following resolution, to be presented to the governor-general:

"In the opinion of this house the passage of the act by the legislature of the province of Quebec, entitled 'an act respecting the settlement of the Jesuit estates,' is beyond the power of that house, because it endows from public funds a religious organization, thereby violating the unwritten but undoubted constitutional principle of the complete separation of church and state, and of the absolute equality of all denominations before the law; because it recognizes the usurpation of the right by a foreign authority—namely, the Pope of Rome—to claim that his consent was necessary to empower the provincial legislature to dispose of a portion of the public domain, and also because the act is made to depend upon the will and the appropriation of the grant thereby made is subject to the control of the same authority; and because the endowing of the society of Jesuits, an alien, secret and politico religious body, the expulsion of which from every Christian community wherein it has had a footing has been rendered necessary by its intolerant and mischievous intermeddling with the functions of civil government, is fraught with danger to the civil and religious liberties of the people of Canada. And this house, therefore, prays that his excellency will be graciously pleased to disalow this act."

On the same day in London a memorial from the Protestant Alliance was presented to Lord Knutsford, secretary of state for the colonies, asking the government to disallow the Quebec Jesuits estates act. Lord Knutsford in reply said that the matter rested entirely with the Canadian government.

On Thursday, the 28th of March, the debate was resumed in the House of Commons in Ottawa on the Jesuit estates question. Hon. David Mills tried to show that the so-called Jesuitical interference in civil matters was occasioned by intimate relations between church and state. The dominion government possessed no more right to exercise the veto power than it had to annul New York State legislation. He denied that the dominion parliament was endowed with authority to pronounce upon ecclesiastical affairs. Although personally of the opinion that the Catholic religion in some respects was erroneous he would not think of interfering with the rights of others.

On the 29th a division was reached in the House of Commons at 1:45 o'clock in the morning on O'Brien's amendment on the Jesuit estates act, and it was voted down by 13 yeas to 175 nays—six of the thirteen being liberals, and seven conservatives. The singing of "God Save the Queen" terminated the proceedings. The excitement was intense and the Orangemen are organizing a national defense fund to test the validity of the act in the courts.

THE BIRTH AND PRIVILEGE OF A NATION.

"The nation has its birth in the will of God." The descendants of the Puritan and the Pilgrim Fathers have never dared to fully repudiate this declaration. It is becoming more evident to the Christian statesman as he studies the lives of nations, that he must build on this thought as the chief corner-stone. The nation is not, as some theories have insisted, a civil contract, it does not exist for special or private interests or rights, it is not an accident or a necessary evil. It is a part of God's plan for the race, it is founded in the nature of man and is as fundamental as the family. This being true, the nation must live for a moral purpose, its goal is moral order and being. To use the nation first as an engine of war, the tool of the office-seeker, an ally of speculation or monopoly, a partner in any iniquity; to look upon the single nation as an isolated, independent, selfish association, is to ground it in the mire when it ought to be on the rock, and to build a hovel instead of a temple. It is a moral organism, and it cannot lawfully refuse to grapple with moral problems. Unless it becomes an ally of moral reform, an exponent of moral principles, unless it is willing to give its verdict as a nation on current and vital moral issues, unless it fearlessly enters the struggle always going on between a material and a moral civilization, Babylon and Jerusalem, the nation is neither true nor safe. It is to be a co-laborer with the church, receiving its orders from the same source. While they are to be separate in form, distinct in methods, both are to have a moral aim and mission. Again, upon the nation's moral life depends its power and perpetuity. Race, location, area, culture cannot bring years to a nation. Its vocation being moral, it lives as it follows its calling. If it meets aright the ethical problems before it, it cannot die; if it does not, it cannot live, for it is a law as fixed as cohesion that "the nation that forgets God shall perish." But the nation is never perfect, its law is growth, its life a moral conflict, and as it develops it will have deeper and grander moral questions to discuss and moral problems to solve. Israel under Egypt had not the moral responsibilities of Israel under David. Our own nation did not face as many or as mighty moral issues in its Revolution as in its Rebellion. The nation's moral childhood may be beautiful but simple; its moral manhood, if it is to do its work, must have greater breadth and strength.

Again, history shows, pre-eminently the history of our own land, that a nation's true life is developed by concentrating energy and thought as a rule on one problem at a time. Not that the nation lives for its solution only, but no nation has yet been born either wise or strong enough to meet all the moral issues to be met, in one generation or century. But by baring its arm for a struggle with one evil it sends the life-blood through the body politic, giving methods and health and power for battling with another and greater or subtler evil. One generation renders right verdicts on its issues and gives as a heritage to the next greater moral problems to be solved, but with them, through past struggles, a clearer moral vision and a firmer moral fiber. Without the struggles of the Revolution and Constitution and the convictions born of them, the nation would not have been prepared to face its Rebellion. Out of fifty years of education and agitation, out of the Gethsemane of war, came a clear moral vision and right moral decision on human slavery, but not only that—all of these experiences have helped the nation to see that it must face other great moral evils, like the liquor traffic, that it has no right to harbor an institution that shackles the brain and the moral sense of its citizens and puts its devastating touch on every interest dear to the true nation's life. And when the nation places itself in a right bearing toward this problem, renders its verdict against it, then it will have the strength, the experience, and the courage to meet some other great moral issue that will inevitably come, for the nation cannot rest in its moral struggles until the kingdoms of this world become the kingdoms of God.—*Rev. John Faville, Appleton, Wis., in the Statesman, Chicago.*

AN UGLY EPIDEMIC.

No careful reader of the newspapers can have failed to notice that the peculiar form of mob outrages committed by disguised men adopting the generic name of "White Caps" has for several months been extending, until now there is evidence for the existence of these lawless organizations in at least half a dozen States. The pretext used by these criminals—for that is what they are—is always the same: that is, they take upon themselves the functions of "regulators;" they have in charge the morals of the regions they infest; they not only supersede the constituted authorities, but they arrogate jurisdiction over matters entirely outside the province of legislation. Riding by night, masked and armed, they surround isolated farm and other houses, drag out the inmates, both men and women, and often flog both sexes brutally and cruelly, and with a cowardly ferocity and defiance of decency that give the lie flatly to their pretence of concern for the public morals. The outrages perpetrated in this way have become in some States so numerous as to constitute a serious indictment of the communities that tolerate them, and a standing disgrace to the officials who are charged with the maintenance of law and order and the protection of law-abiding citizens from malefactors; and there can be no question that the peculiar lawlessness referred to threatens to discredit the country abroad as well as at home.

The most disturbing feature of it is the spirit which underlies and prompts it. It is impossible to believe that where White Capism springs up there can be that rooted and intelligent apprehension of the principles of free government which every American ought to possess as a birthright; nor could these outrages be endured with the strange apathy too commonly observed in such cases, were even those who disapprove but do not repress them, alive either to their privileges or their duties as citizens.

Certainly this kind of lawlessness must not be regarded as of little importance. It is, whatever else it may be, most clearly an indication of widespread ignorance of all that the American citizen ought to know as he knows the most essential matters of fact. When, in the frontier Territories, Vigilance Committees are organized for the suppression of crime which the authorities are too weak to deal with, a really wholesome ferment may be traced in the movement. But the White Caps are a distinct turning back of the crude frontier makeshift methods upon older and long settled communities, and they are disturbing because they reveal, when least it should have been anticipated, views of democracy and of social obligations and responsibilities, such as the most uninformed recent immigrants from the darkest regions of Europe might entertain. In these cases it cannot be pretended that any failure of the administrative machinery has preceded and stimulated the mob action; for most of the alleged offences punished by the White Caps are not recognized as offences by any American statute. There is in truth a seed of anarchy in this ugly epidemic of White Capism, and it must not only be stamped out vigorously and effectually, but its resurrection at any future time must be made impossible by the diffusion of fuller and sounder knowledge as to the rights and duties of citizenship.—*New York Tribune.*

The Pope has ordered Roman Catholics in all parts of the world to maintain an increasing agitation in favor of the restoration of his temporal power. It is stated that the raising of 500 recruits by Cardinal Lavigerie for the suppression of the slave trade in Africa is a pretext for the restoration of the Pontificial Zouaves.—*Standard.*

SOME GERMAN HOME PICTURES.

LETTERS FROM AN ARTIST FRIEND IN EUROPE.

MUNICH, Bavaria.

Since I wrote last I have been to Tegernsee again and finished the Duchess' portrait. They all say it is a very good copy, but I never liked the original [copy] and do not like this of mine either, though it is a little more natural I think than Angeli's. The Duchess has promised to sit for one herself sometime, perhaps next summer. She has no time now, and besides there is not a room in this palace with a good light for painting.

One day about a week ago was the Catholic holiday called, "The Three Kings," and they have a custom here at court on that day that is very funny. A great cake is baked, inside which are two nut-kernels. The whole cake must be eaten at dinner that day and two persons of course get the nuts, one of whom must allow him or herself to be dressed as queen and the other as king. I was unfortunate enough to get one of them and was obliged to be queen while the king was a real prince who may sometime really be king of Saxony, I believe, or some other of the little kingdoms, Prince Siegfried, the son of Duke Max Emanuel, and a cousin of our princesses. They have a beautiful wardrobe of costumes that are used on such occasions. I had a great gilt crown and a blue mantle trimmed with gold and lined with fur, I believe; and the prince wore a similar costume of scarlet and gold. Another smaller prince, Prince Christof, was dressed in a blue silk suit as page and carried my train, while one of the princesses was page to the king, and the others were ladies of honor, and one played court-fool to perfection. We were led about to the Duchess, the Duchess' mother and all the great people in the palace, which was full of visitors on that day. It was a most ridiculous performance. Prince Siegfried is a boy, perhaps thirteen years old, and very tall of his age, so that everybody took me for another child until they were told. Yesterday there was a party of children here and I had to help them arrange tableaux. There were twenty-five or more of them from 2 to 14 years old, and all princes and princesses. They quarreled just like all other children, and a little red-haired grandson of the Empress of Austria, who looks just like R——, cried at the top of his voice most of the time.

I did not hear of any teacher in Vienna anything like as good as Herr Jakobides, and in Weimar no very good one was to be found either, and at last I decided to stay here. Herr Jakobides I have not seen yet; he is coming to-morrow. They say since he is married he has become "milder" and more talkative, but I don't think that will improve his teaching and am curious to see how it will be. His wife is a very pretty and nice Greek lady and speaks funny broken German with us.

The Countess Geldern and one of the other governesses from the palace come over to see me quite often; almost every day one or the other of them is here. The day before I came away the Duchess ordered a fire made in a little unused kitchen in the palace and the four children and their governesses and three of the ladies of honor came down to see pop-corn popped for the first time in their lives. They sent some up to the Duke and Duchess, and the Duke sent for some of the corn in its natural state and for a description of the plant. I made the princesses some pop-corn balls the next day that they thought very nice. The popper we had made here cost seven marks, about $1.65! I was glad I did not have to pay for it.

The day I came away the princesses presented me a whole roll of canvas out of their own money. They are hardly ever allowed to spend any of their pocket money, and are as delighted when they are given a mark or two to use as they please as any other children. I was in the palace this afternoon but only saw one of the ladies of honor, for a telegram had just come announcing the death of Prince Rupert of Austria, the crown prince, and everything will be in confusion there again. He was a young man and a great favorite with our little princesses; he was in Tegernsee several weeks last summer and was perfectly well as far as any one knew; the telegram only said he had died of heart disease suddenly. Duke Karl and the Duchess I suppose are already on their way to Vienna again. It is the fourth time since last March that there has been court mourning here; the children had just taken off their crape for their grandfather a few days ago and now it is to be put on again to-morrow. They are afraid the shock may kill the Duchess' mother, it was so sudden and unexpected, and "our Duchess" looks ten years older than she did three months ago to me, but she is prettier than ever. My copy of Angeli's portrait of her was thought very good and I intended to have brought it home, but the Prince of Thurn and Thaxis, Prince Albert, asked to see it day before yesterday, and instead of returning it he sent me 600 marks (about $140) and said he wanted to put it in his picture gallery at Regensburg (Ratisbon). I am sorry to lose the portrait, but the money is more useful and perhaps I can paint another sometime.

I have just seen the statistics for 1888 in Munich. There have been 8,236 deaths; among them 85 from measles and 86 from whooping-cough, diphtheria 264, lung diseases 1,966, inflammation of the bowels 1,401, suicides 47. How does that compare with the Chicago statistics? If you could get them for me I would very much like to compare the two reports, from Chicago and Munich. Munich has only about 250,000 inhabitants. Forty per cent of the deaths were children under one year old; and 31 per cent of the births were illegitimate.

We are having the usual Munich winter weather, rain, snow, slush, freeze up—and repeat; but for once our studio is comfortable. The floor is, compared to other studio floors, quite warm. N. B.: The reason why: there is a horse stable under it! The arrangement will be less pleasant in warm weather. They have a curious way of arranging things generally here. The entrance to a studio is commonly through a dirty back court, and often through piles of rubbish.

You see I am still here in my room, but I am going to leave next week and am going to have a room with (in the house of) two very pleasant ladies whom I know quite well. They never rented a room before, and I did not know that they would or I would have gone there when I left the palace. They are very good friends of Countess Marogna, the lady of honor of the Duchess. Here where I have been staying they have "borrowed" my wood and coal, inspected my letters, and, I am quite sure, examined all my things when I am out. The woman scolds the servant girls till the roof is in danger of flying off, and she always does it just before my door. Yesterday she told one of them she would "pitch her out of the house," she would "knock her down with her fist," and "break her skull with the bunch of keys," and she finished off by saying "she never saw two such godless wives" as the servant girls are. I wanted to open the door and ask her if she never had looked in the glass, but I thought I would keep out of the melee. All the other boarders who were here when I came have left long ago, and I shall be glad enough to get out of it. The woman looks like a perfect demon when she gets in one of her fits and I don't know what she might do sometime.

You needn't be afraid I shall turn Catholic. The Catholics are not half so bad as we think they are at home anyway. I never knew any better people than some Catholics I know here. Countess Geldern and Countess Marogna, Baroness Reichling and the other teachers in the palace are just as truly religious and self-denying women as Mrs. B. and Mrs. F or anyone else at home. Miss Howell is Catholic too, and she spends all her time in doing good in hospitals, etc. The Catholic priests are a "bad set," and that comes from their being forbidden to marry. Countess Geldern is the only one who ever tried to make a convert of me, and she gave me up long ago —or the Duchess forbade her trying, I don't know which. The Duchess does not believe in interfering with people's opinions and once she asked me if I thought still that our religion was the right one; and when I said yes, she said she never would try to convince me that I was mistaken. I noticed after that that Countess G. never spoke again of it either.

The Duchess sent for me to come to see her last week, but I cannot see the children as long as the measles are about. I only have seen them riding sometimes and Monday I saw them an hour or so on a balcony, across the street, where they were looking, as I was, at the famous old "Metzger-sprung" (Butcher's-leap) in the Marien Platz on the last day of the Carnival. In the open place before the city hall is an open fountain called the "Marien-brunnen" (Mary's Fountain) and it is a very old custom for the butcher boys who have finished their apprenticeship to jump into that fountain on the last or next to the last day of the Carnival. They have a procession before that, and ride about Munich dressed in scarlet, with a band playing; go to congratulate the Prince Regent and the other members of the royal family, etc. The procession was very pretty, for there are many butchers here and all their little sons from 6 to 8 year's old were dressed like the apprentices and mounted on horseback too. At 2 o'clock the royalty appeared on the balcony of the city hall just above the fountain, and everyone else who could was in a window near, or in the crowd that filled the square. Then the butcher-boys came dressed in costumes made of calves and sheep's tails entirely and looking like so many very shaggy bears. They mounted on the rim of the fountain basin, a basket of wine bottles was brought and the master butcher proposed the health of the different princes and princesses, to each of which the boys drank a glass of wine and shouted, "Hoch!" On the edge of the fountain wooden pails had been placed and each boy seized one. Then a great basket of nuts and apples was brought and poured into the fountain and the boys jumped into the ice-cold water, collected a handful of nuts, etc., and threw it among the crowd. As soon as any children rushed after the apples, the boys in the fountain threw pails of water upon them. They nearly emptied the great basin and came out shaking themselves like dogs; everybody made a rush at them to try and get one of their calves tails and that was the end of it. There must have been some meaning in it in the beginning, but no one now seems to know what it is. Their bath must have been a chilling one, for it was the coldest day we have had all winter.

R.

Among the charges and counter charges which were lately made against the two candidates for Mayor of Chicago, none were given more prominence by the politicians and the newspapers than those which related to the supposed connection of both candidates with a secret society called the United Order of Deputies. Both candidates frantically denied that they had any connection whatever with that society. To have done less than this would have been to invite certain defeat. Yet the United Order of Deputies appears to be a society founded for patriotic purposes, the upholding of the public school system, and the combating of undue Roman Catholic influence in politics, being two of its principal tenets. While *America* opposes all political secret societies of whatever nature, and does not know whether the purposes of this particular society are wholly patriotic or wholly commendable, it is certain that the organization is quite as respectable as that of the Clan-na-Gael; yet, what Chicago candidate would feel greatly alarmed for his chances of election if accused of belonging to the latter society? It is all right to be an Irish Catholic conspirator, but the very thought of experiencing the resentment of the Irish Catholic element by too much American patriotism fills the Chicago candidate with unutterable dread.—*America.*

PERSONAL NOTES.

—Rev. Byron Gunner has not returned to New Iberia since the mob and massacre of colored men in January. He is residing in New Orleans among friends. The Howe school during the reign of terror was almost broken up, and the attendance greatly reduced. The colored people are regaining confidence and about fifty are again enrolled.

—Rev. C. C. Harrah, for ten years pastor of the Congregational church in Galva, Ill., has accepted the call of Plymouth church, Peoria, and entered upon the duties of his new field last Sabbath. Both Mr. and Mrs. Harrah are greatly beloved by the Galva people, and the parting was with deep regret. In his new and larger field Mr. Harrah will be a worthy successor to Rev. A. A. Stevens, long pastor of the church in which Moses Pettengill was one of the earliest and best loved members.

—Frederick Douglass is in Jacksonville, Florida, and was the guest of the colored people last week. A procession numbering 500, including military companies, escorted him from the station to the Sub-Tropical Exposition, where he delivered a short address congratulating the colored people of Florida upon their progress since emancipation. Friday he lectured at the exposition. The colored people seem to be returning to their old love for this champion of their race.

—Rev. Dr. Edward Beecher was alighting from a train in Brooklyn Wednesday when he fell between the platform and the car and fractured his left leg. It was at first thought that the fractured bone would knit again, but early next morning it became evident that amputation would be necessary to save the aged minister's life. Amputation was made just above the ankle. Dr. Beecher stood the operation well and quickly rallied from the exhaustion attending it. As he is 85 years old the physicians fear that his recovery will be very slow. Dr. Beecher was the author of the report on secret societies adopted by Illinois Congregationalists.

—Rev. Dr. McCosh, ex-president of Princeton College, was last week lying at his home in Princeton very ill from an attack of pneumonia following an attack of bronchitis. About the middle of March,

while at Delaware, O., he had an attack of bronchitis. He was very anxious to reach home as soon as possible, and started two weeks ago yesterday, arriving at Princeton Tuesday, the 19th of March. He had been taken much worse while on the train, and the attack of pneumonia immediately followed his reaching home. Later advices are to the effect that Dr. McCosh's condition is considerably improved. Although he is very feeble he rests comfortably. It is thought that the worst of his illness has been passed and that he is on the road to recovery.

—In reference to Rev. Geo. Morris of the *California Voice*, the *Cynosure* of March 21 was slightly in error. Mr. Morris was never in the M. E. church, but has always been a Congregational minister, and his church relations have never been disturbed or called in question; although he has lately given up his regular pastorate to give his time and labor to the Prohibition party, of which he is chairman of the State Central Committee, and State organizer and lecturer. He has never had any trouble, save with the pope of the Good Templars of the State, and that was because he published in his paper some well known facts of that potentate's falsifying the records of the Grand Lodge and usurping imperial power.

REFORM NEWS.

FROM THE GENERAL AGENT.

WASHINGTON, March 30, 1889.

In my last I omitted to mention the cordial welcome received at Bro. Thomas White's in Brooklyn and at Bro. H. Harrison's in New York. Bro. Harrison has for some time been deeply interested in Father O'Connor's work among the Catholic people. He has the utmost confidence in his integrity and ability and has a profound conviction that he will succeed in turning many from Romanism to Christ. Some have already abandoned the priesthood. These are in great need of a building for worship and a place where instruction can be given. A board of trustees has been incorporated and a fund started for the purpose of either buying or building a suitable house, and Bro. Harrison desired that this fact should be made known to the readers of the *Cynosure* so that any one wishing to contribute might have an opportunity to do so by sending to Rev. J. A. O'Connor, 60 Bible House, New York.

A meeting with Bro. Edward Mathews on a street car was a pleasure as real as unexpected. We spent some time in talking over old times and the wonders of the "Dark Continent," from which he but recently returned. His trip abroad has greatly increased his experience and fund of valuable information, beside improving his general health and hearing. He has taken up mission work in one of the destitute suburbs of Brooklyn and four weeks of services has resulted in a Sabbath-school of 70 and a congregation of from 100 to 150. He is ready to lecture on Secrecy or Africa on short notice and can be addressed at No. 130 Webster Avenue, Long Island City.

We are now partially "packed" for departure. Our son W. B. is on the way from Columbus to enter upon the extended field assigned to him by the N. C. A. Board. It is with a degree of satisfaction, and with few regrets that we leave this city to join our loved ones at home. The field here has been sown and some sheaves garnered, and the promise of a fruitful harvest is not wanting. In a population containing one secret lodge for every 963, and only one church to every 1,676 persons; with a Congress with a probable voting majority of 64 secretists on joint ballot, while the members of evangelical churches are in a minority of 16; and where only one pulpit is free to discuss the secret system, rapid advances could not reasonably be expected.

Washington, too, is the head center of the "Secret Empire," with Albert Pike, "Most Puissant Sovereign Grand Commander," constantly on the watch tower to note and if possible check every rising sentiment of discussion or opposition. This adds to the difficulties in the way of speedy conquest.

Despite all obstructions the light has been kept burning and the flame has steadily increased. Sabbath services have been maintained in connection with our Free Methodist brethren, and a weekly prayer-meeting kept up on the direct line of our work. The salvation army held services in our hall for twelve consecutive weeks, in which there was no color-line and no restriction on the discussion of the lodge system. A Sabbath-school has been sustained since June 1 last and a day school for the instruction of the children in the elementary branches of a common education kept up. The girls have been taught in sewing and cutting their own garments. Over fifty have been enrolled as pupils in this school, and have been instructed in the reforms of the day. Miss Flagg and Mrs. Stoddard have prepared together an anti-secrecy catechism which has been taught to the children, and which in my judgment is deserving of a wide circulation among reformers. Tracts and circulars have been put into a majority of the houses in the city besides what have been taken by callers at the office. A few books and pamphlets have been sold and most of the resident clergymen personally interviewed on the subject. The church and lodge standing of 272 members of Congress has been ascertained besides Cabinet officials and other prominent men. Much needed repairs have been made in the building and a desirable class of tenants secured, and the winter of our reform in Washington, as it seems to me, is giving way to dawning springtime which will in due time be succeeded by the ripe fruitage promised to him who goeth forth weeping and sowing beside all waters.

Yet it will require care, prayer and labor to push on the cause. Bro. Bancroft will hold the home field with a strong and steady hand, and no friend need fear the result of any encounter he may have with the adversary. The field work in the Atlantic States is neither an inviting or easy task, and the agent to whom this duty has been assigned will surely fail without the prayers and the co-operation of those who are set for the defence of the truth. By the blessing of God he may achieve victories worthy of the cause for which he has accepted the position and put on the armor and entered the fight.

J. P. STODDARD.

THE LOUISIANA REPORT.

ELKINSVILLE, La., March 27, 1889.

DEAR CYNOSURE:—I preached at Felicity Street Baptist church, New Orleans, Rev. John Marks, pastor, on Sabbath evening, to a very large congregation of patient listeners. This is one of the most beautiful and elegant Baptist church buildings in the State. Bro. Marks was president of our State convention for six years.

I left New Orleans Monday afternoon, and was kindly received here by Elder J. B. Walton, pastor of Mount Zion Baptist church. The Second District Baptist Association is in session here. The delegation is not so large as usual, but there is a moderately good attendance. Secretism is strong in the District, but the brethren all treated me like Christians. Elder I. Lawson of Donaldsonville is president, and Rev. H. C. Johnson of Smoke Bend is recording secretary. I distributed some tracts and *Cynosures* which the brethren promised to read carefully. I preached for them Tuesday night. The house was crowded, and my sermon was heartily endorsed by all. Even the secretists said I had told the truth; and the president, though a secretist, heartily endorsed the sermon. Several very important resolutions on temperance, education, and other needed reforms were adopted.

NEW ORLEANS, March 30.—I returned to the city late Wednesday evening, feeling that the seed of truth had been sown in the Second District. I attended services at Little Zion Baptist church, Rev. Thomas Columbus, pastor, at 8 P. M., and assisted in conducting the services. Sabbath afternoon I attended services with Rev. S. T. Clanton at Amazon Baptist church, Rev. C. W. Williams, pastor, where a reformer is always welcomed. Bro. Williams also attended the Second District Association and assisted me in condemning the lodges. I preached Thursday evening to a very large congregation at Colwell Second Baptist church, Rev. M. Spoils, pastor. Bro. S., like many others, thinks Masonry all right, yet he thinks every man is free to think for himself.

Friday a large procession of little boys (colored) paraded the streets. This, of course, is to train them while they are young, and when they get older they can be very easily led into the lodge, having acquired a love for the regalia and uniforms. God grant that our free America may soon be delivered from every power of despotism.

FRANCIS J. DAVIDSON.

THE "GOOD MEN" ILLUSTRATED.

DEAR CYNOSURE:—After lecturing at Iron Hills on Thursday evening I spent two days in canvassing. I also preached on Saturday night and Sabbath morning, and then came ten miles to Maquoketa where I preached in the afternoon of Sabbath and attended a prayer meeting in the evening.

I purposed to leave Jackson county on Monday, but a friend from the country wished me to go to a school-house six miles distant and lecture. I consented to do so on Tuesday night. I went in company with Rev. Carl of Maquoketa, and lectured to a good congregation. The M. E. church has a class at this point, and regular preaching by the minister from Andrew. It was refreshing to see one Oddfellow friend meekly receiving the truth, and coming up to the help of the Iowa Association with a contribution.

While I was at Monmouth Rev. Carl and myself visited a good brother who is a member of a church that tolerates its members in practicing the heathen-deistical worship of Masonry, though himself in hearty sympathy with our reform work. His class leader was visiting him at the same time. Rev. Carl asked the latter what he thought of Freemasonry, admitting that I had correctly represented it in my lecture as a compound of ancient heathenism and deistical infidelity. The brother did not like to express a positive opinion; he had known so many good men who were Masons.

The conversation reminded me of what a lady in Wisconsin said. A man who had become a religious fanatic, and who had a number of followers, assumed that he was so filled and led by the Holy Spirit that whatever he said or did was right. A minister of his denomination came to investigate the matter, as report said that he was becoming immoral. The minister called upon a lady who, with her husband, was following this fanatical leader. He asked her if she had known anything wrong in his life. She said that he had on several occasions talked so in her home that if she had not known that he was a *good, holy man* she would have turned him out of the house.

"Did he offend your modesty?" queried the minister. "Oh, no! nothing of that," the lady replied. "He *swore!*"

You smile at the simplicity of the lady, who hesitated to condemn profanity because the one who swore was such a "good and holy" man. But did she not belong to the same school of moral philosophers with those who do not condemn the heathenism, infidelity, and extra-judicial and hence profane swearing of Freemasonry, because so many *good men* are Masons.

From Maquoketa I came to Springville and stopped over night with Bro. D. D. Gibson, who, as usual, gave a donation to aid the reform work.

Let us, dear friends in Iowa, unitedly pray and labor and generously contribute to aid in carrying forward this work, and Christ will give the victory.

C. F. HAWLEY.

THE WORK IN OHIO GOES ON.

COLUMBUS, Ohio, April 1, 1889.

DEAR CYNOSURE:—A lecture to the theological students in Council Hall, Oberlin, was not largely attended, but was one of much interest and will awaken inquiry. A good State meeting at Oberlin would do much towards arresting the growing drift toward the lodge, and might awaken much of the old-time enthusiasm for reform principles.

A lecture in the Congregational church at Wakeman had the endorsement of the pastor and a few of the members, but in the main they have, after some former efforts to drive out the lodge devil, resolved to give him the freedom of the church, and that they will be absolutely neutral. I attended service on Sabbath at the M. E. church. The pastor, being in bad health, had invited a minister from the adjoining town to preach. He announced my lecture and commended the subject to their attention. He has been a Mason, but now has "no fellowship with the unfruitful works of darkness."

A call on Rev. S. A. George of Mansfield was inspiriting. He was ready with wise suggestions and promises to aid in any practicable way. A visit to Bro. Caleb Lyon at Utica was also refreshing. The old veterans can always be relied on. But for the fact that the U. P. and R. P. churches of this place are both vacant, it would be a desirable point for a State meeting.

At Thornville I was most cordially received and entertained by Rev. Mr. Walter, pastor of the Lutheran church. Here Bro. W. B. Stoddard had been laboring in a way to secure the warm approbation of the friends of the cause and the marked indignation of its enemies.

I was taken four miles to the Brethren (Dunkard) church, where I lectured on the evening of the 29th. The night was dark, the notice short and the snow-storm severe. Scarcely any one expected me, and I surely did not expect to find a congregation. To my surprise, nearly one hundred men and two ladies found their way there and listened for an hour. Bro. W. B. Stoddard had given them one lecture, and they were anxious that I should give them a third, which I hope to do. A visit to a U. B. church

near Rushville developed the fact that they belong to the so-called "liberal" wing. They propose to have peace at any price, and expect to secure it by shutting off the light. I will not say that all that hold to this view are dishonest, but manifestly "the way of peace have they not known," for there can be no abiding peace that does not come from purity.

From Rushville I came to this city, where I have been most kindly entertained by Rev. C. W. Hiatt. I was sorry to find him in impaired health, but saw no signs of feebleness in the very vigorous and inspiring sermon he gave us Sabbath morning. In the evening he asked me to preach for him, which I consented to do, and was pleased with the intelligence and evident sympathy of the congregation. This morning I attended the Pastors' Union, and listened to much discussion as to their duty in reference to Spiritualism. The conclusion reached was that they would favor an expose of its pretended miracles. Let us hope that ere long they will see the equal duty of exposing that twin relic of diabolism—the Masonic lodge. H. H. HINMAN.

CORRESPONDENCE.

THE CHURCHES AND COLLEGES OF INDIANA.

CRAWFORDSVILLE, Ind., March 30, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Monday I visited Miami University at Oxford, O. They had a complete change in the administration last summer. The Board of Trustees asked for the resignation of the president and all the faculty. Then they elected a new president, Dr. E. D. Warfield. With the exception of Prof. Hepburn, the faculty is new throughout. They have only about fifty students. But the University has a glorious history and the people there stand by it. I am to give a lecture in the chapel soon.

Saturday morning I came to Crawfordsville to visit Wabash College. This is a beautiful little city of 10 000 inhabitants. The college was founded in 1832. The project originated with Rev. James Thompson. Like Western Reserve, Hanover, Marietta and Illinois colleges, it was the offspring of home missions. They have a campus of thirty-three acres, three large brick buildings and two smaller ones. These and their library of 28,000 volumes, they value at $250,000. They have in addition an endowment of $250,000. They have had three presidents; Baldwin, White and Tuttle. President Tuttle has held the office since December 1861. They have twelve professors and 250 students. President Jordan, of the Indiana State University, lectured here two weeks ago. They have a college president here almost every Sabbath. I have a good prospect of being assigned a day among them.

Sabbath morning I preach in Grace M. E church, Indianapolis, Rev. M. Moore, pastor. This is one of the down-town churches and affords our cause a fine opportunity. In the evening I preach in the Second Presbyterian church, Rev. James McLeod, D. D., pastor. Rev. A. T. Pierson, D. D, of Philadelphia, was their former pastor. I have been interested in reading his book on "Evangelical Work." His sketches of Whitefield, Chalmers, Spurgeon, Moody, McAll and others are so true to life that you would think you were in their presence. Every pastor ought to read this book.

Francis Murphy has been holding Gospel temperance meetings in Meridian M. E. church every evening this week. The house has been crowded and many signed the pledge. His philosophy is, keep drinking men out of the saloons and the saloon business will be at an end. He has no faith in closing saloons by law. Perhaps both are good. Gospel temperance for the drunkard and legal temperance for the saloon keeper. The law and the Gospel do not run counter. They go together.

Next Monday it is to be settled in Cincinnati at the polls whether our Sabbath laws are to be enforced. The *Commercial Gazette* put these questions to Mr. Stone, the candidate of the committee of 500 for Mayor:

What laws as to the observance of Sunday is Mr. Stone talking about? What would he do with respect to the street cars? The time was when omnibuses were stopped by the police on the corner of Main and Fourth streets and not allowed to go to Cumminsville because it was Sunday morning' Does Mr. Stone propose to have a revival of that sort of official piety? What would he do about the mails? Would he distribute the letters and papers Sunday morning or Sunday evening? What does he say as to the telephone; would he keep "the hello girls" on duty during the Sabbath, or dismiss them all, and cut off at a stroke for a day each week the marvels of the latest wonderful invention? Would he check the milk wagons? Would he arrest the newspaper carriers? Would he desolate the cab stands? Would he confiscate the livery stables? Would he suppress the cable cars? Would he close the public libraries? Would he order the patrol wagons to dash around the *Commercial Gazette* and the *Enquirer* offices on Sunday morning, to seize the pressman, and the carriers, and the newsboys, to prevent the circulation of Sunday newspapers? We do not ask the question idly. It is forced upon us.

We should say *yes*, to every question, even if it did involve the arrest of an old side Covenanter. All common labor should be prohibited on Sabbath.

J. M. FOSTER.

THE S. I. D. C. T. S.

CHICAGO.

What! Another secret society! Oh no; only a friendly proposal for one to promote benevolent work by the sisters in the churches. And this is how to do it. You know the Good Templars, how they reclaim people from liquor and get them into churches? Well, the objection to their secrecy and rituals has no weight against *them*, you know, however true about some others. And so you know, although dancing parties are condemned by many solemn people, yet the S. I. D. C. T. S. would discover that they would be able to do much good by innocently dancing together to aid the cause of temperance? Therefore, you know, instead of promiscuous dancing and drinking parties, let the sisters in the churches form themselves into societies of S. I. D. C. T. S., that is, into Societies of Innocent Dancing Christian Temperance Sisters. That nice name, you know, would disarm prejudice, and thus they could have healthful exercise without the publicity.

The S. I. D. C. T. S. would give an occasional public assembly at a charge for admittance, the proceeds to be devoted to temperance and piety. It is reasonable to hope for large collections on account of the public curiosity that would naturally be excited to behold the pious wives and mothers and misses who are distinguished in the churches and Sunday-schools, hopping around to the lively music, enjoying themselves in this innocent recreation and delighting the large assemblies.

This excellent proposition would also, you know, attract the young people to the churches and Sunday-schools where such S. I. D. C. T. S. members attend, and give cheerful impressions of the kind of religion to be found there!

Our readers will understand that this fine proposition is to be taken on harmony with the Scripture Eccles 11: 9, "Rejoice, O young man, in the days of thy youth;" and so we say to the S. I. D. C. T. S. advocates, and to all kindred societies which support the root principle of lodgery, which although condemned by Moses, Lev. 5: 4, we now set aside and make such oaths and promises to do good as we please, you know, in our free and happy country.

T. H.

HAVE WE GAINED OR LOST?

SABETHA, Kans.

What has the American party gained or lost by fusing with the Prohibition party? We claim it has lost all and gained nothing. Did not the American party put in its platform the first prohibition plank that ever was in any platform in these United States, just as strong and as sound as the prohibition plank in the prohibition platform? If so it is evident we have gained nothing on the prohibition question only a big fight at every nomination convention to keep secret lodge men from being nominated for all the offices in the gift of the people. We are told in Holy Writ that two cannot walk together except they be agreed. This being the case, how can secrecy and anti-secrecy, Christ and Belial, join hands and walk together where there is no agreement. If God's Word be true it cannot be; they cannot be harmonized. They will be like Aaron's rod. They will swallow up one another. How long will it be in this flourishing age of secrecy before you can get Good Templars, Sons of Temperance, Masons, Odd-fellows and all the secret hosts to putting down secret orders by law? Not till Gabriel blows his horn. Does the Prohibition party propose, or has it proposed to do anything on the subject of anti-secrecy; to meddle with it in any shape? Not one word.

Now this is what I think we have lost. The Prohibition party has not accepted any of our anti-secret plank, therefore we have lost it altogether. We have just dropped our anti-secret plank and held on to our own prohibition plank, and gone off into another party to do it. To say the least of it, it looks like a short-sighted piece of business to me; but I am but one man and would be glad to be set right if wrong. As far as I know the anti-secret men have become discouraged, and feel left without a place to direct their blows so as they will tell on the community. We have now no party to act or vote with, only the three secret parties, and that we cannot do without violating our conscience and the plainest teachings of God's Word.

JOHN THOMPSON.

ANOTHER AFRICAN WITNESS.

MONROVIA, Liberia, West Africa, Feb. 1, 1889.

DEAR CYNOSURE:—Many thanks for the *Cynosure* which I have received since coming to Africa, and read with deep interest. Mr. F. J. Davidson's letters are of special interest to me as they come from Louisiana, where I labored for about eight years among the colored people. May he be spared to labor, until every colored church in Louisiana shall be free from secret societies, and the time, interest, and money of the people be given to the churches instead of to secret societies.

Recently a gentleman who is a Mason was spending a few days at the mission where I am teaching. He seemed surprised at my knowledge of Masonry. I gave him some copies of the *Cynosure* to read. Some of the colored churches in Liberia have secret societies connected with them. One church has a Woman's Missionary Society (secret); another a secret society of women with the pastor at the head. As I learn more concerning secret societies here, I may write you again. If you wish to send some of your literature to me, I will gladly distribute it among needy ones.

Recently several of Bishop Taylor's missionaries gladly left Liberia for New York. To establish self-supporting missions in the deadly climate of West Africa requires too great and an unwise sacrifice of life and health. Yours respectfully,

(Miss) E. BEEKEN.

PITH AND POINT.

THE MAD-STONE EFFECTUAL.

I was bitten by a rabid dog the 15th of July last; got to a mad stone the morning of the 18th, had it applied, and it adhered three hours at the first application, and then the stone was cleansed by boiling it in new milk, and the process of applying and cleansing the stone was continued till the 20th. During the first application of three hours, from the points of my fingers half way to my elbow, every pore was oozing forth drops of sweat. I had three cows, one high grade bull and two horses bitten by the same dog that went mad. My loss was $400. Mr. H T. White, of Oskaloosa, Iowa, is owner of the mad stone. The horses and cattle were bitten July 14 and 15; time of going mad from August 9 to September 19 Any one wishing to know anything more concerning this, write to me and I will answer.—D. D. MILLER, *Durham, Iowa*

LETTING THE LIGHT SHINE IN MISSISSIPPI.

It affords me much pleasure to inform you of the great help of the *Cynosure* among our people. A large portion of the thirteen churches in this region belong to Freemasons or Odd fellows. By the help of the Lord the *Cynosure* is taking hold on the hearts of a great many men and women, and the light of truth makes them surrender. I have turned thirty five members from the lodge. Just as soon as they can raise the money they will take the *Cynosure*. I am glad to have seen the great light since I have been reading the paper. I have become strong in the faith, and am going to fight for Jesus Christ as long as I live, and as long as I can raise a dollar I am going to have the paper. May God bless you in this great work.—(Rev.) J. J. SMITH, *Swiftwater Station, Miss.*

ALMOST PERSUADED.

You will please accept many thanks for this grand and important paper, the *Christian Cynosure* I never saw a copy of it before January of this year, and must confess to you and the public that it has held me spell-bound on the subject of secret societies. At this writing I can say I am almost persuaded; and would by all means read on till I reach a firm conclusion. I am a member of some of the societies of which your grand organ treats. But while that is true, all I want is to know that you are right and that we are wrong, and I am ready to retract at once. "I had rather be right than President of the United States."—JOHN JONES, *Pastor of the A. M E. church, Woodville, Miss.*

FROM A PRIVATE LETTER TO BRO. L G JORDAN.

The books you promised have been received. I will try and sell them; if not I will return them. The school is progressing nicely. The lecture you gave was quite an incentive. The lodge received quite a blow. After reading the tracts and Scripture I have concluded to let them go (the secret societies). Many others anticipate a speedy resign. The more reasonable and intelligent members find nothing to condemn in your work, and wish much to hear you upon that subject, when free from prejudice and illiterate confusion. I am now becoming as ardent a member of the church as of the lodge. The amazing truth in regard to Masonry as an anti-Christian association, was precluded by my blind attachment —A. H S, *Grenada, Miss*

LODGE NOTES.

Senator McMillan, of Michigan, who has just taken his seat in Congress, is called a "brother Mason" by the lodge papers.

There are halls enough in Los Angeles, but the lodges had to have the Central Baptist church for a meeting lately. Barnes, "Past Grand Director" of the Knights of Honor, made an address.

White Caps at Sanborn, Iowa, entered several barns and cut the ears and tails from stock contained therein. Two offenders are under arrest, and it is expected that they will expose their companions.

M. M. Estee, chairman of the Republican Convention met in Chicago last June, is Grand Master of California Masons. He dedicated a new Masonic temple at Suisin lately with the aid of a ball and a banquet.

"Jack" Warburton, who has been conducting a temperance revival at Galena, Ill., has received a notice, signed Galena White Caps, in which he is warned to leave the town within forty eight hours. He has announced his determination to stay and "see it out."

White Cap notices have been sent to Scotch and other foreign workmen employed at the Sienete granite quarry, Farmington, Mo., warning them to leave the country by April 11. Law abiding citizens are indignant and have called a meeting at the court house here to take steps for the protection of the threatened men.

William Jones, an industrious farmer living near Rugby, Ind., has received two letters signed by White Caps, warning him to leave the county for some alleged offense. He also found a bundle of switches lying at his door. He has not heeded the injunction, but will begin prosecution against certain neighbors whom he knows to have written the letters.

Rev. Clifford P. MacCalla, Grand Master of Pennsylvania, has issued his edict against the Cornean A. & A. Rite, which he says "have been authoritatively ascertained and officially declared to be clandestine." Ninety days are given members of the Grand Jurisdiction in which to sever their connection with Corneanism. After that time all refusing to obey the edict will be liable to Masonic trial and punishment.

It was recently stated in our Pittsburgh correspondence, says the New York *Voice*, that the Pennsylvania Grand Lodge, A. O. U. W, had approved the recommendation of the Supreme Lodge of that order against the admission of liquor dealers as members. This was premature. A resolution of approval was submitted, but was finally rejected on the ground that liquor selling is "not a sufficient cause for rejection."

Albert Pike told J. H. Van Hoose, "Past Grand Master" of Arkansas, to take up subscriptions among the lodges to help the orphan children of a Mason who wanted an education. "You will succeed," said he, 'if the Masons of Arkansas have any souls." Thus Van Hoose writes to the *Tyler*, of Detroit. The P. G. M. has, however, to acknowledge that some 300 lodges in Arkansas have not contributed anything. There were but 330 lodges of Masons in that State in 1883. Masonry is a "soulless corporation" in Arkansas.

From an interview with Wm. J. Florence, the actor and author, published in the Detroit *Journal*, we clip the following: "It is true," admitted Mr. Florence, "that I am the father of the order of the Mystic Shrine in this country. The order dates from the time of Mahomet, six centuries after Christ. The Sultan of Turkey is now at the head of the order, and the precepts of the order are from the Koran, and are to day the unwritten law of the Mahometan tribes. While traveling through southern France in 1870, I met at Marseilles an old friend in the person of Yusef Cheere, the famous and recently deceased Orientalist. Cheere was by birth a Syrian, born at Mt. Lebanon, who had gained his first acquaintance with the Europeans at the English consulate at Beyrout, and was a high official in the order of the Mystic Shrine, which he explained. I went with Cheere to Cairo, and there, in an Egyptian temple of the order, surrounded by dusky Orientals, the only white man in the solemn conclave, I received the rites which made me a member of the order. I then had the ceremonies and other formulæ translated from Arabic into French, and then into English, and upon my return to this country the same year, explained the order to Dr. Walter Fleming, who soon afterwards established the Mecca Temple in New York city, the first lodge of the Mystic Shrine in America. One of the prerequisites to membership is that the applicant must be a thirty-two degree Mason or a Knight Templar, which constitutes its only connection with Masonry. There are now about fifty temples of the order in the United States. I have, as a gift from the Sultan—the head of the order—the decoration of Osmai—a green sash with a narrow strip of red down each outer edge, and a seven-pointed star of silver, with the Sultan's own signature engraved on an old plate in the center." When Mr. Florence related the foregoing history of the origin and aims of the Mystic Shrine, he never winked an eye or "smoled a smile."—*Detroit Tyler.*

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

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BY

E. Ronayne,

Past Master of Keystone Lodge, No. 639, Chicago.

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National Christian Association,

221 West Madison St. Chicago, Ill.

SECRET SOCIETIES CONDEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.:*—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College:*—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College:*—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College:*—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York:*—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University:*—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR BEYSHLAG, *Professor in the University of Halle:*—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression. But both are combined in the lodge.

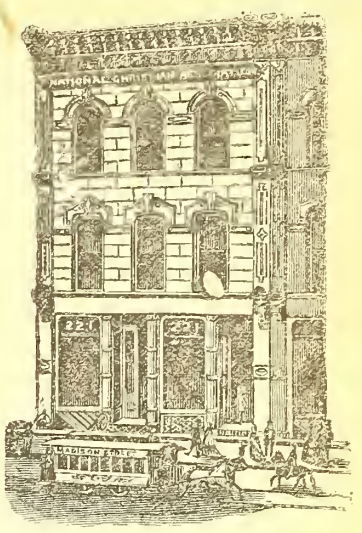
PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary:*—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.:*—I am willing to hazard my position....upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary:*—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio:*—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, *of Oberlin, 1868:*—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church* In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment."



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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The Christian Cynosure.

EDITORS.

BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 11, 1889

FALSE CHRISTS.

Many shall come in my name, saying, I am Christ; and shall deceive many.—*Matt. 24: 5.*

There would be no counterfeits, if there were no genuine money. So, counterfeit Christs prove the existence of the true Messiah. About sixty years ago, a man calling himself John Wilkes, appeared in a back county in northern Pennsylvania. He went into a cabin where a woman sat at her loom weaving and entered into conversation with her about Christ's coming again on earth. She said she expected he would come again as the angels said he would. (Acts 1: 11.) Wilkes at looked her with all solemnity and said: "I that speak unto thee am he." He got up a meeting of those rural people and allowed them to worship him. It was autumn, and they left their apples gathered in heaps in their orchards, till the snow fell and covered them. They neglected their other fall work, saying that Christ had come to destroy the wicked and receive them to glory.

Some unbelievers, seeing misery and starvation impending, moved the magistrates to arrest him as a vagabond, imposter and swindler, when Wilkes bade his dupes farewell and appointed one of them to meet him at a certain street-corner in Philadelphia, at such a day and hour, in such a month and he would send them instructions what to do. The man footed it all the way to Philidelphia, was punctual to the day, hour, and spot, but no John Wilkes appeared there. Yet, the poor creature returned to his gulled and swindled neighbors, a firm believer in John Wilkes.

The Prophet Jansen was a Swedish peasant, who, some forty years ago, led a colony of Swedes, and settled on Government land at a place called Bishop's Hill or Hoop-pole Grove, in Henry county, Ill. They were of a sect called "Readers," which at that time had overrun the Scandinavian countries of North Europe, in which the state church is Lutheran. The King of Sweden and his bishops had become Freemasons; and so, in religion, they had become baptized worldlings, who knew nothing and taught nothing of vital godliness. The people, wearied with state and church dogmas, began to meet in groups for prayer and reading the Scriptures, as preaching was by law the prerogative of priests appointed by bishops. A revival sprang up and spread by persecution over North Europe. Hence their name "Readers." Prophet Jansen was one of the peasant preachers produced by this sect which has now become legalized as the "Free" or "Mission Church" of Sweden. In this country they blend largely with the Congregationalists, and fifty or sixty of their young men are now in the Congregational Seminary in Chicago, with a Swedish professor of their own.

This Jansen was an ignorant, yet capable peasant. He formed and led a sect of his own. Being, at the time, president of Knox College, the writer went up and spent a night with Jansen, to make his acquaintance. His thrifty and industrious followers read the Bible incessantly, and believed and obeyed Jansen; who owned the land; claimed to heal the sick if they believed in him; had a school of missionary prophets numbering twenty or thirty, who were in training for Europe; and, in short, had started a system of Swedish Mormonism in a small way. An Ohio Yankee was his justice of the peace, and had joined his church. This man, when asked "What is Prophet Jansen?" replied, "He has all the power of Jesus Christ in the church, except to work miracles!"

A scoundrel adventurer named Root, who had fought in the Crimean and in our Mexican wars, came to Bishop's Hill and married a young Swede girl. Root was opposed to Jansen, and wished to take his wife away from the settlement, but she believed in Jansen, as did her parents, and distrusted her husband, and refused to go away with him; and the Jansenites secreted her. Root joined the Masonic lodge at Cambridge, the county seat, where Jansen was unpopular, and told them he was going to kill Jansen. He did kill him; shot him in Cambridge court house while the judges were at dinner, and his head fell within eight feet of the judge's seat. Root was brought up a few hours after the murder. He took a change of venue to Knox county, where the sheriff was a Mason, and was suffered to go off. Their leader gone, the settlement was broken up, the property divided, and many of the Jansenites, who were a worthy, honest people, joined the Swedish Methodists.

Let us analyze this Jansenism, in the light of the Scriptures. Perhaps it may throw light on like cases now occurring, particularly one in the vicinity of Rockford, Ill. Believers of the Bible need not be told that, outside of and beyond our earth, there are angels and devils; that evil has struck other worlds and natures superior to ours; that "a multitude of the heavenly host" proclaimed Christ's coming and mission, as to bring "Glory to God in the highest; on earth peace and good will toward men"(Luke 2: 13); that devils are in number legions (Mar. 5: 9); that these devils resisted Christ; that their leader sought Christ's and the world's worship; that they are to be more active as their time grows short; and that Christ and goodness will triumph at last. (Rev. 8: 13 and 20: 10.) And that we may know his "devices" (Greek *noemata*) 2. Cor. 20: 11, by studying his attempts on Christ. Matt. 4: 1-11. Isaiah says (5: 13), that the Jews went into captivity through ignorance. Jansen was ignorant. He was imprisoned by the bishops, and hunted by them. He therefore justified his followers in "lying for the glory of God," that is, to conceal him from the bishop's officers, etc., and like Mormons, he mistook the inspiration of devils for the power of the Holy Ghost. The writer has heard a little ignorant Irishman, when mesmerized, utter eloquence equal to Daniel Webster's. Jansen did the same when controlled by his spirits. So Mrs. Beekman, of Byron, Ill., who had been for years, apparantly, an humble, consistent Christian. But Satan tempted her through her love of applause among Christians, and deceived her by her mental elevations, caused by himself, which excited the admiration of members of the Byron church. At first, as sincere as a maniac, she soon became cunning as a devil; a compound often seen in lunatics. Satan's coming in the "last days," that is, the days between Christ's first coming and his second, is to be with "*lying wonders.*" (2. Thess. 2: 9.) The wonders are real, but they land their dupes in a lie, and under the power of Satan, the god of lies. "*Many* shall come saying, I am Christ, and shall deceive many," "if possible the very elect." The devil tempted Christ, but he "*entered* Judas. He offered the Saviour the kingdom of the world. He bought Judas with priests' silver. Christ said, "The Prince of this world cometh and hath nothing me.(?)" He could not enter into Christ because he was the Son of God, and "without sin." But he has access to men "for that all have sinned."

In the recent scene at the Westminster church, Rockford, where the pastor, Rev. Mr. Conde, gave a just interpretation and application of Scripture to the knave and coward who takes to himself the false Messiahship of Mrs. Beekman; and Elder Wallace ejected from the meeting those who follow him. We think they did nothing improper or contrary to the law of the land which allows physical force sufficient to expel vagabond intruders. But these are but the beginning of latter day sorrows; and Satan cannot only enter Judas, but he can sift Peter. And Horace Bushnell said truly, "Satan never works with a bad man as long as he can get a good man to work with." The total silence or imperfect teaching of the pulpit of the present day concerning Satanic agency and influence, leaves the mass of Christians fatally exposed to that influence which Christ gave his disciples their first charge to resist and remove. And unless more and better instruction is given on this fearful antagonism to God and the salvation of men, as Daniel Webster said concerning its silence respecting the manufacture of manacles for slaves in the New England factories, "The pulpit is false to its trust."

APOCALYPTIC LOCUSTS.

I saw a star fall from heaven.* * * and he opened the bottomless pit, and there arose a smoke out of the pit, and the sun and air were darkened * * and locusts came out of the pit. *Rev. 9: 1, 2.*

Newton, Heith, and other learned commontators think, with reason, that this tableaux images the fearful Saracen invasion of Europe, which ended in defeat by Charles Martel (the Hammer), at Tours, near Paris, in 752. The pit-smoke still darkens the Turkish Empire. But Matthew Henry well says: "The Scripture hath many fullfillings;" and the bottomless pit is not yet exhausted of its smoke or its locusts.

An Iowa paper gives us the following proximate estimate of the secret orders risen and still rising from the drear abode of moral darkness to darken and desolate the earth; and turn the United States into a vast expanse of Mormon-Mohammedanism. This is the article:

"It is said that there are in the United States over two hundred fraternal, benevolent, social, insurance, political, religious and other secret organizations. The following are given as the approximate statistics of the membership of some of the most prominent orders of this country: Freemasons, 600,000; Odd fellows, 535,000; Grand Army of Republic, 180,000; Knights of Pythias, 310,000; Good Templars, 200,502; Ancient Order of United Workmen, 181,875; K of H., 124,756; Royal Arcanum, 80 000; Improved O R M, 64,000; American Legion, 61,664; Knights and Ladies of Honor, 46,000; Sons of Veterans, 47,000; Ancient Order of Foresters, 38,529; Daughters of Rebekah, 33,658; Knights of the Golden Eagle, 30,000; and the Order of Chosen Friends, 20,291."

As the writer gives only sixteen of the 200 secret orders, his figures are far within the facts. Yet the sixteen include a membership about equal to that of the United Colonies when they went to war with Great Britain in 1775. And they all take their leading feature from the mother lodge which owns the temples, viz., Masonry. Like the popish mass, they are all religious inventions, and so sorcery, which is insult, not worship. And all these secret orders constitute a deluge of darkness out of the mouth of the Dragon to drown and destroy the Christian religion.

LODGES, STRIKES AND ARBITRATION.

Secret societies will not be uprooted by merely demonstrating their unfitness to secure the ends they propose. They may be proved needless, useless, a hindrance and a damage. Yet some of them will continue to exist. They have been so proved, yet men are found still to be cajoled by their promises, deceived by their display, confused by their oaths, and bewitched by their worship.

But there is hope that the lodges formed for working men may be superceded. Some plan that puts humanity and justice—the Golden Rule—into its first principles, will yet reach their case. The Farmers' Alliance and the agricultural conventions now held at public cost in several States are taking the place of the costly and fraudulent "grange," which only lives on the accumulations of its prosperous days. The plan of profit-sharing has been urged as a substitute for the secret "union." In some large establishments in Chicago it has so proved itself; and workmen give up their lodge because they have no more use for it.

The proposition of Charles Francis Adams, president of the Union Pacific railway company, published in *Scribner's Magazine* for the present month, would have the same indirect result among railroad employes. Mr. Adams, unlike his illustrious predecessors for three generations, has never been in politics, but he has shown the statesmanship of his house in business affairs in a remarkable degree. Thirteen years ago when a strike on some of the Massachusetts roads developed some new and dangerous powers in the secretly sworn combinations of railroad employes, he was ready with suggestions to meet the emergency, which were framed in the laws of the State. When the great strike of 1877 came over the country like an epidemic Massachusetts was not directly affected by it. Mr. Adams was made Railroad Commissioner, and has ever since given his attention largely to railroad matters. He has been five or six years at the head of the Union Pacific system, which, on account of the unusual obligations of that road to the national government, is a position of peculiar difficulty and responsibility.

Early in 1886 occurred the great strike in the southwest on the Missouri and Texas Pacific systems. Leaders of the "Knights of Labor" controlled, and threatened that it should extend over the country and stop the whole railway traffic of the United States. The anarchist demonstration occurred in May following, and in June, Mr. Adams sent copies of the paper printed in *Scribner* to his division superintendents and others on the Union Pacific. It is a comprehensive plan for the prevention of strikes, and its effect in successful operation would be to destroy the secret union.

This paper reviews the growth of the American railroad system from a thousand miles in 1836 to 135,000 fifty years later, with 600,000 men employed. The Union Pacific in 1886 controlled 5 150 miles of road, its stocks and bonds amounted to $275,000,000, its yearly income $29,000,000 and more 15,000 men were in its pay. The Pennsylvania company at the same time represented a capitalization of $670,000,000, had an income of $93,000,000, and employed 75,000 men. The railroad system had grown during these fifty years into a vast and intricate business, organized in various departments, which are named the "financial," "construction," "operating," "commercial," and "legal." These five divisions of

necessary work exist in every company; but the vast majority of the employes belong to the operating department, which is responsible for the running of trains, maintenance of the permanent way, and repairs of the rolling stock. In moving trains 20 per cent of the force is employed; in machine shops, etc., 30 per cent.; and 50 per cent as flagmen, section hands, station agents, etc. If the relations of these men to the company are harmonious, no trouble is likely to arise in the operation of the road. Clerks, engineers, ticket agents could leave in a body and their places could be easily filled and no inconvenience to the public result. All serious strikes occur in the operating department. The problem Mr. Adams discusses is to reduce the difficulties which grow into strikes to the utmost by such an organization of the road as shall eliminate them practically from railway business, and interference in the immediate and vital public functions which a railway company must perform.

He divides, first, the operating service of a road into temporary and permanent, the latter including the large majority. He advises a roll for each class, and that no man should be admitted into the permanent service who has not served an apprenticeship in the other. While they are thus serving a probation they may be engaged and discharged at pleasure. The permanent service should be first-class. It should include the possibility of advancement, and the recognition of certain rights and privileges on both sides. The employe should be at liberty to resign, but should understand that he holds his place while he deserves it. This makes necessary a tribunal of arbitration. At present the employe looks to some "grand master" or executive committee of his secret union for such a tribunal. The official, on the other hand, contends that if he is to be responsible for the running of the road he must have the power of arbitrary dismissal. Practically the executive committee cannot save their members, and the official enjoys his power rather as a theory than as a fact. "The one party boasts of a protection which he does not enjoy, the other insists upon a power which he dares not exercise." Such a board of arbitration can be formed by representatives fairly chosen from the permanent operating department, to whom could be referred all the interests of the men under proper restrictions. The president of the road and the board of directors could thus be brought into immediate relations with these representatives on terms of equality, and all questions of mutual interest could be amicably settled, without an appeal to petty despots in outside organizations.

Mr. Adams suggests that there be also established schools of instruction in railroading open to children of operatives, the cost of which should be one of the permanent expenses of the road. Trained young men, with a loyal pride in the success of the road to which they are attached, would thus be provided. Another suggestion is that each road should set aside a liberal sum yearly for hospital fund or retiring pensions or insurance, the men to put in a like sum. Every man enrolled in the permanent employ to have the benefit of these funds.

Mr. Adams believes such a plan as he has outlined would prevent most of the difficulties arising between managers and men. It is based on a simple recognition of acknowledged facts; and its practical effect would be to destroy the power of the secret combinations among railroads that directly pertain to their business.

This able and valuable paper omits, however, to recognize an important factor in the railroad system, namely, the great public, whose business interests are often vitally related to it. There should either be a place on the suggested board of arbitration for representatives of the State; or else there should be such an addition to our Inter-State Commerce law as will punish with fines, and imprisonment if necessary, the actual authors of railroad strikes.

—Rev. S. F. Porter, whose work in Tennessee and Kentucky last winter has been highly appreciated by the N. C. A. Board, has arranged to visit the colleges of Illinois and Wisconsin, so far as possible, before the close of the academical year in June. He will interview the faculties, address the students, and distribute tracts and other literature.

—Just as we go to press, a dispatch from Washington brings the sad news of the sudden death of Bro. W. B. Stoddard's little child, a babe of about five months old. This unexpected and severe trial, just at the opening of his new work, makes an especial appeal to the sympathy and prayers of us all, that the Holy Comforter may be at the side of our brother and sister with grace to sustain and soothe in the midst of trial.

NEW ENGLAND LETTER.

A Remarkable Revival in Western Massachusetts—The Amendment Campaign—Prohibition in Maine—An Opportunity to Distinguish Between its Friends and its Enemies—The Brewers Boycotting the Farmers—More Statistics Needed—Anti-Secret Work among the W. C. T. U.

In Springfield there is a remarkable revival in progress under the leadership of Evangelist B. F. Mills. Crowds attend the services so that overflow meetings have to be held, even the City Hall being inadequate for their accomodation. It has been especially successful among the young people, Mr. Mills showing unusual tact in stirring up Sabbath-school teachers to do personal work among their pupils. He, with his musical director, Mr. Greenwood, has a plan in view for an around-the-world tour, for the purpose of holding revival meetings at all the various missionary stations and centers of religious influence. At the same time two other evangelists, Rev. S. Hartwell Price and D. M. Birdsall, have set in motion a similar work in Northhampton, that staid old town where a century and a half ago,

> "In the church of the wilderness Edwards wrought
> Shaping his creed from the forge of thought;"

where Whitefield preached, and Finney in later times. One of its best signs is a general obliterating of denominational lines. Several hundred requests for prayer have been handed in, and more than one hundred have expressed a desire to become Christians.

That there will be some good fruit gathered is certain, but while the lodge is a tabooed subject, and no word of warning against its wiles is uttered to young converts, there is in the movement exactly that element of weakness which was in the great revival of 1858, when through a large extent of our country human beings were bought and sold, but no allusion to the sin of human slavery was allowed even in the prayers. The position of a popular revivalist is always one of great temptation to compromise the truth. Whitefield, for instance, who in his soul abhorred "the sum of all villanies" as much as did Wesley, adopted a temporizing policy, and consented to a seeming acquiescence in the system, for fear that to act otherwise would shut him out from doing any missionary work in the South and the West Indies. What was freedom, even to the slave himself, counted against the joys of eternal life? This Jesuitical reasoning so unworthy of Whitefield bore its own fruit, and to quote again from Whittier's fine poem,

> "Alas! for the preacher's cherished schemes,
> M'ssion and church are now but dreams;
> Nor prayer nor fasting availed the plan
> To honor God through the wrong of man."

The amendment campaign in Massachusetts is still being pushed vigorously. Joseph Cook has expressed the opinion that it will be carried, but whether carried or not it has done immense good already in stirring up an agitation on the subject and breaking the dead calm to which even storms and gales are vastly preferable. The votes of the towns at the spring elections form no exact data by which to judge the real strength of the cause, for strange as it may seem there are many who will vote No License in town meeting, but go against prohibition when it comes to be a State matter. The charming inconsistency of these No and Yes voters, they themselves generally explain in this wise: that public sentiment has not been educated up to a point where prohibition can be enforced. But if, as Neal Dow affirms, the Maine law has swept away every brewery and distillery in the State, has reduced the liquor traffic to one half per cent of former proportions, and saved the people directly and indirectly more than $20,000,000 annually, it is at least a reasonable success. Prohibition prohibits quite as much as regulation regulates, as may be seen by high license Boston of which the *Press* of that city says: "Under very stringent license laws drunkenness has greatly increased, and despite the vigilance of the police (?) the sale of intoxicating liquors has not decreased."

The cider argument helped the New Hampshire defeat by being exempted in the amendment, thus affording a weak place where the liquor sellers could tear holes in it. In Massachusetts it is not exempted, and so they are taking the opposite track by appealing in every possible way to the selfish fears of the farmers. The Young Men's Democratic Club of that State, true to name and tradition, have passed a resolution condemning the amendment. These contests are valuable in proving who are our friends and who are our foes. I notice that in Pennsylvania the *Catholic Total Abstinence News*, organ of the Father Matthew Societies, openly fights prohibition, thus showing that the Catholic church stands on the same level as the A. O. U. W. of that same State which has lately decided that "liquor selling is not sufficient cause for rejecting a candidate."

Portsmouth brewers are boycotting the farmers who voted for the prohibitory amendment by refusing to sell them malt for their cattle. But it is an ill wind which blows nobody any good, and this particular wind will certainly blow a blessing directly to the consumers in furnishing them with milk unpoisoned by brewery refuse; and indirectly to the farmers themselves, who are never profited in the long run by any dishonest course.

At our Rhode Island Convention, which owing to several delaying causes cannot come off before May, I hope to introduce a new speaker who, if the way can be made clear for him to lecture, will open the eyes of many a Prohibitionist and white ribboner to the shield which lodge obligations throw around the rumseller. A W. C. T. U. president, to whom I recently sent some anti-secret literature, writes: "As soon as able I will gladly give you some items that fell under my own observation....I had given a passing notice to the name, the National Christian Association, but never before understood the object of the organization. The Lord speed their work." Many a loyal white ribboner stands to-day in just this position—anti-secret to the core, but knowing nothing of our work or that any organized effort is being made against the lodge. They must be reached by our literature, by our lectures, and ways devised by which the anti-secret women in the W. C. T. U. can become known to each other and work together.

Rev. I. C. Welcome of the Scriptural Publication Society in Yarmouth, Me., has generously donated to the New England Christian Association one thousand copies of a valuable pamphlet—an address by Dr. Charles R. Crandall of the Portland school board, on the need of temperance instruction in the public schools. Any who desire copies of it for distribution among school committee, teachers or parents, can, by addressing the writer and sending stamps to cover postage, be supplied with as many as they can effectively use.

The prime purpose of our common schools is to make good citizens, and all instruction which conduces to this end helps to set the Republic of the future on an impregnable basis. I firmly believe the time will come when even children will not only be too good political economists to be deceived by the fallacies of high license, but when they will also be taught that secret combinations are a constant peril to the State, a menace to justice; and as such should have no place under a free and enlightened government.

Elizabeth E. Flagg.

World's Week of Prayer for the Sabbath.—By appointment of numerous Sabbath Associations on both sides of the sea, the week beginning April 7, (including also April 14,) is set apart as the "World's Week of Prayer for the Sabbath." It is hoped that it will be observed by prayer and conference on the relations of the Christian Sabbath or Lord's-day to churches, governments, and to individuals, in Sabbath-schools, preachers' meetings, prayer meetings, pulpits, and by articles in the press. All churches, which have not already done so, will find this a suitable time to secure endorsements to the petition to Congress for a Sunday Rest Law, which may be sent to the American Sabbath Union, 23 Park Row, N. Y.

Notice.—If any anti-secret friend desires a form of constitution for a local C. A., he or she can obtain one by addressing the writer. Also I shall be greatly obliged to any one in possession of authentic facts bearing on the connection between the lodge and the saloon, either in shielding liquor sellers or fostering the drink habit, who will write them out and send them to me for use among the W. C. T. U. Our white ribboners must be enlightened, and only facts will do it.

Elizabeth E Flagg,
Wellesley, Mass.

—Rev. Sam. P. Jones concluded in San Francisco, on March 31, a series of daily services of about a month, during which he preached two sermons a day to the people of that wicked city. The rains were very heavy during his first ten days, but his audiences have been large and enthusiastic. Several of the dailies assaulted him brutally for a time for denouncing the sins of the city; but finding such a course was damaging to their subscription list, they soon opened their eyes to many excellencies of Mr. Jones, unobserved before, and treated him respectfully afterwards. This series of meetings and those of Mr. Moody immediately preceding, has turned many from their evil courses and wakened up many careless Christians to a new life.

The Home.

THE RAINBOW OF HOPE.

As I walked out on one bright afternoon,
When my heart felt as light as a blossom in June,
The green earth was moist with the late fallen showers,
And the bees fluttered down and blew open the flowers.

As I threw back my tresses to catch the cool breeze,
Which scattered the raindrops and dimpled the seas,
Far up in the blue sky a fair rainbow unrolled
In its beautiful pinions of purple and gold.

It was born in a moment, yet, quick as its birth,
It stretched to the uttermost ends of the earth:
And fair as an angel it floated all free,
With a wing on the earth and a wing on the sea.

There are moments, I think, when the spirit receives
Whole volumes of thoughts on its unwritten leaves,
When the depths of the heart in a moment unclose,
Like the innermost leaves of the hear. of the rose.

I know that each moment of rapture or pain,
But shortens the links of Life's mystical chain;
I know that this form, like a bow from the wave,
Will pass from the earth and lie cold in the grave.

But, O, when Death's shadow my bosom enclouds;
When I shrink from the thought of the coffin and shroud,
May hope, like the rainbow, my spirit enfold
In its beautiful pinions of purple and gold.

THE PART OF TRIFLES IN MAKING HISTORY.

It is interesting to observe how certain happenings, or incidents, which, in themselves, were trifles, have led to the making of great historical events. Associated with the incidents in question was the entire absence of everything on the part of those who had to do with them looking to the accomplishment of any given purpose; and all that can be said by way of explanation is that, as trifling occurrences, they took place innocently enough, and according to a natural order of things, while out of them have grown results vast indeed, and in numberless instances wise and beneficent.

Cowley, one of the most eminent of the early English poets, at the early age of thirteen had his attention turned to poetry as a pursuit after reading Spenser's "Faerie Queen;" while Benjamin Franklin was led to seriously consider science as a part, at least, of his life work after making a careful study of De Foe's essay on "Projects." One day Richardson's celebrated "Treatise" fell into the hands of an impressionable youth, and made Joshua Reynolds a master in the great world of art, while that masterpiece in English literature, "The Decline and Fall of the Roman Empire," was begun by Gibbon after hearing the pious monks in the Temple of Jupiter in Rome sing at vespers one night. After listening to a lecture by Sir Humphrey Davy on the urgent invitation of a friend, the poor journeyman bookbinder, Michael Faraday, determined to become a scientist; and Moliere, whose grandmother was anxious to have him become something better than a maker of tapestry, was stung with pride one day by a remark of hers to the effect that the mother of Monrose, the great actor, had every reason to be proud of such a son. The illustrious physician, Herman Boerhaave, whose father and mother had originally intended him for the ministry, decided, while yet a mere boy, to give his life to the cause of medical science after curing himself of a painful ulcer in his side, which had baffled the skill of his surgeon, by a treatment of fomented salt and wine.

It was only by accident that the author of "Evangeline" was was led to write the story in question. One day, in company with a friend, Hawthorne called upon Longfellow, and the subject of the banishment of the Acadians from Acadia coming up during the hour, Hawthorne's friend remarked to the poet that he had been urging Hawthorne to write a story founded upon the banishment of these people, in which a young girl should become separated from her lover, and pass long, weary years in a new land seeking him, only to find him, at last, dying in a hospital. Hawthorne insisted that there was really nothing in such an occurrence out of which to make a story, but Longfellow, seizing upon the idea, inquired if he might have the incident for a poem, and consent being willingly given, the poet in time put into matchless and enduring verse this charming reflex of rural life and love. So, also, the "Scarlet Letter," that singularly unique romance which has become a classic in two hemispheres, owes its origin to the fact of its author losing his position as custom house official at Salem, Mass.

John Lothrop Motley might not be remembered to-day as the brilliant author of the "History of the Dutch Republic and of the Netherlands," but rather as a writer of fiction, had his maiden venture in the domain of letters proved a success. Motley wrote a story called "Morton's Hope," but the particular time when it appeared being decidedly unfavorable to literature, the book proved a sad failure. The young author was greatly disheartened and had the work suppressed, the plates destroyed, and for a time gave up the idea of a literary calling. Subsequently, however, a remark by Prescott on the great value of historical research, induced Motley to turn his attention in the direction indicated, and he afterward became one of America's greatest historians. Fenimore Cooper, the Scott of America, up to the age of twenty-three years, had given no thought to becoming a novelist; but at this period he was suddenly prompted to write a book, after reading to his wife one evening a portion of a dull English tale. Further examples might be adduced, if necessary, to show how, from slight incidents, the cause of civilization and culture has been advanced throughout the world, but doubtless the instances referred to will prove sufficient.

Turning to the consideration of events affecting not only the intellectual conditions of peoples, but the destinies of individuals and nations, we cannot fail to be impressed with the part which trifling occurrences have played in bringing about momentous results. It is said that Dr. Franklin was made so indignant at the bearing of Lord Granville toward him during the interview when the former was endeavoring to bring about a peaceful adjustment of the difficulties between certain of the colonies and the mother country, that he at once decided to urge, on the part of his friends at home, a most vigorous prosecution of their efforts to obtain in the end the complete independence of all the colonies. It is very probable, indeed, that had Napoleon the Third, a few months prior to the Franco-Prussian war, accomplished the purposes he had in view at the time, France to-day would not be enjoying the benefits of a popular form of government, while Germany itself would not occupy the position she now does among the nations of Europe. The premature action of the French emperor in declaring war against a neighboring government, on account of a comparatively slight indignity offered to one of its own officials, cost Napoleon his throne, changed the destiny of the French people, and unified more perfectly the German Empire. Even so trifling a thing as a sarcastic remark of Frederick the Great concerning Elizabeth Petrovna, of Russia, so embittered that exemplary woman that her subsequent participation in the Seven Years War almost cost Russia her very existence.

Balboa's debts, while endeavoring to make a success of the mercantile calling in Hispaniola, became at one time so burdensome that he found it necessary to take refuge from his creditors by hiding in a cask on board of Encisco's ship. A mere incident in itself, it led to his discovery of the Pacific Ocean. The success of Columbus in finding America was due, to a great extent, to the fact of Queen Isabella's confessor discovering by accident, at the monastery door of La Rabida, the brother of Columbus, who had paused there on his way to court in order to procure some food for his hungry boy. A slight circumstance, to be sure, yet it proved the means of interesting the confessor in question in the great purpose sought to be gained at the hands of the Spanish monarch, and by means of the former's influence Columbus, who hitherto had met only with repeated rebuffs and disappointments from one court and another, at last obtained the necessary aid which enabled him to realize the one dream of his life. Who will not say that the simple modesty and entire forgetfulness of self displayed by General Garfield on the floor of the Chicago Convention in 1880, had very much to do in the way of making him the successful candidate for the Presidency in the campaign which followed.

On a certain occasion Louis Philippe was on the point of declaring war against the Republic of Texas, simply for the reason that a citizen of the country had shot several hogs belonging to the French minister which had unfortunately trespassed upon the premises of the former. And this same trifling grievance, while it did not lead to war on the part of France, in the end led to the conflict between the United States and Mexico, since to revenge himself on the little sovereignty at the southwest, Louis Philippe prevented Texas from floating their European loan as it desired to do, and so opened the way for our country, gaining new and valuable acquisitions of territory.

Grief, in itself, is to be regarded very far from lightly, and yet it was the tears of the young and beautiful widow of a youthful sergeant of the German army, shed for the loss of her husband, which made her not long after the wife of Peter the Great, as in time this same woman was crowned Empress Catharine, the supreme monarch of Russia. In the end it turned out to be, indeed, a fortunate thing for England that Nelson's fleet was allowed to enter the harbor of Syracuse, and take on provisions afresh for the emergency before it. It is quite probable that had it not done so, the famous battle of the Nile would not have taken place, in which event Bonaparte might have succeeded in his ambition to establish an Oriental empire on the ruins of his conquests.

Finally, the great sorrow of Queen Elizabeth's life, resulting in her sad demise, is easily attributable to the fact of her not receiving a certain gold ring which the unfortunate Earl of Essex with his dying breath had requested should be given to his former friend; while it is also true that this nobleman's death would never have taken place where, or in the manner it did, had he not been provoked to raise an insurrection against the queen in the streets of London, because of a hearty box on the ear from the hand of her majesty.—*Interior.*

TO-DAY IN NAZARETH.

From an illustrated article by Wilson, the photographer, in the *Century*, entitled, "Round About Galilee," we quote the following about the city where Jesus was brought up: "One of the best views of the city is to be had from the campanile of the Church of the Annunciation. In the distance is the brow of the hill to which Jesus was led by the enraged multitude who attempted to throw him from it. A modern house in the foreground brings to mind the time when they uncovered a roof and let down the bed whereon the sick of the palsy lay. This must be very much the same kind of house as that historical one at Capernaum. There is the peculiar roof, and there are the outside stairs leading to the roof. The Eastern householder makes his roof serve for more than a protection from the weather. It is the piazza, the quiet place of the dweller, and sometimes it becomes his summer residence. As a rule it is not very heavy or very strong. Rafters are thrown across from wall to wall, say a yard apart; then the whole space is covered with twigs such as we saw the women selling in the market-place. On these the slender limbs of trees are thrown and thickly coated with mortar. Lastly, a thick spread of earth is thrown on, rolled to a level, and oftentimes sown with grass-seed. Thus by care many of the roofs become as smooth and soft as a machine-mown lawn. They may be easily broken up and anything lowered inside from above. By some such process the four bearers of the poor palsied man managed to enlist the attention of the Great Physician in behalf of their friend. It is not hard to understand it all when viewing such a house as this one at Nazareth. It would not be difficult for four men to carry a lame friend in a hammock by the outer stairway up to the roof, and, breaking through, let him down into the apartment or court below. Not far from this same house, in a narrow street, is a little chapel erected upon the site of Joseph's carpenter-shop. Over the altar is a picture representing Mary and Joseph instructing Jesus, and finding that he knew more than they. Another painting represents the lad Jesus assisting his father at work. It contains no accessories of the carpenter's shop, but there are enough of them in the shops close by. The web-saw, the glue-pot, the plane, and the hammer are the principal tools used in such shops, all without the modern improvements. Yet whatever the Palestine carpenter produces is from the fragrant cedars of Lebanon or from the eccentrically knotted and gnarled olive wood. The operation of bargaining and waiting for any article of wood to come from a Palestine carpenter's shop is a lengthy one. Articles of wood are a luxury there, and when the carpenter receives an order for one he usually employs the next three days of his life in soliciting the congratulations of his friends upon his wonderful good fortune in receiving 'an order for something made of wood.'"

WHAT WILLIE DID.

Willie was a poor little boy who worked in a machine shop. When he was fourteen years old he gave his heart to Christ and felt as if he must work for him. So he left his trade and commenced to sell tracts and Bibles to people who did not have them or know of them. He felt that he himself was young and weak, but every day he prayed that Christ would lead him and tell him what was the best and wisest thing to do.

One morning he called at a farm-house and wanted to sell the man a Bible. The man refused to buy and then Willie asked to leave one there. "You can't leave one in my house; if you leave it

at all the barn's the only place that's fit for it," replied the man, expecting to drive Willie off by his wicked words. "All right," said Willie cheerfully, thankful to be allowed to leave it within reach of the household, for in some places they refused it outright and drove him away. "Our Saviour once lay in a manger, and that will be a very good place." So he carried it out to the barn and with a prayer that it might be read, went on his way. The farmer, impressed by Willie's gentle and courageous words, wondered what the Bible had to say about Christ in the manger, and finally went out and began to read it. That reading led to his conversion, and his conversion led his family to seek and find Jesus.

THE SIGNS OF THE SEASON.

I broke a spray of willow by the brook,
When out a jet of sprightly talk it shook:
"Ho! ho! I'll kiss with blossoms silver-sleek
That sun-and-wind-browned cheek!"

I found an oakling and plucked off his cap,
When up he sprung from his old nurse's lap:
"Good-morrow and good-morrow, friend, to you;
I'm for the sky—adieu!"

I peered into so many smiling eyes;
They met my own with glances blithe and wise:
"You need not look o'erhead—we violets show
A little heaven below!"

I stood beside a shallow meadow pool,
I watched the fairy-shrimps—a twinkling school:
"We children of the sun and moistened clod
Come at the spring's beck and nod!"

I saw a musk-rat high floods could not drown,
Now smoothly swimming through the water brown:
"I'll build me summer galleries cool and dank
Beneath the grassy bank!"

I turned the turf, when out an earthworm rolled,
Uplifting some loose grains of mellow mould:
"I must make haste to stir and break the soil,
To help good farmers' toil!"

I saw a spider stretch her gossamer ropes;
She told me of her secret plans and hopes:
"I catch the midge, and tangle in my clues
Sunbeams and rainbow hues!"

I heard a honey-bee that, hovering low
Above the grass, sang songs of long ago:
"New year, new flowers, new sweets, new joys—and yet
The old I'll not forget!"

I started wide awake and looked about;
I heard a flicker from his watch-tower shout—
And "quick-quick, quick-quick, quick-quick, quick-quick!—quick!"
His rousing notes fell thick!

—*April Wide Awake.*

THE TOAD AND ITS PREY.

The accuracy of aim in the young toad is similar to the accuracy with which the young quail or chicken picks up a grain. A young chicken, having only its head out of the shell, picked up a fly that lighted near it. And, said Mr. Calthrop, when you consider the nice co-operation of nervous muscular movements necessary to this feat, you will perceive that the chicken must have been practicing fly-catching in the person of its ancestry for thousands or millions of years. But I once had curious proof that the toad is capable of improvement by practice.

Under a beehive I observed for several successive summers a toad watching for overloaded bees who failed to reach the threshold of the hive. No sooner did they fall on the ground than he snapped them up. But one day I saw he had lost by some accident his right eye, and when he struck at a bee he lost his aim, and picked up dirt from one side of the bee. He wiped his mouth with his forepaw and tried again and again. The bee generally managed to climb to the top of some little prominence on the ground and fly away before the toad succeeded. The poor fellow was half starved and grew thin, but I observed before the summer was ended he had learned to aim as correctly with one eye as he used to with two, and had again recovered his plumpness.—*Nature.*

MAKING DOLLS.

In the district of Sonneberg, in Thuringai, there are employed no less than 32,000 persons in the manufacture of toys; and of dolls alone there are exported from the same locality more than 24,000,000 annually. The absence of male workers is everywhere to be noted. The business falls exclusively to the women and children. The carving of the heads and bodies, painting the faces and necks, preparing the legs and arms, adjusting these limbs to the bodies, and cutting out, sewing and fitting on the dresses, etc., each forms a distinct department of labor, performed by so many distinct classes of workers; nor is the business of any one of them encroached upon by the employers of another. And this peculiar handicraft further resembles the great clock-making centers adjacent to the Rhine, inasmuch as these separate branches of a thriving trade are never executed under the same roof, or even what might be termed a doll factory; the subdivision of labor is in every case executed by the villagers in their own homes. Following which, the wholesale dealers, so far from requiring their stock of dolls in a perfect form, buy up the finished fragments in their respective stages with a view to their being put together in an economical manner and at a comparatively trifling cost, in a locality not far removed from the port whence it is intended to ship them into the foreign market. Under these circumstances, the ordinary German dolls with which we are familiar can be offered, not only to wholesale buyers, but also to the public at large, at a price considerably less than would be possible to command the practical operation of such an industry here, the value of hand labor in remote districts on the continent being considerably below that of our country.

TEMPERANCE.

THE PROHIBITORY AMENDMENT.

MR. WANAMAKER URGES HIS HEARERS TO VOTE FOR IT.

Postmaster-General Wanamaker made his first public utterance in Philadelphia, Pa., March 31, on the question of high license and prohibition. Mr. Wanamaker is superintendent of the Bethany Sunday-school. After the close of the school exercises, he led the way to the church, followed by four hundred members of his adult Bible class and four hundred visitors. Mr. Wanamaker announced that it was quarterly meeting and that there was no regular lesson. He said he had been requested to talk of temperance. He read a portion of the fifth chapter of Ephesians, beginning with the verse, "Be not drunk with wine." He said:

"What is the Christian idea of right? It is important that we get the right thought, because then we will do right and lead a happy life. The Christian idea is that we carefully guard our deportment. We should be temperate in all things that we do. The Bible says that he who does not do this is a fool. Now, a man who calls you a fool is not minded much, but when God writes us down as fools it is a very serious thing. We should be temperate in everything. That means the use of tobacco and of opium; it includes profanity and anger and impurity of life. We are so to talk that we shall build each other up."

Mr. Wanamaker then referred to the wreck of the American men-of-war at Samoa, and spoke of the broken-hearted wives and children who were waiting for the return of their husbands and fathers, who had been dashed to pieces on the rocks. He continued:

"Right here in our city are broken-hearted people beaten against the rocks of adversity by this tide of liquor and of license. The man who will not sign a temperance pledge, though he does not need it himself, to help a weaker brother, is not as much of a man as he thinks himself to be. Christ said, 'Deny yourselves. Take up your cross and follow me.' There is no need to be drunk to be under the influence of wine. The man who takes only a little and will not give it up, is as much controlled by it as if he was an habitual drunkard. He is under the influence because he won't give it up.

"What's the reason you won't stand out for amendment? Because you like a glass of beer. You say, 'I want to be free to take an occasional drink if I like it.'

"What influence keeps you from voting for the amendment? Isn't it the influence of the glass of beer? There are thousands of men in this city who do not get drunk. They say, 'We have the right to drink if we want to; to sell it, to buy it, or to give it away.' A man may not drink at all, but he may be under the influence of the liquor spirit. He will say, 'I am a temperance man, but I am in business, and the liquor people deal with me, so I won't say anything against it.' Now, what influence is he under?

"It's the same with many a politician. He's afraid he won't get votes, so he is silent on the liquor question. When a minister or a teacher refuses to speak out on this question he is ruled by the liquor interests. The drunkard who votes for prohibition is a freer man than the total abstainer who carries water on both shoulders and then votes for liquor, or to put it in the harness of high license.

"Just as the saloon-keeper must answer for every glass he sells, so we must answer for voting for liquor. It is simply a question of whether or not we are in favor of the saloon. It isn't a question of high license. The quibble that prohibition does not prohibit has nothing to do with it. The law against stealing does not prevent stealing. The same power that puts the amendment on our Constitution will attend to the enforcement of the law. It is our duty to make it as hard to get liquor as it is to get poison.

"License means that the city, State and saloon-keeper shall go into partnership to ruin men, to build up jails, alms-houses, hospitals and houses of correction and keep up the taxes. God's going to count the votes. Vote for prohibition and you will be voting for him, for order, for religion, and for the highest civilization. He will see every ballot. When you go home to-night go down on your knees, every one of you, and pray God to help you to carry the amendment."

Mr. Wanamaker then closed with a prayer.

HOPS AND HOP-GROWING.

BY A. S. M'CONNELL.

I do not know of any Christian at the present day that opposes the cause of temperance, as one of the most needed and important reforms of the day. The slave has slipped his chains and millions are free to praise God and enjoy the works of his creation with as much freedom as the feathery songsters that carol from the forest trees. Christian people aim to kill these monsters of evil; as soon as one is crushed and obliterated they send their darts into the next most hideous demon. Intemperance has been regarded since the days of Solomon as a very great evil. "Wine is a mocker and strong drink is raging."

No Christian will dispute that temperance is a virtue much desired and sought for in the characters of all men, and that all classes of people are truly better for the exercise of this one virtue. What I wish to discover to all, is that it is impossible to be a perfect temperance man and aid the cause of intemperance by producing a staple crop for the purpose of making intoxicating drinks, such as beer, whisky and wine. The producer of corn and grapes and barley can control the sale of them for the good of mankind; but the producer of hops finds it more difficult. He might find sale for a few pounds for some domestic use, or some medicinal purposes, but to control the sale of an entire crop from half a dozen acres is a difficult thing to do; that is, to prevent their use for the purpose of brewing and making beer and strong drink. A man may advocate temperance with a trumpet and use as eloquent language as ever passed the lips of man, yet if he produces hops for the purpose of making intoxicating drink, he is opposing his best interests and aiding the cause he would be so glad to exterminate.

The evil is truly great. Very few know of the extent of hop-growing. Quiet country people who have always lived under the roof of their own home, know very little of the sufferings they aid when they produce for the brewers a crop of hops. It is painful to think that so many people professing to love Jesus and his kingdom should for one moment aid this monstrous evil. I do not doubt but they know and feel that it is wrong, and still they continue in this that causes harm to their fellow men. They say that lands are dear, and rents are high, and taxes are burdensome, and that it seems a positive necessity to them to raise money. To meet these demands they must grow the hops. They aspire to more than true home happiness; for that does not consist in the abundance of things possessed.

The Kansas law is rigorous and peculiar. The sale of a single glass of any intoxicant ranks as a single count in an indictment. Each conviction on a count carries with it a fine of from $100 to $500 and from thirty days to six months in jail. Lately the trial of George Dunbar, in Kansas City, Kansas, occurred on twenty-two counts, the jury bringing in a verdict of guilty on the twenty-second count only. The saloon men were jubilant and the citizens depressed. Next, however, Tobias Hogan was tried for selling twenty three glasses of beer, and was found guilty on the twenty-three counts. His sentence was to pay $2,300 and to spend 690 days in jail. R. R Dunbar was tried on twenty-two counts, found guilty on all of them, fined $2,200 and sentenced to 630 days in jail. Next day, twelve men who had been in jail for several weeks came to the front and pleaded guilty. The judge meted out to them the full penalties imposed by the law.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—First Quarter.—April 21.

SUBJECT.—The Two Great Commandments.—Mark 12: 28-34.

GOLDEN TEXT.—Love is the fulfilling of the law.—Rom. 13: 10.

[*Open the Bible and read the lesson.*]

Daily Readings.—*M.*—Mark 12: 13-27. *T.*—Mark 12: 28-34. *W.*—Matt. 22: 34-40. *T.*—1 John 5: 1-21. *F.*—1 Cor. 13: 1-13. *S.*—1 John 3: 10-18. *S.*—Luke 10: 25-37.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The First Commandment.* Vs. 28-31. The question with which the Pharisees had sought to snare Christ was a political one. "Shall we give tribute to Cæsar?" The one asked him by the Sadducees with similar intent was a question of Jewish theology: but the inquiry of the scribe seems to have been made with a different purpose, for unlike the others it pertained to vital religion and had an importance and significance which they entirely lacked. He may as a Pharisee have enjoyed the way in which Christ had confounded the Sadducees; but it is certain that his was a candid inquiry, for Christ answered it as such The quotation in our Saviour's reply is from Deut. 6: 4 where Moses builds his exhortation to love God supremely on the great foundation truth that "God our Lord is one Lord." Every devoted Jew recited this twice a day; "the grand national protest against the polytheism and pantheism of the nations around." Jehovah will not share his divine sovereignty with "the god of this world" under any form or name, whether it be the Mammon of trade, the Moloch of the liquor traffic or the Baal of the lodge. This command obeyed by our nation would shut up every dramshop, quench the fires of every distillery, banish monopoly, and stock gambling, and let in the light of day on all secret conclaves. Thus we can see how the second commandment, "Thou shalt love thy neighbor as thyself," grows out of this first and greatest commandment.

2. *On the Threshold of the Kingdom.* Vs. 32 34. This scribe is the type of a class. They give hearty assent to the doctrines of Christianity. They are quick to feel the moral beauty of a devoted life, but there they stop. Now this is a dangerous place. It is a crisis. One step either forward or backward may involve a loss that cannot be estimated. Dr. Lyman Beecher once preached on a stormy Sunday to one solitary hearer, who was converted under that sermon, became a clergyman himself, and *his* converts were numbered by scores and hundreds. Christians should put forth extraordinary efforts for the salvation of all who are standing so near the kingdom, for they know not how much may depend on a single word spoken in season. This scribe though belonging nominally to a sect that made everything of forms and little of vital religion shows by his answer that he discerned the great truth so frequently reiterated in the Old Testament but which had been well nigh buried up under the rubbish of traditional observances; that loving, humble obedience is the essence of true worship, and that without it the most gorgeous and imposing forms are mere mockery. The further we go from pure religion the more we make of its outside shell. We can observe times and seasons; we can be rigid in church observances, and still walk hand in hand with the world. But just as soon as we practice heart obedience, separation from the world must follow. The duty which now needs to be preached to Christians before any other is the duty of separation. We cannot seek the things that are above and the things that are below at the same time. Jesus stated a very encouraging fact. This scribe was not like the prodigal son in a far country, but as it were at the very threshold of his Father's house There are many more to day to whom Christ could address these words than were on the earth then. It is the period of opportunity. It is but a step into the kingdom when generations of religious culture and training have brought us so nigh; but alas! it is just as easy to turn away and miss forever the golden chance.

Religious News.

—Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, is planning to visit every State and Territory (except some of those recently visited) before the end of the year, to promote the observance of both the religious and the civil Sabbath, by sermons, lectures, and especially by organizing State and county and city Sabbath associations, or preparing the way for such organizations. The usual plan for arranging the meetings, is for the pastors of a city to unite in inviting the Field Secretary (address, 74 E. 90th St., N. Y.) to speak at a Union mass meeting. When it is a Sabbath he preaches at churches of two denominations besides addressing the Union meeting. Mr. Crafts will speak on both of his specialties, Sabbath observance and Sabbath-schools. Mrs. Crafts will accompany him during a part of his tour, and will share in the latter branch of the work.

—The Bassein Christian Karens, of Burma, are running a saw-mill and making a profit out of it. Last year they added $4,000 to the endowment of their Normal and Industrial Institute.

—Samoa, which is attracting so much attention now, is generally regarded as a savage island, but a large proportion of the people are Christians. A missionary says: "I would guarantee to take the first twenty men, women and children that I should meet with in Samoa and I would back them in Bible knowledge against any twenty I should meet in this country."

—A significant feature of the misionary work at the present time, is the rapidly increasing number of instances in which whole communities give up their idols, and become, in name at least, Christian. It proves conclusively that the influence of missions cannot be estimated by the number of converts, but is permeating all classes of people in every heathen land.

—Mr. R. P. Wilder, well known because of his connection with the students' volunteer movement for foreign missions, lately spent a week in Chicago, addressing the students at McCormick, Union Park, and Morgan Park Seminaries. He has also held a number of meetings with the medical students of the West Side colleges, besides speaking at the Y. M. C. A. meetings at Farwell Hall.

—The *Lutheran Standard* of Columbus, O., commenting on the college secret societies, says: "Those who permit college secret societies to flourish among them, which they claim to be opposed to other kind of secret societies, are really hatching and nursing the cuckoo that will eventually throw the lawful brood out of the nest and master both young and old. Nor does it matter much what name the secret fraternies may bear, whether Greek, Latin, Hebrew, German, French or English. We are opposed to the secrecy of such societies under whatever name they may flourish. What is good and useful in college work need not be kept secret, and should be open for inspection to all concerned. By maintaining their secrecy college fraternities are able to gain great strength in undermining discipline, in obtaining unfair advantages for unworthy students, and in plotting mischief against innocent parties in the form of hazing and other barbarous practices."

—"Sam" Jones followed Mr. Moody at San Francisco, as the latter followed Jones at Los Angeles. Dr. M. M. Gibson, writes to the *United Presbyterian* of the Jones meetings: "The newspaper caricatures of the evangelist, after all, I presume, have rather helped than hindered his popularity with the masses in San Francisco. He occupies the same vast auditorium in which Mr. Moody held his meetings. On last Sabbath afternoon the service was for men only. There must have been 6,000 in the audience. The crowd outside, when the doors closed, was large. Just as the preacher was about to begin his sermon, the crowd forced the door, and as the thunder of the incoming mass reached the preacher's ears, he knew what it meant, and shouted out at the top of his voice, 'When old, wicked San Francisco sinners begin to force the doors to get to hear the Gospel, something is going to take place, "The Kingdom of Heaven suffereth violence, and the violent take it by force."' The excitement was intense for a little, but the crowd poured into the isles like rushing torrents from a cloud-burst on some hillside, filled them to the platform; and there these multitudes stood through one of the most scathing sermons I ever heard. 'Escape for your life,' was the text. For one hour Jones poured the hot shot into the conscience of the thousands before him, enough to make the stoutest hearts quail. Tears ran down the roughest faces I ever looked upon, as they were held by a spell born of the Spirit of God. That service must have started influences that eternity alone can reveal. The after-meetings do not seem to show the results seen at the Moody meetings, but as the methods of the two are so different, it may not be wise to draw conclusionsyet."

—The United Presbyterian Mission Board has appointed Messrs. E E. Fife, Thos. F. Cummings and T. E. Holliday, to the Mission in India, and Messrs. E. M. Griffin and J. Krudenier to Egypt, with the view of them all going to their respective fields early next fall. Other men are ready to go, but the Board has not the means of sending them, and from all its sad experiences of debt, shrinks from going beyond what the state and prospects of the treasury will allow.

—The three United Presbyterian churches of Xenia, O., will support a missionary for the next five months, during the seminary vacation, to work among the colored people of that city. A very interesting Sabbath-school has been carried on by the students of the seminary for the last three years.

Literature.

The Sabbath for Man, by the Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union—a book of 640 pages—has been reduced to $1, to give it wider circulation, especially among workingmen, in whose interest it is written. The author's royalty on this book has, from the first, been devoted to the promotion of Sabbath observance. He has now arranged that all the profits (beyond the mechanical cost of the printer's and binder's work) on copies ordered from the American Sabbath Union (23 Park Row, N. Y.,) shall go into its work. His support having been provided for, he has also devoted to this work all money that he may receive as royalties on his other books, and for articles, lectures and sermons.

The chapter in the April *Century* of George Kennan's Russian series is on the Police of the empire. These wonderful revelations of despotism and misrule have had nothing more dark and unhappy than this account of the universal system of bribery and prostitution of public office in connection with the Russian police. This number of the favorite American magazine is in a centennial mood, one half of its pages being devoted to this subject. The frontispiece is a picture by I. R. Wiles, "Washington Taking the Oath as President." The first article is a historical sketch of "The Inauguration of Washington," written by Mr. Clarence W. Bowen (Secretary of the Centennial Committee). This is followed by two articles from the pen of Mrs. Burton Harrison: "Washington at Mount Vernon after the Revolution," and "Washington in New York in 1789" Mr. Charles Henry Hart, of Philadelphia, one of the best authorities on this subject in the country, describes the "Original Portraits of Washington," and McMaster, the historian, writes concerning "A Century of Constitutional Interpretation." Mr. Bowen's article, Mrs. Harrison's two papers, and the brief paper by Mr. Hart, are all illustrated with authentic portraits of persons, places and objects pertaining to Washington and his times. Mr. Bowen's paper is accompanied by a portrait of Washington by Wright, which has never before been engraved; the original is in the possession of Mr. Bowen himself. Stuart's original studies for his portraits of General and Martha Washington are reproduced, and other portraits are engraved for this number which, it is thought, have not before seen the light. The special commissioner, Mr. George H. Bates, sent by the United States to Samoa in 1886, prints a brief but extremely timely paper on "Some Aspects of the Samoan Question."

The current *English Illustrated Magazine* presents an engraved copy of Perrin's picture, "Reverie." The poet Swinburne contributes an opening poem, "A Jacobite's Exile." A popular article is that of William Sime, "On Two Shores," which describes the best known ports on both sides the British Channel. There are engravings of Newhaven, Dover, Folkstone, Calais, Dieppe and Boulogne. Archibald Forbes, the English war correspondent, contributes an article, and other illustrated articles are "A Suburban Garden" and Fielding's "A Hunting we will Go."

In an issue of April 4, *America* celebrated its entry upon its second year by appearing in a new and very much more convenient form of double the number of pages. It makes a further departure in the shape of a cartoon, by Thomas Nast, who will be a regular contributor to its columns. Mr. Nast has taken as the subject for his initial cartoon, "Our Political University," which he represents as a mammoth demijohn, from which emerges a typical ward politician. From the mouth of the jug issues a flag pole from which flies an Irish flag, underneath which flutters a badly tattered stars and stripes with the jack down. The whole cartoon is full of characteristic work more in detail than has been usual with Nast of late.

Good Health is a monthly 32 pp journal devoted to social, hygienic and sanitary reform, and conducted by J. H. Kellogg, M. D. The popular literary and scientific writer, Dr. Felix L. Oswald, contributes for the April number a valuable paper on "Woman's Sphere in Science." Dr. Norman Kerr, of London, Eng., follows with an article on "Hygienic Suicide." The interesting "Health Studies among the Yuma Indians," by the editor, are concluded in this number. The departments of Domestic Medicine, Social Purity, Temperance and Science in the Household are ably conducted. Per year, $1.25. Battle Creek, Mich.

St. Nicholas darkens its bright pages by a leading article on the dramatizing of one of its popular stories. Its young readers are likely to see and hear enough of the theater without this seductive lesson. Mrs. Catherwood, Sarah Orne Jewett, Celia Thaxter, Lieutenant Hamilton, Joel Chandler Harris, Lucy Larcom, Harriet Prescott Spofford and Edmund Alton are among the popular names that appear in the list of writers for the April number.

Vick's Magazine gives a hearty welcome to spring. Early flowers, evergreens and shrubs have most attention in this number.

In Brief.

At the greatest steel works in Cleveland, Ohio, a large electro magnet is used, suspended from a crane, to pick up iron or steel bars and billets. It will take up 800 pounds, and as soon as the electric current is turned off after moving the load, will drop it in the proper place, thus doing the work of a gang of men.

There was a circus at Chestertown, Md., not long since, and with it were seven large elephants. Their car was run alongside a locomotive. One of the elephants put his trunk out through a crevice in the car, reached over to the tender of the locomotive, lifted the lid of the water tank and helped himself. The other six elephants did the same, and in a short time the tank was dry. The train hands did not see the performance, and only when the engineer tried to start his engine did he find that the water was gone.

Wm. Jones, the great Welch preacher, when asked by Dr. Bunting what books he had read, replied, "I have read the Bible." "But," said Dr. Bunting, "have you read nothing else?" "Oh, yes," he said, "the Bible dictionary," meaning the concordance. He had read the Bible and concordance, and I presume he knew them from cover to cover. But what a preacher this man was! His sermons glowed with poetic imagery, kindled at the altar of prayer, and the learned and ignorant crowded to hear him by thousands.—*Ex*

Nineteen years ago the wife of a prominent Kingston, N. Y., man accidentally ran a needle into her breast. As it occasioned but little pain and could not be extracted, she paid but little attention to the matter, hoping for the best. On Tuesday night she was awakened out of a sound sleep by a peculiar pricking sensation in the throat. Rising in bed she began to cough. The pricking became more severe, but the substance appeared to be rising in her throat. Thrusting her fingers down as far as possible, she caught hold of an object and drew it out. It was the needle that had been journeying about under the surface for nineteen years.

Although the fact is not generally known, even in that city, there lives within the lines of Philadelphia, enjoying a peaceful, happy and vigorous old age, the man who made the first photograph ever produced in America. Not the first daguerreotype or talbotype, but the first photograph, in the accepted sense of the word—the first negative upon glass which could be transferred or printed positively and in durable form upon another substance. This man is now, says the Philadelphia *Press*, in his 86th year, and has had a most remarkable and interesting career. He is a learned German named Franz George Schreiber, and despite his great age enjoys rare good health, the full use of an intellect developed by deep, scientific research, and a memory as clear as that of the brightest child.

The first daily newspaper printed in the world was established and edited by a woman—Elizabeth Mallet, in London, in 1702. In her opening address she said she had started a newspaper to "spare the public half the impertinences which the ordinary papers contain." Womanlike, her paper was reformatory. The first newspaper published in America, of which we have any record, was in Massachusetts. It was called the *Massa Gazette and Newsletter*. After the death of the editor the widow edited it in a most spirited manner for two or three years. It was the only paper that did not suspend publication when Boston was besieged by the British. In 1772 Rhode Island issued its first newspaper. It was owned and edited by Anna Franklin. She and her two daughters did the printing, and also worked their printing presses. History tells that for her quickness and correctness she was appointed printer to the colony, supplying pamphlets, etc., to the colonial offices. She also printed an edition of the colonial laws of 300 pages. In 1776 Sarah Goddard printed a newspaper and very ably conducted it at Newport. She traded under the name of Sarah Goddard & Co. In 1772 Clementina Reid published and printed a paper in Virginia, favoring the colonial cause and greatly offending the Royalists, and two years after another paper was started in the interests of the Crown by a Mrs. H. Boyle, borrowing the name of Mrs. Reid's paper, which was the *Virginia Gazette*, but which was shortlived. Both papers were published in the town of Williamsburg. The colonial newspaper was the first in which the Declaration of Independence was printed. In 1773 Elizabeth Timothy printed and edited a paper in Charlestown, S. C. After the Revolution Anna Timothy became its sole proprietor and editor, and was appointed State printer, which position she held for seventeen years. Mary Crouch published a paper in the same town about the same time, in special opposition to the Stamp Act. She afterward removed her paper to Salem, Mass., and continued its publication for many years.

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A friend, Wheaton	$2.00
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SUBSCRIPTION LETTERS.

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Home and Health

ELEANOR KIRK ON UNHEALTHFUL DRESS.

"Madam, I cannot take your case," said a distinguished medical practitioner, the other day, to a fashionable invalid, after a careful diagnosis.

"But why not take my case?" the lady asked in surprise.

Because I have had my attendant weigh your garments while I was making the examination," was the frank and most unusual response, "and I find that your skirts weigh fifteen pounds. You have brought on the disease from which you suffer by this manner of dressing, and I do not care to risk my reputation as a physician by trusting a patient who will, in all probability, continue to carry such loads."

This is the first time I ever knew a physician to tell a patient what she should wear," said the visitor with heightened color. "How many pounds is it lawful to carry, if you please?"

"You cannot carry over three pounds with safety, and even such a weight should be suspended from the shoulders."

"How long shall I be obliged to limit the weight of my clothes?"

"As long as you live, madam, for you have so outraged every delicate and sensitive internal organ, so stretched the ligaments which would have been faithful had you trested them well, that you can never exceed this weight with safety."

"Do you think you can cure me if I obey you?" was the next question.

"I can prevent the development of a tumor, which is now imminent, but all the medical science in creation cannot make you strong. But I can help you to help yourself to more health and comfort than you have known for many a year."

Now I heard this conversation, and it delighted my heart; and ever since I have been asking, Why do not physicians more generally tell the whole truth in such cases? They know the effect of tight lacing, and the drag of heavy skirts upon the hips and the spine. They know the cause of the frightful increase of ovarian tumors among American women. Why will they not all come to the rescue, like the grand gentleman above mentioned. There are some time servers and fortune-hunters, who will not tell the truth, because of the fear of losing money eyed patients; and doubtless there are a few practitioners, in good standing, who delight in lapped ribs and protruding and diseased organs, because of filthy lucre. But the majority of our doctors are honest, humane men and women, who love the truth. Sons and daughters of Esculapius, please step to the front, and let us have "the truth, the whole truth, and nothing but the truth, so help you"—*Woman's Work.*

TO MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.

2. Guard your tongues, especially in seasons of ill health, irritation, and trouble, and soften them by prayer and a sense of your own shortcomings and errors.

3. Remember that valuable as is the gift of speech, silence is often more valuable.

4. Never utter a sharp or angry word. It is the second word that makes the quarrel.

5. Learn to speak in a gentle tone of voice.

6. Learn to say kind and pleasant things when opportunity offers.

7. Study the character of each, and sympathize with all in their troubles, however small.

8. Do not neglect little things, if they can effect the comfort of others in the smallest degree.

9. Avoid moods and pets and fits of sullenness.

10. Learn to deny yourself, and perfect others.

11. Beware of meddlers and talebearers.

12. Never charge a bad motive if a good one is conceivable.

13. Be gentle and firm with children.

14. Do not allow your children to be away from home at night without knowing where they are.

15. Do not allow them to go where they please on the Sabbath.

16. Do not furnish them with much spending money.



MIRACULOUS RESTORATION.

That dainty lady tripping by,
How light her step, how bright her eye,
How fresh her cheek with healthful glow,
Like roses that in Maytime blow!

And yet few weeks have passed away
Since she was fading, day by day.
The doctor's skill could naught avail;
Weaker she grew, and thin and pale.

At last, while in a hopeless frame,
One day she said, "There is a name
I've often seen—a remedy—
Perhaps 'twill help; I can but try."

And so, according to direction,
She took Dr. Pierce's Favorite Prescription,
And every baleful symptom fled,
And she was raised as from the dead.

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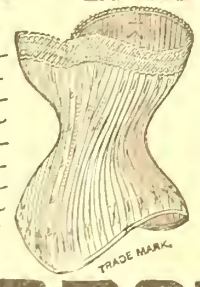
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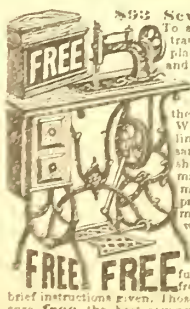
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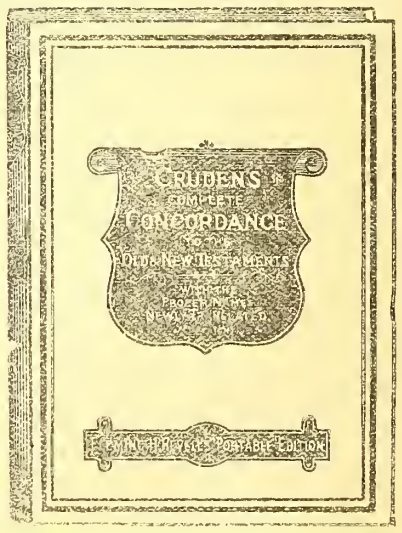
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Farm Notes.

THE HAPPY FARMER.

Heigho! with every pulse a-thrill, and heart with high hopes beating,
I plow and till with right good will, ne'er dreaming of defeating;
But as my rose hued hopes take wing, I'm savage as a corsair,
And wage on each created thing a bitter, constant warfare.
I fight each "breechy" colt, or cow, which may the gate's latch rattle;
I fight the whole world; yet, somehow, I'm whipped in every battle.
And so each year's recurring round repeats the same old story,
And every autumn I am found with neither gold or glory.
Now, whether 'tis the singing birds, or blossoms in their season,
The sweet, fresh air, the flocks, the herds, I cannot tell the reason,
But this I say as every day I buckle on my armour,
Riches may wait some other state, I'll live a "happy farmer."

—*The New York Voice.*

THE LAWN.

The artistic arrangement of the lawn is, to the owner of every country place, a matter of the first importance, or should be. Time was when flower beds plentifully besprinkled its green surface, and made of even the smallest plat a very garden of brilliant coloring, attracting the eye of every beholder. But the fashions charge here as well as elsewhere, and behold, now, the popular taste would point toward the larger expanse of green with its modicum of shrub and tree, while the old time flower bed and its occupants smile at you through the garden fence.

Care should be taken to have a firm, beautiful sod in the first place, to which end a thorough preparation is essential, and, whether it is to be sodded or sown, frequent top-dressing will insure its continued beauty, especially if cut close and often.

As to the arr ngement, a continuous variety in form, color and expression would lend themselves to the eye and hand of the true lover of artistic beauty. Here a certain species of tree, dainty and delicate in nature, yet perfectly hardy, would form a beautiful mass when grouped, like the dwarf Arbor Vitæ and Irish Juniper, while there are for separate planting the varieties of Norway Spruce, White Spruce and Hemlock, the larger varieties to be kept within bounds by cutting back, while the dwarfish kinds may follow their will.—*Vick's Magazine for March*

FERTILIZING LAWNS.

The *New England Farmer* protests against the custom of using stable manure in the winter for fertilizing their front yards and lawns. It says:

"Stable manures spread upon farm lands, or village gardens, and worked into the soil with cultivator and spade are in the best place they can be put. Many city and village people imagine that farmers who save, cart and apply barnyard manures to the land are thereby to be pitied; these same overnice people sometimes turn up their nose at the sight of a manure cart, and yet they will annually endure the presence of large quantities of stable manure on their lawns, spread clear up to their walks, and the windows of their dining room, parlor and bed room. If the surface was covered by snow from Thanksgiving to the last of March it would not be so bad, but in many portions of New England the ground is likely to be bare much of the time in winter.

If a lawn is attractive in summer because of its clean turf, it is also attractive in winter when clean. If one will use manure for top dressing a lawn, the manure should be thoroughly rotted and fine enough to sift down into the grass nearly out of sight. But the labor of preparation would make such compost more costly than good commercial fertilizers. Dealers now sell fertilizers for top dressing that are odorless, and just the thing for lawns; they need not be applied till the grass begins to grow in spring. Next spring the manured lawns will have to be raked or swept over at considerable expense, and the collection carried off, much of it being too coarse to be worked down into the sod. Fertilizers are best for the lawn every time.

GOOD AND EASY GARDENING.

Dr. F. M. Hexamer, in a recent address, referred to the farmer's garden as usually a little square, weedy, neglected corner, justly unappreciated by the owner, who avoids even the thought of it when possible to do so. It should be a comfort, a luxury; prized by the farmer and his wife. Rightly managed it requires very little labor, and is a source of health and satisfaction to the whole household. It should be long and narrow to permit horsework. It were well if located on the road from house to fields, so it would be easy to see and to cultivate it upon going to and returning from work. All planting should be in long rows, and between the rows of early vegetables, such as peas, etc., a space should be left vacant, in which melons, cucumbers and tomatoes may be set later; and as the early vegetables are gathered, the last have a chance to spread. The added suggestion has been often made that the garden be on a piece of land twice as wide as the piece cultivated, and one-half kept seeded to clover. This helps to subdue the weeds, and plowing under the clover aids in maintaining fertility. It is due farmer's wives that they have good gardens to aid in the preparation of the three ever-recurring daily meals. It is due to wife, husband and children that the table be graced by all the fruits and vegetables of the season. Such additions are not only luxurious, but health-giving. Farmers, think of it! —*Prof A. J. Cook.*

Errors in Landscape Gardening.—The object of the so-called landscape gardener in many cases seems to be to have as many walks as possible where not needed; to plant trees and shrubs in inappropriate places; to use as many plants as possible, without regard to suitability, says Popular Gardening. It is surely worth the attention, not only of those engaged in the business, but of gentlemen who have country houses, for every one doing such work should at least consider the fundamental features of landscape art. There can be no stereotype plans for the embellishment of grounds; each domain calls for different treatment. The natural surroundings should be the first consideration and not ignored, and yet with all this malpractice, and although we have but few good works which treat the subject in a right manner, it is evident that we are slowly progressing.

MAKE THE WEAK STRONG.

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NEWS OF THE WEEK

WASHINGTON.

President Harrison is tired and needs a rest. He was expecting to go to Fortress Monroe early this week. Mrs. Harrison, who is still in delicate health, will accompany him. They do not expect to remain away more than a week, but the place hunters are growling at the delay it must occasion for their plans.

Robert T. Lincoln called upon the President and Secretary Blaine on Thursday, and formally accepted the English mission. He will sail for England about the 15th of May.

Hon. William O. Bradly, of Kentucky, who was nominated, confirmed, and commissioned as minister to Cores, has tendered his resignation of that office, stating to the President that circumstances would not permit him to accept the proffered honor.

President Harrison has issued a proclamation setting apart the hour of 9 A. M. of April 30 for prayer that the favor of God may be continued to the nation.

THE DAKOTA FIRES.

Last week Monday parts of southern Dakota and Minnesota were visited by a sand storm—a high, hot wind that spread prairie fires in every direction, and with the most terrible results. From Chamberlain on the Missouri to Yankton in the southwest part of the State, large districts have been devastated, with much loss of life and property. Fire started five miles from Highmore by a man smoking in his barn. The despatches give the following particulars:

Near Highmore the list of deaths is as follows: Miss Annie Sweeney, Mrs. Thomas Tibbs and boy of 4 years, Mrs. Jessup, Mrs. Ruby and two boys, names not known. Several others are severely burned. Fifteen families are left homeless and penniless, and over fifty have suffered serious losses. Several persons are missing, and it is feared they are burned.

Thousands of dollars' worth of property was destroyed within ten miles of Freeman. Thirty-two families lost their homes, only escaping partly clothed. The unfortunate farmers are entirely destitute and without food or shelter.

In Douglas county the fire was one of the worst ever known. Many farmers lost everything and are homeless and destitute. The house of Wm. Cline was burned, Mrs. Cline perishing in the flames.

At Woonsocket there was a perfect hurricane. The wind blew off nearly the whole south side of the Bank of Woonsocket, a brick veneered building. During the afternoon the smoke and cinders were so dense in town one could hardly see across the street.

In Faulk county, west of Athol, a furious prairie fire raged all the afternoon and evening. Numerous farmers lost all they had.

Near Oakwood Lake Mrs. Goodfellow and her three children heroically fought the flames for three hours. Mrs Goodfellow is so badly burned that she will probably die.

In Beadle county fully 100 families have lost everything, the loss reaching $150,000. Two women were burned to death near Chamberlain.

The whole country around Blunt is devastated by prairie fires. Several buildings in the suburbs have been burned. Many farmers are homeless.

Leola, a town of 250 people, the county seat of McPherson county, burned Tuesday night. Twenty-five business houses and twenty-seven residences burned. Four business places and twelve residences were saved. The country for miles is burned over. Two were fatally burned.

A terrible prairie fire swept over the south and west part of Beadle county. Half a dozen farmers lost their houses, and many others had barns, hay, grain and stock burned.

In Sully and Hughes counties $200,000 worth of property has been destroyed. Near St. Lawrence Mr. Babcock perished.

The most devastating prairie fire ever known raged over the prairies west and north of Lake Benton, Minn. The wind was a hurricane for nearly twenty-four hours, and swept the fire along with a resistless force.

Ree Heights, Dakota, a town on the Northwestern road, is almost dastroyed. Dempster, a station on the Watertown branch, is reported destroyed. Spaulding's ranch, near there, is reported consumed.

At Jackson, Minn., prairie fires were raging in every direction and each seemed to pursue a distinct course of its own. The fire which would have blotted out the village has been traced to its origin. The search culminated this afternoon in the arrest of James Travnick. He pleaded guilty and was sentenced to pay $25 and costs, or in default thereof sixty days in jail.

COUNTRY.

The bill to prohibit the employment of any persons, except native or naturalized citizens, or persons who have declared their intention to become naturalized, in any work which is to be paid for in whole or in part by money raised by taxation, was passed by a vote of 26 yeas to 4 nays in the Illinois senate.

The Connecticut legislature passed a resolution commuting the death sentence passed on John H. Swift. Governor Bulkeley vetoed the resolution, but Friday the senate passed the resolution over the veto, and the House will vote on the question next Tuesday.

The police authorities of New York have decided to permit weddings to be held Sundays in public places. This has aroused the concert hall, ball-room, and park proprietors of the city, and they have perfected a great scheme. They all want to have weddings in their places Sundays, and are anxious to find people desirous of marrying.

The first election in Michigan at which women exercised the right of suffrage was held on the 1st. Out of six candidates for school inspectors in Detroit one woman and one woman's candidate was elected.

Nothing but the most favorable reports are being received from the spring-wheat fields of the northwest. The slight change that has occurred in the situation during the last seven days has been the disappearance of most of the complaint of dry weather from certain portions of central Dakota.

There is great excitement at Fort Dodge, Iowa, over the latest phase of the river land troubles. A number of the settlers visited a farm from which Wm. Spainhower was twice evicted last fall, and put in crops for him. The settlers visited a number of other farms from which the occupants were ejected and continued their work of putting in crops. The present holders of the lands visited Fort Dodge to see what could be done in the case. The river land men are determined, however, and say that any further attempt to dispossess settlers will be met with resistence. Much trouble is feared over attempts to evict settlers on the Snell and Litchfield lands. The settlers have armed themselves with Winchester rifles and announce their determination to stay.

The carpenters of St. Louis and other cities have struck for 40 cents an hour. The boss carpenters at St. Louis have offered to compromise with the strikers on a certain basis, but refuse to recognize the brotherhood. The strikers are satisfied with the terms offered, but demand recognition of the brotherhood, and negotiations are again broken off.

William Heagenkopf, night editor of the Milwaukee *Sentinel*, while on his way to lunch Wednesday night broke an artery in his left leg and bled to death in a few minutes. He had been night editor of the *Sentinel* for the past twelve years, and had few acquaintances outside of the profession.

FOREIGN.

The British House of Commons in committee authorized the naval expenditures proposed by Lord George Hamilton, first lord of the admiralty, by a vote of 251 to 75. The estimates involve an expenditure of £21,000,000.

Many nihilists have been arrested at Vilna, in Russia. It is learned that the bombs discovered at Zurich was intended to be used during the czar's visit to Berlin. Thirteen more arrests have been made in Zurich in connection with the discovery of secret bomb manufacturing there. Three of the prisoners have escaped.

Advices received at Brussels from Stanley Falls state that the Arabs who arrived there report that Henry M. Stanley and Emin Pasha were heard from in February. They were then marching toward Zanzibar with several thousand men, women and children. They also had 6,000 tusks of ivory. The Arabs who brought news of Stanley and Emin arrived at Stanley Falls in February. They claimed to have seen Stanley several months before that time. The report is believed in official circles. Surprise is expressed, however, that Emin Pasha should have abandoned the Lake provinces. The ivory in possession of the party is estimated to be worth 3,000,000 francs. The Royal Geographical Society have received a letter from Henry M. Stanley. The contents consists chiefly of a report on the geographical results of the explorer's march.

Gen. Boulanger, fearing arrest by the government, fled to Brussels on the 1st. The Chamber of Deputies agreed on the 4th, by a vote of 355 to 203, to enter a prosecution of the routed general.

The Opportunist and Radical press of Paris regard the vote in the Chamber of Deputies, authorizing the prosecution of General Boulanger by the government, as a death blow to Boulangism. The senate began the trial of General Boulanger on Monday. During the trial no session of the Chamber of Deputies will be held.

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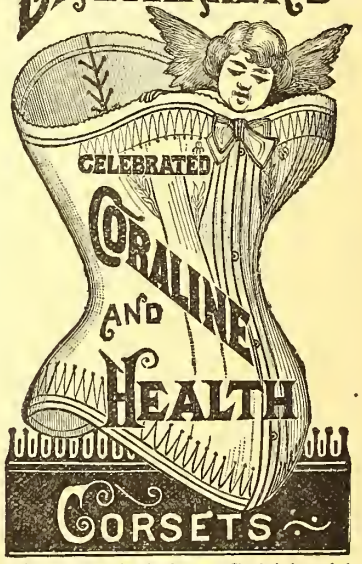
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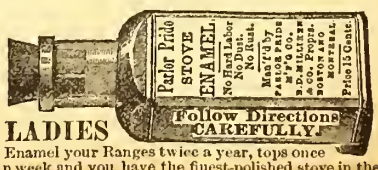
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We have lately been looking toward Quebec to learn what Rome can do. The Jesuits have the money which they have been so long demanding from the Dominion government, and it is said that the priests make no effort to conceal the fact that they are seeking to be supreme in temporal power. A few weeks ago at the opening of the Quebec legislature, Cardinal Taschereau and his priests were invited to be present and were assigned the first seat on the floor of the house. The Cardinal objected, and demanded that as the supreme representative of the Pope and "Prince of the church" he must be on an equality with the representative of the Queen of England. The authorities consulted, cowered, yielded, and set up a throne for the Cardinal alongside the seat of the Lieutenant-governor.

Last Sabbath amid the ball games, meetings to discuss economical questions, of Oklahoma colonists, etc., the disciples of Terence V. Powderly also gathered to consult about a grand reception to their patron saint, on the occasion of his near visit to Chicago. Now Mr. Powderly may be a hero in the eyes of Miss Willard and of the Catholic priests, but so long as the secret lodge, of which he is the head and mouth-piece, persistently violates the Fourth Commandment—as it does notoriously in every large city—and he ignores their conduct, he cannot be guiltless; nor can he atone for the crime by popular harangues in favor of temperance. Nor can Miss Willard continue to endorse him and his order and not be responsible in some degree for this wickedness.

In spite of the Pigott fiasco and final tragedy the Parliamentary commission still sits in London on the Parnell case. The London *Times* and its charges has been, however, quite knocked out of the matter. Sir Charles Russell, counsel for Parnell, in a speech before the court last Wednesday, discussed the growth of Fenianism, and the transfer of the Home Rule struggle from the fold of that and other secret societies into a public and lawful agitation. Mr. Parnell, he declared, had "never been associated with a secret society," nor had he ever been implicated, directly or indirectly, with any conspiracy whatever. On the other hand on Friday the Government was asked to explain the issue of a secret circular to the Irish police, ordering them to collect all the "secret information" possible respecting the doings of the National League. No satisfactory reply could be gained. Mr. Balfour, the Irish Secretary, must regard his position with some chagrin, and the world will look upon him with contempt, when the leader of such a movement as that for Irish Home Rule can conduct his campaign without the aid of secrecy, but the British government must resort to it to carry its ends. We are happy to hold up the illustrious example of Charles S. Parnell before his countrymen in America, and before all American youth, to prove to them that political enterprises of greatest moment may be carried on, and successfully, without resorting to the low subterfuges of a secret society.

The Illinois legislature has for months been discussing a "Chicago Drainage bill," and after a most obstinate battle the measure has passed the house by a more than two-thirds vote. A few months before the great fire the turbid black mass of our Chicago river suddenly became clear, and ceased to smite the nose with its stench A cutting had been made in the canal connecting Chicago with the Illinois river, and Lake Michigan began pouring its pure flood toward the Mississippi and the Gulf of Mexico through our great Chicago sewer. But the fish died, and the people held their noses all along the Illinois river. To increase the flow through the canal, and dilute the Chicago sewage with more pure water, huge pumps were erected, and that is the condition at this day. For several years a great effort has been made to secure a ship canal between Lake Michigan and the Mississippi river, without success; and so Chicago proposes to cut a ditch through the limestone ledge 160 feet wide, eighteen feet below low water in the lake, and thirty miles long—in short, a ship canal. This will send a great volume of pure water through the Illinois river, preventing low water in that stream; and the hope is that a work so well begun will be continued by the Government. The expense will be great, but it will be a great waterway and well worth the cost. The first result will be, of course, the disposal of the sewage of near one million people and a solution of their pure water supply, but the final effect on our internal commerce will be a vastly greater consideration.

The State legislatures are learning by sharp experience that their management of the convict labor business has been simply inhuman. In listening to the demand of the labor lodges they have been led to do a great wrong to their fellow men. The scores of prisoners gone mad in New York through confinement in idleness show what a reaction the politicians must soon meet. The Illinois legislature has appropriated $5,000 to defray the expense of an investigation as to how convict labor may be employed so as not to interfere with free labor. The Michigan legislature is inquiring by committees whether the manufacture of twine may not be undertaken in the State penal institutions. The late increase in the price of twine used for self-binding harvesters will make this inquiry popular among farmers. It has been suggested that prisoners be allowed to manufacture by hand and sell their products in open market. The poet Whittier has lately written a philanthropic and patriotic letter on this subject, in which he says: "I am glad to hear that a public meeting is to be held in your city to protest in the name of Christianity and humanity against the enforced idleness in prisons, perilous alike to body and mind, which can only result in filling your prisons with maniacs. My sympathies are with the laboring class in all their just demands, and I would favor every legitimate measure which promises to benefit them. But the suppression of labor in the prisons is too small a gain for them to be purchased by the transformation of prisons into mad-houses. I trust further reflection and the knowledge of the dreadful consequences of the slow torture of brooding idleness will ere long induce them to forego what must be a very trifling benefit at the best."

The editor of the *American Sentinel* of California, a small paper whose special object is to antagonize the National Reform Association and every effort to secure the sanctity of the Sabbath day, has arranged to debate with Rev. Mr. Crafts, secretary of the American Sabbath Union. The debate will be held in this city in the near future. It will be an occasion of great interest. Mr. Crafts lately spoke in connection with Joseph Cook's Monday Lecture in Tremont Temple, Boston, and referred to the replies received from sixty-five railroad officials. "In response to a list of questions," he said, "these presidents, superintendents, managers and other high officials of the railroads, with only eight exceptions, admit that there is 'more Sunday work done by railroads than is necessary;' that work could be 'lessened without loss either to the roads or to the public;' that 'the railroad work now done in seven days could be done in six'—some would make exceptions for perishable freight and live stock. Many of them believe 'the work could be done *better* in six days than in seven, because of the better condition of the engineers and other employes.' Best of all, thirty-one declare that there is no real obstacle to 'the complete suspension of inter-State Sunday trains.' [Applause.] The answer of most of these indicate that they see no obstacle to stopping all Sunday trains. Except the eight referred to, nearly all the other twenty-three who believed the Sunday work of railroads should be only reduced, not abolished, defend only the carrying of perishable freight and live stock—some one, some both—and a few of them 'through trains.' One railroad president concisely proclaims the remedy for this needless Sunday work: 'The only way is to have a special act of Congress making it a general law.' Many of these officials have signed the petitions for such a law. Here certainly are several wonders. It is a grateful surprise to many that the railroad officials are not generally to join with the infidels and saloonists and Sunday papers and Saturdarians in resisting the plea of the workingmen for a Sunday Rest Law."

GOOD TEMPLARY IN CALIFORNIA.

BY CAPT. A. D. WOOD.

[CONCLUDED FROM LAST WEEK.]

Some of the best lodges in the State protested by resolution against the outrages committed by the Louis Napoleon of their Order. Several of these were broken up and an attempt made to seize their property. At Guerreville the "Grand Chief," as usual a railroad official and puppet of Pope K., seized the fine hall, organ and property of the lodge and ordered his deputy to take charge of it. But no attention was paid to him and the move was a failure.

Merrill Lodge of Los Angeles, under the counsel and leadership of Mr. Will D. Gould had acquired a property of 17 acres of land in the city and a central lot which is now worth $20,000. A half dozen infidel associates of Pope K. undertook to drive out the honest old membership and convey this lot to the Grand Lodge. One of them succeeded in getting the lodge to sell him the 17 acres for $1,500 at a time when the boom began and it was two years later worth $20 000 to $25 000.

These men kept up a fight in the lodge at every meeting and reduced the membership from 250 to about 70, of whom but a few attended except on election evenings. It was the aim of the true members to present the central lot to the W. C. T. U. and save it from the claws of Pope K. At last they voted about 62 to 7 to so donate it, and it was conveyed legally to them, Mr. Gould being the attorney in the matter.

Then there remained the furniture of the lodge, the property of the lodge, an incorporated body of at least 15 years. A deputy of the pope was instructed to get possession of the property for the Grand Lodge and for a new Merrill Lodge then recently organized. By means of skeleton keys he entered the hall and secretly removed about $300 worth of property, including the handsome and costly Bible.

Two suits were commenced against the purloiner and the G. C. Templar jointly—one to recover the property, the other to procure an injunction against any further interference with the property of Merrill Lodge. Both of these were decided in favor of the plaintiff, the lodge, and the Grand Lodge lost, and had to pay the costs of two more of its many recent lawsuits, not one of which has been decided in its favor.

These matters may not here seem important, but they are given to show an instance of the habitual falsehood and treachery which distinguish the career of Pope Katzenstein and adorn the records of his Grand Lodge. He had to report these lawsuits to the Grand Lodge, so as to be authorized to pay the costs out of the general temperance fund which he has so prostituted and wasted all these years.

He did not like to say he and his friends had been sued for burglarizing a lodge room and stealing its property; so he said in the report of the Grand Chief in the *Rescue* of October, 1887, and in the G. L. proceedings of 1887, page 15, as follows:

"Prior to July 26th, 1886, Merrill Lodge No. 229 (old lodge), attempted to donate a lot of land situated in Los Angeles to the W. C. T. U. of Southern California. Your executive committee believing that the property was the property of this Grand Lodge, and that such attempted donation was illegal, employed counsel to protect the interests of this body therein. On the trial in the Superior Court, the judgment was against the Grand Lodge, but your committee, feeling that such decision was wrong and deeming it best that the question involved, be finally settled advised that the case be appealed to the Supreme Court, where it is now pending. I ask that our action herein be approved."

As is frequently the case in Mr. K.'s statements, this report was false in almost every word. There never was any question as to the disposal of the lot to the W. C. T. U. Never any suit about it. The cases had then never been appealed to the Supreme Court, but were appealed February 18, 1888, and there never had been a symptom of any such suit at all as he represented. As usual his statement was utterly false.

In January, 1889, the appealed suits were decided by the Supreme Court against the Grand Lodge, the court showing that no mandate of a Chief Templar or Grand Lodge could deprive an incorporated society of its property. So another dive will be made into the Good Templar treasury to pay the costs of two more of Mr. Katzenstein's appeals in cases in which no man or committee of men with ordinary brains would have been involved.

But the Grand Lodge will be instructed to vote the expenses unanimously, and they will do it. And if any member of that body should there set forth the above truths and facts he would doubtless be expelled as a wilful, malicious slanderer of the martyr Katzenstein, and so published to the Good Templar world.

The motive of spreading these matters before your readers is not one of revenge for malicious slanders and falsehoods published all over the world by Katzenstein and his hired assassins and infidel reprobates concerning the writer and his friends—but to indicate to them the utter worthlessness and wickedness of the author of those slanders. For over two years we have made no reply to them nor noticed them in this State, trusting entirely to the fact that our enemies were of such a foul reputation that their hostility and abuse were here a positive recommendation and benefit to us.

I used to believe the I. O. G. T. was a divinely ordered institution and that the suspension of a lodge was a calamity. I still think it did a great deal of good once, but that some other method is better now and always would have been better. It was always a mistake to put a reformed drunkard in the front seat and introduce him as a brother to virtuous girls and boys, when he was only reformed in the one matter of abstaining from drink, and that only temporarily in a great majority of cases. Doubtless their influence on the young was very baneful and corrupting.

The lodge was always a mistake and a failure in cities—a failure for the purposes intended. In spite of every precaution some worthless and disreputable people of both sexes got an entrance, and this drove out men and women of character and ability, and kept them out—save a very few who felt it a duty to make any sacrifice for the cause of temperance.

And the secret lodge feature always attracted a class of men who had a liking for that kind of thing; most of whom had a preference for some other more costly order or orders, and set very little value on the temperance feature.

We still need moral suasion effort with special reference to the instruction of the young. With the Band of Hope, the juvenile prohibitionists, the prohibition weekly club meeting, the Home Protective league, embracing the whole family, and the W. C. T. U. and the Y.'s, we have no need of secret temperance societies. Of late years we have here found the I. O. G. T. a positive obstacle to prohibition. It collects large revenues and prostitutes the temperance contributions to the base purposes of supporting a ring of mercenary enemies of temperance and morality under infidel leadership.

During all these years of decline the Band of Hope has been most falsely reported as growing up to 19,000 members, while probably 5,000 is an extreme estimate of its strength in this State at any time.

If in this State, where so much pains was taken to organize the I. O. G. T. on a Christian foundation, and where such a large proportion of its membership, previous to the break up, were active, earnest Christians, and where a good financial support was secured for it,—if here the secret I. O. G. T. lodge system has been the most conspicuous and complete failure and burlesque of all the failures of thirty-eight State jurisdictions, it is time to get on board of a sounder craft and stow away the old worm-eaten and rat-holed hulk among the outgrown and obsolete superstitions of the past.

San Francisco.

TANGLED TALK.

A SECEDER'S TESTIMONY.

Nearly all of the ministers of the Baptist and Methodist churches in the Indian Territory are Masons. I did hear it said that some time ago there was but one Baptist minister in the Territory who was not connected with lodgery; and now he has gone to the East. The "Grand Secretary" of the Grand Lodge of the B. I. T. is a Baptist minister. He is also secretary of the chapter, and receives some $500 a year for his labors. He is also a chaplain of at least one Odd-fellow lodge, and is a formidable champion of this whole secret business. His preparations for the pulpit, as you may imagine, are not very thorough; in fact, *his testimony is materially injured by his worldly connections.* By the by, is a lodge man properly married? Is not there an essential particular in which the union is not complete? I have put this query to several Christian secretists, and it evidently discomfited them.

The objective work of Masonry is professedly a search for light. Ask of any honest and sincere Mason what is his pursuit, and he will tell you, "Seeking light." A well-to-do gentleman, an elder in the church, taught very wonderfully in the Word, and a splendid teacher himself, some time ago renounced Masonry. He announced his reason to his late companions in something like the following language:

"Long before I became a Christian I was made a Mason. Some time after, 'finding Jesus,' I was led to think quite seriously of Masonry and Christianity. An evangelist was very helpful to me about that time in showing that separation to Christ demanded separation from Masonry. I demitted. Since that time the Holy Ghost has given me larger views of this momentous matter. The objective work of Masonry is said to be a search for light. But *I have found the 'Light of the world;'* found Him without the aid of Masonry; found Him rather *in spite* of Masonry. Further search is superfluous. What would you think of a man, in a room brilliantly illuminated with incandescent lamps, should you see him going around the walls and into the corners with a lighted candle? You would either feel like pitying his idiocy, or ridiculing his foolery. And yet this is just what Masonic Christians are doing. They are building on the foundation rock, *'wood, hay and stubble,'* and the fires of judgment will leave them without reward, and barely with life. How trivial, absurd, and even wicked does this seem after reading, 'For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.' 1 Cor. 4: 6."

There are two ideas which always cling to the mind of the unregenerate, and particularly and peculiarly to the mind of the unconverted lodge slave:

1. That the truth is only a principle. How false this is, can be readily seen. This is to make an attitude of mind eternal, while the mind itself would be temporal. Is it any wonder that this idea is so widespread? Jesus, the Christ, is the Truth. *Truth is primarily a person*, and truth, the principle, is the inevitable and unavoidable, and the unalterable emanation from him.

2. That it is not necessary to be a Christian to do good. If this were so, lodgery might last. Then, indeed, we could do without the Saviour, whom Masonry despises. But can an unclean thing come out of a clean, or *vice versa?* It is an evident axiom, of course, *that in order to do good we must be good.* In other words, "Ye must be born again."

"Orion."

OF THE SPIRIT OF GOD TO LEAD.

BY REV. CYRUS SMITH.

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14.

It is necessary to be led by the Spirit of God in order to be a child of God. The Spirit of God leads aright in all ages, and never changes or compromises with sin. He never leads into indulgence of evil. The Spirit of God does not lead unrepenting sinners to join his church and reform them afterwards; if he did he would be inconsistent if he did not also take sinners to the paradise of God and reform them there in the next world. But God will not admit sin into heaven or permit it to be done. That Satan has tried to do ever since he has been cast out. He no doubt thinks he can corrupt heaven by introducing worldliness into the church here.

The Spirit will lead a sinner to give his heart to God. The Spirit leads a soul to "a godly sorrow for sin, which worketh a repentance not to be repented of." The United Brethren in Christ do not believe they are to repent of their constitution and confession of faith, because they are Scriptural, and the fathers were led by the Spirit of God in giving them to us. The Master has had use for us, and we have no right to set up a standard not in accordance with his standard of holiness. It is not claimed for the fathers that they were infallible, nor will the Spirit of God lead any man or set of men to have such an exalted opinion of themselves, but liberals have acted as if they considered themselves thus exalted. They have denied us all rights of examining into the constitutionality of the acts of the General Conference, and for instituting an inquiry we have been denounced as in insubordination.

But the Spirit of God has led men sound in faith to investigate this matter in harmony with his Word, which says, "Prove all things." The Spirit of God will not lead us to repent that the fathers formed our church government in harmony with the foundation laid down in the Word of God on the "vext question." Lead us, O God, according to thy positive command to "Have no fellowship with the unfruitful works of darkness." The Spirit of God led the fathers to harmonize with his Word, conse-

quently we have these words in the constitution of 1841: "There shall be no connection with secret combinations;" and we may confidently trust God to lead us by his Spirit to "hold fast that which is good."

With many it has been a very earnest and solemn duty to join the church, and in the act to promise honestly before God, "to be governed by our discipline," which says, "There shall be no connection with secret combinations." Members of the secret orders cannot intelligently join our church and be honest with God and their own souls, but liberal preachers have encouraged them all they could to join and live in violated covenant relation to the church. Is it the Spirit of God that leads liberals to act in this way, or is it the spirit of Satan? "If we have not the Spirit of Christ we are none of his." The Spirit of God will not lead men to trample on church law with impunity, by which they have covenanted to be governed, and it is an absolute necessity to be led by the Spirit of God in this life in order to enjoy heaven and immortal glory in the next world. Notwithstanding the infirmities of the flesh we can trust the Spirit of God to lead us to say, "Lord, not my will, but thine be done."

DeKalb, Iowa.

THE LAW OF THE KNIGHTS AND THE LAW OF GOD.

Rev. H. H. Barbour, pastor of the Belden Ave. Baptist church, Chicago, in a recent sermon expressed the following sentiments:

"That the problems agitating society are serious must be evident to every thinking person, and the conflicts between capital and labor have during recent years been growing more bitter and determined. Until now, as the natural outcome of the strife, it frequently happens that trade is stagnant; mills, furnaces, and factories deserted; railway traffic and travel seriously impeded, and vast armies roaming in idleness. And much of these troubles is due to ignoring the commandment which says that there shall be six days of labor.

"There are many men in Chicago who act as though the possession of wealth relieved them from the necessity of labor. They lock up their money in stocks and bonds, and determine that the only exertion they shall put forth is that required in order to draw dividends. Hence they are responsible for no inconsiderable part of the existing poverty and distress among the unemployed in this city. If all the wealth of the land was used in such a way as to give employment to others, if the rich would recognize that the world has a claim on them as well as upon the poor for all that they can reasonably do, the terrible stories of poverty and suffering which come from the slums would be unheard.

"What wonder that there are communists in Chicago! I don't know but what I am something of one myself. If I were starving, if I heard the cries of my hungry children ringing in my ears, or I saw my wife dying for lack of food, and I knew that all about me were men no better than I, rolling in wealth, but too lazy or greedy to use their money in such a way that it would give me employment, I should want to know the reason why, and as a Christian minister I do not hesitate to say that but for its grammatical construction I could hold up both hands in support of a resolution recently passed by Chicago socialists denouncing the system and men who prevent brawny hands from working and thus causing all this poverty and its distressing pangs.

"But it must be said that many of the poor are so because of their wilful neglect to conform to the commandment 'Six days shalt thou labor,' for the moment anything goes wrong off comes the apron, down go the tools, cars are abandoned, and days and weeks and months of idleness follow. Under this divine law a man has to fling up his position when he has nothing else in view. To bear the ills we have is better than to fly to others of which we know nothing.

"Again, there are many who seem to regard themselves as free from the obligation to labor in case they are requested not to do so by their fellow-workmen or at the command of some organization to which they belong. The country is full of men who seem to think the law of God is of no importance compared with a Knights of Labor proclamation, and, justifiable as labor organizations are, in many respects, and entitled to the sympathy of the public in their efforts to secure to the workingman his just rights, they go beyond their legitimate sphere in compelling one man to leave a place with which he is satisfied because some other man has a grievance. He who gives to any organization the power to control him, and at its beck and call abandons his work, is violating the law of God. Others who break this law are the loud-mouthed demagogues who for their own gain aspire to control workingmen of this and other cities. It has been said that they who do nothing are in a fair way of doing worse than nothing, and the nation will be compelled to make unnecessary idleness a crime."

PRESIDENT LINCOLN AND GEN. PHELPS.

After the capture of New Orleans by the Federal fleet in April, 1862, General Butler was placed in command of the troops and of the city. The late Gen. J. W. Phelps, so well known to the *Cynosure* readers for many years, was for a time second in command. Butler was severe with incorrigible rebels, and his life was often threatened, but he gave no heed to the matter. Friends remonstrated against his indifference. Butler replied that his life was safe so long as the rebels knew Phelps would succeed him. In the Lincoln history now appearing in the *Century* occurs a remarkable letter from President Lincoln to Senator Reverdy Johnson, who had been in New Orleans on public business. The following portion of this letter is indirectly a strong testimony to the ability and patriotism of Gen. Phelps:

"Yours of the 16th, by the hand of Governor Shepley, is received. It seems the Union feeling in Louisiana is being crushed out by the course of Gen. Phelps. Please pardon me for believing that it is a false pretense. The people of Louisiana—all intelligent people everywhere—know full well that I never had a wish to touch the foundations of their society, or any right of theirs. With perfect knowledge of this they forced a necessity upon me to send armies among them, and it is their own fault, not mine, that they are annoyed by the presence of Gen. Phelps. They also know the remedy—know how to be cured of Gen. Phelps. Remove the necessity of his presence. And might it not be well for them to consider whether they have not already had time enough to do this? If they can conceive of anything worse than Gen. Phelps within my power, would they not better be looking out for it? They very well know the way to avert all this is simply to take their place in the Union upon the old terms. If they will not do this, should they not receive harder blows rather than lighter ones? You are ready to say I apply to friends what is due only to enemies. I distrust the wisdom if not the sincerity of friends who would hold my hands while my enemies stab me. This appeal of professed friends has paralyzed me more in this struggle than any other one thing."

THE PAPAL UNIVERSITY.

The city of Washington, the seat of the Federal Government, is to have a Roman Catholic University, of the grandest proportions, where, under the intruction of Jesuit scholars and casuits, the young men of America can become acquainted with the theology and ethics of Ignatius Loyola. Under ordinary circumstances we should rejoice to see uprising at the national metropolis, a grand and imposing educational institution. Washington is destined to be more than the seat of government, the place where Congress meets and the President lives. It is sure to have something more than Treasury buildings, Patent offices and the Capitol. In other respects, it is to be the head of the nation. It is to be the seat of education, science and art. The day is just dawning which is to make the District of Columbia, to this nation, what the Acropolis was to ancient Athens.

Why, then, should we deprecate the founding of a papal college in that city? Because we distrust the Romish church. We have no confidence in that hierarchy, whose head is in Rome, and whose fingers are trying to manipulate every government in Christendom. A Jesuit college cannot fail to be the seat of intrigue, political corruption and moral wrong. From 1534, when in the chapel at Montmartre, Loyola founded the Society of Jesus, the Jesuits have been the disturbers of the world. And the Jesuits are the educators in the church of Rome. Systems of education fall naturally into their hands, and the training of youth becomes their peculiar prerogative. They will control the Washington University, and through it attempt to control our government.

Romanism has more power in Washington now than it ought to have. Blind our eyes to it as we may, the church of Rome is seeking power and influence in every direction. She controls almost every great city from New York to San Francisco. She has her hands in the public treasury, and her garrote on the public conscience. Her great university will be a menace to the best interests of the nation. With a score or more Jesuit professors, all under the dreadful oath of Montmartre, and all holding to the baleful ethics of Robert Bellarmin and Peter Dens, we can only expect that such a university will be a vast engine of corruption and disgrace.

All know how susceptible our public men are to certain influences which bear on their political standing. A large part of our Congressmen go from districts where papists hold the balance of power, and where the voice of the priest decides the election. Hitherto, when in Washington they have been somewhat out of the circle of that influence. But when the faculty of a popish university begins to manipulate Congress, these men will be excellent materials for molding purposes. The average Congressman is no match for a wily Jesuit.

But we have Protestant colleges in the District of Columbia! Certainly we have, but there are not there to manipulate Congress. They do not recognize intrigue and political chicanery as a part of their business. But the Jesuits do. They are trained to it, as the hound is trained to the chase. They take to it as naturally as the duck does to water. They are the right arm of a great religio-political power which has its seat in Rome, and from the seven hills sends its mandates all over the Gospel world.

It is not Roman Catholic education that we fear. We venture the assertion that no popish system of education can compare with that which is given by the Protestant institutions. The parochial school cannot educate as does the public school; the Catholic college cannot hold its own with independent colleges. The more ecclesiastical trumpery there is in a college curriculum, the less there will be of real education. Harvard, Yale and Cornell would be impossibilities under Romanism. A popish college aims to make Catholics first, then scholars. We would remember the warning of Lafayette, and keep before the people the fact that the Jesuits are safe neither as educators, politicians nor moralists. —*The Christian Inquirer.*

ABRAHAM AND LOT.

The Abrahamic, Maximum Christian does not "unequally yoke" himself up "with unbelievers" and infidels, for he knows there can be no true "fellowship" between "righteousness and unrighteousness;" no "communion of light with darkness," and no "concord of Christ with Belial." He therefore enters into no "fellowship with the unfruitful works of darkness," joins no unlawfully oath-bound societies, nor takes any part in "those things which are done of them in secret," and of which "it is a shame even to speak." Nay! rather, he "reproves them," and "walking circumspectly," and "not as a fool," he "doeth truth" and "cometh to the light, that his deeds may be made manifest, that they are wrought in God."

The Lotite, Minimum Christian, having (spiritually) taken up his abode in Sodom, does not hesitate to join himself to its secret and un-Christian orders, take upon him their unlawful, horrid, and blasphemous oaths, contrary to the plainest commands of God's Word, and together with all sorts of immoral and wicked men, banded together under the cover of secrecy and darkness, practice many foolish and indecent things which they dare not bring to the light of day, nor openly manifest, because, being evil, they are ashamed to have them uncovered and made known.—*From Tract by A. C. Palmer, Scriptural Publication Society, Yarmouth, Maine.*

Mr. Spurgeon recently remarked that "as soon as a man begins to lose his religion, he begins to want to know who Cain's wife was." In our experience, such people generally have a kind of occult sympathy with Judas, and are curious to know whether he partook of the Supper.—*The Christian Inquirer.*

The *Christian Instructor* believes that special services for Easter, which are now more or less common with various Protestant denominations, are a step Rome-ward; that "in this way the minds of the people are trained for accepting the doctrines and commandments of men instead of those of Christ, the distinctions between Protestantism and Catholicism are being broken down, and Romanism is encouraged to believe that the day of its final triumph is not far distant." The editor considers that Easter as usually celebrated is made a "sensual holiday," and he adds: "May the Spirit of the Lord lift up a standard against the enemy that comes in like a flood."—*Southern Evangelist.*

REFORM NEWS.

FROM THE GENERAL AGENT.

OBERLIN, Ohio, April 8, 1889.

We left York, Ohio, in company with good sister Bingham, Friday morning, hoping to reach this city and complete our mission in time for the west bound P. M. train. "Bad connections" at Elyria detained us 7½ hours and brought us here too late in the day to go farther. The invitations were numerous and cordial to remain over Sabbath, which we finally consented to do, much as we desired to spend the Sabbath at home. Mrs. Stoddard and Mrs. Bingham called on some of the leading W. C. T. U. workers in Elyria, and by distributing tracts on the streets, I found a few who are opposed to the lodge, but very timid.

Our headquarters here are with sisters Clark and Hall, where the works and the spirit of our dear brother George Clark still lingers. Bro. Burr and his household are still steadfast, and abound in every good word and work. Brother Hinman was absent, but his companion and children are giving all diligence to their work. Bro. Hinman's recent address before the theological students is spoken of in the highest terms of commendation.

President Fairchild assured me that no secret society is or ever has been tolerated among the students, and that a due proportion of instruction was given each year on the evils of the lodge system. I suggested a congress of churches or some meeting that would reach and more directly affect the general public. The suggestion was favorably received, and at the President's suggestion, I called on Prof. Ellis and Prof. Currier, who are at present in charge of the First and Second churches in the city, Dr. Brand being absent on account of ill health, and the Second church having at present no pastor.

Prof. Ellis remarked, "Less has been said on the subject of late than formerly, and perhaps something more ought to be done." Prof. Currier looked upon Masonry as exceedingly trivial, and not dangerous or likely to become so. He acceded to the rule of the First church, but thought it possible some who would be useful members were excluded.

I said, "Professor, if you will pardon the expression of an opinion, I venture to say that if the pastors would inform themselves and give their people the facts, neither the First, or the Second church, would admit a Mason to the communion." I expressed the belief that his opinions of Masonry were formed from a knowledge of the ceremonies rather than from a careful consideration of the oaths and religious character of the system.

He acknowledged Pres. Finney as authority, and said, "There may be more to the lodge than I had supposed."

Mrs. S. and I attended four interesting and profitable services on Sabbath day, and I improved the opportunity to distribute tracts as seemed proper. Having supplied a group of six young men on the street, I found them disposed to make further inquiry, and while talking an elderly gentleman passing stopped to listen for a moment, and when I handed him a Worcester circular, he said, "You were pointed out to me as the man who asked prayers for Oberlin." I plead guilty and expressed the wish that I might be remembered also at the throne of Grace.

In company with Mrs. Hinman, Mrs. Stoddard called on several of the leading W. C. T. U. members in Oberlin, while I continued my work of tract distribution, and called on Dea. Burrell, Prof. King, and made a second call on Pres. Fairchild, who received me cordially and spoke plainly of the situation. I was sorry to disagree with so good a man who is really opposed to the whole lodge system. Our differences were first in the estimate of the really dangerous and absolutely wicked character of the secret orders, and second as to the most successful methods of eradicating the system. The President deprecated what to him seemed extreme measures, while I failed to see why idolatry in the Masonic system should be treated more leniently than in any other pagan form of false worship. I consider Masonry as much worse than Catholicism, as a religion without Christ is worse than a religion with Christ; for while in Romanism he is hidden behind priests and pompous forms he is nevertheless acknowledged in his vacarious offering and mediatorial office, in the Masonic system he is entirely ignored, and, as Dr. Gray once said in the *Interior*, "kicked out of his own Word."

I was very glad to know that the topic had been committed to Prof. King for a Thursday lecture to the students, but regretted that I failed to obtain any assurance of co-operation in a convention or congress of churches. I feel that with the co-operation of the pastors and the faculty a discussion could be had which would be of incalculable benefit to the 1,500 students, and through them of great benefit to the country, but without such co-operation any effort in Oberlin would prove of limited value. The so-called minor secret orders are quietly entering the churches, and unless resisted will surely capture these strong citadels; and when they are dominated by the lodges, as most of the popular churches already are, the college will not escape their insiduous assaults. The present head and older members of the faculty may not live to see the issue squarely joined, but the time will surely come when Oberlin must resist the lodge with bold, aggressive measures or pay tribute in her choice young men. It would be a sad sight to see the churches of Oberlin and her colleges yoked up with the lodges, or in any way giving countenance or quarter to these "unfruitful works of darkness."

May the Lord forbid. J. P. STODDARD.

THE BIG TENT IN MISSISSIPPI.

Greenville, Miss., is a lively business city of ten thousand human inhabitants, and a great many dogs. Large numbers of people came to the tent to see the pictures and to listen to the music and lectures. It was soon discovered that we furnished as good seats for the colored people as we did for the whites; dividing the tent right and left, as some of our churches in the North divide the ladies from the gentlemen. Some of the whites remained away on this account, but their places were soon filled by others.

The colored ministers and teachers took great interest in the lectures, and were furnished with "Stories of the Gods" free of charge. We also distributed about eight dollars worth of "Watt's Divine and Moral Songs," illustrated with beautiful pictures, among the colored children. These were highly appreciated, and many of the verses were committed to memory by them before we left.

At the close of the lecture on Masonry a large, well-dressed gentleman came to me and said, "I want to thank you for that lecture you gave to-night. I am a high Mason, as you see by my K. T. badge, but I have learned many things to-night about Masonry that I never knew before. And now is it not strange that Christian ministers will go into this Baal-worship and say nothing against it?" This was quite a confession for an adhering Mason to make.

We left quite encouraged when so many, both white and black, shook hands with us, and expressed their gratitude for the truth. We never had a more attentive audience in the North.

The reports of cruelty toward the colored people, as published in Northern papers, are not exaggerated. The half has never yet been told. Notwithstanding the desperate condition of society here, we have so far not met with any unkind treatment, and the truth seems to have been well received. We are now working up a convention at Lake Providence, La., and shall soon go to Vicksburg, Miss.

I. R. B. ARNOLD.

LABORS AND TRIALS AT WASHINGTON.

WASHINGTON, D. C., April 11, 1889.

DEAR CYNOSURE:—We, as a family, have just experienced the greatest trial of life. God has seen fit to take to himself the little treasure lent to us for a time. Our baby fell sweetly asleep in Jesus just as the sun shone in at our east window Wednesday morning. We look at the little grave, the empty cab, and remember that no longer we shall see those black eyes sparkle with joy or wet with sorrow. No longer shall we see develop those cunning little ways which bound her so closely to our affections. Our feelings can only be known to God and those who have had like bitter sorrow. Considering the divine side,—the sorrows, the trials, the temptations escaped in this world of sin, the Jesus whose presence she enjoys, we are led to say, "Thy will, not ours, be done." God could have spared her to us had he thought best. We fear we idolized her. Our treasures were not laid up on high as they should have been. Our purpose is, with divine help, to work more earnestly for that "crown which fadeth not away."

We desire to express our sincere thanks to the many Christians and others who so kindly befriended and helped us in this dark hour. With the exception of the physician employed, we feel that all of help that earth could give was ours. No secret society could have given us the true, loving, devoted friends we found among Christians, as strangers here. Bro. E. D. Bailey, formerly in charge of our work at this place, but now carrying forward a very successful mission in another part of the city, conducted a brief service at the house and grave, for which we feel very grateful.

Friends will be glad to know that the mission work in the building so well started by those resigning to our care, is being carried right on. Mrs. Duffield, an excellent Christian lady, amply qualified, carries on the week-day school for the unfortunate little ones. Five mornings each week the voices of these little ones are heard in the chapel as they offer prayer or sing praise preparatory to study. Of the great sacrifice of this devoted lady, and the needs for her work, I may hope to write at some future time, unless Mrs. A. E. Stoddard, who has conducted the same work, should do so. Any who may feel moved to send contributions to help in the education of these needy ones, may be assured that their contributions will be wisely expended. Mrs. Stoddard conducted Sabbath services with these children last Sabbath and will expect to do so in the future, and such other work for them as may present itself and she be able to perform.

It has been requested that I take the supervision of the work of nine States in this section. The States suggested for work in the warmer portion of the year are as follows: Maryland, Delaware, New Jersey, Pennsylvania and New York. Friends will recognize that to reach this broad field and make our work felt, I shall need the hearty co-operation of every reformer therein. Therefore, I wish to know as soon as possible the location, and desire as to anti-secrecy work, of every man and woman interested in the territory mentioned. On reading this, please write me as to the churches in your neighborhood, of your neighbors who are interested or you think could be induced to take an interest in our work, whether or not you could give of time or money to further lecture work in your community. If every one who desires a great work accomplished will do this, I believe God will give us such victories in the future as we have never had before. We want to know one another and go hand in hand to the conflict. I am in correspondence with live workers in Pennsylvania and hope to report active work on the field and a plan for future action, next week. Yours for Christ and reform,

W. B. STODDARD.

REPORT OF ILLINOIS WORK.

CHARLESTON, Ill.

DEAR CYNOSURE:—We have a hard battle to fight. It is more and more apparent in this part of Illinois that all the people want is to be let alone. Men say that they do not know anything bad about the orders. If I could place the *Cynosure* into the hands of all those whom I know, it would spur up to action. I find many ministers who are doughfaces about the lodge question, while others plead policy.

I left Charleston and went on foot out into the country and delivered a lecture on the 29th of March, at what is known as the Brown's Chapel. Many of the United Brethren are not satisfied with the way the vote was taken on changing their constitution. Many of them voted for they knew not what. From all that I can gather from all classes of members of the U. B. church, if every thing had been done fairly the vote would have been far otherwise. The lecture had the effect to stir the people up, and now they will be ready for tracts. After the lecture a man handed me a note directed to "the lecturer." It gave me four hours in which to leave the country or suffer the penalty, "by order of White Caps."

I was told that a minister was holding meeting, and at its close the minister asked all those who had respect for Christ to kneel down. There was a Jew in the house who did not kneel. After meeting was out the Jew came forward to the minister and said, "What did you insult me for in public? I will make you pay for this when I get you into the lodge!" Both men were Masons. So the next time the minister was at the lodge he was taken to task about the matter and made to apologize to the Jew.

PANA, April 11, 1889.—I will lecture in this place to-night at the U. P. church where Pres. Blanchard lectured about twelve years ago. When I first struck the town I found an anti-secrecy man. I am stopping with Wm. Baird, elder in the U. P. church. He thinks that the United Presbyterians are not as aggressive as they should be. There are eight or ten lodges in Pana, also eight saloons, and six churches; but the churches have to take a back seat.

I gave a lecture at Shelbyville on the 8th in the Free Methodist church. The pastor, A. J. Edwards, is an out-and-out Anti-mason, and no mistake. He says he will not fellowship a minister that is a member of any lodge.

I lectured at Tower Hill on the 9th to a good

house in the Free Methodist church. The pastor at Tower Hill is a fine young man and full of "fire." His name is B. F. Grigg. He says he will be more and more aggressive on this question.

In conversation with John Sharoc, who was president of the Tower Hill Horse company for fifteen years, but left it some five years ago, I found out that it is governed by a kind of mob law. Their constitution provides that: "If any member shall be suspected of conniving, aiding or abetting any thief or thieves, he shall be liable to be tried by said company, and if found guilty, shall be punished severely in any manner that two-thirds of the company shall agree." "All the meetings of the company shall be conducted in secret, until otherwise ordered; and any member found guilty of divulging any of the proceedings of such meeting may be tried, and if found guilty, shall be dealt with as the said company shall direct, two-thirds concurring." "All signs and passwords shall be agreed to in meetings assembled, as said company shall think proper." "No person shall become a member of this company unless he can answer the following question in the affirmative, to-wit: If the company pass on any question whatever, two-thirds concurring, will you keep the proceedings a profound secret?" "Whenever any squad shall overtake a horse thief, or thieves, and said thief or thieves shall resist, and said squad shall shoot said thief or thieves, the same shall be be acquitted; but in case the thief or thieves shall surrender, then in that case the same shall be brought before the company, and said company shall appoint six of its members to sit as jurors, who shall try said thief or thieves, and their verdict shall be guilty or not guilty, and if found guilty the company shall determine the punishment which shall be inflicted without unnecessary delay."

This company was organized in 1866, August 18. Is not this a mob law outfit?

Yours in Christ, B. B. Blachly.

THE CONGREGATIONAL ASSOCIATION OF LOUISIANA.

New Orleans, April 6, 1889.

Dear Cynosure:—I preached at the Old Baptist church, Rev. J. L. Burrell, pastor, at 3:30 P. M. Sabbath day, to a very good congregation, and at night to a large congregation at the Felicity Street church, Rev. John Marks, pastor. My sermons were endorsed, and apparently well received at both places. Yet a few have been grumbling at some words I spoke at the Old Church. The St. Marks Fourth Baptist church has completed the payment on the church property, and now stands clear from all indebtedness. They celebrated their triumph over the debt by having a reunion at the church with the Methodists, Baptists, Congregationalists, and as many others as would attend, by a free distribution of cake, ice-cream, and pure lemonade. Deacon John Butler gave them to understand every thing was free, and he wanted them to help him rejoice, but they could have no wine nor any other intoxicants. They had a loving time. We trust Deacon Butler and the pastor will now take a bold stand against the lodge and hurl its crooked and secret head out of the church.

I preached at the Fifth Baptist church, Rev. H. White, pastor, Thursday night and distributed tracts. Elder White always has been an Anti-mason.

The State Congregational Association met in the Morris Brown chapel Wednesday at noon, and organized by electing the following officers: President, Rev. W. L. Tenny, New Orleans; vice-president, Rev. C. S. Shattuck, Hammond, La.; secretary, J. L. Wimby, New Orleans; assistant secretary, F. T. Walton, New Iberia, La.; treasurer, Rev. Dan'l Clay, Houma, La. On Thursday the association completed its labors. Dr. DeForrest, president of Talladega Theological Seminary, brought greetings from the brethren in Alabama. The doctor reviewed very briefly the past, the present, and predicted a bright future for the Congregationalists, and besought his brethren to be loyal to the cause of Christ. He rebuked them in love for their unnecessary extravagance in things of the world, and prayed them to live separately from worldlings and obey Christ. I need not say that Dr. DeForrest always has been an anti-lodge man, and a warm friend to our reform. The next speaker was Mr. Watson Jones, formerly of the First Congregational church of Chicago. The speaker certainly proved himself as one that needeth not to be ashamed. He did not directly attack Freemasonry, but he boldly attacked the labor lodges, the Sunday paraders, and in a pleasant way gave us to understand that the whole system of uniformed paraders was anti-Christian and anti-republican. Dr. R. C. Hitchcock next spoke on Christian education and made some appropriate remarks. Mr. Jones then read a paper on "Sabbath Desecration," which I secured for publication. Prof. Perry read an able paper on the Louisiana State lottery, which was received and ordered printed in the minutes. He promised to furnish me a copy for the *Cynosure*. A committee was appointed to prepare a memorial to present to the Legislature, praying them to repeal the charter of the Louisiana State lottery. Though the delegation was small, I believe this was one of the most soul-stirring and profitable meetings ever held in this State. Dr. DeForrest reported sixteen churches with 2,000 communicants in Alabama, with 1,600 in Sunday-school, of whom 300 were converted the past year. They gave $1,099 for foreign missions, $4,400 for self-support, and raised $5,500 in 1888.

I was introduced as the N. C. A representative in Louisiana, and was accorded a few minutes to present our work to the association. Dr. DeForrest and Bro. Jones shook hands with me and bade me God-speed. They said our cause was a righteous one, though very unpopular among the masses as the old Abolitionists were. But fight on, God is on our side. The Sabbath-school convention met Friday and was very interesting. It seems as though many of the colored watchmen on the walls of Zion here have recently been engaged watching the capitol's walls.

Francis J. Davidson.

LITERATURE.

Bible Studies. International Sabbath-school Lessons for 1889. By George F. Pentecost.

This volume of more than 400 pages contains not only an admirable review of the series of Scripture passages selected for Sabbath-school study for the present year, but has the one great merit that is neither silent nor non-committal in reference to the forms of evil that are prevalent in our land and in the church. It is refreshing to find one man who has the courage of his convictions, and as a religious teacher does not shun to declare the whole counsel of God. The following is taken from his comments on the sin of Solomon:

"Whenever the Christian surrenders himself to the society of the unbelieving world his heart will be led away from God. This is especially true of the thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This latter course of false alliance is doing more mischief to individual Christian men, by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, than any other modern enemy of Christ. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."

Alden's Manifold Cyclopedia of Knowledge and Language. Vol. 12. Pp. 612. Price 75c., half morocco. John B. Alden, New York and Chicago.

The twelfth of this handy-volume encyclopedia series takes up the topics from "Dominis to Electric Clock." An examination of its contents shows that the broad field of knowledge has been carefully gleaned. The results of long-continued investigation are presented in an attractive and available form. The book offers rich treasures of knowledge open where you will. Among the articles treated at more or less length we notice the following: Dormant Vitality, 3 pages; Drainage (in Agriculture), about 3 pages; Drama, over 10 pages; Dyeing, 5 pages; Dye-Stuffs, about 5 pages; Ear, 9 pages; Earthquake, 4 pages; Easter, 3 pages; Eclipse, 9 pages; Education (including Military, State and National, with valuable statistics), 47 pages; and Egypt, nearly 24 pages. Electrical Units, over a page, embraces the nomenclature recently made by leading scientists and is here first published in a cyclopedia. This work is a dictionary as well as a cyclopedia—a fact which adds greatly to its other merits. It seems almost incredible that such a work can be sold for 75 cents a volume in good cloth binding, with 10 cents additional for postage. A specimen volume may be ordered and returned if not satisfactory.

—Mr. F. N. Finney, General Manager of the Wisconsin Central railway, which is understood to be leased to the Northern Pacific, is son of the late President Charles G. Finney, of Oberlin.

—Mrs. Edwards, widow of Bishop David Edwards, first president of the National Christian Association, is yet living on Broadway, Dayton, Ohio. She recently spent several months with children in Lexington, Ill.

—Hon. William McKetely is responsible for the statement that $200,000 is being raised to endow a chair of "protection" in Yale College. The iron men of Pittsburgh are contributing largely.

CORRESPONDENCE.

A COLORED COLONY IN ILLINOIS.

Bloomington, Ill., April 12, 1889.

Dear Cynosure:—Only a few days ago I visited Brooklyn, near East St. Louis. It is a town of 600 persons, and only a few of them white. The whole township is run by colored people. They have three churches, one saloon and several lodges. They got some white man to organize them an Independent Order of Odd-fellows. I guess it was from exposition work, as I called on the Grand Secretary of the whites here to-day and asked if they had any colored lodges, and he said, No. He further said, "Our law forbids the initiating of a colored man. Any lodge doing it would have its charter taken away."

These colored men are made to believe they have a real I. O. O. F. lodge, and can meet white lodges if they like. The saloon-keeper of their village is a leading member, and runs his saloon Sunday as any other day. A talk with a few leading members of the church, showed a desire to quit because of the close relation between the church, saloon and lodge. One Bro. G. M. Hart has been fighting alone. In every wicked place God has an Elijah. This brother did not know of your publications, yet he was at work. I mailed him some tracts and *Cynosures*. A few sent him will do great good. I often receive letters to visit Mississippi again. The following from Kosciusko shows the effect of my visit there:

"The Masons are all mad at you, and say if you come back you will get killed. What you said in Kosciusko has made them come down in the price for joining from $15.00 to $3 00. Before you came to this place there were twenty who were going to join, but all will not do so now."

May God bless every effort being put forth to save my people.

L. G. Jordan.

THE PRO AND CON OF NATIONAL REFORM.

Xenia, O., April 8, 1889.

Editor Christian Cynosure:—Sabbath morning I preached in the Third Presbyterian church of Xenia, Rev. J. W. Smith, pastor. This congregation was organized in 1830 as Reformed Presbyterian, Elder John Q. McMillan being the leading spirit. His father bought a large farm one mile north of town for $12 per acre. A few years ago it was sold for $120 per acre. This congregation went with the New School Covenanters in the division of 1833, a body which has now 27 ministers and 5,000 members. In 1869 the congregation was so reduced that only five members could be mustered. About forty from the Second U. P. church joined them and formed the Third church. Entering the church I was reminded of hearing Rev. H. H. George, D. D., president of Geneva College, preach there in 1861.

In the evening I preached in the Second U. P. church, Rev. J. G. Carson, D. D., pastor. Dr. Harper of the Theological Seminary worships here, Dr. McDill in the First and Dr. Moorehead in the Third church. This was a union service and the audience was large. The theme was, "Sabbath Reformation from a Religious Standpoint." It is no secret that Dr. Carson is opposed to our National Reform movement. Recently he wrote an article for the *Repository*, in which he labored to prove: 1. That the proposed amendment to the U. S. Constitution was not needed; 2. It is not expedient; 3. It is not right. It seems the argument has not yet closed. A lawyer in Richmond, Ind., by the name of Rupe, read a paper against the movement before a Tuesday evening club, which was printed in a local paper and afterwards repeated in Earlham College. He stated fairly the facts as to the origin and character of the National Reform Association, and the principles underlying the movement: 1. The amendment is demanded to bring the written constitution into harmony with the unwritten; 2. The omission was occasioned by the dominance of French infidelity in the convention. Our enemies stole a march upon us. It should be reclaimed; 3. The omission gives our enemies ground to say this is not a Christian state and to demand the abolition of all Christian features from our government. He spends his strength on the third. He asserts that intolerance and fanaticism are the moving powers in the organization. He champions the secular theory of government; defends the Sunday newspapers and harmless Sunday amusements, and flounders about in the fogs until we are sorry for him. We pity a man so ignorant as to say, there are two classes of National Reformers: those who would enforce the observance of religious ordinances and those who expect God to pay their grocery bills while they sing psalms. But these men must have their say, even if history

and experience, the nature of things and God's Word repudiate their assumptions. Like Elihu, they say, 'For I am full of matter: the spirit within me constraineth me. Behold my belly is as wine which hath no vent: it is ready to burst like new bottles. I will speak that I may be refreshed."

The First U. P. church has sustained a great loss in the death of their pastor, Rev. J. H. Wright. The poor man seems to have been heart-broken. The proposition was made to reduce his salary. In his delirium he talked much of his "last proposition." He leaves a widow and seven small children. They will have a home with her father and brother in Pulaski, N. Y.

The sympathy of the audience was given to the discussion on Sabbath night. The people are ready to rescue the two millions of workmen in America from the slavery of Sabbath toil. They are ready to purify the church from the pollution of Sabbath desecration. A corporation in Cincinnati works sixty men seven days in the week. It steals God's time to make merchandize of it. It ruins these men body and soul. It shortens their lives by one seventh and it hardens their souls so that their eternal damnation is sealed. It is the worst type of human slavery, in that it so blinds these men that they are willing to be destroyed. All this is done by a corporation, the head and a part of the body of which is a professing Christian, a man who entered into covenant with God to keep the Sabbath day, who lifted up his hand and swore before God and these witnesses that he "would do unto others as he would have them do unto him." The day is coming when the church will put away this iniquity.

J. M. FOSTER.

WASHINGTON AND THE GRAND SWORD BEARER.

BERLIN, Wis., April 4, '89.

DEAR CYNOSURE:—Last week, under the head of "Lodge Notes," you told us what was upon the corner-stone of the Capitol at Washington. As I have lying upon the table before me, "The Sights and Secrets of the National Capital," by Dr. John B. Ellis, containing an account of the whole business, accompanied with a splendid engraving of the present magnificent Capitol, please allow me to transcribe the account of the corner-stone laying as narrated by him.

"The design of the old building, which is the center of the present edifice, was drawn by Dr. William Thornton and submitted to President Washington, who, in accordance with an act of Congress for that purpose, accepted it. Work was at once begun.

'On the 18th of September, 1793, a grand Masonic, civic, and military procession was formed in front of the President's House, from which point it marched to the site designated for the Capitol. Upon reaching the grounds, the Grand Sword Bearer, followed by George Washington, President of the United States, marshaled the Masonic fraternity between the double lines of the procession to the corner-stone. Their arrival at the spot was announced by a salvo of artillery, when the Grand Marshal handed to the Commissioners of the District a large silver plate, bearing the following inscription, which was read aloud.

"'This southeast corner-stone of the Capitol of the United States of America, in the City of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of American Independence in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been so conspicuous and beneficial, as his military valor and prudence have been useful in establishing her liberties; and in the year of Masonry, 5,793, by the President of the United States, in concert with the Grand Lodge of Maryland, several lodges under its jurisdiction, and Lodge No. 22 from Alexandria, Virginia. Thomas Johnson, David Stuart, and Daniel Carroll, Commissioners; Joseph Clarke, R. W. G. M. P. T.; James Hoban and Stephen Hallet, Architects; Collin Williamson, M. Mason.'

"The artillery again discharged a volley, and the plate was delivered to the President, who, attended by the Acting Grand Master, and three Worshipful Grand Masters of the Masonic Fraternity, deposited the plate on the corner stone, and poured corn, wine, and oil upon it. A prayer was then offered, the Masonic rites pertaining to such occasions were celebrated, an oration was delivered by the Acting Grand Master and the ceremonies concluded amid the thunders of the artillery and the cheers of the multitude. The company then partook of a sumptuous feast which had been prepared close by, and a discharge of artillery at sunset closed the day."

Yes "on the 18th of September, 1793, a grand Masonic, civic, and military procession was formed in front of the President's house." They march to the Capitol grounds, upon reaching which the "Grand Sword Bearer," followed by George Washington, President of the United States, marshalled the Masonic fraternity between the double lines of the procession to the corner-stone. Yes, the 'Grand Sword Bearer!" A great many millions of people, old and young, know about George Washington, the first President of the United States, and commander-in-chief of the army and navy. But the "Grand Sword Bearer," marshalling that "grand Masonic" body between the double lines of the civic and military procession, not even his name is recorded by the narrator of the "sublime" transaction! The name, age, personnel, deeds of patriotism and words of wisdom; the physical proportions, form and features, yea, the color of the eyes and hair of the immortal Washington, are matters of record, and well known: but of the "Grand Sword Bearer," who was allowed to march at the head of this "grand" central column, there is no proof or hint that he ever said, or did, or suffered anything in defense of his country. He happened to be the "Grand Sword Bearer" of the "grand" self-constituted leader of great public processions.

But it will be claimed that George Washington was a Mason, and that doubtless he conferred this work upon the "ancient and honorable" body. But it should be remembered that this was in 1793, and that only five years later, in 1798, Washington wrote in reply to a letter of special inquiry by Rev. Mr. Snyder on the subject, that he presided over no lodge, and that he had not been in one but once or twice for thirty years, and there can be no reasonable doubt that he felt the most profound disgust at the sight of this probably very ordinary man strutting at the head of this remarkable procession on so memorable an occasion, while hundreds of nobler and worthier men, soldiers, patriots and statesmen walked on the right and left, and just a little behind. It needs often to be repeated that "when Washington was a boy, and a young man, he acted as youths usually do; fond of novelty, and induced by curiosity. But to suppose that in his maturer years, his feelings or his judgment were tickled and caught by the baby clothes of Masonry, its childish mummeries and harlequin exhibitions, would be anything else than a manifestation of respect and reverence for his character and memory." "At a later period in life, when engaged in the arduous struggle for American liberty, experience, reflection and observation manifested to him the full character of Masonry. But if he had then rashly renounced and *denounced* a society with whom defamation is a system, and vengeance is a sworn duty, his reputation, and perhaps his life, would have been the forfeit."

But "did he take no means to guard his country from the evils of such combinations?" He did. He who never shrunk from danger when its encounter could serve his fellow-citizens, took the most effectual means, and embraced the most solemn occasion, to place his testimony against them on lasting record. In his Farewell Address, of September, 1796 (three years only after said corner-stone laying) we find these warnings, which cannot be mistaken:

"All obstructions to the execution of the laws, all combinations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberations and actions of the constituted authorities, are destructive of this fundamental principle [of popular government, doubtless], and of fatal tendency. They serve to organize faction; to give it an artificial and extraordinary force; to put in the place of the delegated will of the nation, the will of the party; often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties to make the public administration the mirror of the ill concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common councils and modified by natural interests.

"However combinations and associations of the above description may now and then answer popular ends, they are likely in course of time and things to become engines by which cunning, ambitious and unprincipled men, will be enabled to subvert the power of the people, and to usurp to themselves the reigns of government; destroying afterwards the very engines which have lifted them to unjust dominion."

Had Washington been trying to describe the character and operations of secret societies in general, and Freemasonry in particular, without calling them by name, it were impossible for him to have done it more truthfully. As Gov. Ritner goes on to say: "It will be perceived that Washington here makes no express mention of Freemasonry. It would have been undignified in him to have alluded by name to any particular society; especially to one whose bloated existence was even then marked with its own destruction, although it could count back to a bar-room birth in an obscure tavern in London, in the year 1717, and whose only chance of immortality would be such a mention by him, as loathsome insects are sometimes found in the purest amber. No. This last testament to his country, which will endure as long as liberty shall be cherished among men, was not to be marked with the ephemeral name of a society which forms only one of the temporary excresences of the time. Neither his address to America was to be thus disgraced, nor Masonry thus honored. In that address his object was to deal with general and immutable truths, and the fundamental principles of our government. His remarks on the subject of combinations and associations are, therefore, applicable to every description of them, past, present and to come, whether they be sworn or unsworn, foreign or domestic, secret or open." And further, "I believe that no impartial and unprejudiced mind will doubt but that Freemasonry, with all other combinations, calculated to 'control, counteract or awe, the regular deliberations of the constituted authorities,' was denounced and was intended to be denounced by Washington in his Farewell Address to the people of the United States."

How the President must have felt, as, attended by the Acting Grand Master and three Worshipful Masters of the Masonic fraternity, he deposited the plate on the corner-stone, and poured corn, wine and oil upon it, each one must judge for himself. But the fact that he had visited a lodge but once or twice for the preceding twenty-five years, leads one to think that he felt he was for once at least engaged in "child's play," or heathen mummery,—the former we prefer to think, as he called Masonry that, thirteen years before.

No honest citizen can fail to admire the character of Washington, and contrast his desire and efforts for his country's good with the self-seeking and vanity of Freemasonry, and his Farewell Address should be enough to stop forever the laying of corner-stones of public buildings by the titled windbags of the "Grand, Grand, Great Grand ——"

W. W. AMES.

POLITICAL WICKEDNESS IN HIGH PLACES.

AVALON, Mo.

The new political administration is now running full blast. It is entirely too busy dividing the spoils to pay much attention to the needs of the people. It is a tremendous struggle for office. Impatience, importunity and clamoring are all about and around. It is a pitiable scene and utterly disgusting to all true patriots. This mad mania for office is the bane of American politics, and especially is the Republican party swallowed up by this all-absorbing scramble for power and emolument. The Democracy after twenty years of effort and hunger were not so anxious and eager for office as are the great army of Republican leeches and supernumeraries. The questionable campaign methods of the "grand old party" were only an index to what was to follow. Equivocation, double-dealing and misrepresentation were only surpassed by intrigue, bribery and high-handed theft. New York gave Hill a rousing majority and helped Harrison out handsomely. What queer politics that would thus pile up majorities in the Empire State for a Governor on the Democratic platform and for President on the Republican platform.

No, it was not politics that supported men on entirely different and antagonistic platforms. It was some other motive power that led to such paradoxical action in the State that leads all others. The liquor interest wielded a powerful influence, and Blaine in the Cabinet and Clarkson in the postoffice department proves the value of their services to the party of "great moral ideas." One sounds the tobacco and whisky philosophy of his party to the satisfaction of the saloon men; the other superintended the stealing of the *Voice* list. Enough to make dead patriots turn over in their graves! How are the mighty fallen! How humiliating to the men who stood by that party in its infancy and purity! No wonder they demand a new and better party when even Democrats are put to shame by such baseness.

The 3d of March in Washington was a stench, it seems, to all honorable Americans. Revelry and debauchery ran riot in honor of the "new deal." What must be the standard of piety that will say prayers in the White House and appoint Clarkson to dispense government over a Christian people? From such, O Lord, deliver us. From the number of people praying for the success of that administration, it would appear the political status of America must sink still lower. Is it not time to raise up a new political standard? Such a declaration of principles as the American party sets forth should find an echo in the soul of every freeman. Or must things go on from bad to worse yet awhile? God help Americans to rally while there is still hope of saving the youth! There is not a day or an hour to lose if we would save our land and country. Thousands have not bowed to this political Baal, but the number is decreasing rapidly.

M. N. BUTLER.

Lodge Notes.

The *Freemason* of Sidney, Australia, says: "The oldest lodge in Paris was founded in 1721. In London there are twelve lodges dating from that year, with others of a still earlier date." There is not much hope for Solomon in the acknowledgment.

J. H. Rathbone, founder of the Knights of Pythias, announces that he has decided to give up his government clerkship in Washington and devote his time to public lectures in favor of that order, and secret meetings with the lodges giving them instruction in the secret work of initiation.

The Good Templar Grand Lodge of Massachusetts decided at its last session: "In cases where the [Good Templar] ritual and the Constitution of Massachusetts conflict, the [Good Templar] ritual is the law." Mark this declaration of an alien allegiance. The Masonic order makes the same announcement of the superiority of its law.

At the meeting of the Wisconsin Grand Lodge of the United Workmen, great excitement was occasioned by several delegates from the rural districts introducing a resolution according to which no person in any way identified with the liquor business should be allowed to join the order. Hot words ensued, and with a large majority the resolution was voted down.

There was lately a serious trouble in the ranks of the Grand Army of the Republic in Detroit, and a serious split may be the end of it. Both factions are decided and thoroughly in earnest over the matter and a sort of armed peace now prevails. The entire trouble grew out of an attempt of some of the members to introduce beer on all festive occasions and even have it on tap in ante-rooms convenient to the post rooms. The temperance faction objected and now threatens to leave if the beer policy is maintained. "Either beer goes or we do," is the warcry of that faction, and the other side retorts that it will go if the beer goes.

The twentieth anniversary of the K. of P. was celebrated by Excelsior Lodge, San Francisco. The *Knight* of Columbus describes the performance as "exciting," and adds: "We say *exciting* advisedly, because, wherever a lottery is in progress, there is sure to be considerable excitement, and as a lottery was one of the principal features on this occasion, the term given above is not inappropriate. The affair was for the benefit of one of the members, and so the broad mantle of Charity must be spread over the occasion. Each person, on entering, was presented with a ticket containing a number, which entitled the holder to a chance in a lottery. The following were prizes: "Miniature sloop yacht; silver watch; lady's breast pin; box of tea; lady's muff; *two bottles of whisky;* one dozen toilet soap; box of cigars; load of kindling wood; *two bottles of whisky;* bottle of English pickles; one keg of cider; one box cigars; *two bottles of whisky;* one cane; *ten gallons of beer*, and sundry other small prizes. After the drawing was over, the floor was cleared for dancing, which was continued until the early hours."

A well-known missionary priest writing to the New York *Catholic News* of March 10, 1889, says: "The Catholic population of the United States, according to an official report, was something over 8,000,000. This is much lower, it seems to me, than what it should be, when we consider not only the natural increase of the Catholic population, but also the large number of Catholic immigrants who come annually to the country....Any man who travels with his eyes open soon discovers numbers of perverts whose parents have been Catholics. In many places I have found numbers of Catholic children attending the Protestant Sunday-schools regularly. In visiting a thriving village which had a population of 600 or 700 souls, the majority of whom were Catholics, or at least should be, I was told that there was not a Catholic church within fifteen miles of it. In company with an old resident who wished to make me acquainted with the place, I saw a sign over a shop, and I said to my friend, 'He must be a Catholic, for he has got a good old Catholic name.' 'He ought to be a Catholic,' was the reply, 'and many others besides. He does not profess any religion, and he is a Freemason.' Through secret societies, mixed marriages and the want of churches and good Catholic papers many are lost to the faith. As we proceeded on our way we came to a Methodist church. 'At least 200 Catholics,' said my friend, 'attend that church every Sunday evening.'"

GOOD HEALTH

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MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

The character of this valuable pamphlet is seen from its chapter headings: I.—Masonic Attempts on the Lives of Seceders. II.—Masonic Slander. III.—Masonic Assault on Free Speech. IV.—Freemasonry Among the Colored People. V.—Masonic Interference with the Punishment of Criminals. VI.—The Fruits of the Masonic Institution as seen in the Conspiracies and Outrages of Other Secret Orders. VII.—The Relation of the Secret Lodge System to the Foregoing and Similar Outrages.

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SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever reveled in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

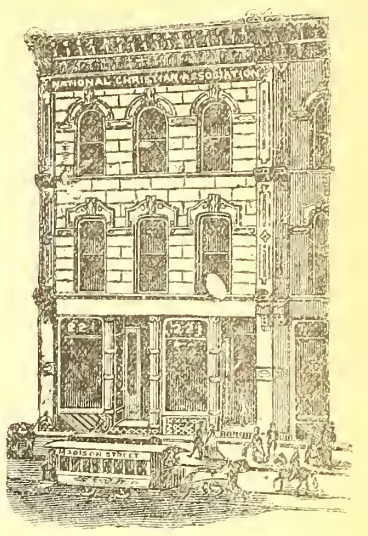
The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. ....The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies.....The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York *Herald* is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers.....The inference is fair that Masonry and Christianity do not harmonize.



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The Christian Cynosure.

Editors.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, APRIL 18, 1889

A Centennial Sheet.—An attractive four-page sheet is being prepared for the Washington Inaugural Centennial, April 30. It will contain the testimonies of WASHINGTON AND HIS COMPEERS *against secret societies*, with fine portraits of Washington, John Adams, Alexander Hamilton, John Hancock, John Marshall, Samuel Adams, William Wirt, John Quincy Adams, Samuel Dexter, Benjamin and Richard Rush, Joseph Ritner and Lebbeus Armstrong. These will be attractively arranged, and the testimonies will be revised and re-arranged so as to catch the eye of the transient reader most effectively. Our publisher hopes to make this so popular a document that the demand will reach the hundred thousand. It will be a grand document for distribution on April 30. Price, $1.00 per hundred, post-paid. Single copies, 5 cents.

The Arnold Proposal.—Bro. I. R B. Arnold suggested, in the *Cynosure* of March 14, that $1,000 be raised immediately for the distribution of the paper among Southern ministers, and he agreed to be one of forty to make up this amount. As many have been contributing to the fund for a like purpose, Bro. Arnold's proposition has not, herhaps, received the attention it deserves. The following pledges have been made on it:

I. R. B. Arnold	$25.00
George B. Hopkins	25.00
A. J. Chittenden	10.00
A. W. Parry	10.00

The friends of reform must suffer an exhortation in this matter. Bro. Arnold sees the need of this work being accomplished without delay. So have brethren Chittenden and Parry, who both attended the New Orleans Convention. Shall we not have this list greatly increased without delay?

MASONRY AND SPIRITISM.

A Methodist preacher named Watson, who preached in conference connection thirty-six years, who was often presiding elder and delegate to the General Conference, became a Spiritualist. With eleven other men, an Episcopal bishop among the number (Bishop Otey of Tennessee), he met twice a week for months, and "investigated" Spiritism, by consulting familiar spirits throngh an ignorant girl medium in Memphis. This man Watson quit the church and has published a book which gives the following scene witnessed in a "seance:"

"A large manly form resembling Washington came ont (of the cabinet) dressed in military costume. Walking up near us, he took off his hat, bowing gracefully to us. He stood up with one of the tallest doctors in the city, who said the form was higher than he was. He was asked to come out with his Masonic regalia. Stepping behind the curtain a moment, he came ont as a Mason. Taking a chair he sat down by our friend, the doctor, and ourself, each of us handling him. He not only looked like the 'father of his country,' but felt like real flesh and bones, as mortals have." On other occasions Washington appeared in Watson's library, when the circle shouted, wept and cried "glory."

In short, Spiritism teaches that Washington comes from heaven to attend spirit circles; goes into an upright box or "cabinet" behind a curtain; comes ont as a general, and as a Mason; uttering no word, and for no conceivable human reason or object but to prove Spiritism true; and Masonry (which he detested), a good institution. Paul speaks of men whose "foolish heart was darkened" (Rom. 1:21), and of others to whom "God shall send strong delusion, that they should believe a lie." 2 Thess. 2:11.

"CIVIC SOCIETIES."

On the program of the late meeting of Fox River Association of Congregational churches at Marseilles, Ill., one subject for discussion was, "The Relation of the Church to Civic Societies;" supposed to mean secret societies. There was no intention, we are sure, from the character of the program committee, to cover a foul thing under a fair name. But Methodist Episcopal conferences have given secret lodges that designation; and fifty years ago their General Conference was wont to call slavery by the soft title of "Civil Institution."

Webster defines "*civic*, from Latin *civis*, relating to citizen." But a Masonic lodge has no relation to citizenship but that of antagonism. It has no citizen's oath. It does not swear its initiates to obey the state, but the lodge. It is a foreign system, transformed from a monarchy to the United States; and, though chartered here as an "association" to hold property, it owes no allegiance to Congress or State legislature. In our late civil war the lodges of the South went for rebellion.

The lodge, as such, took no part with the United States; but its Chicago organ, *The Voice of Masonry*, denounced Union soldiers for not disobeying their officers and refusing to "*charge*" when ordered if they knew Masons were in the rebel ranks before them: saying that those who charged on rebel Masons, "earned the contempt of the world of Masonry." In the Franco-Prussian war, when the Germans were besieging Paris, the Masons marched out in sight of the besiegers, with their regalia on, to show Moltke's forces that they were non-combatants, and were fighting on neither side. And in our own civil war the argument to persuade our soldiers to join the lodge was that those who were seeking the destruction of the Government would favor them. To call such lodges "civic societies," is like calling a grog-shop which sells nothing but liquor a "Coffee House" or a "Saloon," names given to dram-shops to hide their real nature.

CATHOLICS AND MASONRY.

The *British American* notices a small tempest in a teaspoon in the Waterford branch of the National League, whose honorable secretary, Mr. Manning, recently sought to join the Freemasons, and for some unknown reason was black-balled. Here the matter would have ended, but at the next meeting of the branch Father Casey, a leading ecclesiastic, proposed that the secretary be suspended from his postion for breaking the rules of the church in this matter.

The correspondent who sends the item indignantly asks, "Is not this a foretaste of the mercy any opponent of the hierarchy will get under Home Rule? The Freemasons of Ireland are, as a body, I believe, Unionists almost to a man, and this little episode will not be forgotten by them and their brethren all over the world."

It is more and more plain that the bearing of the lodge question on the Catholic question should be studied by anti-secretists. It would be well if we had a few statistics as to the number of Catholic Masons, as well as the number of Masonic saloon-keepers in the United States. If every Anti-mason who lives in a city or large town would give a little time and attention to the gathering of such statistics, and report them to the *Cynosure*, it would be a great help, inasmuch as it would give just the needed data to clinch the arguments of anti-secret writers and speakers.

FREEMASONS VS. CONGREGATIONALISM.

Hume, Macauley and Lord Brougham, all three, declared that the British Constitution owes all its elements of popular liberty to the Puritans. The township, which the unit of the republican system was modeled from a self-governing Congregational church. In the spring of 1870 a convention was held in Farwell Hall, Chicago, in honor of the Puritans, which *The Evergreen*, Masonic organ of Dubuque, Iowa, May 15, 1870, notices as follows:

"A Pilgrim Memorial Convention was recently held in Chicago in special honor of the Blarney Stone of New England" (Plymouth Rock) "which was a National Congregational Convention. Being held under the shadow of the execrable *Cynosure*, and having the infamous Blanchard for one of its engineers, of course this convention of Congregationalists could not adjourn without 'kicking against the pricks.' So there was introduced a resolution requesting the Pilgrim Society of Plymouth to remove the Masonic tablet on the corner-stone of the national monument to our forefathers." * * *

That convention gave utterance to a truth, in stating in this intolerant resolution that the spirit and principles "of the Pilgrim Fathers were quite inconsistent with the genius of Masonry. It is seldom that so damaging an acknowledgment is made by these bigots." Here is an express acknowledgment that "the genius of Masonry is hostile to Congregationalism;" and yet the *Cynosure* is "execrable," and Blanchard is "infamous" because we ask for a divorce from this hostile system which brands Congregationalists as "bigots." Is it any wonder that Congregationalism is become weak and sickly by warming this frozen serpent in her bosom? What fellowship hath Congregational liberty with lodge despotism? Christ with Belial? Rob. Morris urged lodges to get a Mason or two to join Congregational churches, because with lodges at their backs they can govern or weaken and destroy them.

—Rev. Samuel F. Porter began his tour among the colleges last week. His field includes Michigan and Indiana, and he started for Kalamazoo in the former State on Wednesday last.

—The managers of the Total Abstinence Insurance Association of this city, say they receive hundreds of letters from persons who wish to secure life insurance, but will not have it in connection with any secret society affair.

—A brief note from Bro. I. R. B. Arnold dated at Lake Providence, shows that the "Reform Afloat" has reached that point. At Greenville, Miss., the meetings were very successful. As money is scarce in the South, and especially among the colored people, they were admitted freely to the lectures.

—Justin D. Fulton, D. D., the eminent Baptist preacher and apostle of Protestantism, in a temperance address in 1872, said that he had belonged to the Sons of Temperance, Temple of Honor and Good Templars, but he never went in without he felt like a fool, and never went out without feeling glad to get out.

—An explanation of the colored and white Odd-fellow matter reported in Rev. L. G. Jordan's letter on another page is found in the fact reported in the *Cynosure* several years ago, about the time of the change of the Odd-fellow ritual. It was reported to Mr. Cook, by an authority considered reliable, that the colored Odd-fellows were using copies of the old ritual published by him in organizing their lodges, and that they had formed a Grand Lodge on the basis of the same ritual. The difference between the old work and the new is the difference between the black and white lodges; and, in fact, one is just about as good lodgery as the other.

—It is reported credibly that three-fourths of deaths in the United Order of Workmen, are the the result of intemperance. This lodge has an assessment department and the payments are heavy. At the last annual meeting at Galesburg, Ill., an effort was made to change the law and shut out the topers, but the liquor men captured the meeting. In Chicago it is a matter of some care to have the lodges of this order located over a saloon. This is the secret society of which it was the boast of secretists that J. A. Brooks, candidate for Vice-President, was the Grand Master three years ago, and by whose efforts the order was greatly increased in numbers.

—The twenty-fifth anniversary of the National Reform movement, opening at Pittsburg next week Tuesday, is to be one of the great meetings of the season. An entire session will be given to the discussion of the temperance question. Senator Colquitt, of Georgia, Drs. Hayes, of Kansas City, and Herrick Johnson, of Chicago, are expected to speak on this theme. Another session will be given to the Sabbath question, with Dr. Crafts and Mrs. Bateman, of the W. C. T. Union, as speakers. The School question will have a session, with Dr. McAllister, of Pittsburgh, Rev. David McFall, of Boston, and possibly Senator Blair to speak. Mr. McFall's topic is the "Roman Catholic Assault on our Public Schools." Addresses from President C. A. Blanchard, of Wheaton College, on "The Labor Problem," Herbert Welsh, Esq, on "The Indian Question," Rev. Jonathan Edwards, on "The Oath and its Abuses," Mrs. Mary A. Woodbridge, of the W. C. T. U., on "Peace and Arbitration, Prof. Rittenhouse, of Dickinson College, on "Popular Objections to National Reform," are on the program for this great meeting. The railways all give reduced fare.

PERSONAL NOTES.

—Bro. C. F. Hawley last week went to Elgin, Iowa, where Mrs. Hawley's mother lay at the point of death. The aged lady has since passed away as we learn. Her daughter and her husband were ministering to her until the last of earth had come.

—Rev. Dr. Hanna, of the First U. P. church, Monmouth, Ill., is visiting in the East. Before his return home he is to preach at a church dedication at Mansfield, Pa., and he will visit congregations in Philadelphia, Pittsburgh and Xenia, Ohio, where he was formerly pastor.

—Bro. L. G. Jordan, from whom all our readers will be glad to hear again, is lecturing on temperance in Illinois. He had hoped to take part in the struggle for a prohibitory amendment in Pennsylva-

nia. He has a call from a small church in Lincoln, Ill., which he may accept.

—Bishop Milton Wright lately delivered the sixth lecture in the weekly course of lectures for the students of the Union Biblical Seminary, Dayton. He gave a comprehensive treatment of "Church-Polity," giving a statement of the different polities of different churches from the apostolic church down to the present.

—Mr. Wirt Dexter, the eminent lawyer of this city, is nearly recovered of his severe injuries. Six weeks ago his horse fell upon him. This was the third accident of the kind that had befallen Mr. Dexter within five years. Mr. Dexter is a descendant of Samuel Dexter, the celebrated Massachusetts lawyer, and was named in honor of William Wirt.

—Our readers may have remarked the absence of Senator Pomeroy's name in connection with the Washington Convention. In a letter to General Agent Stoddard he explains that Mrs. Pomeroy had a painful fall from her carriage which made it necessary for him to be at her side. This misfortune is to be regretted, since it deprived the convention of his presence, as well as for the distress caused Mrs. Pomeroy.

—Rev. C. W. Hiatt of High Street church, Columbus, O., lately declined a very urgent and unanimous call from the Congregational church of Sioux Falls, Dakota. Among the considerations promised was the erection of a new church building. He had scarcely returned from a brief visit to Sioux Falls, when the American Missionary Association sent a pressing call for him to enter their work as district secretary, with headquarters at Cleveland. He has accepted this appointment and expects to enter upon the work May 1st. His field will be western New York and Pennsylvania, Ohio, Michigan and Indiana. Bro. Hiatt and the A. M. A. have both our congratulations for an arrangement which will be mutually beneficial. The Ohio State Christian Association will have to find now a new secretary as well as agent.

NEW ENGLAND LETTER.

Spring notes.—What the Amendment has most to fear.—A hint from colonial times —Secret work of the liquor party in New Hampshire —Lodge items.—The Sons of Temperance.—The day of small things in the National W. C. T. U.—A plan to raise anti-secret funds.—The Rhode Island Convention.

The early spring predicted by the weatherwise has been as disappointing and coquetish as New England springs usually are, and even now, that April has made its advent, the raw winds which seem to blow straight from Labrador, chill one to the marrow. Considerable quantities of snow are said to be still lingering in the woods and mountains of northern New Hampshire and Vermont; but daily the sun rides higher in the heavens, and the trailing arbutus which threatens to become extinct in some localities, owing to ruthless picking, will soon unfold its fragrant pink buds. If we ever choose a national flower, the trailing arbutus, lovely as it is, is not common enough to hold that place of honor; and on the whole I think the golden rod which has been suggested, comes nearest in the needed requirements. Its yellow spikes point straight to heaven, and as they gild the fields and wayside with their brave, bright beauty, I have felt that that they bore a prophetic message for us who are striving to bring in the golden age of national righteousness,—a message of courage and cheer as well as a promise of future victory.

As the time comes nearer when Massachusetts will cast her vote for or against the Moloch of the saloon, the uncertainty of the result is more and more realized; and most to be feared is the large army of stay at-homes who will not vote either way. The recent Rhode Island election has developed the curious fact that while under the enlarged suffrage laws 9,000 new voters had the privilege of appearing for the first time at the polls, the vote which is still undecided may not be much larger and may even fall below that of last year. This was a difficulty against which our forefathers provided by passing a law to fine or imprison every freeman who failed to do his duty on election day. But they did not understand the advantages of high license quite as well as their descendants of the present time. In the seaport town of Hingham, for instance, profane swearing was an offense "to be punished by the judges," and the fines paid in by the culprits went to the support of the town poor. But how dull of those colonial city fathers not to reason in something this way: There will always be a certain amount of profane swearing, especially among a seafaring population, and no laws, however wholesome and well intended, can effectually prohibit the evil. So, instead of making all profanity a criminal offense, go to, let us issue yearly licenses to swear—putting them high, of course, in order to save the public morals as much as possible and prevent too many engaging in the business. By thus cleverly managing, our town poor can be comfortably provided for, and perhaps leave a neat little overplus for the maintenance of the public schools.

A significant paragraph from the *Nashua Telegraph* tells how "the brewers and distillers of New York, Massachusetts and New Hampshire, put their combined resources at the command of the men who *in secret* conducted the campaign in the latter State." It adds, "Not only were the Democratic political leaders called to Portsmouth and enlisted in the secret work as we personally know, but certain active Republican politicians were also employed, and their work accounts in part for the large anti-amendment vote in Dover, Manchester, Concord and Kune." Of course the lodge is not mentioned by name, but how can any intelligent person help seeing that the rum power is putting its wealthy brewers, distillers and high license advocates into the chief places of Masonry with no other object in view than to control it politically and thus defeat temperance legislation as far as possible.

Many good people cannot understand how the lodge can be used for so many different and sometimes opposing ends. It has been used for the establishment of popery; it has been used in the interests of royalty and imperialism; and it has been used to overthrow all governments, all dynasties and all religions. The process is simple. The Masonic vow of unquestioning obedience to unknown superiors is the bit and bridle by which the lodge beast can be headed in any direction its Grand Worshipful Masters list,—towards Rome, or the guillotine and the Reign of Terror; or towards high license, according as these same masters happen to be Jesuits, red-capped Jacobins, or American brewers, and distillers.

The Worcester Odd-fellows are very desirous to have the proposed home of the order located in their city. As they have contributed upwards of ten thousand dollars towards the project it is probable their desire will be granted.

The Sons of Temperance, which is, I believe, the very oldest of the secret temperance orders, and which has been rather overshadowed of late years by the rapid growth of the Good Templars, seems to be awakening in many quarters to new activity. The seemingly innocent nature of its so-called secrets, and the worthiness of the professed object, are well calculated to blind even good Christain people. I notice in the last issue of the *Connecticut Home* a complaint from one who is evidently an active member in the organization, that "the great fault with much of what passes for 'the good of the order' is, that it is merely diversion, no higher purpose, nothing ennobling to mind or heart. While it is in a temperance organization yet all true temperance work is ignored and left out." This is a very significant admission, especially as right above it in the regular report occurs an account of a social gathering of Easter Star Division—is there no meaning, by the way, in this Masonic name?—held at the residence of a brother member "for the purpose of making more new regalias for the use of the Division. The ladies cut and stitched the regalias and then passed them over to the gents to pull out the basting threads. An excellent plan! Then followed singing, games, etc." How much all this had to do with legitimate temperance work, with reclaiming drunkards or shutting up saloons, doth not appear; but if all temperance people would pursue the same general method of making regalias, singing songs and playing games at their meetings, I fancy the liquor men would go about with smiles on their faces, and worry themselves very little about any danger to their occupation from the prohibition cranks.

A letter in the same paper from Caroline B. Buell, is interesting as showing the straits to which the W. C. T. U. were subjected in their day of small things. Connecticut, in 1876, paid into the national treasury only $24 38, and the total receipts from all over the Union amounted to but $657.85. I felt inspired with a new courage in view of our own anti-secret work, especially here in New England. With fields white for the harvest there is that same scarcity of laborers and funds which marks all reforms in their incipient stage. The *Home* has also an article advocating the one-cent-a-day pledge for Connecticut, which is being tried by the prohibitionists of California. Now if all the anti-secretists of New England would pledge one cent a day, which counting only the working days would amount in a year to three dollars apiece, what an impetus our work would receive. And surely it is very little to ask of any true friend of the cause. If the plan could be still more widely carried out and include all the anti-secretists in the country, our National C. A. could extend its work in every direction, and the downfall of the lodge would soon be only a question of time.

Our coming convention in Providence, R. I., will be an important meeting. We wish to make it not a whit behind the high standard of the conventions which have preceded it, in spiritual power and moral force. Will not all the R. I. friends pray and labor for this end? Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, April 12, 1889.

Some of the Democratic office-holders in the Executive Departments here complain that the new administration is ruining them with mistaken kindness, and would be glad to see the President make more rapid progress with new appointments. When the fact of General Harrison's election was fully verified, many of them, of course, knew that they would have to give place, sooner or later, to Republicans, and made all their arrangements accordingly. They rented offices and homes, advertised what they were going to do, and prepared for work which they cannot now do because their resignations, which they handed in promptly as soon as the new secretaries assumed their duties, have not been accepted. They were requested to remain for a short time until their successors could be appointed. Of course they could not make their resignations peremptory without discourtesy to the heads of departments who asked them to remain, but now that their occupations are gone they are anxious to get out of these places. There are a great many men waiting on the outside, too, who are just as anxious to get in. The President realizes the suspense of the outsiders, at least, and is doing all he can to relieve them and with them, himself. The pressure upon him is terrific.

Since President Harrison has occupied the White House several members of his household have been ill, and this has caused another outcry about the necessity of a new Executive mansion. It is held that the present one should not be removed or changed; it must be left as it is because of the sacred associations which cluster around it. But the President should have a new home in some appropriate and healthful location, in which he could live and entertain in comfort, and where he could find rest and privacy from the exacting cares of his office when necessary. It is claimed that the White House as it is needed for executive duties, and that all its spacious apartments would not more than meet the wants of the President for mere official work; that it should be, in other words, merely the Presidential office. It has long been claimed that the White House is a death-trap, that its location is peculiarly unhealthful, and no one can remain in it during the malarial season and escape sickness. And, indeed, whenever anybody of sufficient importance to attract a comment falls sick there, no matter what the malady may be, it is sure to be attributed to the sanitary condition of the old mansion.

There is a tedious summer task awaiting a large number of the Treasury employes. All the money in the United States Treasury has to be counted when Treasurer Hyatt goes out and Treasurer Huston comes in. There is about two hundred million dollars of it, of which $150,000,000 is in silver, and $25,000,000 in gold coin, the remainder being paper. Besides this there are about three hundred millions in new United States notes and gold and silver certificates which have never been issued, but must be counted, and over two hundred millions worth of bonds belonging to national banks which must be accounted for. Nobody knows who will do the counting, only that it will be done by those employes who have access to the money in the regular course of their work. When everything is ready for the count the secretary will detail a force to do it, taking expert counters from the Bureau of Printing and Engraving, Internal Revenue division and others. The count will be witnessed by one man representing the Secretary of the Treasury, another representing the outgoing, and a third representing the incoming treasurer. The gold and silver coins must be reckoned, of course, by weight, but the paper money must be counted, and unless two sets of men are worked it will take nearly six months to accomplish it. In all the counts of money at the Treasury here the largest discrepancy that ever occurred was two cents. One package which the paying teller had put up and marked $1 was found to contain but ninety-eight cents, but the two cents were afterwards found on the floor. *

THE HOME

TO A TIRED MOTHER.

A little elbow leans upon your knee,
Your tired knee that has so much to bear.
A rumpled head and dear eyes are looking lovingly
From their dishevelled thatch of tangled hair;
Perhaps you do not feel the velvet touch
Of warm, moist fingers holding yours so tight;
You do not pride this blessing overmuch:
You almost are too tired to pray to-night.

But it is blessedness. A year ago,
I did not see it as I do to-day.
We are so dull and thankless, and too slow
To catch the sunshine, till it slips away.
And now it seems surpassing strange to me
That, while I wore the badge of motherhood,
I did not kiss more oft, and tenderly
The little child that brought me only good.

And if some night when you sit down to rest,
You miss the elbow from your tired knee,
The restless, curly head from off your breast,
The lisping tongue that chattered constantly;
If from your own the dimpled hand had slipped,
And never would nestle in your palm again,
If the white feet into the grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown:
Or that the footprints when the days are wet
Are ever black enough to make a frown.
If I could find a little muddy boot
Or cap or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my home once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky--
There is no woman in God's world could say
She was more blissfully content than I.
But ah! the vacant pillow next my own
Is never rumpled with a shining head.
My little boy is flown from its nest has flown;
The little boy I used to kiss is dead!

— *Selected.*

OUR CHILDREN.

"And say to mothers what a holy charge
Is theirs."—*Mrs. Sigourney.*

The day is closing, and the hour has come when the mothers are shutting up their folds for the night. Little children, the lambs of the flock, are kneeling at the mother's knee, lisping in childish accents the "Now I lay me down to sleep." When the prayer is said, the mother puts the little heads upon the soft pillows, tucks up the wee white beds, and, after the hallowed good night kisses have been given, sits down in her easy chair. A feeling of relief comes in her heart as she thinks that the dear little ones are safely sheltered and sleeping the restful sleep of innocent childhood.

It has been a weary day, for the constant drain upon mother love and mother-care is wearing to the nerves. The little toddler, who has just started out on his journey of life, has been pulling at the gown to balance himself and keep from getting bumps and bruises. Older ones have been climbing into her lap, to be cuddled when disappointment and troubles have come into their limited world. Pains have to be alleviated and nerves quieted, and variety of amusements contrived to make the day a satisfactory one for the little people. No wonder the mother's arms ache, and, in the depression that often comes after such a day's overworking, she exclaims, "Another day gone and nothing accomplished!" The young mother is quite too apt to think that taking care of children all day is not a work that tells. There is no more important work in the world, and no holier charge is given to mortals by our Father in heaven, than that of motherhood. No doubt she often thinks when the children are older and can take care of themselves how much easier it will be. The happiest time for the mother is the time when the children have not outgrown the refuge of her arms, the guidance of her hand and the evening prayer at her knee. When the night comes she knows that the little ones are safe in the shelter of the home, secure from the world's temptations and dangers.

Mrs. Gatty, in her book, "Parables from Nature," has a charming chapter on birds in the nest, in which she tells her mate that they shall be so much happier when the little ones have grown more feathers, have learned to take care of themselves and fly and sing. But, alas! for the trouble and fear that came over the bird-mother, when her darlings began to spread the feeble pinion and strain the unpracticed muscle and run a risk of failure, and even of life, to insure success.

To-night there are two classes of mothers. One mother has her little ones securely sleeping underneath the roof of home; another sits alone at this sacred hour, and thinks of the days when the dear ones were shielded by her love and care, and longs to stretch out "the mother's wing" over those "who have grown more feathers, have learned to take care of themselves and can fly and sing." The mother whose children are away in the outside world, will tell you that it is the empty arms that ache the hardest. She has one unfailing comfort in her loneliness, however, and that helps to sustain her. She can not gather her children under her wing, as in their childhood days, but she can commit them to God. And while other mothers are putting their little ones to sleep, the lonely mother looks up to the "Mount of Vision" and prays for those who are exposed to the evils and temptations of the outside world.

How often we mothers, who sit at home and think of our absent children, wonder how they will bear the trials and disappointments and burdens of life. Their troubles are ours, just as they were when we helped them out of those minor ones that came to them in the nursery. But we cannot make all the tangled things come out straight and smooth for them now. They have to learn their dependence upon a higher power. We had our hard experience, our times of sitting in the shadows and our disappointments. We were helped through them, and so will our children be. It is this very discipline which our Father causes each of his children to pass through, that strengthens the soul and make us better fitted for the work He has given us to do in this world.

Have you a child who, in consequence of his commerce with the world, has fallen into its snares and temptations, and who seems to have traveled away from the path you led him into in the innocent days of childhood? Then, anxious mother, keep on praying the prayer of faith. Mother's prayers, sometimes, are like ships that are out at sea for a long time, but in an unexpected hour they come into port heavily laden. The mothers who pray always are very necessary to the children who never pray. God's promises are sure; he will bring the wanderer back to the mother's faith. There is no influence that stays with children and has such a power for good over them as the example and teachings of a mother, who was faithful to them in the days of their childhood.

The mother's work is lasting, a work not for time only but for eternity. So, mothers, with your little ones all safely sheltered in the home to-night, thank God for the blessed privilege of ministering to them. And, lonely mothers, whose children have gone out from the home, "Lift up your souls as the circle widens from your feet. 'One God and Father of all and in you all' has all together now in the circle of His care; yea, even though a world, or the change we call death, may seem to divide them; and he will bring his own together at last into one home, 'the Father's house,one home, be the mansions never so many!"—*Susan T. Perry, in The Interior.*

"PAPA, HOW MUCH DO I COST YOU?"

A little girl, 10 years old, lay on her death-bed. It was hard to part with the pet of the family; with her golden hair, her loving blue eyes and affectionate nature, how could she be given up? Her father fell upon his knees by his darling's bed-side and wept bitterly. He tried to say, but could not, "Thy will be done." It was a struggle and a trial such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed. "Papa, dear papa," she said at length. "What, my dear?" answered the father. "Papa," she asked in faint, broken accents, "how much do I cost you every year?" "Hush, dear; be quiet," he replied in great agitation; for he feared that delirium was coming on. "But, please, papa, how much do I cost you?" To soothe her he replied, though with trembling voice, "Well, dearest, perhaps two hundred or three hundred dollars. What, then, darling?" "Because, papa, I thought may be you would lay it out this year in Bibles for the poor children to remember me by." With a bursting heart her father replied, kissing her clammy brow, "I will, my precious child; yes!" he added, after a pause, "I will do it every year as long as I live; and thus my Lillian shall yet speak, and draw hundreds and thousands after her to heaven."

Would it not be better and more advisable for some of the professors of Christianity to spend more for the poor, and not so much for the unnecessary worldly things which are so much seen among Christian professors? Oh, how many poor children could be clothed and fed with the money that is spent unnecessarily and to keep up with the fashions. Let us learn a lesson from this incident which has been selected for our consideration.—*Selected.*

THE CHILDREN OF PALESTINE.

Mr. Edward L. Wilson, an eminent photographer of Philadelphia, has traveled far, taking pictures of people and scenery. In the *Century* magazine he writes very entertainingly of the children of the Holy Land, and how they went to school. He says:

It has been said by many Oriental travelers that in the East the usages of life do not vary—that the East is stationary. It is true that many of the customs of Palestine have survived all the terrible convulsions through which the country has passed, as well as the change in population. The Arabs of to-day retain many of the practices of the Jews of old. But in one very important direction the seed sown by the Jews seems to have fallen in stony ground, for there is not much to show for its sowing now. I mean the education of the children. In Christ's day the youthful Jew was taught to read, either at home or in the schools connected with the synagogue. At 12 years of age he was expected to recite the "Shema" in the temple. Those who were precocious, and who respected their teachers, were permitted to enter the higher schools, where the rabbis taught the Law from the books of Moses. The social position of the rabbis was the very highest, and their dignity was of the stateliest. At the age of 13 a young Jew became "a son of the Law," and was bound to reverence and practice all its moral and ritual exactions. Josephus declared that Moses commanded that the children be taught to read and to walk in the ways of the Law. They were also required to know the deeds of their fathers, that they might imitate them, and neither transgress the Law nor have the excuse of ignorance. Boastingly he added: "We interest ourselves more about the education of our children than about anything else, and hold the observance of the laws and rules of piety they inculcate as the weightiest business of our whole lives." One of the apt family sayings of their day was: "Seeking wisdom when you are old is like writing on water; seeking it when you are young is like graving on a stone." At an early age the parents brought the children to the synagogue that they might have the prayers and blessings of the elders. "After the father of the child," says Talmud, "had laid his hands on his child's head, he led him to the elders, one by one, and they also blessed him and prayed that he might grow up famous in the Law, faithful in marriage, and abundant in good works." Jesus, having been accepted as a rabbi by many of the people, was frequently appealed to for the rabbi's blessing. More than this, he gave it voluntarily. He enjoined a child-like spirit. The children were also taught to honor their parents. This child-like spirit meant something more than it does now. Jesus was a Jew, and enjoined the careful consideration of the children. May he not have had in mind, too, the occasion when Herod massacred all the little ones of Bethlehem in order to make sure of the death of the Sacred Babe? At any rate he enjoined that all "become as little children." All this has changed, however. The children of Palestine are very lovely and beautiful—in character oftentimes as well as in looks. They are taught to be kindly and polite in their home duties; but, alas! the only opportunities for their education are afforded by the missions and their schools. In these Syria is particularly fortunate. Frequently a European tourist provides for the education of a tiny Arab at one of the schools of Beyrout, Joppa, Damascus, Nazareth, or Jerusalem. Such good fortune befell the tiny Nazleh and her larger companion Mermon—fair specimens of the little brown-skins who put their hands in yours and win your hearts. Little girls are never very welcome in an Arab home. To be the father of a young Achmed, or Mohammed, or Ali, however, is to be called the honored title of "father of Achmed," or "father of Mohammed," or "father of Ali," for it is considered a great honor to have a son. When the children of a household are at play and a cry is heard, the mother runs quickly to the rescue if the sound of distress comes from her boy. I am not sure, however, but that this sort of treatment causes the faces of the little girls to be all the sweeter, and their great black eyes all the more melting.

Prof. Blackie, in a lecture on the "Philosophy of Education," says the usual idea of education implies that children are empty and want filling, but they are no more empty than the seed that is put into the ground. Education does not consist in giving

people knowledge, but in drawing out the full and complete man. The educational process might be divided under six heads. First, man physical; second, man moral; third, man cognitive; fourth, man esthetical; fifth, man volitional; sixth, man practical. The first thing to do in educating children is to let them observe, and not put their books and miserable grammars before them. In the present age books take the place of men.

THE OLD DOCTOR'S STORY.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after a long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said, heartily, giving my scythe to one of the men. He gave me the package.

"'Thank you, Jim,' he said; 'I was going myself, but somehow I don't feel very strong to-day.'

"He walked with me to the road that turned off to the town; and as he left, he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house I saw a crowd of farm hands at the door. One of them came to me, the tears rolling down his face.

"'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I'm an old man, now, but I have thanked God over and over again in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And, after all, it is such a little way that we can go together.—*Selected.*

"It will do!" is the common phrase of those who neglect little things. "It will do!" has blighted many a character, blasted many a fortune, sunk many a ship, burned down many a house, and irretrievably ruined thousands of hopeful projects of human good. It always means stopping short of the right thing. It is a make-shift. It is a failure and defeat. Not what what "will do," but what is the best possible thing to do, is the point to be aimed at. Let a man once adopt the maxim of "It will do," and he is given over to the enemy; he is on the side of incompetency and defeat; and we give him up as a hopeless subject.—*Samuel Smiles.*

TEMPERANCE.

DRINK RUINED MAJOR RENO.

A Washington dispatch, dated April 1, says: "A braver soldier than Marcus A. Reno never graced a battle-field. But the man who could face the mouth of a cannon without flinching fell before a common enemy. Drink ruined him. A brilliant and courageous soldier upon the field of action, praised by his superiors and beloved by his subordinates, he died a drunken sot, unloved and almost forgotten. A native of Illinois, he entered the military academy at West Point while a boy, and graduated with honor in 1854. When the war broke out he entered active service, with a lieutenant's commission. Within a few months after the fall of Fort Sumter he was made a captain, and for gallant service in the fight at Kelley's ford in 1863 was promoted to the rank of brevet major. The following year he distinguished himself by his gallantry at the battle of Cedar Creek, and Gen. Grant not only bestowed upon him personal praise, but made him a colonel, and gave him command of the Twelfth Pennsylvania cavalry. In 1876 he was with the Seventh cavalry in the battle of the Big Horn, in which Custer was massacred. Because he failed to cross the river and go to the rescue of Custer charges of cowardice were preferred against him, and he was tried by court-marshal, but honorably acquitted. From this time dates his downfall, which has been almost as rapid as his promotion. He became dissipated, and while drunk insulted the wife of an officer at the post where he was stationed. Charges of conduct unbecoming an officer and a gentleman were made, and he was dismissed from the army April 1, 1880. By an act of Congress condoning the offense because of his past record, and promises of better conduct, he was restored to his rank, but he again disgraced himself and was cashiered. Since then he has resided in this city, but because of his drunken habits and habitual sprees he has been ostracized in army circles. Since his last dismissal from the service Major Reno married a charming lady at Harrisburg, Pa., but she could not tolerate his drunkenness and cruelty, and the marriage was severed by a divorce. Although his death is attributed to erysipelas, pneumonia and cancer, the physicians do not conceal the fact that the real cause was over-indulgence in liquor."

GOVERNOR LARRABEE ON PROHIBITION IN IOWA.

Governor Larrabee is the recipient of many letters of inquiry from citizens of others States asking for official facts in relation to the enforcement of the prohibitory law, and the effects of temperance legislation in Iowa. Following is a recent reply to a letter of that character:

W. A. Stephenson, Esq , Williamsport, Penn.,

Dear Sir:—Your communication of recent date at hand and contents noted. In reply, I desire to say, that the prohibitory law in Iowa has much more than answered the best expectation of its former most hopeful advocates. As to the assertion that prohibition has driven people out of the State, I think not a man has left on account of prohibition whom it is desirable to have return. Many of those interested in the saloon and liquor business and such persons as are usually attracted by those interests, have left, and the State is largely the gainer thereby. The cheap land in the States and Territories west of us have induced a great many enterprising and valuable citizens to emigrate independent of any influence of prohibition. There has been a steady growth in our population, and the census of 1890 will probably show, in Iowa, at least 2,000,000 inhabitants. The vote at the last election shows an increase of 65,329 votes over the Presidential election of 1884—a larger increase than that of 1884 over that of 1880. As to the depreciation of value of real estate occasioned by prohibition, it is the sheerest nonsense. Values have, I believe, been sustained in Iowa as well as in adjoining States where prohibition is not the rule. The same causes that have effected values elsewhere have undoubtedly had their effect here. Crops grow, herds multiply and the markets of the world continue open to us the same as before, and why should business suffer? Money is now spent for the necessaries of life and for legitimate uses, instead of being spent at the saloon.

The banking business of a State is perhaps as fair a barometer of business as can be found. The number of banks in the State has increased from 186 in 1883 to 244 in 1888. Deposits have increased from $27,231,719 74 in 1883, to $39,995,302 98 in 1888.

I think more than half the jails in the State are entirely empty at the present time. There are ninety-eight less convicts in our penitentiaries than there three years ago, notwithstanding the growth of our population. Expenses in criminal courts have decreased very largely during the last few years. I send you with this, a copy of a collection of letters from the district judges of our State, which will show you that the testimony is overwhelming in favor of the law. More recent statements from them would, no doubt, show still more favorable results.

The demands of the exercise of the process of extradition both to and from the State have been greatly diminished. In 1883 the Governor of this State issued 125 requisitions upon the executives of other States for the return of fugitives from justice, and before the enforcement of the prohibitory law this number had risen to 167. In 1887 it fell to 112, and last year to 68. In 1883 the number of extradition warrants issued was 52; in 1887, 38, and last year 37, or less than any year since 1873, when our population was one-third less than it is now. Tramps are very scarce in Iowa. There are evidently very few attractions for them here. Probably more than three thousand of their recruiting stations have been closed in Iowa during the last five years. The wives and mothers of the State, and especially those of small means, are almost universally in favor of the law. The families of laboring men now receive the benefits of the earnings that formerly went to the saloon. There is no question in my mind that the law is doing good work for our people.

My views heretofore advanced in favor of the law, are strengthened and confirmed by added experience. Our people are more determined than ever to make no compromise with the saloon. The law has more friends in the State than it ever had before, and I am satisfied that no State can show results more satisfactory. Yours truly,

William Larrabee.

HARDLY A SMELL OF WHISKY LEFT IN TOPEKA.

We give below a letter from John D. Knox, of Topeka, Kansas, a well known banker of that city. His long residence in that State and his position qualify him to give an opinion on the workings of prohibition in Kansas, that is entitled to consideration:

"I am happy to find the *Methodist Recorder* is zealous in the good work of securing a prohibitory amendment to the constitution of the State of Pennsylvania. I wish to give you a fact or two in reference to Kansas. I reached Topeka in April, 1865, Then the city had a population of about fifteen hundred people. During the first year of my residence in this city there were six murders in the city, four of them growing directly out of whisky. No man was fool enough to deny this. At that time saloons were abundant. During 1884 under prohibition, with a population of twenty-seven thousand, there were but two murders. During 1885, with a population of thirty thousand, there was not any, and the change in this city, under prohibition, is like getting out of hell into heaven.

"During the last term of our district court, though we have a population of sixty thousand in the county, there was not a single criminal case on the docket.

"There is some drinking in the city, but the drink is smuggled from Missouri. The time was when seldom a day would pass without some man coming into my bank with his breath smelling of whisky, but now you will hardly smell a man's breath in six months. When we have prohibition in all the States about us, of course, then matters will be much improved."

THE DEALERS AND HIGH LICENSE.

The *Leader* of Omaha, Nebraska, comments as follows on the demands of the liquor dealers: *Bonford's Wine and Liquor Circular* in a recent issue says:

"We *must* defeat the Pennsylvania amendment. It is too important a State to lose. The moral effect of a defeat in that contest would be incalculable. It would demoralize trade from the Atlantic to the Pacific."

If the Prohibitory amendment carried in Pennsylvania will demoralize the trade from ocean to ocean, as the liquor men admit to each other, it should unite all who recognize the evils of the drink traffic in a determined persevering endeavor, by argument and influence and finally by ballot, to carry it in the coming election. What the saloon men advocate as being good for their business we are sure is evil for the people and should be opposed.

Let us not forget that Iler, Metz Bros., and other representative liquor men of our State, have endorsed our high license law, have written to the liquor fraternity that the law has not injured the trade, but is *a help, a safe-guard, an advantage to it.* And Iler by his own sworn statement recently gave $3,500 to be used by Mr. W. H. B. Stout to defeat "submission" in the Nebraska Legislature. He is evidently afraid of prohibition, and there is not a single man rich or poor who favors liquor selling but stands with him. It is not the opposition of a few who have a monopoly in selling, but the entire liquor fraternity. The fact is, high license does not restrict the traffic. It does not even reduce illegal sales. The drinkers pay the license fee, get cheaper, viler, more poisonous stuff to drink, and free whisky could not lead to any more being drank. Keep in mind, too, that the evils of the liquor traffic must be measured by the amount drank.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON [illegible].—First Quarter.—April 28.

SUBJECT.—Destruction of the Temple Foretold.—Mark 13: 1-37.

GOLDEN TEXT.—[illegible] say unto you, That in this place is [illegible] that the temple.—Matt. 12: 6.

[Learn the Bible and read the lesson.]

Daily Readings.—*M*.—Mark 13: 4-44. *T*.—Mark 13: 1-23. *W*.—Matt. 24: 1-28. *T*.—Matt. 24: 1-22. *F*.—Luke 21: 1-22. *S*.—Psalm 91: 1-16. *S*.—Acts 3: 14-21.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Destruction of the Temple Foretold.* Vs. 1, 2. Matthew, Mark and Luke give each a full report of this discourse which shows the profound impression that it made on the disciples. The doctrine of Christ's second coming is like a thermometer to test how much vital warmth is in the church. Her love can never wax cold while she is looking forward with joyful expectancy to the appearing of her Lord in glory. Josephus, in writing of the temple speaks of stones forty cubits long, while the pillars supporting the porches were all of one stone and twenty five cubits high. No structure was ever reared that seemed more fitted to last as long as the world itself. We are apt to consider our own government and institutions as too formidable to be overthrown by any foe without or within. There is a solemn warning for our nation in these words of doom pronounced against God's ancient temple. No government, unless it is founded on the bedrock of eternal truth and justice, can stand in those troublous times which this lesson teaches us are approaching.

2. *The Signs of His Coming.* Vs. 3-8. The first counsel which Christ gives is significant, "Take heed lest any man deceive you." The ease with which men can deceive and be deceived will increase as we near the end. It is true that the era of gross superstition has passed away never to return. But a more dangerous era of "signs and lying wonders" is already on us. The gross credulity of the middle ages is more than matched when we see professing Christians running after clairvoyants and "mind curers," and swallowing every kind of spiritualistic humbug, to stand at last on the rocks of the baldest atheism. False Christs shall arise. If we take this in its literal meaning the past few years have been prolific of religious impostors who have gathered around them a circle of deluded followers, by claiming to be Christ. We may take it in another sense of religious systems which show us a false Christ. Matthew adds "false prophets." It will be a period of ferment. New religious systems will be brought forward claiming to contain within themselves all truth necessary for salvation. Some would lead us to find our Christ in nature, in science, in monkish asceticism, in metaphysical abstractions, but he is not in the desert. Multitudes make the lodge their only church, but he is not in its secret chambers. Wars and earthquakes, famine and pestilence fill out the awful picture. And yet like a strain of sweetest music in a time full of the tempest comes these wonderful words: "Be ye not troubled." The warriors of ancient Gaul had this proverb, "I fear only one thing: that the heavens may fall." But the children of God can be calm and fearless even amid the death-throes of a universe.

3. *A Time of Persecution.* Vs. 9-13. The inspired Word tells us plainly that an era of persecution will precede the destruction of anti Christ and the final judgment. We may be on the very threshold of this period. But however this may be, we know that "all who would live godly in this life must suffer persecution;" and though it varies in form and intensity, the counsel which Christ gives for meeting it will fit all cases. The disciples were to follow the leadings of the Holy Spirit, and bear witness as he should direct. When we for conscience' sake adopt a certain course which we know will bring upon us obloquy and reproach, we are not to have a single anxious thought as to what people will say about us or falter away one precious moment in trying to escape the consequences of opposing popular sin. The world and worldly professors do not like to hear us talk about Christ's coming. It is not a pleasant sound in their ears. Avarice and dishonesty and licentiousness do not like to be reproved, especially when they are intrenched in the high places of church and state. The works of darkness do not like exposure and will persecute him who dares to let on the light, but endurance to the end will win the crown of eternal life.

—Eighty-five per cent of the whole number of churches in the State of New York now use unfermented wine—an advance of fifteen per cent over last year.

Religious News.

—There are three Presbyterian elders in Mr. Harrison's cabinet—Secretaries Wanamaker and Noble, and Attorney-General Miller.

—The church collections for Presbyterian Board of Foreign Missions are still $28,000 behind the collections at this date last year, and the collections in the Sabbath-schools are $14,000 behind.

—Protestant missions are found in but two of the five republics of Central America—Nicaragua and Guatemala.

—There are twenty-two Protestant places of worship within the walls of the city of Rome. There are twenty-six in Bombay.

—The American Board is earnestly calling for thirty-two missionary families and twenty-nine women for their various mission fields.

—The church on the little island of Atafu in the South Sea islands includes all the adults on the island. Not one remains in the service of Satan.

—One of the most hopeful indications for the future of Christianity in Japan, is the missionary character of the native Christians. They are zealous in carrying the Gospel to their own people, and also to Korea and the Islands dependent upon Japan.

—The London Missionary Society, with only thirty English missionaries in Madagascar, reports the astonishing number of 828 native ordained ministers and 4,395 ordained preachers, with 61,000 church members and 280,000 "adherents."

—In Japan there are forty missionaries under the care of the Friends. More than $46,600 were contributed for this work by English Friends last year. There are stations in Constantinople, Roumania, on Mount Lebanon, Roumelia, and Madagascar. Three stations are in Zululand, two in India, and one in China.

—There are 2,000 Icelanders in the city of Winnipeg, and a Presbyterian mission has been formed under the care of a converted Icelander. An Icelandic hymn-book has been printed, and there are two Icelandic newspapers. No church organization has yet been begun among these children of the North, but there are evidences that this will soon be needed.

—In the seven years in which the Rev. J. H. Barrows, D. D., has been pastor of the First Presbyterian Church of Chicago, 418 have been added to the church, and 452 have come into the membership of the mission chapel under its care. The reported benevolent contributions amount to $481,036.

—Dr. George F. Pentecost has been carrying on evangelistic work in Glasgow, Scotland, for the past five months, preaching day and night to average daily audiences of two thousand people. Hundreds of souls have been converted, and though the work has been quiet and entirely devoid of any sensational elements, the revival has been wide and deep. For months great St. Andrew's Hall, with a capacity of 3,500, has been packed to the doors on Sunday nights. The meetings for business men only in the Merchants' Hall have been the most remarkable ever held in the city. None are admitted but merchants, members of the Exchange and professional men. The hall has been crowded to overflowing every day for the last three weeks, and a wonderful interest is manifested. Dr. Pentecost has preached to the West End people and to the poor and wretched in the slums, and found the Gospel to be equally acceptable to the rich and poor, the cultivated and the degraded.

—The missionary work of the American Sunday-school Union is attended with constant and growing success. During the last two years the number of missionaries has increased from sixty to eighty-nine. In the year closing March 1, 1889, they organized 1,758 new Sunday-schools in thirty-one States and Territories, in places hitherto destitute of religious privileges. In addition to this, they gave aid to other needy schools in 6,438 instances. They have also distributed, by sale and gift, 8 585 Bibles and 11,683 Testaments, and made 40,041 visits to families. During the winter they earnestly conducted evangelistic work, and gathered many thousand souls into the church of God. It is entirely impossible to estimate the far-reaching and beneficent results of such a missionary work as this, accomplished in one year.

—The oldest minister of the Gospel in active service, is said to be the Rev. William Stoddart, of the parish of Moderty, in Scotland. He was born in March, 1787, and is now 102 years old. He walks about a mile to his preaching service every Sunday with buoyant steps, and preaches a sermon of about an hour's length, discharges, unaided, all his pastoral duties, and is a most efficient chairman of the county school board.

—Representatives from the northwestern States who are members of the Baptist Theological Union controlling the Baptist Theological Seminary of Morgan Park, held an annual meeting of the union at the Grand Pacific hotel Thursday evening. The board of trustees made a report showing an attendance of 133 during the year, thirty-three more than during the year previous. They reported also the establishment of a Swedish department for the training of Swedish young men for the Baptist ministry. It will have three departments—American, Swedish-Norwegian, and Swedish, with separate faculties for each.

—A United Presbyterian church was organized in DeWitt, Arkansas, on the 20th of March. There were thirteen members on the roll and several families are soon expected to join them. The Sabbath-school numbers fifty. A notice from the pastor in the *Midland* says: "Our church audiences rarely fall below seventy-five and often beyond one hundred. Our organization is an anti-secret organization, first and last and always—not as some of the ministers of our church openly advocate, 'take them in and instruct them better afterward.' To those desiring a mild and healthful climate, with an abundance of never failing fruit of all kinds to please the palate; very cheap homes in prairie or timber, and a live United Presbyterian church in which to exert their energies," will do well to arrange for settlement in DeWitt.

—At a recent communion at the Second United Presbyterian church, Washington, Iowa, there was an accession of fourteen to the membership. The pastor, Rev. J. R. Logue, was assisted by Rev. T. H. Hanna, D. D., of Monmouth, whose earnest and practical sermon, says the *Midland*, was greatly enjoyed by all.

—The U. P. mission church in Englewood, Ill., which was started a year ago under the pastoral care of Rev. J. R. Brittain, D. D., has closed its first year with a net gain of fifty-six members and a fine parsonage. The Sabbath-school has increased from seventy to one hundred and thirty members. A Young Peoples' Society of Christian Endeavor, and a Woman's Missionary Society have been erganized.

—Mr. Thomas Jackson, a prominent colored citizen of Athens, Georgia, has given up a profitable business as a tailor and with the money he has saved by means of his trade is fitting himself to go as an independent missionary to Liberia. Mr. Jackson will not be sent by any denomination or board, but expects to build a church and support himself in Liberia with capital he has accumulated.

—A well known missionary to China, the Rev. T. Richards, recently describing the Christian missions in Japan which he had visited, says their educational work is surprising. There is no street chapel preaching as in China, and little medical missionary work, evangelizing being almost exclusively educational, although the distribution of Bibles and tracts is carried on by native colporteurs. He observes that Christian missionaries in Japan are very happy in the sympathy with which their labors are regarded by all classes, and by non-Christians as well as Christians.

—Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbors. Rev. Hunter Corbett bears witness to their chidlike faith in the power and willingness of God to fulfill every promise, to their unshaken faith in prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few have persevered in the study of the Scriptures until they repeat entire chapters and sometimes entire books, from both Testaments, and, better yet, they are able to explain them.

—The British and Foreign Bible Society's district secretaries from all parts of the country held their annual conference on Monday. There are in England 5,407 societies, auxiliaries, and branch associations. Besides raising funds for the society, these branch organizations distribute copies of the Scriptures in the localities in which they are situated. The society makes no profit by the sale of the Scriptures, as they either give or sell them at cost price. To give an idea of the extent of the work it may be mentioned that they send away to different parts of the world, between 7,000 and 8,000 Bibles, Testaments, or portions of Scripture every working day, or five copies every minute. The society spends £70,000 annually for printing Bibles in this country, and a considerable sum in foreign countries.—*Pall Mall Gazette.*

In Brief.

Kansas prohibits a divorced person from being married within six months after the divorce is secured. A man at Wichita who was divorced last January applied for a license to marry again, but was refused by the official. The young man had a house rented and furnished and the wedding guests had been invited.

There are said to be more than one hundred thousand varieties of butterflies. One of the finest collections of butterflies in the world is owned by Berthold Neumogen, of New York. Only two others in the world can compare with it. One of them is in the British Museum and the other belongs to a public institution in Paris.

The opium habit is said to be very prevalent at Washington, especially among society women. The endless round of balls and receptions destroys their nervous systems, and in order to obtain sleep they resort to opiates of various kinds, finally becoming confirmed opium consumers and ready to sacrifice everything for the coveted drug.

In Nagasaki, China, lives a fire-works maker who manufactures pyrotechnic birds of great size that, when exploded, sail life like through the air, and perform many movements exactly like living birds. The secret of making these wonderful things has been in the possession of the oldest male child of the family of each generation for over 400 years.

Greenville, S. C, has two colored curiosities. One is a colored woman who was 12 years of age when George Washington was inaugurated as first President, and the other, an aged man, makes the following statement: "I am the father of nineteen children. I have a sister who has a family of twenty-four children. My mother and father had thirty-one children. I had thirty brothers and sisters."

A Vienna letter in the New York *Tribune* says: "At the present moment there is scarcely a single royal family in Europe which is not afflicted with some terrible kind of hereditary infirmity, produced, as a rule, by too frequent intermarriages between near realatives for several hundred years past, which has resulted in the impoverishment and vitiation of the blood."

One of the reasons why Mr. Gladstone is enabled to accomplish so much work in various fields of activity is his methodical habits. As a trifling instance of this he rarely receives a parcel without carefully untying the string and placing it away in a drawer which he keeps for the purpose. He observes the same method with regard to his papers, which he keeps docketed and arranged in such a manner that he can lay his hands upon them at a moment's notice. This work he will seldom entrust to his secretaries. A whole moral discourse might be written on this text for the benefit of people who think they are so busy that they cannot afford the time to attend to the small details of life.

A most remarkable feat of railroading was performed April 1 on the Erie railway. A locomotive of American manufacture hauled the Buffalo day express the entire distance from Jersey City to Buffalo, 423 miles. This is the greatest run ever made by one engine. A special Pullman car containing several representatives of the New York press, invited by the Erie railway and the locomotive company to witness this performance, was attached to the train at Jersey City and brought through to Buffalo. The train left Jersey City at 9.25 A M. and arrived at Buffalo exactly on time at 10:30 P. M. A speed of over a mile a minute was attained on several occasions.

Mr. M. Mulhall, in a paper read by him before the British association, estimates that the working power of the United States is three times as great as that of France, two and one half times as great as that of Germany, and one and two-thirds times as great as that of the kingdom of Great Britain and Ireland. He estimates the aggregate energy of the hand, horse, and steam power of the nations above named in millions of foot tons daily as follows: The United States, 89,450; United Kingdom, 52,950; Germany, 37,230; France, 30 310. The United States is in the first stages of its unparalleled growth, the increase of its industry, energy, and wealth is a marvelous fact to contemplate. Its working capacity, according to Mr. Mulhall, is equal to. that of the two greatest of the older nations combined. What is to be the future history of this country, already possessed of accumulated wealth amounting to no less than seventy thousands of millions of dollars? It is entirely within the bounds of probability to say that a country that has grown in population during the past century from 6,000,000 to 66,000,000 may in the next 100 years increase its number of inhabitants to 500,000,000. The fact overwhelms the imagination, and it is impossible to conjecture what will be the daily working energy exerted by the people of the United States at the end of its second century of existence as a free government.

DONATIONS.

For Cynosure Ministers' Fund:

Daniel Brown	$ 3.50
D. W. Butler	5.00
J. Rutty	18.50
C. M. Candee	1.50
James Steel	4.80
Before reported	550.82
Total	$584.12

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 8 to 13 inclusive:

E J Hayes, G M Canfield, Rev M W Jordan, J Stoltz, D Glaspie, W Huston, A Z Pinney, W B Guild, Mrs I Stoddard, Eld J G Smith, J Smith, Mrs W J Sawyer, H Johnson, D W Butler, S Allen, J Rutty, A Cowley, W French, J B White, C M Candee, I Potter, Mrs S A Smith, A Cox, I R B Arnold, Mrs H Parsons, G Crook, I W Margrave, N Bell. Rev A Curtis.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
4. Freemasonry in the Family.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
16. Selling Dead Horses.
17. History of Masonry.
22 Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D. D, on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
37. Why a Christian Should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. Ella A. Goff, 61 Terrace Street, Boston.

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CHICAGO.

Wheat—No. 2	85¾	@	87¼
No. 3	80	@	84
Winter No 2	85		87¼
Corn—No. 2			34⅛
Oats—No. 2	23¾	@	29
Rye—No. 2			43
Bran per ton			9 25
Hay—Timothy	8 00	@11	00
Butter, medium to best	11	@	25
Cheese	03	@	10¾
Beans	75	@ 1	70
Eggs			10½
Seeds—Timothy	1 26	@ 1	31
Flax	1 50		1 55
Broom corn	2	@	4
Potatoes, per bus	20	@	28
Hides—Green to dry flint	05	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	4 00	@ 4	34
Common to good	1 40	@ 4	00
Hogs	3 45	@ 4	90
Sheep	4 25	@ 5	50

NEW YORK.

Wheat—Winter	85½	@	97
Spring			
Corn	42	@	46
Oats	30	@	39
Eggs			11¾
Butter	11	@	28
Wool	09		34

KANSAS CITY.

Cattle	1 75	@ 4	40
Hogs	4 25	@ 4	52
Sheep	2 50	@ 4	60

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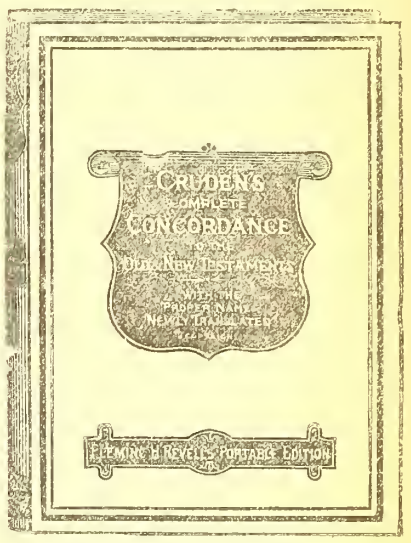
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HOME AND HEALTH.

[illegible]

Be very particular about disinfecting the kitchen sink. Washing soda two tablespoonfuls to a gallon of boiling water, makes an excellent wash to pour hot into the sink at night after you have finished using it.

To clean carpets go over them once a week with a broom dipped in hot water, to which a little turpentine has been added. Wring a cloth in the hot water and wipe under pieces of furniture too heavy to be removed.

Linen garments which have become yellow from time may be whitened by being boiled in a lather made of milk and pure white soap a pound of the latter to a gallon of the former. After the boiling process the linen should be twice rinsed a little blue being added to the water last used.

A crocheted rag mat is made by making a chain long enough for one side of a square mat, then turn and missing the first stitch work to the end of chain in double crochet, turn and work the same as previous row, and so continue until only one stitch is on the needle, which bind off. Make four of these triangular pieces in contrasting colors, and join in a square. Use rags torn into strips of equal width and sewed together. They may be quickly sewn together on a machine.

In making use holders for the flat irons that are never used for any other purpose. Have the ironing sheet scrupulously clean. Keep the broom board when not in use carefully covered. Have a bit of wax in the basket where the holders and wiping cloths for the iron are kept. A little wax rubbed on brown paper after a hot iron has passed over it will make a rough iron smooth and keep it from sticking. Do not forget in cold starching to use a teaspoonful of borax to a pint of water when making the starch.

Those who wish to cleanse gloves should use one quart of deodorized benzine, one dram of sulphuric ether, one dram of chloroform, two drams of alcohol, add just enough cologne to make it pleasant. Pour a little of the mixture into a clean bowl and wash the gloves in it as you would wash anything with soap and water. When the dirt is removed rinse the gloves in clean water. Dry on the hand if the gloves are cheap, but if of fine quality hang on a line and dry. This preparation is good for removing grease spots from carpets and clothing and for sponging coat collars and felt hats. Do not use it near a flame or a hot stove, as the benzine is very combustible.

Physicians have come to the conclusion that headaches are very frequently caused from overstraining of the eyes, that defective vision is more often the source of head troubles than most persons thus affected are aware of themselves. There has come to our knowledge a number of cases where perfect relief has been derived by persons adopting glasses who had not the slightest idea their vision was defective, and the cause of their headache, till the discovery was made by an oculist. Therefore to persons subject to the kind of headache not arising from acidity of the stomach or over indulgence of the appetite, we would recommend to have their eyes examined by a skillful oculist, who will discover any defect in the vision which would be likely to produce the head pain, and if so, he will give direction for the manufacture or selection of such glasses as will relieve the eye strain which has produced the suffering.



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Farm Notes.

GARDENING FOR PROFIT.

The situation and laying out of a truck garden is a matter of importance. Whenever possible a level spot should be selected, but if there be any slope let it be to the south. Shelter is of great importance in producing early crops, and if a position can be found where the wind is broken off by woods or hills to the north or northwest, such a position would be very desirable. In the absence of a natural protection, forcing and framing grounds ought to be protected with high board fences or other device. The most convenient shape of a garden is a square or oblong form. If square, Peter Henderson advises that a road twelve feet wide be made through the center, intersected by another road of similar width. But if oblong, one road of the same width running through the center in a plot will be sufficient.

The variety of soil most valued by market gardeners is an alluvial saline deposit, overlaying a subsoil of sandy loam. A lighter soil, in which sand predominates over the loam and laying on a subsoil of pure sand, is admirably adopted to melons, cucumbers, sweet potatoes, radishes and tomatoes, but would be almost useless for growing onions, cabbages or celery. The least valuable soil for vegetables is a clayey loam under which is a subsoil of stiff bluish clay. With a subsoil of this description it is almost useless to attempt to grow early vegetables for market purposes. Efficient drainage, either natural or provided, with careful preparation by plowing and harrowing, and judicious and plentiful manuring, will render fertile enough to produce good crops almost any soil.

Manure is an indispensable factor of success in market gardening and must be applied in larger quantities than in any other branch of agriculture. Stable manure is a most complete fertilizer, and is, of all, the most to be relied upon by the market gardener. Peter Henderson, in his Gardening for Profit, says the manure of horses is most valued as considered weight for weight, worth about one quarter more than that of cows or hogs; on stiff soils it is of much more benefit as a pulverizer. Cow manure, which is not so subject to loss by heating as is horse manure, is considered by Oensler (Southern authority on truck farming) as more valuable than that of the horse, particularly when the cow has had nutritious food. Next to barn yard manures wood ashes is one of the most valuable of home fertilizers. Numbered with most desirable fertilizers of commerce are Peruvian guano, bone dust, dried blood fertilizer and the various brands of superphosphates.

All truck gardeners must be well supplied with cold frames and hot beds. The first are profitably used for preserving cauliflower, cabbage and lettuce plants during the winter and forwarding lettuce and cucumbers in spring and summer. Cold frames are also used by some for sowing the seeds of cauliflower, cabbage and lettuce, instead of hot beds. The boxes of frames used by Henderson are simply two boards running parallel and nailed to posts to secure them in line. The one for the back is 12 or 18 inches wide and that for the front 7 or 8 inches. The length of the box or frame is regulated by the position in which it is placed. The sashes should face, when possible, south or southeast.—*Sel.*

LAYING OUT THE FARM GARDEN.

A correspondent of the *Practical Farmer* says: "Make your garden long and narrow. Build your fences along the sides of good material and set them solid. Make the fence at the ends movable, and support it with a common brace, instead of posts. The panels should be light and strong. Lath crossed like lattice work, and nailed to two pine boards, four inches wide and twelve feet long will make it. When the garden is to be manured, plowed or cultivated, move the end panels out of the way and drive straight through. Plow deep, harrow fine, and smooth with a broad plank. Do the job thoroughly, and you will have a seed bed good enough for anything, and the soil will be easy to cultivate the whole season. Set a row of currants and gooseberries close to the inside of the south fence (we are presuming the garden lies the longest way east and west) and a row of black cap raspberries along the north fence; four feet from the raspberries set a row of asparagus; four feet from this two rows of strawberries, three feet apart: then plant your radishes, peas, lettuce, beans, beets, etc., everything except corn and potatoes—in rows far enough apart to admit your steadiest horse and narrowest cultivator. Little hoeing will be required and in one season you will be convinced that you can garden as easily as farm. The fruit and vegetables will lessen the cost of living fully one third; your doctor bills will decrease, health increase, and you will wonder how you ever got along without a garden."

DEEP SOIL FOR POTATOES.

In relation to deep soil for potatoes, the *Country Gentleman* says: Potatoes and corn differ in one important particular. A severe drouth of temporary continuance, causing the leaves of corn to wither, does not seriously affect the amount of the crop, while it may greatly reduce potatoes. Corn planted on inverted sod, plowed only five or six inches deep, will yield more than on a seven or eight inch sod. On the contrary, potatoes are best on a deep soil. We have known sub soiling to increase the potato crop over thirty per cent as compared with contiguous land not subsoiled. A row of potatoes over a filled ditch yielded double the rows in other parts of the field. The roots of potatoes run deeper than those of corn. Potatoes require a continued supply of moisture, and a deep soil will drink in a copious rain and give it out to the crop in time of drouth.

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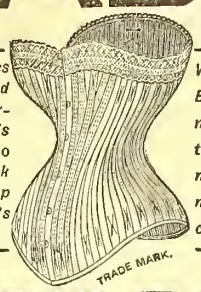
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News of The Week

CHICAGO.

The Haymarket Police monument will be unveiled near the spot of the anarchist massacre, on the third anniversary, May 4 1889. Models are now for sale, the proceeds in part to go to the widows and orphans of the policemen killed.

The new cable line, now being constructed by the West Division Street Car Company will extend from Fortieth St east on Madison with a double track to Jefferson St. Here the cars will branch off up Jefferson to Washington street, through the tunnel and out Washington to State, south on State to Madison, to Fifth avenue, to Washington and back again through the tunnel. The construction is now being pushed rapidly, in the hope of having the entire work, including the lowering of the Washington street tunnel—if that be decided upon—completed and the cars running by Sept. 1. The total length of track to be laid is nine and a half miles or 50,160 feet.

The Meigs Elevated railway is preparing to begin construction of its track on West Lake street, and to push the work to an early completion.

COUNTRY.

In the Illinois House Wednesday, the appropriation for the State Board of Health was stricken from the general bill, 82 to 51, and unless restored will result in the abolition of the board.

The resolution for a prohibition amendment to the Constitution was defeated on the same day in the Illinois House—79 to 49—not the necessary two-thirds vote.

The Delaware House passed on Wednesday a Davis high license bill, fixing the license fee at $500 for cities of ten thousand and over, $300 for towns of two thousand and over, and $200 for rural districts.

At Pittsburg Wednesday evening, Jacob Keller, a wealthy wine dealer, objected to remarks of the Rev. Sam Small, who was conducting a temperance meeting. Keller was forcibly ejected, being struck in the face on his way out by an aged woman who had become excited over the proceedings. A resolution was passed requesting the authorities to refuse Keller a renewal of his license.

It is reported from the lumber woods of Upper Michigan that over 1,000,000,000 logs are banked and ready to be floated to the mills, but cannot be moved owing to the lack of water in the streams.

An early hour Wednesday morning a terrible railroad accident occurred at Lorenzo, Ill., a little town fifty seven miles west of Chicago on the line of the Chicago Santa Fe and California Railway, by which four persons were killed, one fatally and four others seriously injured. The accident was caused by a freight train crashing into the rear of a passenger train in a fog. The collision exploded the boiler of the freight engine and totally wrecked the rear car of the passenger train, which was the private car of General Manager McCool, of the California Central Road. In it were Mr. J. L. Hartt of Boston, a director of the California Central, and his family party. A son, a niece, the porter and the cook were instantly killed, and the others dangerously wounded. Mrs. Hartt dying next day.

The Michigan House Thursday, by a vote of 71 to 6, passed a bill prohibiting the manufacture and sale of cigarettes.

Superintendent Murray, of the New York police, after a consultation with Mayor Grant and Corporation Counsel Beekman, has issued a peremptory order whereby all Sunday concert halls in New York are to be closed in the future.

At St. Louis, Mo., Thursday, Judge Thayer decided that stealing papers from the top of a mail box was no more an offense against the mail laws than taking a package from the steps of the postoffice.

Wind, hail and thunder storms Friday in parts of Pennsylvania, Ohio, and Maryland wrecked buildings and caused damage to crops. At Elk Garden, Md., John Welch and two horses were killed by lightning.

Three children of Sebastian Merdam, a Bavarian farmer at St. Joseph, Minn., were poisoned Wednesday by eating wild parsnip roots which their father had plowed up. All died in a few hours. A fourth child, who also ate of the roots, may live.

The residence of W. P. Woods, two miles north of Clayton, Ga., on the Franklin road, was consumed by fire Wednesday night, and with it his wife and five children. The fire is supposed to have caught from burning leaves near the end of the yard, set on fire the day previous.

One of the most stubborn fires in the history of Milwaukee occurred Wednesday evening, in a building stocked with finished sashes and doors, which made the fire a difficult one to fight, and the firemen were also much embarrassed by a dense and suffocating smoke. Forty firemen were overcome; thirty-five were taken to their homes and five to the emergency hospital.

Twenty thousand men threaten to quit the employ of the Baltimore & Ohio railroad company and tie up its trains. The trouble grows out of a compulsory contract of employment that, it is asserted, will impose an unjust tax on the men in connection with an insurance or relief department. Every employe in the service of the company, and there are 20,000 of them, has been given to understand that he must sign the contract or be discharged.

Buffalo was considerably excited Sunday by the riotous action of strikers. The grain shovelers met, 1,300 strong, to decide whether or not to quit work. When it came to a vote they had a hand-to-hand fight and rushed into the streets, which became blocked. Revolvers and knives were drawn, and it looked serious. A large body of police charged on the rioters and dispersed them. Several were hurt in the charge and in fights. The striking switchmen have ditched and burned several cars and seem to be more desperate than the other strikers. The shovelers will go out Tuesday.

Rochester, N. Y., has a street car strike. Several incipient riots occurred Sunday. It was reported that one car had been thrown over in Hudson street, but no one was injured.

At Minneapolis, Minn., there is a great strike of the street railway and motor-line employes. The men declare that they will not give up the fight. Mayor Babb to day issued a proclamation warning the strikers against attempting to interfere with the running of cars and against causing disturbances on the street. There was some rioting last week.

A terrible freight wreck occurred Sunday morning on the Cairo Short Line railroad near Belleville, Ill. As the train was passing Marsh's mine at a speed of twenty miles an hour the ground began to give way and the rails to sink. Sixteen cars loaded with merchandise were piled upon one another and wrecked. The ground sunk eight feet for a length of sixty feet and a width of ten feet. The Marsh Mining company had undermined the railroad tracks and caused the disaster. Four men were injured.

After twenty-two hours of deliberation the jury in the C. B. and Q. dynamite case at Geneva, Ill., agreed upon a verdict of guilty and said that Broderick should spend a year at Joliet, and that George Godding should pay a fine of $500.

Gustav Stenzel committed suicide at Milwaukee Tuesday by shooting himself with a toy cannon. He placed it on a box and, seating himself in front of it, touched it off.

The extensive freight houses of the Boston and Lowell Division of the Maine Road at Boston were burned Tuesday evening with forty loaded freight cars, large quantities of flour and grain, and other merchandise. Explosions of vitriol caused the spread of the flames. The loss is placed at $500,000.

Almost the entire town of Smithfield, in Johnston county, N. C., was consumed by fire last week. The only buildings which remain standing are the county court house and jail and a few dwellings. The wind was raging at a terrific rate and the flames swept over the town like a hurricane. The total loss is estimated at upward of $100,000.

FOREIGN.

Recently in Mexico four men who attempted to wreck a train in which President Diaz was traveling were shot.

An explosion Wednesday in the Erin Colliery, at Castrop, Australia, caused the death of twenty-five persons.

The severity of the winter is increasing the distress caused by the famine in Shang-Tung and Manchuria. It is estimated that 1,500,000 persons are starving.

Shanghai advices to Jan. 19. The famine in Anhui and Kiangsu is worse. In one province 300,000 families are starving, and altogether several millions are suffering from famine caused by drought two years in succession.

Fifty three hundred emigrants sailed from Bremen and Hamburg Wednesday for New York.

Advices from Vienna state that the Empress of Austria has been attacked by the family malady—insanity. She suffers from long spells of melancholia and entertains delusions, accusing herself of the death of Crown Prince Rudolph. She is possessed with ideas of suicide, thinking to leave the Emperor free to remarry. Sometimes she dandles a cushion or a pillow, thinking it a new-born heir to the throne. The Emperor is greatly affected. He suffers from insomnia, and has no zest for work, taking only a languid interest in state affairs. It is reported that he has consulted with Count Kalnoky and Count Von Taafe upon the advisability of abdicating in favor of his nephew Franz.

The House of Commons Tuesday evening, by a vote of 200 to 79, rejected Mr. Clarke's Scottish home rule motion. Mr. Gladstone opposed the motion in an animated speech, in which he said that the question was not ripe and would obstruct more pressing measures. He did not doubt, however, that when Scotland unanimously demands home rule parliament would accede to her desires.

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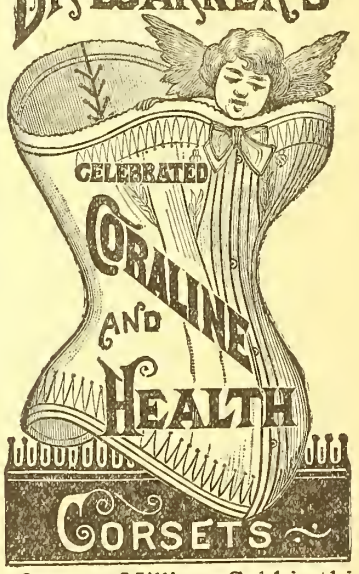
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The CYNOSURE SOUVENIR of the Centennial of the Inauguration of George Washington as first President of the United States, April 30, 1789, is ready. It contains the testimony of Washington and his compeers against secret societies, finely illustrated with portraits of Washington, Samuel Adams, John Hancock, John Adams, James Madison, John Quincy Adams, John Marshall, Alexander Hamilton, Samuel Dexter, William Wirt, Joseph Ritner, Benjamin and Richard Rush. The original cost of engraving these portraits was several hundred dollars. They are believed to be the best wood cuts existing of these eminent Americans; and the collection has been made at considerable cost. The price of the sheet is a trifle compared with its value. A single copy is five cents; 100 copies, one dollar, postpaid. Send for a copy as a memento of the last centennial connected with the founding of our Government. Send for a hundred copies and give to your neighbors.

The *Freeman's Journal*, a strong Catholic organ, maintains that the seed of the Puritan is the venomous growth that should be rooted out of American soil. The seed of the Puritan, if we may transfer the Scripture phrase, may yet be compelled to crush the head of the Romish dragon with his heel.

Orators and editors have been vied with each other in eulogizing John Bright, the dead statesman of England, who always put principle before policy, and conscience before gain. But the most eloquent encomium we have read is that of Prof. Goldwin Smith, who says that he never heard the Bible read so impressively as by John Bright in his own home.

Last year the Episcopal diocese of South Carolina, was struggling manfully with the color question. For the time being the caste devil seemed to be cast out. The officers of the diocesan convention were firm in their ruling and the color line was declared no bar to Christian fellowship. But a rally has been made, and another decision has just been reached. Colored clergymen who have been a certain time connected with the church may come into the convention, but no provision is made for colored lay delegates; and a separate convention is proposed for colored churches. This decision is much to be regretted, if it is final. Some of the colored representatives say concerning it: "We will not secede from the church, because we are in the church and propose to stay there. We will simply wait, and if we are barred out of the diocesan convention, we will carry the case to the general convention."

Chicago is wicked to a proverb. It is well, therefore, to speak well of whatever good may be found in her; and her arrangements for the Centennial next Tuesday deserve a word of praise. The morning hour is given to prayer in the churches, as the President requests in his proclamation. At 3 o'clock in the afternoon six of the largest halls in the city are opened for patriotic meetings and addresses from eminent public men from different parts of the country. From 30,000 to 40,000 people can be thus accommodated, and two large tents are to be put up on the lake front to hold all the rest. Seventy-five thousand tickets have been issued free to all, rich or poor, white or black, home-born or alien. In the evening a fine public display of fireworks will be given in each of the three divisions of the city. This program is honorable, patriotic, American. New York, on the other hand, where Washington was inaugurated in 1789, on the balcony of old Federal Hall, and where we should expect the day to be most loyally celebrated, is full of petty and disgraceful quarrels over a "grand" ball, a "grand" feed, and a list of grandees of the blue blood and first family order. The Chicago program is so simple, sensible and popular that it is being followed by many towns and cities of the Northwest.

The recent paralytic attack, which stopped Edwin Booth's acting in a Rochester theater, gives new emphasis to the warning against the sin of tobacco-using. The physicians gave excessive smoking as the cause of the trouble, which was a simple premonition of a final and fatal attack which may come at any time. It is only the few eminent examples, like Grant, Conkling, the Emperor Frederick, of whose troubles because of tobacco we hear. Of the thousands of sufferers in common life the public rarely learns. How few, indeed, are willing to acknowledge to their nearest friends the slavish bondage which they suffer! With nervous system already debauched they can undertake no serious task until stimulated with tobacco. Several States have begun to make the tobacco habit infamous by forbidding sale to boys, and many churches are working up a strong sentiment against the vile habit. But there is much yet to be done if the next generation shall learn to wonder at and loathe this strange indulgence of their fathers.

Centuries have passed since the great migratory movements ceased. One of these gave the ambitious Cæsar the opportunity for fame and fortune, when the Helvetians attempted to remove from their Swiss mountains to some fertile Oklahoma in the neighborhood. We seem to-day to be repeating those remarkable migrations which made the early history of every European nation a story of savage butchery. Ours, however, while retaining many of the primitive features, omits the butchery. The papers have been filled with Oklahoma for weeks, and we are far from reaching the end of the story with the opening of the district to settlers on Monday last. There are less than two million acres to be divided, and the multitudes pouring over them cannot possibly find land enough to go around, unless their numbers have been greatly exaggerated. The gamblers and speculators and roaming settlers who form the turbulent part of this migration, seem to be, from the press reports, a heavy minority. The honest seeker for a home has little mercy to expect from such a crowd. We greatly fear that pitiful stories of bloodshed will come next, and of slow suffering from poverty will follow later.

Oklahoma has been a part of the Indian Territory, wherein the liquor traffic was prohibited. It was first reported that this prohibition would remain; then later Washington advices said this would be overruled. But on Friday instructions were given from Internal-Revenue Commissioner Mason in Washington that "The Government will not permit the sale of liquors" in Oklahoma. Deputies are to see to it that the law is not broken, and the whole military force on the ground will be used if necessary to enforce this order. The settlers may thank God for this order. Secretary Windom, to whom such an order would finally be referred, could have permitted no other course and honor his convictions. The settlers, however, have carried enough liquor with them to last a few days, and to fill the whole section with turbulence and bloody quarrels. After this first distress is over, if the order of the Government is maintained, peace and prosperity will succeed, and in a few years a new State will join Kansas on the south, emulating her noble example as a temperance commonwealth.

A Catholic congress is meeting this week in Madrid, Spain, to make a formal pronunciation in favor of the restoration of temporal power to the Pope, and for the general supervision of schools by the priests, instead of by parents. A cardinal is presiding over the 1,600 Catholics who were expected. This movement is closely following the publicly expressed will of Leo XIII., and will be followed by other demonstrations; another congress meets in Vienna on the 29th instant. If the movement grows, strife and war will surely attend it. That the European powers have reason to dread it is plain. Even the weak Spanish government begs the prelates to use their influence to prevent a Carlist demonstration at this Madrid convention. The visit of the young German Emperor to Rome during the winter, and the bitter complaints of the papal party following it, show also that trouble is gathering. The Pope is intriguing for one of his archbishops to be appointed his nuncio at Berlin. He hopes that the presence of a high Catholic dignitary at the German capital would overshadow the Protestant clergy, and give unusual power and influence to the papal representative. Bismarck, who had to give up the Falk laws and "go to Canossa," is ready to yield, but William is firmly and unflinchingly opposed to any such domination, and is likely to have his way.

THE SABBATH QUESTION.

BY REV. WATSON JONES.

Not alone here, but throughout Christendom there is suffering in the household of faith from the most insidious attack of the enemy of all good, as he tempts this thought, "The old-fashioned ways were too strict." The age revolts from strict following of old principles, as partaking of asceticism only fit for monks, or cloister life, or Puritanism, if you will. The truly good of all churches are anxiously seeking for the best defense. No topic receives more serious consideration at Ecumenical Council, General Assembly, or State Conference, and no subject commands more space in church journals, than the relation between liberty and license in all moral questions. It is fitting then that we also join our voices in solemn protest against the liberty that Satan uses to open the door for license of any violation of the principles clearly enunciated in the Divine Word. In no way does this subject present itself more clearly than in the so-called "Sabbath question." I fully believe that if Christians were thoroughly in accord as to the observance of the Lord's day, many of the most serious moral questions now agitating the world would also be settled. Child of Puritans, thirty-two years member of the Congregational branch of the church, you will not wonder that I plead for a close observance of the one day in seven. Of all my inheritance, nothing do I prize more than the heritage of a noble ancestry which has imparted an instinctive love and reverence for the holy Sabbath. Nothing fills me with greater apprehension of disaster, in these times so wonderfully progressive, than the fact that among Christians, even, there can be a *Sabbath question*. And yet, I question if there be *anything* in our lives, as Christians or as churches, in which the injunction to "Strengthen the things that remain," applies more forcibly than at this very point.

Without further stating the question, without re-enunciation of Bible commands at Sinai, in the Psalms by prophets, or by our Saviour himself, I plainly insist that there is *no* solution of the Sabbath question but through the influence of the living example of the Christians, who, as Christleib expressed it in London a few years ago, is the only epistle that more than half the civilized world ever read.

The name of General Dix is immortalized for saying, "If any man haul down the American flag, shoot him on the spot." Loyalty to one's country, honor to its ensign, brings honor and gives distinction to its devotee. Shall less be said for devotion to the Day of Days, the true observance of which is the most distinctive badge of discipleship of the Christian? A great chief in a heathen land, impressed by England's greatness and progress, sent to the Queen asking for the cause. In reply she sent a copy of the Holy Scriptures. True then; true now. Only in keeping of the law can any nation find life for itself, or be a light to liberty and life for others.

Real independence is formed only in entire dependence upon something higher, some one stronger. Depending on the Almighty, obeying his laws, our forefathers founded that liberty that now enlightens the world, in the example of a mighty national progress, which is unparalleled. We insist to all inquiries as to our country's greatness, that it is chiefly due to the impulse of Christian life, imparted by and illustrated in the lives of our Pilgrim Fathers. But it has become a fashion in many parts to ignore their holy examples and decry a liberty found in self-denial, to seek and applaud a liberty leading to license. As applied to Sabbath observance, we have the plain injunctions and teachings of God's Holy Word, the warnings of the decadence of all nations and peoples who fail to keep sacred the one day in seven. In Holland many cities are below the level of the sea. The lives of these people depend upon a careful inspection and guarding of the dykes that hold back the vast waters. The spiritual life of the church depends on a close inspection, a careful guarding of the bulwarks of religion by which the tide of wordliness and sin are held back. Do we not see a breach? Is not the fatal water trickling through at this very point? Oh, may we then, as faithful watchmen, hasten to stop the flood, and save all that is dear to us. Let us set the example of true observance of the day and solemnly protest by word and act against the encroachments of sin and Satan in this most insidious form, as they demand a liberty that is false, and heed the imitation of foreign laxity and its resultant vices.

Ecumenical Councils, General Assemblies and State conventions and conferences, are all deeply exercised on account of this great question of "Sabbath-keeping." We join in their anxiety and unite in their prayers that God will help us to be true to our professions and steadfast in maintenance of these principles that are the foundation of Christian life in church, in home and in nation.

New Orleans.

MORGAN IN HISTORY.

Inquiries have recently been made in the *Cynosure* for the best account of the Morgan affair in history. I would suggest the "Political History of New York," by Judge Jabez Hammond, which devotes forty octavo pages to this subject. Johnson, in his Cyclopedia of Political Economy and United States History, cites as authorities, Craig's Anti-masonry, Green's Broken Seal, and Morris's and Hammond's works, and states in an accompanying article that William Henry Harrison owed his nomination by the Whigs to deference to the prejudices of Anti-masonic voters, so that Anti-masonry determined the choice of a President, if it did not succeed in electing a candidate of its own. In the Gazetteer of New York for 1860 this episode is belittled, extenuated and epitomized, and an attempt is made to foist the blame on Anti-masonry by giving greater prominence to, and citing as an example of undue excitement an incident, in which a Knight Templar on horseback and, I believe, in regalia, at an assemblage of the people, was surrounded and intimidated by a mob. For thus history and literature are corrupted by misrepresentation to serve the ends of Freemasonry. Carlyle remarks in his French Revolution that minor incidents are given at length in contemporaneous history, and abridged and rejected as they recede in time; and as the Morgan affair is already dismissed with few words, it may be eventually wholly omitted without renewed agitation. Hammond's History is probably more full and exact from being nearly contemporaneous, but Freemasonry has sought to neutralize it by asserting, as in the History of Otsego County, that the author joined the order on its revival.

MORGAN IN RANDALL'S SCHOOL HISTORY OF NEW YORK.

"During the summer of this year (1826) William Morgan, a Royal Arch Freemason and a printer of Batavia, Genesee Co., had determined on publishing a pamphlet purporting to reveal the secrets of Masonry. His intentions having become known to the society, on the 11th of September a Mr. Cheesebrough, a Master of a Masonic lodge at Canandaigua, procured a warrant at Batavia for his arrest for some petty theft, and conveyed him to Canandaigua, where he was discharged for want of proof of the alleged offense. He was then immediately rearrested for a debt of two dollars to one Ashley, which had been assigned to Cheesebrough, judgment rendered and execution instantly sworn out by the latter, and Morgan committed to close confinement in the Canandaigua jail.

"On the night of the 12th he was clandestinely taken from the jail by a number of members of the Masonic fraternity, thrown into a covered carriage, gagged, and conveyed, on the evening of the 14th, to the Canada side of the Niagara River, thence returned to the American shore, and confined in the magazine of Fort Niagara, where he remained until the 29th in charge of Colonel King of Niagara and one Elisha Adams, when he disappeared and was never afterwards seen or his fate discovered. A thorough investigation of the circumstances was immediately commenced, the results of which will hereafter be presented (page 219).

"The excitement during the whole of the present year (1827) in the western counties of the State, on the subject of the abduction and murder of William Morgan, increased in intensity and began rapidly to assume a prominent political as well as social importance. Immediately after the occurrence of the event, public meetings were convened in Batavia and other western cities and towns, and committees of prominent citizens appointed, who entered upon a thorough and searching investigation of all the circumstances connected with it. Ample proofs were obtained of a daring and extensive conspiracy among members of the Masonic fraternity for the commission of a great crime, but beyond the facts of the abduction and subsequent unlawful imprisonment of Morgan, no clew to his fate was found.

"Numerous arrests of parties implicated as principals and agents of the conspiracy were made; and, upon their own admission of guilt, several of the leading perpetrators were convicted and sentenced to a long imprisonment. Bruce, the sheriff of Niagara county, was promptly removed by the governor; but in the utter absence of proof of the death of their unfortunate victim, no severer penalties could be inflicted. Public sentiment ran violently against the Masonic institution, whose oaths and obligations, it was supposed, countenanced and encouraged the crime; and its innocent as well as guilty members were denounced as justifying and conniving at, if not openly participating in, its commission.

"At the annual town meetings in the spring, decided indications were manifested of a disposition to carry the controversy into the elections, and through the agency of the ballot-box to give expression to the popular indignation against the members of the Mason fraternity and all those who endeavored to institute a discrimination between those of their number who were actually concerned in, or openly justified, the abduction and subsequent imprisonment, and those who denounced and repudiated these violent proceedings.

"An Anti-masonic party was soon organized in all the principal towns and cities of the West, whose principal object was the exclusion from all official trusts of the adherents and supporters of Masonry; and at the fall elections a majority was obtained in several counties on this, without regard to any other political issue. All Masons, without distinction of party, were systematically proscribed, and the great mass of the electors in this section of the State speedily ranged themselves on one side or the other of the new organization (page 222).

"On the death of Governor Clinton (1828) Lieutenant-Governor Pitcher assumed the administration of the executive department for the remainder of the term. In his first message to the Legislature he recommended the appointment of a special Public Prosecutor for the detection and punishment of the perpetrators of the outrage on William Morgan. Daniel Mosely of Onondaga was accordingly appointed for this purpose, and entered at once upon the active discharge of its duties (page 224).

"The political contest for State offices and the Presidency was now actively commenced between the friends of the two rival candidates,—John Quincy Adams and Andrew Jackson. A third element had also taken the field in the interest of the Anti-masonic organization, which had already assumed a prominent importance in the State. The candidates of the Adams party were: for Governor of New York, Smith Thompson, Associate Judge of the Supreme Court of the United States, and Francis Granger of Ontario for Lieutenant Governor; Martin Van Buren of Columbia, United States Senator, and Enos T. Throop of Cayuga, one of the circuit judges, were the Jackson candidates, and Solomon Southwick of Albany, and John Crary of Washington, the Anti-masonic candidates for Governor and Lieutenant Governor respectively.

"After an excited and animated contest, Martin Van Buren was elected Governor and Enos T. Throop, Lieutenant Governor, at the November elections, by a plurality of about thirty thousand votes over Thompson and Granger, the Anti-masonic candidates receiving upwards of thirty-three thousand votes. The Legislature was about equally divided between the friends of Adams and Jackson respectively, with a liberal infusion of the Anti-masonic element (page 225).

"During the year many secessions from the Masonic fraternity occurred, and numerous revelations of its mysteries were made, strengthening the force and augmenting the numbers of the opponents of the institution. Its complete overthrow was now aimed at, and conventions for the organization of a plan of operations for the accomplishment of this object were held at Lewiston, LeRoy, Utica, and other places. At the general elections in 1827 and 1828, several of the western counties were carried by overwhelming majorities (page 225).

"John C. Spencer of Ontario was appointed Public Prosecutor of the Morgan outrage (1829) (page 226).

"The November elections resulted in a very large majority, in both branches of the Legislature, of the Democratic friends of President Jackson. The Anti-masonic party was now restricted chiefly to the western counties comprised within the Seventh and Eighth Senatorial Districts. They carried fifteen counties—about one-fourth of the whole number—and polled sixty-seven thousand votes. No new developments were, however, made of the Morgan conspiracy, notwithstanding the special investigation instituted by the Legislature, and which was still in progress (page 227).

"The representatives of the Anti-masonic party held a State convention at Utica in August (1830), at which Francis Granger, of Ontario, was placed in nomination for Governor, and Samuel Stevens, of Albany, for Lieutenant Governor. Forty-eight counties were represented by one hundred and four

delegates. On the 8th of September, Enos T. Throop was nominated by the Democrats at Herkimer for Governor, and Edward P. Livingston, of Columbia, for Lieutenant Governor. No other candidates were in the field. Governor Throop and Lieutenant Governor Livingston received a majority of eight thousand votes over the Anti-masonic candidates, whose aggregate strength at the November election was over one hundred thousand votes.

"Mr. John C. Spencer, who had been appointed Public Prosecutor of the Morgan conspiracy by the Governor, had entered upon the discharge of his duties with his accustomed zeal and energy, and prosecuted his inquiries with indefatigable industry and great ability. So successful were his exertions in tracing the tangled web of this mysterious affair, that he conceived it within his power to effect a complete exposure of the perpetrators of the crime, with the assistance of additional funds from the State derived from the rewards heretofore offered for the detection.

"These funds were, however, refused; and the Legislature, apprehensive, as was contended, of the political effect of the disclosures already made and transmitted to that body by Mr. Spencer, not only refused to authorize any additional expenditure, but cut down his own salary to one thousand dollars. Deeming this an intentional insult, not only to himself but to the great body of Anti-masons in the State, he at once transmitted his resignation, with the allegation that, so far from having received any effective aid from the Executive, his confidential communications had been disclosed by the Governor to the counsel for the conspirators. These facts served powerfully to strengthen the Anti-masonic party as a political organization throughout the State.

"The November elections (1831) terminated in favor of the Democrats in all the districts except the Eighth, and in the return of a large Democratic majority in both branches of the Legislature. The Anti-masons elected thirty members in the Assembly, and the National Republicans, or supporters of Henry Clay for President, at the ensuing election, against General Jackson, six. The residue were Jacksonion Democrats. William Wirt of Maryland, late Attorney-General of the United States, had been placed in nomination by the Anti-masonic party as their candidate for the Presidency in 1832, and Amos Ellmaker, of Pennsylvania, as Vice President. Mr. Clay was nominated by the National Republicans, with John Sargeant, of Pennsylvania, for Vice President (page 230).

"On the 21st of June (1832) Francis Granger and Samuel Stevens were renominated by the Anti-masonic convention at Utica, for Governor and Lieutenant Governor, with an electoral ticket headed by James Kent and John C. Spencer. This ticket was adopted by the National Republican State convention at the same place, held on the 26th of July. The Democratic convention at Herkimer placed in nomination William L. Marcy for Governor, and John Tracy, of Chenango, for Lieutenant Governor; and an electoral ticket in favor of Andrew Jackson for President, and Martin Van Buren, whose nomination as Minister to England had been rejected by the United States Senate, as Vice President.

"The triumph of this party at the elections was complete. The western counties gave their usual majorities for the Anti-masonic candidates, but the Democrats carried the State by thirteen thousand majority, and with it both branches of the Legislature. General Jackson and Mr. Van Buren were elected President and Vice President by a large majority of the electoral votes, the former receiving 219 and the latter 189 votes, against 67 for Mr. Clay, 11 for John Floyd of Virginia, 7 (Vermont) for William Wirt, 49 for Mr. Sargeant, 30 for William Wilkins of Pennsylvania, 11 for Henry Lee of Massachusetts, and 7 for Mr. Ellmaker.

"This contest virtually terminated the existence, as a political, national, and State party, of Anti-masonry. In the district of its origin it continued for several years to elect its Senators and Representatives in the Legislature, but soon became merged in the other political organizations of the period. It had accomplished its mission in the almost total exclusion of Masons from public office wherever it had obtained an ascendency. It had asserted and gallantly maintained the great principle of personal inviolability to the humblest citizen, and although it failed in fastening upon any one or any number of men the perpetration of the crime of deliberate murder, it left upon the public mind the assured conviction of the fact, by a combination too powerful and extensive to be reached.

"Nor did it succeed in its efforts to destroy and root out the institution of Masonry, or convince the majority of reflecting people that anything in its organization or obligations justified the crime of murder or abduction, however some of its unworthy members may have construed those obligations. Masonry, though bending for a time before the blast in its fury, soon regained its original power and influence; and its opponents, among whom were many of the ablest and best men in the State, abandoning their warfare against an institution, devoted themselves to a higher and wider ambition, and have left their impress upon the councils of the state and nation" (page 230–232). *

SPEAKING LIES IN HYPOCRISY NO. 1.

BY PASTOR A. SMITH.

The church of Rome claims the exclusive right to educate all classes. If she taught the truth her arrogance could be borne with more patience, but she is one of the most infallible liars the world has ever known. She has reduced lying to a science. She not only distorts the truth, but coolly, intelligently and deliberately teaches the rankest falsehoods. To get control of the state she proposes to educate the children for treason, rebellion, in the interests of her absolute despotism and for the destruction of all liberty.

In Saddler's school history, prepared for use in Romish schools, on page 125, is found the following: "Under Catholic rule all religions were protected by law, but when Protestants rose to power a spirit of intolerance unhappily prevailed." Prince Bismarck says the saddest sight he saw in France, was the lies he found in the school books which were taught the children through the agency of the priests. Then most authentic facts concerning Martin Luther and the Reformation were misstated; even the most horrible crimes committed by the Papists against the Protestants were in these text books charged to have been committed by Protestants against the Papists. Is is not strange that these schools should be permitted to exist in a Protestant country opposing as they do with all their power our free schools, our free government, our Protestant Bible and our Protestant religion?

The church of Rome declares that our public schools, where the Bible is read, are sectarian; and those in which the Bible is not read, she calls godless. What shall be said of the parochial schools, which teach the following theological lies? According to the Rev. A. B. Kendig, D. D., of Brooklyn, N. Y., who quotes from a work issued by the Roman Catholic Publication Society in New York, under the official stamp of the Bishop:

"Question—Have Protestants any faith in Christ?
"Answer—They never had.
"Ques.—Why not?
"Ans.—Because there never lived such a Christ as they imagine and believe in.
"Ques.—In what kind of a Christ do they believe?
"Ans.—In such an one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.
"Ques.—Will such a faith in such a Christ save Protestants?
"Ans.—No sensible man will assert such an absurdity.
"Ques.—What will Christ say on to them on the Day of Judgment?
"Ans.—I know you not, because you never knew me.
"Ques.—Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins, whose sins you shall forgive as they are forgiven them?
"Ans.—No, for they generally have an utter aversion to confession, and therefore their sins will never be forgiven them through all eternity.
"Ques.—What follows from all this?
"Ans.—That they die in their sins and are damned."

Are not such schools infinitely worse than godless? Surely *these are ungodly*, and if the Republic does not destroy them they will destroy the Republic.

Syracuse, N. Y.

RELIGIOUS LIBERTY IN RUSSIA.

Some time since, it was made known to the Christian world that the Lutherans in the Baltic provinces were, at the hands of the Russian Government, suffering deplorable interference in the exercise of their rights of conscience as to the choice of religious belief. A united protest against this persecution was sent to the Czar by the various branches of the Evangelical Alliance. In course of time a reply to this protest was elaborately, but not very satisfactorily, made by Monsieur C. Pobedonostzeff, of St. Petersburg, the Chief of the Holy Synod of the Greek Church, and below is the rejoinder of the Swiss Branch of the Evangelical Alliance:

It is in vain, Monsieur le Procureur, to assert the power of certain historical rights, and your duty and obligation to use them. They may well be called in question from more than one point of view. The right of imposing a certain form of religion upon the subjects of his Majesty the Czar, under pain and penalty of exile or other punishments, may well be doubted. There is, be well assured, a principle of right which comes before all others, and which transcends all others; a principle which no government can touch, or with which it cannot interfere, without violating the grand law of *justice;* a principle and a right which God has accorded to all his creatures, namely, to seek freely and unmolested for the truth, and, when found, to accept it honorably and heartily, each seeking it for his own sake, and each individual for himself, without human influence interfering, no matter what the nature of such an influence or authority may be. In view of this unwritten law, a law which is not a privilege that can be granted or revoked at pleasure, or according to circumstances, but which is a divine gift of God as much as is life itself, force, brute force alone, can be the engine employed against it. And it is against the employment of this force, no matter where it is found, or on what pretext it is founded, that the Evangelical Alliance has protested in the past, and still protests. Now, this right to believe, Monsieur le Procureur en Chef, has an inseparable corollary, namely, the right freely to profess that faith in which a man believes. Has not the Apostle Paul said, "I have believed, therefore have I spoken" (2 Cor. 4: 13); "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10: 10). Has not one greater than he—our Lord and Saviour Jesus Christ—even suffered on the cross in defence of this law? And since his day have not those whom both you and we regard as witnesses for the truth, and who have been canonized as saints by your church, have not they, we ask, claimed this right at the very peril of their lives?

If we have correctly understood your meaning, Monsieur le Procureur, it is this two-fold right, that of choosing his faith freely, and professing it unfettered, that you deny to the consciences of your fellow-countrymen. By so doing you set up the dogma, "Might before right." Make no mistake. There is no denying it; and, moreover, you prove that political interests are to be placed before the rights of religion. No other conclusions can be arrived at, since you declare that henceforth anyone dissenting from the orthodox faith shall do so at the risk of pains and penalties. In protesting once more, Monsieur le Procureur, against the employment of force in questions of conscience, we not only are concerned, as we have stated in our petition to his Majesty, about the Lutherans in the Baltic provinces, but also about the thousands of true and sincere believers throughout the vast Russian empire, whose cries and tears are ascending up to the throne of God. It is on behalf of all these brethren in the faith, for it is only about such that the Alliance takes any action; it is in their name, or rather, we say, in the name of eternal justice, and the imperishable rights of conscience, that we venture to appeal anew to the imperial prerogative; and we shall at the same time, Monsieur le Procureur, present our petitions at the throne of that Supreme Ruler who reigns over all the kingdoms of the world, and who is King of kings and Lord of lords.

Trusted Councillor of an august Prince, we pray you to give heed to the lessons which history teaches. Go back to the grand source of all teaching—the Holy Scriptures—which are regarded by you, as well as ourselves, as the veritable Word of God; and perhaps then our presuming to address you may, after all, appear to be legitimate, our protestations permissible, and our plea for right and justice worthy of a fresh examination and consideration.

John G. Whittier, the noble philanthropist and Quaker poet of world-wide reputation, says the *Midland*, recently said in giving advice to young men: "Identify yourself in your youth with some righteous unpopular cause." That is a bit of sound advice that ought to ring in the ears of every young man in America. Too many of our young men are always anxious to be with the winning side, simply because it wins. They want to be considered popular and so they walk with the crowd and do as the crowd does. It is far better, far nobler, to stand for the right with a minority than to sacrifice principle and be on the winning side.

—The friends of Shige Kusida, a young Japanese woman who has been an efficient temperance worker and speaker in her own country, are planning to send her to the United States to study the American temperance movement, as a further preparation for successful work among her people.

MEMPHIS LETTER.

THE JOY OF SALVATION IN THE TABERNACLE CHURCH—THE SHAME OF LODGERY—THE BIBLE INSTITUTE.

Memphis, Tenn.

Dear Cynosure:—I thought your readers would like know that the work of the Lord is still going on among us, and the cause of the Lord our God is yet prospering at the hands of his servant in this part of the moral vineyard. "There is no discharge in this war." It is from conquest on to victory continually.

I have spent the greater part of the last ten months upon the field, canvassing for our school. We have, as you are aware, the only out-and-out anti-secrecy school in this region. There have been no less than 250 pupils in attendance since the day we first opened in our new building. It has been hard work to keep the school moving in the channel marked out, but God, in whom we trust for all things, has provided the way. The preachers' class has not been so large as last year, but indications point to an overflow in every department next year.

We were hoping to have been able to put up a new building this summer for manual training, and more extensive work. You are aware that the preachers are the actual leaders of our people all over the South, and if once we can get the preachers solid against the lodge, we have saved our people. The influence of one preacher among us counteracts that of one hundred, and in some instance five hundred other men. Our work this year has not been devoid of effect. Many will return home, equipped for battle. The *Cynosure* has been read among the students, and all have been very much attached to its pages.

CHURCH WORK.

I have not spent much time in my church, but the work of the Lord has been steadily going on. I seldom preach a sermon without weaving in the grand doctrine of separation. My soul is on fire with this subject. I see no other way for the people of the Lord to accomplish the work of saving this world, but by separating ourselves from it. In the Sabbath-school lesson a few weeks since we had "The Child-like Spirit," and from this verse, Mark 9: 41, "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." I improved the opportunity presented to expose the glory of all secret societies, viz., to ROB GOD. The remarks were not devoid of immediate fruitfulness, for one who had been out of the church for two years came back again, rejoicing that her eyes were at last opened and she too could be saved; and last Sunday another came, completely broken up and beseeching to be restored to the fold of the Lord. A Master of one of the lodges (Masons) whose wife had been a member with us for some eight or ten years, united with us some six months ago. He said he had been a Christian, as he believed, for forty years, and he had never known what the Gospel of Christ was until with the last eight months.

Sunday, March 31, we had a temperance lesson, and God helped me wonderfully, and when I sat down, the congregation sang, "We shall stand before the King." The fire of the Holy Spirit was among us. Many were weeping, and I arose and called for those who would resolve to drink no more, to stand up. Some ten or more got up and openly vowed to drink no more. One man, who keeps a little grocery, wept like a child, and remarked the next day that one more sermon like that would break up the liquor part of his business, as far as he was concerned.

SOCIETY FUNERAL.

March 17th was a big day among "de s'ciety" folks. A man was buried who "'longed" to the Masons, Tabernacles, Friendships, Pole-bearers, and two or three other "s'cieties;" and was also "Grand Father" of the "Tents" or "Juvenile Temples," into which children are put from the age of six weeks to the age of sixteen years, and then are transplanted into the senior departments. This man was one of the most profligate characters in our city; the debauchery of more than one innocent girl could be laid at his door. Even the little girls left in his guardianship by a dying lodge brother, did not escape his damnable lust. He died as he lived at his home, of open lewdness. His body was dressed and carried to the hall of the "Friendships," and there laid in state; and on the day above named he was carried to the largest and finest colored church in our city, and amid pomp and splendor this renegade was followed to the grave by thousands. As I passed along the street to Bro. Brinkley's church to a children's service and beheld the scene, my heart sickened within me. I could only look and say, "O Lord! how long ere my people will be redeemed from paying such a tribute to immorality, fostered by the lodge."

A FRIEND IN NEED.

Mr. Lemuel Lester, of Newark, Ill., died January 28, 1889, and God put it into his heart to leave something for our school. The sudden taking away of Mr. Peter Howe, the donor of $10,000, which planted our school, left us with a debt of $6,000 over us, and we were very anxious concerning the same. We were informed of the will of Mr. Lester by the county clerk of Kendall county, Ill., so the 24th of March found me at the little town of Yorkville. The heart of the Baptist preacher was opened and finally I found he knew our Bro. Woodsmall. Bro. Haigh of the Congregational church gave me a hearty welcome also. I preached for the Baptist congregation at 11 A. M., and at night held a union service of both churches, before whom I lectured on our work in the South. Monday, the 25th, I was in court, for the will was to be probated. The last clause left the bulk of his property to the Memphis Baptist Bible and Normal Institute. Learning the general condition of affairs the will seemed a little unfair, but perfectly sound. The document was written by a justice of the peace of the county, and witnessed by himself and another; and when placed upon the stand to testify as to the state of the testator they both declared the man to be insane, the only reason being because he talked only on two subjects, one against the saloon and the other against the lodge, or Masons, as the witnesses stated. A bitter contest was eminent, and so we affected a compromise, out of which we got $2,000, (less expenses, $300,) out of nearly $6,000, the original bequest. We thank God and take courage.

I am considerably worn, over-worked, and over-anxious concerning the success and safety of our enterprise. I am constantly in and out of home; and I ask you, dear readers, for your prayers: first for my poor people, who are yet in bondage in a land of caste and oppression; second, for our school work, that it may prosper and be a mighty factor in throwing off the yoke of oath-bound secrecy; and third, that I may be kept by the power of God to do whatsoever the Master hath for me to do. I am yours for heaven, R. N. Countee.

NEW ENGLAND LETTER.

Prohibition matters in Massachusetts.—The veniality of the daily press—Kate Field—A "wet" funeral of a secret society man—A singular statement of Father Bodfish—A committee that cannot agree on questions of common morality.—Mrs M. L. Shepherd, president of the American Woman's Loyal League, has a brush with a Masonic Grand Secretary.

Massachusetts prohibitionists are certainly making a brave fight, and now that the decisive day is almost on us, cheering indications of victory begin to multiply. Steady work tells. The mists of falsehood and misrepresentation are rolling away through the influence of the 3,000,000 pamphlets which have been sown broadcast over the State, the sermons which have been preached and the lectures which have been given; and probably thousands of people to-day are thoughtfully considering this subject who never gave it any notice until the present agitation forced it upon their attention. It is a lamentable fact that the mass of mankind are not thinking people. Were the opposite true, it would not be so easy for the politicians to make them accept the conclusions of high license papers like the *Transcript* and *Journal*.

Nothing more clearly shows the straits to which the liquor party is reduced than its readiness to clutch at a straw. Its strenuous efforts to create a general belief that the clergy of the State are against the amendment, or at least pretty evenly divided, has only resulted in a canvass by the other side which gives out of between 300 and 400 Methodist ministers not one who was in favor of the traffic; out of the same number of Universalist ministers, only two; out of 300 Baptist ministers, an equally small minority; while among 600 Congregational clergymen only three could be found opposed to the amendment. Even a published list of the number of lawyers unfavorable to its adoption brought out another list of far better known and more influential names in the legal fraternity, who believe in prohibition despite of the fact that the liquor business supplies them with much of their practice.

The *Traveler* has stood up for prohibition through the entire contest and showed an amount of backbone refreshing to see, but the general veniality of the press is deplorable. Their columns are open—to the highest bidder. Dr. Dorchester, at a symposium of Congregational clergymen to consider the amendment, held this week in place of the regular Ministers' Meeting, spoke of the price of a chance to speak in the daily press being raised to $150 a column where they had before been paying $75, because the other side was paying that, and had already engaged $1200 worth of space for the remainder of the campaign. The high profession of journalism is thus degraded to a level honest old Ben. Franklin never dreamed of in the days when he entertained a party of disaffected subscribers, who had threatened to withdraw their patronage because of some obnoxious article in his paper, on a dinner of hasty pudding, and then coolly told them that a man who could live on fare like that did not need patronage. Rev. Hugh Montgomery stated that a thorough canvass of the State gave them reason to believe that they would carry the amendment by 30,000 or 40,000 majority. Miss Elizabeth Tobey, president of the Massachusetts W. C. T. U., then followed, emphasizing the necessity of more faith and the impossibility of gaining the victory if they went forth to the battle only looking for defeat. Doubters are always unconscious hinderers. It was certainly not without reason that the leaders of the chosen people were constantly exhorted to "be strong and of a good courage."

Somebody writing in the interests of art remarks that Boston thinks an artist to every 5,000 of her population too much, but allows a rum-shop to every 1,000. It is surely no credit to us in this nineteenth century that our nation squanders hundreds of millions for rum while its artists have to go abroad to make a living.

Prohibition meetings may be somewhat open to the charge of sameness. Novelty, however, is hardly possible when our opponents keep ringing the changes on the same old arguments. But there promises to be a diversion when Kate Field speaks to-morrow night in Tremont Temple, on the intemperance of prohibition, and Mrs. Mary T. Lathrop follows her, in reply, on the ensuing evening. Curiosity alone will bring many out who would take no interest in an ordinary temperance lecture. It is astonishing that Miss Field should be willing to so degrade and prostitute her high powers; but in these closing days of the campaign it will do no harm to let the liquor party bring forward their ablest ally. The truth should have no fear of falsehood even when it is presented through the lips of an intellectual and charming woman. A certain Frederic B. Ploeger was buried at New Haven recently, his obsequies being attended by the City Guards and several different secret societies. These organizations were supplied according to his wish with an unlimited quantity of beer and cigars, the bill to be settled by his estate. The appearance of the mourners was in consequence anything but mournful; for after returning from the grave, a large number gathered at the armory where the beer and cigars had been provided, and soon became uproariously jolly. The occurrence has naturally created a good deal of comment.

Father Bodfish, at one of the recent meetings before the Legislature regarding the parochial school question, was asked what he thought of a scheme proposed a few years ago to have a text-book of common morality in the public schools with all sectarian tenets excluded; to which the reverend gentleman replied that, "he was a member of the committee to prepare such a book, but their efforts were entirely futile because they were unable to agree on the fundamentals." This is certainly startling; that a committee composed, as such a committee should be, of learned and pious men, could not agree on questions of common morality! But as long as the Romish church allows liquor sellers in her communion, and the Protestant church permits Freemasons in her fold, though she knows, or ought to know that the Masonic oath breaks directly or indirectly, in spirit or in letter, every command of the Decalogue, the matter is not so strange after all. Neither Father Bodfish nor Dr. A. H. Quint are qualified to act on such a committee, and there is no ground for wonder that the scheme fell through.

Mrs. M. L. Shepherd, president of the Woman's Loyal League in Boston, has been having a brush with a Masonic Grand Secretary. She writes an account of the affair to the *British American*, the gist of it being as follows. She rented the Masonic Temple in New York city, for four lectures, and on the day of her opening one, had two bulletins printed and tied on to the columns of the Temple. They had been up but a short time when Col. Ellis, the Grand Secretary, bade the janitor take them down, which order was of course obeyed. Upon this Mrs. Shepherd, naturally indignant at his action, sought an interview and inquired his reasons for having the bills removed. He replied that, "he did

not wish to insult Roman Catholics." When she said the Catholic church was opposed to Masonry, he informed her that, "there were Catholics in his lodge." She asked him if his action voiced the Masons as a body. He told her he was willing to take the first ten Masons he should meet, and ask their opinion as to the advisability of having the bill up, and would guarantee their agreement in his action. Mrs. Shepherd is much incensed over the affair, and has given up the hall which she was to have had again on the next Tuesday; but from her comments on the matter it is evident that however much she knows about Rome, she knows very little about Masonry. She seems to find it impossible to believe that there can be Catholic Masons when the church professes to be so bitterly opposed to the order. The papal origin of the higher degrees, the use made of them in the last century by Jesuit priests, the fact that John Wilkes Booth who shot Abraham Lincoln was both a Mason and a Catholic, beside a host of other facts that could be adduced, show how false is this claim. This incident emphasizes strongly the need of some good tracts which will show to anti-Romanists that Rome and Masonry are really natural allies. Revelation seems to point to a time when these two great world forces will unite together, and there are indications which seem to show that this time is very near if not already on us.

Elizabeth E. Flagg.

Reform News.

AMONG THE COLLEGES OF MICHIGAN.

Quincy, Mich., April 19, 1889.

Dear Cynosure:—I entered upon the work of visiting the colleges of Michigan on the 11th inst., at Kalamazoo, and was very kindly received and entertained by Mr. T. Hudson, Esq., who is a faithful Christian and an earnest reformer. In the college library in that city I found many of our anti-secrecy publications, well placed and cared for; and President Wilcox assured me that others would be thankfully received. I think the college is free from the rot of secretism; but the town is not so happy. For a wonder, the pastor of the Congregational church, Rev. W. Waterman, who, not long ago came from another denomination, is not ashamed to be seen on the streets in his Knightly regalia. The Rev. Mr. Loba, pastor of the Presbyterian church, is free from the fetters of the lodge; but enough secretists have crawled into the courts of the Lord to paralyze to a great extent the power of the Gospel in most of the churches.

I distributed tracts in the college and went on to Quincy, where I spent the Sabbath with friends, and preached in the regular Baptist church on Sabbath evening, by invitation of the pastor, Rev. Mr. Conrad.

On Tuesday following I called on President Moshier of the Free Baptist College at Hillsdale, who introduced me to Prof. John S. Copp, the librarian. I found in the library two volumes of anti-secrecy literature, but none of our publications. They ought to have our whole library; and I am satisfied from the mental and moral atmosphere of the college and the town that our books would greatly advance the work of moral reform here.

I also visited Adrian College on the 17th. This institution is supported and managed by the Protestant Methodist church. President Geo. B. McElroy said that they would be glad to receive any books that the N. C. A. would send; and he took me to the reading room where I found one anti-secrecy book, published by the United Brethren. I placed a fair supply of tracts on the table there, for the use of the students, who seemed eager to receive them.

I called on Rev. W. W. Cass, the pastor of the M. E. church; and the Rev. D. C. Coburn, Protestant Methodist pastor. The Rev. Mr. Spencer, the pastor of the Presbyterian church, I did not see, although I called twice.

Now what is remarkable, I heard not one word of opposition, nor of approval, until I found Bro. John Patterson, who is old and infirm, but an earnest reformer, and a reader of the *Cynosure*. I hope, D. V., to continue this campaign through central Michigan without much delay. Samuel F. Porter.

BRO. HINMAN IN OHIO.

Columbus, Ohio, April 12, 1889.

Dear Cynosure:—If any reformers have come to believe that the people have wearied of the anti-secrecy discussion and that it must be indefinitely postponed, I want to assure them that such a conclusion is entirely false. True, in many places the lodges have an all-controlling influence. In other places where this is not so, the question of prohibition so absorbs the public mind that there is little time for other themes. Still there is a growing conviction of the evils of the lodge system, and, where the public mind is not largely pre-occupied, an earnest desire to listen to a discussion. This has been true of my meetings in Perry county. At our second meeting at the Brethren church four miles south of Thornville, the storm was even worse than at the first. Nevertheless quite a number were present, and the meeting one of much interest. The next meeting was at the Glenwood (Brethren) church north of Glenford. The night was pleasant and the attendance was large. Very few of the people have ever been connected with the secret orders, and there was little knowledge in reference to their true character, but a real interest in the discussion.

Next Sabbath, the 6th, I attended services at the Lutheran church, and listened to an able discourse addressed to a full house by Rev. Mr. Walters of Thornville. At the close of his services he asked his congregation if they wished me to lecture there the next night, and they voted unanimously in favor of it. On Monday night I found the church full of intelligent people, who listened for an hour and a quarter with excellent attention, and gave me a fair collection. The pastor was present and manifested a deep interest in our work.

Next night, the 7th, I spoke again in the Glenwood (Brethren) church. My discourse was on Africa, its people and its missions. I dwelt on African secret societies, showing the heathenish origin of all forms of secretism. On the 8th I visited Pataskala, and spent the night with our stalwart friend, Captain Scott of Alexandria. There seemed no opening for work in that vicinity just now, but some was planned for the future.

On the 10th I visited Dennison University at Granville, Licking county. This is a leading Baptist institution and has an enrollment of over 300 students. It has good buildings, and is situated on a high elevation overlooking the pleasant village of Granville. I was kindly received by President Anderson. He said they had three Greek letter fraternities in the college, but there had been no discussion of the secrecy question. They would be glad to receive our paper and any books we might send. Personally he would be glad to have me address the students, but could not invite me without a faculty meeting. Prof. Thresher expressed a hearty approval of our views, and sympathy with our reform. But the prospect of getting a hearing did not seem favorable, and I went back to Alexandria and took the train for this city. I think, however, that no more important work could be done than to visit the colleges of Ohio, and call the attention of their faculties and students to our reform.

Yellow Springs, April 17.—I am persuaded that the main reason why the secret lodge system has obtained such extensive sympathy and support in our evangelical churches, is because of unsoundness in Christian doctrine, and that this has resulted from the neglect of doctrinal preaching. In those churches, like the Covenanters, where it is considered an important part of the ministers duty to "contend earnestly for the faith once delivered unto the saints," there is far less of moral obtuseness on this question. Too largely in our Congregational churches the sermon is simply a moral essay, finely written, fairly delivered, and negatively good. Such preaching will never reform the world.

Here, where there has been from the first a leaven of Unitarianism, there is great confusion of ideas on the lodge question, with a prevailing disposition to endorse the lodge. I have just given an address of an hour to the students of Antioch College. All were not present, but President Long and several professors, besides quite a number of the students attended. All were attentive and seemed interested. Prof. Tufts, the oldest member of the faculty, said that he had been there five years under Horace Mann, the first president of the college, and that he had often heard him present the same arguments. He and Prof. Wells congratulated me on my presentation of the subject. President Long declined to make remarks, but said to me that he was a Master Mason, and he thought no one could be a good Mason who was not a good Christian. He said that they had no college secret societies, and that a majority of the trustees had always been of the mind of its founder, Horace Mann.

This institution has a fine building, and a large library. Its last year's catalogue shows the attendance of 264 students, and it is said to be growing in numbers and influence. I interviewed the pastor of the "Christian" church, which more than any other represents the college. He believes most heartily in secret societies, and said that he thought Mohammed and Zoroaster were *true prophets of God*, and that he could join in worship with Jews, Mohammedans and pagans. President Long professes to be *orthodox*. The A. M. E. pastor has been a high Mason and paid out much money for Masonic regalia, but he has renounced them and bears a faithful testimony against the lodge system.

On Saturday, the 13th, I visited Wilberforce University, three and a half miles from Xenia. This is the largest school in the North, for the education of the colored race. It has a fine large building and numerous smaller ones, and has a pleasant location. It is manned entirely by colored professors. I did not find President Mitchel at home, but was kindly received by the other professors. I visited classes until three o'clock P. M., when I met the assembled students in the college chapel and spoke for more than an hour. Some of the professors and students are Masons, but all were respectful and attentive. I found that several, including Bishop Payne (who was away), are pronounced Anti-masons. Several of the faculty were Oberlin students and one has her home in Oberlin. The University building is in need of funds and repairs, but they are doing an excellent work.

After my lecture I walked five miles to Cedarville where I spent the Sabbath. In the morning I attended Rev. Dr. Morton's church (N. S. Covenanter) and heard an excellent sermon. I there saw Hon. Whitelaw Reid, editor of the New York *Tribune*, and minister to France. He was there on a visit to his mother, who is a member of that church. At 7:30 P. M. there was a union service in a hall. I met there a large audience, made up of the congregations of the U. P., R. P. and R. P. N. S. churches. Revs. Morton and Sproull conducted the devotional exercises, and I spoke an hour on the anti-Christian features of the lodge system. I thought that a good impression was made.

Since then I have visited Xenia and found it a difficult field. Dr. Carson, who has felt constrained to withdraw from active co-operation with the N. C. A., because some of us are third-party men and some believe in woman suffrage, nevertheless took me in his buggy and carried me into the country where I had an admirable visit with Mr. Jos. Patterson, and Messrs. John and James Collins, who like their three brothers, U. P. ministers, are stalwarts in our reform. They are members of Dr. Carson's church, but dissent entirely from his views. I go to southern Indiana. H. H. Hinman.

—More than 2,000,000 of the youth of India are to-day receiving an education in the English language.

Correspondence.

N. C. A. WORK IN INDIA.

Bombay, March 15, 1889.

Editor Cynosure,

My Dear Brother:—I thank God for the help which he is leading your people to give to our very important work in India. I assure you and them that it is very timely. You are undertaking an important branch of Christ's work. No one can doubt the expediency of temperance work as a specialty. The rum power is mighty. Strong drink is a special department of Satan's hellish mission in damning this world. Total abstinence and prohibition are a most important part of the work of Christ's mission in saving the world. The temperance work thus stands as an illustration of your work of the Christian Association. Secret societies are a powerful agency of Satan, and it is well for God's people to band together in a special agency against them.

The books which you and your people are sending to India are proving so many pioneers of your useful Gospel work. And then I am sure, too, that they are only the precursors of much more of such help which God's people will put in the hands of your Association. I am confidently expecting that you will be sending much *heavier freight* to Asia than merely parcels of books! Yes, and more *valuable* freight, too! Let me say plainly that the time must come when you will be sending men, lecturers, missionaries; men to preach the Gospel of Christ here in its fulness; in its fulness not only as regards heart experiences, but its fulness of fruit in holy living, separation from the world, having no fellowship with the unfruitful works of darkness, coming out and being separate; and upon the whole, showing to the heathen of Asia that "the fulness of the blessing of the Gospel of Christ" is amply sufficient to satisfy all the hunger and thirst of the human heart without any corroding compromises of worldliness. Thank God, numbers have already thus preached and exemplified our blessed religion in the East. But

many more such workers are needed, and it will be a blessed epoch in the history of your earnest Association when it shall join the blessed array of foreign missionary societies by sending abroad one or more men to preach the Gospel of Christ in lands beyond the oceans around you.

I have used the word "men" above in a generic sense, as including both men and women. Let it be understood that your representatives abroad, whether men or women, shall be true disciples going out under the apostolic commission and in the power of Pentecost.

Providential indications are directing me westward. In October last the Lord took my precious wife to himself in glory. Before she ascended we had arranged that our two boys should be sent to my sister in Iowa for education. As I have been only seventeen years in India, I do not need a "furlough home." But this gives a plain leading for a temporary change of work. I expect therefore that the Lord of the harvest will use me during the coming summer to do something in America and England towards interesting and informing God's people as to special lines of mission work. I am confident that numbers can be induced to enter these mission fields as self-supporting laborers or otherwise when they learn from one directly from the field what blessed openings are awaiting them here. It is probable that I shall reach America about the end of May and shall labor there during the summer months as the Lord may lead. Will you ask his people to pray that a special guidance and spiritual blessing may be given me in this tour.

The *India Watchman* will be conducted by Bro. C. B. Ward in my absence. The *Watchman* Book Repository, Bombay, is in the hands of a young lady from England. Our Colporteur-Evangelist Mission Committee has charge of it. We need devoted men to make that Mission a blessing to thousands in India. My address until May 31 will be *care Dyer Brothers, Paternoster Square, London, England*, after that, *Miles, Iowa.*

Yours in victory, WALLACE J. GLADWIN.

CONGREGATIONALISM IN KANSAS.

KANSAS CITY, MO., 1889.

The Eastern Association of Congregational churches in Kansas was in session at Garnet, April 10. I was present, though not a member. The members were able men, representing such cities as Leavenworth, Lawrence and Fort Scott. The papers read did their authors great credit. "Popular Errors: How to Meet them," "Roman Catholicism and our Public Schools," are specimen subjects, and they have a ring to them.

One hour was wholly given up to the Ladies' Missionary meeting, and a profitable hour it was. Our sisters mean business; and they strike where every blow tells. I did not speak out in meeting, but my heart said, 'God bless you! Go on! Make Christian mothers and train the children for God, and you save the world." Except in the women's meeting, I scarcely heard the temperance question mentioned. This was a surprise to me.

I did not expect them to mention the secret empire, and they didn't. Not one stray whisper betrayed the fact that such a power existed in our land, and I could but query: Are these watchmen blind, or are they bound?

But the feature of the association which impressed me most was their total neglect of the country as distinct from the towns. "Hold the centers," is the watchword, and it tells in a word the whole policy of the denominations in this State. Hence, their churches are city churches and their ministers are city ministers. The organization of a new church in a large town, is a festal day, but the organization of a church in the country is like the birth of a daughter in some heathen lands. It is mourned as an expense and a shame.

Well, be it so. The cities need all the evangelization they can get. But the colleges think that farmers' boys make their most successful students. Have the churches found it different? And so long as country boys will persist in becoming the leading men in our cities, how are we to save the cities and neglect their future rulers? P. S. FEEMSTER.

THE COLLEGES OF SOUTHERN OHIO.

XENIA, O., April 15, 1889.

EDITOR CHRISTIAN CYNOSURE:—On Friday I came to Xenia and interviewed Rev. Dr. Morley of the Second St. M. E. church, Rev. Dr. Ely of the Presbyterian church, and Rev. Dr. Sparrh of the Trinity M. E. church. Saturday morning I visited Wittenburg College of Springfield. This institution belongs to the English Lutheran church. They have a lot of forty acres, a maple grove. It was founded in 1845 to educate young men for the ministry. The old building, a three story brick, is used as a dormitory for young men. The new college building cost $70,000. They have also a third, used as a dormitory for young ladies. They have thirteen professors and 250 students. I interviewed Dr. Ort, the president and one of the professors. Our prospects for a lecture there are very encouraging.

I then came down to Yellow Springs and visited Antioch College. President Long had just returned from Columbus where he had been working with the Legislature in the interests of a special bill, that no saloon shall be located within two miles of Antioch College, or Wilberforce University. It passed. President Long said, "It only takes twenty kegs a day for medicine in Yellow Springs since the town went dry." Why could not the Legislature just as well have said two hundred miles, less or more, according to the distance of the State line, just as well as two? Last year they had 250 students at Antioch. This year about the same number are in attendance. I was referred to the committee on lectures by the president. I was encouraged with the hope that an open door will be given us there. I finished my work there by 11 A. M. And as there was no train until 6 P. M., I walked to Xenia, a distance of ten miles, and after a little delay, I walked out to Wilberforce, three miles. Here I met brother Hinman, the old veteran in the anti-secret war. He was just finishing a lecture in the chapel. His lecture excited a great deal of discussion among the students. He has been in the field fifteen years, and hopes to see the day when the churches will be ashamed of the lodge and shut it out of her membership. After a little chat, he took his grip under his arm and started walking to Cedarville, a distance of five miles, where he lectured Sabbath evening.

I preached Sabbath morning in Wilberforce University. This is the fourth time I have spoken there. Each time it becomes more interesting. Last year the University received $4,000 from the Legislature. This year they received $6,000. This makes the $10,000 promised in two years for the Industrial Department. Sabbath evening I preached in Trinity M. E. church, of Xenia. J. M. FOSTER.

JANSEN AND THE FREE MISSION SWEDES.

CHICAGO, Ill.

EDITOR CHRISTIAN CYNOSURE:—In reference to your article on "False Christs" in the *Cynosure* of the 11th inst., I wish to say that you make a great mistake and do the Swedish "Free" Christians an injustice by connecting them with the "Prophet" Jansen.

In the first place the followers of Jansen did not look upon him as a Messiah. Many proofs show that Jansen at first was a true and upright Christian. While in Sweden he preached the Gospel to the conversion of many souls, but was wrought up over the dead church and its desire to rule every thing and everybody. He then came upon the idea of forming a church that was more in accordance with the Scriptures and more like the church during the time of the Apostles, where everything was harmony and peace. All this he did sincerely and in the fear of God and his commandments, and Christian fellowship also made itself manifest in the new colony for some time after their arrival at Bishop's Hill.

But in proportion as they became possessed of worldly goods, they began to forsake the Lord. And from that time is dated Jansen's fall from grace. But he never denied the existence of God, nor did he ever represent himself as being Messiah. But what he represented himself to be was, the leader of that colony. And this he did, whether it was pleasing to some people or not. This is the only representation known to have been made by him of himself.

By the way you speak, one must be led to think that the so called "Free" Swedish Christians of the present time are the same as or successors to those who believed Jansen, having a mortal being, as their Christ, (even if it now were true that Jansen represented himself as Christ). But that is not so. The Swedish "Free" Christians believe only what the *Bible* teaches and not the doctrines of men. They do not believe in any other Christ than the one of which the Bible speaks, the Son of God. It is true that Jansen and his followers called themselves "Free," but one cannot with justice compare the "Free" of the present with them. This Jansen was not the only leader of the "Free movement" among the Swedes; he was simply the leader of the colony at Bishop's Hill. Dr. P. Waldenstrom, in Sweden, can now most properly be called the leader of this movement. He was formerly minister in the State Church of Sweden, but when he became convinced that many doctrines of that church were wrong, he stepped out. This created quite a commotion, as he had stood in high esteem in the Lutheran church. The State church taught, and yet teaches, that one is born of God and will surely go to heaven if one only is baptized, is confirmed, partakes of the Holy Communion, and as a whole acknowledges that Christ is the Son of God. Waldenstrom, after stepping out of the old church, taught, and teaches only the doctrines of the Bible, and in many of his combats with that church, has asked: "Where is that and that written?" One of the chief doctrines of the "Free" and also of W., has always been: "Unless a man be *born again*, he can never enter the kingdom of God."

The sect of which Jansen was leader has completely died out, both in Sweden and here in America, and there has never been any connection whatever between them, nor has that sect "become legalized as the 'Free' or Mission church of Sweden."

Respectfully, ARON MARTENSON.

LODGE-RULED COLORED CHURCHES.

LINCOLN, Ill.

DEAR CHRISTIAN CYNOSURE:—I write in acknowledgment of a bundle of tracts sent from your rooms. I have spent much time looking them over.

I have done much unpaid service for my people in the way of singing, speaking and lecturing, and in such a position one is brought face to face with the very societies spoken of, and dreaded. I have been almost forced to say, as I have come in contact with whole communities pervaded with this monstrous evil, that if Jesus Christ were to drop amongst them he would have to give the pass-word of twenty robbing and thieving societies before he would be allowed either to enter the church or speak to them about their souls. There are hundreds of cases that you will know in future, where ministers of the Gospel have been given poor places to work, and a good many none at all, because they could not give "de right kind of a grip."

I shall not mention cases that have come to my notice, further than to tell you of the great trouble in the colored Methodist church. The Odd-fellows have the largest number in the church and all the offices are held by them. They order the kind of minister they want. He must be of the craft and inclined to join in and cover whatever iniquity may be committed by any "brother." One minister was an O. F., but could not stand it and he is being starved slowly. He can never get a decent church meeting. No fairs or gatherings under his management are allowed to be a success. They have arranged it so that the regular lodge meeting comes on prayer-meeting night. Everything he does is handicapped in like manner. J. M. WADDY.

PITH AND POINT.

TRACT WORK IN NASHVILLE.

I want some tracts particularly adapted to preachers. I am visiting them from house to house at their homes. I am determined to sift them, colored and white, every one of them. There is nothing that is so adapted to bring out their true state and standing before God as these tracts and papers. I am keeping a record of them at the same time. Now and then I find a true worker. I think there are three that can be depended on. The work you want me to engage in of reporting the officials will take time and perseverance. This is a blind people in regard to lodgery. No wonder there is such a state of affairs in our churches when the devil has his way so freely. I feel faith in God is needed so we may live under the promise of God, who has said he will supply all our needs out of his abundant fulness.—A. F. SMITH.

FROM THE ENDS OF THE EARTH.

[Through the kindness of Dea. O. M. Brown, of the *Faith Missionary*, Oberlin, the following has been forwarded to the *Cynosure*.]

The Rev. R W. Munson, of Rangoon, whom I had the pleasure to meet here, mentioned your name to me in the course of a conversation we had on Freemasonry and other secret societies, and told me you would be able to give me the titles of some books that would give me more light on the subject. I therefore take this opportunity to ask you to favor me by sending me the best book published in the United States *against* Freemasonry, and which will give me a clear understanding of this system, its object, morals and symbols.—A. J. VAN OOSTREEN, *Singapoor, Malaysia.*

ZEAL RENEWED.

I have never liked your paper better than now, and while it maintains its good character I shall try to be punctual to renew without having my memory jogged. I also purpose to take more pains to have my paper read with fervent prayer that the seed sown may be greatly multiplied. Yours for open work,—E. M. CANDEE, *Sylvania, O.*

Lodge Notes.

The order of the Knights of the Golden Rule was chartered under the laws of Kentucky, Aug. 16, 1879.

A lodge journal says: "They allow no marrying in haste in Japan. It takes three weeks to perform the ceremony. That is Masonic."

"During the years 1885, '86 and '87 in the United States, 42,666 brethren were suspended for non payment of dues." This is the report of the Masonic press of Australia.

The purpose and origin of the blue border for the common Masonic apparel and furnishing will be found in the 15th chapter of the Book of Numbers, beginning at the 28th verse.—*Lodge Organ.*

A convention of all the Farmers' Alliances in the Black Hills region was held in Sturgis, Dakota. On invitation of the farmers a delegation of Knights of Labor joined in the proceedings, and arrangements for a closer union between the organizations were effected.

Preparations are in progress in New Orleans for a grand demonstration in honor of the centennial anniversary of the inauguration of George Washington as President of the United States. The "Grand Master" and other "Grand" officers are members of the committee, and are holding meetings every Sunday to complete arrangements. It will therefore be a very religious affair, especially as it will be an effort to make Washington appear as a very good Mason.

Three hundred delegates of the Patrons of Industry met in Port Huron, Mich., April 17, with closed doors. Many of the delegates favor introducing the order into cities and villages, and a resolution to that effect will undoubtedly be adopted. If this is done a good many merchants will be compelled to close their doors. The Patrons of Industry bind themselves to deal only with one merchant in a town, he giving specially low rates and taking produce in part payment.

Bill Walker and John Mathews, the two Bald Knobbers who were sentenced to be hanged April 18, have been respited by Governor Francis, of Missouri, until May 10. the date on which Dave Walker, the Knobber chief, is sentenced to die. Bill Walker is the 19 year old son of Dave, and has borne up under the death sentence with great fortitude. The conduct of the Walkers, father and son, in refusing to walk out of jail with the other prisoners when escape was easy has made them thousands of friends.

Islam Temple, Ancient Arabic Order of the Nobles of the Mystic Shrine, says the San Francisco *Call*, at its last regular monthly session held at the oasis on Post street, seven unbelievers had lost cast for, and the solemn feast of Leylet el Miarag was celebrated. Among the novelties of the occasion were the illusions of "Mohammed's Visit to the Heavens," "Illuminated Mosques," "Brilliant Minarets," "The Thirty Sections," "Devotional Ceremonies" and the "Narrative of the Night Journey," with extraordinary incantations. At the third hour the Chanters-al-Koran gave some pleasing musical numbers, and bread, salt and Zem Zem waters were dispensed during the Oriental diyafatum.

Quinby Lodge, Knights of Pythias, of Cynthiana, Ky., wants to go into partnership with religion, and proposes that churches and lodges form a partnership. It is thus explained by a secret society paper: "The plan, which was to work to the mutual advantage of church and lodge, was first proposed in September, and it was then resolved that Quinby Lodge give a series of six entertainments, dates to be fixed between that of September 10, 1888, and June 1, 1889, and 20 per cent of the net proceeds of each entertainment to be given to each of the six churches—Methodist, Christian, Baptist, Presbyterian, Episcopal and St. Edwards —of Cynthiana. Names of churches to be drawn, numbering from one to six, by three members of the lodge, and the church numbered one to get 20 per cent of the first entertainment, and number two that of the second, and so on; and it shall not be known publicly which church is to get a part, or that named, of any one entertainment until the series have been rendered."

NEED OF A SPRING MEDICINE.

With a large majority of people some kind of spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities in the blood are so powerful that slumbering disease is awakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other disease manifests itself, or, the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, all impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

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D. A. Richards, Brighton, Mich.
A. W. Parry, Evansville, Wis.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

Leonard Bacon, D.D.—"Freemasonry veiled or unveiled, illustrated or in its native darkness, is to me the dreariest nonsense in the world, the foolishest of all fooleries."

A. P. Graves, Evangelist.—"I wish to entreat Christian men, if you would be useful, promote holiness, save sinners, and stand untrammeled in every possible work of Christ-like reform, do not join a secret society. Perhaps some ministers and laymen, who are now unequally yoked together with unbelievers, will ask, 'How can I relieve myself of this relation?' I answer, step down and out at once. But do it in love toward those you leave, and for the one purpose of standing for Christ in the perfect law of liberty. 'Whatsoever you do, do all to the glory of God.'"

Charlotte Elizabeth:—Whatsoever worship is paid to any but God is paid to devils.

Peter Cartwright:—Masonry originated with the devil and will end with the devil.

Bishop David Edwards:—Membership in such societies is deserving of the discipline of the church, in the case of any of her own members, who, after due admonition, persist in clinging to their fellowship.

Dr. Wm. Paley, *the author and philosopher:*—Promises are not binding when the performance is unlawful. When the promise is understood to proceed upon a certain supposition, and that promise turns out to be false, the promise is not binding.

David R. Kerr, D.D., *editor of the United Presbyterian:*—How can any man in good conscience swear to keep secret what, for anything he then knows, ought to be exposed? How can any man in good conscience swear to obey a code of laws yet unknown to him, and what for anything he knows, may be in conflict with the law of God? Such oaths are in their very nature essentially immoral.

Rev. M. W. Fairchild, *Plymouth church, Lansing, Mich., address published by Genesee Congregational conference:*—These secret societies tend to weaken Christian fellowship, and diminish interest in church institutions, church services and church work. The lodge not infrequently entirely supplants the church. The testimony to this effect is overwhelming. The very *nature* of these orders necessarily damages church fellowship.

Rev. J. T. Cooper, D. D., *Philadelphia:*—I wish to set before your mind, the glaring inconsistency in which professing Christians involve themselves when they become members of the society of Masons or Odd-fellows. Nothing is more sure, nothing is more susceptible of a demonstration, than that the religion of these societies rises no higher and extends no further than simple deism. They have no Christ, no mediator, not even in their prayers.

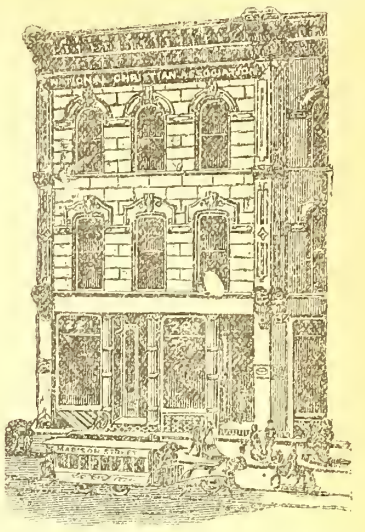
Nathaniel Emmons, D.D.:—I am convinced by the highest and most irresistible moral evidence, that the Masonic institution itself is the darkest and deepest plot that ever was formed in this wicked world against the true God, the true religion, and the temporal and eternal interests of mankind.

The Library of Universal Knowledge says of Dr. Emmons, who was one of the greatest of the Congregational clergymen: "When Masonry was popular he zealously opposed it."

Rev. James Williams, *renouncing Mason and presiding elder M. E. Church, 1875:*—While Christianity has its hundreds of institutions of charity and education, yet with all its boasted age you may travel from Maine to Oregon, from Dakota to Florida, from Palestine to North America, from Asia over the islands of the Pacific to Great Britain, and not find one home for the friendless, one orphanage, one asylum for the poor, or one hospital for the afflicted built or sustained by Masonic charities.

Rev. Wm. DeLoss Love, D.D., *Milwaukee, report to Presbyterian and Congregational convention of Wisconsin:*—Now if Masonry neither had, nor claimed to have a religion, we should have nothing to object on that point. But since it does claim to offer to men the true religion and the way to heaven, we have decidedly to say, that the society that fellowships in religion alike the heathen Chinese, the Mohammedan Arab, the American pagan savage, and the nominal Christian, is not itself Christian, does not illustrate the Christian religion nor show the way to heaven.

Rev. John Marsh, D. D., *of the National Temperance Society, New York:*—Secret temperance organizations are but stepping-stones. Young men here learn the language, forms and degrees of a temperance Masonry; and while they gather weekly in a secret lodge for, as they say, business, improvement and enjoyment, they easily slide into the more artful, deistical and dangerous Masonry, which has once and may again fill us with terror and give us blood to drink. From such a connection we say, the Lord deliver us. We plead with our temperance brethren to look at their responsibility, and at once cut loose from all connection by abandoning everything pertaining to secrecy.



N. C. A. BUILDING AND OFFICE OF THE CHRISTIAN CYNOSURE, 221 WEST MADISON STREET, CHICAGO

NATIONAL CHRISTIAN ASSOCIATION

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

THE NATIONAL CONVENTION.

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The Christian Cynosure.

Editors.

J. Blanchard. Henry L. Kellogg.

Chicago, Thursday, April 25, 1889

The Washington Centennial will be notably celebrated by the *Cynosure*, in the publication of the splendidly illustrated sheet, with portraits of Washington and his compeers, and their testimony against the secret societies. On another page we give a sample portrait, with the proof that the Father of his Country had abandoned the lodge years before the Revolutionary war began.

☞ Send for 100 copies of this Centennial Sheet: price, postpaid, $1.00. ☜

Important Announcement.—We are happy to promise something new and attractive for the readers of the *Cynosure*. Dr. Joel Swartz of Gettysburg, Pa., well known throughout the country as an able contributor to the press and an esteemed pastor in the Lutheran church, promises a brief series of articles, the first of which will appear in our next number. Dr. Swartz had, years ago, some experience inside the lodge. We have also a series of historical articles of great interest from the English press, kindly supplied by Rev. John Boyes, our valued correspondent in England. This series is entitled, "*The Romances of the Political Secret Societies.*" We shall begin this series soon, and can promise our readers that the articles will be of intense interest.

MUST ALL SECTS UNITE IN ONE?

Dr. Scudder, of Japan, gives a three or four column article in Congregational organs in this country, urging these papers and Congregational Mission Boards to support an attempt now being made to unite all the mission churches in Japan in one organization, with the name, "The United Church of Japan." Details are not given; but the movement is being pushed with ardor, the main argument being that Christ prayed that all Christians "may be one" —2 Jno. 17:21, and heathen Japanese cannot understand, and so distrust a Christianity split into sects.

The Pacific has, among other considerable objections, a three-column article against the Japan union, from Dr. J. C. Holbrook, formerly of the New England Church, of Chicago. The *Cynosure* is opposed to the existing sectarian divisions, and believes in the independence of local churches. But we dissent from Dr. Holbrook's lifelong effort to sectarianize Congregationalists. Nor do we think the attempt to form a national "United Church of Japan" will, or ought to, succeed. It *will* not succeed, because Baptists, Methodists and Episcopalians will not unite in it, and it *ought* not to succeed, because the attempt is to unite sects by concessions to each other of what separates them; and such a church would be mongrel, and not Scriptural. There is an old fable that a man had two wives, a young and an old one. To make and keep a united family, he allowed the young wife to pull out his white hairs, and the old the brown ones, and so had no hairs left on his head. A church founded on such a mere human expedient would be a worldly organization.

The church which went from Nottinghamshire and Scrooby Manor in the north of England, to Delftshaven, in Holland, and thence to Plymouth, in 1620, was a strictly non-sectarian church, and they founded their church and a state upon the New Testament, *in which the people did the voting.* For 240 years after Christ the churches "were little independent republics" (see *Mosheim*), and their state was, in the words of Charles Francis Adams, at Buffalo, in 1848, "that grand conception of our fathers, '*a Christian commonwealth.*'"

They came out of the pillories and prisons where bishops had placed them; but they did not "unchurch" even the persecuting Church of England. And they grew in spite of

"All the hosts of earth and hell confederate."

The Pilgrims, as Bancroft says (U. S. History, vol. 1., page 279), avowed the principle that "not a ceremony should be tolerated unless it was enjoined by the Word of God"; and Bradshaw's "Apology for the Puritans" (see Neal, vol. 1, page 248), says they held that "to institute and ordain any mystical rites or ceremonies of religion, and to mingle the same with the Divine rites and ceremonies of God's ordinance is gross superstition."

This was the religion which founded New England and the United States; and it forbids and sweeps away popery, Masonry and all their brood. Slavery, too, was positively prohibited by that nonsectarian church, because men were "made of one blood," and therefore equal. For the same reason they prohibited the titles of nobility and the lodge.

But Dr. Holbrook was not even an Abolitionist in our great national agony; and he has not objected to Dr. Quint, who has sworn thirty-two degrees of mystical blasphemy! Such Congregationalism will never save men or nations.

But in our first anti-secret convention, of 2,000 people, in the city hall, Aurora, Ill., Oct. 31, 1867, the Spirit of God came down and fused a half dozen different Christian denominations into one living mass of love, so that, in their prayers, one could not tell them apart. So was it in our anti-slavery concerts of prayer. We needed no union of sects. And if Congregationalists had followed the faith and works of their fathers, they would now be the first, instead of the fifth or sixth Christian denomination in the United States.

But mere outward oneness of organization was not what Christ prayed for. Such unions had often been attempted, and sometimes effected, with no saving results. In 1784 the Presbyterian General Assembly was formed. It has since split and united twice, after years of separation, and it is now negotiating a reunion with the Church South. That learned and august body has been kept too busy with uniting and separating to give its time and attention to reform. The church of the United Brethren in Christ is now occupied in a similar way. When God brings up a question of fundamental morals, Satan brings up questions of doctrine or "constitution," so that church leaders can make an excellent appearance of being busy about religion, while they shun to take up the cross of an unpopular reform. When God's people started from Egypt to Canaan, they took all their families and a "mixed multitude" beside, and even their cattle with them. "Not a hoof was missing." So, when Christ cleansed his temple by driving out things which had no right to be there, he gave power to those who stood with him, and 3,000 were converted in a day. And it was by the infiltrations of idolatry that the church lost her strength. The churches are filled with Masonic, Odd-fellow and other "brotherhoods," and an attempt to unite these sects as they are, without purifying them, would only result in a new sect whose creed is that there should be no sects.

HOW THE LODGE AFFECTS DR. QUINT.

Some years ago Dr. A. H. Quint abandoned the use of tobacco, and at the urgent request of the editors of the *Congregationalist* published his reasons. But he still holds to the lodge, which differs from the tobacco habit, as an organized conspiracy against the only true God differs from a personal vice.

Looking over some old papers we find the following excerpts in a speech by this singular man in the New Bedford *Republican Standard:*

1. Speaking of Masonry he says, "It is not religion." Yet in that very paragraph he says, "In the hands of the Grand Master is placed a Bible," open, and he is told "it is to be the rule and guide of our faith." And yet,a lodge ruled and guided by the Bible "is not religion." Dr. Mackey, the Lexicographer of the order, quoted as final authority in Masonry, says (see *Voice of Masonry*, Chicago, p. 253, March, 1889), "The revelation of His (God's) will to man, is technically called the spiritual, moral, and Masonic trestle-board of every Mason." And he adds in another column, in the sense he has defined, "Masonry is an eminently religious institution." This is not a mere discrepancy between writers. Dr. Quint knew, and in this very speech records the change of lodge work in 1717 from material to moral, to build up character and prepare men for heaven; but he was in New England, and was drawing ministers to follow him into the lodge, which he could not do unless he denied what Mackey distinctly asserts, (Lexicon, p. 16,) that strict conformity to Masonry "frees a man from sin" and fits him for heaven. "Cursed be he who putteth the stumbling-block before the blind." Yet Dr. Quint has not only put a literal "hood-wink" on the eyes of Congregational ministers, but he has put a stumbling-block before them by falsely arguing that Masonry is not a religion. How can he meet and look in the face those young pastors whom he has led into the lodge.

2. But worse still, in this speech he says, "I can solemnly say that in all the obligations I have assumed, there is not one which interferes with the duty I owe to my God, my country, my church, my neighbor, my family, or myself." And yet he has sworn thirty-two degrees of oaths in the face of his Saviour who said, "Swear not at all." In those oaths he has bound himself to conceal his neighbor's crimes; to aid him out of difficulty whether "right or wrong; to keep a multitude of frivolous secrets under penalty of being mutilated, disemboweled, etc., and invoked double damnation on his soul after death, if he violates a Knight Templar's oath, "so help me God." If he denies that he has used such formulas, he is a liar, and there is no truth in him. But if he says he used those oaths in sport, or as empty, meaningless forms, he confesses that he trifles with the name of his God, who "will not hold him guiltless who taketh his name in vain!" Under every conceivable mode of interpretation or explanation, he sinned in those oaths, against his God, his country, neighbor, family and himself. And in every initiation he is directly or indirectly party to or responsible for, he commits a crime against the state, which has been, with Webster's approbation, condemned by the statutes of Rhode Island and Massachusetts; and which is now finable by the laws of Vermont, from fifty to two hundred dollars.

Now since Dr. Quint has openly through the press, over his own name, endorsed, aided, and assisted that system which declares itself hostile to Congregationalism, and brands Congregational ministers as "bigots," he has been invited to share the deliberations of the leading Mission Boards of the country, who have thus by actions, which speak louder than words, said "to the wicked, thou art righteous," and if they say, "behold, we knew it not; doth not he that pondereth the heart consider it? and shall he not render to every man according to his work?"

When Dr. Leonard Woods was an acknowledged leader in the American Board, and his associates in the Andover Faculty, Moses Stuart and Thomas H. Skinner, were second to none in their standing among Congregationalists and Presbyterians in the United States, they endorsed the charges of murder and subornation of murder against the lodges, preferred by the country at large, by their appeal to the legislature of Massachusetts in support of those charges and against the lodge. And instead of being less guilty, Masons become more guilty by the lapse of time, and the increase of light; as did those sinners in Judea, whom Christ held amenable for the guilt of their fathers who murdered the prophets ages before.

If there is aught of exaggeration or malice in these statements, the Masons have the presses and it can easily be shown. But if they are words of truth and soberness, then our beloved country is sliding backward into heathenism, as are those lands where Christ and his apostles walked and taught and suffered. These lands, recovered in part for a time, have sunk back into sham religions, symbols and ceremonies, and are now regarded as foreign mission fields. Dr. Jonas King, who dwelt among them forty years, as a missionary of the American Board, when last in this country, published a farewell letter in the Boston *Congregationalist*, in which he confirmed every idea here advanced: that those Eastern peoples had lost their manhood, and their rights, by practicing a religion of symbols and ceremonies like those of the lodges and ritual churches of this country. May God give us grace to escape, by prayer and penitence, the fellowship with devils and the doom of apostates.

—The Rhode Island State meeting is arranged for the 21st to 23d of May. Miss Flagg, the New England agent, is laboring assiduously by correspondence to make sure, under God, the success of the meeting. Rev. Joseph H. Brown, of Marlboro, N. H., is to be present and speak.

—Every one will note the letter from Bro. Gladwin, of Bombay, who has been a kind of volunteer agent of the N. C. A. for India. The announcement of his visit to America will be read with deep interest, and plans should be made in many localities to secure a visit and an address from him. An invitation has been sent for him to be present at the annual meeting of the N. C. A., and also that he give the annual address before the Society of Inquiry, of Wheaton College, on Sabbath evening, June 16th.

—The last article by Rev. C. D. Trumbull, in the discussion of the lodge carried on in the Burlington *Hawkeye*, is a powerful summing up of the whole case. His arguments seem to us unanswerable, and the wide reading they have obtained through the columns of the *Hawkeye* will accomplish more for the truth than any State meeting would be likely to secure directly at any time. While we congratulate Bro. Trumbull on the ability with which he has con-

ducted the discussion, we cannot forget to honor the *Hawkeye* for its fearless and public spirited policy and opening its columns. A paper conducted on such principles will seldom prove an unsafe companion or adviser.

—Rev. J. H. Brown of the M. E. church, Marlboro, N. H., having resolved to speak to his own people of the evils of the lodge and the necessity of Christian separation from the orders, gave notice accordingly. The result of the discourse he tells in a letter to a friend which we are permitted to use. Bro. Brown says: "Last evening I had a *very full* house. Masons came from Keene and other places. Everything was orderly and quiet as a funeral. The Lord helped me. I held the undivided attention of the audience for seventy-five minutes. At the close, a leading business man of the place, an Odd-fellow and Mason, came onto the platform and thanked me, saying that he had seen and felt these things, and was glad that I had backbone enough to say them. He is owner and manager of a large pail factory here. Another Odd-fellow, the senior partner in the Manadnock Blanket Mills here, a steward, class-leader, trustee and chorister of my church, said to me, "That is good, if it does cut me off." He is a Past Grand in the Odd-fellows lodge here. "Hallelujah! the Lord saves me."

THE CENTENNIAL SUPPLEMENT will be one of the best documents ever issued to secure popular attention to our testimony against the lodge. It should be in the hand of every boy and girl in America. Let them study these words of the greatest and best men in American history. They will never forget them, when in after years they are invited to join some secret society. Five cents invested in one of these attractive sheets will be better than five dollars in fireworks, and may save hundreds of dollars from being squandered in lodge dues. See a sample of the portraits in this number. Per copy, 5 cents; $1.00 a hundred.

PERSONAL NOTES.

—Rev. Wm. Fenton of St. Paul has been in Chicago for a few days attending to personal business. He has also attended the convention of Christian workers at the Chicago Avenue church led by Mr. Moody.

—Bro. W. B. Stoddard writes briefly from Baltimore, where he has gone to begin work in his important field. He finds some pastors away, on whose co-operation he could rely, yet hopes to find the way opening for a good work in that old city.

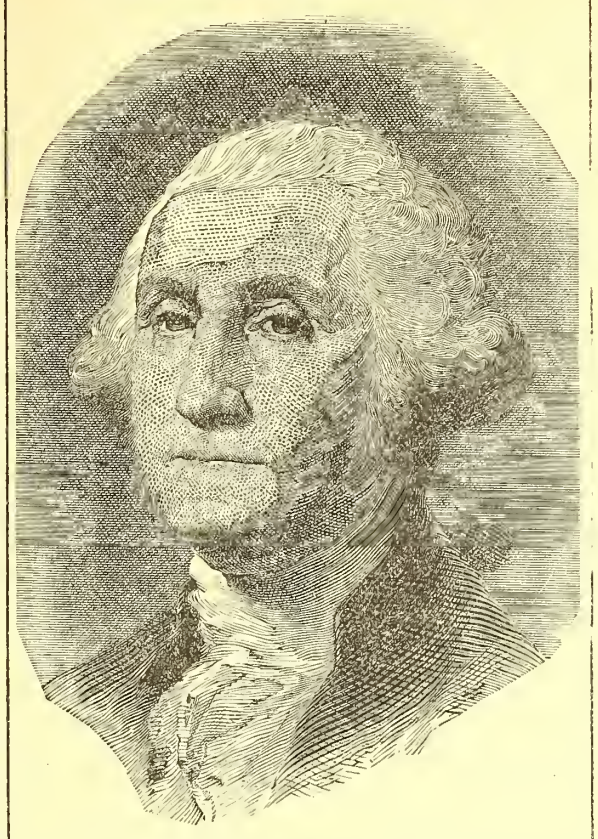
—Another warm friend of our reform has fallen asleep in Christ. On the 29th ult. Mrs. John Wheeler (*nee* Cutler) died in Princeville, Ill. She was not only an earnest reader of the *Cynosure* for many years, but sought to extend its influence. She was a teacher in her earlier days, and now after much pain and suffering rests from her labors.

—Bro. A. D. Zaraphonithes, who spent a good part of the winter in this city, in an effort to start a Greek mission, found the difficulty of getting the several hundred people of that nativity together almost insurmountable. They are nearly all fruit venders, and every pleasant day are engaged from morning until late at night. He is contemplating the opening of a colony in Nebraska, where he can gather this people, and they can secure homes.

—Whitelaw Reid, the successor of Horace Greeley in the New York *Tribune*, retired last Friday from the editorship and direction of that great paper, in order to go abroad as representative of our government in Paris. Greeley, the founder of the *Tribune*, was an Anti-mason. Of Mr. Reid's views we can only judge from his Covenanter training and the fact that the secret printer's unions do not control the *Tribune* office. Col. John Hay, one of Lincoln's secretaries, is expected to take editorial charge of the paper.

—Bro. Harry Agnew, of the Free Methodist mission at Inhambane, East Africa, lately returned to this country for a brief visit. One of his errands was to have the advice of a competent surgeon respecting one of his eyes,which was some time ago severely injured and rather grew worse under the care of the practitioners of Southern Africa, until its loss was threatened. He also wishes to raise money to purchase iron to be used in the construction of houses, by which they may be made dry and inhabitable by whites. Of the nine who have gone to Inhambane, two, Mr. and Mrs. Lincoln, died, and two, Mr. and Mrs. Kelley, returned, being unable to live in that climate.

THE CENTENNIAL.



GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community. . . . . However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

WASHINGTON, *to Rev. Mr. Snyder, Sept.* 25, 1798, speaks of his illness, "which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS."

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer*, which is an evidence of striking import:

"*Who opposed a vote of thanks to Washington?*—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are.*

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—"They are Andrew Jackson and Edward Livingston!!"

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

TO ILLINOIS READERS.—The Executive Committee of the Illinois State Association, thanking the friends who have already contributed to the fund for the State work, must ask for yet more liberal contributions, *which are needed immediately.* Will not our friends respond without delay, and thus prevent the work from being seriously hindered? Send all contributions to the treasurer, W. I. Phillips, 221 West Madison St., Chicago. In behalf of the Ex. Committee.

NOTICE.—If any anti-secret friend desires a form of constitution for a local C. A., he or she can obtain one by addressing the writer. Also I shall be greatly obliged to any one in possession of authentic facts bearing on the connection between the lodge and the saloon, either in shielding liquor sellers or fostering the drink habit, who will write them out and send them to me for use among the W. C. T. U. Our white ribboners must be enlightened, and only facts will do it.

ELIZABETH E FLAGG,
Wellesley, Mass.

LITERATURE.

A series of articles on Samoa will appear in the May number of *The Century*. They are written by Dr. Whitaker, of the United States Navy, who recently visited the islands; by Mr. George H. Bates, the commissioner sent to Samoa in 1886, and (since this article was actually written) again named on the Commission appointed by the present Administration; and by Captain Henry Erben, who took the *Tuscarora* to Samoa with Steinberger on board. The subject is profusely illustrated with maps, views of the main island and inhabitants. In connection with Captain Erben's article are given several letters from the Taimua, or governing chiefs of Samoa.

The *Statesman* for April opens with a rejoinder to Rev. Dr. Wheeler, on the Woman Suffrage question, by Alice Stone Blackwell, of Boston, a daughter of the well known Lucy Stone, of Boston, whose position as a leader of women in certain lines of work is unquestioned. A Cincinnati writer on the "Tyranny of Trade Unions" quotes from the recent speech of Congressman Butterworth in the House, and commends its boldness, but at the same time defends the secret unions in a very lame argument, which omits entirely from the discussion the effect of lodge influence and instruction in making these unions the sport of demagogues and the tool of petty despots. James F. Claflin, a former real estate dealer, but for some years teacher in the Chicago schools, writes on the relation of the Public School to the State. Other articles are on divorce, the tariff, life insurance, German in schools, and the matrimonial question related to educated women.

We have received in neatly printed pamphlet form a sermon recently delivered by Rev. John A. Wilson, D D., pastor of the congregation at Wooster, O , indicting and condemning college fraternities. It is terse and vigorous in style, and full of reasons and facts which are unanswerable. The whole secret society business is denounced as the biggest fraud on top of the earth, and the plea to young men and women attending our schools and colleges to set their mind on something higher than childish secrets and selfish plots is earnest and eloquent. This sermon ought to be read by every young man and woman. We are not authorized to say so, but we have no doubt that Dr. Wilson would cheerfully furnish any one a copy who would be interested enough in the subject to write to him for it.—*The Midland.*

The Home

LORD, MANY TIMES I AM AWEARY.

Lord, many times I am aweary quite
Of mine own self, my sin, my vanity—
Yet leave me not, if I am lost outright—
Weary of me.

And late against myself I often bear,
And enter with myself in fierce debate;
Take thou my part against myself, nor share
In that just hate!

Dear friends might loathe us, if what things perverse
We know of our own selves, they also knew:
Lord, if Thou who knowest worse
Shouldst loathe us too!

—*Scribner's Christian Treasury.*

"AFTER THE PATTERN."

It is a favorite theory among the advocates of the denominational organizations of the present day, that the Lord Jesus and his apostles left no sufficient instructions, either by precept or example, for the organization, establishment, and conduct of his church in this world. Notwithstanding, it is admitted that churches in every age, from that of Jerusalem down to the present time, have erred in their living and manner of ceremonies, and also in matters of faith, yet it is still claimed that "the church hath power to decree rites or ceremonies, and authority in controversies of faith;" and consequently that men of every tribe, nation, and generation, are at liberty to alter, amend and improve the management of the church of Christ to suit their own desires and notions, though they ought not to do so contrary to the Word of God.

The temptation to hold such an opinion as this is exceedingly strong, for it lies at the foundation of every denominational superstructure of the day. The moment they admit that Christ *has* and *exercises* authority in his own church, that moment they are forced to admit that their schisms and sects are unauthorized and unscriptural, and should "of right" be abandoned for those simpler forms of Christian association which Christ has instituted, and in which all true disciples of the Lord may unite... ...

When the Lord directed Moses to erect a tabernacle for him, his command was, "See that thou make all things *according to the pattern* shewed to thee on the mount." But if the Lord was so careful about the construction of a mere tent, which contained the Ark of his Testimony, is he less careful about the construction of his church which is the pillar and ground of the truth?

There are a multitude of churches mentioned in the New Testament, the organization of which are clearly defined. And in *every case*, so far as information is given, their organization was *uniform*. The early evangelists were to "ordain *elders* in *every* city;" nothing was left to hap-hazard and chance: and the men who had charge of the interests of God's flock, were men whom the Holy Ghost had made overseers, or *bishops*, to feed the flock which he had purchased with his own blood.

Premising that in the New Testament, elders, bishops, presbyters, pastors, and overseers, were terms which were used interchangeably, and which designate the same class of officers in the church—as the usage of the original terms clearly indicates—we find the following churches named where these officers existed:

1. Jerusalem. Acts 15: 6, 23.
2. Lystra. Acts 14: 21-23.
3. Iconium. Acts 14: 21-23.
4. Antioch in Pisidia. Acts 14: 21-23.
5. Ephesus. Acts 20: 17-35. Eph. 4: 11. 1 Tim. 1: 3; 3: 1-13; 5: 17.
6. Philippi. Phil. 1: 1.
7. Babylon. 1 Peter 5: 1, 13.
8. Churches in Pontus, Galatia, Cappadocia, Asia and Bithynia. 1 Peter 1. 1; 5: 1.
9. Churches in Crete. Titus 1: 4-9.
10. The Hebrew Churches. Heb. 13: 7, 17.

In all these churches, and, by implication, in all others founded by their founders, we observe the *elders*, bishops, or pastors, always in the plural number, always the local officers of the one local church, supported when needful by deacons and deaconesses, Rom. 16: 1, but ever maintaining this simple and primitive form of church organization and church government.

And while the Lord had ordained that those who proclaim the good news should "live of the Gospel," "taking nothing of the Gentiles," but being helped forward in their work by the brethren "after a godly sort," 1 Cor. 9: 14; 3 John 7, 8, it was expressly directed that the elders, overseers, bishops, shepherds, or pastors, dividing among many the petty cares and details which modern ecclesiastical apostasy and stupidity heaps upon one overloaded and long suffering pastor, should be men of piety, vigilance, influence, intelligence, reputation and fidelity, who were to be "given to hospitality," whose *duty* it was to "support the weak, and remember the words of the Lord Jesus, how he said, "it is more blessed to give than to receive." And all this "pastoral work" they were to do "not for filthy lucre," as salaried officials, but "of a ready mind," as shepherds and "ensamples to the flock," whose reward was to be a crown of glory "when the chief Shepherd shall appear." Acts 20; 1 Peter 5.

If it be said that the "angels" of the seven churches of Asia furnish precedents for the modern pastorates, it may be replied that this is not proved, as those angels or messengers may have been secretaries of the churches, appointed as channels through whose hands communications could fitly come to the churches, and it is nowhere said that they were preachers, pastors, elders, or salaried officials. But if it be insisted, without proof, that their office *was* similar to the present pastorate, then it must be remembered that the seven churches over which they presided were in *every instance* in a condition of partial or gross apostasy. Ephesus had fallen, and left her first love. Smyrna had those who held the doctrine of Balaam, and of the Nicolaitanes. Thyatira suffered the teachings of the false prophetess Jezebel. Sardis had only a few names that had not defiled their garments; Philadelphia had but a little strength," and Laodicea was lukewarm, and wretched, and miserable, and poor, and blind, and naked. Rev. 2, 3.

It needs no argument to prove that those churches at *that time* could be no fit types or patterns to image forth the true character of the church which Christ established on the earth. And their example can only be cited as instance of the incoming apostasy and decay which ever characterize human institutions, when destitute of the divine sanction and the presence of the Holy Ghost.

The best form of church government, in the hands of evil and worldly men, is a failure. The worst form, administered by devout and gracious men, cannot wholly frustrate the grace of God; but the pattern which the Lord has given is the best in all respects, for all concerned.—*H. L. Hastings in the Christian.*

SALVATION IN JAPAN.

Mr. L. D. Wishard of the Y. M. C. A., who is traveling around the world establishing these organizations, writes to the *Watchman* of this city the following precious experience at a meeting attended by young Japanese students:

One of those meetings I shall never forget. The company was pretty evenly divided—about half of them skeptical concerning the inspiration of the Bible, the divinity of Christ, the immortality of the soul, etc.; while the balance were settled upon these points and were willing to accept Christ as their Saviour. I divided the crowd, leaving the skeptics with Mr. Bartlett, of Dartmouth, '87, who was one of the first of the pledged missionary volunteers to reach the foreign field, and who has a special knack for meeting skeptical objections. I took the others into an adjoining room. There were about twenty-two of them. After talking for some time about the plan of salvation, I asked those who had already accepted Christ, or were willing to accept him there and then, to announce it. Fully seventeen did so and the reasons which they gave for their hope in Christ were as satisfactory as you will ordinarily hear in an American college. Four or five fellows listened earnestly and sadly to the testimonies of their companions, but were unable to grasp the fact of his gift of eternal life. So I said to them: "Fellows, what will convince you beyond a doubt that the gift is yours?" They did not answer at once, so I said: "If I should come to you and tell that you had fallen heir to a magnificent estate, what would convince you beyond all question to the truthfulness of my word?" "We may be satisfied if we could see it," one of them replied. "Would that really satisfy you?" I asked. They didn't grasp my meaning, so I continued, "Supposing you saw the legal document—the record?" "Oh, yes, that would settle the question," they exclaimed. "Well," I continued, "we are so fortunate as to have the record. Turn to 1 John 5: 11, and let us read, "And this is the record, that God hath given to us eternal life, and this life is in his Son."

I shall never outlive the memory of the scene in that room. They fairly snatched their New Testaments from their pockets, and eagerly searched for the record. And bending low over the pages they seemed to drink in the words like thirsty men. It was a pathetic sight, those boys bending anxiously over the record, which probably none of them had ever seen before. I could see their faces brighten, although my eyes were becoming somewhat dimmed; and as they bent over the record I saw by faith the angels bending over the battlements of heaven to witness the glorious spectacle. Presently one of the boys looked up. His face glowed. He reached out his hand. "Is the question settled?" I asked. "Yes, it is settled," he replied; and they all said the same. There was joy in that room. The interpreter said, "Let us pray;" and while he prayed I thought of the joy with which heaven was ringing.

HIS DUTY.

A TRUE STORY.

Benny Waters got up at daylight that morning to build a fire, and warm the room for his mother, who was not strong, and found the keen air of the early spring very trying in their rudely-built cabin, a few miles out on the plains from the village. All the time he was about this labor of love, he was thinking of the fortunate opening likely to be his that day.

He had been searching for something to do in the village, for matters were getting serious in their little home. The mother had been sick so long, and their expenses had been so heavy, that the little they had saved against a time of need, was now completely gone. Next to nothing remained for them to live upon, and if possible he must find work of some kind to keep actual want from the door.

So for two or three days previous to this morning, he had been looking for work, but without success. He was either too young or not strong enough, or they had no work for a boy, and he had become well-nigh discouraged. The evening before, however, just as he was about to give up trying farther for that day, he had stepped into the store of Field & Swinburne, hardware dealers, and asked if they needed a boy. He was shown into the office, where he found Mr. Swinburne alone.

That gentleman, after making some inquiries as to Benny's age, and where he lived, said:

"Yes, we do need a boy, but Mr. Field is now out of town. You may come to-morrow, however, at nine o'clock, and we will see what can be done for you. Mind, now, and be on time, as we shall hire the first boy that comes along."

"What wages would you be apt to pay?" Benny ventured to ask.

"Oh! two or three dollars a week," answered Mr. Swinburne, carelessly. "It depends altogether on how well you work."

So Benny built the fire, and busied himself in cooking the potatoes—all that they had for breakfast—happy at the prospect before him, and sure he would do his best to earn the highest wages suggested. On that amount he felt confident his mother and himself could, with proper care, live comfortably until she was able to work again.

The breakfast—if a dish of potatoes can be called a breakfast—once ready, he went to the door of his mother's room and called her.

"Only think, mother," he exclaimed, as they sat down at the table, "I'm to have work to-day; and if I'm worth it I'm to have three dollars a week, and that'll be enough for us to live on."

"Yes, indeed!" responded his mother, "but I fear you are too young to undertake so much; above all to take your long walk after each day's work."

"Oh! I can stand it easily enough, mother," he asserted, confidently.

When the poor little meal was finished he brought in several huge armfuls of wood, and arranged, as far as possible, for his mother's comfort throughout the day, and then put on his coat and started.

"Here is your scarf, Benny," said his mother, calling him back, "it will be chilly as you walk home to-night, and you will need it."

He laughingly took it, not realizing then how it would be of special service to him a little later.

It was yet eight o'clock, and he had ample time to reach the village before the appointed hour. The most direct way was down the railroad track, and he hurriedly tripped over the ties, as happy as a boy could well be.

Within a mile of the village the track made a sharp turn to the right, and entered what was known as Hemway's cut—where the road-bed had been blasted through solid rock for a number of rods. As Benny reached the curve, he, as a precaution, glanced back along the track to be sure the 8:45 passenger train was nowhere in sight, and then entered the cutaway. When about half way through, however, he suddenly stopped, for in front of him

lay a large boulder, which had fallen from the cliff above, and completely blocked the passage.

But it was possible to climb over it, and Benny began to do so, then he as quickly got down again. The thought had come to him that the train, number twenty-seven, coming around the curve at full speed would not have time to come to a stop before reaching the obstruction, and a smash-up, more or less terrible in its results, was inevitable unless some one gave the warning.

But if he waited to warn the train of its danger he could not reach the village at the appointed hour, and might lose the place. Indeed, Mr. Swinburne had distinctly said if he was not there on time they should hire some other boy.

There was not time enough to go on to the village and have some one sent to flag the train. At least it would be a tremendous risk to do so.

The first house back up the track was a full mile away, and to go there and leave word to stop the train would also make him late at the store.

Then came his great temptation. Might he not slip across the fields unobserved to the road and reach the village in that way? then no one would ever know he had discovered the rock, and could not blame him. Thus he would arrive at the village in ample time for his engagement.

For a moment he hesitated; more than this, he *actually* left the cutaway and went a short distance up over the cliff toward the highway. Then he came back to the track, and with quivering lip sat down. He knew it was his duty, whatever the personal sacrifice, to stay there and warn the train.

As if to test the strength of his determination to to the full, a sense of their absolute need now came home to him as it never had before. It frightened him. Starvation stared them in the face. There was only food enough in the house to last a day or two longer. He must have work at once, or he must *beg*.

He shrank from the thought with a shudder. But if he lost his place and could not get another, he might be forced to do that for his mother's sake; she must not suffer for want of food.

"I can't leave here," he resolutely said, "even if I do not get work, and we have to beg."

The train was late that morning, and for nearly an hour he sat there. He knew it must be already nine o'clock, and he wondered if some other boy had been hired to fill the place he had only an hour before been so sure of. In spite of himself the great tears would come to his eyes.

The low rumbling of the train at last aroused him from the despair into which he was fast falling. Springing to his feet he exclaimed:

"I wish I had a red flag, an' I'd stop the train easy enough."

Then his eye fell on his scarf; it was large, and of a bright red color. The next moment he had cut a long stick and stretched his scarf to its widest capacity over one end, forming a wide flag. He now hurried down the track towards the coming train, moving the scarf to and fro as he had often seen flagmen do.

On came the train; now it was near enough for the engineer to plainly see him; the next instant a prolonged whistle which Benny knew meant down breaks, rang on the air, and he jumped from the track.

The cars shot by him, but came to a standstill near the curve. The engineer sprang from his cab asking:

"Well, my boy. What is it?"

"Just step around the curve, and you'll see for yourself," answered Benny.

The engineer, fireman, conductor, and a crowd of passengers hurried into the cutaway, and a moment later stood by the boulder.

"It is a big morning's work you have done, my lad," the conductor at length said; "had we come around that curve and stove full force into that rock there would have been terrible work here. How came you to discover it?"

So Benny briefly told his story:

"Was going to work for Field & Swinbure down at Scottsville this morning at nine o'clock, and left our cabin back here a couple of miles to go there. When I got here I saw the rock, and knew I ought to stay to give you warning. Though I s'pose I have lost my place by it," he added, regretfully.

"How is that?" asked a tall, finely dressed gentleman standing by.

"Why, Mr. Swinburne said I was to be there on time," answered Benny, "or else they should hire some other boy."

The conductor now decided that with enough men and proper tools, the obstruction could be removed in an hour or two at the farthest, and dispatched a messenger to the village for them. He also advised the passengers to return to the cars and make themselves as comfortable as possible during the delay.

Then a gentleman spoke up enthusiastically:

"Let us make up a purse for the lad. Here are five dollars towards it."

A hat was passed among the passengers, and a few minutes later the gentleman announced:

"We have got a hundred dollars. Now where is the boy?"

He could not be found, but a brakeman finally said:

"I saw him go off towards the village with the man the conductor sent down there."

"He'll be back this way by-and-by, likely as not," said the conductor; "if not, it can be left at the Scottsville depot for him."

It was true, Benny had hastened off to the village, hoping he might even yet reach the store before some else was engaged. But in this he was disappointed. For as he entered Mr. Swinburne's office, that gentleman looked up at him and curtly said:

"You are too late, sir; I engaged another lad half an hour ago. Learn next time to be punctual at the appointed hour."

Poor Benny! Without offering a word of explanation he left the store and hurried off home. He had no heart to look elsewhere for work that day at least. He knew he had done right—that his mother would approve of his course—still he could not get over the great disappointment that had come to him. What in the world would they now do for bread?

As he reached the cutaway he found the men busy blasting the boulder to pieces, and paused to watch them. While he stood there the conductor caught sight of him.

"Look here, youngster," he said, "aren't you the boy that stopped the train?"

"Yes, sir!" promptly responded Benny.

"Well," he went on, "there is a gentleman up at the cars that wishes to see you."

Wondering what could be wanted of him, Benny went up to the train, clambered into the parlor car and asked:

"Is there a man here who wants to see me?"

"Yes, sir!" exclaimed a gentleman, dropping his paper, and springing to his feet. "We all want to see you. We all want to thank you for your unselfish conduct this morning, and give you this roll of bills, as a token of our appreciation of your act," and he handed Benny the money.

"I didn't expect nothing," said Benny modestly, and ungrammatically. "I didn't just like to see the train busted up."

"We can well afford to give this money to you," replied the gentleman kindly, "for some of us would have doubtless lost our lives but for you; and had the overturned cars taken fire in that cut, none of us could have escaped."

With joyful heart Benny now hastened home. Nor was his joy any less when his mother, after listening to his story, said:

"I had rather a son of mine should do his duty, even if it forced us to beg, than to have secured the best position in the world by a dishonorable act."

But the good flowing forth from Bennie's unselfish act did not end here. The very next morning, as he was cutting wood at the door, a gentleman rode up, and asked:

"Are you Mr. Bennie Waters?"

"Yes, sir!" replied the astonished boy.

"Well, here's a letter I was asked to leave here," said the man, handing it to him.

It bore the heading of Field & Swinburne, and read:

"Scottsville, Ky., March 2, 1887.

"Mr. Bennie Waters—Dear Sir: Mr. Field, of our firm, was upon the train you so bravely warned of its danger yesterday, regardless of your own loss. We have decided that we have got a place in our store for a boy like you, and we will furnish your mother a tenement in the village, rent free, and allow you at first five dollars a week. I trust you will be magnanimous enough to overlook my unpardonable curtness of yesterday, for had you explained the cause of your delay, we should have hired you then and there. At your earliest convenience let us know your decision.

"Respectfully yours, Geo. A. Swinburne.
"Firm of Field & Swinburne."

Bennie and his mother have already moved into their comfortable home at the village, and he is busy at work in the store. He studies hard evenings, and hopes to thoroughly master the business he has entered. He says:

"I just did that morning what I knew was my duty, and all came out right in the end."

So it will always.—*William Pendleton Chipman, in Sunshine.*

Temperance.

WHISKY DID IT.

Mrs. Helen M. Gougar narrates an instance in the experience of Alexander Hoagland with thrilling effect: "I was sitting," said Mr. Hoagland, "at my home at Louisville, Ky., when the door-bell rang. My son opened the door and came to the dining-room and said, 'There is a lame boy on crutches at the door who wants to see you; he has been crying, I think.' I stepped to the door, and in a flood of tears he asked me to go and see his father, who was in jail. Said the boy: 'My father is to be hung to-morrow. The Governor will not pardon him. He cut my mother's throat when he was drunk; he was a good man, and we were always happy, only when father got drunk. Won't you go and talk and pray with my father, and then come to our house when his body is brought to us?' I went as requested, and found the demon drink was the sole cause of that family's ruin and desolation. The father was hung, and when the body was taken to that home I was there. Six worse than orphaned children were curled up on a bundle of rags and straw, crying with a grief that would make the stoutest heart quail. The crippled boy, but 14 years old, was the sole support of this little family. The father's body was brought in by two officers; the plain board coffin was rested upon two old chairs, and the officers hurried out of the room and away from the scene.

"'Come,' said the crippled boy, 'come and kiss papa's face before it gets cold;' and all the six children kissed the face of that father, and soothed the brow, sobbing in broken accents, 'Whisky did it; papa was good, but whisky did it.' Since that day I vote as well as pray for the destruction of this arch enemy of the little children of the land."

HIS SPREE ENDED.

(Chicago Daily News.)

Dr. George A. Grooker, a well-known West Side physician, ended a prolonged debauch at 5 o'clock this morning by taking poison. At least this is the opinion of the county hospital authorities.

Grooker came to Morris's livery stable, at 804 West Madison street, at about 4:30 this morning. He asked one of the night hostlers to allow him to sit down. The stableman knew him and brought him a chair. The doctor seemed to be laboring under some great excitement, and talked incoherently. He mumbled something unintelligible to the hostler, and suddenly dropped over in a fit, frothing at the mouth. The West Lake street patrol wagon was hastily summoned and the doctor, now insensible, was carried out to the county hospital. Just as the wagon arrived at the hospital doors Dr. Grooker died. A hasty examination by one of the physicians indicated that the man had taken poison.

Grooker had been a heavy drinker. He was about 40 years of age, had a good practice up to about five months ago, when drink began to get a firm hold of him. He lived with his wife at 663 West Lake street, but she left him because of his dissipated habits. His last spree began a week ago. The coroner held an inquest at 11 o'clock.

ON CONDITIONS.

A. F. Cox, a shoe manufacturer in Portland, was once appealed to to contribute for the purpose of assisting people who were suffering for the want of bread. He said, "Yes, I will contribute. If you will find any man in Portland who does not keep a dog, and who does not use rum or tobacco, who is in want of bread, I will give him a sack of flour and a bushel of meal."

The offer was made public by some one, and at a meeting in the city hall the question was asked by a citizen, "How long will you stand to that?"

He replied that he would stand to it to the extent of a hundred sacks of flour and a hundred bushels of meal. But to everybody's surprise not a single person has ever appeared to claim the flour and meal.

This incident gives some little insight into the sources of some of the want and misery of our great cities; and it may set some poor person thinking as to the cause of some of the poverty concerning which men complain. In such a land as this there is bread enough and to spare. It is waste that makes want; and when the waste is ended the want will usually vanish with it.—*Safeguard.*

After we have tried prohibition there will be but little chance of its being set aside for the advantages, or rather disadvantages, of an open saloon.

Bible Lesson.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—First Quarter.—May 5.

SUBJECT.—The Command to Watch.—Mark 13: 24-37.

GOLDEN TEXT.—Take ye heed, watch and pray; for ye know not when the time is.—Mark 13: 33.

[Open the Bible and read the lesson.]

Outline Readings.—M.—Mark 13: 14-37. T.—Matt. 24: 20-51. W.—Luke 21: 10-28. Th.—1 Thes. 4: 16-18; 5: 1-11. F.—Rev. 1: 1-8. S.—Rev. 21: 1-5, 10-27.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The signs of the second coming*, vs. 24-31. Signs attended Christ's first coming, the star in the east, the appearance of the angels to the shepherds: and what was even more remarkable than these—a brief period of universal peace when the temple of Janus was shut almost for the first time in history, in token of the fact that Rome had at last conquered all rivals and could afford to sheathe the sword. Notice that exactly opposite signs attend Christ's second coming. Instead of a new star shining out as the bright and beautiful herald of Immanuel, gloom enshrouds the heavens, the stars fall, the sun himself is darkened, and instead of a time of universal peace we enter upon a time of war and commotion. The end of the Old Testament dispensation marked a new era of grace and mercy, and was ushered in by appropriate signs, but the end of the Gospel dispensation marks an era of judgment—a period of moral and physical cataclysms, "distress of nations with perplexity, the sea and the waves roaring." The fall of Babylon was minutely foretold, years before it happened, with such graphic details that it reads like history. So of the fall of Jerusalem, which our Saviour prophesies of in this chapter in words so true to the actual event that it is said not a single Christian convert perished in the siege, being forewarned by the signs of its approach. Much more should we expect that so great an event as the end of this dispensation and the destruction of the world, would be foretold with equal if not greater minuteness. So while Christ's second coming will be to the world utterly unexpected, there is no reason why it should come suddenly on the Christian. We are told most explicitly to observe the signs of his coming and be prepared: that they are as impossible to mistake as those signs of leaf and bud which foretell the approaching summer. The simile of the budding fig tree shows us that it is a joyful event. Who does not rejoice at the coming of June with its wealth of flowers and perfect days? What Christian will not rejoice at the signs which tell him that the winter is broken, and the springtide of redemption draws nigh. Tribulation such as the world has never seen will precede these days like the storms and gales of the equinox, but like them it will be as brief as it is sharp. We seem already to be on the threshold of the end. Europe is one vast military camp; labor troubles are continually increasing; and the wisest men, the most sagacious and far-seeing, discern most clearly the storms now gathering on the world's horizon.

2. *The command to watch*, vs. 32-37. We are to watch for the signs of his coming for the very reason that the time is hidden from us, though too many make this an excuse for not watching at all. Whatever may be our post of duty let that day find us at it. But how this solemn command ought to cut like a Damascus blade every thread which holds us to the world. Suppose every Christian should say at the polls, "Let me vote as I would if at the very moment I deposited my ballot I expected to see the sign of the Son of man in the heavens." What if every Christian caught in the snare of Masonry should think whether he would like to have that day find him in the secret chambers of the lodge. What if every action of our daily lives was tried by this supreme touchstone. And yet this is exactly what is meant by the command, Watch. The time mentioned for his coming is at night. This would seem to imply that the world will be wrapped in the gloom of moral night, and even Christians will be sleeping in careless ease and self-security, when the truth will be obscured by false systems of religion and so-called philosophy. Let us remember that the more iniquity abounds, and the more cold and formal and worldly the church grows, the more imperative is the need to watch, for these are among the signs of his appearing.

—The British and Foreign Bible Society report the Scriptures translated in six fresh languages last year, which now increases the number of tongues in which this society publishes the Word to 300, double the number fifty years ago. All the great languages of the world have thus, by the successful efforts of the missionaries, translations of the Bible.

Religious News.

—The Yearly Meeting of Iowa Friends has adopted a systematic plan for a paid pastorate. This is a radical departure from the orthodox principles and practice of the Friends, and is exciting comment throughout this country and England.

—The fusion of the Presbyterian family of churches in Japan—Presbyterian, Reformed, Congregational—is fully consummated, except as to the formal ratification by the parent bodies. The new name will be the "United Church of Christ in Japan." Its membership (active) is about 15,000.

—Rev. Mr. Wigram says the great lesson taught him by his journey round the world is the utter inadequacy of the missionary force to enter the inviting openings in all directions. "Terribly undermanned" is his description of almost every mission district in India, China and Japan.

—Rev. W. W. Barr, D. D., of the Board of Foreign Missions, Rev. D. W. Collins, D. D., of the *Instructor*, and Dr. John S. Cooper, recently called on President Harrison and Secretary Blaine for the purpose of acquainting these officials with the work of the United Presbyterian church in Egypt. The committee was very cordially received and assurances were given that the requests made would be promptly attended to as occasion demanded.

—The Congregationalists in Australia have 82 Sunday-schools, with an average attendance of 7,400. The Wesleyan Methodists are largely in predominance; their schools number 545, with an average attendance of 30,264. The Church of England comes next, with 430 schools; and then in order follow the Presbyterians with 392, and the Roman Catholics with 312, etc. In all, there are 2,157 Sunday-schools, with a total average attendance of 143,766.

—According to the statistical report for 1888 of the Evangelical Association, that body of German Methodists numbers 141,853 members, 1,159 itinerant preachers, and 1,916 churches; indicating a gain of 4,156 members, 38 preachers, and 85 churches during the year.

—The Friends are the last of all sects who might be expected to make headway among the lively and mercurial people of Mexico. Yet, strange as it may seem, they have accomplished in their missions a remarkable success. They have been at work for about ten years, chiefly in connection with the Indiana Yearly Meeting. They established their headquarters at Matamoras, where they have a $4,000 meeting-house for the Mexican Friends. The Ohio Yearly Meeting has a mission at Escuandon, which is reported to be in a prosperous condition. The Friends have circulated extensively three or four periodicals in Spanish, enlightening the Mexicans as to their doctrines. They have sent these not only through Mexico, but among the people of Guatemala, Honduras and Nicaragua. The Mexicans receive the Friends with much confidence. One strong point in the success of these missions is that the Mexican people are tired of war, and they think the peace principles of the Friends are preferable to the state of local and general beligerency which has for so long been a prominent feature of Mexican existence.—*Evangelical Christendom.*

—The Samoans, regarding whom so much interest is now felt, are considered the finest race among the Polynesian Islands. They are graceful, pleasing, of good physique, and have a soft and musical language. They have been converted to Christianity and are very moral and honest. On Sunday no work is permitted on shore, nor are natives allowed, it is said, to work on board ships in port. The sale of liquors is absolutely prohibited. It is to be hoped that the faith of these people in Christian nations may not be wronged through violation of treaties. —*Illustrated Christian Weekly.*

—The new censor of the press, appointed in November last by the Turkish Government, requires of the editors of the *Zornitza*, the Bulgarian religious paper published by our mission at Constantinople, that duplicate copies of all matter be placed in his hands two days before it is given to the public. He then mutilates the articles, not merely those having a political bearing, but those in the religious and educational departments, on the ground that there may be a political interpretation placed upon words innocent in themselves. Among the words which are uniformly stricken out are "union" and "freedom." In the sentence in the Sunday-school lesson, "Ruth's *union* with the family of Elimelech had *freed* her from idolatry," the words we have italicized were striken out. Only after representations made by the American Legation was the paper permitted to speak of the *United* States of America. The absurdities of this censorship are innumerable. Our brethren connected with the press at Constantinople are entitled to our sympathies in the annoyances to which they are compelled to submit.—*Miss. Herald.*

—The annual meeting of the Syria Mission has just been held in Beirut. The statistics presented we are able to give in our Statistical Department, through the courtesy of Miss Mary Pierson Eddy, of Beirut. In a note accompanying them she says: "Notwithstanding all the efforts made to thwart our work, you will notice in every department encouraging progress is reported, and this while the laborers are few, and the stations feebly manned by foreign workers. Is not the press work, viewed in the light of the promise, 'My word shall not return unto me void,' full of hope and promise for a rich harvest in the future?"

EDUCATIONAL NOTES.

—The German Theological School of Newark, N. J., has adopted a plan by which its students undertake mission work among the German population of New York city.

—The Chicago Free Kindergarten association now has eighteen kindergartens under its control. During the last three months the average attendance has been 833. The new pupils admitted during that time number 395, and 109 others were refused for lack of accommodation. The current expenses of the quarter, exclusive of teachers' salaries, were $375.73.

—Washington received the degree of LL.D. from Harvard in 1776, from Yale in 1781, from the University of Pennsylvania and from Brown in 1791. A greater scholastic distinction still was bestowed upon him in 1788, when, by a unanimous vote, he was designated the chancellor of the College of William and Mary, an office which he bore with pride until the day of his death.

—An urgent plea is made by missionaries in Mexico, for a college which shall be for that country what Robert College has been in Turkey—a strong Protestant influence as well as an educational center for the natives. The death of Miss Rankin removes one, who, for twenty years previous to 1873, had been described as "the most prominent Protestant power in Mexico." Her school prepared the way for an agent of the Bible Society, and in 1865 Monterey became the headquarters of Protestant missions in Mexico. Miss Rankin anticipated the Women's Boards, and her work was in connection with the American and Foreign Christian Union. There is now a demand for a new translation of the Spanish Bible in Mexico, adapted to the needs of all Spanish-speaking people.

—Miss Mary Whately, head and foundress of the well-known English mission schools at Cairo, Egypt, and second daughter of Archbishop Whately, has died in that city in her sixty-fifth year. She went to Cairo for her health in 1861, saw there was useful work to be done there, and settled in the country for good. At first she bore nearly all the expenses herself, but lately many friends had helped with gifts of money. Some time ago a medical mission was opened. The school house receives an average of 600 pupils of various nationalities, but Egyptians form the great majority. About two-thirds of the girls and half of the boys are Moslems; the rest mainly Copts. Miss Whately wrote, among other works, "Ragged Life in Egypt," "Among the Huts," and "Scenes of Life in Cairo."

—Hundreds of busy men and women are now looking forward to the vacation weeks as the time when they may store up new material for thought and use in the months to follow. At the various Chautauqua Assemblies, and at many other places of resort, educational courses are offered under eminent instructors which fairly rival, for the time being, the advantages of our best colleges. Nor should there be overlooked in this connection the work of the American Institute of Hebrew of which Dr. W. R. Harper of Yale is the principal. For a number of years, schools of three weeks each have been held in different parts of the country to encourage a more general acquisition of the Hebrew and its cognate languages. They have an increasing constituency, not merely of ministers, but also of unprofessional men and women, who are eager to become competent as investigators of Old Testament questions. Some ambitious students attend several successive schools and acquire thus a really creditable grasp of Hebrew literature in very brief time. Some have objected to summer work, on physical grounds; thus far, however, no injurious effects of the system have been noticed. The whole movement is a significant and characteristic one.

GOLDEN WEDDING ANNIVERSARY.

On the 9th instant an old friend of the *Cynosure*, Mr. Alexander Sutor, of Marion, Indiana county, Pa., celebrated the fiftieth anniversary of his wedding with Miss Jane R. Park. Among the seventy to eighty guests were eight brothers and sisters of the venerable couple, six children, many grand-children, nephews, nieces, relatives-at-law and neighbors. All the living children joined in the reunion. One, the eldest son Robert, sleeps beneath the sod of Antietam. Several bent forms of pioneers of western Pennsylvania were of the company. There were reminiscences of "ye olden time," a prayer, the reading of Psalms, and singing some of the good old songs, in which the bride and groom of half a century heartily joined. There were also numerous golden presents, and others given with golden wishes. A sumptuous dinner added to the enjoyment of the occasion.

Mr. Sutor, now an octogenarian, is a native of Washington county, Pennsylvania, but became one of the early settlers of Indiana county, most of his life having been spent in subduing the sturdy forest and soil of that rugged country. Mrs. Sutor's grandfather founded the city of Johnstown, and her father the village of Marion. They furnished two sons for the war, while the youngest is faithfully following the father's calling.

Mr. Sutor was one of the earliest subscriber's to the *Cynosure*, and is known throughout all that region as a most ardent champion of the anti-secrecy cause. May the declining years of the aged couple be brightened and comforted by memories of their long and useful lives.

IN BRIEF.

Some one, who has had the curiosity to look the matter up, says: "Napoleon Bonaparte was one of thirteen children, Benjamin Franklin one of seventeen, General Sherman one of eleven, Charles Dickens one of eight, Gladstone one of seven or more, Dr. William Makepeace Thackeray, grandsire of the latter name-sake, one of sixteen.

Dublin has had a remarkable dog case in one of its courts. Two men claimed the same dog. One, to prove his ownership, told the animal to fetch his cane. The dog obeyed. The other said that he had owned the dog in Asia, where he had heard only Hindoostanee spoken. So in that language he told the dog to fetch his hat. The dog obeyed. No report of the decision of the judge has yet been received in this country.

A teacher in a Western town, who asked one of her pupils to procure a grammar, received the following note from the girl's mother: "I do not desire that Mattie shall ingage in grammar as I prefer her to engage in more yousful studies and can learn her to speak and write proper myself. I have went through two grammars and can't say as they did me no good—I prefer Mattie to ingage in German and drawing and vokal music on the piano."

A singular phenomenon occurred at Aitken, Minn., recently. At 4:45 o'clock it became so dark that lights were necessary in business houses, and the air was filled with snow that was as black and dirty as though it had been trampled into the earth. Six ounces of snow and one-fourth ounce of dirt and sand were found in the bottom of a dish. The dirt is very fine, something like emery, and contains particles that have a metalic luster. This dirty snow fell to the depth of half an inch. The atmosphere at the time presented a peculiar greenish tinge.

At 5:37 o'clock, on the morning of April 11, the newest and best ship of the great fleet of the Inman and International Steamship Company, the City of Paris, passed Sandy Hook, thus completing her maiden voyage over the Atlantic Ocean, and inaugurating an era in ocean traveling. The City of Paris left Queenstown harbor at 3:19 o'clock on the afternoon of April 4. Her time, as the run of a steamship is termed, was therefore six days, eighteen hours and fifty-three minutes, only six hours and fifty-eight minutes behind the best record ever made—that of the Cunarder Etruria. The time made by the new Inman steamer is noteworthy, because it is the best ever made by any ship on her first voyage. Neither the Etruria nor the Umbria, of the Cunard Line, admitted by all to be the fastest steamships at present engaged in the Transatlantic traffic, made anything like as good time on their first voyages.

A hero, clad in brown, greasy overalls, a checked jumper and a dirty cap, was killed in the yard of the Pennsylvania Railroad Company in Jersey City the morning of April 17, while saving the life of a little child. He was Patrick McAtamney, a switchman. A 10 year-old boy, who was picking up coals on the track before McAtamney's switch house, did not notice a swiftly approaching locomotive. McAtamney shouted a warning. The child did not hear him. McAtamney jumped to the track right before the locomotive, pushed the boy from it, and in almost the same instant was struck down and crushed to death. McAtamney was 45 years old, and had been in the employ of the Pennsylvania Railway twenty years.

Eddie Gallery, 11 years old, was killed by the accidental discharge of a revolver as he was handing it to his mother a few days since in this city. While overhauling the drawers of a bureau in his father's room Eddie called out to his mother that he had found his father's pistol. The mother hastened to the room and reached for the weapon, which the boy had in his hand. The mother was so nervous, however, that she grasped the handle firmly, forgetting that it was double action, and unfortunately caught hold of the trigger. An explosion followed. The bullet lodged just under Eddie's right eye, and he fell to the floor unconscious. The frantic mother bent over him for a moment, and, realizing what she had done, fell back on the floor in a swoon. The shot attracted some neighbors, who succeeded in restoring the mother to consciousness. The boy was past the help of a surgeon, and he died within half an hour. Let the revolver be banished from our homes as well as alcohol and tobacco.

DONATIONS.

For Foreign Fund:

1st Church of Christ, Galesburg, Ill., per E P. Chambers	$ 3.00
James Brandt	10.00
Before reported	80.00
Total	$ 93.00

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 15 to 20 inclusive:

J Cochran, J W Snively, J L Little, C Berry, S E Ross, S Tyron, A C Palmer G S Peck, J A Laird, A J Ludenback, E B Webster, S H Moore, L Skinner, S Russell, Rev W Henderson, W Gay, G Fry, A W Sackett, E P Chambers, J W Modlin, J T Stevenson, A R Elliott, J Pierce, J B Crall.

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Butter, medium to best	11	@	25
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Beans	75	@ 1	70
Eggs			10½
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Broomcorn	2	@	4
Potatoes, per bus			30
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Wool	10	@	37
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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dengerous influencee of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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Pockets full of nails
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When the door is opened,
Wife begins to sing:

"Just help me move this bureau here.
And hang this picture, won't you, dear
And tack that carpet by the door,
And stretch this one a little more,
And drive this nail, an' screw this screw:
And here's a shelf I have for you—
This closet door will never catch,
I think you'll have to fix the latch:
And oh, while you're about it John,
I wish you'd put the cornice on,
And hang the curtain, when you're done
I'll hand you up the other one:
This bolt has got to have a hinge
Before I can put on the fringe;
And what's you mind that broken chair
I'd like a back put up right there,
The bureau drawer must have a knob;
And here's another little job—
I really hate to ask you, dear—
But could you fix a bracket here?"

And so it goes, when these are through,
With this and that and those to do,
And mending and more too,
All in a merry jingle—
And isn't it enough to make
A man wish he was single. (Almost.)

—*Good Housekeeping.*

USES OF SALT.

Carpets may be greatly brightened by first sweeping thoroughly and then going over them with a clean cloth and clear salt and water. Use a cupful of coarse salt to a large basin of water.

Salt as a tooth powder is better than almost anything that can be bought. It keeps the teeth brilliantly white and the gums hard and rosy.

If, after having a tooth pulled, the mouth is filled with salt and water it will allay the danger of having a hemorrhage.

—Umbrellas will last much longer if, when they are wet, they are placed handle downward to dry. The moisture falls from the edges of the frame, and the fabric dries uniformly. If stood handle upward, as is commonly the case, the top of the umbrella holds the moisture, owing to the lining underneath the ring; it consequently takes a long time to dry, and injures the silk or other fabric with which it is covered. This is the main cause of the umbrella wearing out so soon at the top. Umbrella cases are responsible for the wear of the silk. The constant friction causes tiny holes that appear so provokingly early. When not in use the umbrella should be left loose, and when wet left loose to dry.

—The secret of how Dr. Talmage does so much work is out at last. He tells it himself in the last number of the New York Observer. Balmy sleep is his sweet restorer. His words ought to be heeded by busy brain workers the world over, for they would go far toward stopping the fearful results of overwork we are seeing around us. Here is what he says: 'We differ from our friend Napoleon Bonaparte in one respect: we want nine hours' sleep and we take it—eight hours at night and one hour in the day. If we miss our allowance one week, as we often do, we make it up the next week or the next month. We have sometimes been twenty one hours in arrearages. We formerly kept a memorandum of the hours for sleep lost. We pursued those hours till we caught them. If at the beginning of our summer vacation we are many hours behind in slumber, we go down to the seashore or among the mountains and sleep a month. If the world abuses us at any time, we go and take an extra sleep and when we wake up all the world is smiling on us. If we come to a knotty point in our discourse, we take a sleep and when we open our eyes the opaque has become transparent. We split every day in two by a nap in the afternoon. Going to take that somniferous interstice, we say to the servants, 'Do not call me for anything. If the house takes fire, first get the children out and my private papers; and when the roof begins to fall in call me.'"—*Midland*

The body of Henry Hall arrived at Anamosa from Davenport, Ia., where he died from eating a poisoned parsnip. He was working on the Davenport, Iowa and Dakota railroad, and while riding home pulled and ate a parsnip, from which he died in five minutes.

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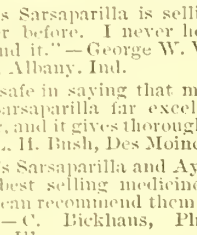
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Farm Notes.

GARDENING FOR CHILDREN.

There are hundreds of people who live in constant association with all that is beautiful without seeing it, simply because they have not the right powers of appreciation; those powers not having been initiated in early life, could not have had any after development. Speaking as one who knows something of the pleasures engendered by a love of natural objects, acquired in early life, I may say there is no other pleasure so elevating or so lasting in its influence. Botany, as taught in the class room, is often a dry, uninteresting subject; but take the class in the fields and lanes and gather and dissect the flowers in their hands and it becomes a fascinating study. As regards the children's gardening, each should have his or her separate plot, and a good deal of latitude should be given them on its management and culture, for we may often learn more from our failures than successes. Nothing strengthens a weak, timid nature so much as placing him in a position of responsibility. Let him know and feel that much, if not all, depends upon himself. This, I take it, is a lesson which all must learn, and the sooner the teaching is begun the better. The greatest minds have often been associated with timid natures. Newton, we are told, almost shrank from the publication of his great work because he hated controversy. A children's garden need not incur much expense.—*Vick's Magazine.*

WOMEN IN THE GARDEN.

Why not? I have at least three personal acquintances who owe much to old Dame Nature for renewed youth and new beauty of face and form gained by work in the garden. One is a lady of ample fortune, who loves her lawn, with its trees and vines and flowers as things of beauty. I doubt if the thought of health occurs to her, but the effect is patent to all her friends. Another is a lovely little woman who has been in ill health for years. This season, moving to a new home where friends and acquaintances were scarce, sheer loneliness drove her to her garden. There the needs of the growing things appealed to her, and day by day her visits were repeated, until at last all her morning hours were spent among them, planting, training, weeding, thinning and digging. The result is the renewal of health and strength unknown before for years, and new happiness and greater contentment. The third is a good woman whose sorrows seemed piled mountain high through the loss by death within a few months of her husband and child, and of property as well. Trained to no work as a girl, she seemed helpless. But her little garden demanded attention, and her very losses compelled her to work with her hands. Here, too, the soothing balm of pure air, exercise and occupation worked its marvels in recovered health, contentment and a spirit of self-helpfulness.— *Vick's Magazine.*

AN OLD SHRUB RECLAIMED.

It is within the observation of every one who keeps the run of gardening matters that a plant will now and then drop out of notice, and this from no apparent reason. Nearly every one can call to mind shrubs or herbaceous plants, formerly in every garden, that are now very rare or not to be met with. Without trying to account for the fact, we are glad to see an occasional attempt to reclaim such plants and restore them to their former popularity. Half a century ago or less, one of the most common of trailing shrubs was the "Boxthorn"— "Barbary Boxthorn," "Matrimony Vine," "Willow-leaved Tea-tree," and perhaps by other names. This is a remarkably rambling shrub, its weak shoots spreading fifteen or twenty feet in a single season, straggling along fences, and up the sides of low buildings, upon the roof of which it would clamber, rapidly covering a large space with a little help. Its stems and foliage have a peculiar grayish green tint, and small purplish and white flowers produced in profusion all summer long. The flowers are succeeded by small, oval, scarlet berries, both these and the flowers being on the bush at the same time all summer. We are glad to see that a recent correspondent of *The Garden* (England) comes to the rescue of this old shrub, as useful for covering unsightly objects, and as growing in waste localities, where the soil is so poor that little else will thrive. It is propagated readily by cuttings or from seeds, which it produces abundantly. The botanical name of the plant is *Lycium*, from Lycia, its native country. *L. Europæum L. Barbarum*, and other names are given to species, between which there is very little difference.—*American Agriculturist.*



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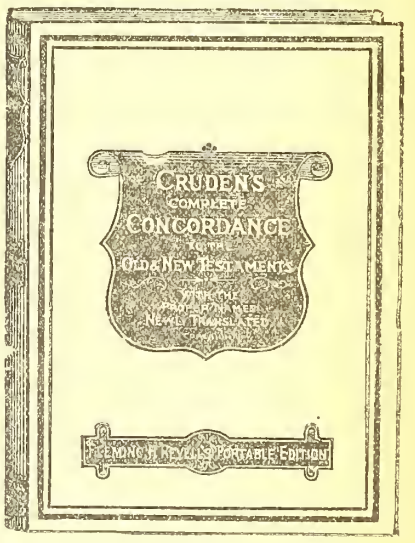
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News of The Week.

WASHINGTON.

Commissioner Tanner, of the Pension Bureau received during the first week in the present month 6,871 letters and other pieces of mail matter pertaining to the business of his office, and last week he received [illegible] pieces.

Robert S. McCormick, of Chicago, son-in-law of Joseph Medill, of the Chicago *Tribune*, has been appointed Second Secretary of Legation at London in place of Charles Phelps resigned.

CHICAGO

The Pullman Company obtained from Judges Gresham and Blodgett, in the United States Court Wednesday, a perpetual injunction against the Wagner Company restraining them from infringing the Pullman's patent for vestibule cars.

The Metropolitan Elevated Railroad Company submitted corrected plans for its first section to Commissioner Purdy and applied for a permit. No action was taken, but it was thought the permit would be issued. It is not believed that the anxiety of Col. Alberger to get his permit to set posts means that the company intends going to work at once. M. C. McDonald, one of the interested men in the company is going East, and it is believed he wants the permit to convince Eastern capitalists that there is a prospect for the road being built.

Mr. George Kennan delivered an interesting lecture at Central Music Hall Thursday evening, under the auspices of the Press Club, on "An Eastern Siberian Convict Mine." The hall was filled and the audience delighted.

COUNTRY.

It is suggested to printers and paper-makers by George W. Childs and others, that in September, 1890, a celebration be held of the bi-centennial of the erection of the first paper mill in America, at Roxborough, Philadelphia county, Pa.

It is reported at St. Paul that thirteen warrants have been issued for the arrest of members of the State legislature and others on charges of bribery and corruption.

A Beet Sugar company has been incorporated at San Francisco with a capital of $[illegible]. The factories will be located [illegible] in the neighborhood of San Francisco and the yearly product of sugar is expected to be 6[illegible] tons. This will be another blow to the sugar trust. It is expected that the raising of beets will now become an important industry.

A gas well near Belle Vernon, Ohio, producing [illegible] feet a day, with a pressure of [illegible] pounds to the inch, has been bought by the Philadelphia company. It is the largest well ever opened.

Information comes from Alabama that five Mormon missionaries were severely whipped and driven from Dale county last Monday night. These men had been holding meetings among the ignorant classes of the country, and had formed a colony to go to Utah.

By a jury's verdict at Louisville, Ky., Frances Robe, the colored mistress of James M. Roman, an old farmer recently deceased, was given all his property, in amount $[illegible]. Roman had lived with the woman from slavery days, when he owned her. At his death he left her and their children his property.

At Minneapolis Monday morning Pres. Charles F. Hatch, of the Wisconsin, Minnesota and Pacific Railway, and P. F. Lockwood, a well known real estate dealer, committed suicide. The latter's peculiar spiritual ideas, and Hatch's alleged losses in wheat are said to have caused the tragedies.

Carmine Mondino, an Italian workman employed on the new suspension bridge over the Niagara, slipped Thursday and fell 240 feet into the river. His body drifted into an eddy and disappeared.

A cyclone struck the town of Hinckley, Ill., Thursday night, plowing a path 100 feet wide through the village, unroofing or blowing down every building in its course. No one was killed.

Dr. Abe Robertson, of Patrick county, Virginia, while fighting the forest fires in that county Tuesday was overcome by smoke and burned to death. Over fifty farmers were burned out by the flames.

At West Farms, near Westfield, Mass., Thursday morning, Edgar King stole into his aged father's bedroom, shot him dead, and then tried to murder his two aunts. Failing in this, he set the premises on fire, and then killed himself. Insanity, growing out of dissolute habits, is said to have been the cause of the tragedy.

The steamer Everett, a raft-boat belonging to the Burlington Lumber company, was sunk at the head of Otter island, near Burlington, Iowa, and five of the sixteen persons on board were drowned.

A vessel went ashore near Norfolk, Va., April 18, but as all on board were drowned before any assistance could reach them, and the vessel went to pieces shortly after she struck the beach, it has been impossible to ascertain her name, destination or cargo.

FOREIGN.

A Samoan "white book" has just been issued, obviously in view of the approach of the Samoan conference. In a dispatch to Herr Stubel, the new German consul to Samoa, dated April 16, Prince Bismarck censures Consul Knappe's conduct throughout the troubles in Samoa. He dwells upon the deplorable fact that with an adequate force, and without authority, urgency, or a likelihood of succes, Consul Knappe took measures, on Dec. 17, which resulted in the death of a large number of persons and an undesirable change in the position of planters, besides jeopardizing peace with America, while quiescence would have preserved a tolerable state of affairs.

The Russian government is considering a measure for increasing the number of vessels in the navy. The plan under consideration involves the expenditure of 120,000,000 roubles.

Mr. John Albert Bright, the candidate of the Liberal Unionists, was elected to succeed his father, the late John Bright, as Representative of the Central District of Birmingham in Parliament. Mr. Bright received 5,610 votes, against 2,560 for Mr. William C. Beale, the Gladstonian nominee.

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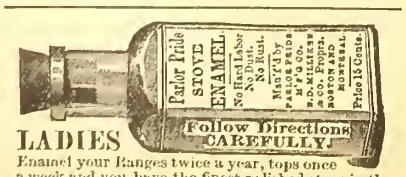
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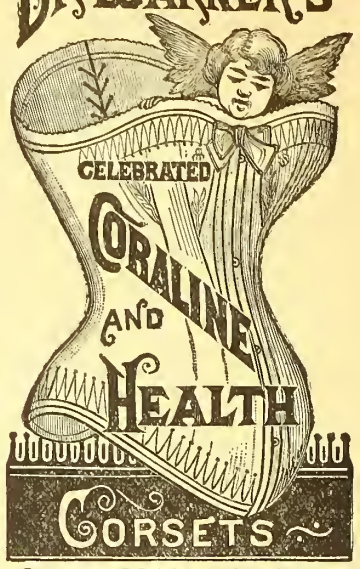
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Miss Willard, president of the National Woman's Christian Temperance Union, says of the work of that great organization: "White light includes all the prismatic colors; so the white ribbon stands for all phases of reform." We accept this interpretation of the many-sided work of the Union, literally and exactly, and ask, Why should not our American women, whose interests are more nearly affected by the secret lodge than those of any other class, form aa anti-secret society department? At least, why may they not do as for years we petitioned Congress to do with the liquor traffic—appoint a committee to investigate the charges against the lodge and act upon their representation?

Dr. Lorimer, the Knight Templar chaplain and Masonic apologist of this city, in his sermon on Washington, last Sabbath, speaks of the strict integrity of the great first President, and refers to his accounts with the government, which have been preserved. "He does not hesitate," says Dr. Lorimer, "to speak of the smallest detail, but there is a noticeable absence of 'cigars,' 'carriages' and 'incidentals.'" Very good; and since the Masons wish to keep Washington for their saint, wherefore do they universally refuse his example? Is it not because Washington never was at heart one of their company?

At the New York Centennial celebration, this week, a grand dance is to be one of the central attractions. Some time since it was reported that President and Mrs. Harrison would appear, and their partners in the performance were already then chosen. Last Friday a dispatch said: "The sixteen ladies who will dance in the quadrille of honor at the Centennial ball, according to the *Tribune*, have at last been determined upon, as follows: Mrs. Benjamin Harrison, Mrs. Levi P. Morton, Mrs. Grover Cleveland," etc. When so many protests were heard against the Inauguration ball, it was thought a sufficient reply by its managers to say, There has always been an Inauguration ball, and the custom must be preserved. But very likely in business, or in religion even, these very men would scoff at such logic. It is already argued, in defense of this New York ball, that one hundred years ago Washington danced in a ball celebrating his inauguration, and the example of Washington sanctifies everything. But Washington kept slaves also!

The prohibition amendment in Massachusetts was lost last week by a liquor majority of about 44,600. The friends of temperance made a gallant fight, but besides the rum power of Massachusetts they had also to fight many of the scribes and Pharisees of the New England churches. Editorial articles against the amendment from the *Congregational*, *Christian Union* and *Baptist Review* were circulated by the liquor men. Nevertheless it is believed that seventy-five per cent of the ministry were in favor of the amendment. The Chicago *Journal* says that over 120,000 voters staid at home, indifferent as to the result. The total vote for President was 344,448. Total vote on the amendment, 222,000. The Republican vote last November was 183,892; add the Prohibition vote at the same time, 8,701, gives 192,593. Total of the two, 192,593. But the total vote for the amendment was only 88,500; therefore, if all the Democrats voted against the measure, over 100,000 Republicans were indifferent and refused to vote for it.

The attempt of the Pennsylvania labor lodges to limit inter-State free trade in beef a year ago never became a law, but it set the tune for other legislatures. By means of a so-called beef inspection, either upon the hoof or within a limited time after slaughter, the meat sent from the great Chicago packing houses can no longer be sold, and local butchers have all the trade. The Delaware legislature has just voted down the proposal. The Michigan lower house has adopted the restrictive measure, but has made it practically a beef local option. If it becomes a law the lawyers of Michigan promise themselves municipal contests without number. Minnesota has determined to make the experiment. Its friends promised there should be no advance in price. But neither their promises or their public influence could prevent a rise of two or three cents per pound, and some places have almost a beef famine. This will be no serious loss; only the whole business gives us: (1) A lesson in protection; and (2) a view of the demoralizing and expensive rule of secret societies when they are allowed to legislate for the people.

"The selfishness of man completes what the fear of God begins," is a gem come down to us from one of the old church fathers. The railways are proving it true in connection with their Sunday trains. The managers have been labored with in vain by the representatives of the churches for years. Now God has taken part in the debate, since the remonstrances of his servants have been of little effect. The losses of the past year are compelling a reduction of expenses in every direction; and it is a matter for thanksgiving that some of the leading roads are beginning to cut down railway labor on the Sabbath day. Not long ago the Pennsylvania lines ordered a radical reduction in a number of freight trains, and now the great Vanderbilt lines east of Chicago, the New York Central, the West Shore, Harlem, Michigan Central and Lake Shore have all ordered the complete stoppage of ordinary freight trains on that day, only live stock, perishable goods and high-class freight being allowed to be moved. The New York Central had already abandoned Sunday excursions and otherwise curtailed passenger traffic on that day. President Ledyard, of the Michigan Central, said that the company had been considering the matter for some time, and had finally determined to make the experiment. Mr. Vanderbilt, Mr. Depew and all the officials of the Vanderbilt system, he said, are in favor of the Sabbath as a day of rest. On Saturday it was announced that the Iron Mountain road, an important link in the Missouri Pacific system, had adopted the same measure, and we hope to announce that the rest of the vast Gould system will follow. The Reading road, of Pennsylvania, is contemplating the same excellent change.

Of this notable movement among the railroads, the *Railway Age* remarks upon the benefits that must accrue to the employees. To the public at large a ten-fold blessing will come. Let the good work go on. "The reduction of freight traffic," says the *Age*, "will, it is estimated, reduce the number of men employed Sunday from one-third to one-half, thus securing for many thousands of hard-worked men one day in the week to spend with their families and in other pleasant and profitable ways. Railway managers, almost without exception, have personally long been in favor of reducing or abolishing Sunday work, and they have been urgently requested to make the experiment by many of their employees and by the representatives of the best class of citizens. It is to be hoped that other roads will follow the example of those which have inaugurated the experiment, until Sunday railway work shall be the exception rather than the rule throughout the country."

Mr. Laflamme, late Canadian minister of Justice, has been retained by the publishers of the *Daily Mail* of Toronto, to defend them in the already celebrated suit brought by the Jesuits. They propose to stand their ground, and the progress of the case will be watched with keenest interest. The first step of the defendants will be in the nature of an exception to the formal complaint of the Jesuits. It will be held that the statute under which the Jesuits were incorporated is illegal, inasmuch as it is beyond the power of the Quebec Legislature, under the British North America act, to enact such legislation; and furthermore, that by said incorporation the local legislature has recognized the authority of the Pope, a foreign potentate, to interfere in legislation of the province and in counter-authority to her majesty the Queen. The object of this exception is to enlarge the issue, as the suit, as entered, is on the narrow question of the Jesuit oath. If the exception shall be allowed the whole question of the constitutionality and the status of the Jesuit order in Canada will be raised. If it be not allowed an appeal will be made to the Privy Council for final decision. If the position of the *Mail* can be maintained in court it will be a decision of profound and far-reaching import for all Christendom; and will help, moreover, to settle the question of the illegal and alien nature of all secret societies. "May God defend the Right."

THE STRENGTH AND WEAKNESS OF SECRETISM

BY JOEL SWARTZ D. D.

It must be admitted when we consider the number of secret organizations; their immense membership, diffused through every rank of society and around the world; the enormous cost of buildings, parks, regalia of all sorts, fees for initiation, fines, etc., the persistent life of these various orders against the attacks of their powerful and determined opponents aimed at their destruction and with such inadequate results.—we must concede, in these circumstances, that there are some powerful latent principles underlying the whole system of secretism which need to be carefully studied, their character analyzed and the difficulty of overturning them duly appreciated. But there are also weak points in the system so radical, so fatal, that to know them will inspire hope and encourage effort for the ultimate removal of the imposing, gigantic evil of lodgery.

A brief statement of the strong and weak points in secretism may not be unacceptable or unprofitable.

In regard to the strength of lodgery it may be remarked:

1. *It addresses the social nature of man.*

Although the lodge is an abnormal and perverted form of social co-ordination, as it brings men together of the most diverse characters and conditions, and binds them in bonds most extreme and unnatural, yet, because of the common and intimate fellowship thus begotten, it ministers to a natural craving in the human heart for pledged friendship and helpfulness. Where there are none of the healthful and divinely instituted relationships of life, as in family, church and neighborhood, or where these are discarded, prevented or betrayed, the lodge then comes in, takes their place, and in some measure forms a link of connection between man and his fellow, without whom life is a pitiful fragment and a social desolation. Thus a traveling stranger feels less his isolation when he is able, in the unknown multitude around him, to catch the friendly grip of a brother member of the lodge. Or in his own community, if restless and unhappy in his own home or lodgings, and having no better place to go to, his lodge becomes a welcome retreat and a temporary solace against ennui and lonesomeness.

2. *Another strong point in the lodge is its possession of secret knowledge.*

A very poor and cheap kind of knowledge, indeed, but its merit is its *secrecy*. It is an immense gratification to some peculiar natures to be able to say: "I know something which you do not, and you cannot get it except you come my way, for I dare not tell." Even in childhood one may mark a glorying in the possession of an incommunicable secret. And lodge men, in this respect, are wonderfully like little children. It may be seen in the mysterious way in which they give and receive their satisfying tokens, recognitions and salutations. To be able to do this while the ignorant crowd takes no note, or if they do, cannot understand, is felt to be a proud distinction and singular pre eminence.

One of the strong points once made to the writer by some plausible agents of the lodge, and to which he was all too susceptible, was, that immemorial Masonry had in its possession some valuable traditions about the plan and structure of Solomon's temple, and the craft of the workmen thereon, which was unattainable except through the lodge. It is strange that anybody should be found able to make such a preposterous claim, but still more strange that a sensible man should be entrapped by it. But it shows the wonderful capabilities of the lodge for humbuggery, and the pitiful gullibility of the average aspirant for occult wisdom. The secret and special knowledge of Masonry has the paradoxical distinction of being at once very *cheap* and very *dear*. The writer so found it, and long since has committed his mystical diploma to the flames.

Another cause of the decline of religion in the country, and one that is exerting a mighty influence, is the growth of secret societyism. It matters not in what moral lights we look upon the principle of secretism, it must be admitted that it is a mighty obstacle in the way of truth, "as the truth is in Jesus." In our judgment secret societies are doing more in America to hinder the coming of our Lord's kingdom, they are destroying more souls, than is papacy. The Christian church recognizes the latter as an enemy; but the great body of professing Christians do not look upon the former as hostile to the Gospel. Multitudes of their membership have their names enrolled among the followers of Christ. Papacy is an enemy without the church; secret societyism is an enemy within. It steals the interest, the time and the money that belong to Christ. Thousands are satisfied with the religion it offers. In a little town of several hundred inhabitants, a few miles from us, there is a lodge meeting every night in the week, save Saturday and Sabbath nights. These are the G. A. R., K. P., Odd-fellows, Masons and Daughters of Rebecca. There are two very weak congregations; only one has a regularly settled pastor, and this one is heavily in debt for its church building. We have often thought that Christ cannot "do many mighty works" there because of secret societies. Doubtless their fruits are the same everywhere. We are sure, however, that in the country they are thoroughly antagonistic to the church, and are supplanting her in the interest and affections of the people.—*Rev. R. H. Hume, in Chris.-Instructor.*

LEWIS HAYDEN, THE ABOLITIONIST.

BY MISS E. E. FLAGG.

The death of Lewis Hayden, of Boston, removes another living link between the anti-slavery epoch, even now growing dim and distant, and the present times. He escaped from slavery in 1844 through the aid of two white people, Delia A. Webster and Calvin Fairbanks, and with his wife and child reached Canada safely; but in 1848 he came to Boston, of which city he has been a resident ever since. A bit of "romance in real life" here comes in. Delia A. Webster and Calvin Fairbanks were at this time affianced lovers, and when the latter was sentenced to twenty years imprisonment for his share in the escape of Hayden, Miss Webster patiently waited for him all those long years until his release, when they were married and came to Boston on their wedding trip, spending some time at the home of Mr. Hayden. It was at his house that the famous William and Ellen Crafts were secreted, and the story is told that Mrs. Hayden herself, unknown to her husband, brought a keg of powder into the cellar, and placed matches beside it with the intention of blowing up the house rather than allow her guests to be captured by the slave-hunters. Those times that tried men's souls made a heroine out of many a woman, and spurred her to acts of bravery worthy of the matrons of old Sparta.

Mr. Hayden fell into the snare of Masonry, and at his death was claimed by the colored Masons as one of their leading men. It is certainly strange that a man of his intelligence should not see that Masonry was the mother of the Ku-klux, and the shield behind which slavery hid during all the years when it was preparing to stab our government to the heart, and make perpetual the system of human bondage.

IMPRESSIONS ON REVISITING THE SOUTH.

BY REV. SAMUEL F. PORTER.

In my late journeyings through Kentucky and Tennessee I have been much interested in noting the changes that have come about since I first became acquainted in those States.

In my youth, many years before the war, I was employed by four planters to teach a school in the central part of Kentucky. Under the trees, on a corner of a plantation, far away from their stately mansions, was a small log school-house. This was the scene of my labors for a year. I found no system of school-books, or readers, no grammar, or geography; but I was obliged to obtain books, and organize classes from the foundation. I learned that at that time there was no system of common schools anywhere in the South. Rich men sent their sons away to college; private tutors were employed for a season at home; but the great mass of the children were destitute of any sufficient common school instruction.

At that time the colored people were nearly all slaves, and they were forbidden to learn to read, even the Bible; and, in some States, laws were enacted making it a criminal offense to teach a slave to read. Now we find in these two States not only a system of common schools, but Normal schools, colleges and universities for both white and colored people. It seemed like enchantment to pass along the streets and see two hundred colored scholars playing on the lawn around a large school-house provided by the State, as I saw in Lexington, Kentucky. And the same thing was to be seen again and again all through these States. In Chattanooga there were two immense graded schools for colored children, one having 525, and the other with 650 pupils. I hardly met a colored person of proper age who did not profess to know how to read. Thus God in his providence, I think, is settling the race question, giving freedom, education, Christianity. What collisions and troubles there may be it is hard to foretell; but He who has wrought all this can bring things to a good and humane conclusion, and I expect he will. It does not seem probable to me that it will end in any admixture of the different races, although the colored people are fast becoming Americanized.

Another remarkable thing; I hardly saw one pure African in my journey. There were all shades. Some with blue eyes and straight hair; having one drop of African blood to one hundred of Anglo-Saxon; but they were "niggers" all the same. And this miscegenation, begun and carried on so long by the old lords and owners, is likely to form a new race possessed of peculiar powers derived from Anglo-Saxon ancestry. Let politicians and Southerners say what they will, the freedmen are, under God, advancing in physical power. They are advancing in mental and religious power; and I am confident that they will accomplish the work assigned them by the Creator among the other races on this continent.

SPEAKING LIES IN HYPOCRISY.—II.

BY PASTOR A. SMITH.

Idolatry is a lie. He who worships a false god not only acts a lie, but robs the true God of the honor due only to him. Idolatry is the worship of any created thing. The church of Rome worships angels, saints, pictures, statues, etc. She distinctly teaches that every priest is another Christ, and that the priest in consecrating her bread-god has more power than Christ himself: as Christ at the command of the priest is compelled to be transformed into the holy wafer. Rome claims that her pope is infallible, higher than God himself; and demands of his subjects a degrading and humiliating worship—the kissing of his big toe—a worship not pure and heavenly and reasonable, like that of Christ. Rome claims that her worship of images, pictures, etc., is not idolatry, but an aid to true worship; but she is so conscious of telling lies that in many of her Bibles she omits the Second Commandment of the Decalogue.

At Saratoga I met a French lady who had been converted from Romanism to Christ. She told me she had been in the habit, when a Romanist, of praying several times a day, with many tears, to a picture of the Virgin Mary, which had been blessed by her priest. This god cost her seventy-five cents. Rev. A. B. Kendig of Brooklyn, N. Y., gives as follows a slight view of the idolatry taught in parochial schools. This is from a Roman Catholic textbook taught in their schools: "You see in the picture I hold up a little girl kneeling before a statue of the Beloved Mary, and on the other side of the page you see a little girl dying, with angels all about her head and a cross at her right hand. And you see the picture of a little girl kneeling at the confessional, and another little girl who, I guess, has got the sulks and won't kneel. But let me read to you. 'It is bedtime. See! Little Mary is saying her prayers before she goes to bed. The crucifix hangs above her bed. When little Mary looks at it she thinks of God's love that made him die on the cross to save all little children.' Here is a little orphan girl going to rest. Should I call her an orphan? See! She is kneeling before a statue of our Blessed Mother. She is asking her to be her mother, now and forever.

"The death of little Alice. We are very sad when our friends die; and it is painful to see those we have loved laid in the cold ground. But it is very sweet to think of the death of those who die as Alice did. She could not remember the time when she had not prayed to our Blessed Mother, and she was so devoted to her that when taken very sick she had no fear of death. She had a dear little altar at her bedside, with a crucifix given her by her kind confessor, Father Keenan, and a pretty statue of the Blessed Virgin upon it. One evening at sunset dear little Alice had just finished saying her beads when she asked her mother to change her pillow and smooth her hair. 'Please send for Father Keenan.' She saw our Holy Mother with the Divine Child in her arms, waiting to take her home. The priest came and little Alice received our Blessed Lord into her heart and was anointed; then fell asleep in death, like a lily closing its petals at nightfall.

"And here we have a child at the confessional. 'I do not know why it is that so many little boys and girls have a horror of going to the confessional. Surely they must forget that confession is like the

plank thrown to the drowning mariner; that it is the only means whereby we can obtain forgiveness of the sins committed after baptism. If our dear Lord and Saviour had not established this sacrament in his great compassion, I do not know what we should have done. Now I once heard of a little girl who was so dreadfully afraid of going to confession that she quite fainted away when she found herself in the confessional. On this page is a picture of her, with her sister by her side trying to encourage her."

And this is what is taught, in part, in the parochial schools. Reader, are you willing to exchange our public schools for those parochial ones; and are you willing to permit the Bible to be excluded from any of our schools? Do we pity as we ought, and are we doing *all* we ought to rescue the children of the Republic from the power of these teachers of idolatry?

THE COURTS AGAINST LODGE PRETENSION.

I thought the idea of the benevolence of the secret orders had been exploded. Even "S" has admitted that by the laws of the orders their benevolence is limited to their own members, yet in almost every letter he alludes to them as charitable institutions. Since this discussion began I have received a letter from Keosauqua, from one who is a stranger to me, enclosing a clipping from the *Christian Advocate*, of New York, which gives the decision of a court at Bangor, Maine, on this point. A Masonic lodge had claimed exemption from taxation on the ground that it was a charitable institution. The judge said: "It is a society for mutual benefit and protection, and the ends to be attained are private and personal, not public. The very word 'privileges,' as used by Masons, implies rights and immunities similar to those enjoyed by others. It is apparent that defendent corporation cannot be regarded as a purely public charitable institution, because it wants the essential elements of a public charity. It has other objects than charity. Whatever its ultimate purposes are they are other than charity. * * * It is an association for the mutual benefit of its members, and not a charitable institution within the meaning of the statute." The same paper adds: "Substantially the same doctrine has been held by the courts of Pennsylvania, Ohio, New Hampshire, Georgia, Indiana and Minnesota." These decisions of the courts apply with equal force to Odd-fellowship and all other secret orders. Their boasted charity is a sham. The best that can be said of them is they are mutual insurance companies, and very poor ones at that.—*Rev. C. D. Trumbull, in the Burlington Hawkeye.*

ANOTHER GOSPEL.

[Rev. D. F. Bonner, in the Associate Reformed Presbyterian, Due West, S. C.]

Yesterday morning, on my way to a special meeting of our Presbytery, I bought a copy of the New York *Herald*. In addition to the usual secular news it contained accounts of quite a number of religious services of the day before in New York and adjacent cities, with more or less full outlines of the sermons preached. I was particularly interested in an account of a special service held in the evening in the First Reformed Church of Newark, N. J. "The occasion was a sermon by the pastor, Rev. Dr. Easton, before Newark Consistory, No. 48., S. P. R. S., Thirty-second Degree. Representatives were present from New York and Brooklyn lodges. Dr. Easton is a member of the Thirty-third Degree, and a Sovereign Grand Inspector General of Ancient and Accepted Scottish Rite Masonry.... The words of the text were taken from 1 Kings 6: 7: "There was neither hammer, nor axe, nor tool of iron heard in the house while it was building."

It is quite possible that the brief report here given of the discourse does not enable us to do it justice. The Reformed Church is a very orthodox body; and we may not hastily assume that any of its ministers in any service betrays the truth. But however this may be, it is quite evident that the brief report of the discourse above given indicates the reporter's conception of its drift, and reveals the impression it made on his mind.

Thus judged, what was the bearing of the discourse thus reported? (*a*) That Masonry is a religion. It forms a character which secures for him who possesses it "divine and eternal favor." (*b*) It reveals the nature of that religion. As here presented it has two distinguishing characteristics. 1. It is deistic. "Its corner-stone is faith in God." But then it is not a mere natural deism, but a biblical. "It is found built on the Holy Scriptures. It is then a system of biblical deism. 2. It is a legalistic system. "Building according to the light of Masonry we build an imperishable temple—a temple of character that will secure divine and eternal favor. What is that but the boldest and baldest legalism, salvation by good works? (*c*) It reveals the greatness and grandeur of the mission of Masonry, "It stands to defend that revelation of grace and salvation to men."

If the report correctly reflects the purport of the sermon, how sad that an embassador of Christ should so pervert the message his Master has given him to proclaim. (*a*) That message does not stop with deism. It presents God as revealed and incarnate in Christ. "Ye believe in God, believe in me." John 14: 1. Its corner-stone is the Lord Jesus Christ. "Other foundation can no man lay than that is laid which is Jesus Christ." 1 Cor. 3: 11. "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 3: 20. (*b*) It utterly condemns legalism; and unhesitatingly presents evangelism as the only possible way of salvation. "By the deeds of the law there shall no flesh be justified in his sight." Rom. 3: 20. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. (*c*) It is the church—Christ's church—and not any merely human organization, however large, influential, honorable and beneficent it may be, that is the stay and defence of God's revelation. "The church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15.

But the occasion and the manner in which it was utilized very forcibly illustrates the perils as well as the opportunities of these state occasions. It is seen that they are perilous, though perhaps very generally unconscious, temptations to the betrayal of the truth. Organizations, whatever may be their constituency and character, in such circumstances expect panegyric and not preaching—eulogy and not exhortation. It is neither expected nor desired that the sermon should be strictly evangelical; and hence there is extreme danger of perverting the truth by its partial suppression on the one hand, and misleading exaggeration on the other. And this may be done even when no positive error is inculcated. We all do well to remember the words of Paul to the Galatians: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8.

ROMANISM IN THE SOUTH.

Rev. C. C. McCabe, Methodist missionary secretary, in a recent article in the *Western Christian Advocate*, contrasting a reception given to Methodist bishops and Cardinal Gibbons, goes on to say:

"Cardinal Gibbons must have a throne and a scepter when he has a reception. His wife is never there. He has no wife. He represents a priesthood, which misrepresents the proper home life of the ministry of the Lord Jesus Christ. He calls himself 'a prince of the church,' and he finds political editors of the secular press silly enough to allow his claim. We read that the colored people were permitted to kiss his sacred ring. Cardinal Gibbons is trying to get the people used to thrones and scepters, sacred rings and prelatical assumptions. He will fail. This Republic has swung too far away from all such nonsense. The sooner, however, Rome shows the cloven foot the better. It is there under the robes, claws, and all. Cardinal Gibbons is educating the American people. He is the best ally the Protestant cause has had in many a day, unless it be that St. Louis editor who wanted to hang, draw and quarter the Protestants, fill their ears with molten lead, and sink them fifty fathoms deep in hell-fire.

"If the leaders of the colored people of the South are equal to the situation, they will tell the true story of the treatment their race has received from Rome. Until Abraham Lincoln's edict of emancipation took effect, and was made good by victories won by the Grand Army of the Republic, Rome cared nothing for the colored people. The pope was the only potentate on earth that recognized Jeff Davis and his Confederacy. If the pope's benediction had not missed fire, the slave auctioneer would still be crying in the marts of Richmond and New Orleans, 'How much is bid for this fine gal? Look at her teeth—sound as a dollar! How much is bid? Five hundred dollars? Do I hear any more? One thousand dollars? She's worth fifteen hundred dollars any day. Never sick in her life! Just a-going! Going! Going! Gone!'

"It was from such a scene that flat-boatman, Abraham Lincoln, turned in the streets of New Orleans to John Hanks, his brother-in-law, and swore that he would consecrate his life to the destruction of that institution. He kept his word.

"If the Roman pontiff could have had his way, where now are seven millions of freemen there would be seven millions of slaves. The colored people of this country can not be cajoled and deceived into allegiance to Rome in very great numbers. The Methodists and Baptists have fully ten thousand pulpits among them, whose preachers fearlessly declare the truth. Rome must be met at every point. She must be confronted with her horrible past. It must be clearly shown that she has destroyed every nation where she has ever gained supremacy. If the colored people of this country could be induced to help her in her nefarious and destructive schemes in this republic, then for the abolition of slavery our brave boys have died in vain, and the battles of civil and religious liberty must all be fought over again."

THE ENEMIES OF MASONRY.

The *Liberal Freemason*, of England, enumerates the following assaults Masonry has withstood since it was founded in 1717. It is an interesting review, although from a lodge standpoint. But there is another foe to the lodge whose power can be estimated by no human rule of estimation. By His word this system of iniquity shall finally be overthrown:

"Freemasonry, as an organized institution, may be considered 171 years of age; and still, during that period of time, there has been hurled against its existence more anathemas and regal edicts than would have sufficed to extinguish a century of other societies.

"The French took the initiative in the Anti-masonic movement, as the police of Paris promulgated on Sept. 14, 1737, twenty years after the revival in England, a decree imposing a fine of 3,000 livres on every person attending a Masonic meeting, while the walls of a house wherein was held a lodge should be razed. This example was followed in the same year by decrees of suppression, issued by the States-General, of Holland, by the Elector Palatine, of the Rhine, and by Gaston, Duke of Florence, of the Medici family.

"In the next year (1738, 4th of May), the Holy Father at Rome added his spiritual thunder to the secular arms, as Clement XII., in his bull *In Eminenti*, excommunicated all the affiliated; while Charles VI., Emperor of Germany, banished, immediately after the issue of the pope's fulmination, all Freemasons from the Austrian Netherlands. In 1739, Cardinal Tirras, Governor of the Duchy of Benevento, improved upon the Holy See's denunciation by decreeing that any person in any of the four legations under his administration, daring to unite or to associate with Freemasons, should be punished with death and the confiscation of his entire property. Of course the Holy Inquisition hastened to fulfil the mandates of the Vicar of Christ, till, unable to obtain a living body to stew, fry, or roast on evangelical principles, it caused a harmless little book, 'A Narrative, Apologetic and Historical, of the Society of Freemasons,' to be publicly burned by the common hangman in front of the church of St. Mary. Previously, by an edict dated Oct. 21, 1733, Frederick II., King of Sweden, attempted suppression of Masonic lodges, a precedent followed in the next year by Augustus II., Elector of Saxony, and in 1650 by Philip V. of Spain. In 1741–42 the Grand Master of the Knights of Malta joined in the hue and cry.

"Upon the 15th of June, 1751, Pope Benedict XIV. renewed, in his bull, *Providas Romanorum*, the penalties enunciated thirteen years before by Clement XII. In 1791 the Holy Inquisition condemned to death Cagliostro, upon a charge of publishing a pamphlet concerning Egyptian Masonry of his creation, of which he was Grand Copht. In 1745 the Canton, of Berne, Switzerland, declared against Masonry; in 1775 and 1781 Ferdinand IV., of the Two Sicilies, proclaimed members of the order to be punished as guilty of high treason, in which act he was imitated by Charles Theodore, Elector of Bavaria. In this nineteenth century the Anti-masonic war was opened by the Emperor Francis I., of Germany (April 21, 1801), and on August 15, 1814, Pope Pius VII. renewed his fulminations; a month afterward twenty persons were imprisoned at Madrid; and in 1827 seven persons were condemned to death in Spain upon mere suspicion of being Freemasons."

Judge Guthrie, of Kansas, in instructing the newly-impanelled grand jury, stated that it was an actual fact that, owing to the prohibitory law of the State, there were boys in Kansas 10 and 12 years old who had never even seen a saloon. He said the labors of the State's courts had manifestly decreased since liquor selling was made a crime.

OUR WASHINGTON LETTER.

WASHINGTON, April 26, 1889.

The new Cabinet has the reputation of being composed of unusually good-natured men. The positions are not sinecures, as the incumbents found out before a week of service. The acceptance of one of them means a continual grind in the interest of the public, and almost complete isolation from family and friends. Yet these costly honors will always be coveted, the title of Cabinet officer possessing an attraction that few in the political current can withstand.

Secretary Windom is, perhaps, the most affable and imperturbable member of the Cabinet, although his room on the third story of the Treasury Department is seldom vacant. Crowds come in to see him from the time of his arrival at his office at 9 o'clock in the morning, until past 4 o'clock in the afternoon, yet no one ever sees him ruffled in the least by the importunities of Congressmen and their constituents. And no one is overlooked, no matter how humble or poorly dressed he may be, and the Secretary seems to have a facility for picking out those who came first, and are by right entitled to a hearing. His office may be crowded to its utmost capacity, and yet the Secretary can always find a sequestered corner where he can converse with his caller, so that their conversation will be inaudible to the other applicants in the vicinity.

Since Secretary Blaine's incumbency he has been enforcing strictly the old rule, for several years only nominally observed, preventing the entrance of any visitors, except Senators and Representatives, into the Departments after 2 o'clock in the afternoon. He says that he wants to spend at least two hours each day in the legitimate duties of his office, and thinks that the office seekers ought to allow him that privilege. But Mr. Blaine also receives all his visitors courteously, and listens attentively to what they have to say or ask, as do also Attorney General Miller, of the Department of Justice, and Secretaries Noble, of the Interior Department, Proctor, of the War Department, Tracy, of the Navy, Rusk, of the Agricultural, and the Postmaster General. The latter is the head of the Departmant which possesses most interest for the public, next to the Treasury. It would be a physical impossibility for Mr. Wannamaker to rise and greet every one of his callers, and consequently he sits still and listens attentively to what is poured into his ears. Time is valuable to him, however, and sometimes even while a Congressman is pressing the claims of an active constituent, who wants to be postmaster in his native town, the Postmaster General may be scanning some post route, or adding up a column of postal revenues. He is business-like in his methods, and seems bent on mastering all the details of the Department to which he has been assigned.

President Harrison receives many petitions for office based on alleged claims upon his grandfather. A few days since a man from the West called at the White House to ask for a place, and in enumerating the reasons for his appointment to the position he was seeking, said that he was named after the President's grandfather. The President replied, jocularly, that this might be a very good claim, but that he had a still better one coming from the South. Said he: "I have a letter from a man who says that my grandfather knew his grandfather, and that he had promised to help him. He thought that I ought to consider the agreement as descending to me, and asked for office." Hundreds of letters are received at the White House from office seekers, whose applications are based on grounds as unreasonable and ridiculous as the above. But it is useless to say they never reach the President's desk. *

During the debate on the prohibitory resolution in the Illinois Senate, February 13, Mr. Berry, of Hancock, made the following statement: "In one of the documents sent us, within the last few days, by the United States Brewers' Association they admit that the cost of keeping and caring for 185,313 paupers, insane and criminals, is chargeable to the liquor traffic, and that it costs $17,419,422; and they answer by saying there is received for Federal and local license $136,000,000, and then they subtract one from the other, and say it leaves a balance in favor of rum of $118,000,000. Oh, such an argument!" continued Mr. Berry. "Suppose one of these insane criminals was your son or daughter, where would you then say the balance was?"

—The agent of the Bible Society in Tokio, Japan, has been unable to meet the great demand for the Bible in that city.

REFORM NEWS.

AT THE UNITED BRETHREN HEADQUARTERS.

DEAR CYNOSURE:—My visit to Dayton, Ohio, was most interesting. I was greatly cheered, as well as most hospitably entertained by such able and excellent friends as Bishop Milton Wright, Dr. Lewis Davis, Rev. Wm. Dillon and Bro. J. K. Graybill of the *Christian Conservator*. Nor was the reception given me by some of the brethren of the liberal wing of the U. B. church other than kind and cordial. I visited the Biblical Institute (the U. B. Theological Seminary) and was kindly invited to conduct the religious exercises. Arrangements were made for me to address the students on the morning of the 20th. I felt grateful for the opportunity, and trust that a good impression was made on the minds of the twenty-five young men and three professors who gave me their excellent attention.

Next day I preached twice in a hall that has been rented by the Radical brethren for public worship. It was their first Sabbath service, and was most encouraging. These brethren are in a decided minority in Dayton. In that city the lodge reigns with but few to question its power. Even the Wesleyan church, in spite of the earnest protest of its excellent pastor, seems almost given over to the lodge. But if cast down, these brethren are not destroyed; and they manifestly think that the Lord is able to save by few as well as by many. The *Christian Conservator* is giving most telling blows to the secrecy system, and the controversy in the U. B. church draws near to a final decision.

From Dayton I went back to Xenia, where I arrived just in time to attend the regular meeting of the colored pastors. I see no good reason why they should meet separately from their co-workers, but they do. They very kindly invited me to address them on the subject of our reform, and I spoke for half an hour. Two of them, I learned, were Masons, and one was an Odd-fellow. The others did not belong to any order. Evidently they took me to be a Mason, but heard me with patience, if not with candor. At night I spoke to a fair audience in the Wesleyan Methodist church. Many of those present belonged to the orders, and some things that I said must have been distasteful, but the pastor and most of his flock were well pleased. Next day I called on the pastor of the Third U. P. church and found him in cordial sympathy. The pastor of the Presbyterian church was not at home, but his wife told me he expected to preach to his people on the lodge system. Dr. McClelland, a member of his church, assured me of his cordial interest in my work, and gave me some important facts illustrating lodge influence on the heart and life of those Christians who are entangled in it. From there I came to Richmond, Ind., and went directly to Earlham College. Prof. Moore, whom I had the pleasure of meeting in North Carolina a year ago, received me most kindly and showed me through their fine buildings. I have nowhere, except in the National Museum in Washington, seen a finer cabinet of geological and natural history specimens than here.

All the professors whom I met expressed their cordial sympathy with my work and said they would be glad to give me a hearing. But in view of the fact that quite a number of lecturers had been promised a hearing, and all the available time was spoken for, it seemed impracticable. After a pleasant visit with Daniel Hill of the *Peace Messenger*, who finds time to say a good word for our reform, I came to this place. I need not say that I found in Rev. Halleck Floyd and Dr. Champ, warm friends and ardent sympathizers. To-day I have attended Friends' meeting. It was one of much interest, and it is arranged that to-morrow night I should speak in the U. B. church. I hope to spend some weeks in southern Indiana. H. H. HINMAN.

MISSISSIPPI RIVER MISSION BOAT.

THE BIG TENT AT LAKE PROVIDENCE, LA.

Climbing the west bank of the river, and looking south about a mile, we can see a group of trees marking the place of Gen. Grant's headquarters while maturing his plans for an attack on Vicksburg. Turning west we see a small body of water called Grant's Canal, which was cut from the Mississippi river, so gunboats could be run through into Lake Providence, only half a mile away, with the expectation of getting them through into Red river, and then down into the Mississippi again, so that he could attack Vicksburg from above and below at the same time. He finally took Vicksburg without carrying out this part of the plan. About a quarter of a mile away from the river the levee has been built across the canal, just behind which is the city of Lake Providence. We were told that two preachers from Illinois once came here to hold meetings and were driven away by the people, but did not learn who they were, or when it occurred.

We put up our big tent in the middle of the city, and began our course of lectures with some doubt as to what the result would be. We are in the enemy's country, surrounded by those once in arms against our flag, and now the majority are enrolled as members of Christless secret lodges; and can we safely let the light shine upon the great anti-Christ of the age, and expose the wickedness of lodge worship while surrounded by six hundred who might prove to be deadly enemies? We found it was not in vain to trust in the Lord, for he giveth us the victory.

There is a lodge of Knights of Pythias here, and we brought the truth to bear upon them by first throwing upon the curtain a beautiful picture of some parrots and a dog, calling their attention to the fact that the ancient idolaters prayed for animals, supposing them to be inhabited by the spirits of their departed friends; this being called "prayer for the dead." Then changing the scene to a quotation from the Memphis *Appeal*, a paper that is read by the people here, we gave the audience a chance to read for themselves that the Grand Lodge of Knights of Pythias had ordered one day in the year to be set apart for prayer for the dead, or for departed spirits of members of that benevolent order.

The M. E. preacher came to me and extending his hand, said, "God bless you, brother, you are doing just the work that is needed here." The editor of the local paper said, "I sat near a group of Masons, Odd-fellows and Knights of Pythias, and they paid the strictest attention. They were whispering to each other occasionally, calling attention to particular things in the lecture and pictures. I heard one say to another, 'There is something I did not know before.' You had their confidence, and you made the thing so plain to them that no one took offense."

There are ten colored preachers living in Lake Providence and vicinity, most of whom are Masons or Odd-fellows. These were also much interested in the lecture, and most of them had never before supposed that there was any harm in secret societies. They receive the truth very readily, especially from Northern people and Northern papers. Now I will give you their names, hoping that every reader of this paper will sit down at once and send as much money as duty requires to Bro. Phillips toward raising the thousand dollars for the colored preachers' fund. I am confident that if they could be on the ground, and see the situation, there are many who would give

ONE HUNDRED DOLLARS EACH.

Please send what you can. If you cannot send twenty-five, ten, or five dollars, you can certainly send the price of the *Cynosure* for one of the following preachers, all of whom get mail at Lake Providence: R. G. Howard, Ross Thomas, C. H. Smith, S. H. Green, C. J. Clayborn, J. Williams, J. Webb, Cæsar Roberts, A. Armstrong. J. Griffin.

The influence of colored preachers over their congregations is such that if these persons can have the *Cynosure* for one year, we can safely say that lodges will be dead in Lake Providence. Let us make this preachers' fund a personal matter and apply the advice to ourselves,

"You have a work that no other can do;
Do it so nobly, so bravely, so well,
Angels will hasten the story to tell."

I. R. B. ARNOLD.

THE SIZE OF A NEW FIELD.

PHILADELPHIA, Pa., April 25, 1889.

DEAR CYNOSURE:—I am fairly at work in my new field. So different are the habits, customs and surroundings, that it seems like a new world. My brief experience and observation leads to the belief that the Eastern and Southern people are extremely conservative. The churches with reform testimonies are not open, nor do the individual members act as in the West. There are doubtless many exceptions to this rule.

After a few days' work in Washington I visited Baltimore. The Covenanter pastor was absent. The United Presbyterians were without a pastor. A call has been extended, and they hope to be more favored in the future. During the three days I remained in Baltimore I made twenty-four calls on persons professedly in sympathy with our work. In each instance soliciting their subscription to the *Cynosure*, and asking their desire as to lecture work. While I

was uniformly received with kindness, little encouragement was directly given, but four subscriptions were [illegible] Rev. Harvey Johnson, pastor of a Baptist church having a membership of 2,300, has spoken strongly in opposition to the lodge, and received much persecution therefor. We may hope to arrange some work with his people in the future.

In this city the popularity and ease-seeking which naturally follows prosperity is painfully manifest. You seek in vain to bring your cause to the notice of perishing ones through most of the churches with professed reform principles. At least, this is my experience. The pastor will recieve you cordially, and bid you God-speed, but will not invite you to address his people or refer you to one who might be interested, or in any way help to bring the truth to those who need it. The spirit of intolerance to all but *our* sect I have never met as here. Every pastor seems to be trying to build up *his* church as *he* thinks best, and wants no help in any reform line. Perhaps, as I get more acquainted, I may find more open doors. The Covenanter pastors are at present attending the National Reform Convention in Pittsburgh.

This evening, by appointment, I am to address friends and others in the Master Street Free Methodist church. For Sabbath evening Rev. Heard, pastor of an A. M. E. church, has kindly offered his pulpit. This morning I attended a fifth-day meeting of the Philadelphia Society of Friends. They are opposed to secret societies, but prefer to work exclusively among their society. A number of tracts were given them, and I shall hope to call on some of the leaders not seen later.

Rev. J. T. Michael, the Pennsylvania State agent, has removed to this city. He is willing to work, and I hope the friends will arrange many lectures for him. He favored a plan, which I suggested, to hold a State Convention somewhere in or about Lackawanna county in the early fall. What say you, friends, shall we convene at Scranton, or thereabouts, and reorganize our forces for Pennsylvania? I am now enjoying the hospitality of my old friends, Edwin Sellew and wife. I first had the pleasure of their acquaintance some six years ago, when they were living in Dunkirk, N. Y. W. B. STODDARD.

IDOLATRY IN INDIA ILLUSTRATES THE LODGE.

ELGIN, Iowa.

DEAR CYNOSURE:—From Jackson county I went to Springville and called on Bro. D. D. Gibson and Dr. Watson, who are in sympathy with our reform work. Mr. Gibson will distribute anti-lodge literature in his vicinity. Mr. Starry, who was one of our degree workers at one time, was made a Mason in the Springville lodge.

From Springville I went to Marion and called on Rev. Mr. Thompson, of the Free Methodist church. He would gladly have co-operated with me in the lecture work, but he was engaged in a revival meeting at the time. I attended his meeting one night, and made some calls and secured one subscription to the Iowa Association from a member of the United Brethren church, and then went to Vinton, Benton county, and called on Rev. Harrington, pastor of the Wesleyan church. It was Saturday, and I spent the Sabbath with him and preached morning and evening. A considerable per cent of his church are recent converts. In my Sabbath work I labored to confirm and establish these young disciples in the faith of Christ, and to warn them against the seductions of the lodge.

One of these converts was a man upwards of fifty years of age. He was a veteran soldier in the war for the Union. He was terribly addicted to whisky and tobacco, and he was a Grand Secretary and Grand Treasurer of one of the secret societies for working men. When this man was turned from the power of Satan to Christ he gave up his whisky and tobacco, and, for the sake of membership in an anti-secret society church, he gave up his lodge also. When I call your attention to two facts you will see that this man was in earnest. In his regular business he could earn but $500 a year. But, as Grand Secretary and Grand Treasurer of his order, his salary was $1,000 a year. Thus, coming out of the lodge, to him, meant giving up two-thirds of his living, or dropping from $1,500 to $500 a year. Will not the readers of the *Cynosure* pray that the grace of our Lord Jesus Christ may abound toward this dear brother.

From Vinton I went to Traer, in Tama county. I found that Rev. Henderson, the pastor of the U. P. church, was absent attending presbytery. I went into the country, distributing literature and canvassing for the Association and the *Cynosure*. I spent the night with Mr. J. B. McDowell, one of the elders of the U. P. church, of Traer. He subscribed $5 to the Iowa work, and several others gave various amounts. Returning to Traer I learned that my wife's mother was dying, and after calling on Rev. Henderson, who had returned from the presbytery, I took the first train to go to my wife at Elgin, who had been watching at the bedside of her sick mother for six weeks. Mother died on Tuesday morning, and was buried at Masonville. Rev. Thomas Hartley preached an impressive funeral discourse from the words, "These all died in faith."

A heavy rainstorm detained me over the Sabbath. A lady who has spent most of her life in mission work in India addressed us on that day on "The obstacles in the way of the triumph of the Gospel in India." She said that through the ages past the wealth of the rich and the offerings of the poor had been poured into the treasury of their idol temples, until such vast endowment funds had accumulated that now, when the number of pilgrims to the temples and the amount of their offerings had diminished, yet the temples swarmed with priests who live upon the income of their endowments, and stubbornly resist the missionaries of the Cross. There is too much money in their idolatry for these mercenary priests to give it up, even when they are convinced that it is false.

Another obstacle to which she referred was the spirit of caste. The missionaries in India have decided that it will not do to baptize this demon and take him into the church; and so, of course, he is as stubbornly opposed to the Gospel as Satan was to Christ, when our Saviour refused to worship him. But the Gospel, which is "The power of God unto salvation to every one that believeth," like John Brown's soul, goes marching on, and the false religions of heathen lands, and the false religion of of Freemasonry in Christian lands must, alike, go down before it.

The blindness of many of our American churches in baptizing as Christians the impenitent devotees of the religion of Masonry, is greatly to be deplored. But God will arise and plead his cause against the heathenish ceremonies and deistical ritual of the lodge, and the churches will awake to the real character of Freemasonry and its kindred orders, and unitedly testify against it, and then its power to deceive will be broken. C. F. HAWLEY.

THE ILLINOIS AGENT AT THE STATE CAPITAL.

DEAR CYNOSURE:—Rev. J. B. Birney of Springfield, who is pastor of the Christian Church and a Mason, preached a sermon to the Elwood Commandery of Knight Templars on April 21. I asked him if the penalty of the first, second and third degrees, as named by Duncan; that is, cutting the throat from ear to ear, etc., were according to the teachings of Scripture.

He replied, "The Bible provides for some very cruel deaths."

"What good does the lodge do you?" "I can find out matters if I belong to them which I could not otherwise. If I am out of money I can get it, if I am a member of the lodge."

The First M. E. church pastor says, "I have belonged to nearly all the orders, but do not now. I left the I. O. O. F. because they chose a saloonist for the chief officer. I do not see anything wrong in their teachings." The pastor of the Second M. E. church is a K. of P. and a "Modern Woodman." When I asked if he thought that the personating of the devil under the name of Pluto in the third degree was according to Scripture, the answer was, "I don't know as I am bound to answer your questions. We are commanded to, as Paul said, become all things to all men if thereby we might win some."

Rev. R. O. Post, pastor of First Congregational church, is a Knight of Pythias. Rev. John Gibson is a Christian reformer.

I went out to a Catholic school near the convent. When I wanted to go in and see how the school was conducted, the lady teacher said they did not allow visitors, and that no one went in except the priest to examine the school. I told her that I was not aware of that exclusive rule. She began to ply me with questions as to why I wished to visit the school. I was finally admitted and heard three classes read. I looked through the second and third readers, which were all intermingled with tales of nuns and saints, priests and miracles, also lauding the Pope and the monks.

I distributed tracts to some of the legislators here. Some would look at them and throw them down; some would put them in their pockets; some tore them in two. In talking with the door-keeper of the House of Representatives I was told that forty or more of the Republican side of the House were G. A. R. members, and that nearly all of the employes of the State-house were of the same order. He also stated that nearly all of the members belong to some lodge, mostly Masons or I. O. O. F. The speaker Mathews is a G. A. R. At least one-half of the Democrats of the House are either Masons or Odd-fellows. Lieutenant-Governor Ray, president of the Senate, is a G. A. R. and a Mason, so I am told by door-keeper Clear, who also says at least two-thirds of the Senate are Masons. [Mr. Ray, we are happy to say, does not belong to the lodge. See his letter to the committee of the American Anti-secrecy League. We hope the other information given Bro. Blachly about lodge members in the Illinois legislature is incorrect, though we cannot suppose it to be equally so.—ED. CYNOSURE.]

In conversation with a woman who had been educated in a convent, she said that the Catholic church would rule in this country. "We are not afraid of you," she said. "We don't care how much you oppose us." A few years ago Mr. White lectured here against the Catholics, and was used so roughly that he hardly got away from the place. The lodge is a power here. I have not found a single man in this city who is willing to oppose the lodge publicly.

Yours in Christ, B. B. BLACHLY.

THROUGH LOUISIANA AGAIN.

NEW ORLEANS, April 13, 1889.

DEAR CYNOSURE:—We are here yet, battling against sin and the iniquitous lodge. I preached Sunday night at the Free Mission church. Rev. L. M. Lee, the pastor, though a lodge man, endorsed my sermon. I distributed tracts and no one murmured, yet many lodgeites were present.

The Fifth District Baptist Association met at Thibodeauxville Monday. I had intended to be present, but circumstances would not permit. The immoral and Sabbath-desecrating excursions and picnics have begun. A general mass meeting of Baptist ministers will be held at Donaldsonville the 15th, 16th and 17th of May. There will be many delegates from different parts of the State. I am expecting to leave the city next week by invitation to make a tour through the State. Pray for success to crown the laborious journey.

FRANCIS J. DAVIDSON.

A YEAR'S WORK IN THE SOUTHWEST.

Bro. Davidson lately submitted the following report of a year's work to the N. C. A. Board. It shows a diligence and inteligent effort to counteract the lodge evil, worthy of all commendation:

I have traveled in the interest of the reform in all parts of Louisiana, and central and southern Mississippi, covering a distance of 2,700 miles. I have lectured and preached 103 sermons, and held prayers with 38 families. I have secured 252 subscribers for reform papers (most of them for the *Cynosure*); and have sent in the names of 217 pastors, district missionaries, presiding elders and superintendents for the *Christian Cynosure*, on the free fund. I have sent tracts by letters and packages into every county in Louisiana, and many in Mississippi and Texas. I have written and had printed at my own expense 2,000 pages of anti-lodge literature; and have distributed more than 25,000 pages of anti-lodge and temperance tracts. I have conversed privately on the secrecy question (with some good results) with more than 200 persons. I have distributed tracts at five Baptist association meetings, one Baptist State convention, two Methodist annual conferences, one Congregational State conference, and helped to work up and attended one Southwestern Christian convention, in Baton Rouge. I have been once chased and shot at, and threatened with death, in Louisiana and Mississippi, several times, by the lodge element. I have visited and left tracts at several institutions of learning. I have attended and lectured to thirteen Sabbath-schools. I have distributed tracts while traveling on railroads and steamboats. I have spent for railroad and steamboat passage $ 106 70. I have received from churches and private parties for my assistance, $ 22 10, ten dollars of which came from Wheaton, Ill.; and have received from the N. C. A., as salary, $ 261 23 I have visited the important cities of Baton Rouge, Shreveport, Alexandria, Opelousas, Natchez, Vicksburg, Yazoo City, Lexington, and many other less important places, and distributed tracts and obtained *Cynosure* readers in each place, or have done whatever could be done for the reform. I have had the *Christian Cynosure* sent to thirty persons at my own expense, that it may carry the truth to as many homes. I ask that a fund sufficient be asked for, and if possible raised, to send 2,000 *Cynosures*, free, to ministers and teachers South, this year.

CORRESPONDENCE.

CHRIST AND THE REPUBLIC.

OXFORD, O., Apr. 22, 1889.

EDITOR CHRISTIAN CYNOSURE:—For many years previous to 1845 it had been known that the planet Uranus was subject to certain perturbations in its orbit, which could not be accounted for by the attraction of the sun and of the discovered planets. From the nature and amount of the perturbations, LeVerrier, a French mathmatician, demonstrated the existence of an undiscovered planet: and so accurately did he determine its place in the heavens, that, when Dr. Galle, of the Berlin Observatory, pointed his telescope to the place designated by Le Verrier, he not only found the new planet, but found it within one degree of its computed location. The Republic of the United States, the brightest star in the galaxy of nations, is to-day subject to certain moral disturbances which are perplexing to our politicians. The clear-sighted reformer discovers that they are due to "the bright and morning star" which is rising upon us. "He is come, and unto Him shall the gathering of the people be."

Last Wednesday I visited Wilmington College. It is fifty-four miles from Cincinnati, in a pleasant village of 3,000. The building was put up by the Christian church. In 1871 the Friends bought it, and in 1874 obtained a charter for the college. Rev. J. B. Unibank is president. They have five professors and an average attendance of 125. Arrangements have been completed for a lecture in the chapel next week.

On Saturday evening I lectured in the Western Female Seminary, Oxford, Ohio. This is the first child of the Holyoke Seminary. There are now a great number. This one has been in operation for thirty-five years. Miss Peabody was principal until last June. Miss Jessup, one of the faculty, a lady of rare talent and full of the Holy Ghost, has been there thirty-four years. Miss McKee, daughter of Prof. John L. McKee, D.D., of Center College, Danville, Ky., is now principal. They have eighteen members in the faculty. The enrollment this year is something like 200. It is half a mile from the heart of Oxford. The building has been burned down twice, first in 1864, and again in 1872. They have a fine four-story brick now, and propose building an annex during the coming summer. The refinement, the morals and the religious spirit which pervade the whole institution make it "a thing of beauty and a joy forever."

On Sabbath morning I preached in the United Presbyterian church of Oxford. Dr. Clabaugh used to hold the theological seminary in the basement of this church. The congregation is in a better condition to-day than it ever was.

At 4 P. M. I lectured in the chapel of Miami University. President E. D. Warfield is a young man, not more than thirty-two years old. He graduated at Princeton College, and is a pet of Dr. McCosh. He also graduated at Oxford, England. He has introduced the Princeton plan of having recitations six days in the week. He is away lecturing much of the time, working up an interest in the university, and hopes by next year to have several hundred students. The lecture was well attended, and Prof. Hepburn, the university chaplain, said I would be welcome back any time. J. M. FOSTER.

THE UNITED BRETHREN.

DEKALB, Iowa.

If two-thirds of the members of the whole U. B. church had in any way requested the General Conference to amend the constitution so as to admit members of secret societies legally into this society, it would then be the duty of the General Conference to make the desired change. It would be the only legal way to change. Less than one-fourth "of the whole society" has requested a change by voting for a newly-formulated constitution. The new foundation was formed and the election called by the Commission, a body unknown to the constitution, and foreign to discipline, precedent and good order.

The same body has also drafted a new confession of faith, and submitted it to a vote. A change of faith is forbidden by the constitution. "The faith once delivered to the saints" suits most of the brethren; consequently more than two-thirds of the whole society did not vote. It is not believed that "following after Christ" is "conglomerated nonsense." It looks extremely unwise to suppose that less than one-fourth "of the whole society" can vote the faith out of three-fourths of the members of the United Brethren church. It is no wonder the leader of this movement uses the text, "Now we look through a glass darkly." CYRUS SMITH.

WHAT MORE CAN WE DO FOR THE ANTI-SECRET CAUSE?

HOLLISTER, Cal.

We can learn a lesson from our enemies. Christ said, "The children of this world are wiser in their generation than the children of light." Freemasonry, which rightly claims to be the parent secret society, leads the way in religious pretensions, and others follow on.

The devil, who is the "most worshipful Grand Master" of the whole fraternity, understands that there is in man a religious element. And to secure him, he must satisfy that demand of his nature. To accomplish that object, a substitute for Christianity is made up, *leaving Christ out*, and placing the "Grand Master" at the head. In gathering materials for such a religion, the body was taken from pagan idolatry, the dress was garbled from the Scriptures, old and new, for the soul they took the square and compass and the gavel (or hammer), and for a Christ they took Hiram Abiff. To give sublimity to their new man-made religion, they take it to their graves and plant their emblems there; showing to the world that they are willing to risk their salvation upon it. In that they show more shrewdness than the children of light, who march heedlessly along under their arches, and bury in their grounds without a word of disapproval. If all the real lovers of Christ and haters of idolatry would engrave on their tombs their sentiments, it would have a telling effect on their works, which are evil and only evil, and that continually.

To publish my dying testimony for Christ and the good of the world, I have refused to bury inside of the enclosure of the Odd-fellows' cemetery, which is the popular burying ground for Hollister. The entrance to it is arched and bears their emblems. I cannot rest there without endorsing their anti-Christian sentiments. Hence, I have bought a lot outside of it, on which I have erected a neat but modest monument of red Scotch granite. It is eleven feet two inches high, nicely finished, all polished, and worth $800. The letters are deep cut and double-plated with gold, equal in appearance to any which the other side shows in or about Hollister. On one side of this is the record of my ten children. The other three sides contain my sentiments on secret orders. To give standing publicity to those sentiments is my object in getting a monument. Otherwise I would not have cared for it. I will enclose a copy of the inscription, hoping you will publish it, in hopes that others may see it their duty to carry out the same principle, in some way leaving their sentiments to speak for Christ and the good of man after they are dead or gone hence.

L. B. LATHROP.

The following are a portion of the inscriptions on the above monument:

This lot was bought in 1884, when secret societies were all the rage, in order that the owner might have a place where his family could be buried without endorsing secret orders.

All secretly taught religions are delusive. Christ never taught in secret. John 18: 20; Isa. 45: 19.

There is but one way to heaven: Christ is that way. His name, the only ladder. He that climbs up any other way is a thief and a robber. John 10: 1, 7, 10.

Heaven is Love organized; secret societies are Selfishness combined.

Levi Bennett Lathrop, born N. Y. April 30, 1815. Converted at 17 and, at once, engaged in Christian reform. He never smiled on slavery; never used whisky or tobacco; and never joined a secret order.

"Whatsoever maketh manifest is light." Whatsoever conceals is darkness. "Men choose darkness rather than light because their deeds are evil, and they will not come to the light, lest their deeds should be reproved."

True philanthropy seeks light. Selfishness seeks concealment.

Heaven has no dark corners or secret conclaves.

WHAT AN INVALID CAN DO.

CLAREMONT, Nova Scotia.

DEAR CYNOSURE:—Our dear brother, Rev. R. S. Morton (ordained evangelist), has been confined to his house for over twenty years, from injuries received by a fall; yet he has not been idle in the Master's vineyard, for by his voice and with his pen, and by scattering your publications, as he has opportunity, he is doing a great amount of good. Through his influence I have been led to renounce the whole secret lodge business (and I have been a member of five different orders), believing them to be works of the devil. For two years I have been trying to keep our young people from becoming entangled in the lodge yoke of bondage, and trying to induce others to come out and be no more "unequally yoked with unbelievers."

But like our brethren in the South we meet strong opposition; yet, trusting that God will hasten the day when every plant which our Heavenly Father has not planted shall be rooted up, I shall continue to scatter your publications, as opportunity offers. Thanking you for the tracts, I shall endeavor to place them where they will do good, and lead others to join in this great reform "for God, and home, and native land." Yours in Jesus,

JOSHUA C. FOSTER.

The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.—*Lady Powerscourt.*

LITERATURE.

"INGERSOLL AND THE DEIST. By a Native Tarheel." This is the title of one of the most original, interesting and complete answers to R. G. Ingersoll which we remember to have seen. Since the days of Paine, few revilers of religion have called out more replies than the infidel champion of the Republican party. The *North American Review* has found Ingersoll an especially valuable contributor, and has basely, for the sake of gain, used him to the utmost, securing a debate between him and Judge Black, first; then with Prof. Fisher, Dr. Field; and last, the notable name of Gladstone was brought in, that thereby that of Ingersoll might be saved from just oblivion. The replies of these eminent men hardly met the Ingersoll sentiment in the public mind. But H. L. Hastings, editor of the *Christian*, Boston, with a juster estimate of the popular feeling, met the great infidel with the sling and small stone of a David; and his reply to the "Mistakes of Moses" has probably affected more people against Ingersollism than Gladstone, Field and Black together. In another way this little volume before us deserves a like popularity. For shrewd and logical reasoning it is captivating, and its originality is manifest on every page. The reasoning, at times, reminds one of the eloquent Cousin. It is not a perfect or altogether satisfactory book, but very suggestive, and in parts thoroughly enjoyable. Many will care to read it again and again, not for its refutation of the infidel only, but for the originality of its arguments. It is for sale by Doane Herring, Wilson, N. C.

THE CARPENTER BOOKLET, which we have previously noticed when first issued by Dr. J. E. Roy, is now, through his favor, republished by the National Christian Association in paper covers at such a price that it can be circulated by the hundred thousand. The advertisement appears elsewhere. We should be glad to call this the Capenter Memorial volume, but its size will not allow so pretentious a title. It is in such form, however, as would have pleased the noble-hearted philanthropist after whom it is named. Small, handy, a little gem of a volume; but like the gem, flashing with "purest ray serene"—the living light of the Living God. No one will ever regret the money they may invest in copies for circulation.

A series of tracts is being issued from the office of the *Converted Catholic*, New York. The first number contains a sketch of "Father" O'Connor's life.

This week and next the cornfields of the great interior prairie States will be planted. A document of great value and timeliness is Bulletin No. 4, from the Agricultural Experiment Station, connected with the University of Illinois at Champaign, with the direction of President Peabody. It is a full and official account of the field experiments with corn during 1888, and is a valuable book for farmers to study.

Scribner's Magazine for May will interest readers of many and varied tastes. We open first to "Count Tolstoy Twenty Years Ago," by Eugene Schuyler, lately nominated for Assistant Secretary of State, but withdrawn because of the tender feelings of some of the plutocrats of the Senate whose skin was too thin for Mr. Schuyler's criticisms. Some personal reminiscences are here given of this celebrated man when he was one of a remarkable group of Russian writers little known outside of their native country. There are some portraits of Tolstoy and his friends in these earlier days. Mr. Schuyler was a welcome visitor at Tolstoy's home, and had long and intimate conversions with him which are now for the first time published. The reminiscences will be concluded in the June number of the magazine. Theodore Voorhees, Assistant General Superintendent of the New York Central, contributes to the Railway Series a lucid and entertaining account of the vast and complicated machinery which keeps in motion "The Freight-car Service" of the country. The illustrations show important freight yards, piers, warehouses, car works, and floating trains. "Photography," by Professor John Trowbridge of Harvard, brings together in a most interesting way the remarkable achievements which the dry

plate and instantaneous processes have made possible. The illustrations are from photographs taken under unusual conditions — showing objects photographed under water, by lamp and candle light, by lightning, and by flash powders; and illustrating the method of photographing the values of colors, surf and waves, men in motion, and the vibration of spoken words. The leading article on "The Land of the Winanishe" is splendidly illustrated with sketches of the salmon fishing grounds in the wild region a hundred miles north of Quebec.

Pastor A. C. Dixon, of Baltimore, Md., is preparing a series of tracts in cheap form, on "Roman Catholicism in the Light of the Bible." The first two, "Peter vs. the Pope," and "Mary and Mary," have been issued. In the first, the Douary Bible, accepted by Roman Catholics, is the standard of appeal, and the teachings of Peter, who is claimed as the foundation of their church, are compared with the dogmas of the church as taught to-day. In the second, the Mary of the Bible is compared with the "Mary" of the Papacy, in which it is seen that the Papal Mary is an imaginary character. These tracts ought to be freely circulated in every community where Roman Catholics are attempting to gain a foot-hold. And they are written in such a spirit of fairness that Catholics themselves ought to read them. Single copies 3 cents; 25 cents per dozen. IMMANUEL TRACT REPOSITORY, 10 E. Fayette St., Baltimore, Md.

LODGE NOTES.

Senator Palmer of Michigan, the new minister to Spain is claimed as a brother by Masonic sheets.

The Grand Lodge of England has gravely decided that "there is nothing unmasonic in a brother of an English lodge being a member of a Scotch or Irish lodge." One South African lodge thought there was, and excluded an offending brother.

Norman T. Gassette, grand commander of Knights Templar of Illinois, say the Chicago papers, has issued a letter suggesting that all members of the order attend divine worship in citizen's dress, either by commanderies or individually, on the morning of April 30. All arrangements to comply with his request are to be reported to the grand commander.

There is not published in all Ireland a journal devoted exclusively to Masonry. The reason given for this is said to be the aversion of the Grand Lodge to giving publicity to its proceedings. It could be better stated that this aversion originated in a laudable desire to prevent members of the Craft from being vexed or hampered in their social and business relations by bigots inimical to the fraternity.—*The Freemason, of Sidney, Australia.*

The *Keystone* of Philadelphia says: "Masons, like poets, are born, not made. If a man be not first a Mason in his heart, if he love not symbology and allegory, if he be not upright and of good report, it is in vain that Masonic degrees are conferred upon him. Degrees cannot make a Mason—the most they can make is a member of a lodge. After all, it is the Grand Architect of the Universe that makes the Mason, and all the Craft can do is to recognize him after he is made.

The *Daily News* of Wednesday last notes the following of Chicago Masons: "The thirty-fifth annual reunion of the Scottish Rite order of Masons is now being held in this city. Yesterday was the first day, and the time was taken up by the Van Rensselaer Grand Lodge of Perfection, 14th degree. The morning, afternoon, and evening sessions were devoted to working from the 4th to the 14th degrees on a class of forty-two candidates from all parts of the State. There were about two hundred Masons present, including visitors from other States. The reunion lasts through to-day and Thursday, and a particularly interesting time is expected to-night during the conferring of the 18th degree."

The following from the London *Freemason* shows the European opinion of public installations: "We are more amused than scandalized by the vagaries of our transatlantic brethren, for, as a rule, they inflict no harm upon Freemasonry. But it is time to protest when we find men in high places and of tried experience encouraging and sanctioning the presence of outsiders at ceremonies which are essentially private and should be sacredly guarded from the knowledge of the uninitiated. There are some Masonic jurisdictions in the United States in which it is the custom for lodge officers to be installed publicly; that is to say, in the presence of outside friends, both masculine and feminine..... We need not tell our friends that this custom is as foreign to the laws and traditions of the Craft as it can possibly be, and that if our United States brethren are desirous of being known as true and faithful members they will at once put at end to this innovation."

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Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years. When a certain age is reached it becomes essential that some restorative and tonic medicine should be taken, even if it has not been the custom to take anything of the kind previously. Naturally, the

MACHINERY OF THE BODY

has become worn, and it should be lubricated by some good medicine. One which will give permanent vigor is better than a stimulant giving only artificial strength, as it were. Hood's Sarsaparilla is peculiarly adapted to meet the requirements of such cases. It creates an appetite, and so assists in the assimilation of food that the functions of the body receive its full nutrient power. Hood's Sarsaparilla rouses the liver, kidneys, and other organs which have become torpid and sluggish, it expels impurities from the blood and gives it new vitality and richness, and in fact its beneficent and curative influences extend through the whole system. Hood's Sarsaparilla is prepared only by C. I. Hood & Co., Lowell, Mass. 100 doses one dollar.

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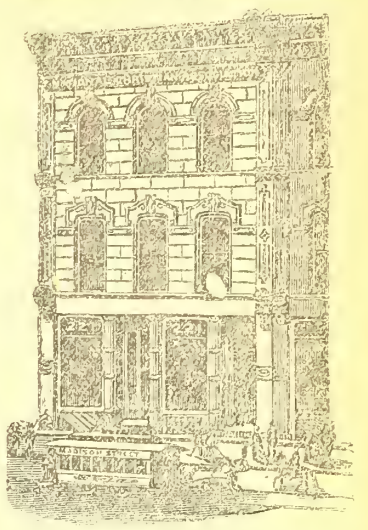
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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 2, 1889

THE PROPHET JANSEN.—By an inadvertence the letter of our Swedish friend Martenson was passed last week without the notice due his statements. He mistakes entirely what we say about the prophet Jansen. We did not say that Jansen ever belonged to the present Free Church in Sweden. The Free Church to which Waldenstrom belongs was formed years after Jansen was killed, and it is a sound evangelical body of Christians. But, as our article says, Jansen formed a small "sect of his own," which is now extinct. And, as our friend says, Jansen was at first a faithful preacher of Christ. But he was ignorant and fell into errors, as did many of his followers, though most of them were good men and sincere Christians. The senior editor preached to his school of missionaries against those errors, and conversed with his justice of the peace, who, as we stated, said: "Mr. Jansen has all the power in the church that Christ had, except the power to work miracles."

THE LODGE AND ITALIAN LIBERTY.

The thirty millions of Italian people are between the upper and nether millstones, the pope and the lodge. They are about the worst governed people on earth. Stupid and stolid concerning civil rights, the *London Times* correspondent says, "At the very last election but little more than one-sixth of the registered vote was cast." And the *Catholic Review* (April 21) explains this stupidity thus: "The people, intimidated as they are, observe an attitude of silence or passive resistance to the secret societies and to the anti-papal policy of their government."

This is the truth. Sunk in popular ignorance, and ground down by swarms of priests, they followed Mazzini and Garibaldi, and threw off the temporal power of the pope. But Mazzini and Garibaldi were Freemasons, and gave them, in exchange, the despotism of the lodge. The carcass of their liberty, roasted on one side by the fires of the Inquisition, was now roasted on the other by the secret coal-fires of the Carbonari. But secret societies worship devils direct; while priestism gives the masses the priest-made baubles of a corrupted Christianity, the crucifix and the mass.

But secret societies, with oaths and mock-religious rites, have betrayed human liberty from the first to the last. Witness the Orange lodges.

Two hundred years ago the Prince of Orange took civil liberty and Protestantism into England and drove out James II., popery and despotism. The devil got up secret Orange lodges to champion both. But he betrayed both. O'Connell used to head his political processions with two Irishmen, with each an arm over the other's neck; one decked with orange ribbons, the other with green, drinking whisky together. So little had popery to fear from Orangeism. It spread like all devils' religions, helped the wrong cause, and is now chiefly known by its mobs. Italian liberty is now in the keeping of such a religion, and hence Italians despise their government, while American Protestants laud it, in their ignorance of lodgery, and hope popery is going down, while the pope is drawing money from Irish and Spanish paupers, to bribe his way back to his lost temporal power.

A TESTIMONY.

James R. Carnahan, in "The History of the Knights of Pythias," says, "The religious character of secret societies has kept them alive for centuries."

Again, on page 12, "So we, of the Brotherhoods, whether Masons, Odd-fellows or Knights of Pythias, and all kindred orders, meet and worship at one common altar, and adore the Creator of the Universe."

COMMENT.

The assassin of souls, as do literal assasins, seeks to hide his identity, and "strike, but conceal the hand." Hence, about one-half of the Masonic writers affirm, a part stoutly deny, and the rest equivocate the fact that secret orders are false religions, operating as substitutes for the true. These last are content to call them "Mystic Ties." But they all wean gradually from marriage, as whoredom weans from marriage. Thus, "The mystery of iniquity doth already work.....Even him whose coming is after the power of Satan ...With all deceivableness of unrighteousness in them that perish." (See 2 Thess., 2.) Is it not amazing that huge blanket-sheets, called "religious papers," which give even the frivolities of religion, should be silent concerning its chief rival and antagonistic forces? Such silence is like that which precedes earthquakes.

The ministry now in the churches of the United States, taken as a whole, have been surpassed in no age of the world, for intelligence and conscientiousness combined. No equal number of men taken from the human race will do more acts in a year, from no motive but a sense of duty, than the Protestant ministers, and no people on earth give more money to save the world than the members of their churches. Yet the lodges outnumber them, two or three to one, "kept alive by their religious character," and that for centuries, by their own true testimony! And such a religion! Without repentance, without faith, without regeneration, with no atonement for sin; with no God but the god of this world, and no spirit but "the spirit that worketh in the children of disobedience." Would God some prophet Jonah might come and preach to this slumbering Nineveh, before the woes which fell on Jerusalem fall on us!

DR. LORIMER'S EASTER.

"Easter" day fell on Sabbath, April 21. Four commanderies of Knight Templar Masons, the Chicago *Times* informs us, marched into Dr. Lorimer's (Baptist) church, Chicago, escorting the "Right Eminent Grand Commander of Knights Templar of Illinois and staff," to celebrate this heathen festival, named "Easter" from the old Saxon goddess named Eastre, ("the goddess of love or Venus of the North in honor of whom a festival was celebrated by our pagan ancestors in April."—*Webster.*) The monks who first preached Christ to the Saxons in England, took down the image of their goddess, introduced the Paschal Lamb, and endeavored to get Christians to keep Easter in memory of Christ's resurrection. That they failed to make it a Christian instead of a heathen festival, needs no proof but that Knights Templar keep it; who all, Dr. Lorimer included, have drunk wine from a human skull, and invoked double damnation on their souls forever if they fail to keep Knight Templar secrets. And Paul says they cannot drink "the cup of the Lord and the cup of devils." Besides, the mass of Knights Templar make no pretension to regeneration, or saving faith in Christ.

Modern Knights Templar are an order of Freemasons named from an old order of military monks of the times of the Crusades, who had their first house in Jerusalem in the year 1118, near the Temple which gave them their name. They became the licensed beggars of Europe, amassed vast wealth, and became so corrupt that Europe spewed them out. And in May, 1310, fifty-four Knights were executed publicly with the approbation of the common people of Europe, who were cognizant of their crimes and vices.

After a sleep of ages, lodges which boast their mysteries derived from the beast worship of Egypt, have revived the name of Commandery, which makes no pretension to personal piety; swear to defend Christianity with the sword; violate the Sabbath with their drums and trumpets; and desecrate the house and disturb the worship of God. They should be indicted and fined, under the law, for violating the Sabbath, "the Lord's day," which is the only day which inspired apostles kept in memory of Christ's resurrection. The god of the Commandery is Satan; and saloon-keepers are among its saints.

THE N. C. A. BOARD MEETING.

The regular quarterly meeting of the N. C. A. Board was held on Thursday afternoon last. There were present G. R. Milton, E. R. Worrell, John Sutcliffe, H. A. Fischer, J. L. Barlow, A. J. Chittenden, Wm. Morrow and John Gardner. Secretary Stoddard and Mrs. Stoddard were also present. After prayer by Elder Barlow, the report of the General Agent on the Southern agencies was heard. It was voted that Rev. H. H. Hinman, who has been since the Washington convention in Ohio, continue to labor in southern Indiana until the annual meeting of the N. C. A. in June.

Rev. F. J. Davidson of the Louisiana work having engaged to the *Teller*, a small monthly paper, as business manager, correspondence has been had with him respecting the limitation thereby of his usefulness as N. C. A. agent, and it was voted, in view of all the facts so far obtained, that if Bro. Davidson desires to continue as N. C. A. agent, he should not assume other engagements that may be conflicting.

An annuity becoming due in July from the N. C. A., on the Bancroft fund, to the Illinois Association, it was voted that the sum be paid immediately.

Mrs. Stoddard being present was desired to speak of her experience in W. C. T. U. conventions. She had felt the need of tracts or other publications that would more clearly and distinctly show the relation of the anti-secret to the anti-saloon movement. It was voted that 5,000 each of the tracts, "The Foe in Hiding," by Mrs. Stoddard, and "Masonry vs. Prohibition," by Miss E. E. Flagg, be published.

Secretary Stoddard reported partial correspondence with the officers of the Congress of Churches, respecting another meeting, toward which they were favorable. He also read statistics of the lodge standing of members of Congress, which were voted to be filed for use in the *Cynosure* office.

The Varney will case was again brought up, and a settlement with General Agent Stoddard was referred to the Financial Committee. The expenses of the annual meeting in June were also provided for, not to exceed $100, especial efforts being directed to be made to secure a full attendance of all corporate members.

It was also voted, that having heard with pleasure Mrs. Stoddard's statement respecting work among poor children, the Board recommend that Mrs. Stoddard, Miss E. E. Flagg and Mrs. E. A. Cook be a committee for N. C. A. work among children, to report to the annual meeting.

Secretary Stoddard, H. A. Fischer and C. A. Blanchard were appointed a committee to circulate petitions and prepare an address to the Grand Lodge of Good Templars to meet soon in this city, asking that body to drop its secrecy. The Board then adjourned to Saturday, June 15 next.

SHALL THIS SUN GO DOWN?

Many reasons have been urged for the enlargement of the fund for sending the *Cynosure* to the colored pastors in the South. Bro. Arnold, since laboring among that people, realizes the vast importance of *immediate* aid for this fund. He has made a generous proposition for the increase of this fund, but has not yet been fairly met by those who have means at the North. Read his letter in the present number.

But we have seldom had an appeal so touching as this below, from a poor colored student in North Carolina. Dear readers at the North, to whom God has given an abundance, read in this pleading note how there are earnest souls among your colored brethren who long to be your agents in carrying on this good work among the colored churches; only you must not leave them to struggle alone. Put the *Cynosure* in their hands by the thousand, and the work will be done. The National Association will send the paper at less than actual cost. Shall we not be able to report Bro. Arnold's offer accepted by a hundred generous friends?

READ THIS LETTER:

BIDDLE UNIVERSITY, CHARLOTTE, N. C.

I must state that I am sorry that I am not able to take your noble paper longer. Indeed it has been the center of attraction here. I have accomplished much good by it. But it is just this, I am too poor to pay the money for it. I am in school trying to get an education, that I may do my people some good. I have done so much good with your paper that I hate to give it up. I have won many a man from the lodges. I have read the paper to large crowds and I have tried to explain the dangers of these secret orders to them. Many have stopped going to them. And now to stop this paper, would be like taking the sun out of the heaven. I hope you will consider the matter and if possible continue the paper.

Yours in Christ, L. J. M.

ANNUAL MEETING NOTICE.

CHICAGO, April 27, 1889.

At the annual meeting of the National Christian Association held June 17, 1886, it was voted:

"Belonging to a secret society, denying Christ, or immoral conduct shall forfeit membership in this Association; and any member of this corporation who shall fail to report at an annual meeting of this body, either in person or by letter, for the term of three years, shall by such failure forfeit his membership in this corporate body."

As this is the third year since the adoption of the above, I desire to urge upon every corporate member of the N. C. A. the importance of promptly complying with this reasonable action, by sending a letter to the General Secretary at 221 W. Madison St., Chicago. If possible, every corporate member should attend the annual meeting, June 20, next. Never in the history of the movement against the secret lodge system has there been greater need of your influ-

ence, your counsels and your presence than at the approaching annual meeting. Will you come up to the help of the Lord against this mighty foe?

J. P. STODDARD, *Cor. Sec N. C. A.*

—Elder J. L. Barlow was in from his Wisconsin parish last week, to attend the Board meeting. He is looking well, but evidently has a work full heavy for a man of his years.

—Rev. L. J. Jordan, lately engaged in Mississippi by the N. C. A., is now in Pennsylvania. He writes from Pittsburgh that he is going to work for the prohibition amendment. We hope the Pennsylvania managers will not refuse him, as it is reported they have St. John and Mrs. Gougar, because of their work for national prohibition.

—Laura S. Haviland, the aged but still vigorous philanthropist and reformer, of this city, departed to New York on the 22d ult., expecting to sail for Liverpool, England, on the 24th. She goes at the earnest invitation of Stafford Allen and other Friends who have taken a deep interest in her remarkable life, as shown them in "A Woman's Life Work," and otherwise. She will be accompanied by her daughter, and will spend several months abroad.

—Some weeks ago Dr. Talmage, the well known Brooklyn minister, says a correspondent of the *Christian Worker*, averred that if the church at large would only do its duty, it could convert the world in ten years. Out of curiosity a friend of his, belonging to another denomination, concluded to see how much Dr. Talmage's own congregation is doing in the mission line. He found that during the past year the membership, which numbers over 4,000 and is quite wealthy, contributed less than $300 to home and foreign mission work combined.

—The temperance papers advertise "Joe" Critchfield as a temperance "evangelist," and publish his portrait. It is a good rule to beware of evangelists who come in clownish names—"Joe," "Sam," "Bill," "Mike," etc. Sam Jones himself is hardly an exception. They may chance to be something else with the clothing of a sheep also. The "Joe" above named, we fear, is a man to be well avoided. It is also a safe rule to look out for a knave or a hypocrite behind a Masonic pin prominently displayed. It is often worn for a dishonest purpose. Masonic authorities themselves, even Grand Lodges, have condemned the practice. But this man Critchfield has his photograph taken and portrait engraved with his lodge-pin as the central and prominent point of the whole picture. He has an illustrious example in the infamous "Bully" Brooks, the cowardly ruffian who struck down Charles Sumner in the U. S. Senate. See the Lincoln history in the *Century*.

TO ILLINOIS READERS.—The Executive Committee of the Illinois State Association, thanking the friends who have already contributed to the fund for the State work, must ask for yet more liberal contributions, *which are needed immediately*. Will not our friends respond without delay, and thus prevent the work from being seriously hindered? Send all contributions to the treasurer, W. I. Phillips, 221 West Madison St., Chicago. In behalf of the Ex. Committee.

NOTICE —If any anti-secret friend desires a form of constitution for a local C. A., he or she can obtain one by addressing the writer. Also I shall be greatly obliged to any one in possession of authentic facts bearing on the connection between the lodge and the saloon, either in shielding liquor sellers or fostering the drink habit, who will write them out and send them to me for use among the W. C. T. U. Our white ribboners must be enlightened, and only facts will do it.

ELIZABETH E. FLAGG, *Wellesley, Mass.*

Quaint old Matthew Henry points out that Abraham's slaves which he had gotten in Haran are called "souls." In these times servants are called "hands." A world of difference. Hands—four fingers and a thumb to get as much out of as one can, and to put as little into, from the master's standpoint. And from the servants'—to pick up as much as they can and to give as little back again. When master and man can find in each other's relationship a soul—a living, earnest, brotherly soul—then only are the work and wages alike right.—*Mark Guy Pearse.*

—In one of his letters from India, Mr. Caine, M. P., gives a sickening account of the opium dens at Lucknow. In one he counted on the floor down stairs alone, "117 human swine of both sexes." There were more upstairs. He had seen the gin palaces of East-end London on Saturday nights, he had seen men in delirium tremens, but "never such horrible destruction of God's image in the face of man as in the 'Government' opium dens at Lucknow."

NEW ENGLAND LETTER.

The defeat of the Amendment.—Future temperance action.—Why prohibitionists should give their attention more to enforcement of the law.—A society of Christian Socialists—"The Pope owns no civil superior."—Connecticut public schools.

Massachusetts has several times given us reason to be ashamed of her, and just now the friends of the prohibitory amendment, among whom are numbered her noblest men and women, are not at all proud of the Pilgrim State. Defeat was predicted by many who worked and prayed the hardest, but few believed that the adverse vote would be in a majority of 44,000. It is a significant fact that nearly half the noes came from Boston, every ward in that city voting against the amendment. It is in Boston, that stronghold of the Democracy, that the liquor power is most firmly entrenched; and though Dea. Giles no longer runs his distillery and pays his workmen in Bibles, the business has reached proportions, and is carried on with a wealth of capital and scientific appliances, of which even he and his gang of demon workmen never dreamed. Only one city, Summerville, cast a yes vote. Of the towns, 142 voted yes, and 174 no. The W. C. T. U. did excellent work at the polling places; and though for the moment they may be somewhat cast down by this defeat, they are far from being destroyed or even demoralized. The temperance cause is to-day nearer to victory than ever before. Just before the election a horrible tragedy occurred in a little hamlet near Springfield, which ought to have made many votes for the amendment. An aged man was murdered by his son in an outburst of drunken insanity. The latter, after ineffectual was attempts to kill his two aunts, set fire to the house, then shot himself, dying instantly. He was a cider drunkard; yet many a farmer in western Massachusetts voted against the amendment for fear it would cut him off from making cider—though the best legal authority in the State decided that they could manufacture, under prohibition, all they wished for legitimate purposes, its sale alone as a beverage being forbidden. The liquor power proceeding on the insulting assumption that our honest Massachusetts farmers are either fools or want to become liquor sellers in a small way, have inundated the country districts with their lying arguments, which, false and weak as they are, have had in too many cases the desired result.

A meeting of prominent workers for the amendment was held at once at their headquarters, after the defeat of that measure was announced, to lay plans for future work. They wisely decided not to seek any further prohibitory legislation at present, but to spend more effort in securing municipal suffrage for women. This would give us, under our present local option law, prohibition in the larger part of our cities and towns; and the virulence with which the measure is fought by the rum power and all the political "bosses" interested in sustaining it, shows how much it is needed. There might be even hope for Boston. That political overturn last fall is on all sides allowed to be the work of its energetic women. What would they do if they had the ballot?

A resolution was also adopted, declaring it to be "the sense of the meeting that all the friends of temperance, whatever may be their differences as to methods, should unite in the enforcement of the present law, according to the letter of the statutes." As our enemies make it a standing taunt against us that the laws we have already are not enforced, this is pre-eminently wise action. If more money and effort could be expended in considering the helps and hindrances in the way of prohibition, we might strike a heavier blow at the saloon than by working for more stringent legislation. We all know the mischief wrought by the saloon— not in its entirety, to be sure, for no finite mind can take it in—but the public has been educated up to a point where it sees that the saloon is an evil which must be suppressed or restricted, and now it is high time that the education be carried farther and show the hidden links which bind the lodge and saloon together.

It is not sufficiently comprehended that the petty liquor seller is supplied and kept in business by the wholesale dealers, who can thus throw around the former their powerful protection in a manner well illustrated by a recent case in Willimantic. An unlicensed rum seller of that place was summoned before the magistrate for violation of the law three times in as many weeks. His bondsman was one of the most wealthy licensed dealers in town. On the plea that the liquor fund was not his own but belonged to another person, he was released and the law satisfied. It has often been a matter for wonder that these unlicensed liquor sellers are so safe from raids, and it is supposed by unthinking people that Masonry can have nothing to do with it, either because the saloon keeper in question is an Irish Catholic, or too low and disreputable a character for the lodge to take in. But if it can be understood that when his patron, who supplies him and takes a lion's share of the profits, is a Mason of high degree, which is generally the case, he is covered by the protecting ægis of the lodge just as thoroughly as if he was one himself, much of the mystery would disappear.

There has recently been organized in Boston a society of Christian Socialists which is said to be akin to the English movement of 1849, pioneered by Maurice and Kingsley. The smiles of court favor unfortunately had much the same effect on Kingsley that they had on Wordsworth, and though he never exactly became a lost leader, he was not at his death the same stern and fiery radical who wrote Yeast and Alton Locke. But one can understand how fascinating was the idea to his young manhood, and how the noblest intellects and most spiritual minds have been always so profoundly attracted in this direction. How much the new organization will do in solving the great social problems, which every year presses upon us darker and heavier, will depend on whether it be in deed and in truth Christian, holding up to rich and poor alike the divine ideal of a Christ-perfected humanity which shall no longer seek its own, but the general good of all, without distinction of class or race.

The hearings before the legislature on the parochial schools still drag their slow length along. But they are interesting in the light of what Senator Blair has recently said that "the rapidly growing feeling among the people of the United States in favor of the expulsion of the Jesuits from the country cannot much longer be restrained from public expression, and he thinks it time that the discussion be conducted openly and dispassionately before the general indignation, now so deep and determined, breaks out into an unmanageable, irresistible, popular fury." The most important testimonies, of course, come from the Catholic side, and among them one from Father Joseph F. McDonnough is peculiarly significant. He read an extract from Cardinal Manning, asserting that the Pope was rightfully supreme over the civil power; and in another extract, that "he acknowledges no civil superior." "It is his province and duty," added Father McDonough, "to direct the consciences of men." Do we need further evidence that we cannot give place to the demands of the papal hierarchy without endangering our republican institutions?

Connecticut is very much exercised over the annual report of the State Board of Education. In nineteen towns of New London county two-fifths of all the older children attending school are unable to write. "Whose" was spelled in ninety-nine different ways, and in arithmetic and composition the pupils sustained an equally poor showing. It is to be hoped that with all our seminaries and colleges for higher education, we are not allowing our common schools, the pride and glory of New England, to deteriorate. The writer holds an opinion, which she finds is shared by many wiser than herself, that they do not turn out pupils so well equipped in the ordinary English branches as they did a generation ago The best way to fight parochial schools is to keep our own public schools not only up to the highest standard, but constantly progressing.

ELIZABETH E. FLAGG.

A gentleman who had spent several years in Kansas, said recently: "The debasing effect on children which comes from a familiarity with liquor saloons was never forcibly presented to me until I went to a State where saloons were unknown. Kansas is filled with boys ten years old and under, who never saw a saloon since they can remember. They never saw a man under the influence of liquor. Being wholly withdrawn from the sight of it, nearly all of them will have no more desire for drink on arriving at man's estate than they will have for opium or hasheesh. Though I am not a Prohibitionist, it really looks to me as if the Kansas people were doing a wise thing in keeping public drinking places out of their State. Of course quantities of liquor reach the State in jugs, kegs and barrels, from Kansas City and elsewhere, but the rising generation is not materially affected; for the old fellows monopolize all the stuff that comes by express, and they are shy about letting people know they have it. The national government, by the way, is engaged in very small business in Kansas. It has agents there who sell government liquor licenses to all who want them. These licenses, the Supreme Court has held, cannot be used as evidence of liquor selling in State prosecutions for that offence.

THE HOME.

"AT LAST."

[illegible]—"Reminiscent in Pectatorum."

Lord [illegible]—I know—
And I have come oppressed
With the great weight of my sad Past—
[illegible]—and I heavy laden—O! at last
I've come for rest.

My patient Lord! whose loving yoke
So easy is and light—
I have left all, and come to Thee.
The [illegible] with the world would be
But an unequal fight.

I thought I was so strong and brave
As years came by—
I marched my warrior banner, "Victory!"
But all 'twas for my foes—not me—
So weak was I.

Yet, Lord, I come, tho' it be dark and late—
Oh, let me in
Vanquished and humbled—yet I would
Make some poor reparation—if I could—
For what has been!

So I have all for Thee! And yet there are
Memories that cling
To the old life that I shall live no more—
Of love and parting—death and suffering sore
They memories bring.

An[illegible]erable!
Yet still
I [illegible] close to Thy holy keeping,
The night and rest and I the whirlwind reaping,
But in Thy will!

Oh, [illegible] calm through my unquiet soul
Comes gently stealing,
[illegible]ack, O! Great Unchanging One!
With darkness past—and a new life begun
Where I am kneeling.

[illegible]ing in [illegible] before Thy Blessed Shrine!
In hope—at length.
And with a rain of sad, remorseful tears,
I wash away the burden of past years
And pray for strength!

Strength to be faithful to the very end—
Thy grateful, loving slave forevermore to be.
And [illegible]neath Thy feet my heart I lay—
In night or morning, life or death, I pray
Through all the ages of Eternity.

BURNING THE BOOKS.

Luke, in giving an account of the success of Paul's missionary labors in Ephesus, where the apostle spent three years, says:

"And many that believed came, and confessed, and showed their deeds. And many of them which used curious arts brought their books together, and burned them before all the people; and they counted the price of them and found it fifty thousand pieces of silver. So mightily grew the Word of God, and prevailed." Acts 19: 18-20.

Ephesus, as we learn from heathen writers, was in that age noted for sorcery, magic, incantations and various tricks and "curious arts" practiced among the people as a part of their heathenism. The Greek term used by Luke and translated "books" is *grammata*, and properly means letters written on paper or parchment, that were used in these arts. Many that became converts under Paul's preaching had been addicted to these arts; but when they received the Gospel at his hands, and became the followers of Christ, they not only abandoned all these arts of their heathen life, but they went further, and actually destroyed the "books," the *grammata*, or Ephesian letters with which the arts had been practiced. They did this at a very considerable sacrifice of property, since the total value of the property destroyed was more than nine thousand dollars. They did not sell "their books" to others who might wish to buy them, and did not destroy them privately. They "brought their books together and burned them before all the people," making a public and general bonfire of the whole of them—thus indicating not only their own abandonment of heathen superstitions and arts, but also their adoption of Christianity as the true religion. This they did in a heathen city, in which the majority of the people still clung to idolatry, and worshiped "the great goddess Diana." It was a courageous act on their part, as an open and public declaration of their devotement of themselves to Jesus Christ as the Teacher and Saviour of sinners.

The manner in which Luke states this act of burning the "books," clearly implies that it was done from Christian thoughts, and possibly with the knowledge and approval of Paul himself. Luke, after stating the act, adds that "so mightily grew the Word of God and prevailed." What these Ephesian converts did seems to be cited as evidence that the Word of God mightily grew and prevailed. Accepting this Word, they could no longer continue to preach their "curious arts." They had no further use for "their books;" and as they would not sell them to be used by others, they "brought them together and burned them before all men."

This is one illustration of the general truth that when the human mind comes under the enlightening, renovating and sanctifying power of the Gospel, whatever may have been its previous condition, there are a great many "old things" which have to pass away, in order to find a place for the new things which belong to the Gospel, and are secured by it. The old things and the new things do not go on together; but the former disappear and the latter appear. That which is wrong in the past must give place to that which is right in the sight of God. A Christian is a renewed and reformed sinner, as well as a child and subject of grace; and although he will never go to heaven on the basis of his own merits, he will not equally go there without repenting of his sins and forsaking. The plan of the Gospel is not to save men in their sins, but rather *from* them, as well as from the curse of the law. Men cannot serve God and the devil at the same time. If they are the servants of sin, they are not the servants of God. Any effort to effect a compromise between the two forms of service and carry both along together, is sure to end in failure. Positive incompatibilities cannot inhere in the same character.

The special truth illustrated by this burning of the "books" is that when men are pursuing an unjust, a dishonest and morally unlawful business, as the means of living, they must, if they become Christians, abandon that business, and engage in some other business that is consistent with Christianity. If one who is a gambler becomes a Christian, he must at once bid farewell to his gambling. Gambling is a dishonest mode of getting a living, and no one can be a gambler and a child of God and an heir of grace at the same time. So if a man is a rumseller, dealing out death and damnation among the people, as the natural result of his business, he must, if he becomes a Christian, discontinue that business, especially so in this age so full of light on this subject. It will not do for him to get rid of the business by selling out his establishment, liquor and all, to some one else who will continue it. This is no remedy for a penitent and converted rumseller. Let him, if he can, apply the liquor to some lawful and useful purpose; and if he cannot then he can do what the Ephesian converts did with "their books"—he can destroy it rather than involve himself in any guilty complicity with the sins of others. Any man had much better lose his property than to violate his conscience or lose his soul. Every one is as really responsible for the use he makes of his property as he is for the use he makes of his tongue. That use of either which corrupts and demoralizes society, is itself immoral, and hence, contrary to the pure principles of the Gospel, and hence again forbidden by the law of God.

The plain truth is that Christianity considered as a practical power, is a *reforming* power; and no small part of the salvation which it secures, consists in the reform which it achieves, first in the mind and heart, and then, as the natural consequence, in the outward life. It first changes the inner man in the principles by which he is governed, and thus makes him "a new creature in Christ Jesus;" and then comes the change of the outward man. The two go together, and sustain to each other the relation of cause and effect. Converted sinners if they mean to honor God, and expect to get to heaven, should not forget to burn the "books" that belong to the life of depravity. The more thoroughly they do this work the better.—*The Independent.*

THE SANCTIFIED.

Here, in twenty particulars, is William Seeker's description of the characteristics of sanctified men and women:

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others, above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They became as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointment.
16. They are more in love with the employment of holiness than with the enjoyment of happiness.
17. They are more employed in searching their own hearts than in censuring other men's states.
18. They set out for God at the beginning, and hold out with him to the end.
19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.
20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?—*King's Highway.*

"AND POUR CONTEMPT ON ALL MY PRIDE."

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take, for instance:

Pride of *birth and rank.* "Is not this the carpenter's son?"

Pride of *wealth.* "The Son of man hath not where to lay his head."

Pride of *respectability.* "Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of *personal appearance.* "He hath no form nor comeliness."

Pride of *reputation.* "Behold a man gluttonous and a wine-bibber; a friend of publicans and sinners."

Pride of *independence.* "Many others who ministered to him of their substance."

Pride of *learning.* "How knoweth this man letters, having never learned?"

Pride of *superiority.* "I am among you as he that serveth." "He humbled himself." "Made a curse for us."

Pride of *success.* "He came unto his own, and his own received him not." "Neither did his brethren believe on him." "He was despised and rejected of men."

Pride of *self-reliance.* "He went down to Nazareth and was subject unto them."

Pride of *ability.* "I can of mine own self do nothing."

Pride of *self-will.* "I seek not mine own will, but the will of him that sent me."

Pride of *intellect.* "As my Father hath taught me, I speak these things."

Pride of *bigotry.* "Forbid him not, for he that is not against us is on our part."

Pride of *resentment.* "Father, forgive them: for they know not what they do." "Friend, wherefore art thou come?"

Pride of *reserve.* "My soul is exceedingly sorrowful, even unto death. Tarry ye here and watch with me." "The Son of man must suffer many things and be rejected."

Pride of *sanctity.* "This man receiveth sinners, and eateth with them."—*Sel.*

A STORY OF AN ARTIST.

The *American Magazine* tells the following interesting story of how James Beard, the celebrated portrait and animal painter, learned to paint chairs:

One day, while wandering about the town, he became interested in a sign which read, "Peter Skinner, chair-maker." "Why can't I make a chair?" he asked himself. He straightway entered the establishment, resolved to ask for a job. In order to get to the office he had to pass through the paint room, and the sight of several busy workers prompted him to inwardly exclaim, "Anyway, I can paint chairs." The firm wanted a journeyman. Mr. Skinner said the young man could come to work the next morning, and that his duties would be in the paint shop—in which Beard tarried on his way out. He spoke to the men who were at work, told them interesting stories of his travels, until they were all

interested in him. Meanwhile, he watched every detail of the manner in which a chair, from beginning to end, was painted.

That evening, when he reached the room which his friend was sharing him, he got a brush broom and an old chair, and was practicing the *modus operandi* of painting it when his fellow lodger entered. The latter thought Beard had lost his reason, until laconically informed that the young man was "learning his trade." The next morning Beard was on hand at the chair factory, bright and early; and there he continued to be employed for two months, at nine dollars a week. No one ever discovered that he was not an experienced chair painter.

During his leisure time he used to make pencil drawings, at the house where he boarded, of different things, and drop them carelessly on the floor so that they would attract attention. The landlord possessed a strong, characteristic face, and Beard drew him in uniform, he being a colonel in the militia. The young artist also dropped this drawing on the floor of his chamber. His chief ambition was to get to painting portraits again. He thought this drawing would please the colonel, and it did. In short, it led to Beard's receiving a commission to paint the portraits of the colonel and his entire family, consisting of five members, at five dollars apiece. With this work to occupy him, Beard left the chair factory and resumed his portrait painting. He found considerable to do, but he was often reduced to the condition not inaptly known as being "hard up." He began to get some reputation, and made many warm friends.

THE LEFT HANDS.

"Hurrah, mother! I belong to a secret society."

Otis Adams came hopping into his mother's room, first on one foot, then on the other, banging the door, upsetting a chair, and making as much noise as a 9-year-old boy.

"Isn't it jolly, mother—a sure enough secret society?"

"Do all the members make as much noise as this one?" asked his mother, with a pleasant smile; "because, if they do, I hope the meeting will be held out in the field. But what is the secret, Otis?"

"Oho!" cried the little boy; "that would be telling, and we are not to tell anybody."

"I don't think much of secrets that are not for mothers to know," said the lady.

Otis looked rather sober.

"Well, mother," he said, "at the next meeting I'll move that all mothers be made honorary members and be told the secrets. But I'm to be on duty tonight, and I can't tell you what I'm going to do."

His mother shook her head, and Otis began to be dreadfully afraid that he would miss his appointment.

"Just try me this time, mother," he said earnestly. "It is something I know you would like me to do, and Mr. Ross knows all about it—indeed, he gave us our society name and motto."

"I think I could trust my boy," she said fondly, looking into his clear, truthful eyes, "even if Mr. Ross did not know about it; but, as 9-year-old judgments are not apt to be very ripe, I am better satisfied that your teacher should be in the secret. What is the name of your society?"

"The Left Hands," he replied proudly; "but don't ask our motto, for that would tell too much."

The next morning, before school-time, Otis was seen flying wildly over the house, hunting in vain for his satchel of books.

During the morning Mrs. Adams put on her bonnet and coat and went to see a sick neighbor—a poor widow, whose sickness would have been starvation to her family, except for the kind charity of those around her.

"Ah, Mrs. Pool," she said, entering the sick woman's room, "I see you have a nice supply of wood laid in for your kitchen stove."

"Yes'm," said the poor woman, "and I reckon you are at the bottom of it, ma'am."

"I? No, indeed. What makes you think so?"

"Don't you know how I got that wood, ma'am?"

"Not a word of it."

"Well, about dark last night some boys came into my yard as mum and quiet, ma'am, as if they had come to steal, and piled up three barrow-loads there where you see it; but the children made sure they saw your Otis among them."

"Very likely," said Otis's mother, remembering "The Left Hands;" but she said nothing to the boy until that evening, when Barry Mitten, the blacksmith's son, brought Otis's satchel to the door.

"Dad says he'd ha' went for you-uns 'bout usin' his grindstone ef he hadn't ha' seen Mrs. Pool's wood-pile."

So "The Left Hands'" first secret was out, but that has not seemed to discourage them at all, for every week some good turn is being done secretly to somebody; and it is not hard to guess that the motto of the society is, "Let not your left hand know what your right hand doeth."—*Sunday-school Evangelist.*

TEMPERANCE.

EXPERIENCE IN MAINE.

In a recent issue of the New York *Observer*, "Agustus," one of the editors, referring to the temperance movement in Massachusetts, said: "But there is a large body of conservative temperance men who believe in total abstinence, and yet with the experience of Maine before them, doubt whether a prohibitory law would be practicable in Massachusetts." This drew forth the following letter from the venerable Cyrus Hamlin, of Maine. It ought to satisfy all reasonable people as to the success of prohibition in that State. With such experience in Maine before him no good citizen of Massachusetts or Pennsylvania ought to doubt as to the practicability of prohibition in these States. Mr. Hamlin writes:—

"I am a Maine man, and I know the State, north and south, east and west, and the experience of Maine is before me and before the world, not simply before those very peculiar 'believers in total abstinence' who make a very peculiar inference from it. It is executed as well as any law is, and it has lifted the industrial population out of debt into a degree of comfort that I do not believe is equalled in so general a manner in any other State of the Union. That is the experience of Maine that frightens those peculiar temperance men and believers whom 'Agustus' has met with.

"I remember the day when the Rev. Justin Edwards came to Portland, in 1827, or thereabouts, and preached a powerful temperance sermon, striking the consciences of some men like a bolt of lightning. A Mr. Millions, a church member, then had one of the great distilleries of Maine (there were thirteen of them when the Maine law smote them and put out their fires), and a firm of Christian merchants furnished him as they did others, with "black strap"—the nasty molasses used for making New England rum. That sermon of Justin Edwards worked powerfully on my mind, boy as I was, for my mother made me a teetotaler in boyhood. I wondered if those Christian merchants could stand that, for I held them in such honor and reverence that a 'good morning' from one of them made me happy all day.

"Well, Deacon Isaac Smith, one of the firm, took a liking to the country boy and said to me, "Cyrus, come into my office a minute.' He then told me he didn't sleep much that Sabbath night after the sermon, and Monday morning he and his partners (let their name be had in everlasting honor, Levi Cutler, Richard Dana, Luther Dana) had resolved to close out that business at once. He said with tears, it might involve them in very serious financial troubles, but he had never been so happy in all his life.

"I remember the remarks I heard here and there: 'Pharisees,' 'over righteous,' 'poverty and bankruptcy their lot,' etc. But did they fail! Their history reminds me of what Sam Small once said, that 'God would put his angels on half rations before he would abandon righteous men in doing right.' Their true prosperity might be dated from that time. But Mr. Millions went on his way, distilling 'black strap' into hell-strap until he went from the communion table to the judgment seat. The thirteen distilleries did a thriving business. Every store in the country towns sold rum. Almost everybody drank rum. The farms were generally more or less heavily mortgaged. Society groaned under the burden. Teetotal societies came in and mitigated the evil, and then Neal Dow—a judge in Israel—arose, and with a great following from Dan to Beersheba, poured the cold water of the Maine law upon the lurid fires of the thirteen distilleries and put them out forever. And finally every dram-shop was closed. Many of the jails have been empty. I visited one, and the jailor said he had not had a case for some time. He opened the jail occasionally to keep the locks in running order, but he added, 'Where there is no drunkenness, there is no jailing.'

"That is the experience of Maine. There is not a distillery nor an open, undisguised dram-shop in the State of Maine. What is there in this that should frighten Boston believers in total abstinence? The farms in Maine are generally free from mortgages, the houses are painted, shade trees are cultivated, the roads are good, the people are temperate, industrious and happy. What is the matter with Maine? 'Oh, there are drunkenness and rum-selling there still, and worse than ever.' A big lie is made out of a very small amount of truth. There is rum-selling as there is thieving in the cities. But it is driven into secret places. It is carried on by the vilest and basest of men and fallen women. The grip of the law is not tight enough yet to stop it entirely, but the State is saved. Nineteen-twentieths are delivered from the curse. The curse creeps and wriggles and hisses in places foul and festering with all moral filthiness. But it should be remembered by all the advocates of the Maine law that it does not undertake to interdict drunkenness at home. You may be as drunk as you please at home, and, if you can keep from killing wife and children and from other outrages, the Maine law does not concern itself about you. It proposes to stop the manufacture and sale of intoxicants in the State of Maine. That work it has done gloriously, though not to the satisfaction of certain conservative temperance men. They must be a curious set. They are probably in harmony with him who was 'in favor of the law but agin its execution.'

"When I was a resident of Bangor I had repeated circulars sent to me from respectable firms in Boston proposing to furnish me with perfectly pure wines and any other liquors I might order, on reasonable terms, delivered at my house in sealed cases, etc. I never had any money to invest in such merchandise, and I cannot tell how pure or how impure the articles offered were, but in that secret way the means of drunkenness are doubtless furnished to the thirsty and insatiate. It is a great evil, but very small, indeed, compared with licensed sale, which in no case limits drunkenness. CYRUS HAMLIN."

THE DAMAGE OF PROHIBITION.

The *Union Signal* publishes an interview with Mr. L. A. Maynard, who has recently made an extended tour of observation through Kansas, and carefully investigated and studied the effects of prohibition in that State. In reply to the question, "Does prohibition injure the business of a town?" he says:

A firm of extensive bridge-builders, in Lawrence, testified that when liquor was sold they were continually tormented with saloon-keepers coming to garnishee the wages of employees; they don't do so any more. A justice of the peace gave corroborating testimony without knowing that he did so. He was one of the men who did not favor the law because it "hurt business;" he said that he used to have fifteen or twenty garnishee cases a week, and now he had scarcely any. His fees and perquisites amounted to $2,400 before prohibition; now they scarcely foot up $800 a year. No wonder he thinks prohibition hurts business!

Another man in Lawrence whose business is hurt is the proprietor of works for making steel cells to jails; that business is ruined, so far as Kansas is concerned, for there are no new jails building, and no old ones needing more cells. On the other hand, the Pomeroy Coal Company testify to greatly increased business, and to greater comfort in the way of fuel, food and clothing for the poor, since the father's money does not go into the saloon. In Leavenworth, on my return, I saw the first drunken man I had seen in Kansas—the only one, if I remember rightly—and that was a United States soldier, to whom the Federal Government allows liquor, in defiance of State law.

—The English nation continues to derive an income of some £8,000,000 from the excesses and miseries of the richer part of the Chinese people; while the poorer classes of Chinese are creating a demand for a cheaper home-grown opium. And so the enslavement of the entire nation to this fatal habit appears to be inevitable.

—The British Government sells to the highest bidder the exclusive privilege of distilling and selling alcoholic liquors within a certain district. The holder of the license increases his sales regardless of consequences or of the remonstrances of the better portion of the native population, with the terrible result that that population (almost entirely total abstainers previous to British rule in India) is becoming demoralized and impoverished. From this influence even the native converts to Christianity do not escape. Statistics show that while there were in 1880 forty-one habitual and 163 occasional drunkards among 29,000 professed Christians, in 1883 the number of such drunkards among 30,000 Christians had increased to 250 habituals and 274 occasionals. The increase is said to have been still more rapid during the last five years, and to be yet larger in proportion among the non-Christian portions of the people. This must be a fearful counterweight to the influence of English foreign missionaries.—*N. Y. Evangelist.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—First Quarter.—May 12.

SUBJECT.—The Anointing at Bethany.—Mark 14: 1-9.

GOLDEN TEXT.—She hath done what she could.—Mark 14: 8.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—*M.*—Mark 14: 1-9. *T.*—Matt. 26: 1-13. *W.*—John 12: 1-8. *T.*—Psalm 133: 1-3. *F.*—1 Chron. 29: 9-28. *S.*—Psalm 41. 1-13. *S.*—Ex. 35: 20-29; 36: 1-6.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Mary's Offering.* Vs. 1-5. While Mary was breaking her box of ointment on Christ's head, his enemies were conspiring to take his life. There is a vast world conspiracy against the reign of Jesus going on at this very moment while the alabaster box of consecrated lives is being broken daily, and the cold and calculating even among his nominal disciples say, "To what purpose is this waste?" Mary's gratitude for her brother's restored life must have expression, and no common expression would satisfy it. Only two women in the Gospels are recorded as choosing this method of honoring Christ. One was the woman of sinful life, the other the pure Mary. In the one case the world found fault with Christ for accepting it; in the other with Mary for offering it. The world is very difficult to please and the only possible way by which a Christian can secure peace of mind is to die to the world. Rom. 6: 6; Gal. 2: 20. Mary obeyed the unreasoning impulse of her loving heart; she gave her best and poured it all out at once This spontaneity is what makes all the life and beauty of Christian giving, and it is just what has rendered this act of Mary's a memorial act, to be spoken of wherever the Gospel goes to the end of time.

2. *Jesus' Defence of Mary.* Vs. 6-9. However the world may misjudge our acts or our motives, Jesus always has a perfect understanding of them, and what is the condemnation of others weighed against his approval? We notice here (1) That the rest of the disciples in condemning Mary took their cue from Judas. And many such cold and selfish criticisms are made by true disciples just because they allow themselves to be swayed by the arguments and the sophistries of the hypocrite and the formalist. The great reason why reform makes such slow progress is because Christian people do not think for themselves, do not search the Scriptures to see if such and such an argument will stand. How many who say they believe in high license have made it the subject of candid and prayerful investigation? In most cases it will be found that they have made up their minds from the newspapers or the prevailing opinion around them, and that the arguments which really influence them originated in the brewery and the distillery. The reason why such dense ignorance prevails on the lodge question is because people accept the opinions of some lodge minister or deacon or other so-called "good man" that it is an unobjectionable institution without ever investigating the subject for themselves This is all wrong. There are Judases now as then. Let us not allow them to set the keynote of our thinking for us. (2) We do not always realize the significance of our own acts. Their influence may stretch far into the future, with a meaning either for good or evil that we never thought of attaching to them. Mary never thought she was anointing Christ for his burial; but how much better to anoint her living Saviour than to reserve it to pour over his dead body. How much better to give our warm tributes of praise and love to living friends than to pile the most costly mausoleum over their dust. And far better to give of our substance to the poor who are the representatives of our Saviour here on earth, while we are ourselves living and can witness the happiness we confer, than to wait till we are dead and have no positive certainty that it will go the way of our wishes. Mary was perhaps debarred by home ties from following Christ and ministering to him like the other women mentioned in the Gospels, but she did what she could. This is a line by which the service of an archangel or a little child can alike be measured It was an act of homage to a king. So every box of ointment we break for Christ is a tribute to his kingly character; a witness to the world that would reject his reign.

—Bishop Goodsell, Rev. J. L. Hurlburt and Rev. J. O. Peck have been visiting the conferences of the Methodist church in Texas. In their letters to Northern papers they give instances of the existence of Bourbonism, as well as a spirit of willingness to forget the past and abide by the decision of the war. As Mr. Peck says, "The new South exists in spots."

RELIGIOUS NEWS.

—At a late meeting of the Chicago preachers, their committee on dissemination of prohibition literature reported in favor of placarding the streets with liquor statistics.

—At a late meeting of the Methodist preachers of Philadelphia, they resolved to consider no other subject but prohibition until after June 18, the date of vote on that amendment.

—The report of the treasurer of the Women's Foreign Missionary Society of the Presbyterian church gives the total receipts for the year at $143,488.74, and the cost of administration at a little over 1 per cent. The society supports 166 missionaries, 8 missionary teachers, 84 native helpers and Bible women, 30 boarding-schools, wholly or in part, and 137 day schools, distributed over India, Japan, China, Syria, Africa, Corea, Persia, Siam, Mexico, South America, and among the American Indians and the Chinese and Japanese in California.

—Nathan T. and Esther G. Frame, the Quaker evangelists, lately held a series of meetings at New Castle, Ind. The Friends' meeting house was crowded; then they used the large court house, but hundreds were turned away, not able to get into the room. In the midst of the work Esther G. Frame's health gave way, and the meetings, after continuing about fifteen days, had to close. Thirty or more were either converted or renewed, amongst whom was one infidel.

—The nineteenth annual meeting of the Women's Foreign Missionary Society of the Presbyterian church, at Philadelphia, listened to a paper read by Mrs. S. C. Perkins, on "Marriage and Mission Work." She said that arguments could be brought forward on both sides as to whether it would be better for the missionaries to go out married or unmarried. Not all the wives of missionaries are true missionary wives. A single woman is sent out to do a specific work, and she must remember the solemn obligation under which she goes to her field. She owes herself for at least a term of years to that work. After that is done she is free to do as she will with herself and her life.

—Fifteen have been added to the Indian Presbyterian church at Lewiston, Dak. Red Cloud came into the church jailer fashion—"he and all his household." He was married, baptized, received the Lord's Supper, and had his two children baptized, all the same day.

—The Presbyterian church of East Liverpool, O., Rev. A. B. Marshall, pastor, has just received ninety-two accessions to its membership, which makes an aggregate of more than two hundred additions since the 1st of July last.

—According to the San Francisco *Chronicle* of March 26, public opinion is in favor of the suppression of Sunday picnic excursions from that city. The Southern Pacific company has resolved not to run specials for such excursions. The roads running into Sonoma county have also adopted the same rule, and the Southern Pacific officials are now considering the advisability of closing the bars on their ferry-boats, not only on Sunday, but on week days as well.

—Andrew Ferguson, an old negro, formerly a slave, has presented Louisville Presbytery, Kentucky, with a complete equipped church built on a spacious lot, the furnishings including a fine organ. It is to be held as a place of worship for colored people. This last gift is only one of many more by Ferguson since he secured his freedom. He is janitor of a bank, earning about a dollar a day, lives alone in a little attic, and does his own cooking and washing. He is now in his 70th year.

—A missionary writes that one of the great hindrances to the Gospel in Ceylon is the coquetting with Buddhism, which has become fashionable among Europeans. Buddha's birthday is now a government holiday in Ceylon.

—The American Minister to Turkey reports to the Secretary of State that he has obtained of the Grand Vizier the necessary authorization for the Bible House at Constantinople to print in Turkish 35,000 Bible tracts, consisting of the Psalms, the Proverbs, the four Gospels and the Acts.

—Punditi Ramabai, who recently visited this country to raise funds for a Home for Widows, has arrived in India and opened her home. A good education is to be given, with a training for some suitable employment. Religious instruction is not compulsory, but will be given as desired.

—In Santa Anna, Cal., recently a notorious infidel in one of the meetings openly confessed Christ and renounced infidelity. He said he was one of the six who, years ago in San Francisco, pledged themselves to each other that they would never embrace Christianity. When he was converted he wrote to each of his old cronies. Three of them replied by saying that they had also become Christians. The others wrote, calling him a "fool."

—The following statistics are taken from the handsome and valuable almanac just issued by the American Board of Foreign Missions: The thirty missionary societies in the United States have an income of $3,906,967; 1,193 stations, 2,954 outstations; 937 male and 1,200 female missionaries; 8,617 native helpers, 2,243 churches with 174,784 communicants, of whom 21,978 were added last year; 3,864 schools with 137,905 pupils.

—The annual report of the Jamaica Baptist Union for 1888 shows that there are now 152 churches on that island, with a membership of 32,185. The baptisms of the year aggregate 1,904.

—There is a church in Jersey City which bears the multitudinous title of "The Tabernacle of the Testament of the Church of the First Born." Under this far-stretching and redundant name a Faith-cure congregation worships.

—Bjornson, the great Norwegian, in pointing to the men from the peasant class in Norway who have risen to eminence, speaks thus of a Baptist laborer: "Skrevsrud is one of the greatest missionaries of our time; in conjunction with a Danish friend he has converted the Santals, one of the aboriginal races of India. He is a linguistic genius; not only has he formed a grammar of the language of this ancient people, but he himself speaks twelve languages."

CHRISTIAN PROGRESS IN JAPAN.

Japan is in an especial sense an American mission field. Of the twenty-six Protestant missionary societies which are laboring in that field twenty are American, including two Canadian societies. The first missions in Japan were begun just thirty years ago. Missionaries of three American churches—the Presbyterian, the Reformed (Dutch) and the Protestant Episcopal—arrived in that country in 1859, and those of the American Baptist Union the following year. These four churches carried on their missionary work there—and it seemed to be not very encouraging work—without help, until 1869, when the American Board and the Church Missionary Society of England sent representatives to join them. Since then other societies have entered the field, one after another, nine having joined the list since 1880. The Unitarian missionary went out in 1887, just two years after the Society of Friends (orthodox) had sent their first missionaries. European societies have been slow to appreciate the claims of Japan as a mission field. They have missions in China and India, but they have left Japan for the most part to America. Only one continental society has a mission in Japan, begun so recently as 1885. The Scotch Presbyterians, the English Baptists, and three Church of England societies have missionaries in Japan; but of the 443 missionaries laboring in Japan at the close of 1888, no fewer than 386 were from the United States and Canada. The number of missionaries in Japan in 1888 indicate an increase of 90 for the year. There are 249 organized churches, of which 92 are wholly and 157 partially self-supporting, an increase of 28; 25,514 members, a gain of 5,785; 9,698 scholars in day and boarding schools, a gain of 2,553; 287 theological students, and 142 native ministers. The increase of theological students was 71, and of native ministers 40. The growth of hospital practice may be inferred from the fact that the number of patients increased from 3,334 in 1887 to 17,279 in 1888. The contributions of native Christians for all purposes were 64,455 yen, an increase for the year of 22,883 yen. Independence is a marked characteristic of Japanese Christianity. The native Christians show a disposition to help themselves, think for themselves, and to have a church of their own. The nucleus of such a church already exists in what is called the United Church of Christ in Japan. The converts of seven societies, all Presbyterian in creed and system, have united to form this body, which has its ministry, eldership, and judicatories, and is virtually independent. This body has 61 regularly organized churches, of which 28 are self-supporting, and 8,690 members. If the Congregational churches which the American Board have established join this organization, which they are likely to do—the question being now before them for decision—two-thirds of all the native Protestant Christians in Japan will be under one name, creed, and government.—*New York Times.*

IN BRIEF.

A discussion as to the height of trees in the forests of Victoria has elicted from Baron von Mueller, the government botanist, the statement that he saw one of a height of 525 feet. The late chief inspector of forests measured one fallen and found that it was 485 feet long.

Spurgeon says he is always preparing his sermons, reading and thinking, but the specific preparation begins at six o'clock on Saturday evening. His great difficulty is to find a text, he having preached so many sermons in the course of his life. His published sermons fill thirty-three volumes, and these he keeps on a shelf near at hand, so that he may look back and see that he does not repeat himself.

Notwithstanding the enormous population of India, there are vast tracts of uninhabited territory. According to official returns, of the total area, 364,000,000 acres under the direct administration of England, only 152,000,000 acres are under cultivation, and the forests are credited with 40,000,000 acres; but there still remains no less than 80,000,000 cultivable acres as yet untouched by the plow.

There were 7,572 suicides in France last year, of which 2,168 are attributed to mental afflictions of different kinds, 1,228 to physical suffering, 975 to domestic troubles, 800 to drunkenness, 488 to poverty, 305 to pecuniary difficulties, 202 to the desire to avoid imprisonment, 100 to the loss of employment, 89 to the fear of exposure, 56 to the loss of relatives, 25 to the dread of military service, and 227 to jealousy and crossing in love.

The recent disaster to the Czar's train has brought out revelations of most frightful official corruption and mendacity, even in that ideal land of jobbery, Russia. The Czar now declares that he can not trust the reports of the department of communication, and that in his opinion the railways "would be useless in an emergency." He has sent his favorite equerry, Col. Maltzoff, to personally investigate the problem, to whom in the presence of the empress a solemn oath was administered that he would deliver a full and absolutely truthful report.

Some months ago, while Dr. G. W. Galvin, of Boston, was attending Mrs. Mary Parker and her new-born child, a bulldog, a great pet in the family, got into the room, and, jealous of the attentions paid the little one, attempted to bite it. The doctor successfully defended the baby and got it out of the room in the arms of the nurse, but then the dog attacked him, and, before he could subdue it, the vicious brute bit him so that he was confined to the house for some days. The doctor, when he recovered, wanted the mother, whose infant he had saved, to pay him for the time lost on account of the bites from her dog, but could get no compensation until he appealed to the law. He has just obtained a verdict of $700 damages against Mrs. Parker.

One of the most remarkable enterprises of the period is the great railway over the gigantic chain of the Andes from Valparaiso and Santiago, Chili, to the city of Buenos Ayres. It is to be a transcontinental line, passing across South America from the Pacific to the Atlantic ocean and will have a length of about 1,000 miles. Its construction is now proceeding under the direction of engineers from the United States, who will be compelled to surmount tremendous difficulties interposed by nature. The chief of these will be the passage of the Andes, which between the Argentine Confederation and Chili rise to the height of 20,000 feet and rarely fall below 15,000. The line will also pass through much hostile Indian country and its builders have before them an undertaking even more difficult and dangerous than the construction of the Union and Central Pacific railways.

The most carefully compiled and best general statistical work is Daniel's "Lehrbuch der Geographie." The number of inhabitants on the globle is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic church numbers 208,000,000, the Greek or Oriental Orthodox church, 83,000,000; the Protestant church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. Among the heathen religions, Brahminism is the most widespread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over 1,000 millions of souls who are not Christian!

DONATIONS.

For Cynosure Ministers' Fund:

John Pierce	$ .50
Wm. Sharick	1.00
Daniel Hyde	1.00
Lewis Wood	1.50
E. Sutton	5.00
Before reported	584.12
Total	$593.12

SUBSORIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 22 to 27 inclusive:

J Stubblefield, W McNown, G V Bohrer, W Sharick, Mrs M A Blanchard, A M Beatty, Rev O Juul, W M Dean, K A Orvis, Mrs L H Plumb, St Charles Reading Room, Rev E M Eriksson, John Crawford, S S Hamilton, L Wood, S Rorabaugh, Mrs P D Shearer, A S Hamlin, Mrs D E Will, T Spalding, T S Parvin, Rev F L Grundtvig, W Palester, T J McHenry, Rev J Todd, E L Dilley.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2		80⅛@	82⅛
No. 3		74 @	80
Winter No 2		80⅛@	82⅛
Corn—No. 2		33⅜	34⅛
Oats—No. 2		21¼@	26¾
Rye—No. 2			43
Bran per ton			9 25
Hay—Timothy	8 00	@11	00
Butter, medium to best		11 @	25
Cheese		03 @	10¾
Beans		75 @ 1	65
Eggs			10⅛
Seeds—Timothy	1 00	@ 1	35
Flax	1 50	1	55
Broom corn		2 @	4
Potatoes, per bus			26
Hides—Green to dry flint		03¾@	09
Lumber—Common	10 00	@13	00
Wool		10 @	37
Cattle—Choice to extra	4 35	@ 4	70
Common to good	2 25	@ 4	40
Hogs	3 75	@ 4	85
Sheep	3 90	@ 4	80

NEW YORK.

Wheat—Winter		83½@	88⅛
Spring			
Corn		43 @	46
Oats		31 @	39
Eggs			11¾
Butter		11 @	28
Wool		09	34

KANSAS CITY.

Cattle	1 75	@ 4	25
Hogs	4 25	@ 4	57
Sheep	2 50	@ 4	50

MASONIC OUTRAGES.

BY REV. H. H. HINMAN.

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HOME AND HEALTH

WOMAN'S DRESS.

The fashion of outdoor sports for young ladies is showing them that they cannot become experts if fettered by fashionable dress. Not long ago I was talking to an assemblage of ladies upon healthful dress, and at the close of the hour a tall, graceful woman came up to me and said, "I want to say that I do not wear corsets. I gave them up two years ago, when I began to ride the tricycle. I found that they impeded the use of my limbs, and fettered me unnecessarily. Since I discarded them, I can ride without fatigue. My health has improved, and I am so much more comfortable." A writer in a late number of the *Graphic* advises young ladies, in playing lawn tennis, to dispense with the corset, but suggests, if they will not heed this, that they wear the breakfast corset, which gives the least possible restriction to free movement of the body. Not long since I saw a young girl hastily doffing her ordinary attire, and donning, for the first time, a tennis costume—a plain short skirt, and, as a waist, her brother's shirt, her own blouse waist being still unfinished. Swinging her arms over her head, she exclaimed, "How nice it seems to be able to move my arms freely!"

Who, in this reign of tight sleeves, cannot sympathize with her, and with the young lady who confidently asks, in a letter to a friend, "Can you button your boots with your corsets on, or put your bonnet on after your dress is fastened?" We laugh at the woman who sits in front of us in the cars who cannot tie her veil because of her tight sleeves, while at the same time we know we are bound by the same fetters, and are unwilling to be free. How we would sneer at a man whose coat sleeves would pinion his arms so that he could not snatch at the top of his hat when he bowed to a lady, or reach to button his collar in the back!

Thirty years ago we were hampered by the extreme length of the shoulder seam, but now, when fashion demands a short shoulder seam that would give us freedom, we seek out other devices that may interfere with our rights of liberty, and the pursuit of any happiness that demands an upward reach. Late one evening I was sent for to visit a patient, whom I found partly undressed and looking with scared face at her hands and arms.

"I don't know what is the matter," she exclaimed. "My arms feel so numb. Do you think I am going to have paralysis?"

I saw that the veins of her arms were engorged with blood, as if from pressure, and I asked, "Are the sleeves you wore to-day very tight?"

She thought a minute, and replied, "Yes, particularly at the armhole."

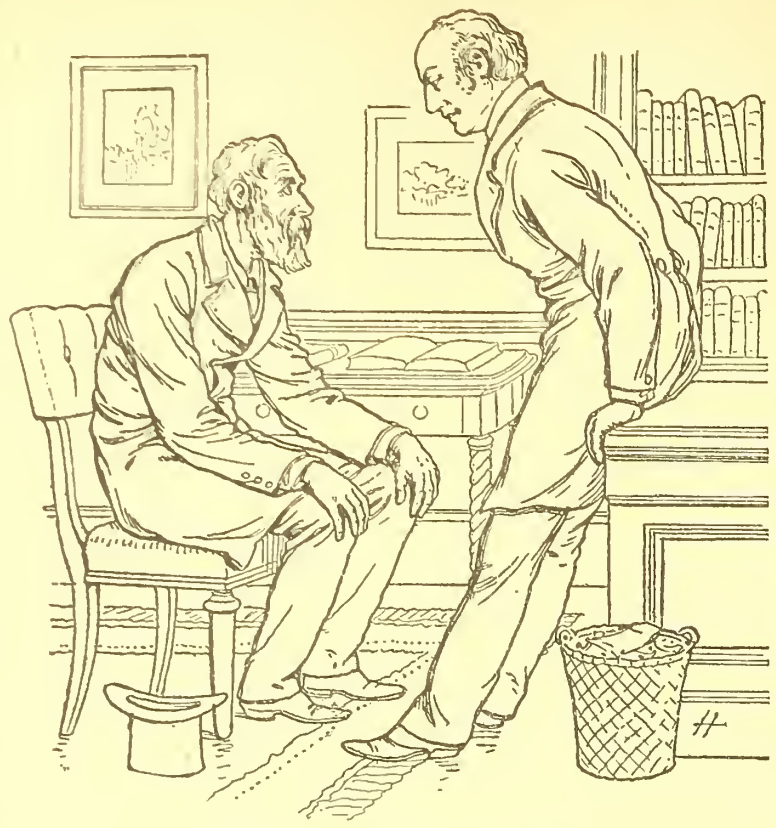
"That is probably the cause of your trouble," I explained. "As soon as circulation is re-established, your paralysis will doubtless disappear," which proved to be the case.

This is the boasted land of liberty, but where is the woman who has liberty of bodily movements? From the crown of her head to the sole of her feet she is bound by the fetters prescribed by fashion—small, heavy, uncomfortable bonnets, tight coils of hair, tight collars, tight sleeves, tight dresses, pull backs, tight shoes, tight gloves—there really seem to be no organs left entirely untrammeled but eyes and tongue. Would that for humanity's sake she would use her eyes in studying the divine idea of beauty, and her tongue in proclaiming God's physical laws.—*Mary M. Allen, M. D., in Congregationalist.*

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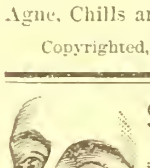


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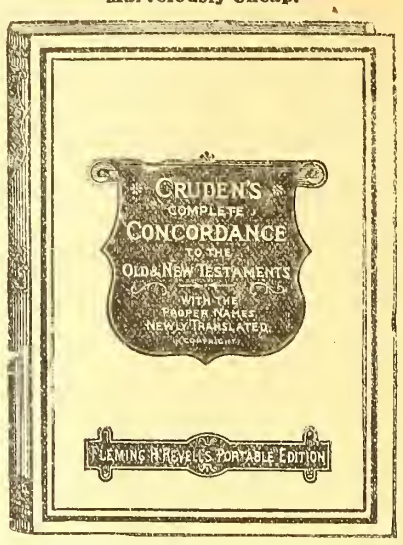
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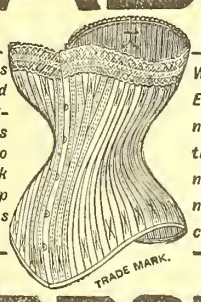
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NEWS OF THE WEEK

WASHINGTON.

The President has at last appointed a Superintendent of Indian Schools, which position has been vacant some time. In view of new legislation it is an office of much importance. The new superintendent is Dr Daniel Dorchester, of Boston. He is a clergyman and a philanthropist. He is perhaps most widely known for his aggressive advocacy of the cause of prohibition.

Officials of the State and Navy departments are considering what can be done to suitably reward the Samoan king, Malietoa, for his timely efforts to rescue the American sailors and property wrecked at Samoa. Admiral Kimberly's report contained a strong recommendation upon this point, which cannot be neglected.

President Harrison and family and the Cabinet, except Secretary Blaine, left Washington at 1 o'clock Monday morning for New York and the Centennial. They breakfasted at Elizabethtown, N.J., with Gov Green and were escorted up the Hudson by an immense flotilla. The programme is to follow as nearly as possible the route taken by Washington in 1789.

CHICAGO.

Walter W. Scott, D. D., for the past five years principal of the Phillips Exeter Academy at Exeter, Mass., has resigned to take charge of the literary interest of a Chicago publishing house.

Some three hundred passengers from the wrecked Danmark passed through Chicago, Wednesday.

Monday the county board formally annexed Brighton, Central Park, Moreland, and Maplewood to the city of Chicago. This action was taken under a special clause in the new annexation law. The villages named voted on annexation last fall, but obstructions were thrown in the way and a special act of legislature was needed to finish the work.

Judge Cooley is said to be strongly in favor of making the headquarters of the interstate commerce commission at Chicago instead of at Washington, this city being the principal base of railroad operations in the United States.

COUNTRY.

W. P. Wood, an industrious farmer of Macon county, N. C., by hard work had saved a few hundred dollars, which he kept in his house. Wood was called away for a few days, and when he returned home he was horrified to find his dwelling in ashes. Near by was an ax, two knives, and a couple of clubs, all stained with blood. Near them was a trunk in which Wood kept his money. It was broken open and its contents rifled. A glance at the ashes revealed charred remains. Soon enough bones were raked together to prove that all the family, the wife and five children had been murdered and then burned with the building. There are no clews as to the perpetrators of the terrible crime.

The street car barns at Rock Island, Ill., were destroyed by fire Monday night. The loss is estimated at $15,000. Fifteen cars and forty two horses were burned.

Excitement was caused at Pittsburg and Allegheny Monday evening by the decision of Judge White in regard to liquor licenses. He has granted but 254 wholesale and retail licenses for the county, about one fourth of the number granted two years ago. Some of the leading and heaviest dealers were refused licenses.

Willie F. Welch, a 12 year old boy at Rockland, Me., died Tuesday from immoderate cigarette smoking.

A freight train on the North and West Branch Railroad ran into a burning bridge over Roaring Creek, in Pennsylvania. The engine and ten cars went through the bridge and the rest of the train piled on top. The wreck caught fire. The engineer, fireman, and one brakeman were fatally injured.

Dr Daniel, president of the Florida State Board of Health, has declared that the death of Mrs. Charles Demont, which occurred at Sandford on Tuesday, was from yellow fever. The case is said to be not of a violent or infectious type, and every precaution has been taken by the authorities to prevent the spread of the disease.

In a collision on the Baltimore & Ohio Friday morning the life of the Vice President of the United States was endangered and several employes of the road were injured. Among the other distinguished persons aboard were General Schofield and staff and Governor Foraker, of Ohio, and staff. All were going to New York. An engineer had his leg crushed.

The Connecticut Legislature has voted to submit a prohibitory amendment to the people. In Massachusetts the prohibitory amendment was defeated Monday by some 44 000 votes.

It is definitely announced that Presidents Adams, of the Union Pacific, and Perkins, of the Burlington & Quincy, have signed a contract for the construction of a union depot at Omaha to cost $1,500,000. As a part of the agreement all Iowa lines now terminating in Council Bluffs will cross the Union Pacific bridge and have terminal facilities in that city.

The strawberry crop of Louisiana is this year remarkably fine. From Hammond, Longipohoa Parish, there were shipped between April 12 and 17, 1,240 bushels. A local from that place says "the berries, many of them, are four inches in diameter. The editor of the Hammond *Leader* says he "saw one four and a half inches in diameter."

A State convention of farmers and others interested in binding twine was held in Bloomington, Ill, April 25, attended by about two hundred from all parts of Illinois. Resolutions were adopted declaring that an iniquitous trust has been formed to control the prices of binding twine and condemning it as an outrage on the farmers. An association to be known as the Farmers' Defensive Association of Illinois was formed.

The Edison General Electric Company was incorporated at Albany, N. Y., Tuesday, with a capital stock of $12,000,000. Among the incorporators are Henry Villard and Thomas A. Edison.

The mammoth hotel at Rockaway Beach was sold at auction for $29,000. The big hotel is the largest caravansary in the world and represents $1 000,000 of lost capital.

The steamship Missouri, with 365 of the people from the wrecked steamer Danmark, arrived at Philadelphia April 22. All of the Danmark's passengers look hearty and bright, and show no signs of the hardships which they must necessarily have endured.

Christian Holzworth, of Lowville, N. Y., who has been insane for years owing to hardships in the war, has received a back pay pension of $13 000, the largest but one ever paid, and $75 a month for life. He has a wife, three daughters, and two sons, and steps will be taken to set apart some of the property for their benefit. His wife has supported herself by taking in washing, and was very poor. Mr. Holzworth is an incurable inmate of the Lewis County Asylum.

FOREIGN.

John Schofield of Beach Hill, N. S., and one of his children were killed by lightning. The family was preparing to retire when a buzzing sound was heard in the room, and Schofield was thrown to the floor. One side of his house fell in, a beam crushing and killing a 13 year-old child. Next morning the body of Schofield was found stretched upon the floor, immediately beneath a hole in the roof, through which the electric current had passed. The dead man's eyes were protruding from their sockets, his tongue was burned, and his whole body was of a purple color. In a corner of the room Mrs. Schofield and three children were found huddled together. They were found in a demented condition, and were removed from the house and cared for by the neighbors.

The liquidator of the Lesseps Panama scheme announces to the stockholders that he has failed in all his attempts to borrow $3,000 000 for the survey and maintenance of the work. This is tantamount to a declaration of abandonment of the enterprise.

The Catholic congress assembled at Madrid, April 24. There was a large and enthusiastic attendance. Twelve bishops were present. The pope sent a telegram blessing the congress, which body unanimously adopted a message in reply declaring that the chief purpose of the congress is to work to the restoration of the temporol power of the pope. This action has greatly annoyed the government.

Gen. Boulanger, who lately fled from France and is now in London, will be charged in the trial before the Senate with malversation of funds, sedition, and corrupting the army. It is said that Boulanger began collecting money for his propaganda while in America at the centennial.

The damage to private property and the loss to the car company, owing to the strike of the car men at Vienna, will amount to 100,000 florins.

The town of Alhama, Spain, was severely shaken by an earthquake Friday. Several houses were thrown down, but there was no loss of life.

The pope has reproved Father Agostino for his recent sermon in which he invoked divine blessing upon King Humbert and the Italian army.

Bushiri, the chief of the Zanzibar insurgents, has released Rev. Mr. Roscoe and his wife, church missionaries who were engaged in work in east Africa and who were captured during the recent troubles. He still holds in captivity Mr. Taylor, Mr. Edwards and Mr. Hooper. He will not surrender them until he is paid £1,000. The English consul here will pay the ransom demanded.

Consul Smithers, at Tientsin, reports to the State department that the Chinese government has recently authorized an extension of the Tientsin & Tongshan railway, which will make it possible to reach Pekin from Tientsin in about three hours, whereas it now requires as many days. The consul says that the opposition of the conservatives having at last been overcome, China may now be said to have fairly entered upon a career of railway construction.

A fearful accident occurred on the Grand Trunk railway on Sunday about three miles west of Hamilton, Ont., by which twenty people lost their lives and twenty more were injured. The St. Louis express, running at a good rate of speed, left the track and the locomotive pitched headlong into a large water-tank. The cars were piled up together, two being telescoped. To add to the horror the wreck caught fire and two of the cars were burned. From the smoldering ruins of the cars the bodies of the eighteen dead have been taken out, all but one being charred almost beyond recognition.

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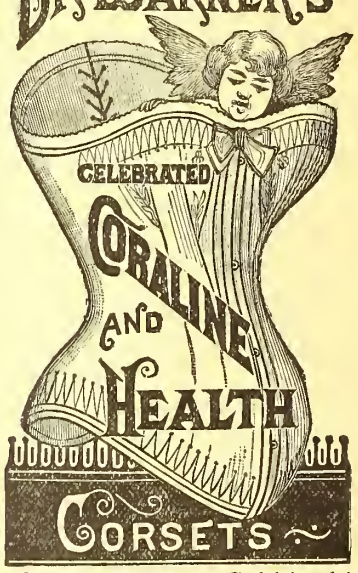
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The State of Kansas is solving the question of convict labor for the rest of the country. Under the State prohibitory law, with municipal suffrage for both sexes to make it efficient, more than half the county jails are without prisoners, and the convicts in the penitentiary have fallen below the number for whom contracts are let. Illinois has voted against prison contracts, and from her crowded penitentiaries will soon come the same story of insanity that we hear in New York. But if these States should put down the saloon and its crime breeding traffic, the number of convicts would be so reduced that this factor would be stricken out of the labor problem.

When the railroads move for Sabbath observance there is a response from other departments of public business. Postmaster-General Wanamaker has issued an order, that "the Postoffice Department be closed on Sunday to the clerks and all employes thereof except the required watchmen, engineers and firemen. Clerks and employes shall, without exception, be denied admittance on that day to the main building and to the several rented buildings, and the watchmen on duty shall strictly enforce the provisions of this order." This applies to headquarters at Washington, but as we cleanse the fountain head all the branching streams will become purer. Mr. Wanamaker should take another step soon toward abolishing the mail service on railroads on the Sabbath day. He may need an act of Congress to accomplish this, but he should take the first step.

The movement for Sabbath observance among the railroads noticed last week, is understood to be at the suggestion of Cornelius Vanderbilt, who is practically the successor to his father, William H. Vanderbilt, in railway control. The example seems to be very happily contagious. During the week the Grand Trunk and the Boston and Maine roads have stopped ordinary freight service on the Sabbath day, and the Chicago and Northwestern has ordered *all* trains off its Dakota division on that day. President Ledyard, of the Michigan Central (also a Vanderbilt road) in his address before the Detroit Evangelical Alliance, puts the responsibility for the Sunday trains upon the public. "If all merchants," he says, "would say openly, 'We will not patronize, or have anything to with, the railroad that runs Sunday trains,' a great change in this regard would soon come. The railroads are helpless. The change, if any, must come from public opinion, and such changes can only be effected by the voice of the pulpit and of the press." He is partly right, but there are times when the roads seem to dictate to the public. Now that they have begun this good work let them feel that they are supported by all the power of such public opinion as is of any value.

It remains for France, the land where War and Revenge have been the political rallying cries for years, to begin a public movement against war. A weekly paper has just started in Paris in support of disarmament. Its name is *Desarmement*. The paper opens with letters from Gladstone, Emilio Castelar, and Jules Simon, and contains much matter, original and selected, on the desirability of peace and friendship between nations. Such a paper cannot exist, nor would it have been started without a constituency. This movement promises much for the cause of peace among nations. It is a place of honor for any nation to lead such a movement. Every argument, every reason, moral, financial, political is in favor of it. May it succeed in France; if there, it can in every other part of Christendom.

Since the Freemason politicians drove Dr. E. E. White from Perdue University, Lafayette, Ind., because he maintained the rule of the institution against the secret society pest, there has been no end of trouble in the institution. About a year since the faculty were in a hot and ruinous quarrel. Last week, reports tell us, the whole body of students, except one class, were up in arms against the faculty. At a public entertainment by the Junior class torpedoes and paper bags were exploded, and while Prof. Craig was making an opening prayer a big torpedo burst at his feet and cut short the petition. The faculty suspended two ringleaders, and the students shamelessly supported the culprits with retaliatory resolutions and threats of leaving. Such is the sweet picture of peace and harmony presented to the admiring parents and tax-payers of Indiana. It legitimately results from turning over the institution to the college secret societies, for which not a few of our excellent Christian people are unthinking apologists.

It is reported that the rowdy element of Cottonwood Falls, Kansas, lately nominated a municipal ticket composed entirely of ladies, intending an insult to them. The better class of citizens, however, took them in earnest and elected the ticket, so that Mrs. M. D. Morgan is mayor with a full board of aldermen composed of the most prominent ladies in the place. The *Union Signal* says that there are now five cities in Kansas in which the mayor and council are all women; these are Oskaloosa, Cottonwood Falls, Baldwin City, Hiawatha, and Roosville. The municipal affairs of Oskaloosa (the first place in which this wholesale change occurred) were so admirably conducted last year, that the same officers were re-elected this spring by a handsome majority. In three or four of the first-class towns, over two thousand women in each, cast their ballots, and that they were not altogether controlled by party influence is evidenced by the fact that while the Republicans claimed a majority last year of 80,000, the elections this year are greatly "mixed," candidates of both parties being elected in most of the larger cities.

The dishonesty of some of the Republican leaders respecting the prohibition of the saloon is now and then confessed. There is good reason to believe that some of these gentleman vote for submitting prohibition to a popular vote, and then join the liquor party with all their power to defeat the measure. This is the story told by over a hundred thousand Republicans who refused to vote for the amendment in Massachusetts. It is the story told by the effort for re-submission in Rhode Island. In the Illinois House the vote was 79 to 49 for submission—a majority, but not two-thirds. The Chicago *Tribune* puts in a hasty explanation that not even a majority of our legislators must be counted against the saloon. The vote seems to show a belief that a change of the constitution is necessary. But, says the *Tribune*, "In fact, all well-informed and intelligent Members of the Legislature know to the contrary, and many of the affirmative votes were cast against the personal opinion and judgment of the Representatives, and with a view to placate the rabid, unreasoning Prohibitionists with a harmless appearance of favorable action." What gain can be expected for righteousness from such duplicity?

The Centennial ball and supper on the first of the three days' celebration in New York was a disgrace to the American name. It was planned as an exhibition of wealth. It proved that beastiality may be covered with diamonds, broadcloth and silk in the brilliant halls of opulence, as well as under the rags of an anarchist in a cheap saloon. The chief steward of the Hoffman House, one of the exclusive resorts of the city, gave his opinion that not since the feast of Belshazzar had so much wine been drunk as on this occasion. It was not until President Harrison and his party had retired from the ball-room that the orgies began. The New York *Times* describes some of the scenes: "One man, of fine appearance in spite of the maudlin condition he was in, picked up a great salver loaded with salad and, lifting it above his head, went reeling through the room. He had not gone far before he stumbled against a young woman and literally threw the oily salad all over her neck and arms and over an exquisite pink silk and lilac gown. A young man picked up a bottle of champagne and broke off the neck across the bare shoulders of his female companion. Fortunately she was not cut by the broken glass, but she was drenched with the wine. A man fell on the sloppy floor and injured his leg so as to necessitate the summoning of an ambulance. Several impromptu fistic encounters were only stopped by police interference. Crockery and glassware were smashed with reckless indifference." The police were obliged to clear the supper room, and the revelers were scattered through all the rooms, where their drunkenness and disgraceful conduct soon compelled the officers to close up the disgraceful affair and drive the drunken rabble home. That night will be a torturing memory for the first families of New York, and ought to make the rule against wine as rigid in the White House as when Mrs. Hayes was its mistress.

OBSERVATIONS IN UTAH.

BY REV. S. P. A. LINDAHL.

Translation from the Swedish text procured especially for the Cynosure by Prof. A. R. Cervine.

What is Mormonism? As many before me I also would in Utah itself find the answer to this question. As soon as I entered among the Mormons and began more closely to scrutinize not only their doctrines but their interior organization, I noticed the remarkable likeness of Mormonism and Freemasonry. This similarity is so great that upon an unbiased comparison the one will be found to be only a "new and revised edition" of the other.

Who does not note the resemblance in the very origin? Both are comparatively young and still claim lineage from the Old Testament times. They have therefore tried to conceal their origin in the large mantle of secrecy, and in the folds of the same mantle does the Freemason cover up his alleged arts and the Mormon his pretended inspirations. Each claims that he as his special privilege, possesses that secret wisdom which alleviates all pain and soothes the waves of the troubled seas of life, and therefore he stretches out his hand to grasp the dominion of the world. In every joint of the grand structure of Mormonism can be seen how a hand initiated in the secrets of Freemasonry has been omnipresent to frame together, direct and organize. The "Endowment House," the consecrated coupling machinery of the Mormon, where he is endowed with those secret emblems and that bigoted wisdom which create him a veritable Mormon, has its analogy in the lodge. The initiation into the lodge and the "walking through the Endowment House" so strongly resemble each other in uniforms, ceremonies, promises and oaths, that the relation is unmistakable. The same autocratic power of the Grand Master and the statutes of Freemasonry is met with in the Mormon president, council, and priesthood. Under such authorities the laity is deprived of its own free will and must unconditionally obey.

The manner of preserving the secrets and of gaining proselytes is identical. The tongue of the Mormon, as of the Freemason, is fettered. He must not say what he knows. Just as the secrecies of Freemasonry and its alleged advantages are the bait which attract the unwary into the lodge, thus the new revelations, the new light of Mormonism, the expected privileges of Zion which allure so many credulous souls into Mormonism. Just as the lodge is to the Freemason, a closed ground to all not initiated, so the valleys of Utah were intended to be for the Mormons. Though too late was he to find out that he had "reckoned without the host" when he supposed that the American eagle was unable to rise above the sky cleaving mountains and penetrate the whole grand deception. The trying to hinder the heathen entering Utah and to shove out of the way any one who attempted to expose the fraud reminds one from beginning to end of the precautions of the Freemasons to keep their secrets.

The religion of both is in all essential points the same. The Mason has the Bible in his lodge, the Mormon has it in his temple; but whereas, the one considers it a piece of furniture, the other has it as an ornament to his rostrum. Not one of the nine speakers whom we heard in Salt Lake City Tabernacle selected his text from the Holy Book before him, but many picked their subjects of discourse from the Book of Mormon. Freemasons have patched up their lodge exercises with such passages of Scripture as suited their purpose and the Mormons have done the same. Therefore they pretend to have the Bible and acknowledge it, but they only mean such parts as can be misconstrued to the advantage of Freemasonry or Mormonism.

They have made out of Judaism, heathenism and Christianity a hash which they call religion, but which is in every essential point very different from Christianity. They have made a parody of the sacraments; they have perverted the doctrine of sin, redemption and the grave; and of conversion, faith and sanctification, in their Biblical sense, as little is spoken of among the Mormons as in the lodge. Their speeches indicate only the necessity of fulfilling moral duties, keeping secrets and (among Mormons specially) obeying the priesthood, paying the tithes, marrying, and, finally, as a reward, promise of everlasting life to all; just as the Masons send their members (males) to the Grand Lodge above. While the Freemason wholly ignores woman, the Mormon has given her a very subordinated position by the side of her husband, a relation like that of slave and master.

The inner character of Mormonism closely resembles Mohammedanism, and is, as is also Freemasonry, materialism or heathenism in a new garb. The object of each is more of a political than a religious character. Who knows not that the ambition of Joseph Smith and of Brigham Young was to *rule* by the one-man power? The same ambition still governs the Mormons of Utah, though checked by the U. S. Government, which now keeps an open eye on the actions of the Mormons.

MISSION SUCCESS.

What success can we expect for the mission work in Utah? The outlook for missions, is in Utah the same as in heathen countries. Probably the material with which the missionary here has to deal with is different from that in China or India, but the difference is not in his favor. A faithful Mormon clings to the priesthood, the revelations and the new "gospel" with the same tenacity as a heathen to his idols, or the Freemason to his lodge and its mysteries. They despise or compassionately look down upon such as are not Mormons. Among the apostates of Mormonism we find such as fully believe the teachings of Joseph Smith, but have left the church with wounded feelings, or because it taxes the pocket too hard to pay tithes. But the majority of those who have turned their backs to Mormonism are such as have lost all religious faith, become infidels, and in many cases "reprobate concerning the faith."

The labor of the missionaries among these seems anything but prosperous. But in this motley crowd he will find a few whose inner convictions and pangs of conscience have driven them from the inhospitable fold of Mormonism. To such the missionary calls out a hearty welcome and gathers them around him and tells them once more "the old story."

A mission station in Utah is as an oasis in the desert, a light in the darkness of night. It is, in the figurative language of the Bible, both a leaven and a mustard-seed. It is a power which is felt not only by the few Christians but also the enemies of mission work. They dread the Christian influence and try to defend themselves in their speeches against it.

From the government we may expect the dissolution of the Mormon power, this state within the state; but to raise the Mormon to a higher level and make him anything but a Mormon is the work of the Christian religion. The best hope for missionary work is among the rising generation. The Christian schools, therefore, are the great levers for overthrowing Mormonism. Christianity taught in the schools is a blessing to the children. We noticed with sorrow how certain denominations, especially the Congregationalists, almost wholly ignored Christianity in their so-called mission schools. Their schools bear the stamp of public schools where anything but Christianity is taught. From such schools very little blessing can be expected to flow. Therefore let Christianity be taught in Christian mission schools in Utah.

THE STATE AND THE MORAL LAW.

BY REV. J. M. FOSTER.

Law may be divided into three classes, physical, organic and moral. The material world is built upon a plan, and hence the laws of chemistry, geology, astronomy, meteorology, etc. The organic world is constructed upon a plan, and hence the laws of physiology, botany, natural history, etc. The mind is constructed upon a plan, and hence the laws of mental philosophy. The soul is constructed upon a plan, and hence the moral law. These laws are separate and distinct. A man may keep one class and violate another. The pirate and thief may observe natural and organic laws and enjoy good health and prosperity, while breaking the moral and laying a burden of guilt upon their souls against the future. The faithful Christian may violate the laws of health and be sick, while he keeps the moral law and lays up a store of good works against the future. These laws are graded. The organic is above the physical, and the moral is higher than either.

The phrase of Hooker is true: "Law has its seat in the bosom of the Father, and its voice is the harmony of the world." The Author of nature has established here a system of administration, by means of rewards and penalties, an all-prevailing scheme of moral government. It is a fact, not of deduction, but of experience, that we are all under government. To some actions pleasure is annexed, to others pain; virtue is rewarded, vice is punished The slightest analysis of our feelings is sufficient to show that moral obligation is the obligation to conform our character and conduct to the will of an infinitely perfect Being who has the right to make his will imperative, and the power to punish disobedience. The consciousness of guilt especially resolves itself into consciousness of amenability to a moral Governor. By whatever name you may call it, there is a moral system here, as patent as the solar system. Burke once said in the English parliament: "We are all born in subjection, high and low, governors and governed, in subjection to a great, immutable, pre-existent law, prior to all our devices, paramount to all our ideas and sensations, antecedent to our very existence, by which we are knit and connected in the frame of the universe, and out of which we cannot stir."

In the midst of this grand moral system, as a wheel within a wheel, we find civil government. Public security, the superiority of virtue, the terrible apprehensions which vice is calculated to excite, and the fact that its constitution is the result of the natural order of things, make the state an essential element in this grand moral system. And hence a historian has said: "The history of the world cannot be understood apart from the government of the world."

In this it appears that the laws of the state have their origin in the Great First Cause. God's law and his law alone regulates the conduct of civil society. All laws come from God, said the wisest and best of the Greeks and Romans. Cicero said: "Those who fail to recognize the will of God as the basis of all law lay the foundation of government as it were in the waters." Minos, the law-giver of Crete, claimed to be the son of Jupiter and to have received his laws from his reputed Father. Lycurgus, the Spartan law-giver, claimed as authority for his laws the oracle at Delphi, Apollo. Numa claimed as authority for his laws the nymph Egeria. These facts indicate that there is an ineradicable conviction in the human soul that laws will not bind the conscience unless they come from God. As Blackstone said: "Any law that contravenes the law of God is no law at all." Man cannot make law. He may discover and interpret God's law, but that is all. When Archimedes broke out into such an ecstacy on discovering a law in hydrostatics; when Newton discovered the fact that the same power that draws the apple to the ground is that which holds the moon in her sphere; when Franklin identified the spark produced by rubbing certain substances on the earth with the lightning; when Harvey discovered the fact that the blood courses in the veins and arteries according to certain inflexible laws; and when Kepler announced his laws regulative of the planetary movements, did they make known what were not pre-existent facts? Not at all. They simply discovered and announced the laws which God had ordained; and in humble devotion they bowed, saying with Kepler, "Father, I thank thee that I am permitted to think thy thoughts after thee." It is just so in the moral system. Men may discover the laws which God has ordained and apply them to the wants of human society, but this is their highest prerogative. There is a deep philosophy underlying politics. Though the fact is so often lost sight of, civil government is founded in the eternal principles of things. Civil government is under law to God as immutable as the laws of gravitation. There is a great host of politicians. They do not know this. There are a few statesmen. They recognize this. But it is here true, as the old apothegm expresses it, "the heavy heads of wheat always bow."

A two-fold record has been made of this law:

1. On the human heart. "The heathen do by nature the things contained in the law." The poet Juvenal said, "I see the better and approve; I do the worse." Two thoughts filled the mind of Kant with ever increasing admiration and delight, "the starry heavens above us, God's law within us."

2. On the two tables. The Ten Commandments are founded upon the eternal distinctions of right and wrong, distinctions strong and irreversible as the granite basis of the mountain. Sooner shall heaven and earth pass away than one jot or tittle of the law fail. God gave this law to the Jewish nation as their constitution. The king was required to write him a copy of the law and use it all the days of his life. The people were to write it on the lintels and door posts of their houses, and instruct their children in the knowledge of it. These precepts are still binding. God requires our civil officers, supreme and subordinate, to keep a copy of the Ten Commandments and use it. And he requires this people to write it upon the door posts of our national temple and instruct their children in the knowledge of it. How can our nation better discharge that duty than by writing the Ten Commandments in the Constitution of the United States and so holding it up as an object lesson before this people continually. The state is the divinely appointed keeper of both tables of the law. The majesty of law has been committed to the state. The Ten Commandments are both a civil code and a

spiritual rule of life. In the first sense they belong to the state. In the second to the church. The church deals with matters of faith. The state suppresses all open and public violations of the law. Blasphemy and profanity are punished, and so the state keeps the *Third* Commandment. Common labor is prohibited on Sabbath and public amusements, and so the *Fourth* Commandment is kept. The laws against stealing and murder have their roots in the sixth and eighth precepts of the Decalogue.

The Bible reveals this moral law. It does not create it. You stand in the midst of a picture gallery on a dark night. You can see no beauty. The sun rises. A world of beauty is seen. The sun did not create those beautiful paintings, but simply revealed them. So the Bible does not create the moral law, but reveals it. The Bible is "the higher law" for nations, for asserting the existence of which Seward was so severely rebuked. But it will be accepted by and by.

Cincinnati, O.

COLLEGE FRATERNITIES.

Secret societies have become the bane of a large part of the colleges of the country. The few orders of something over a generation ago have multiplied into a host. They have grown even more in the assumption of superiority, and immeasurably in the pernicious influence which they exert.

They keep themselves before the public as having the choice students for their members, and assume, as unquestioned, that they hold advantages, and constitute the very life and force of the institution. Some assent to this, and so encourage students to unite with them; others regard them as harmless, affording a desirable element in social life, as opening up the way to the honors of college life, and giving an easy entrance to the subsequent career, but not injurious to the student or the college. They are supposed to be somewhat akin to the literary societies, and an incident of student life, without any important bearing upon the character of the future. But, in fact, they are abnormal, an unhealthy development, a fungus growth, destructive of the true life of the college and of the character of the members. It is not enough to say against this that many of the best students are in them, and that some of the fraternities are well known and represented by men prominent and honored. The same may be said of many things whose more than doubtful character would not be questioned.

College fraternities are open to the same objections which lie against all secret orders. They are selfish in that they not only seek the good of the members, as an open society may do, but they seek this object in an exclusive way, by withdrawing the members from public scrutiny, and by methods known only to the initiated. The members do not stand on the common ground of merit, seeking their object by fair competition, but occupy the vantage ground of secrecy, in which their object, their methods and their agents are unknown, and in which they come not under the restraint of public sentiment and well-known laws.

In their very nature secret fraternities are opposed to the spirit of college life, their presence is necessarily injurious to the institution, and, in greater or less measure, defeat its true object. The family, the church and the state are in their nature democratic; that is, the terms of admission are the same to all, and all stand on an equality of right. They may differ widely from each other, but all have the same open door before them. The college has the same nature. It is a community gathered from the homes of the country, for the one purpose of higher education, and into it there should not enter any thing that is not consistent with the home life, or the principles of the state or the church. Equal rights and equal opportunities, according to the ability of each to use them, are fundamental. But fraternities are organizations for the benefit of the few, and they seek to gain their ends without regard to the interests of those who are not identified with them. They are thus an organized, active element, unknown to the faculty, and whose workings are hidden; or, if known to those in authority, only the more dangerous to the interests of those not members, because of the support they have in controling quarters.

Such associations are necessarily injurious to open, manly character. It forms the habit of the concealment of the truth, and the spirit of indirectness. It fosters the habit of occult methods in all things, of scheming combinations for personal ends, of deceit and falseness. All may not be seriously injured, but this is the tendency from the nature of the fraternities, and this is the common result. This is the testimony of many who were members of such societies in their college days, but who subsequently abandoned all association with them as inconsistent with manliness and independence. Dr. Howard Crosby is a competent witness, and he says: "They are pretenses, and thus at war with truth, candor and manliness. However well composed in their membership, however pure their meetings may be, the fact of secrecy is insidiously weakening the foundations of frank truthfulness in the youthful mind. There can be no more important instruction inculcated on our young men than the necessity of truthful openness as the very warp of all virtue."

To this must be added that these associations introduce the members to the great perils of social life. In them they are separated from the home influence, they are hidden from the public, they are not under the ordinary moral restraints of life, they are free to give full reins to their passions. The actual results are well known to be, in many cases, most disastrous. A few are the leaders, and they are not always scrupulous; the majority are powerless, for they are bound together, and, living in a poisoned atmosphere, lose the moral power of resistance. Suppers and wines are not unknown, and bacchanalian scenes are not unheard of. The rooms of some, like the rooms of some city clubs, are little more than annexes to the saloons.

All this at the time when character is forming. The young man goes guileless from a pure, simple home life; he enters upon scenes new to him, and which, in their novelty, open up a new life of many attractions, and he enters upon it with great zest. His little circle becomes to him the great world, and he takes his character from it. He goes forth bearing the stamp of a life that belongs to darkness, and which cannot live in the light—a life that is not, either directly or indirectly, of God.

Like the orders to which they serve as vestibules, the college fraternities "are inconsistent with the genius and spirit of Christianity," and therefore Christian parents should protect their sons from their dangerous power. There is but one way in which to do it, viz, refuse to patronize any institution in which they are tolerated. An institution which does not set itself firmly against all inside combinations is not one to be sustained by those who believe that "he that doeth the truth cometh to the light." To send a son to it is to thrust him, powerless, into dangers that may be destructive of his manliness and a blight upon his future life.—*Evangelical Repository.*

SABBATH-BREAKING AS AN EVIDENCE.

The following paragraph from an editorial in the *Evangelical Messenger* of Cleveland, O., is as good as it is rare, for the *Messenger* has rarely spoken on the dangers of secretism. We hope to see more often such testimony as this below: "Not infrequently labor organizations and secret orders choose Sunday as the day for public parade, simply for the purpose of gaining a larger patronage and attracting greater notice. Many join the parade because nothing else demands their attention; and their line of march is thronged by eager lookers on, many of whom would not be witnesses of such shameful desecration of the Lord's day if they had any necessary employment on that day. It must be said, to the discredit of many orders and societies that claim to be based on the fundamental principles of morality and God's Word, that by Sunday parading they openly invalidate the integrity of their claim, and give sufficient evidence that they are not of God's own planting."

"The Anti-Secret Library," late gift of the N. C. A. to the College, is a valuable addition to our Library. These (eight) books are placed in the "reference library," where all can have easy access to them. Intelligent people ought to be well informed upon secret societies to commend or condemn them. These societies are either charitable, soul-saving institutions, as they claim, or they are Selfishness, Blasphemy, Anti-Christ. Investigate. "Let there be light." The N. C. A. has our hearty thanks for this gift and our hearty sympathy in its work.—"*Aurora*," *Knoxville College, Tenn.*

A half-breed Sioux boy at the Hampton Institute philosophizes thus: "When I do anything white man don' like, he call me 'Injun;' when I do anything Injun don' like, he call me 'white man.' Then," he went on, "they say Injun don' know so much as white man; not got so much sense. White boy he go to school six, seven, maybe ten years; he know good deal. Injun go to school three years; everybody think he ought to know just as much as white boy. What that mean? That mean, I think, Injun great deal smarter than white boy."

IMMIGRATION AND LABOR.

The immigration for 1888 amounted to 518,518, against 510,058 for 1887, and 386,631 for 1886. During the past eight and a half years the immigration has reached the large number of 4,535,000 souls. In the previous twenty years it amounted to 5,093,000, or an average inflow of about 250,000. In the decade preceding 1880 the large influx of foreigners, as it was then considered, although averaging only a quarter of a million a year, was regarded with anxiety by many patriotic and Christian citizens. If this tide, consisting largely of the ignorant, superstitious and infidel, could be reduced to the average of 1870 to 1880, or to even less, it would be greatly to the advantage of the country, and of a large proportion of the native population of the United States. The population of the country is now about 64,000,000. The natural increase is about 100,000 souls a year, and is a constantly rising increase. The States have no need of the additions now received from Europe. In many ways the immigration is injurious. William C. Wood, M. D., in an article in *Belford's Magazine* of the present month, says of the locality in which he lives:

"Every year there comes family after family, all skilled workingmen and women, from over the ocean, and I begin to see men standing on the street corners looking for work, while every now and then one of the employers will cut down wages a little in some department of his factory.

"I see the men and boys who were born here crowded out of their places by the imported labor, leaving town, and later hear of them beginning life over again in some Western village, or taking up government lands on the prairies. If it were not for the emigration out of the town, wages would scarce be enough to support life, so fast does immigration to the town keep up with the demand for labor."

Besides, the reason for strikes to secure shorter hours of labor is often to obtain work for a larger number of persons, who almost invariably are immigrants. The country is not only to receive this throng from Europe, but it is to be forced to provide it with work at wages, on the average, exceeding those ever before paid in the history of the world.—*Intelligencer.*

A MASONIC SCANDAL IN FRANCE.

The Paris correspondent of the *Daily Chronicle* has the following: The evil of introducing politics into French Masonic lodges is being continually and painfully exemplified. As a rule, the press passes over the inner meetings of Freemasons in respectful silence. In France, however, all things have been changed for the worse. On Monday night a terrible riot took place, the occasion being the admission of M. Lalou, proprietor of *La France*, to the Republique Democratique Lodge, which has been founded by M. Laguerre in the interest of Boulangism. M. Lalou was hindered by illness from being present; but a number of brethren from the other lodges, who had been convened by the Grand Orient, took possession of the room, and loudly opposed the admission of the candidate. Great disorder followed. Several Boulangists, including M. Laguerre himself, were sadly knocked about, and M. Emile Cere had his arm broken in the affray. When the Boulangists had been turned out, Citizen Denechan took possession of the platform, but the gas was put out by the proprietor, and the police dispersed the crowd outside. The anti-Boulangists have drawn up a petition to the Grand Orient, asking for the suppression of the "Republique Democratique" Lodge, and for the impeachment of its founder.

All Tuesday's papers contain accounts of these proceedings, which they declare to be a grave danger to the interests of honest and beneficent Freemasonry. M. Reinach, in the *Republique Francaise*, calls upon the Minister of War to deal severely with General Riu for having delivered a political speech at "La Justice" Radical Lodge. The writer, as an opponent of General Boulanger, can only approve of the tone of the speech, but he declares that there will be an end of all discipline, if generals, who happen to be Freemasons, fall into an error which is the crying sin of General Boulanger himself. The strictures of the writer are borne out by the fact that the French lodges are now ostentatiously divided into Opportunist, Radical, Boulangist, Socialist, and Revolutionary. Nothing, probably, could be conceived more alien from the spirits of the great and world-renowned humanitarian craft than such a string of political signboards.—*Freemason, London, England.*

Almost as bad as the Masonic scandal in Ohio.—*Masonic World, Boston.*

A MEMORIAL.

To the World's Grand Lodge of Good Templars, Greeting:

FELLOW LABORERS IN THE CAUSE OF TEMPERANCE:—Christ's prayer that all who believe on him "may be one" voices the fundamental law of all true and successful efforts to remove great evils and reform the world. Harmony in principle and concert in action are indispensable to perfect success. Among the many obstructions retarding the progress of prohibition there is no one obstacle standing more in the way of its complete triumph than a lack of unity among its advocates. Our opponents are strong because they are united. We are comparatively weak because we are not more thoroughly knit together in our plans and methods of work. One lesson we may learn from the enemy is "That in union there is strength;" and we shall be verily guilty if we fail to heed and profit by this lesson. A house divided against itself shall come to desolation, and a cause which is sustained by factional and divided advocates gives promise of no better future; and hence whatever tends to separate the temperance workers should be searched out and removed.

Believing that this Scriptural and practical position will commend itself to your better judgment, we respectfully ask you to consider whether the time has not come when you should abandon the pledge of secrecy at the door of your order, in the interest of harmony, and open the door to all who are truly in sympathy with your temperance principles, and who are ready to make with you "a common cause against a common foe." There is, as you are aware, a large class of Christian temperance people who are debarred from uniting in any organized movement that requires a pledge or oath of concealment as a term of membership. By tendering an obligation to conceal at the threshold of your order, you alienate this class, and separate from your company and fellowship thousands of the most radical and sincere temperance workers; thereby, as we believe, crippling the cause you seek to promote.

In proof of this you have only to refer to the list of churches that make connection with secret societies a bar to the communion, and also to the testimony of eminent men of large experience in the holy warfare against the rum power.

Dr. Charles Jewett in his "Forty Years' Fight with the Drink Demon," when speaking of the obstacles encountered, says, on page 146: "Another movement, which lost us the active co-operation of thousands of excellent and able men, was the substitution of close for open organizations." Again, on page 148: "I earnestly long and devoutly pray for the coming of that time when not only our leaders, but the masses.... shall clearly see what many have perceived for two decades, at least, that a triumph of the cause is simply impossible while our primary working organizations are in so many features objectionable to so large a portion of those whose co-operation we wish to secure." Again on page 158, speaking of close organizations, he says: "They have been tried for nearly twice the period during which we worked in open organizations, and for one, I think it is time to look at the facts as they are and instead of an obstinate adherence to existing and partial methods only, see if some measure cannot be devised to bring our whole force into the field."

This distinguished advocate of temperance was by no means alone in his views upon this question. Senator Henry Wilson advocated a like course, and once made a motion in the lodge to dispense with the pledge of secrecy and substitute the open for the closed organization. Similar views were held by John B. Gough, Dr. John Marsh and others, and it is not improbable that a large number of the thoughtful and most reliable members, who may have entered the secret temperance lodges from force of circumstances, or without due consideration, would welcome the abandonment of that feature of the order which renders it liable to suspicion, since it is and must ever remain true that "he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." The testimony of Miss Francis E. Willard on a subject to which she has devoted much thought and labor is certainly deserving of careful consideration. She has repeatedly, both in public and in private, expressed the wish that the Good Templars and the W. C. T. U. might be brought into closer alliance by the former coming out of their secret lodges and adopting only the open and Christian methods of Him who "ever spake openly" and commanded all who would be his disciples to follow his example. Those churches refusing to fellowship the secret lodges have a membership of two millions, who are debarred from connection in your order by the terms of admission, and it is but a simple act of justice to this conscientious class, as well as to the cause, that you should make the condition of admission such as to secure this power for good.

We, therefore, ask you to remove this stone of stumbling and every feature of your work that gives occasion to exact a pledge of secrecy from any and all co-workers in the Temperance Reform, and come out upon a broad Scriptural platform where all who are truly devoted to the cause can stand together and unitedly push on this holy warfare to its glorious triumph. By complying with this request you will win the gratitude and secure the hearty co-operation of a multitude who are now compelled, "for conscience sake," to stand aloof from your order, and hasten on that good time when all advocates of Temperance "shall be one," and the "Drink Demon" find neither refuge or friend in any place or party, and the whole world be delivered from all that intoxicates and debases the victims of strong drink.

WAR A PART OF KINGCRAFT.—Confession of fear invites attack, and to fortify is an exhibition of timidity. No more stupid advice was ever given a free nation than that of, "In time of peace prepare for war," in the usual sense given it, of fortifying, keeping up great standing armies and many war vessels. The expense is an annual loss of interest on our enormous capital that far exceeds, in a few years, any probable loss, even in case of a fierce war. War is a royal game. In that way kings prepare for it. The best preparation free men can make is to leave the money in the pockets of a patriotic people. There it is "on call," producing profit and expanding force. A self-governed people was never easily persuaded to hazard stakes in it. Yet as its effects between commercial nations are analogous to those of protection, as it closes the world market measurably for them and bestows a more than natural profit on the producers of the excluded commodities, if the protects are in power and feel their rule threatened it is always imminent. For war is but an older form of the prohibitory tariff. That protects feel no compunction at its bloodletting, and that men interested in a business they think will bring greater profit if a war breaks out, greet such news gladly, the fluctuation of prices on the exchanges and the rumors set afloat to induce them give ample proof.—*Chicago Herald.*

INCEST SANCTIONED.—The boast is often made that the church of Rome deserves special credit for her guardianship of the purity of the marriage relation. No boast could well be more baseless. That church has poured contempt on this holy ordinance of God by teaching that women and men living in celibacy are leading a higher life than those who are married. It is a false and absurd assumption. But what is truly shocking is the fact, just announced, that the present Pope has recently granted, for four thousand pounds, a dispensation to Prince Amadeo, of Italy, to marry his own niece—the daughter of his sister! This is incest by the laws of God and man. It is atrocious; it is most abominable. The most unprincipled religious sect in America would scorn to do what the "Vicar of Christ" has done. This sort of thing has happened before. The queen of Spain was allowed by the Pope to marry her own uncle, and the son of this incestuous pair was allowed to marry his own aunt.—*Presbyterian Witness, Halifax, N. S.*

REFORM NEWS.

IN THE CITY OF PENN.

876 RINGGOLD ST., PHILADELPHIA, May 2, 1889.

DEAR CYNOSURE:—Since coming to this city I have been making the acquaintance of friends, and laying the foundation for future building. The condition of affairs, as I reported last week, is bad enough, but there are many encouragements. Rev. T. P. Stevenson, editor of the *Christian Statesman*, promises all the assistance he can give, which means no small amount. Rev. D. W. Collins, D. D., and his brother, J. A., of the *Instructor*, will afford much assistance in reaching the United Presbyterians. Rev. Heard, Methodist Episcopal, in whose church I spoke Sabbath evening, to an audience of not less than 500, will get me a hearing before his young people's literary society. Rev. Frank Hoas, conducting a religious organization called the Heavenly Recruits, having a following of some hundreds, will give me an evening to address his people. I talked with some of his people who have been saved from the lodge. The Covenanter churches, of which there are three in this city, will be open. Others will doubtless be found.

The Reformed Presbyterian (new school) and the United Presbyterian churches are sadly in need of reform work. The rule excluding lodge members has been but partially enforced. The result, I fear, will close them to further light on this subject. As the prohibitory amendment is largely absorbing the attention of reformers at present, it seems best to defer our meetings till after the election.

Last evening I spoke to a fair audience in the Master Street Free Methodist church. Much interest was manifested. Rev. J. T. Michael followed my address with some very appropriate remarks. This church has been sorely afflicted in the death of their beloved pastor, Rev. Wm. M. Parry. Bro. Parry was a reader of the *Cynosure*, and dearly loved the cause it represents. In my calls I have found fifteen new subscribers to our paper.

W. B. STODDARD.

AMONG THE FRIENDS OF INDIANA.

CARTHAGE, Ind., May 3d.

DEAR CYNOSURE:—I found the radical United Brethren at Dublin, Ind., had lost none of their zeal. I was most hospitably entertained by Dr. Champ, Halleck Floyd and Rev. Z. A. McNew, who were all looking with deep solicitude to the approaching General Conference of the United Brethren church at York, Penn. The "Friends" were all professedly sympathetic, but a notice at their mid-week meeting did not secure the attendance of a single person at my lecture. I could not but fear that they were seeking to preserve a false peace, rather than to be found in conflict with popular iniquity. We had a good meeting.

I preached Sabbath morning in the U. B. church, and at night in the A. M. E. church in Cambridge City. The pastor of this latter church endorsed my teachings, but some of his flock thought membership in the lodge made them better Christians.

On Monday, the 29th, I went to Spiceland, where I was most kindly entertained by Bro. Lewis Wood, and found other warm and sympathetic friends. There is here one of the largest and best of the academics conducted by the Society of Friends. As most of the students were persons of considerable maturity, I was anxious to address them on the lodge question. None of those concerned wished to be considered as defenders of the lodge system, yet I found at once that obstacles innumerable were in the way. The principal thought our lecturers were men of bad spirit. He said at first he had no objection provided that there was a full meeting of the six trustees, and they all desired a lecture. He changed his mind, however, and was opposed on general principles. Such a meeting was not practicable, and there was evident satisfaction in getting rid of a disagreeable subject. But whether the "Friends" at Spiceland think that the 250 young people in their school are a set of intellectual and moral imbeciles (though they surely did not *look* like it), or whether they were afraid of a little clique of Knights of Pythias and apostate Quakers who have joined the Masons, I could not determine. I was, however, greatly disappointed and grieved; "For it was not an enemy that reproached me, then could I have borne it."

By the kindness of Bro. Lewis Wood I was brought to Carthage in Rush county. Here, too, is a large body of Friends, and here more than twenty years ago there began one of the greatest revivals that has blessed this people in the present century. It

spread all over the land, wherever Friends were found, and greatly increased their numbers. These, like the Bereans, seemed more noble than those of Spiceland, but "heard the word with gladness, searching the Scriptures whether these things were so."

On Wednesday, May 1, I was kindly taken to Walnut Ridge meeting where, after a most pleasant season of spiritual worship, the people listened to my testimony on the lodge system. On the 2nd, my 67th birthday, I attended the Friends meeting at Carthage where we had a most profitable season of worship and nearly all remained to hear my lecture, and seemed to be in hearty accord with the things spoken. But little aggressive work has been done here. David Marshall, Hezekiah Clark, and some others have maintained their testimony, but the lodge has made some inroads upon the church, and with the growth of wealth there has been a decline in spirituality. Nevertheless, I found many warm-hearted Christians, and was greatly encouraged by their sympathy and brotherly love.

On the evening of the 2d I spoke in the Christian church, the membership of which is mainly colored. Their pastor has been a Mason, but renounced it when he became a Christian. Very few of his people have ever been connected with the lodge, and they heard my admonitions with attention, if not with sympathy. I find this and all the adjoining towns are warmed and lighted with natural gas. Surely it is working a great revolution in the matter of fuel. New wells are being bored and the supply seems constantly increasing. H. H. HINMAN.

NOTES FROM THE ILLINOIS CAPITAL.

SPRINGFIELD, Ill.

DEAR EDITOR:—The people are "joined to their idols: let them alone." It is more and more apparent every town I strike in my canvass. Yesterday I found that Rev. T. D. Logan, pastor of the First Presbyterian church, was asleep on the lodge question. "I see no reason why we should take up a crusade against the lodge, for the whisky question is the great question of the day; and if we oppose the lodge we will make enemies, and they will not co-operate in the work against the saloon." Rev. Logan is a member of the Royal Arcanum. I am told that at least three-fourths of the men of this place are lodge men. While talking to a member of the I. O. O. F., he said that many Jews belong to the order, and that he once heard a Jew object to the chaplain's prayer because he used the name of Christ. Rev. D. S. Johnson, pastor of the Second Presbyterian church, says he "knows nothing about secret orders, and does not think the lodge deadens the power of the church." "A man who joins the lodge compromises himself, and is not a free man." Speaking of the liquor traffic, Dr. Johnson said, "I do not believe in legislation on the question. The drunkard is the criminal and is the one to punish, and not the saloon man."

Rev. Father T. Hickey, speaking of the Jesuits, says that they do or can take the oath down to where it says he has power to depose. "But I don't believe that they take all of the oath, but don't know." The priest took down the title, "Secret Instructions of the Jesuits." Rev. G. Snyder of the Third Presbyterian church said he was well acquainted with Doesburg, and had studied the lodge question, and was strongly opposed to it. Yours in the work for Christ against the "god of this world,"

B. B. BLACHLY.

IOWA NOTES.

DEAR CYNOSURE:—From Masonville I went to Reinbeck, Grundy Co., and called upon Rev. Mr. Hamilton, who is pastor of a United Presbyterian church in Tama county six miles south of Reinbeck. I stopped with him over night; and distributed N. C. A. literature through his congregation, and canvassed for the Iowa association and the *Cynosure*.

I then went to Grundy Center and called on Bro. E. H. Persons, who is a *Cynosure* reader. I was hospitably entertained while at Grundy Center by Bro. R. W. Wass, and by Bro. Persons. Bro. Persons kindly furnished me with a horse and buggy, and I visited various parties in the country, among whom was Deacon N. Smith, A. L. Hunting and N. Verly of the Baptist church, and Bro. John McClung, of the M. E. church. Bro. Verly, before he was converted to Christ, was a Freemason. He said that when he was a young man he had a desire to be somebody; and several influential and pleasant men of his acquaintance were Masons. So he concluded that Masonry was on the road to honor and happiness, and was initiated. But the want of his nature was not met. He still had a longing for something better. He married a Christian woman, and was won by his wife to Christ. When he drank of the water of life, his thirst was quenched. Christ became to him a satisfying portion. The longings of his soul were satisfied, and Masonry had lost its charm for him, and he gave it up for the fellowship of saints. Speaking of one who, years after he had united with the church, went and joined the lodge, brother Verly said he could not see how it was that one who had received Christ should afterwards desire Masonry. He said that his soul was weaned from the lodge as soon as he came under the power of grace.

On Sabbath at 3 P. M. I lectured in Grundy Center at Orchestra Hall on "The Religious Philosophy of Freemasonry Judged by the Word of God." I presume the conclusion reached by many in the audience was that a man who is loyal to Christ would not intelligently adhere to Masonry. A considerable per cent of the audience were Masons and Odd-fellows, and they listened quietly and attentively while I showed that the religion of Masonry is a religion of Satan, and not the religion of God.

At the conclusion of my lecture, one dear brother was so overpowered by his sympathy with personal friends who are Masons, that he excitedly uttered words that, in his reflective moments, he would not have spoken. But before he closed he charged his brethren to renounce Masonry, if Masonry forbade the worship of Christ. That is, as I understood him, he charged them, if the authorized worship of Ancient Craft Masonry and Odd-fellowship is Christless, as I proved it to be, to come out from it, and be separate, and touch not the unclean thing, as God in his Word has commanded. These were not his words, but the *sense* of what he said, as I understood him.

Let us hope that every one in Grundy Center, who names the name of Christ, will be careful to depart from the lodge iniquity. C. F. HAWLEY.

FROM THE LOUISIANA AGENT.

PLAQUEMINE, La., April 22, 1889.

DEAR CYNOSURE:—I left New Orleans Saturday evening, and was kindly received and entertained here by Elder B. Dorsey, who baptized forty-six precious souls yesterday. I preached for his people at 11 A. M., and at 7:30 to Elder A. L. Reese's people, at Whitecastle. His people received my sermon with enthusiasm. After services I had a package of anti-lodge tracts which Elder Reese distributed to his large congregation of patient listeners. One gentleman, a Freemason, said he loved the Baptist denomination, but they are beginning to oppose Freemasonry too freely. He said he thought there were certain secret orders that ought to be opposed and exposed; but Freemasonry was all right. He was sure Masonry could be traced back to the building of Solomon's temple, and to Hiram, "the widow's son." I asked him about the excluding of Jesus Christ's name from their ritual. He acknowledged that Entered Apprentice, Fellow Craft and Master Mason were the only original and universal degrees in Freemasonry; yet he could not see where there was anything anti-Christian in Masonry.

I preached at St. Peter's Baptist church Tuesday night, and at Pilgrim Rest Wednesday night. Wednesday I went down to Seymourville, and saw Elder Wm. Ellis, who has built a neat little church and is getting along well. I have called on our readers of the *Cynosure* here, and have obtained a few renewals. Politics are at the front here just now. I called at the public school, which is under care of Elder A. Hubbs, assisted by eleven teachers. They have 320 scholars enrolled. Miss Lowry is one of the prominent assistant teachers in the school. Elder Hubbs is at present the only colored member of the town council.

REVEILTOWN, La., April 25.—I came down here by invitation of Rev. Robert Taylor, pastor of Mount Zion Baptist church, to preach to-night. This is a small place with some 300 or 400 inhabitants, nine-tenths of whom are colored. On my way from Plaquemine I met the pastor of the white Presbyterian church and presented him my card. He read it and asked what we meant by "opposed to secret societies," if it applied to Masonry? I told him it did. He said, "Well, I'm a Mason, and I have made up my mind to devote my time to my church duties. I have not attended the Masons for many years, but I don't propose to fight them." I am told that the dear brother denounces the use of tobacco and other intemperate habits, but it is hard for a Freemason to oppose secret lodgism. Elder R. Taylor of this place has seen the inside of the lodge, but was soon convinced of its false worship. I visited the public school here under care of Mr. A. M. Jones, assisted by Miss Mary Harff, an excellent young lady of Plaquemine. They have 110 scholars enrolled. Both teachers very kindly received me and extended the time for me to speak to their school. People are very poor in these parts. They work for seventy cents per day and board themselves and pay the merchant's own price for materials. Many of them have three and four little children to support, yet the lodge speculators have induced a few of them to worship them. Nevertheless the *Christian Cynosure* sent to a few of the readers here will have its effect for good. Rev. J. D. Meyers, the M. E. pastor (colored) of Bayou Goula church, lives here. He is an Odd-fellow, and of course a few of his members are secretists. The Hon. T. T. Allain, Republican Representative of this parish, is building levees here by contract. God grant that every State may soon suspend the working of convicts on the public levees and give them all out by contract to citizens. It will afford employment for many an honest laborer. There have been great revivals and accessions in the churches of these parts generally.

DORSEYVILLE, April 26.—I preached to a crowded house of patient listeners last night at Mount Zion church, Reveiltown, and distributed tracts and *Cynosures* to the congregation. Elder Taylor endorsed all I said and recommended the *Cynosure* to his people. I expect to preach here to-night at St. John church and take the morning train and hurry home to my sick wife's bedside.

Dear brethren, pray for me, in this my hour of trials. We belong to no worldly society; and of course some times the temptation is great, but God is able to make us stand fast. Yours in the work,

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

A PUZZLE SOLVED.

ADVICE TO A PERPLEXED IOWA WOMAN.

DEAR CYNOSURE:—The following letter I received recently from a State Superintendent of Iowa W. C. T. U. work, I wish to answer by open letter, as doubtless many others are in the same box:

"I am sorely puzzled to know what to do. You remember when I saw you I told you that here in Iowa I was a Republican. The Republican party of this State has given us all the temperance laws we have. If the temperance vote is divided, and the power thrown into the hands of the Democrats, I fear the result. But I take the *Voice*, and am strongly in sympathy with the third party. I cannot do much in my line of work, because of my third party proclivities. If I could see any hope of this State going third party, I should be glad. But with no such hope, it seems better to me to do what we can through the party in power, than to lose all. In my temperance work I am honestly non-partisan, but that word has a different meaning when I use it, than when J. Ellen Foster uses it. The women know of my third party sympathies, and are afraid of me; at least I judge so, for some are careful to hinder my coming before the people."

I know how to sympathize with you, dear sister, for I was there once myself. I thought the only hope of carrying reform in Iowa, was through the Republican party. But what brought me to my senses was the intolerance of that party in closing doors against me, even in my agitation of the Sabbath reform. I have feared the time might come when the churches would be closed against preaching the Gospel, lest the Republican party might get hurt. J. Ellen Foster wrote to one of her district presidents in Iowa, dissuading her from co-operating with me in the State, because of my third party proclivities.

Now in regard to the Republican party giving Iowa all the temperance laws we have. Why, that party even refused to allow the people to vote on a prohibitory amendment, until alarmed by a growing sentiment for prohibition, as expressed in 11,500 third party votes in 1877. Besides, a prohibitory law which was given the State by a Whig and Democratic legislature in 1854 and '55, had its wine and beer clause repealed by a Republican legislature in 1856 and '57, for the expressed purpose of holding the German vote. And when the prohibition workers throughout the State had aroused public sentiment, so that a prohibitory amendment was carried in 1882 by a majority vote of 30,000, the Republican party declared it unconstitutional on the mere ground of an error in copying. And we believe it will yet be demonstrated, that this was a deeply-laid plot to thwart the will of the people, by robbing them of constitutional prohibition, and substituting a statutory law, which may be repealed by any legislature.

During this amendment struggle the Republican party never uttered one word in favor of constitutional prohibition. And when they had reluctantly given us the law, because the aroused sentiment of the people demanded it, one of the party leaders

said on the door of the Senate, "We have given the people this law, now let the long-haired preachers and the short-haired old maids enforce it." The Republican party of Iowa has enacted no prohibitory law until a point has been reached where a refusal to do so would be treason to the commonwealth. Their last State convention cordially approved of this infamous proposition in the national platform. "If there shall still remain a larger revenue (after the repeal of the tobacco tax) than is requisite for the wants of the goverement, we favor the entire repeal of internal taxes, rather than the surrender of any part of our protective system."

This plank means the probable removal of the entire liquor tax, and a reign of free whisky, and the continued existence of the legalized traffic. It is every day becoming more evident that the policy agreed upon, and now being carried into effect by Republican leaders, is to compel the present temperance agitation to crystalize around high license and local option, and thus eliminate it as a disturbing question from politics. The party in Iowa is a sequent of a national party that advocates such a policy, and how then can we consistently work in such a party? Even if it had done all that it could for prohibition in Iowa, yet as a State party, there is a point beyond which it cannot go. No party in the State or any other State can prevent the importation of liquor into its borders; so that a national party is an absolute necessity, to prevent our law from being nullified by liquor being shipped in express packages to any man's door. Yours in the work. M. A. GAULT.

OVER INTO KENTUCKY AGAIN.

LOUISVILLE, Ky. April 29, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Wednesday morning I took the train for Richmond, Ky., a city of 3,000 in the Blue Grass region. Center University is located here. It has been in operation since 1868. It is under the management of the Southern Presbyterian church, and is a friendly rival of Center College, of Danville, Ky. They have 150 students in the literary department. Dr. Blanton is chancelor, and Dr. Logan is president. The medical and law schools are located in Louisville. They have a fine college building, a large dormitory, and five homes for professors. I arranged for a lecture next Tuesday evening, and then visited Madison Female Institute, also located there. They have 125 students. Dr. Williamson is president.

Wednesday night I lectured in the M. E. church, Rev. Dr. Henderson, pastor. Our cause will receive a good hearing in the place. Thursday I visited Georgetown College and Female Seminary. Georgetown claims 3,000 people, and is a very pleasant place. The college was chartered in 1829. They have three large buildings and an endowment of $175,000, which they are trying to increase. President Dudley starts out on that mission next week. They have 150 students. The Female Seminary is managed by Rev. Dr. Rucker, an enthusiastic Prohibitionist. They have about 150 ladies. Both institutions belong to the Southern Baptist church. Drs. Dudley and Rucker received me very cordially, and were willing to give a hearing before the students. A lecture was arranged for next week.

On Sabbath morning I preached in the Walnut Street Presbyterian church, of Louisville, Rev. J. R. Collier, pastor. This congregation belongs to the General Assembly of the Presbyterian church. They have some 300 members. Their pastor carried on a service last winter which resulted in great good. The theme was the Mediatorial Dominion of Christ over the Nations. The sermon was printed in the *Courier-Journal*. Sabbath evening, at 6 o'clock, I preached in the Kentucky University. This is their regular hour for service. The 175 students and twelve professors were all out. Sabbath night I preached in the Central Presbyterian church, Rev. John M. Richmond, D D, pastor. Dr. Richmond is from Pittsburgh. He was secretary of their Home Mission Board. I had a very pleasant chat with him at his home on Saturday. He is right with us on this Sabbath reform. I met Rev. George P. Hays, D D, of Kansas City, Mo., at Cincinnati Friday evening. He was returning from the National Reform Convention in Pittsburgh. He said he told his people before leaving the Sabbath before, "I am going to a Sabbath convention. Next Sabbath I will preach on that question, and if I have nothing to say on it before I go, I will have something when I come back." He promised the convention a great success. It was a truly representative gathering. And the audiences were good, except Wednesday evening, when it rained straight down. The people would have crowded the hall that night if it had not rained.

Republicans in Pennsylvania are in distress. They do not know what to do with the amendment. The Prohibitionists are saying to them, You can adopt it if you want to, and they are afraid not to, for fear that it will be the judgment day with them. But it is doubtful whether they have enough conscience left to do their duty. They once had, but they seem to have lost it, at least in Massachusetts. As Virgil says: "The descent to hell is easy, but to recall your steps and re-ascend to the upper air, this is labor, this is work." J. M. FOSTER.

THE PENNSYLVANIA CAMPAIGN.

PITTSBURG, Apr. 27, 1889.

DEAR CYNOSURE:—I came from my home to Danville, Ill., where I spoke two nights, and preached twice on Sabbath, the 20th inst. It was high day with the Royal Arch Masons. They turned out with all their fixtures and a big band, with the streets crowded with people trying to see the mysterious men,—men whom they know and had known for years. Since they became Masons they are so mysterious that many people really believe they can and do know some great things. The colored brother could not join in, but he looked on smilingly. They marched to the Presbyterian church, where the sermon was preached. The Sabbath was turned into a day of public inspection. One man standing near me was asked why he did not turn out. He answered, "I go to church every Sabbath, and not once a year."

The Odd-fellows had their big day here yesterday. They aired their fixtures and fine regalia, and made quite a show. An old German M. E. steward and I got into conversation, and he said, "Most of those men in the carriages are our city politicians. These same men who are holding the offices in the order run the city government." He also pointed out a local preacher, who, he said, would not attend entertainments at the church, so afraid he would sin, yet he turned out with "some of the worst men in the county."

I also met an old veteran in the cause of reform, who will send the paper to Rev. Brooks, a colored minister in this city, who is in sympathy with the work of reform.

The amendment people are at work. The Brooks law, "high license," goes into effect May 1st. The judge refused to grant a license to quite a number of applicants and thus cut down the number. Now those who have licenses say they will be over-run, and fear great rows and fighting, as they will not be able to serve out the poison as fast as it is called for. The colored pastors have high hopes of their flocks voting for the amendment. We thought largely that way in Texas and Tennessee. The liquor men are "still-hunting." Every colored man as well as white, who wants to vote for liquor, comes up with the very argument offered in Texas and Tennessee, so one can know the pupil had lessons from the same teacher.

As to the outlook, the Legislature is so amending their Brooks law as to make it look sober, and, as in every other State, they will get on the stump and say, Let well enough alone. In this way they will write and speak just before the battle. Few people believe it possible to adopt the amendment. I shall do what I can to help, God giving me health. One cannot tell much about the result yet, as the greatest excitement is yet to come. May the people do their whole duty and trust God for results.

Yours, L. G. JORDAN.

PITH AND POINT.

CRIMINAL ABORTION.

I wrote the *Cynosure* several months since that a certain Dr. Crandall, a physician with a stated circuit, had been repeatedly accused, and recently escaped conviction for abortion by a disagreement of the jury. That he has again been equally successful is apparent from the following item which I clip from a neighboring paper. If such failures of justice are not the handiwork of Freemasonry, they are, also, at least, the foundation of its existence and the source of its power:

"ELEVEN TO ONE.—Dr. H S. Crandall, of Leonardsville, has been on trial the second time on an indictment for criminal abortion. The Utica *Herald*, commenting upon the result, says: 'The second jury in the case of the people vs. Dr. H. S. Crandall, has disagreed and been discharged. A second time justice has failed to overtake the guilty, or vindicate the innocent. The result is more than disappointing; it is discouraging. On the evidence submitted in this case there would seem to be only one conclusion possible. Eleven jurors, as report says, took the view of the evidence which the community takes, on their oath stood for a verdict in accordance therewith. One juror differed from the eleven, and conviction was defeated. The jury was discharged. The division of eleven to one did not put the legal brand of guilty upon the accused. The miss as good as a mile served him again.'" *

FROM AN A. M. A. MISSIONARY AT SAVANNAH, GA.

The secret societies are down on your paper here. They can't bear to see it. One of the members brings my mail, and told me it should not come in his home. I told him it shall come into my home as long as I can raise a dollar to pay for it. It will teach my boys to keep away from the lodges and their heathenism. May your paper subscription spread all over the Southern States, where this great evil of secret societies exist.—(Rev.). J. FLOYD, *Savannah, Ga.*

A MASSACHUSETTS LADY WORKER.

I am working in the interest of the "anti-secrecy cause" (being on the executive committee of this State). I have recently found one of Ware's most influential business men who has *no sympathy with secret orders*. Perhaps he may enter our ranks as a valiant soldier, to fight this enemy to all good, "*Secrecy.*" I wish I was situated so I could give liberally to the glorious cause, but am in a financial pressure, and this has been greatly increased by the ill-health of my husband; but I will do all I can by hunting up the friends of our cause, and as far as possible placing anti-secrecy literature in their hands, and also in the ranks of those of the secret orders. The *Christian Cynosure* is a "beacon light" to all that peruse its precious columns, and we hail it with delight as a joyful messenger of truth to all that love light rather than darkness. It ought to be read in every family, for its influence is everlasting, and leads to a higher and better life, socially, morally and religiously. It is death to the lodge, and all the corrupting influences of rum, Romanism, and all secret combinations.—L. M. HOYT, *Ware, Mass.*

TEMPERANCE INSTRUCTION IN IOWA.

The Superintendent of Public Instruction in Iowa, Henry Sabin, sends circulars to all the district officers in the State, in which he informs the directors in regard to the "law of 1886," which "requires that the effects of alcoholic drinks, stimulants and narcotics, shall be regularly taught in all schools." This officer seems to be doing all he can to have this excellent law complied with. He lays down the law, telling them that "only those schools reporting compliance with the statute 'shall receive the proportion of funds.'" It is hoped that the very best text books will be used in the schools. A vast amount of good will be done to generations yet unborn if our youth is to be taught in the public schools of the effects of alcohol and tobacco. It is a step in the direction of a better civilization, and humanity will be benefited physically and morally.—CYRUS SMITH, *DeKalb, Iowa.*

LITERATURE.

BOHEMIAN DAYS. By Clara Mayse-Tadlock. Pp. 519. Price, $1.50. John B. Alden, New York and Chicago.

Mrs. Tadlock is the wife of a physician, formerly eminent in his profession in Tennessee, from whence this journey proceeded, and where it came to an end. As a writer she has the very happy faculty of describing the experiences of a journey from their bright and quite generally from their comical side, and without the least conventionalism or wearying attention to details by which we immediately detect the traveler who depends on his guide-book instead of his wit. It is a woman's book—bright, chatty, fascinating,—few men can master such a style. But we are often disappointed that the story of travel is so much confined to the writer and her party; and often miss such observations of people and events and countries as would fix in the mind of the reader some valuable information respecting them. But as a story of experience, full of suggestion to those who expect to travel, it is a valuable addition to the literature of this class.

Eight objections to the Constitutional Amendment answered.—The National Temperance Society has just published a pamphlet with the above title by Joel Swartz, D. D., in which the author states with great fairness, and answers conclusively, eight leading objections to constitutional prohibition frequently urged concerning "Personal Liberty," "Loss of Revenue," "Ruin of Business," "Liquor Compensation," "Prohibition Does Not Prohibit," etc. Dr. Swartz's name is familiar to our readers, and we do not need to tell them that his argument is convincing, clear, and covers the ground fully. Though written with special reference to the Pennsylvania amendment campaign, the same objections are urged elsewhere, and the clear, effective answers given in this timely pamphlet render it very valuable to refute and remove them everywhere. It should be in the hands of every temperance worker and of every doubter or opponent of prohibitory legislation. Price 10 cents. National Temperance Society, New York.

There seems to be a rebound from the prevalent acceptance of the Darwinian theory of evolution as applied to morals. Two of the ablest scholars in England have taken up the subject at once, each from a different point of view, to show that the time has come for a re examination of the Darwinian philosophy, as it is accepted by a large proportion of the scientific world. Prof. St. George Mivart, himself one of the most distinguished investigators of this generation, has contributed to *The*

Forum for May his second essay to prove that the theory fails as a scientific theory. Prof. Mivart's first essay, which he calls "Darwin's Brilliant Fallacy," appeared in *The Forum* for March. The other scholar who leads the attack on the Darwinian theory of moral development, is Mr. W. S. Lilly, the great authority on ethics: and his argument is from the point of view of a master of moral philosophy.

An article which will attract attention in the *Evangelical Repository* for May is the editorial on College Secret Societies, which we reproduce on another page. Hon. Daniel Agnew, an eminent Pennsylvania judge, writes on "Law and Liberty;" Dr. R. A. Browne, on "Washington in the National Life." The number is filled with able contributions.

The subject of Agnosticism is holding a prominent place in the English reviews at present. Prof. Huxley started the discussion in the *Nineteenth Century* for February, and was taken up by Dr. Wace, principal of King's College, and the Bishop of Peterborough, in the March number of the same review. The professor as quickly responded in a thoroughly characteristic paper in the April number, in which he sets forth his own position with greater clearness and gives his opponents a sharp overhauling. In the *Fortnightly Review* for April, Mr. W. H. Mallock joins the fray with a paper entitled "Cowardly Agnosticism," and points out things which will probably startle the public, Prof. Huxley himself included. These articles are but the beginning of what promises to be an interesting and exciting controversy.

The May *Missionary Review of the World* appears in advance of all the other monthlies. Its leading article is by Dr. Pierson, entitled "The Mission and Commission of the Church. It is a clear and forcible exposition of Scripture teaching on these two fundamental subjects. "The Marvels of Mormon Missions," by Prof. Leonard, will be read with keen zest. Pastor Harms and his Work tells a story of sacrifice and enterprise that cannot fail to thrill the heart. "The Story of Siam," by Dr. Pierson, is another of the miracles of missions that excite wonder. Dr. Brocket gives the first part of a comprehensive history of Madagascar from a missionary standpoint. The department of Organized Missionary Work and Statistics contains the last reports of several missionary societies, and several valuable tables of statistics. The Monthly Bulletin gives the latest news from all parts of the world-field. The number is one of transcendent interest. Funk & Wagnalls, publishers, New York.

KEEP YOUR BLOOD PURE.

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease.

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O Address. Respectfully, T. A SLOCUM, M. C., 181 Pearl St., N. Y.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty-first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet, Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

Rev. C. C. Harrah, Galva, Ill :—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev. Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev. B. T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq., Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis.:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y.:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

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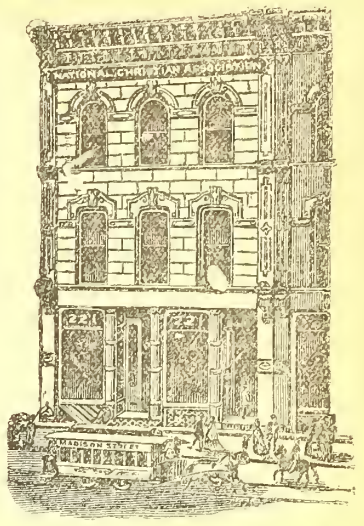
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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 9, 1889

MAYOR ERATH of New Iberia, La., writes to Rev. Byron Gunner, pastor of the Congregational church and president of Howe Institute in that town, that the law-abiding people are in favor of his returning to take charge of his church, from which he was driven by an armed mob. But the Mayor advises him not to return till after their municipal election soon to occur.

IT is to be hoped that the heirs of the late Peter Howe will convey the "Howe Institute" property to the American Missionary Association, whose national standing and reputation will secure that great charity for the purposes and to the people to whom Mr. Howe had conveyed it.

THE late national celebration of Washington's inaugurstion as the first President of the United States exceeded any like festival in our national history. But we need humility as well as gratitude. For with nations, as with men, "Pride goeth before destruction, and a haughty spirit before a fall."

The evils of the great inaugural celebration were many and great; though it is to be hoped not outweighing its great benefits; which were:

1. President Harrison appointed morning thanksgiving meeting in every church in this vast country.

2 Committees invited every class and sort of human beings on the soil, Jews, pagans, Christians, black men, and white men, to share the jubilee; and realize that they all had one common country.

3. The thousands of school children were told by speakers that every place in American society was open to their aspirstions. In a great church in London (St. Martin's Le Grand) at a charity school celebration, the preacher told the audience, while the vast crowd of children stood up to be addressed, that those children "had no prospect before them but a life of hard toil for bare subsistence." This was to bring gifts for the charity school.

Last Tuesday Carter Harrison told 1,200 children in the West Side High School in this city that "merit might hope for any place, even that of an ex-mayor" like himself. But his allusions to the girls were coarse and demoralizing.

CHURCH UNION IN JAPAN.

The Japan mission churches formed by Congregational and Presbyterian missionaries seem likely to consummate their proposed union. A committee was appointed by a conference in Osaka, last fall, consisting of seven Japanese and three missionaries, to revise their constitution. A letter in the *Pacific*, dated last March, gives the substance of that committee's report, and a cheering account of the spirit of union and love which pervaded the conference at Kioto, which met to receive the committee's report. If mission churches of two of more denominations choose to unite, no outsiders have a right to object or interfere any more than to attempt to thwart the reunion of dissevered Presbyterians or Methodists in this country. Our objection in a former article was only an attempt to form a national church by uniting all denominations, Baptists and Episcopalians included, which we regard as impossible, though not improper if the parties were agreed.

"The plan of Union" adopted in 1801 between Presbyterians and Congregationalists, was repealed by the Presbyterian General Assembly in 1837, and four synods of churches formed on that "plan" were "exscinded," cutting off some 500 ministers and a Presbyterian population of some 50,000. But that was done to get rid of Abolitionism and Anti-masonry, which prevailed within the bounds of those synods. Our senior editor was, providentially, present at the Assembly which passed the exscinding acts in 1837. Dr. George Baxter justified the split, as made, to get rid of the Abolitionists. And Dr. Wm. S. Plummer told the assembly that ministers in the exscinded synods used to attend presbytery "with their saddle-bags stuffed with anti-masonic almanacs." Dr. Plummer was from Richmond, Va. The exscinded synods were three in New York and one on Western Reserve, where Freemasons were at that time excluded from Presbyterian churches, and secession and rebellion were being worked up in Southern lodge rooms.

THE CHICAGO VOICE OF MASONRY.

This, a large beautifully-printed monthly, is perhaps the first of all the lodge organs here or in Europe. We give below extracts from the May number. Read and ponder them:

On page 433, "Masonry knows no distinction of color." This is simple, bald, well-known falsehood. Negroes are not admitted into white lodges.

On pages 409-410, "There is plenty of cumulative evidence that the earliest Masons gave special honor to John the Baptist." Then on the page preceding we read, "There is no call to assert that this man of robust faith and integrity was a Mason." So to claim him, or John the Evangelist, as a patron of Masonry was a sham and a fraud; this Grand Masonic organ being witness.

On page 405, "We teach the duties of living for others." (*Sic*) Again, "In an earlier age, we were among the first to inculcate dying as a testimony to principle." If so, the lodge is a rival of Christ. Masons killed Morgan. Have any Masons been killed? No, not even his murderers, unless Col. King killed himself by poison.

Read Albert Pike on page 400, "It is often said Masonry is not a religion." "If the faith of the enlightened thinkers of Greece, Rome, Egypt and India was a religion, *surely Freemasonry is likewise a religion.*"

Then on page 392 we read, "Drunkenness, assault and battery, false pretenses, adultery, family feuds, abuse of credit, borrowing money and not paying it, sharp dealings—all this class of acts. . . . are prevented or punished by profane law." There is no Masonic jurisdiction acquired over a Mason because he has committed an act which profane law makes amenable to its authority." So a Mason may commit one or all the above catalogue of crimes, and not injure his Masonry—unless his crimes have injured the lodge.

There is enough false religion and false morals in the May number of this splended periodical to sink a continent, as crime once sunk Sodom beneath the Dead Sea.

MR. MOODY, DANIEL AND THE MASONS.

The Bible Institute opened by Mr. Moody in this city on the 4th of April, closes this week, but in another form will be continued through the season. The announcement that property has been purchased adjoining the Chicago Avenue church for the erection of buildings shows that this training school for Christian workers is to become a permanent institution in Chicago. Mr. Moody has been in every considerable city in this country and England, and his return to Chicago, where he grew up into the greatest evangelist of his time, here to found a lay-workers' college is a sufficient indication of his love for his early associations, and his judgment of its advantages as the seat of such an institution.

During these five weeks of lectures on the Bible and Christian work the auditorium of his church has been well filled day after day. Mr. Moody has lectured often himself, but has been ably assisted by Prof. W. G. Moorehead of Xenia, Ohio, Rev. W. W. Clark of Brooklyn, Rev. Dr. Driver of Oregon, Dr. J. H. Brookes of St. Louis, Dr. Meredith of Brooklyn, Dr. Edward Judson (son of the great missionary) of New York, Mr. Wooley, a temperance evangelist, and this last week H. L. Hastings, editor of the *Christian*, Boston, will speak every evening and assist in the morning lectures.

On Centennial day a special meeting was held in the church addressed by Judge McGruder of the Supreme Court of Illinois, and by Joseph Cook.

These lectures have been attended by thousands whose enthusiasm has been aroused, while their minds have been instructed in the grandest truths that have ever moved and are still moving the world. And among the rest we thank God that the unpopular truth upon which the *Cynosure* gives its light was not forgotten. Mr. Moody has privately signified his interest in this reform, suitable tracts have been quietly distributed at some of the meetings, and on Sabbath evening the evangelist gave a ringing blow full upon the lodge. His address was upon the life of Daniel. In recounting the tremendous opposition that Daniel met at every turn Mr. Moody said: "No man can serve God without opposition. If the world has nothing to say against you it is pretty certain that Christ will have little to say for you. When at last the princes put their heads together and consulted as to how they might disgrace Daniel in order to get their fingers into the 'boodle' of government, they said: 'We can find no occasion, except it be touching the law of his God.' I would rather," said the speaker, "have that thing said of me when I am old than to have built over me after I am dead a gold monument reaching from earth to heaven." He went on to speak of the plottings in secret for the destruction of this good man, and referred to the secret societies of to-day, and especially the Masonic lodge as an illustration of similar works of darkness. This was the most emphatic condemnation of the lodge Mr. Moody has given. May his earnest testimony be heeded by all who heard him.

DEATH OF HENRY HARRISON.

The *Christian Instructor* of the 2nd inst. brought to us the first notice of the death of this brother, so long and so well known in the circles of our reform. None who knew him well will read this news without regret at the loss of a friend—a friend of God as well as of men, whose influence was always for Christ, whether it pleased the world or no. He has, from the first, been a cordial supporter of the National Christian Association, and his hospitable home was always open to its agents and friends. The *Instructor* gives the following account of his death: "The event which has most affected our United Presbyterian community of any for a long time is the sudden death of Mr. Henry Harrison, so well known throughout the church and so loved and revered by hosts of friends. Mr. Harrison was out in the city on business in the afternoon of Tuesday the 17th. Feeling unwell, he called on his physician. He was taken with something like a congestive chill. He remained with his physician for some two or three hours, and then was taken home in a carriage. He felt quite better and no apprehension of danger seemed to be felt. Without any serious premonitions, April 24th, his heart ceased to act and he was dead. The funeral took place from the Seventh Avenue church, of which he had long been an elder, on Saturday, at 1:30 P. M. Though the rain was pouring, a large assemblage of real mourners was present. Eleven United Presbyterian ministers were present, a number of whom took some part in the funeral exercises. The pastor, Rev. Mr. Kidd, Drs. Armstrong and D. W. Collins made brief addresses. Your readers will be furnished with a fuller account of Mr. Harrison's life and character. There is perhaps not another elder in the church whose loss would be more widely and deeply felt. For simple, genuine piety and Christian integrity, faithfulness to principle, fearlessness of assertion, benevolence and zeal for all true reforms, Henry Harrison had few equals. His life, which ended at seventy-six years, has been in many respects a marked and most useful and exemplary one."

—We call especial attention to the appeal prepared for the Good Templar Grand Lodge by a committee appointed by the N. C. A. Board. It is being widely circulated for signatures. Let every reader of this paper join the good work, obtain the names of ministers, educators and others to this reasonable request, giving name, address, and occupation or profession, and forward to this office by the 25th inst.

—Secretary Ritchie, of Cincinnati, informs us that by the liberality of a friend, the Western Tract Society is enabled to send to colored ministers in the United States one hundred copies of "First Lessons in Theology," with a copy of the *Christian Press* for one year; and one hundred copies of President Finney's celebrated work on "Masonry," with a copy of the *Press* for one year. But each applicant can only get one of the books with the *Press*, as they wish to reach two hundred persons. One or other of the books, with a copy of the *Press*, will be sent on receiving the address of the person applying. He should, however, indicate which volume he prefers, and state the congregation he serves, or the institution to which he belongs, if a teacher. Address the Western Tract Society, Cincinnati, Ohio.

PERSONAL NOTES.

—Rev. Dr. F. M. Spencer, late president of Muskingum College, has been called to preside over the interests of Cooper College at Sterling, Kansas.

—Rev. Alexander Thomson, president of the N. C. A. Board, had a severe accident lately, injuring his knee-cap by a fall. Erysipelas set in and confined him to his room for a week or more. He is spending this week in Michigan.

—Rev. Daniel Shuck of Woodbridge, California, accompanied by Rev. Dr. D. A. Mobley, president of San Joaquin Valley College of the same place, passed through Chicago Monday on their way to the United Brethren General Conference at York, Pa. The *Cynosure* was grateful for a visit from these friends from the Pacific coast.

—Rev. M. A. Gault, district secretary of the National Reform Association, had the pleasure of giving the formal charge at the ordination of his younger brother, R. J. Gault, at the late meeting of the Iowa Presbytery of the Covenanter church.

—Joseph Bowes, Esq., of Baltimore, has lately delivered a lecture on the Scotch Covenanters in Wilkinsburg and Allegheny City, Pa., and at Geneva college. Mr. Bowes was residing in Washington at the time the N. C. A. building in that city was purchased.

—The recent appointment of Miss Mary A. Brigham of Brooklyn as president of Mt. Holyoke Seminary has been widely noted. But the papers have misspelled the name, and have it Bingham. She is said to be a woman of tact, force and winning methods, and the religious influence she has exerted is an important qualification for a successor of Mary Lyon.

—Bro. B. Blachly, Illinois State agent, came up to this city from Springfield last week. The State Executive Committee, because of the indifferent responses to appeals for aid for the State work, asked Bro. Blachly to release them from their original engagement and make a new one which would put more responsibility upon him. Bro. Blachly thought best to continue the work and goes to El Paso, Texas, where he expects to engage in mission work. He leaves the work with a cordial endorsement for his earnest and energetic labors. He has been laboring in a "stony-ground" section of the State.

—A story was started the other day that Gen. Clinton B. Fisk had grown weary of reform, as many another good man has done. The word was received with a kind of fiendish exultation. But the rejoicing of the enemy was not long when it appeared they had been made to believe a lie. General Fisk replied to the slander: "I have not spoken with ex-Senator Sewell, as stated by *The Mail and Express*, nor have I had an interview with any other New Jersey politician about temperance matters. You may denounce the statement of *The Mail and Express* as an unconscionable lie. My pockets are full of dispatches asking about this matter. You may tell my good Prohibition friends the country over, that they need not have the slightest fear about my drawing back from the advanced position which we occupy in the temperance conflict."

RHODE ISLAND NOTICE.

The Rhode Island Christian Association, auxiliary to the New England Christian Association, will meet with the Rev. Chas. Warren Ryder's church at their place of worship, 409 High street, Providence, on Tuesday, May 21, at 7 o'clock P. M., and continue in session the two following days. Special time and attention will be given to considering the subject of Masonry, and secret societies generally, in its relation to evangelistic work and the cause of temperance. Other practical Christian topics will be dircussed, and each session of the Convention will be opened with an hour devoted to prayer and praise. Let all friends of truth and righteousness in the State who desire the downfall of the lodge, the saloon and every evil work, rally and come to this meeting. Our Convention cannot afford to miss any such who can possibly attend, nor can they afford to miss the Convention. Able speakers will be present, including Rev. J. H. Brown, Wm. F. Davis and others; and it is hoped that we shall be able to welcome among us the newly-appointed agent for the Atlantic States, W. B. Stoddard. If those coming from out of town will give due notice by postal to Rev. Chas. W. Ryder, 326 Westminster St., Providence, or Louis W. Horton, East Providence, they will confer a favor.

J. A. CONANT, *Pres.*
E. E. FLAGG, *Sec'y.*

NOTICE TO THE FRIENDS IN DUPAGE CO., ILL.—The DuPage County Christian Association, opposed to secret societies, will meet, D. V., at Wheaton, the county seat, on the 22d inst. Good speakers have been secured, and a full attendance is earnestly requested. Please make a note of the time and arrange your business so as to give one day to this important subject. A further announcement, giving topics and speakers, will be given later.

By order of ALEX. THOMSON, *President*
J. P. STODDARD.

A PAPAL ABOMINATION.—Not long since there was a wedding party on the high seas, off the coast of San Francisco. The parties to the transaction live in Alameda, but they chartered a tug boat, engaged a Catholic priest to perform the ceremony and went outside the jurisdiction of the United States to have it performed. The reason for this was that the bridegroom and bride were uncle and niece, and the laws of the United States do not allow marriage between relatives. The Bible also forbids marriage to persons so nearly related, but these people had a dispensation from the Pope allowing their marriage. The law of God makes no exceptions in favor of any; the law of the State does not relax its claims, in order to allow certain privileged ones to violate it; but the Pope sets himself above all law, human and divine. The Catholic church claims to be the conservator of the marriage relation, yet it is the only power that authorizes incestuous marriages. —*The Signs of the Times.*

NEW ENGLAND LETTER.

Senator Morse against secret temperance societies—Connecticut to vote on the Amendment.—Alica beer—An acceptable Indian appointment—The vanished generations.—The Centennial.—Secret Jesuit drills of parochial school children—A lodge ridden city district

Sampson found honey in the carcass of a dead lion; so out of defeat the prohibitionists of Massachusetts are gathering wisdom for the future. Disaster is often the touchstone that proves a man or a party worthy of victory. Some prophesy the defeat of the Republicans, next fall, as a consequence, but any voting for revenge instead of principle will certainly work evil; and I believe that Hon. Elijah Morse, at a late ministers' meeting, worthily voiced the opinions of all our true prohibitionists when he answered to the question, What shall we do? "Hold all the ground we already have under local option and limited license." The great trouble is, we have not held our ground, and hence our present defeat. "He that is faithful in that which is least is faithful also in much." One part of the Senator's able address I cannot refrain from quoting entire:

"I think the time has come when all our churches should recognize that temperance is a legitimate, proper and necessary part of church work. It seems to me that the most effective method of carrying temperance education to the masses is not through the medium of a small secret society that meets in a parlor, but through open temperance meetings addressed by public speakers, with facts, arguments and illustrations drawn from every-day life." This adds the name of Elijah Morse to the honored list of workers like Neal Dow and Dr. Jewett, who have condemned so unequivocally the secret temperance orders.

Connecticut is to follow in the wake of Massachusetts in submitting a prohibitory amendment to her voters. Whether the outcome will or will not be similar cannot be safely prophesied, but it can be said with perfect safety that every advantage will be taken of the defeat it has just suffered to discourage the friends of prohibition. The *Christian Secretary* thinks there will be some room for legal questions to be raised, as the House first voted not to submit it to the people, but the Senate voting the other way it went back to the House, the rules of which forbade a vote to reconsider; so 133 to 63, one more than the necessary two-thirds, voted to "recede and concur," and thus, through much vicissitude, the measure passed.

In spite of the victory they have gained, the liquor sellers are not altogether happy, for many of them feel that it is only the beginning of the end for their traffic. In Boston, especially, there are many disappointed ones, as the new law of limited license cuts them off from carrying on their business. A large number, however, have planned to evade the law by selling Alica beer, a new beverage made expressly by Boston parties to meet the present crisis. As it contains less than one per cent of alcohol it does not come under the prohibitory statute, and no license is required to sell it; but like "cold tea" at our National capital, Alica beer will be likely to become synonymous with much stronger beverages.

Sometimes, even in these degenerate days, office seeks the man instead of the man the office; and the administration has honored itself by appointing, entirely without solicitation, one of our most noted prohibition leaders, Dr. Daniel Dorchester, to the superintendency of Indian schools. His articles have been widely circulated as campaign documents, and his work on the liquor problem is one of the most profound and exhaustive contributions yet made to our anti-saloon literature. The Indian question might soon be peacefully and honorably solved if our government would make it a rule to appoint only such men to deal with it.

An estate in New London, Conn., is offered for sale, which includes in its limits an old Indian graveyard that has been in use over two hundred years. There repose the ancient chiefs of the Uncas tribe of Indians, now almost extinct, and the tall gray stones that mark their resting-place are still in a good state of preservation. So interesting a spot should be retained at the public expense and sacredly cared for, both as an act of justice to the few survivors of the tribe, who all desire to be buried with their kith and kin, and because of the intrinsic value attaching to all such memorials of a race so soon to pass away forever. Greed and carelessness are continually destroying the ancient landmarks which link us to colonial times, and like the Sybilline leaves, they grow more precious in proportion to their fewness. But as a matter of fact we occupy the oldest land in the world, and are continually walking over the graves of vanished generations. To-day a little boy friend brought me an Indian arrow to inspect, which he had just picked up where some workmen were digging. To what red Nimrod of the chase had it once belonged, and among what scenes was that rude weapon shaped? But the bluebird has not changed its note, nor the wild rose its blush, nor the pine its health-giving sweetness. The same sky that bends over us bent over him; and we read Whittier's Grave by the Lake as we muse over the old arrowhead, and the ghost of its former owner ceases to haunt us, for there is a link that binds every thoughtful heart

"To the generations old
Over whom no church bells tolled,"

stronger even than our common mortality, and a thousand-fold more sacred; for hath He not "made of one blood all nations of men?" Not death which itself shall be destroyed, but the Eternal Life from which we all came is the real link that binds together red man and white, brown and black, Christian and savage, and makes the burial place of one as sacred as the other.

The centennial of Washington's inauguration passed off quietly. Appropriate religious meetings were generally held in all the churches. Old King's Chapel in Boston, which has remained unchanged since Washington worshiped under its roof, was the scene of special services, which needed only those venerable walls to make them most interesting and impressive.

The parochial school hearings have closed at last. They have brought out some new points and many things that the public should have been awake to long ago. Among the questions asked were these:

Did you ever know or hear of an anarchist who was not an educated man? Never.

Did you ever hear of an anarchist that was a Roman Catholic? Never.

Probably these statements are true; but when, to quote from the Marlboro *American*, "intimations of mysterious movements in Romish circles reach us, indicating secret gatherings of arms and munitions of war as well as military drilling under Jesuit leadership," we begin to query whether the church is not fostering a worse spirit of anarchism in her bosom, and more difficult to deal with, than any that her bishops ever cursed with "bell, book and candle." The same paper adds:

"The Catholic boys are being drilled in the manual of arms in many places. In Marlboro a large company of men and boys are organized in St. Mary's Catholic church, and are being drilled by a veteran French soldier, formerly in actual service at Rome in the Papal Zouaves. This Marlboro organization appeared at the dedication of the parochial school, on a Sunday street parade, with its officers bearing arms, although this is contrary to the laws of the State."

These secret gatherings and military drillings should be stopped by law, but how shall this be done if the mother institution, Jesuitism, is let alone? And how can Jesuitism be consistently suppressed if the Masonic oath is still allowed to bind men's minds and consciences in chains of adamant?

In the Bunker Hill district in Boston exist twelve Christian churches (of which three are Roman Catholic) and seventy-five secret lodges, comprising five Masonic bodies, six assemblies of the Royal Order of Good Fellows, three lodges of United Order of Independent Odd Ladies, two castles of Knights of the Golden Eagle, two tribes of Improved Order of Redmen, two councils of Daughters of Pocahontas, and so on *ad nauseum*. The churches in the district complain of a slim attendance, and no wonder.

ELIZABETH E. FLAGG.

That wine-making is not "California's greatest industry" is clearly shown by statistics found in a new "Lesson Manual" for Bands of Hope, prepared by Mrs. M. E Richardson, of Sacramento. According to these statistics the wine product of 1887 was worth only $2,780,000, while the value of the wheat crop for the same year was $31,500,000, the barley crop $13,920,000, and the gold and silver product $94,565,000, to say nothing of extensive wool and lumber interests. It is further shown that in spite of the efforts of liquor dealers to make the wine business prominent, and notwithstanding the fostering care of the State, wine-making must take a low place among the industries of California, because it gives comparatively little employment to laborers, while furnishing that which often unfits them for labor in any business, and which is, in fact, an unmitigated evil, however considered.—*Ex.*

THE HOME.

THE VOW OF WASHINGTON.

CENTENNIAL POEM BY JOHN G. WHITTIER.

The sword was sheathed: in April's sun
Lay green the fields of Freedom won;
And severed sections, weary of debates,
Joined hands at last, and were United States.

O City sitting by the Sea!
How proud the day that dawned on thee,
When the new era, long desired, began,
And, in its need, the hour had found the man!

Once more the cannon salvos spoke;
The resonant bell-tower's vibrant stroke,
The joyful streets, the plaudit-echoing halls,
And prayer and hymn borne heavenward from St. Paul's.

How felt the land in every part
The strong throb of a nation's heart,
As its great leader gave, with reverent awe,
His pledge to Union, Liberty and Law!

That pledge the heavens above him heard,
That vow the sleep of centuries stirred:
In world-wide wonder listening peoples bent
Their gaze on Freedom's great experiment.

Could it succeed? Of honor sold
And hopes deceived all history told.
Above the wrecks that strewed the mournful past,
Was the long dream of ages true at last?

Thank God! the people's choice was just,
The one man equal to his trust,
Wise beyond lore, and without weakness good,
Calm in the strength of flawless rectitude!

His rule of justice, order, peace,
Made possible the world's release;
Taught prince and serf that power is but a trust,
And rule, alone, which serves the ruled, is just;

That freedom generous is, but strong
In hate of fraud and selfish wrong,
Pretense that turns her holy truths to lies,
And lawless license masking in her guise.

Land of his love! with one glad voice
Let thy great sisterhood rejoice:
A century's suns o'er thee have risen and set,
And, God be praised, we are one Nation yet.

And still, we trust, the years to be
Shall prove his hope was destiny,
Leaving our flag with all its added stars
Unrent by faction and unstained by wars!

Lo! where with patient toil he nursed
And trained the new-set plant at first,
The widening branches of a stately tree
Stretch from the sunrise to the sunset sea.

And in its broad and sheltering shade,
Sitting with none to make afraid,
Were we now silent, through each mighty limb
The winds of heaven would sing the praise of him.

Our first and best,—his ashes lie
Beneath his own Virginian sky.
Forgive, forget, O true and just and brave,
The storm that swept above thy sacred grave!

For, ever in the awful strife
The dark hours of the Nation's life,
Through the fierce tumult pierced his warning word,
Their father's voice his erring children heard!

The change for which he prayed and sought
In that sharp agony was wrought:
No partial interest draws its alien line
'Twixt North and South, the cypress and the pine!

One people now, all doubt beyond,
His name shall be our Union-bond;
We lift our hands to heaven, and here and now,
Take on our lips the old centennial vow.

For rule and trust must needs be ours;
Chosen and chosen both are powers
Equal in service as in rights: the claim
Of duty rests on each and all the same.

Then let the sovereign millions, where
Our banner floats in sun and air,
From the warm palm-lands to Alaska's cold,
Repeat with us the pledge a century old!

Our Fourth Decade Mass.

THE CHRISTIAN DRUMMER BOY.

Two or three times in my life God in his mercy touched my heart, and twice before my conversion I was under deep conviction.

During the American war I was surgeon in the United States army, and after the battle of Gettysburg there were many hundred wounded soldiers in my hospital, amongst whom were twenty-eight who had been wounded so severely that they required my service at once. Some whose legs had to be amputated, some their arms and others both their arm and leg. One of the latter was a boy who had been but three months in the service, and being too young for a soldier had enlisted as a drummer. When my assistant surgeon and one of my stewards wished to administer chloroform previous to the amputation he turned his head aside and positively refused to receive it. When the steward told him that it was the doctor's orders, he said, "Send the doctor to me." When I came to his bedside, I said, "Young man, why do you refuse chloroform? When I found you on the battlefield you were so far gone that I thought it hardly worth while to pick you up, but when you opened those large blue eyes I thought you had a mother somewhere who might, at that moment, be thinking of you. I did not want you to die on the field, so ordered you to be brought here; but you have now lost so much blood that you are too weak to endure an operation without chloroform, therefore you had better let me give you some." He laid his hand on mine, and looking me in the face, said, "Doctor, one Sunday afternoon, in the Sabbath-school, when I was nine and a half years old, I gave my heart to Christ. I learned to trust him then: I have been trusting him ever since, and I can trust him now. He is my strength and my stimulant. He will support me while you amputate my arm and leg." I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saying, "Doctor, when I was about five years old my mother knelt by my side, with her arm around my neck, and said, 'Charlie, I am now praying to Jesus that you may never know the taste of strong drink; your papa died a drunkard and went down to a drunkard's grave, and I promised God, if it was his will that you should grow up, that you should warn young men against the bitter cup.' I am now seventeen years old, but I have never tasted anything stronger than tea and coffee, and as I am, in all probability, about to go into the presence of my God, would you send me there with brandy on my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected that boy's loyalty to his Saviour, and when I saw how he loved and trusted him to the last, there was something that touched my heart, and I did for that boy what I had never done for any other soldier—I asked him if he wanted to see his chaplain. "Oh, yes sir," was the answer.

When Chaplain R—— came he at once knew the boy from having often met him at the tent prayer meetings, and taking his hand, said, "Well, Charlie, I am sorry to see you in this sad condition." "Oh, I am all right, sir," he answered. "The Doctor offered me chloroform, but I declined it; then he wished to give me brandy, which I also declined; and now, if my Saviour calls me, I can go to him in my right mind." "You may not die, Charlie," said the chaplain; "but if the Lord should call you away is there anything I can do for you after you are gone?" "Chaplain, please put your hand under my pillow and take my little Bible; in it you will find my mother's address; please send it to her and write a letter and tell her that since the day I left home I have never let a day pass without reading a portion of God's Word, and daily praying that God would bless my dear mother; no matter whether on the march, on the battle-field or in the hospital." "Is there anything else I can do for you, my lad?" asked the chaplain. "Yes, please write a letter to the superintendent of the Sands Street Sunday-school, Brooklyn, N. Y., and tell him that the kind words, many prayers and good advice he gave me I have never forgotten; they have followed me through all the dangers of battle, and now, in my dying hour, I ask my dear Saviour to bless my dear old superintendent; that is all."

Turning towards me he said, "Now, doctor, I am ready, and I promise you that I will not even groan while you take off my arm and leg if you will not offer me chloroform." I promised, but had not the courage to take the knife in my hand to perform the operation without first going into the next room and taking a little stimulant myself to perform my duty.

While cutting through the flesh Charlie Coulson never groaned; but when I took the saw to separate the bone the lad took the corner of his pillow in his mouth, and all that I could hear him utter was, "Oh, Jesus, blessed Jesus, stand by me now." He kept his promise and never groaned.

That night I could not sleep, for whichever way I turned I saw those soft blue eyes, and when I closed mine the words—"Blessed Jesus, stand by me now"—kept ringing in my ears. Between twelve and one o'clock I left my bed and visited the hospital, a thing I had never done before unless specially called, but such was my desire to see that boy. Upon my arrival there I was informed by the night steward that sixteen of the hopeless cases had died and been carried down to the dead house. "How is Charlie Coulson, is he among the dead?" I asked. "No, sir," answered the steward, "he is sleeping as sweetly as a babe." When I came up to the bed where he lay one of the nurses informed me that, about nine o'clock, two members of the Y. M. C. A. came through the hospital to read and sing a hymn. They were accompanied by Chaplain R——, who knelt by Charlie Coulson's bed and offered up a fervent and soul-stirring prayer, after which they sang, while still upon their knees, the sweetest of all hymns, "Jesus, lover of my soul," in which Charlie joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that dear boy's arm and leg he sent for me, and it was from him on that day I heard the first Gospel sermon. "Doctor," he said, "my time has come; I do not expect to see another sun rise, but, thank God, I am ready to go, and before I die I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew, you do not believe in Jesus; will you please stand here and see me die trusting my Saviour to the last moment of my life?" I tried to stay but I could not, for I had not the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus whom I had been taught to hate, so I hurriedly left the room. About twenty minutes later a steward, who found me sitting in my private office covering my face with my hand, said, "Doctor, Charlie Coulson wishes to see you." "I have just seen him," I answered, "and cannot see him again." "But, doctor, he says he must see you once more before he dies." I now made up my mind to see him, say an endearing word and let him die; but I was determined that no word of his should influence me in the least, so far as his Jesus was concerned. When I entered the hospital I saw that he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew; the best friend I have found in this world was a Jew." I asked him who that was. He answered, "Jesus Christ, to whom I want to introduce you before I die; and will you promise me, doctor, that what I am about to say to you, you will never forget?" I promised, and he said, "Five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

These words went deep into my heart. I could not understand how, when I was causing him the most intense pain, he could forget all about himself and think of nothing but his Saviour and my unconverted soul. All I could say to him was, "Well, my dear boy, you will soon be all right." With these words I left him, and twelve minutes later he fell asleep, "Safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, but I only followed one to the grave, and that one was Charlie Coulson, the drummer boy, and I rode three miles to see him buried. I had him dressed in a new uniform and placed in an officer's coffin, with a United States flag over it.

That boy's dying words made a deep impression upon me. I was rich at that time so far as money is concerned, but I would have given every penny I possessed if I could have felt towards Christ as Charlie did; but that feeling cannot be bought with money. Alas! I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. I now know that at that time I was under deep conviction of sin, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years, until, finally, the dear boy's prayer was answered and God converted my soul.

About eighteen months after my conversion I attended a prayer meeting one evening in the city of Brooklyn. It was one of those meetings when Christians testify to the loving kindness of their Saviour. After several of them had spoken an elderly lady arose and said, "Dear friends, this may be the last time that it is my privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone, and my left lung is very much affected; so at the best I have but a short time to be with you; but what is left of me belongs to Jesus. Oh! it is a great joy to know that I shall meet my boy with Jesus in heaven. My son was not only a soldier for his country, but also a soldier for Christ. He was wounded at the battle of Gettysburg and fell into the hands of a Jewish doctor, who amputated his arm and leg, but he died five days after the operation. The chaplain of the regiment wrote me a letter and sent me my boy's Bible. In that letter I was informed that my Charlie, in his dying hour, sent for that Jewish doctor and said to him, "Doctor, before I die I wish to tell you that five days ago, while you amputated my

arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

When I heard this lady's testimony I could sit still no longer. I left my seat, crossed the room, and taking her hand, said, "God bless you, my dear sister; your boy's prayer has been heard and answered. I am the Jewish doctor for whom your Charlie prayed, and his Saviour is now my Saviour." —*By Dr. M. L. R.*

PERNICIOUS READING FOR CHILDREN.

If it be true that the boy is the father of the man, then this question is producing some very unpromising fathers. The youth of fifty years ago are very unlike the children of to-day, just as the fathers of thirty years hence will be very different from those of the present time. Education and parental license are revolutionizing this generation, and the thoughtful are confronted with one of the most serious evils of this license, the evil of indiscriminate reading and of pernicious literature.

It is not too broad an assertion to say that the reading matter with which our boys and girls amuse themselves is, in general, of a tendency to render them the slaves of impracticable purposes and unworthy ambitions, and to make their lives miserable by the inculcation of ideas utterly at variance with reality, and by the perversion of those principles of morality without which mankind retrogrades.

There is no language too forcible for the condemnation of the pernicious reading in which children now indulge. It is principally fiction of the vilest and most demoralizing kind, and offered at such a price as to be within the means of the poorest urchins. It is fiction that makes sin enticing, rascally heroes objects of emulation and imitation, and tints life with such gorgeous colors as the reality never furnishes.

We do not believe that many parents know what their boys and girls, especially the former, read. They do not see them entranced by pestiferous weeklies, whose stories only make crime attractive by glorifying crime, either in itself or in the criminal. These tender-hearted fathers and mothers do not examine the books of travel, of adventure, of fiction to which their children give their attention, and whose chief attractions are indelibly fixed in their memories. This reading is of criminal acts or the narration of impossible adventures poorly related.

As a result boys become unhappy. The unhealthy mental food makes them dissatisfied with things as they are and must be. Reproof embitters their feelings. Their thoughts turn to the deeds of the heroes of whom they read, heroes born to good luck, and who accomplish wonders. Home loses its attractions. It is no more the abode of the protecting love of parents, but a prison. Chafing and fretting, the boy rebels, and then begins the battle of life by running away, or forcing his family to give him his freedom. Other boys become criminals out of a certain enthusiasm arising from what they have read. Others embark in desperate adventures because their literature has given them fictitious examples and easy success. Young and weak, but enthusiastic, the boy never reasons. His mental food is intoxicating and, like liquor, it kills the soul if not the body. For this freedom of reading parents are to blame. They should train their children, selecting their books, reading and discussing them with their children, correcting false inferences and ideas. There should be a rigid censorship of books. Even the law might, in the interest of society, operate against the issue of works detrimental to the happiness of youth, suppressing everything that was not instructive or designed to illustrate noble principles. To continue this license of reading is to imperil humanity by weakening its most effective forces, and by distorting life until its realities are made monstrosities and its evils are turned into seductive sweets, that poison while they please.—*Daily News.*

GENTLENESS.

"I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw, and with his relentless teeth he worked backward and forward on its surface till they were all worn down and broken, and fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame, but he curled gently round the iron and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries. But there is a power stronger than any of these, and hard indeed is the heart that can resist love.

The steamship Muley Hassan was passing through the Straits of Gibraltar, when Captain Thomson went on deck with his retriever, Nellie. The sagacious animal at once ran to the rail of the vessel, raised herself on her fore paws and commenced to whine. The captain looked, but could see nothing. The dog, however, got more and more restless, and finally jumped overboard and swam astern. The engines were stopped and a boat lowered, when the dog was discovered firmly holding the collar of the coat of a drowning man, who was lying across two oars. It was afterward ascertained that he was the only survivor from a Spanish revenue *felucca* which had been upset in a squall, and that he had been in the water four hours when rescued. It would have been impossible for him to have survived much longer. Both man and dog were in a very exhausted condition when taken on board the Muley Hassan. The above incident has formed the subject of a presentation to Captain Thomson of a silver medal and diploma, for his gallantry and heroism in saving the life of the poor Spaniard. Without in the least wishing to depreciate Captain Thomson's efforts or deserts, we must say that Nellie most certainly deserves to have some sort of honor conferred upon her, and that she certainly ought to be ranked among the historical dogs who have earned name and fame for heroic deeds.—*Ex.*

A minister's little daughter, who had been to church for the first time and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence. Then the little maid, tired out with the long strain of "being good," and yet anxious not to offend in any wise, made answer with a long drawn breath of patient resignation: "You preached awful long, papa, but I beared it."—*Harper's Young People.*

TEMPERANCE.

MR. WOOLLEY ON "ALCOHOL."

The large audience gathered at the Chicago Avenue church last evening was addressed by Mr. John S. Woolley, of Minneapolis, Minn., who has recently commenced his work as an evangelist. Mr. Woolley was one of the best known and most successful lawyers in the Northwest, but was nearly ruined by intemperate habits. He is a man still comparatively young, being only a little over 40 years of age, but already time, aided by the blighting influence of past habits, is touching with silver gray the flowing mustache that does its part in making up an attractive face. As a speaker, Mr. Woolley has no humor, no satire, but there is in his language an earnest and winning eloquence that ever widens and deepens its hold upon the listener.

Mr. Woolley took as a text for his remarks last evening the following verse:

Wine is a mocker.—*Prov. 20: 1.*

The following is a brief abstract of his address: What is wine? Alcohol and water. What is water? The natural drink of all created beings. What is alcohol? A combination of carbon, oxygen, and hydrogen, three simple natural elements, ordained of God from the foundation of the world. What is alcohol for? An aid to man in his researches in science. Alcohol cannot be a mocker, but wine is a mocker, and wine is alcohol and water. What is wine for? To drink. For the water in it? Oh, no. For the alcohol in it? Certainly not. What is a mocker? Something that pretends to soothe an aching heart while only embittering its pain. How does wine mock? In many ways. Alcoholize a man, and to him the false will seem true; the brutal the manly; the wrong the right. Take a young man of pure life whose opinions have been formed by association with his mother and virtuous friends. Can you make him harbor a wrong thought of an unprotected woman who passes him on the street? Oh, yes! Alcoholize him, and he will think it very funny, if his companion leers into this woman's face, while, when sober, he would strike him down for his look and the words that accompany it. Alcohol, the drink, has great refractive power in the moral world. It causes us to see things in a wrong light; to see them crookedly. The chemist tells us that alcohol has a great absorbing tendency for water; reducing the amount of water mingled with it and retaining only its refuse. Alcohol, the drink, mocks this power, also, in the moral world. It absorbs from the moral atmosphere all its dew and freshness; driving out its warmth. Here is a man who loves his home, his friends; idolizes his wife and children. Can you make that man shun his home, forget his duty to his wife, lose his love for his children? Oh, yes. Alcoholize him and he will shun them all, and his life may then be epitomized in the word "Drink." It will remove the sweetness from the marriage feast, put out the fire on the hearth and the light on the table. Alcoholize a woman, and from the high plane of her womanhood she will totter, if she does not fall. Alcohol is the seducer's first ally. Alcoholize the wine on the communion table, and to some men struggling against the temptation of drink as I have struggled against it, it will prove to be no blood of the Lord Jesus Christ, but the devil's blood. Alcoholize a political party, and all of its virility will ooze like a cold sweat from its brows, and instead of being an engine of power for good it will became a putrid party. Alcoholize this nation and it will swing back toward barbarism or to something worse than barbarism. As the drink power in a country increases, the country wanes. Alcohol is a mocker of civilization. The chemist says alcohol has great power in dissolving other substances. Alcohol, the drink, has this power also. For instance, wedded love will endure pain and disgrace and loathsome disease. Can it be dissolved? Oh, yes. Alcohol has dissolved more unions than any other thing. It is the great dissolvent of moral vows. Filial love will endure in spite of many things, but alcohol will dissolve it and make a son trample on the heart of his mother. It is the great dissolvent of business integrity. The chemist says alcohol has a great antiseptic power. So it has. But nothing that is living can be preserved in alcohol. Note that. So, in morals, it preserves nothing but vice. Alcohol preserves blasphemy and the telling of filthy stories. The thief never becomes honest until he first stops drinking. It preserves all the will in a man and nothing else. It is verily a mocker. Did you ever know a scorner of religion who quit scorning the Scriptures before quitting alcohol? What awful infatuation is it that will make men risk their wives, their children, their homes, upon this mocking devil of drink, when they know that it will probably bring them to an early tomb. I have seen it make a man who loved pictures, music, books—all things that put a gilt edge upon life—prefer to sit around a greasy beer table, so changed had he become by this devil of drink. Compared with the home of such a man, the unhappiest polygamous home in Utah is a paradise. Uncover Chicago and behold its thousands of victims. And yet there is hope for the future. The world is becoming wiser; is beginning to understand this great evil of drink, and preparing to fight it more successfully than it has been ever before.

After the conclusion of the address an aftermeeting was held which was largely attended by those seeking redemption from the evils of drink.—*Inter-Ocean.*

It is claimed that persons addicted to the use of alcoholic liquors can be entirely cured by the new French method of hypnotism. The patient is hypnotized, and then told by the doctor that he must never want to drink again, but must feel disgust for liquor. This method of treatment is said to be successful in every instance. Mrs. Hannah Whitall Smith writes to Miss Willard that the cases are wonderful and have excited so much attention that French specialists now have a hospital devoted to the treatment, and publish a review.

Prof. N. S. Shaler, in discussing in the January *Atlantic* the "Athletic Problem in Education," expresses very decidedly the conviction that athletic contests have not only improved the physical condition of Harvard students, but have also raised their moral tone in certain particulars. He says that between 1864 and 1870 it was not uncommon to find students in that university seriously the worse for habits of drinking, but since 1870, when the athletic movement began to develop, especially since the building of the new gymnasium, this vice has rapidly diminished. He attributes this in large measure to a sense of pride in their physical condition that now affects the larger part of the students. In a similar way the use of tobacco has diminished. It used to be not uncommon to find men so sodden with tobacco that they were unpleasant subjects to have in a lecture room; this is not now the case. Even the use of tea and coffee has greatly decreased, not half the students [illegible] take their meals at Memorial Hall using [illegible]ese beverages.—*Union Signal.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON VII.—First Quarter.—May 19.

SUBJECT.—The Lord's Supper.—Mark 14: 12-26.

GOLDEN TEXT.—This do in remembrance of me.—Luke 22: 19.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Mark 14: 10-26. T.—Matt. 26: 17-30. W.—Luke 22: 7-20. T.—John 13: 1-30. F.—1 Cor. 11: 23-34. S.—Ex. 12: 1-27. S.—John 17: 1-26.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The guest chamber provided*, vs. 12-16. There is a beautiful spiritual lesson taught in this incident. Christ desires a room in every heart and he is continually sending out his messengers to plead that he may occupy these closed chambers. He knows the heart that will open to him and his as well as the hearts that will shut themselves against him. It is not simply room for himself that he wants. Every heart that opens to let him in must let in his followers too. Love to the brethren is the divine witness that we have passed from death unto life. "His disciples found as he had said." He does not send us on fruitless or unnecessary errands. When we feel ourselves called to any particular service we may be sure that he will bless that service and that we shall find everything according to his promise, though the outward and visible results may sometimes disappoint us. The room was furnished and prepared. Who would take in such a royal Guest before a room was made ready for his reception? Idols must be cast out, the blood of cleansing applied, and the windows of the soul thrown open to let every heavenly influence in; and as this is the work of the Holy Spirit through his convicting, awakening and enlightening power, it is necessary that there should be more united seeking of his blessed presence on the part of Christians, before the church can be prepared for the coming of her celestial Bridegroom.

2. *The supper instituted*, vs. 17-26. The Judasses are still in the church, and the world is always ready to give them the price of their treachery, the thirty pieces of silver. Can we suppose that Christ is indifferent to-day to the rum traffic, as he sees it making wretched the lives of thousands of little children like those he took up in his arms and blessed, and hindering the work of his faithful missionaries who are trying to make in the Dark Continent "a highway for their God"? When he finds his professed followers voting to license this infamous evil, can we conceive of any other emotion in his divine soul than sorrow and indignation? What does he think of the professed disciple who does not find his Saviour's companionship enough, but joins in fraternal union with men who hate him and who, if he was on earth, would seek to take his life? Does the plea that he joined the lodge for the sake of the mutual help and protection which it promises weigh more than the thirty pieces of silver for which Judas joined himself to the chief priests and scribes who were plotting the murder of his Master? Where the lodge and the church fraternize together one must go to the wall, and it is always the church. The tares will always choke out the wheat. In a union of two rival worships, one false and one true, one secret and one open, one Christian and one heathen, it is the false worship which, if left unchecked, will eat out and destroy the true till only the outside shell is left. The worst traitors to Christ and his cause are those who for their own worldly advantage seek to bring about so disastrous a union. They may not realize all the evil that they are doing. Many suppose that Judas never intended Christ's death, but believed he would save himself by his own miraculous power. But does this make his act any less criminal? We come now to the memorial supper. It is significant that the word wine is not used in connection with it, but our Saviour calls it "the fruit of the vine," to which title our manufactured wines of to-day have surely no claim. Alcohol is the product of death and decay. How can it be a fitting symbol of the blood shed to give life to the world? The writer once heard a well-known missionary who had spent many years in the East testify to the unintoxicating character of the native Syrian wines. We know that Oriental customs do not alter. This in itself is proof, if proof were needed, that no alcoholic poison was mingled in the cup which Christ blessed when instituting the Last Supper.

—Dr. J. C. Boyd, for thirty-one years pastor of St. Clair congregation, Pa., is reported in the *United Presbyterian* as having "never spent a Sabbath in a sick bed, nor out of his pulpit on a day he was expected to occupy it, nor to have ever written a hymn or read Robert Elsmere."

RELIGIOUS NEWS.

—The evangelist Moody has purchased the three residences and lots on La Salle avenue just north of the Chicago Avenue Church, for $55,000. The purchase was made with the object of building a mission school and seminary for lay preachers and city missionaries and evangelists.

—Mrs. Laura Bridgeman, an American missionary, writing from South Africa, sends encouraging news concerning the success of Christian Endeavor societies in Natal. She says, however, that the tobacco question is troubling them, and the missionaries find it necessary to discuss the question and pronounce against it.

—Rev. Dr. J. D. Fulton, of Brooklyn, sailed for Europe in the Umbria on the 13th ult. He will lecture in Great Britain on Romanism.

—Ohio Wesleyan University has been called the "West Point of Missions." At a recent meeting there in the interest of foreign missions, held by Mr. Robert P. Wilder, of Princeton College, it was said that the Ohio Wesleyan had sent out more foreign missionaries than any other college in the country. At this meeting seventeen students pledged themselves to the mission work, and $200 annually was raised by the students to support a missionary in the foreign field.

—Less than fifty years ago the Lutheran church of our country numbered 200 pastors and 900 congregations. At present it numbers 4,200 pastors and 7,400 congregations and upwards of one million communicant members, among whom the Gospel is preached in eight different languages. It has 32 theological seminaries, 25 colleges, 37 academies and other high schools, 32 orphans' homes, 8 hospitals, 3 deaconesses institutions, 1 deaf and dumb asylum and 4 emigrant houses. It publishes 96 periodicals.

—Josiah Dillon, a *Cynosure* correspondent in the Friends Mission at Marchioneal, Jamaica, writes to the *Christian Worker* of this city: "We have been cheered and in no small degree edified lately by the company and Gospel labors of Rufus P. King and Arthur H. Swift, the latter a young man from Worcester, Mass.; and also Harriet F. Hastings, wife of H. L. Hastings, editor of the *Christian*, from Boston. Such visits from such friends, messengers of God, bearing the Gospel of life and salvation by Jesus Christ our Lord, to us in a strange land, surrounded with superstition and ignorance, are like streams of living water from the fountain of the love and life of God. They have been holding meetings at Seaside, Amity Hall and Haning since they came, and expect to visit Cedar Valley next week. The meetings have been impressive and the preaching with much life, and the people are deeply interested.

—The Pittsburg Presbytery of the Covenanter or reformed Presbyterian church, resolved at its meeting in Beaver Falls, April 10th: "That to vote on the prohibitory amendment to be submitted to the citizens of this commonwealth, on June 18th, would be an act in no wise inconsistent with the church's cherished historical position of political dissent." The paper adopted adds: "The submission of the prohibitory amendment in this State raises the question, Is this proposed provision of fundamental law right or wrong? right or wrong, not according to the State constitution or the National constitution, but according to the Divine standard? To vote for the amendment is simply for the voter to affirm by his act that God's law requires the embodiment of this principle of prohibition in the fundamental law by which a sovereign people govern their agent, the government. To perform this act we regard as the moral right and duty of the Covenanter citizen, to whom is conceded the political right of suffrage, and we firmly believe it to be the most effective method of rendering powerful, both within and without the church, her position of political dissent."

—The National anniversaries of the Baptist denomination are to be held in Boston, Mass., beginning May 15, and are to continue (D. V.) until May 21. All the meetings are to be held in Tremont Temple, except one mass meeting of the Missionary Union. This will be held in Mechanics' Institute, on Huntington Ave., Thursday evening, May 16.

—Missionary work began forty years ago in Java. Seven societies of Holland are represented by 26 missionaries, having 25 mission stations, numbering 12,000 native Christians. The British and Foreign Bible Society has one agent in East Java, and will soon send another for the West. Not only Java, but the whole Dutch India, including Java, Sumatra, Borneo, Celebes, has a strong claim, not only on Europe, but on Christian America for the Gospel. Twenty-seven millions of people and only 69 Christian missionaries to give them the glad tidings! In all Malaysia, with its 35,000,000 people, there is only *one American missionary*.

—The United Presbyterian brethren are considering the question of opening another mission of that church in Chicago. Rev. Dr. Britton's work is succeeding well in the Hyde Park suburb.

—The General Conference of the United Brethren church meets in York, Pa., on the 9th inst. The final struggle over the "Commission," change in constitution, etc., is expected, and the result awaited with anxiety.

—The General Assembly of the United Presbyterian church meets in Springfield, Ohio, on the 22d of May. The General Committee of Home Missions of the same denomination meets in Bellefontaine, O., on the 15th.

—The *News* of Morning Sun, Iowa, on the 11th of April, contains the following pleasant notice of the pastoral work of Rev. C. D. Trumbull: "This week closes fifteen years of the pastorate of the Rev. C. D. Trumbull in the Covenanter church of this place, a pastorate longer by several years than any other in the county. When Mr. Trumbull took charge of the congregation there were just fifty members. Since that time 206 names have been added to the roll. Of the members of this congregation thirty have died during the pastorate of Mr. Trumbull and 113 have severed their relations with the congregation; most of those are now members of sister congregations in Kansas and Nebraska. There are 113 names on the roll of the congregation at this date. The Sabbath-school is in a flourishing condition. The ladies' missionary society and the children's mission band hold monthly meetings which are well attended. The congregation is free of debt, and is in every way in a prosperous condition."

THE GOSPEL IN WESTERN AFRICA.

A late number of the *Weekly News* of Free Town, Sierra Leone, contains an account by some friend of religious services conducted by Bro. J. Augustus Cole, at a neighboring point called Waterloo. The letter says: "On Tuesday, the 5th inst., it was my privilege to witness two boats laden with Christian men and women from Free Town, at the Waterloo landing stage. Previous to this over forty of the Banner Members walked by the land route to Waterloo and circulated through the village that Professor Cole with the two boats were expected by the evening tide. The wharf was quite crowded with people who marched with the Professor to the Gospel tent erected in a prominent place in the village, where a quiet thanksgiving service was held.

"The next day the Professor preached four sermons to a very large and anxious audience. In the morning at 6:30, in the U. M. F. church; at 10 A. M., in the Gospel Camp; at 4 P. M., in the Gospel Camp, and at 6 P. M., in the Lady Huntingdon's church. The services were continued in the same order the next day. To me, I cannot see how he could have kept up all the services, and at the same time attending to the call of patients in different directions in the village, except that he has not only an iron will but also an iron constitution. I observed five penitents. But the crowning work of the Professor's crusade is the conversion, or rather conviction, of *the noxious Sanctifying organization of Waterloo*, under the 'Sanctifying Mother,' Mrs. Elizabeth Steady—well known to readers of the *Weekly News*. About fifty men and women had deserted their churches and placed themselves under the sanctifying influence of Mrs. Steady. She conducts all services in her house, and very often under the unpleasant inconveniences of showers of stones from an infuriated mob of Anti-Sanctifiers. God directed both the Sanctifying Mother and her adherents into the meetings—when Professor Cole preached three plain, forcible and Gospel sermons, on sanctification. He came down very heavily on every kind of human agency in the work of sanctification.

"The result was that the Sanctifying Association was broken up and the Professor took back the fifty prodigal members to their church."

In a note Bro. Cole says that the "Sanctifying Association" mentioned above is a secret society formed by Mrs. Steady, who claimed to be an agent in the work of sanctification, and receives members to her circle on payment by them of ten shillings each. Bro. Cole also writes: "I am in need of funds for traveling and conducting open-air services. Any amount that can be forwarded me through the *Cynosure* office will be thankfully received and well applied."

HOME AND HEALTH.

OVERWORK.—Overwork, both mental and bodily, is at once the most general and the least regarded form of illness to which we are liable in the present age. Do what we may, it is next to impossible to escape from it; but there is, at all events, a certain satisfaction in being able to recognize its features. We must not forget, however, that it is also to a considerable extent a preventable evil. Its treatment in individual cases requires chiefly that due attention be paid to the two great essentials of timely rest and wholesome diet. Work, however irksome, may, it is generally allowed, be undertaken on a very liberal scale, if only it is not too continuous, but is broken by timely and adequate intervals of rest. The value of a plain and liberal dietary is hardly less, and we may take it as a maxim for the times that, so long as appetite and sleep are unimpaired, there is no dangerous degree of overwork, and, conversely, that a failure in either of these respects should be regarded as a warning signal, to which attention should be paid by relieving the strain of exertion.—*Lancet.*

THE HUMAN BREATH.—Prof. Brown Sequard has recently been making experiments to determine whether the human breath is capable of producing any poisonous effects. From the condensed watery vapor of the expired air he obtained a poisonous liquid, which, when injected under the skin of rabbits, produced almost immediate death. He ascertained that this poison was an alkaloid, and not a microbe. The rabbits thus injected died without convulsions, the heart and large blood vessels being gorged with blood. Brown Sequard conisders it fully proved that the expired air, both of man and animals, contains a volatile poisonous principle which is much more deleterious than carbonic acid.—*Exchange.*

THE CARE OF THE NAILS.—Very few people know how to properly care for the nails. In cleaning them, a sharp knife ought never to be employed, but between the ends of the nails and the fingers the space should be filled with soap and then removed by brushing with the so-called nail brush. Many improperly cut away that part of the flesh which grows over the nail from the bottom; but it should be simply pressed backward, and sufficiently to show the white part, considered by some to be a mark of beauty. If the flesh is adherent to the nail, the operation may be facilitated by passing the sharp point of a knife underneath the fold of flesh and separating it from its attachments. With this done it can be pushed back more readily. Scissors should never be used to cut the nails; that should be done only with a sharp penknife.—*Boston Journal of Health.*

DON'T DROWN.—Very few cases of drowning need occur, if people would preserve their presence of mind, even though unable to swim. If, for instance, a party in a row-boat find their boat sinking from overloading, or owing to a leak, all may be kept afloat if they will quietly get out of the boat into the water, and use the boat simply as a buoy. A finger laid upon an oar, or some other floating object of equal size, will be sufficient to keep a person's head out of water, and enable him to see and breathe, provided he does not try to clamber on top of the boat. If persons who cannot swim will keep these suggestions in mind, the information may sometime prove of value.

GRANULAR LIDS.—It has been shown by recent investigations that granular lids are caused by germs. It is thus apparent that this common and most troublesome eye affection is contagious. The disease is most often conveyed through the use of the same towel by infected and well persons. This source of eye disease cannot be too carefully guarded. As soon as a person—child or adult—complains of soreness of eyes, he should at once be forbidden the use of towels used by other persons; and care should be taken that the eyes of other persons do not come in contact with the towel used by the diseased person.

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Cheese	08	@	10¾
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Eggs			10½
Seeds—Timothy	1 00	@	1 35
Flax	1 50		1 55
Broom corn	2	@	4
Potatoes, per bus			26
Hides—Green to dry flint	03¾	@	09
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 35	@	4 70
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FARM NOTES.

THE COST PER POUND OF POULTRY.

Five cents a pound will cover the expense of raising chicks to the age of three months. That is for the feed, but we must also consider that in order to hatch and raise a brood of chicks, there is the value of the egg from which the chick is produced, the interest on capital invested in quarters, fences, etc., and the labor of caring for the chicks. The larger the number of chicks raised the smaller the expense proportionately as but little more care and labor is required for a larger number than a smaller.

A strict account kept of all the expenses develops the fact that a pound of poultry can be produced for five cents.

Then there is the cost of building, labor, feed and interest, which runs up the expense of costs of fifty head to eight cents per pound. This sum may be safely estimated as the maximum cost of producing a pound of poultry, but it may be reduced or increased in proportion to the number raised, the larger the number the smaller the expense for each chick. The expense for food will not be diminished nor increased, but the building, fences and labor will fluctuate in value according to the number.

It has been estimated that the cost of the quarters amount to about $1 00 per head, or rather that it requires about $10 to build a house for ten fowls, and $100 for 100 fowls, but it is apparent that the larger the house the cheaper the cost proportionately, while so far as the labor is concerned, one can as easily feed 100 fowls as ten, and also keep the quarters clean more economically as compared with the fewer number.

Yet in the face of these advantages in favor of the keeping of poultry in large numbers, the general result heretofore has been that the smaller the number the larger the profits, a result entirely at variance with the rules applying to all other industries.—*Ex*

ORNAMENTAL VINES.

I trust no one who has a porch or trellis, or an old, unsightly shed, or too sunny, unblinded windows, will neglect to beautify them with the honeysuckle, especially Lonicera Halleana, and the Scarlet Trumpet honeysuckle, or the native clematis, C Virginiana, or the Dutchman's Pipe, Aristolochia Sipho, or Clematis Jackmanni, or C flammula.

If care is taken, the climbing roses are the best of all, but these necessitate much work, and the slugs are so persistent as to require constant watchfulness. Then they must be pruned and covered, but their beauty is worth all it costs.

The Virginia Bower, Clematis Virginiana, with its lovely white blossoms, is perfectly hardy, and of fine effect. Both the Virginia Creeper and the Japan Ampelopsis need no care and from earliest spring to freezing cold are beautiful and most lovely in autumn with their flaming foliage. The Climbing Bittersweet, Celastrus scandens, so free from insects, with its bright parted berries, is a close clinger to trellis needing no support, and is restfully clean. Like some worthy people, unlike by the meddlesome, it must be allowed to train itself and direct its own path, and also like such, it is always worthy of admiration.

The annual climbers are not to be despised for lower trellises, such as the climbing Nasturtium, the Momordica, the Balsam Vine, the Morning Glory; Cobæa, a climber of some twenty feet, is most effective for a bay window. The seeds of Cobæa must be placed edgewise and slightly covered by light soil, and should be sown in the hot bed or the house early. The Cyclanthera, of gourd species, is very amusing to the young as it explodes loudly when ripe. Its height is about ten feet.

There is such pleasure in transforming the ugly to the beautiful, if we once set ourselves about it, that we never think of the toil, only the joy derived from it, a result comparable to that from the exercise of the Christian virtues. The vines and the flowers bring the birds and the butterflies.—*Vick's Magazine*

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A NOYES, 149 *Power's Block, Rochester, N. Y.*



AFTERNOON TEA.

Said Mrs. G. to Mrs. D.
('Twas o'er a cup of fine Bohea):
"Our pretty hostess yonder,
Has gained in looks surprisingly;
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NEWS OF THE WEEK.

WASHINGTON.

President Harrison, with the members of his Cabinet, arrived at Washington from New York Wednesday night at [illegible]

The President and the Secretary of the Interior have called upon United States officials in Oklahoma charged in the report of the inspectors of the interior department with with corrupt practices in connection with public lands in that territory for any explanation or statement they may desire to make relative thereto. The report of the inspector will not be made public at present.

The public debt was decreased $18,-[illegible] during the month of April. The decrease of the debt since June 30 1888, amounts to $64[illegible]

The sum of $5 4[illegible] is the maximum cost of the census of 1890. One million out of any money in the Tressury not otherwise appropriated is immediately available. Superintendent Porter and Secretary Noble may begin work immediately.

CHICAGO.

The Centennial Celebration of Tuesday was a grand success. A salute of thirteen guns opened the day. At 8:30 all the bells in the city rang till 9, accompanied by the shrill screams of hundreds of steam whistles. The meetings at all the churches at 9 were well attended, as were also the exercises in all the public schools at 11, when centennial medals were given every scholar, and a fine flag was raised on every building. A salute of forty two guns at noon was followed by several processions through the crowded streets, and by 2 p m hundreds of thousands of people were filling the six halls and two large tents, where patriotic hymns were sung and addresses made, the exercises being alike in each place. At night in three different parts of the city a costly display of fireworks was exhibited. On the Lake Front the crowd was immense. From 150 000 to [illegible] filled the park and adjacent streets. At the close the crush in one of the streets was awful. Many were injured and two fatally. The police is greatly blamed for this unfortunate ending for a day whose exercises were excellent in conception and execution.

The new Mayor Cregier was alarmed last week at the stir made by a declaration of the Chief of Police that with consent of the Mayor gambling would be allowed in Chicago. He hastened to repair the damage by a statement that the evil should be checked.

May 4 was the third anniversary of the anarchist massacre. A splendid monument has been erected near the spot where nearly seventy policemen were killed or wounded by the bomb, but the ceremony of unveiling has been postponed. The main part of the structure is a bronze statue of a policeman on a stone pedestal. The figure is strikingly life-like and imposing.

COUNTRY.

The building trades of Pittsburgh and Allegheny City, Pa., have inaugurated a strike for an average advance of 25 cents a day and Union workmen. About 5,-[illegible] men are affected.

The St. Paul Street Railway Company is at last victorious over its striking employes. All the strikers who can get back will return to work at the company's terms. This means that they accept the reduced scale of wages.

A story comes from St. Louis that a young married woman who had apparently died from puerperal fever, and had been placed in a coffin, was resuscitated just before the time set for the funeral, a movement of one of the arms being detected by her husband. The victim alleges that she was perfectly conscious of all the movements of her relatives, and suffered untold anguish at the thought that she was about to be buried alive.

Warsaw, N. C., was visited by a cyclone Thursday which blew small houses away bodily and badly damaged large ones. Hundreds of acres of strawberry plants were ruined.

Four children of Charles Williams, an employe of the Baltimore & Ohio Railroad, living at Abingdon, Mo., were burned to death Thursday night. About an hour after the family had retired for the night the house was discovered to be in flames. Mr. and Mrs. Williams, themselves badly burned, escaped with the baby, but four children, ranging in age from 6 to 15 years, were burned.

The funeral of the late Dr. F. A. P. Barnard, ex president of Columbia College, took place in New York Thursday. Bishop Potter officiated.

In the Illinois Senate Wednesday among the messures passed was the Bogardus bill fixing the weight of flour in barrels and sacks; also the Bogardus bill providing that physiology and hygiene be taught in public schools, with special reference to the effect of alcohol on the human system.

The Massachusetts House of Representatives on Friday passed a Senate bill providing that safe deposit, loan and trust companies shall not invest in farm mortgages on land outside of New England and New York.

The Supreme Court of Nebraska has decided that the holder of a mortgage on growing corn cannot recover after the corn has been harvested and sold.

The *Manufacturers' Record* reports great activity in cotton mill building throughout the South. In the last three weeks about fifteen companies have been organized to build cotton mills. Florence, Ala., leads with three new mills at an aggregate cost of $800,000, two of which, costing $600,000, are to be moved from Philadelphia. New England capitalists will build a 50,000 spindle mill at Denison.

New York's centennial celebration closed Wednesday with a mammoth civic and industrial parade. From a stand in Madison Square President Harrison reviewed the procession, which it is estimated numbered 90,000.

On April 18 the Illinois Senate (a body which is Republican by 35 to 16), defeated the Bogardus Local Option bill by 23 nays to 19 ayes.

The New York Senate, April 25, passed the Crosby Excise Commission bill by a vote of 17 ayes (all Republicans) to 14 nays (11 Democrats and 3 Bepublicans).

Connecticut's Legislature has finally passed the resolution submitting a prohibition amendment to the people. It at first failed in the House, half the Republicans voting no; but the Senate passed it and then the House concurred by a majority of one.

At Manistee, Mich., a Polish priest was attacked by a faction of his congregation Saturday morning. A riot ensued which was only quelled by firemen turning hose pipes on the mob.

The first section of the Northern Pacific west-bound limited passenger train collided with a freight near Jamestown, Dakota. The collision occurred in a bend, and the trains were almost upon each other before the danger was discovered. The firemen and engineers of both trains jumped. The engineer of the passenger broke his back and died almost immediately. Several other employes were injured.

Captain D. M. Taylor, who was directed by the Secretary of War to observe the movements of the militia assembled at New York on the occasion of the Centennial Celebration, believes 70,000 militiamen could be assembled in New York within fifteen hours.

FOREIGN.

The English and American delegates to the Samoan conference express satisfaction at the progress so far made, and all sides are hopeful that the convention will be concluded early in June. The attitude of the English delegates will assist in the solution of the question. Before the conference it was suspected that the entente between Berlin and London would tend to throw the balance against the American policy, but developments since the opening of the conference warrant the belief that the English delegates have been instructed to join with the American representatives in opposing German pretensions to special rights.

The volcano of Vesuvius is in an alarming state of eruption. Streams of lava are cursing down the mountain on the Pompeii side.

A Paris dispatch of the 5th says: "A man who gives the name of Perrin, fired a blank cartridge at President Carnot today, when the latter was leaving the Elysee Palace to attend the centenary celebration at Versailles. Perrin was taken to a police station, where he made a statement concerning his act. He exclaimed that he had no desire to kill the President; he merely wished to expose the fact that he (Perrin) was the victim of injustice.

Mr. W. A. Hopkins, an American resident of Paris, is making an effort to have the United States represented at the Paris exposition by a number of American mechanics. He urges that the opportunity thus afforded them of familiarizing themselves with new ideas and new inventions in the various branches of industrial pursuits would be of immense advantage in promoting the interests of home manufactures. London has raised $5,000 to defray the expenses of 250 workmen to be sent from that city. Many European cities, and possibly Boston and New York, will be similarly represented.

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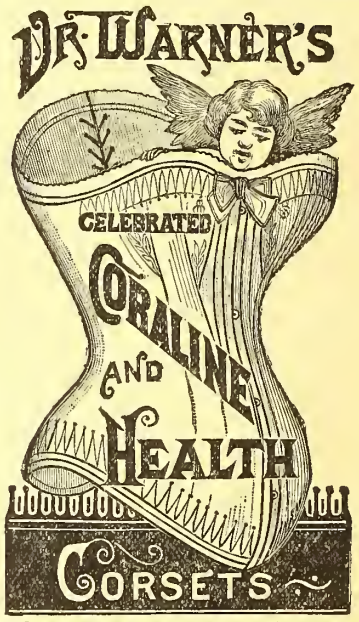
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The broom factory at Duluth has a genius at its head. While suffering from a strike the proprietor agreed to yield to the demand for higher wages, but resolved at the same time to employ no more single men. That is, he raised the wages of the married men and told the others they must marry or quit at the end of the month. This was a shrewd move: popular, because of the increased wages; wise, because making a distinction because of the need of the men, and not because of business capacity. At the same time it shuts out all future strikes from the establishment. It is well known that the conservative influences of home and family life are a grand remedy for labor troubles, a bulwark against reckless, ambitious and unscrupulous lodge leaders and labor agitators.

The Bible Institute held by Mr. Moody in this city closed on Friday. The evangelist spoke of his gratification at the work that had been done in the twenty-seven days of the conference. He has learned, he said, that it is better to put a hundred men at work than for one man to do the hundred men's work alone. Good meetings have been held in the hardest season of the year for them. Better work can be done in June, and still better in July and August. One of the lower rooms of the church is to be open daily for class instruction for all who desire to attend, and late in September Mr. Moody promises to return and open another conference, at which Gospel singing will be an important topic. During the summer months three tents will be put up in the different divisions of the city for Gospel meetihgs. In these Christian workers may find ample opportunity to use all their talents in the work of the kingdom.

Postmaster General Wanamaker has given his testimony against the saloon in politics. He wants as little of it in the mail service. It is said that over one hundred saloon-keepers appointed railway mail agents by Vilas and Dickinson are marked for discharge. In reply to Mrs. Buell, corresponding secretary of the W. C. T. U., the information is officially given that "no post-office shall be located in a bar-room, or in any room directly connected therewith; nor must any mail be opened or any mail matter be delivered in any room in which liquor is sold at retail, except such liquors as are sold by a druggist for medicinal purposes only, and not to be drank on the premises."

A prisoner in the penitentiary at Sing Sing, New York, has entered a formal complaint against the lodge legislation that keeps him in idleness. He claims that when he was convicted, his sentence, pronounced by the authority of the State represented by the court, included "hard labor" as well as imprisonment, and both were to be furnished him at public expense. But now the legislation of the State compels him to be idle, and he has informed the warden of the prison that he intends, when he is discharged, to apply to the courts, to know why he has not had the work guaranteed him. The people of Illinois have also voted against contract labor. The legislature is getting behind the tricks of the wretched political hacks who have had too much to do with our penitentiaries, and talks of taking out the machinery and allowing the convicts to compete by hand work with the world outside. That is better than nothing, but best of all is it to shut up the prison fountain of the saloon.

The "Church Association for the Advancement of the Interests of Labor" is the name of a New York society devoted to the discussion of labor questions. Employers and employed, capitalists and wage-workers join in the debates, which are often of a religious character. There is a legitimate field for such discussions. They should begin with Moses on Contracts and Accounts, and be sure to get an understanding of the Golden Rule projected by the Carpenter's Son, and work out its application to every relation of society. But there need not be a special organization for this purpose. The church is good enough, and not too good for just such discussions. Only it is not wise for one man to presume to have all the debate to himself from the pulpit. A week-day evening once a month for a free parliament, or conference, or symposium, or whatever you may call it, would have an excellent effect. And the calm, dispassionate, unbiased discussion of the labor question from the Bible standpoint—which is the only true one—will settle that question if it can be settled. The labor lodge never has and never can settle it, because its view is from the standpoint of selfishness.

Chicago is very well satisfied with herself about the centennial. New York endeavored to make herself the center of attraction with parades, dances and banquets. In 1876 Philadelphia, with her Exposition, made us forget the Declaration of Independence and all that is comprised in the history and moral conviction of the nation. The Chicago idea was to revive the principles that bound our fathers in a national compact, and a very able committee, with Mr. Thomas B. Bryan at its head, was charged with promoting the general observance of the day in all the cities and towns of the Northwest, and offered them a program which Dr. Little, of Boston, called "ideal." The celebration was to be broad and national, not narrowly municipal. Following up a success so worthily achieved on the 30th of April, it is now suggested by our Chicago committee that the aniversary of the inauguration of Washington be observed appropriately every ten years, with the special object in view of making the day a grand educating force in our public schools, inculcating among the children those wise and patriotic principles of American polity which are at the basis of our past national prosperity, and which only can promise a continuance of it in the future.

The Irish circles of this city were deeply agitated, last week, over the sudden disappearance of a Dr. Cronin, who was called to attend a case in the north part of the city and has not returned to his home. At the same time a trunk that had plainly held a human body was found on the lake shore. Dr. Cronin was widely affiliated in secret societies. He belonged to the Royal Arcanum, the Knights of St. Patrick, the Catholic Foresters, the Independent Foresters, and the Ancient Order of Hibernians. He had also dabbled in Irish politics as managed by Alexander Sullivan, murderer of the teacher Hanford, and his comrades. The friends of Cronin immediately raised the cry of assassination, and claimed that having offended Sullivan and his ring they had made way with him "for the good of their order." They yet maintain this story. A young lady acquaintance is positive she saw Cronin late on the night of his alleged abduction. He seemed to be escaping from the city, and rumors of his appearance in Toronto are published. Other confessions point to his complicity in a mysterious murder, in which the bloody trunk plays a part. But the point of especial interest to our readers is the story of abduction and assassination at the hand of an organization practically secret, so widely believed by the friends of the missing man.

If ever there was a dark cloud that needed a silver lining it was the banquet debauch of the centennial celebration in New York. But the *Voice* of that city paints a bow of hope across its darkness in this paragraph: "It was a right manly and heroic act in President Harrison to refuse the glass of wine offered him publicly during the Civic Parade of the Washington Centennial from the 'moving tableau' representing the wine industry. The fact that it was American wine, offered in the name of a great American industry, on the occasion of a great national industrial celebration; that Mr. Harrison was taken entirely unawares; that he was in the presence of literally tens of thousands of people who had no sympathy with total abstinence, but who hold such 'Puritanical principles' in contempt; that to refuse was an open insult to the wine industry—all these circumstances contributed to the grandeur of the act. Whether it was a premeditated attempt of the liquor interest to commit the President on their side, or a spontaneous idea of the half-drunken crowd in charge of the 'float' to do him a courtesy, is uncertain. In either case it was a humiliating failure for the liquor 'industry.' It was a trying situation for the President, and we take pleasure in recognizing his courage." And the *Cynosure* repeats the hope that this dismal revel may be for hand-writing on the wall to all intoxicants in the White House, the first home of the nation.

PRESIDENT FILLMORE AND THE GRAND MASTER.

BY REV. W. W. AMES.

Dr. Ellis, the author of "Sights and Secrets of the Capital," describes the corner-stone laying of the new Capitol building, as well as of the old, which took place in 1793. The description is of much interest, and with your permission I will transcribe it, with a few comments, for your readers.

As is well-known, on the 28th of August, 1814, the British burned the interior of both wings of the old Capitol, but the outer walls remained uninjured. I will pass over the account of the reconstruction of the building, except to say that the entire edifice was completed, in 1825, according to the original plan.

The Capitol of 1825 was considered a grand affair, and was an object of pride to the whole country; but handsome as it undoubtedly was, did not compare with the present magnificent structure: "As the Government expanded with the growth of the country," says Dr. Ellis, "the old building was found to be too small for the requirements of Congress, and on the 30th of September, 1850, an act was passed providing for the extension of the Capitol, according to such plan as might be approved by the President. Mr. Fillmore selected from the numerous designs submitted to him, the plan of Mr. Thomas U. Walter, architect, and on the 10th of June, 1851, appointed him to superintend the work. The corner stone of the extension was laid with appropriate and imposing ceremonies, by the President, on the 4th of July, 1851. This stone was laid by Millard Fillmore, President of the United States, assisted by the Grand Master of the Masonic lodges, in the presence of many Members of Congress, of officers of the Executive and Judiciary Departments, National, State and District, of officers of the Army and Navy, the corporate authorities of this and neighboring cities, many associations, civil and military and Masonic, officers of the Smithsonian Institution and National Institute, professors of colleges and teachers of schools in the District, with their students and pupils, and a vast concourse of people from places near and remote, including a few surviving gentlemen who witnessed the laying of the corner-stone of the Capitol by President Washington, on the eighteenth day of September, seventeen hundred and ninety-three." "The oration was delivered by Daniel Webster," says Mr. Ellis, and from it he quotes the closing paragraph as follows:

'If, therefore, it shall be the will of God that this structure shall fall from its base, that its foundation be upturned, and this deposit brought to the eyes of men, be it then known that, on this day, the Union of the United States of America stands firm: that their Constitution still exists unimpaired, and with all its original usefulness and glory growing every day stronger and stronger in the affections of the great body of the American people, and attracting more and more the admiration of the world. And all here assembled, whether belonging in public life or in private life, with hearts devoutly thankful to Almighty God for the preservation of the liberty and happiness of the country, unite in sincere and fervent prayers that this deposit, and the walls and arches, the domes and towers, the columns and entablatures now to be erected over it, may endure forever!

"DANIEL WEBSTER,
'*Secretary of State of the United States.*"

Now what is the dead fly in this pot of historic ointment? Let the reader just run his eye back over the long list of organizations said to be in attendance at the laying of that corner-stone. It will be seen that there were many associations, civil and military and Masonic. Of all the long list, all but one may be reckoned as integral parts and portions of the State, or children of its fostering care, and in their turn ministering to the glory and well-being of the State, and of its individual citizens. The exception is the Masonic association or lodges. Take notice that the writer says "associations, civil and military and Masonic." Now there are two great departments of State, civil and military. In this narration the Masonic associations stand separate from the two general departments of the State, and yet claim a *co-ordinate importance*. If not, how came it that the President of the United States had to be 'assisted by the Grand Master of the Masonic lodges," while Members of Congress, officers of the Executive and Judiciary Departments, National and State, were permitted to stand back and stare and wonder where, how, and by what means the Grand Master of the Masonic lodges acquired the right to be counted more worthy than the Vice President of the United States to assist the President in laying the corner-stone of the nation's Capitol? Masonry, with all its numerous progeny of secretism, is alien to our republican simplicity. Prominent Masonic writers declare it despotic in its government, and that a good Mason "must yield private judgment;" that not even treason against the State can invalidate his standing in the lodge.

That the representatives of such an institution should claim to assist the President in laying the corner-stone of the Capitol, and that the claim should be allowed, is quite remarkable, to say the least. But when they had miserably failed to destroy the Constitution and the Union, after conspiring in their secret conclaves of the South for thirty years, and bringing about the waste of so many lives and so much treasure, and making so many widows and orphans and desolate homes, it is repugnant to all sense of justice and good breeding to find them covering the walls of the great Washington monument with their fulsome inscriptions. If anything would cause the "Father of his Country" to turn over in his coffin and repeat in thunder tones the solemn admonitions of his Farewell Address, it might be this.

What a howl of indignation would resound to the farthest corners of the land, should representatives of the churches of the country inscribe different names and dates on the walls of that structure. If corner-stones must be laid, let it be done by the proper and natural representatives of the organizations for which the building is erected,—that of a Capitol, by the civil magistrate, as such; that of a post-office, by the Post Master General, or assistants, and let a practical stone mason, if necessary, decide and declare whether the stone is of proper shape and stands level. Let the proper officers of colleges and churches lay their own corner-stones. But for the Grand Masters of some secret lodge or lodges, which spurn the authority of civil government over them, demanding or asking to be exempted from producing their lodge records in court, knowing them to be indispensable to the ends of justice,—for these to foist themselves to the front, to place their cabalistic brand on the common property of the people, is unsavory indeed. No wonder the friends of reform have to guard their mental olfactories in ascending and descending the Washington Monument. Masonry claims to be old as time, and seems determined to keep its memory green and lasting as that of the great and noble George Washington. May the time come when a righteous public sentiment shall compel the effacement of those haughty inscriptions, from that monument, and every public building which they have defaced.

If it be said that Masonry is not dead, and that our "pot of ointment" is lacking the element of the "dead fly," I answer that Masonry holds itself separate from the civil government, and its real aim and purpose is out of sympathy with it, and dead to it, and means to rule or ruin. Being neither civil nor military, it is an alien, a monstrous barnacle, saddling itself upon our free institutions, sucking their life blood, and infusing the elements of decay. It is an enemy to the family, the church and the state, alike. And if they survive it is not because of, but in spite of it. Christ is the friend and patron of all these. But Masonry casts him out with studied contempt; and this should forever settle the attitude of thoughtful people, especially of professed Christians against it. It is a loathsome, malodorous, living corpse, strutting in tawdry regalia, and demanding upon public occasions the highest rank and the front seat, to the intense disgust of plain republican simplicity. We should pray that a living carcass so loathsome and unsavory (not the men but the institution) may die and be buried, that its foul breath may no longer corrupt the moral atmosphere of our land, and blight the flowering manhood of our people.

Berlin, Wis.

MASONIC RECOGNITION.

Every Freemason is aware that there is a mode of recognition taught in the craft which enables a brother, under any circumstances, to make himself known as a Mason to a brother Mason, or to visit any lodge to the members of which he is a stranger. In the mystic fraternities of past time this was always so. Livy tells of two youths, who were *profanes*, entering the temple of Ceres during the celebration of the mysteries, when they were speedily detected and put to death. They were not in possession of the mode of recognition. Plautus, in one of his plays, in speaking of the Bacchic Mysteries, makes one character address another thus: "Give me the *sign*, if you are one of the Bacchæ." So Apuleius, who was an initiate in the Osirian Mysteries, says: "If any one is present who has been initiated into the same rites as myself, if he will give me the *sign*, he shall then be at liberty to hear what it is that I keep with such care." This all has reference to *individual* recognition. But another form of Masonic recognition has sprung up in more recent times between the Masonic bodies themselves.—*The Keystone, Philadelphia.*

THE AMENDMENT DEFEAT IN MASSACHUSETTS.

BY REV. HENRY T. CHEEVER.

I am writing from Englewood, N. J., the rural home of the veteran Christian warrior, Dr. George B. Cheever, at the eventide of his long, historic life. The fervor of his spirit is still at white heat when he speaks or writes upon what he calls the wicked, heaven-insulting exclusion of the Bible from our schools, the license of liquor or the offensive temper and permitted policy of the Jesuits of of Rome. He laments and stands aghast at the late deplorable defeat of the Prohibitory Constitutional Amendment in Massachusetts. He wonders what blindness and paralysis can have smitten the people of that State where, more than fifty years ago, in the streets of old Salem, he launched the startling thunderbolt, "Inquire at Deacon Giles' Distillery."

"When silence held each street and row,
And gibbering fiends did embers blow
In Deacon Giles' Distillery."

From the loop-holes of his quiet retreat on the Jersey bank of the Hudson he looks out now at this centennial upon the mighty metropolis where he reared and held so long, as a citadel of freedom, the "Church of the Puritans;" and he wonders and weeps, not without fear, as to how it will yet fare with the great Babel that looms up at his feet. I tell him he must not be the mourning Hebrew, Jeremiah, but the hopeful Gospel Isaiah of the good time coming, and close at hand, when the Spirit of the Lord shall be poured out upon all flesh; and our sons and our daughters shall prophesy, and our young men shall see visions and our old men shall dream dreams: and on my servants and on my hand-maidens, saith the Lord, I will pour out in those days of my Spirit. Did I not firmly believe all this, I too should be of a sad countenance, in view of the late victory of Rum in the old Bay State. Mr. Faxon of Quincy pithily said, the morning after the election, on the 22d of April, in answer to the question, What did it? "The Pope and recreant Republicans!"

Let me offer, for the instruction of others, my explanation and improvement of the situation in Massachusetts, and how to make our Bull Run defeat a Gettysburg victory. Let us cease struggling further for a constitutional amendment, or for any present increase of prohibition; but agitate for the vigorous enforcement of the law as it is, and for suffrage to women. Let a law speedily be framed giving the franchise alike to all women, native born or naturalized, that are twenty-one years of age, able to read and write, and having taxable property to the amount of $1,000. This will secure to the Republic the support and co-operation of the largest if not the most valuable portion of society. It is not that women want the right to vote for its honor or its utility to themselves, but that society needs woman suffrage for its own safety. Let then the 88,000 prohibitionists that have voted for the constitutional amendment now vote and work for a legislature that will enact a law securing the right of suffrage to women, on the ground that the highest good of society demands it; that it is demonstrated we cannot suppress crime without it, and that the highest Christian civilization and the protection of the American home cannot be maintained while one-half of society, and that the better half, is unrepresented, and without voice or vote.

The fact that there are 76,000 more of the female sex in Massachusetts than of the male should tell for something. In all fairness to the sex, they should now be given the right of self-defense through the ballot, and of co-operation with the men, for the well-being of society at large. The intelligent advocates of political action in behalf of temperance know what they are about, and they are not striking in the dark. It is for the determined friends of prohibition, in patience, to possess their souls, and not less in vigilance, with the serenity of true wisdom and the confidence of ultimate triumph. The want of the hour is right political action, and all that is now feared by the supporters of the liquor traffic is this political action at the ballot box and in the legislative hall. Events are ripening. Progress is making, notwithstanding the putback of the late defeat. The solemn breathing drama of time is fast unfolding. The curtain is about to be lifted upon a new order. We joyfully hail its coming. The time has passed for traiter doubts that in polit-

ical action, no less than in other affairs of life, as we are taught by the great prince of the drama,

> Do make us lose the good we oft might win,
> By fearing to attempt!

At this important juncture the daily press, having the ear of the people seven times a week, has proved more potent than the pulpit, which has the ear of the people but one day in the week. Bought up in large part by the wealthy liquor traffic, one branch of which, within five miles of the old State House in Boston, has a contract to supply 3,000 gallons of rum a day for seven years to the trade with Africa—the press prevailed over the pulpit. The Methodists, in their ministry and their laity, were a unit for the amendment, and it is doubtful if a single ballot from that faithful branch of the Christian church was cast against the Prohibitory Amendment. The Baptists, too, were all united in its favor, and the Congregationalists, also, with the exception of a few dillitanti ministers and the Boston *Congregationalist*, under the dexterous handling of Rev. Dr. Dexter. The Episcopalian and Unitarian clergy, with Harvard University, very generally went against the Amendment, and a large part of the bar, especially of Suffolk county, Boston. The rural towns feared for their cider, if the Amendment should prevail. The day of election was hurried up by opponents of the Amendment, lest more of temperance education and the sober second thought of the people should be heard from. And so it came to pass that the day was lost for prohibition, and its friends are put to grief, but not to despair.

I have been present in New York this memorable week of the Centennial of Washington's Inauguration. The naval, military and civic processions were marvelous for their colossal proportions, their enthusiasm, their success. The world never saw the like before and probably never will again. The skies were sweetly propitious; the behavior of the millions of people was good, pure and admirable; their appreciation most patriotic and perfect; their patience and sobriety extraordinary. Saying nothing of Depew's matchless oration, the speeches were for the most part suggestive and timely, but destitute of that thankful acknowledgment of God and humble dependence upon his blessing that so pointedly marked the utterances of our revered Washington one hundred years ago.

No worthy salute was given to the women of the land, nor deference to their loud demand for the suppression of the saloon, and for the protection of the Sabbath and the American Home. What a thrill would have run through the land, yea, through all Christendom, had President Harrison, the providential head of the greatest nation on earth, at the opening of its second century added to his closing word,—"Out of this great demonstration do we not all feel like re consecrating ourselves to the love and service of our country?" this simple suffix, In fervent loyalty to the King of Nations as he is the King of Saints, our only Lord and Saviour, Jesus Christ! This would have stamped and sealed us before all the nations as a confessed Christian Republic.

Some of the incidents I observed in the stupendous civic procession of the third day are worthy of note and remembrance. Mark this: as I stood with eager thousands on Broadway, near Niblo's Garden, at a momentary halt of the mighty marching host of the youth of the public schools, an enthusiastic mother (German, I think), proud at seeing her manly boy tramping erect in that superb Centennial line, suddenly rushed from the curbstone where she stood, without leave of police, clasped him in her arms, imprinted on his cheek a kiss, and then ran back to her place unharmed. One touch of nature makes the whole world kin. My heart beat quick. Tears flew to my eyes, and the warm flush of sympathy to my face. I could have commemorated the act by a sonnet, on the spot, to the unknown mother. May her darling boy be one of the manly heroes of the new century, with whom many of his hopeful comrades shall keep step in liberty, guarded by law and guided by a free Christian education provided and pledged by the State.

To one who scanned the millions on the streets in the bright light of God's April sun, it was striking to see how the German, Scandinavian, Italian and Jew physiognomy prevailed. Thanks be unto God, under our free institutions alike for all, our equal laws hostile only to caste, our common unsectarian schools, our countless inviting industries, our open churches, our diffused Holy Scriptures and Christian literature, our benevolent provisions, asylums and hospitals for the poor, above all our impending banishment of the saloon and lifting the drink curse from off the people, and then the glorious outpouring as at Pentecost of the Holy Spirit—all these differing types of humanity, Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians, shall all be melted into one American form, and one harmonious, enthusiastic nationality for the age to come under the reign of the Messiah!

At the Inauguration prayer-meeting on Tuesday morning I was at the old historic John Street Methodist church. Bishop Andrews of benign aspect and General Clinton B. Fisk gave fervent thanks to the Almighty, and with great simplicity and plainness briefly addressed the assembly upon the influence and part had by "the people called Methodists" in founding and moulding the American Republic. One of the early preachers was in close relation to Washington, was highly trusted and consulted by him, and was put in an important office. It was the Methodists alone of all the ecclesiastical bodies that presented a formal memorial address to Washington at New York. Gen. Fisk is of fine presence, of thorough balance, and a pleasant and impressive speaker. Doubtless an illustrious future of service to the Republic is before him in the opening century. President Harrison will have his eye upon him for some conspicuous post, and there will he serve his country and God with wisdom, fidelity and honor, as heretofore in the times that tried men's souls. And now the great pageant is over, nor will it have been in vain. The second century is well begun. Washington's country is safe with God. Our Quaker poet has embalmed it in immortal verse:

> Land of his love! with one glad voice
> Let thy great sisterhood rejoice;
> A century's suns o'er thee have risen and set,
> And, God be praised, we are one nation yet.
>
> And still, we trust, the years to be
> Shall prove his hope was destiny,
> Leaving our flag with all its added stars
> Unrent by faction and unstained by wars!

Worcester.

SPEAKING LIES IN HYPOCRISY.—III.

BY PASTOR A. SMITH.

Jesuitism and Romanism cannot be separated. The Jesuits are a vast, oath-bound, secret society which now controls the entire church of Rome. They teach that the end justifies the means; that nothing is wrong—nay, that any or every crime is good—if it but gives them success in carrying out their plans. Their supreme ambition is to destroy Protestantism and restore supreme temporal power to the Pope. Here are some of the hellish falsehoods taught by the Jesuits, which we quote from "The Secret Instructions of the Jesuits:"

"A Christian may deliberately discard his Christian character and act like other men in those things which are not strictly Christian."—*Lemoyne, prop. 1, page 36.*

"By the command of God it is lawful to murder the innocent, to rob and to commit all lewdness, because he is Lord of all things and thus to fulfil his mandate is our duty."—*Alagona, Thom Aquin. Sun. Theol. Compend. Quest. 94, p. 230.*

"All theologians and ecclesiastical lawyers affirm that every Christian government, as soon as they openly abandon the Romish faith, instantly are degraded from all power and dignity by human and divine right; all their subjects are absolved from the oath of fidelity and obedience which they have taken; and they may, and ought if they have the power, to drive out such a government from every Christian State as an apostate, heretic, and deserter from Jesus Christ, and a declared enemy to their Republic. This certain and indubitable decision of all most learned men is perfectly conformed to apostolic doctrines."—*High treason.—Philopater. Respons. ad Edict. Sec. 2, Num. 157, 158, page 166.*

Is it not strange that a Protestant Republic has so long permitted these agents of the Pope, these sworn secret enemies of the Republic, unrestrained, to sow the seeds of anarchy and treason; to amass wealth; to fill the land with their idolatrous schools and colleges; to build their veiled harems in every city; and to vote and hold office?

We continue to quote from "The Secret Instructions of the Jesuits," concerning their views of morality:

"It is lawful to kill an accuser whose testimony may jeopardize your life and honor."—*Escobar. Theolog. Moral. Vol. 4, Lib. 32, Sec. 2, Prob. 5, page 274.*

"If an adulterous priest, aware of his danger, having visited an adulteress, is assailed by the husband, kills the man in his own defense he is not a criminal."—*Henriquez Sum. Theol. Moral. Vol. 1, Lib. 14, Cap. 10, page 869.*

"Papist children may accuse their parents for heresy, although they know that their parents will be burned for it."—*Faqundez Precept. Decalog, Vol. 1, Lib. 4, Cap. 2, page 501, 655, and Vol. 2, Lib. 8, Cap. 32, page 390.*

"A priest may kill those who hinder him from taking possession of any ecclesiastical office."—*Amicus Num. 131.*

"Servants may secretly steal from their masters as much as they judge their labor is worth more than the wages which they receive."—*To this agrees Taberna Cardenas. Crisis. Theolog. Dis. 23, Cap. 2, Art. 1, page 474.*

The teachers of this "pure morality" (?) are the parties who curse our protestant Bible, and complain so bitterly of the immorality of our public schools.

It will be seen that these extracts concerning the morals taught by the Church of Rome are quoted from high Romish authorities. Read the following from the same book concerning the moral teaching of the Church of Rome:

"A woman may take her husband's property to supply her spiritual wants and to act like other women."—*Gordunus, Theology. Moral. Unio Lib. 5, Quest. 3, Cap. 4, page 826.*

"Is a witness bound to declare the truth before a lawful judge? No; if his deposition will injure himself or his posterity; or if he be a priest; for a priest cannot be forced to testify before a secular judge."—*Taberna. Vol. 2, Part 2, Tract 2, Cap. 31, page 288.*

"Priests may kill the laity to preserve their goods, etc., etc."—*Molina, Vol. 3, Disput. 16, page 1,768.*

These are the monstrously false teachings of a church which claims the sole right to all temporal and spiritual power—a church that denies to all the right of private judgment, all liberty of conscience, and all appeal to either reason or the Word of God. How sad and degrading is the slavery of Romanists. It has been truly said that "he who will not reason is a bigot, he who dares not reason is a coward, and he who cannot reason is a fool." A church that teaches such falsehoods is a source of danger to the Republic a thousand times greater than that of the teachings of the anarchists.

Syracuse, N. Y.

"SUNDAY EXCURSIONS FOR THE POOR."

BY REV. WILBUR F. CRAFTS, FIELD SECRETARY OF THE AMERICAN SABBATH UNION.

In all discussions of Sabbath questions, the distinction between the religious and the civil Sabbath should be kept in mind. Religion forbids "Sabbath desecration" as a sin against God; while the State forbids Sunday work and dissipation only as *crimes* against man. A prudent Iowa farmer, who believed in having two strings to his bow, put up in his garden this sign:

> BOYS, DON'T TOUCH THESE MELONS, FOR THEY ARE GREEN AND GOD SEES YOU.

The minister may appeal to his people to keep the Sabbath with motives drawn from above and from below, but the legislator forbids Sunday work and noise, only because they are harmful to society.

Surely no Christian can be in doubt whether it is a *sin* to join in a Sunday excursion—not the fictitious "Sunday excursion *per se*," which is the only kind defended, and the *very* kind he cannot join, but a real nineteenth century Sunday excursion. It is nothing new to call such indulgence of sinful lusts and appetites "the worship of nature."

But there are thousands of Christians who are kept by conscience or refinement from personally joining in these excursions, that nevertheless defend them in behalf of "the poor," as if God did not understand our times when he made his laws. Troubled by the contrast between their own luxurious or comfortable lives, and the hard toil of the masses, they defend the latter for making reprisals on God by Sunday excursions because their human masters, in some cases, will not allow them even half a day for such excursions during the secular week.

This sentimentally cuts the nerve of the wise laws which in most States treat these Sunday excursions as crimes, because of their needless Sunday toil and dissipations that in real life make them unrestful and unwholesome. It is to be hoped that our Christian Postmaster General will not allow amusement-venders to use United States mail bags to legalize such trains and defeat State laws, as has been done in the past. Whatever arguments may be offered for Sunday excursions, surely it ought to be argument enough against them for any law-abiding citizen that they are violations of law. If the laws are unwise, let them be repealed, but meantime it is anarchy to advocate the breaking of laws we disapprove.

But is there ground to urge the repeal of whatever laws interfere with the Sunday excursion? Do such laws promote or prevent rest and health? Let us see.

Observe that no one defends Sunday excursions for the people who reside in the country, or in small towns and cities—for instance Richmond, Va., from any part of which it has been found that a person can in fifteen minutes walk into the country. No one defends these excursions for the well-to-do people in large cities, who can often go into the country

on week days; nor for those living near the parks, that bring the country into the city. The only people for whom the argument is seriously pressed is "the miserably poor in the slums of great cities." But why are they in the slums? There is "honest poverty," but there is not enough "honest pauperism" to count. The slums are as much of an affliction to their occupants, in most cases, as a pig pen is to a pig. Otherwise why do men pay as much for a single dirty room in lower New York as it would cost to hire a tidy tenement of three rooms near the Park: as much as it would cost to hire a little farm a few hours away in Connecticut? City missionaries are continually embarrassed in their work, because when a man in the slums becomes converted and begins to earn a living, he *moves up town*. The question is, whether it is better to send the slums out of the city one day per week, rags, rum and all, to make a slum of every quiet village in the suburbs, or whether we shall help men out of the slums altogether? This would be accomplished far more frequently than it is, if the many editors and the few preachers, and the Christians, not a few, who multiply the difficulties of the city missionaries, by defending the Sabbath-breaking, which is their chief obstacle, would devote the same energy to cultivating in the masses a feeling of loyalty to law, both human and divine. This energy also might be used to better purpose in multiplying city parks, such as New York has voted to put as breathing places all through its slums. The argument that men might drink a little less on an excursion than in a city saloon, that one way of sinning is better than another, can be used to defend all crimes except the worst. If a Sunday excursion is better than a Sunday saloon, the saloon itself is better than the brothel. Of three evils, chose none and defend none.

A most striking proof that the sinner's excuses are not the sinner's reason is afforded by the experience of New York State in connection with the Saturday half-holiday. The representatives of the clerks assured the pastors that the reason people went on Sunday excursions was that they "had no other time to go," and if pastors would preach in favor of making Saturday afternoon a legal half-holiday, and get their business men to favor it by word and example, and their ladies to abstain from shopping on that afternoon and petition for the law, the people would take their weekly excursions on Saturday afternoon, making that "the day of humanity," and then on the "day of God" would fill the empty pews. Whether pastors believed this or not, they generally worked for the law, and it was secured, as it could not have been if the churches had opposed it. Although the law did not stop all Saturday afternoon work, the Saturday half-holiday was and is still very generally observed during the very months when Sunday excursions had been common.

When this Saturday half-holiday law was enacted, did these Sunday excursions die for want of patronage? Was there an immediate boom in church building? "I tell you, Nay." Not a family, so far as I know, showed its gratitude to God and to his church for their added leisure by turning from Sunday picnics to prayer. Not a pew more was rented in the churches, nor a car taken off the Sunday trains. Let sentimentalists, therefore, keep in mind that the sinner's excuses are never the sinner's reasons. The reason for going on Sunday excursions, with rare exceptions, is the reason of the prodigal, who went to the far country to get away from God and taste the excitement of forbidden pleasures. There is no "reason" why the laws against Sunday excursions should not stand, and be obeyed and enforced.

It is too much forgotten that the poor cannot generally afford to go away on excursions every Sabbath. Those who contribute to the "Fresh Air Fund" for free excursions, it is noticeable, show out of what day they learned benevolence by not sending out their beneficiaries on Sunday excursions. Women and children are usually as free to go on week days as on the Sabbath, and as to the fathers, the whole holidays, and the half-holidays, and the days between jobs, and the days they are on strikes, afford most of them as many opportunities to take their families into the country as they can afford to use.

There does not remain to the lawless Sunday excursion even the defence that it is restful. I sent out, some years since, to merchants and manufacturers this question: "In your observation of clerks, mechanics and other employes, which class are in the best physical and mental condition for the renewal of business on Monday mornings, those who are church-goers, or those who spend the Sabbath in picnics or other pleasures?" Every man of affairs knows what the answer must have been—a chorus of testimonies that those who had spent the Sabbath in "pleasure *exertions*" were not on hand at all on Monday mornings, but used the "blue Monday" to get over the exhaustion of their Sunday excitements and dissipations, while those who had spent the Sabbath quietly were on hand in normal vigor to begin the week's work on time.

The only safe or just personal rule for Sabbath recreation is this: *I must get my Sabbath rest in such a way as not to destroy the rest of others.* The only equitable or practical Sabbath law is that which, on the above principle, forbids all work, save works of real necessity and mercy. Those who require others to work the mails, and trains, and saloons, and printing-presses, that they may be amused, will find that their own turn to work comes ere long. So says continental Europe. So says the "wild West."

If any say it would make a "blue Sunday" to stop all Sunday papers, Sunday excursions, Sunday mails, and to close up tobacconists and confectioners, as well as saloons, the absolutely conclusive answer is, "Toronto." There the Sabbath is a day of quiet rest, in which not the roaring train and the secret saloon, but the happy home and the cheerful church are central. Were Toronto's laws forced on its people by some iron ruler? Are they struggling for "personal liberty?" Nay, there is not even a visible minority that want our Sunday slavery. In our country, two millions are held in the Egyptian bondage of Sabbathless toil, under the lash of Greed and Lust, who cry, as they ply the whip, "The few must sacrifice their Sunday rest for the comfort of the many."

That "comfort is severely disturbed by conscience, which points the Sunday excursionist not only to his sin against God, but also to his crime against the men who are needlessly kept from rest and home and culture of conscience, that he may be amused. And so not only from Toronto, but from within, comes the confirmation of that profound Bible saying, that in order to make the Sabbath "a *delight*" we must "turn away from *pleasure*."

New York City.

REFORM NEWS.

THE COLLEGES OF MICHIGAN.

DEAR CYNOSURE:—At Albion, where I arrived on the 22d of April, not finding Pres. Fiske at home, I called on the librarian, Dr. S. B. Taylor. He acknowledged that he was a secretist; but he spoke contemptuously of the silly ceremonies of Masonry, and seemed willing to have it fully represented. The college and town need to be enlightened, as they are too much under the influence of the lodge; and if the publications of N. C. A. are sent them, as I hope they will be, Dr. Taylor, I have no doubt, will make them as conspicuous as other literature in this Methodist library. I am told that the younger M. E. preachers are decidedly declining the lodge gospel. (Amen! Amen!!) I found Rev. Mr. Parsons, pastor of the Presbyterian church, friendly to our work; also Rev. Mr. Lee, of the Baptist church, with whom I left some tracts.

I next visited Ann Arbor. This is a State institution for students of both sexes; having some 1,800 in the literary, medical and law departments, with a large hospital annex for practice, especially of surgery. There is a large attendance on the lectures in Homeopathy, as well as in Allopathy; and there were five or six subjects on the tables, in the dissecting room, when I looked in. There was also a crowd of young lawyers reading in the large law library.

Pres. Angell received me very kindly when I called, and took me to the library and introduced me to Prof. Davis, the librarian. When I asked them about receiving our anti-secret literature, "O yes," they said, "we make room for the views of all parties here."

Rev. Mr. Bradshaw, of the Congregational church, is much interested in our reform work. The pastor of the Baptist church, Rev. Mr. Carman, also seemed pleased to receive our tracts. The Presbyterian minister, Mr. Gelston, said he was quite sure that the Odd-fellows and Masons had given up their barbarous forms and oaths. For a member that he had great confidence in had assured him that they had. It reminded me of the Jesuits, who think it right to lie to the glory of God, so I passed on.

On the 26th I arrived at Olivet. This college was founded by a colony from Oberlin, O., under the lead of Rev. J. J. Shipperd, as a reform school. It has no secret college societies, and does not seem to favor secretism in any way. I preached on Sabbath evening, to a large congregation, a reform sermon, which appeared to be well received. Pres. Butterfield was absent, but Prof. Daniels took me through the library and reading room, which is large and very perfectly arranged. He said they would consider it a favor to receive our reform library; and it would be a great help to the students in their debates on secretism, which they generally have once or twice a year. I called on the pastor of the M. E. church, Rev. Mr. White, and gave him reform tracts which he seemed to approve of.

My next call was at Battle Creek. This college is endowed and carried on by the Seventh-day Adventists. Besides the many literary departments, there is connected with it an immense sanitarium, said to be the largest in the United States, and filled continually with patients. On the subject of secret societies I found them in full agreement with us. They will gladly receive our books, as President Prescott assured me.

Hope College, at Holland, is an institution founded and sustained by the Reformed (Dutch) church, and one department of its library is in the language of the Low countries. Pres. Scott invited me to take the lead at morning prayers in college, and introduced me to the professors. I listened to one recitation in Homer, and looked through the library, which I found large and well cared for. I met some of the members of the Y. M. C. A., and gave them a large number of our tracts for distribution. Mr. T. Keppel, who kindly entertained me, told me that there were two Reformed (Dutch) churches in town, one anti-secrecy, the other not; and this division had grown out of divided sentiments on that subject. The college authorities did not seem to hesitate about receiving our library. I also found J. O. Doesburg an earnest reformer. Yours for Christ.

SAM'L F. PORTER.

OFF TO MAINE.

FROM THE GENERAL AGENT.

BOSTON, Mass., May 11th.

At 3:10 P. M. of the 9th I left Chicago by Michigan Central road, and came through on time. Accommodations were first-class in every respect, and agreeable companionship made the trip enjoyable.

My first acquaintance was with Mr. Brown, a gentleman who has seen much of the world in city and in country, in home and in foreign lands. He was returning from a trip to California. He knew nothing of an organized movement against the lodge, but had noted the evil effects of the orders, and was thoroughly opposed. I gave him tracts and a copy of the *Cynosure*, and hope to hear from him again. We parted at Detroit.

From Detroit to Niagara Falls my seat-mate was an interesting character, and we were soon investigating his pet institution of Freemasonry. We differed, of course, and the discussion becoming somewhat animated those near joined in. He was a somewhat recent convert from the Democratic to the Republican party, and a believer in the "regulation" of the liquor "industry" by "high license and taxation." "The Prohibition fanatics, cranks and third party men were all wild," etc. There were several incorrigibles and some of the milder type who had done great injury in the town where he lived. There was one Frank, a banker, who invested all his own and all the money he could borrow in whisky, before the war, and when he had made a fortune he became a radical in temperance. Another of his neighbors, Frank Miller, went into bankruptcy, defrauded creditors of their just wages, and so impoverished families that widowed mothers are compelled to earn daily bread at the wash-tub. Afterwards the said Miller became wealthy, lived in style, but refused even a pittance to those whom he had beggared in his misfortune. He, too, was a radical on temperance, and hated the lodge, as does his son and business successor. Others were mentioned, and among them one F. W. Capwell, who seemed to be especially obnoxious. Indeed, he was the blackest crank on the "Black List" in the whole county. Of course, I was curious to know more of this fulminator of strife and sedition, and asked for definite statements instead of general assertions; such as, "I could give you a good deal of that man's inside business history that would not be very creditable to a man setting himself up as a leader in reform." Coming down to facts, he said this man was opposing all secret societies and that he had the effrontery to introduce and to advocate a resolution in the Baptist Association endorsing Third Party Prohibition, and by his extreme measures he had driven *twenty* voters from the Prohibition to the Republican party, "*where they belonged.*" Among other curious antics of this impracticable fellow, was a county convention in which, as observed by my informant and four others, as they reviewed the motley procession, there were only six who were re-

sponsible for their *financial* engagements. Another freak of this man was to get lecturers and distribute literature against Masonry, etc.

I asked, "Did you ever see me before?"

"It seems to me I have, but I can't tell when or where."

I said, "I have preached in your town, and spoken against Masonry in one of the halls there."

"Yes," said he, "I remember you now, and I want to tell you that we got *twenty* of the best young men of the town in *our* lodge as the result of your lecture."

I said, "Is that Jew who replied to me at the lecture still Worshipful Master and Priest to conduct religious services in your lodge?"

"No," was the abrupt reply.

I said, "You believe in the Republican party and the lodge, I presume?"

He assented.

"Could you do better than to employ that man Capwell and myself to labor as missionaries? Forty converts are not to be despised in a little city like Warsaw, and we might improve on that record, perhaps, if we had the financial support and the hearty co-operation of the Republican party and the lodge."

He thought favorably, and so I proposed to enter at once into an engagement for an active campaign in Wyoming county.

"I think," said he, "you could get a hall in our town."

"That," I replied, "will be your business," and suggested the lodge-room as eminently appropriate.

"Our lodge is too nicely carpeted," etc., was the objection.

I said, "*Twenty* at a lecture, at $25 each in initiation fees, with an added mortgage on the quarterly dues, and the manhood of the 'best' young men of your town is something to be considered, and you could afford to repaint and newly carpet your room for every lecture."

He demurred, however, and as I found the more we went into details the less likely we were to reach an agreement, I reluctantly gave up the case. I said, "I have a slight acquaintance in your town. My daughter attended your school for a year at one time, and I would like to get the names of some of the 'best young men' who joined your lodge as a result of my lecture." But here I was again refused specifications.

The man's name I did not learn, but if any one who reads this sketch desires an inspired photograph of this bewildered soul, saturated with the noxious heresy of Masonic salvation, you have it in Acts 13: 10, if my study and estimate of men has not proved a failure. *Read it*, and pray to be "delivered from wicked and unreasonable men."

J. P. STODDARD.

AT THE GRAVE OF PROF. WOODSMALL.

COLUMBUS, Ind., May 6, 1889.

DEAR CYNOSURE:—A stop of a few hours in Indianapolis impressed me with the wonderful growth and improvement of that beautiful city. What the caravan travel did in 4,000 years for Damascus, the railroads have accomplished for this city in a hundredth part of that time. It is doubtful whether the moral has kept pace with the material advancement. I could find but one man, Rev. J. Cowan, pastor of the United Presbyterian church, who had a word of sympathy for my work. Doubtless there are others, but it is the saloon and the lodge and not Christian principle of the people that are especially conspicuous.

At 4 P. M. I left for Franklin, county seat of Jefferson county, twenty miles south. This was the home of our departed brother, H. Woodsmall. Here his family reside, and here his body was brought for interment. I found Mrs. Woodsmall in fair health, caring for her own and the children of an invalid sister, and bearing up bravely and successfully under all adverse circumstances. She has lost none of her interest in the missionary and reform work to which brother Woodsmall so nobly devoted his life. She has collected a large amount of material for a biography, but has so far lacked the means to secure its publication. There are few men in our age whose lives are more worthy to be written and read than that of Harrison Woodsmall. I trust that its publication will be speedily undertaken.

Franklin College is one of the many excellent Christian schools which are so common in the Northwest. It is under the auspices of the Baptists of Indiana. It has recently made extensive additions to its buildings, and will have, hereafter, room for a much larger number of students. It is presided over by Rev. Wm. T. Stott, D. D., assisted by ten professors. Last year there were enrolled 223 students, seventy-nine of whom were in the college proper. I found Pres. Stott in hearty sympathy with our reform. He said they had the *Cynosure* and our books in the library, and they gave all true reforms a hearing. There are three literary societies in the college, two of which are secret, and some of both the faculty and students are Freemasons. They kindly accorded me a hearing at 2 P. M. on Monday the 5th. A good part of the faculty and students were present and gave excellent attention. As usual the Masonic portion expressed their dissent, but in a rather courteous way. Most seemed well pleased.

On Sabbath I preached twice in the African M. E. church, Rev. S. M. Smothers, pastor. For more than two months they have been in a revival, kept up by cottage prayer-meetings. I found a deep religious interest, an earnest and teachable spirit; and what was strangest and best of all, that the people in that part of the city had forgotten to keep up the color line in Christian worship. Although it is a colored church with a colored pastor, more whites than colored people had been converted and more were in attendance at the meetings. I have nowhere seen a better exemplification of the unity of all the members in the body of Christ. Some of the older members of the church have been Freemasons, and some are members of the minor orders, but all were willing to hear the truth, and all admit that unity in the Lord is of infinititely greatly importance than any worldly organization. May the Lord keep them from the snares of the devil. Leaving Franklin at 5 P. M. I came to this fine town twenty-one miles south where I hope to do some work.

H. H. HINMAN.

YORK, BALTIMORE AND WASHINGTON.

YORK, Pa., May 8, 1889.

DEAR CYNOSURE:—After a still further survey of our Eastern field I feel much as Caleb and Joshua felt after viewing the promised land. "If the Lord be for us who can be against us?"

I returned home from Philadelphia instead of visiting friends in Vineland, N. J., as I had planned, that I might attend at least part of the United Brethren General Conference, beginning here tomorrow.

I have attended services in a number of different churches in Washington, seeking for a people who worship God more than themselves and the world. There may be such churches, as there are doubtless many such people there, but the way most are courting and copying after the world is painful to behold. Even Bro. Bailey's mission does not speak out, so far as I can learn, against popular evils of the day. A man wearing a Masonic pin is invited by him to sing solos, and as he sings he flaunts this emblem of his degradation before his audience. Mr. Irish, a thirty-two degree Mason and organizer of the Grange, professes "conversion from the Episcopalians to Christianity," at the mission; but he said to your agent he was proud he was a Mason, and lied about his lodge in the grossest manner. The popular churches in Washington do not pay $5,000 a year to sustain a mission where the lodge or any other popular church evil is assailed.

I see much need of such a presentation of the pure Gospel in Washington that when a man professes conversion he will know that the Lord requires a renunciation of the lodge with other sins. Such a Gospel was preached in our building Sabbath last, and will be in the future, by Bro. Southworth, who has come to labor among us. The few who gathered in the chapel enjoyed a blessed service. There was manifest "unity of spirit," "the bond of peace" and a consecration to the work needed, which must precede victory.

Learning of a district conference of the Missouri Synod of Lutheran churches in Baltimore, yesterday, I attended, and was kindly given an hour to present our work. As our work and theirs are one, as opposed to the lodge, I asked their co-operation in lectures, which was heartily promised by several of the pastors present. A number subscribed for our paper. Rev. Johannes will superintend the arrangements for lectures which I hope to give there in June. And so the Lord opens the way for the presentation of his truth.

The conference about to be held in York, here, will probably have the largest attendance of any ever held in the United Brethren body. The main question to be decided is, shall secrecy or Christ rule in the church? I find Bro. Edward Chalfant as active in reform work as ever. He does not think it best to hold a State convention this fall, as he contemplates first organizing the State, and getting it in better working order. W. B. STODDARD.

THE CENTENNIAL AT NEW ORLEANS.

NEW ORLEANS, La., May 4th, 1889.

DEAR CYNOSURE:—I returned from a brief trip to the country last Saturday, and found my wife again able to get about the house. She seems to be much better now, but she has been very poorly since September, 1888. I preached at St. Matthews church Sabbath afternoon.

The one-hundredth anniversary of the inauguration of Gen. George Washington as the first President of the United States was very appropriately honored here by divine services in most of the Protestant churches, from 9 A. M., and including night services. The Freemasons, however, were determined to make a display, so they erected a large platform in Lafayette Square, opposite the City Hall, and the craft resorted thither at 3 or 3:30 P. M., and listened to speeches. Prominent among the speakers was Hon. J. R. G. Pitkin. The craft was represented from Entered Apprentice to Sovereign Grands, etc. They carried a large banner with the portrait of Washington dressed in Masonic uniform. As they passed down St. Charles St. to the Masonic hall, opposite Commercial place, a very conspicuous figure appeared, whom I presumed to be a Sovereign Grand Inspector General, judging from his dress suit and the manner in which the craftsmen seemed to reverence him as they approached him. The effect of this display, especially upon the more ignorant class, will be to deceive them. They say if General Washington, who never told a lie, was a Freemason, and said it was a good thing, it surely must be a good thing.

Mr. John Asals, the faithful evangelist, has removed the People's Mission from 163 Camp to 45 South Rampart St., at Tulane Avenue Hall, where services are conducted as at the former place. Bro. Asals gladly accepts back copies of the *Cynosure* for distribution at the mission. Readers of the *Cynosure* will do well to send him their back numbers.

Most of the Protestant churches have been holding revival meetings for several weeks past. The pleasure season is here upon us and the secret lodges are using every opportunity. The Odd-fellows, as usual, have got posters throughout the city announcing their annual all-night picnic at the fair grounds, May 10th. This will of course make more converts to the secret fraternity.

I am in hope that the executive board appointed at the Southwestern Christian Convention, at Baton Rouge, will meet in connection with the Donaldsonville Baptist meeting, May 15th to 17th, and decide what time will be best for the Shreveport meeting.

Yours in the work, FRANCIS J. DAVIDSON.

AGAINST THE CURRENT.

Thomas Hughes, in the ninth chapter of his "Tom Brown at Rugby," spoke to the boys as follows in relation to what those may expect to suffer who stand up for the truth:

"So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven, and head a successful rise against the most abominable and unrighteous vested interest which this poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with the upholders of said vested interest, but with the respectable mass of the people whom he delivered. They wouldn't ask him to dinner, or let their names appear with his in the papers; they would be very careful how they spoke of him in the palaver or at their clubs. What can we expect, then, when we have only poor, gallant, blundering men like Kossuth, Garibaldi, Mazzini, and righteous causes which do not triumph in their hands; men who have holes enough in their armor, God knows, easy to be hit by respectabilities sitting in their lounging chairs, and having large balances at their bankers? But you are brave, gallant boys, who hate easy chairs, and have no balances or bankers. You only want to have your heads set straight, to take the right side: so bear in mind that majorities, especially respectable ones, are nine times out of ten in the wrong: and that if you see a man or boy striving earnestly on the weak side, however wrong-headed or blundering he may be, you are not to go and join the cry against him. If you can't join him and help him and make him wiser, at any rate remember that he has found something in the world which he will fight and suffer for, which is just what you have got to do for yourselves; and so think and speak of him tenderly."

The same Bible that gives us the Ten Commandments, enjoins that charity which believeth all things, hopeth all things.—*Guthrie.*

CORRESPONDENCE.

MISSOURI STATE SABBATH CONVENTION.

NEVADA, Mo., May 6, '89.

EDITOR CYNOSURE:—For several months we have been arranging for a Missouri State Sabbath Convention for the purpose of organizing the State in line with other States under the American Sabbath Union. I have been lecturing most of the past winter in Missouri, making the Sabbath issue my main theme. Through the aid of the State W. C. T. U. superintendent of Sabbath Observance, I have filled lecture appointments in a large number of towns, and find a growing interest in this great issue. Next to prohibition, there is no public question on which you can reach the public conscience so easily. There are few who cannot see that we are drifting rapidly away from the old-time observance of the day.

We have issued the call for this convention to meet at Sedalia, May 23d and 24th. Dr. Wilbur F. Crafts will be present to help us organize, and will speak on "Sunday Work or Sabbath Rest; Which shall go?"; Dr. John F. Brooks, of Kansas City, on "The Relation of the Sabbath to our Civil and Religious Institutions;" Dr. Geo. P. Hays, of Kansas City, on "The Physical Sabbath;" Dr. R. S. Campbell, of St. Joseph, on "The Christian Religion and the Fourth Commandment;" Rev. W. B. Palmore, of Independence, on "The American Sabbath or the Continental Sunday, which?" Rev T. J. Wheat, of Chillicothe, on "The Nature, Obligation and Perpetuity of the Sabbath."

Other prominent speakers representing the various churches are on the program. Efforts will be made to provide entertainment for all delegates. We hope as many as possible of the *Cynosure* friends in the State will rally to this convention.

M. A. GAULT.

NATIONAL REFORM POPULAR IN KENTUCKY.

Berea is located among the foothills of the Cumberland mountains, in Madison county, Ky., on the border of the famous bluegrass region. An academy was established here in 1858. At the time of the John Brown raid in Virginia in 1860, sixty-five men came here and broke up the school and ordered ten families to leave the State within ten days. Twenty years ago a charter was secured for Berea College, and Rev. E. H. Fairchild was made president. They have 400 acres of land. Lincoln Hall, the main college building, was put up two years ago, at a cost of $32,000, Roswell Smith, of the Century Publishing Company, contributing $25,000. It is a three-story brick, with eighteen commodious rooms, beside ample halls. The ladies' hall is a three-story brick, having rooms for ninety-six young ladies. Howard Hall is a dormitory for young men, and will accommodate eighty-two. There are also school buildings for the primary, secondary and grammar schools. Their chapel will seat 500, and the Tabernacle will accommodate 2,000 persons. Their grounds and buildings are valued at $100,000. They have also $100,000 endowment. There are eighteen professors and instructors. It is a mixed school. Last year they had 350 students; 207 colored, 173 white; 216 male, 164 female. It is a rising star. A brief address on National Reform was listened to with close attention.

Rev. Wm. Simmons, D. D., president of the Kentucky University, stated to me that 10,000 colored people have been lynched since the war. He gave me a printed list of 211, taken from the Richmond *Planet*, who had been murdered in cold blood, between July 26, 1887, and Feb. 21, 1889. This list was read in Congress, and presented to President Harrison since his inauguration. The town of New Iberia, Louisiana, had eight colored people to one white. The colored people agreed to give the whites half the offices. But that did not satisfy them. Masked men came and hung the black men, drove out their wives and children and took possession of their property. "Shall this barbarity continue until the God of retribution martials his strength against the barbarians?"

Tuesday evening I lectured in Central University, Richmond, Ky. We had a very interesting audience. Five ministers were present. President Logan presided. This young institution has a bright outlook. They have $400,000 endowment, besides their valuable property. This was the first National Reform address in this place. Professor Barbour heard Dr. Sloane in New York in 1867, and knew of the movement.

Wednesday evening, according to arrangements through President Dudley and Principal Rucker, of the Georgetown College and Female Seminary, a lecture was delivered in that place. Three ministers were among the hearers. As soon as the lecture closed Professor Rucker came forward and pressed me to return and spend the Sabbath there. So a day was set. Thursday evening I lectured in Wilmington College. Many of the citizens came out. We had a fine audience. I expect to return there also. Sabbath morning I preached in the Central Presbyterian church of this city, Rev. J. J. Francis, D. D., pastor.

J. M. FOSTER.

AN ABLE ANSWER TO AN ODD-FELLOW SERMON.

MONANGO, Dak., March 12, 1889.

EDITOR CHRISTIAN CYNOSURE:—I send you a reply to an Odd-fellow sermon, preached in our county seat on a Sabbath evening by a Methodist minister. Seeing this sermon in our county paper I asked for a column in which to reply, and was assured that my reply should be published, the editor stating that what he had published from my pen on a former occasion had helped the order; but this manuscript was returned.

Rev Mr. Cleworth,

DEAR SIR:—You are known as a popular young preacher, and of a popular and seemingly prosperous church. I hope, however, as you are well aware that no man is infallible, that you will not feel insulted if I try to show that you were in error in eulogizing secret societies, and especially the society of Odd-fellows, as published in the *Leader* of the 15th ult. On reading that sermon I was led to think you had forgotten that important text of Scripture recorded by the Apostle James (4: 4), "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, would be a friend of the world maketh himself an enemy of God." No doubt you preach faith, repentance and the forgiveness of sins as necessary to the saving of the soul; and if so, why hold up Odd-fellowship to the world in the light of its standard authors, and generally accepted standing of the society by its members, that those who live up to its teaching will finally be transferred from the lodge below to the lodge above? Can you not see that your sermon has a tendency to confirm men's faith in the lodge as a saving institution? It will therefore lessen your chance of getting them converted to Christ. A man is a consistent Odd-fellow when he believes it a saving institution. You, perhaps, have many Odd-fellows in and around Ellendale who are consistent because they accept the standard teaching of Odd-fellowship. But you are not a consistent member of the order, because you preach the necessity of another religion than that of the lodge. Your text seems very unsuitable for a sermon on Odd-fellowship—"Honor all men. Love the brotherhood. Fear God. Honor the King." I take most decided exception to your appropriating the command to love the brotherhood to the fraternity of Odd-fellows instead of to the brotherhood of Christ, as was intended by the Apostle. With equal propriety could the Masons, Good Templars, anarchists and White Caps apply this Scripture to their brotherhood.

You may learn from the Scripture that only one kind of brotherhood is spoken of in commendation. Others were mentioned only to be condemned. Your idea of a universal brotherhood existing in Odd-fellowship is entirely foreign to the Bible. The brotherhood of Christ is more nearly the universal brotherhood. This alone offers membership to all people of every race, color or sex. They may join the brotherhood of Christ without money and without price. They may join it without an oath or pledge not to reveal the benefits to be derived to their nearest and best friends. Men may join in company with their wives and children. There is hope in this, and only this, of being recognized as the universal brotherhood of man. To speak of the universal brotherhood of Odd-fellowship is an astounding absurdity. As by virtue of the organic law of the institution three-fourths of the human race are excluded from its membership. Only white male members of the Caucassian race are permitted to enter this brotherhood. Besides the exclusion of all the dark races of the earth, together with the females of even the Caucassian race, thousands of males of the white race are excluded on account of physical or financial disabilities.

But, says one, females are admitted to membership in Odd-fellowship. Are they? Let us see.

"No business whatever, except that of conferring, can be done in the degree of Rebekah. The preliminaries must all be settled in the Subordinate Lodge. We particularly make this statement, because an erroneous impression has prevailed that women are to be introduced to the lodges."—*See Donaldson's Pocket Text-book, p. 413.*

"The simple truth is this: Woman is not entitled to, and seeks not a place among us. Our institution was originally intended and framed exclusively for men, and the various modifications it has undergone have not adapted it to the other sex. They could not, with propriety, in conformity with the usages of the world, take part in our private assemblages without exposing themselves to the censoriousness of the age."—*Donaldson's Text book, p. 416.*

The same book, page 418: "It is a secret society for gentlemen only." "The Rebekah degree is no part of real Odd-fellowship. It was introduced for the purpose of enlisting the sympathy and lessening the prejudice of the female sex, and to increase the funds of the lodge." So says Mr. Colfax, the author of this degree.

You ask does Odd-fellowship comply with the injunction in the text to "Honor all men?" I say emphatically, No. It honors those who honor it, and generally treats with contempt those who oppose it. Saint Paul said, "Do good unto all men, but especially unto the household of faith." Odd-fellowship obligates its members to do good only to the household of Odd-fellows. You made the statement, usually made by all lodge defenders of whatever name or order, that no atheist or infidel can join the orders. In this affirmation you are simply taking the forced interpretation used by the lodges. Why not take the generally accepted definition of the term infidel, as given by Webster, and as used by ministers of the Gospel? If you did you would not make such affirmatives to boom the lodge. "An infidel is one who rejects Christ and the authority of the New Testament." All lodges exclude Christ from their lodge-worship. Therefore they are lodges of infidelity. Odd-fellowship has no bars against infidelity; but it, with Masonry, is the grandest scheme for propagating infidelity that the world ever knew. This forced definition of infidelity given by lodges is simply a trick of trade, long in use, to catch members.

I do not think, Mr. Cleworth, that you have intentionally and dishonestly made any affirmations or statements for the purpose of misleading the public mind, but that you, with many others, have been lead to accept this counterfeit of Christianity for a society of true benevolence. But of one thing I feel sure, and that is the Lord will lead you out of Odd-fellowship if you follow the leading of the Holy Spirit.

C. G. FAIT.

A COMMISSIONER OF LABOR CORROBORATED.

EDITOR CYNOSURE:—The statement of the commissioner of labor for the State of New York, that the secret societies of workingmen were being weakened by the insurance features, is confirmed by the following paragraph from the article on "Friendly Societies," in Chambers' Cyclopedia, after announcement that the average sickness from 20 to 30 years of age was 8.7 weeks; 30 to 40, 9.9; 40 to 50, 14.8; 50 to 60, 27.1; 60 to 65, 26.6; 65 to 70, 50.7; 70 to 75, 84.9; 75 to 80, 120.5.

One great mistake in the formation of Friendly Societies is to assume that each member should pay an equal sum, whatever his age may be. This is unjust to the younger members, who are less likely to become burdensome to the funds than the middle-aged; and, indeed, there is a rising-scale probability of sickness throughout all the years of a man's life. It is, however, well to remember that as sickness varies more considerably than mortality with the salubrity of the localities inhabited and the occupations of the members, no absolute reliance can be placed on published averages. All of them, however, agree in this, *that increase of years is attended by increased liability to sickness.* Now a rightly constituted friendly society is bound to take this circumstance into account. To admit all ages at an equal payment is clearly making the younger members pay for the elder.

LITERATURE.

It is not generally known that Lincoln prepared an address to the American people in 1864, which address was suppressed by him and has never been seen by the public. It was a constitutional argument on the subject of the draft. It is printed for the first time in the May *Century* from Mr. Lincoln's MS. The authors of the Life of Lincoln consider it one of the President's most admirable papers. They say that after Mr. Lincoln had finished it, "doubts arose in his mind as to the propriety or the expediency of addressing the public directly in that manner." The most timely papers in the number are a series on "Samoa: The Isles of the Navigators." The first is by Dr. H. W. Whitaker of the United States

Navy, and is profusely illustrated. The second, also illustrated, is on "Our Relations to Samoa," by Mr. George H. Bates, who was Commissioner of the United States in 1886, and who, since this article was written, has been reappointed Commissioner by the present administration. The third paper in this series is a brief one by Captain Erben of the United States Navy, who commanded the "Tuscarora" when it took Steinberger to Samoa in 1875. Charles de Kay writes this month, in his Irish series, on "The Monasteries of Ireland." The Catholic press is much moved over Mr. de Kay's articles and loudly demand of the *Century* that they cease. Mr. Wilson, in his illustrated International Sunday school serics, writes on Jerusalem and its environments; Mr. Cable tells the strangc true story of Salome Muller, a white woman sold into slavery; and Mr. Kennan, in his series on the Siberian Exile System, describes "A Ride through the Trans-Baikal."

St. Nicholas for May concludes some of its stories, that of Mrs. Catherwood containing some very instructive passages respecting Canadian life. The remarkable story of La Tour d' Auvergne, the brave French soldier who resisted alone a regiment of Austrians, is retold.

Vick's Magazine opens for the month on "Tree Planting" and follows with "Native Trees and Shurbs" and the "Tree Peony," and "School Lessons in Plant Culture."

OBITUARY.

WILLIAM A. BARTLETT.

This veteran in the cause of Christ, died at his residence in El Paso, Ill., April 12, 1889, aged 83 years.

It is fitting that more than the usual announcement of his death should be made, since for many years he has been well known as one who for Christ's sake renounced the lodge and stood for the kingdom of Christ to which secretism is opposed.

William A. Bartlett was born at Dansville, New York, May 2, 1805. He was of noble blood, as one of his great uncles was one of the signers of the Declaration of Independence, and his father, Joshua Bartlett, enlisted as a soldier in our Revolutionary war, yet soon rose to the distinction of Private Secretary to Gen. Washington, filling the position for the space of seven years.

He came to Delavan, Wis., in 1837 and was there with his family as early as 1838, and for about twenty years was one of the leading citizens. He was the first chairman of the board of supervisors, for two years held the office of assessor, and was a member of the territorial legislature at the first and second sessions of the fourth legislature in 1843 and 1844.

He was married in the year 1828 to Miss Mary Brainard, of Perry, Wyoming county, N. Y., by whom he had nine children, six of whom survive him. The wife of his youth and one son he buried in Delavan, Mrs. Bartlett in 1857. He married his second wife, Miss Sarah C. Palmer, in 1867, who survives him.

Deacon Bartlett was a radical man, but his radicalism was tempered with a conscientiousness that was as perfect as human beings ever attain, guided by keen perceptions, sound judgment and an unusual amount of general intelligence; always frank in the avowal of his convictions and when, with his comprehensive mind always active he had selected his path of duty, no wind of fortune, adverse or otherwise, caused him to deviate from his course. Such a man is always considered radical, yet none denied his superior intelligence or doubted his strict and unbending integrity. His every duty was intelligently and faithfully performed; he asked little aid but from his God in the performance of the duties that came to his lot. Without fear he was always to be found at duty's post.

Deacon Bartlett was a kind and obliging neighbor, an ever reliable friend, a strong temperance man, an unflinching foe to slavery and its abettors, and to the secret lodge, active and liberal in everything calculated to enlighten and promote the best interests of the community in which he lived. Such a man could but be well fitted for the pioneer life which fell to his lot.

But his industry did not stop with mere secular matters; he embraced the religion of Christ about the year 1827, and united with the Baptist church in Perry, New York; was one of the original members of the Baptist church when organized in Delavan, and its first deacon, which position he held until 1857. He enlisted in the cause of Christ to work in his vineyard. and his heart and hands were ever afterwards engaged. No idle hours for him. If the church adopted measures with which hc could not fully agree he was still at work and his money was always ready, his place always filled, his counsel was always known to be the result of careful thought and honest conviction, and his clear and retentive memory always kept the past for present and future reference, nor did his faith fail him in the last hours of his life.

He has gone to his rest, the good and the just, his life work well and nobly done, but upon whom shall his mantle fall? Who fill the place he has left? His example and his works will continue to bless, but we have in this our land great need that God should send us more such men.

MAKES THE WEAK STRONG.

The season when that tired feeling is experienced by almost every one, is here once more, and again many people resort to Hood's Sarsaparilla to drive away the languor and exhaustion. The blood laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, and imparts new strength and vigor to the whole body.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome diseasc, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any suffcrer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

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To the Editor:—Plcase inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

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44. D L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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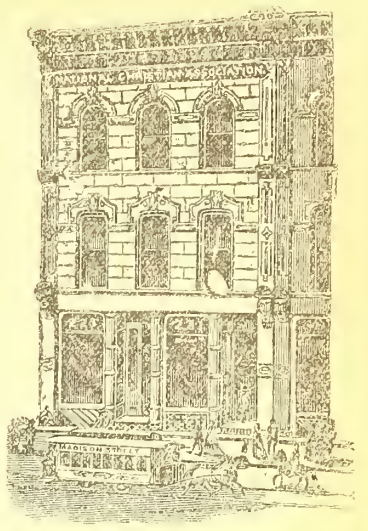
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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 16, 1889

A LONG AGONY will be the experience in the General Conference of the United Brethren church when this paper is opened by our subscribers. It meets in York, Pa., May 9th inst., and continues about two weeks. May 13th is set for deciding the great controversy which has been raging in that body, whether Masons shall or shall not have a quiet home in that church. If the church is split the danger will be that each body, seized with desire of denominational success, will cringe before the lodge. So was it when the Presbyterian church split on slavery, in 1837. Slavery controlled both ends of the split. In this case the conservatives have the history and principles of the church, God, reason and the Bible on their side. There is not, cannot be any doubt that the religion of secret societies is Gentile religion. The secret society wing do not deny it. But as Democrats in the last war resolved loudly in favor of the Union, and yet were hand-in-glove with those openly fighting to destroy the Union, resisting the draft, resisting Lincoln and helping secession, so now with the religious allies of the lodge. We wish on reading these words every one would offer prayer for the United Brethren.

"A GARDEN OF GIRLS MEETING WITH CLOSED DOORS" presents to our mind a most repulsive idea. parliament, but a theatrical manager of most profli- R. B. Sheridan, the eloquent member of the British gate morals, and one of the most dangerous and successful destroyers of female virtue, used to say, "If I can get a woman to keep a secret I am sure of her." Jupiter was fabled to have made a man with a glass in his breast, through which the workings of the mind could be seen. It would be a most striking object-lesson to see the change in the minds of forty or fifty young girls when first met in secret society, with the world, their own mothers included, shut from a knowledge of their proceedings there. Such a society, we are told, is just being introduced into the female college at Wellesley, Mass. The violet rays of the spectrum falling on the white nitrate of silver turns it black. A like moral change passes in the bosom of an innocent girl when the shadow of secrecy falls on it. Who would wish to marry a girl whose breast was stuffed with frivolous secrets?

DISRAELI said, in his letter to the Hebrews, "Jesus has done for our people more than all the Princes of Israel. He has taken ten precepts which we received at that distant and obscure mountain, and made them the moral standard of Christendom." The secret lodge system is an attempt to undermine and destroy the first and greatest of these commandments, on which the whole Decalogue rests, viz, "Thou shalt have no other God before me," nor use images in worship. Now the lodge system, like Aaron, unites a heathen ritual to an orthodox creed; uses strange worships, and persuades its initiates that they worship the Jehovah revealed by Moses and the prophets. This undermines and destroys all morals and all religions but the false, and justifies a national movement to redeem religion, like that of Elijah.

ISAIAH the Prophet (6: 1) says he saw "Jehovah" and received his commission from him. But John (12: 41) says it was Christ whom the Prophet saw, "when he saw his (Christ's) glory and spake of him." This is specific, definite proof that the Jehovah of the Old Testament is the Jesus Christ of the New. This proves the eternity past of Christ. "He was with God and was God." And he is "to-day and forever the same."

"This God is the God we adore,
A faithful, unchangeable friend;
Whose love is as great as his power,
And neither knows measure nor end."

WE have been reading *Lamartine's Girondists* and his revolution of 1848; and the historic proof is amazing and abundant that the leading Jacobin lodge, and its affiliated lodges throughout France, were the actual rulers of that unhappy nation which set up and put down governments at their will; and were in fact the children of revolutionary priests, and the spouts through which the blood of its many revolutions flowed on the soil and reddened the rivers of that fair land. We hope to give these facts and proofs to our readers.

PERILOUS TIMES.

"In the last days perilous times shall come." 2 Tim. 3: 1. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Verse 13.

"Jesus answered and said,....Many shall come in my name, saying, I am Christ and shall deceive many." Matt. 24: 5.

The newspapers are giving notices of an incipient horde of Mormons who have gathered to the number of about thirty in a large farm-house five or six miles out of Rockford, Ill., under one Swineforth, or Schweinfurth. This religious juggler came to Wheaton College years ago, a professed believer in the divinity of a Mrs. Beekman, who died and was kept above ground in the belief that she would rise from the dead, till the scent of the corpse became intolerable and enforced burial. This Swineforth was asked if he believed Mrs. Beekman, who was then alive, was Jesus Christ returned to earth. He said, "Yes." He was told to leave, and did leave at once, as a juggler and cheat.

The papers now tell us that a few demoniac women and a deluded man or two have called him their "King of kings," and have herded together in a large building which they call "heaven;" that the "White Caps," or some roughs taking that name, have ordered him to leave in ten days, or they will murder him; that Rockford insurance companies have cancelled their policies on the building; and that the juggler has armed himself, procured a dog, and set a night-watch, etc., etc. There is also another wretch, named Teed, who has commenced a like incipient Mormonism in Chicago and gathered together a few deceived persons there.

The *Cynosure* lately gave an account of Prophet Jansen who was murdered by Root in Cambridge court house, Ill., about forty years ago; and it is within the memory of the living that John Wilkes bewitched people in northern Pennsylvania. An impostor named Matthews, in New York city, practiced similar impostures to those of this Swineforth near Rockford. The question is, what shall be done with him and his followers?

The answer is, the worst thing to do with them is to murder them. Joseph and Hiram Smith were shot in Carthage jail, Hancock county, Illinois, and Mormons now control a large section of country by their votes. And they have advocates on the floor of Congress. Though their leaders were proved guilty of the wholesale slaughter of men, women and children in the "Mountain Meadow Massacre," for which Bishop Lee was shot, by sentence of the court, and many bold assassinations, like that of Dr. Robinson, since.

What, then, shall be done with Swineforth? The answer is, the same civil officers who would break up a nest of counterfeiters should proceed to their hive, attended by a dozen judicious public men, ascertain the number, ages, sex of the persons residing there, whether in wedlock or not;—examine Swineforth before justices of the peace, and if he claims divine power or a supernatural character without exercising divine power as Christ did, order him to leave the county as an imposter and vagabond; and if he does not obey the injunction of the magistrate, imprison him at hard labor. Counterfeiting religion is a worse crime than counterfeiting coin. The man who says or thinks and makes believe he is a divine messenger, or Christ, and obtains money or goods on that false pretense, obtains money upon false pretenses. And he who draws "silly women, led away with diverse lusts," from their homes and husbands, keeps a worse than ordinary brothel. And the residence of women without husbands with such a man, whom they obey as having divine power, is *prima facie* proof of a harem. And we think there is civil authority enough in Ogle county to abate a harem.

The Constitution of the United States forbids Congress to "prohibit the free exercise of religion." But the courts have treated and interpreted that clause as meaning the religion of this country, which is the religion of the Bible on which we swear in Presidents. And the Bible sends whoremongers, murderers and idolaters to hell, along with beasts and false prophets.

—Here is a capital definition of "agitation" from the lips of the late English statesman, John Bright: "The marshalling of a nation's conscience to right its laws!"

—The *Independent Christian*, of Littleton, N. H., has opened its columns for a "Christian Association department," and very appropriately Miss E. E. Flagg has been secured to take charge of it. This arrangement will give new value to this excellent monthly.

—The *Christian Conservator*, of Dayton, prints an excellent article from the pen of Bro. Hinman, on the history and object of the National Christian Association.

—An urgent call from an old friend in Maine caused the N. C. A. General Agent to depart thither on short notice last week. He hopes to speak at a few foints on his return journey.

—Rev. S. F. Porter, the college agent, has lately been visiting the institutions in Dupage county, Ill., making agreeable acquaintances and arousing an interest in the reform.

—Mr. Moody's address on Daniel, on Sabbath evening, May 5th, was given before the Y. M. C. A. in Farwell Hall, and not in the Chicago Ave. church, as we were incorrectly informed last week. Times and places are not of very great moment, however, in the presence of his strong testimony against the lodge.

—The Washington agent is justly gratified and encouraged by his reception by the Lutheran Synod at Baltimore. Among the denominations of American birth and speech, we doubt if there be more than one or two more intelligently or conscientiously opposed to the secret lodges. The late Dr. Walther, the father of the Missouri Synod of the Lutheran church, stopped at no half-way measures in fixing the character of that Synod in respect to the lodge. The whole Synodical Conference to which the Missouri Synod belongs, takes the same high and loyal stand for Christ against this enemy.

—Some men are beginning to howl already about the discontinuance of freight trains on the Sabbath. Let them cry out and blaspheme, as they are allowed to do in these times, perhaps wisely, perhaps not; the matter is not altogether clear. But let every man who loves the Lord's day, who believes that individual, social and national prosperity depend largely on obedience to the Ten Commandments, declare himself openly, and stand by the right. There is in the end, as has been proved again and again, nothing gained by Sunday work. It is said that the Grand Trunk and the Delaware & Hudson have followed the example of the Vanderbilt roads. The Boston and Maine road has also been reducing Sunday traffic to the smallest possible dimensions.—*Christian Intelligencer.*

—The *Pacific* of San Francisco prints the following note about the Samoan Conference. It is a manful and Christian position which the editor takes against *secrecy* in international affairs; but the secretism (organized secrecy) of the lodge is a thousand-fold more destructive of good government. The *Pacific* says: "The report is that the Conference of German, English and United States representatives at Berlin, on Samoan affairs, is a secret conclave; and this is by the proposal of Count Bismarck. Rather than that the Conference should not go on, it was better for our representatives to submit to this proposal; but we hope they made strong opposition and only yielded with protest. Germany's course toward those simple-hearted islanders has not been creditable, and it is due to them and to the world to know the reasons therefor, and that nothing be done in secret at this Conference."

—The United Brethren General Conference opened in York, Pa., last Thursday. Bishop Weaver read the address of the Board of Bishops, which showed an increase in the past four years of 40,000 members in the church; 143 organized societies; nearly $200,000 in benevolent interests; over half a million in church property valuation, and a gain in the Sunday school attendance of 57,000. The mission collections were $309,460, an increase of $101,000 over the previous years. The address favored the non-prohibition clause pertaining to membership in secret societies. On the last point Bishop Milton Wright presented a minority report, and so the final struggle began. It was believed that a decision would be reached by Saturday or Monday, and a division of the church was generally expected. In that event Bishop Wright, Halleck Floyd, William Dillon, and those who remained true to the faith of the fathers and of the Word expected to meet in Chambersburg. The rest, having no longer any one to hinder their downward course, would continue at York. The dispatches already give an ominous title to this meeting as "the World's Quadrennial conference."

—The British and Foreign Bible Society sends away to different parts of the world between 7,000 and 8,000 Bibles, Testaments, or portions of Scripture every working day, or five copies every minute. The society spends £70,000 annually for printing Bibles in England, and a considerable sum in foreign countries.

NEW ENGLAND LETTER.

An old heresy revived.—Corporal punishment in our public schools.—The educating influence of great reforms. How a Lobbyist ruined a Connecticut Legislator.—A peculiar way of working for Temperance.—Greek Letter Societies at Wellesley.—An appeal to N. E. Anti secretists.

It may be a matter of surprise to many good people to know that the Gnostic heresy, so sternly combatted by the Apostle John, has reappeared in these later days under the name of "Theosophy" and "Christian Science"—"falsely so called." Dr. A. J. Gordon, of Boston, has just written a timely tract on this subject, showing the utterly unscriptural ground on which this new-old system is built. The leading principle of this school is to deny the existence of disease, that which we call by that name being only a dream and an illusion; but it is not so well known that they deny the existence of evil, the personality of Satan and the reality of the atonement;—and thus their doctrines are virtually the same with the old Gnostic heretics who denied that Jesus Christ had come in the flesh. Verily, there is nothing new under the sun, either in the way of truth or error. In the land of Uz, with its starlit nights and shepherd sages, when the Great Pyramid was as new as San Francisco's Palace Hotel, there were men who believed in the Resurrection and a coming Redeemer; and amid the petrified civilizations of the East, the devotees of Buddha and Brahma speculated over the problems of human existence and taught the same specious falsehoods after which so many of the Christian people of New England, more especially women, are now running greedily. There are points where their theories seem to trench on the doctrine of Divine healing, and amid all their absurdities some nuggets of truth are to be found. Without doubt the laws of our spiritual nature must in some way include and control those of the physical, and it is only as sin has thrown this lower nature out of balance that they seem to be two sets of laws contradicting and fighting each other, instead of working in harmony. Where is the true "Christian Scientist" who will give to the study of these laws a lifetime of patient investigation such as our great naturalists are willing to bestow on the internal structure of a spider!

The question of corporal punishment is now agitating the school boards and calling out, as such questions always do, a great diversity of opinion. I imagine what school teachers and school committees would have said two or three generations ago, at the bare thought that the time-honored institution of the rod in our public schools should ever be on trial as to its right to longer existence! I have often heard my aged father, who was one of fourteen children, describe how his sire—a very Puritan of the Puritans—when unable to find out the real perpetrator of a piece of mischief, used to administer a species of blind justice by soundly whipping each one in turn. Such parents would not be likely to find fault with teachers for using the rod, but as a matter of historic truth it must be confessed that the latter were sometimes low tyrants and bullies, who seemed to delight in inflicting on their pupils what the Constitution forbids on adult criminals—"cruel and unusual punishments." We have now swung round to the other extreme, and it remains for a future generation to tell us whether the new or the old regime has turned out the noblest men and women.

Mrs. Julia Ward Howe, with her three score years and ten upon her, uttered a true thought when she said "The man or woman who has the courage to espouse the unpopular side of a question because to that his faith gives allegiance, is the individual to be prized and valued as a friend." Every reform does a great deal of indirect good in bringing out all that is grandest and best in the characters of its advocates. It wonderfully clarifies the mental and moral vision—this taking a bold stand for an unpopular truth—and in this way I account for the fact that so very few of the early Abolitionists and Free Soilers were dragged into the snare of the lodge. It is certainly noticeable that wherever we find a genuine old war horse of the anti-slavery times we find an Anti-mason and an anti-saloonist.. If I was the principal of a school I should give out for a class theme, "The educating influence of great reforms."

At present, reforms themselves, whatever their beneficial influence on the nation, seem to be undergoing the education of defeat. But there is really something sublime in the way the Massachusetts prohibitionists have accepted the situation; by making the enforcement of the law for the time the commanding issue, anb working for suffrage on the license question for women. The liquor party may find when another year comes round that "the triumphing of the wicked" is indeed "short."

I wonder how many lobbyist schemes have been pushed through Congress, while a much enduring people have to put up with all the cost and scandal, unconscious that the fraud only managed to pass through the aid of liquor. A Connecticut paper tells how a member of the State Legislature, who had been addicted to intoxicating liquors, was induced by friends to take the pledge, kept it faithfully for two years, and then fell into the snare of a lobbyist working up a railroad scheme, who, knowing his weakness, got him under the influence of drink, in which condition he secured his promise of aid. But the mischief did not stop here. The patient, persevering work of friends for his reformation was undone in a moment. The scheming lobbyist, for a few dollars, had worked the destruction of his victim, soul and body.

At a meeting of the board of grand officers of the Sons of Temperance, in Boston, an item in the temperance column of the *Traveler* informs us that the time after the routine business had been transacted was taken up in discussing "how to propagate the order." It is noticeable that all these secret temperance organizations seem more anxious to do this than to "propagate" the principles which is supposed to be their object in existing at all. Imagine the W. C. T. U., or any other open meeting of temperance workers, taking up the time in discussing how to advance their own society, and letting the question of how to advance temperance alone, as of secondary importance!

I am sorry to say that Wellesley is going to have its "garden of girls meeting behind closed doors," to borrow Miss Willard's not over felicitous description of Greek Letter societies in women's colleges. However innocent the secrets, or even laudable the object, the principle is a bad one to introduce. Frankness, candor—the openness which is like that of the lily courting the open light of day, is one of the most charming attributes of a woman. "A garden of girls meeting behind closed doors" savors of Turkey and seraglios and veiled women, but is an alien thing under the skies of free America, where there are neither seraglios nor slaves.

Friends of the anti-secret cause in New England, now is the time to work! Never before has the *enforcement* of law been made by temperance people the prominent subject for thought and discussion; and in consequence never before has there been so fitting an opportunity to show them the foe in hiding. One way is by sending the names and addresses of all W. C. T. U. women and prohibition workers whom they know to the writer, that all such may be supplied, as far as possible, with the new tracts on the relation of Masonry to the liquor traffic. Again I repeat, now is the time for work that will tell for the overthrow of secret iniquity, and the upbuilding of Christ's kingdom. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 10, 1889.

The nomination of Civil Service Commissioners has been closely observed by men of all parties who were ready with criticism or approval; for thereby would the sincerity of the President's professions be tested. The selection of Messrs. Roosevelt and Thompson is agreeable to all parties and factions, as it appears from the comments immediately following the announcement of their appointment as Civil Service Commissioners. If Mr. Lyman remains, the Civil Service Commission is now complete. In Messrs. Thompson and Roosevelt the Commission certainly has two members of unusual educational training and ability. Mr. Thompson was for several years an educator, and Mr. Roosevelt has had an extensive literary training. Both are men to whom fortune was kind at birth in giving wealth. Both have been well-known leaders in their respective parties.

The appointment of Frank W. Palmer, of Chicago, as Public Printer, meets with a kindly reception. The selection was of course not a matter of surprise, inasmuch as all the earlier candidates in the field pulled off the track and surrendered two weeks ago. Public Printer Benedict has been particularly unfortunate. Without any experience in high public office he has never been able to take any advice. He may have meant well, but he has certainly succeeded only in getting himself warmly disliked. Much of his unpopularity is doubtless attributed to the opposition of the secret unions, which have at times been nearly omnipotent in the Government printing office. Mr. Benedict made a brave effort to be independent of them. A like spirit at times comes like a breath from the "times of '76" over Congress, and inspires such speeches against these secret monopolies as we heard from Senator Frye, of Maine, and Representative Butterworth, of Ohio. Probably Mr. Palmer will avoid this trouble, as it is believed that he is a Freemason. He was editor of the Chicago *Inter Ocean* before his appointment as postmaster of that city by Garfield. Part of the time during the past four years he has been an editorial writer on the Chicago *Herald*, a strong Democratic organ.

A strenuous effort will be made by the Civil Service Commission to retain the power in the Census Bureau. Nearly 1,500 clerks will be employed in the work for two years or over, and there is considerable interest felt in the distribution of that amount of pie. Personally the superintendent of the census, Robert W. Porter, seems to be in favor of placing the Bureau under the Civil Service rules as a means of defense. Although the appointments will not be made for months, he finds himself already besieged night and day for positions.

The Woman's Press Association of this city has met one of its usual failures in the project of raising money to place a portrait of Mrs. Cleveland in the White House. The scheme has been formally abandoned. The opposition of Mrs. Cleveland herself is given as the main reason, but the indifference of the public is quite as potent a barrier. Somehow Americans sign such subscription lists reluctantly, and this not so much from meanness as because the business is overdone. Even in the case of General Grant's tomb at New York we have a striking instance of this. The Woman's Temperance Union, with untiring energy, secured a sufficient sum to place a portrait of Mrs. Hayes in the Executive Mansion. The managers of that enterprise did not hastily attack another such undertaking. After President Garfield died many Ohio ladies agitated the proposition of placing his widow's portrait beside that of Mrs. Hayes. The plan miscarried. The feminine public thought that the esteemed lady had received ample testimonial in the large fortune that had been raised for her. *

ANNUAL MEETING NOTICE.

CHICAGO, April 27, 1889.

At the annual meeting of the National Christian Association held June 17, 1886, it was voted:

"Belonging to a secret society, denying Christ, or immoral conduct shall forfeit membership in this Association; and any member of this corporation who shall fail to report at an annual meeting of this body, either in person or by letter, for the term of three years, shall by such failure forfeit his membership in this corporate body."

As this is the third year since the adoption of the above, I desire to urge upon every corporate member of the N. C. A. the importance of promptly complying with this reasonable action, by sending a letter to the General Secretary at 221 W. Madison St., Chicago. If possible, every corporate member should attend the annual meeting, June 20, next. Never in the history of the movement against the secret lodge system has there been greater need of your influence, your counsels and your presence than at the approaching annual meeting. Will you come up to the help of the Lord against this mighty foe?

J. P. STODDARD, *Cor. Sec. N. C. A.*

RHODE ISLAND NOTICE.

The Rhode Island Christian Association, auxiliary to the New England Christian Association, will meet with the Rev. Chas. Warren Ryder's church at their place of worship, 409 High street, Providence, on Tuesday, May 21, at 7 o'clock P. M., and continue in session the two following days. Special time and attention will be given to considering the subject of Masonry, and secret societies generally, in its relation to evangelistic work and the cause of temperance. Other practical Christian topics will be dircussed, and each session of the Convention will be opened with an hour devoted to prayer and praise. Let all friends of truth and righteousness in the State who desire the downfall of the lodge, the saloon and every evil work, rally and come to this meeting. Our Convention cannot afford to miss any such who can possibly attend, nor can they afford to miss the Convention. Able speakers will be present, including Rev. J. H. Brown, Wm. F. Davis and others; and it is hoped that we shall be able to welcome among us the newly-appointed agent for the Atlantic States, W. B. Stoddard. If those coming from out of town will give due notice by postal to Rev. Chas. W. Ryder, 326 Westminster St., Providence, or Louis W. Horton, East Providence, they will confer a favor. J. A. CONANT, *Pres.*
E. E. FLAGG, *Sec'y*

NOTICE TO THE FRIENDS IN DUPAGE CO., ILL.—The DuPage County Christian Association, opposed to secret societies, will meet, D V., at Wheaton, the county seat, on the 22d inst. Good speakers have been secured, and a full attendance is earnestly requested. Please make a note of the time and arrange your business so as to give one day to this important subject. A further announcement, giving topics and speakers, will be given later.
By order of ALEX. THOMSON, *President.*
J. P. STODDARD.

THE HOME.

MY FATHER, GOD, LEAD ON!

Calmly I [illegible] where Thy guiding hand
Directs my steps. I would not trembling stand:
Though all the way
Is dark as night, I stay
My soul on Thee, and say,
Father, I trust Thy love: lead on!

Just as Thou will: lead on!
For I am as a child, and know not how
To tread the starless paths whose windings now
Lie hid from mortal ken;
Although I know not when
Sweet day will dawn again,
Father, I wait Thy will: lead on!

I ask not why: lead on!
Mysteries Thou canst not, though through days of grief
And nights of anguish, pangs without relief,
Or fears that would o'erthrow
My faith, Thou bidst me go,
Thy changeless love I know:
Father, my soul will trust: lead on!

With Thee is light: lead on!
When, dark and chill, at eve the night-mists fall,
Overhanging all things, like a dismal pall,
The gloom with dawn hath fled;
So, through the shades I tread,
The day springs o'er my head.
Father, for Thee shall break: lead on!

Thy way is peace: lead on!
Were heir of all things, I were yet unblest,
Did Thou not dwell with me, and make me rest
Beneath the brooding wing
That Thou dost o'er me fling,
Till Thou Thyself shalt bring,
Father, my spirit home: lead on!

Thou art my strength: lead on!
I cannot sink while Thy right hand upholds,
Nor comfortless while Thy kind arm enfolds,
Through all my soul I feel
A healing influence steal,
While at Thy feet I kneel,
Father, in lowly trust: lead on!

'Twill soon be o'er: lead on!
Left all behind earth heartaches then shall seem
Even as the memories of a vanished dream;
And, when of grief and tears
The golden fruit appears,
And the eternal years,
Father, all thanks be Thine: lead on!

—*Ray Palmer.*

OUT WITH IT.

The human body can endure a great deal of disease if it is only on the outside. Ulcers, eruptions, and diseases of various kinds can be borne if they are upon the surface and discharge outwardly; but let them be driven from the surface to the hidden centers of life, and they work speedy and irretrievable ruin. So concealed iniquity ends in trouble and death. "He that covereth his sins shall not prosper."

No doubt the iniquities of God's people when exposed, give to adversaries great occasion to blaspheme: and this was well understood by the Holy Ghost when it made record of such iniquities. Doubtless if it had been left to the judgment of a committee of goodish saints to decide as to what was proper and safe to publish "for the good of the cause," we should have no such Bible as we have to-day. We should never have heard of the faults and follies and sins and crimes of those men on whom God bestowed special favor, but we should, on the contrary, have a catalogue of unreal saints whose profession would be as high as any which we have to-day, and whose biographies would have resembled those which glut the market at the present time—biographies which make men wonder how such saints ever lived in this world, and which cause them to despair of ever being like them.

But instead of such misleading representations we have the weakness, the frailties, the follies and the sins of the most eminent servants of God spread out before us on the pages written by inspiration of God, written for our learning, written for our solemn admonition.

When God speaks of men he tells the truth without malice, without flattery. There is none of this paltry politeness which apologizes for wrong, and conceals and justifies iniquity, which compliments and palavers, and lets men down easy, and leaves them to deceive the unwary. The honest truth of God rebukes sin, and leads sinners to repentance, while the smooth words of time-servers and flatterers only embolden them in iniquity, and encourage men on to ruin.

"If you do not stop this lying and deceiving you will be damned; you will go to hell;" said a business man to one who professed to be a preacher of the Gospel. Just such words as these are sometimes needed, and if plainly spoken may save some men from the lake that burneth with fire and brimstone, in which "all liars shall have their part."

A cause that thrives by falsehood and lives by deception is doomed to perish; and the sooner it perishes the better. Institutions which take root in wrong and flourish through unrighteousness, must be reformed by truth and righteousness, or they will be cut down at last as cumberers of the ground; and the sooner it is done the better for every good cause. For such wickedness is contagious, and it is pitiful to see young men deceived, flattered, debauched, and finally made ready to succeed to the honors and iniquities which have been the portion and the practice of their predecessors.

Let the servants of God take heed, and warn men of their evil ways; let them remember, if they forget to reprove, God will not forget to punish; and if their tender ears cannot listen to honest warnings of faithful men, how will they abide the day when God shall deal with every secret thing in justice and in righteousness before his throne?—*H. L. Hastings.*

THE CHURCH'S GREAT FOE.

The greatest foe the church has to fight is spelled with five letters: C-a-s-t-e. In India the system of caste is so rigid that, no matter what a man's qualifications are, he cannot rise above the circle in which he is born. In England the caste is not so strongly marked. Any one there may rise to be a member of parliament even. He may be favored to lift himself from the trough of the sea to glitter for a moment on the crest of the waves.

The church has not got the caste of India, but she is getting to have the more contemptible aristocracy of mere money. The rich and poor, indeed, meet together, but it does not seem as if the Lord were the maker of them all. People belong together in the same congregation, but one does not know the other, and indeed does not care to know.

I remember a woman who came into a mission one evening with four little children, and while there became converted. Then she went home to her drunken husband. What church could that poor woman go to? If a poor man looks into some of our rich churches, with a magnificent ten-thousand-dollar minister in the pulpit, and a five-thousand-dollar choir in the gallery, it is enough. He knows it is no place for him.

Is the pride of the poor wholly ignoble? Is it strange that the manhood of man protests against such caste in the churches? There are splendid Pullman palace cars, but the common people are not expected to ride to heaven in them. The Earl of Shaftesbury was once offered an official position in the church of which he was a member, but he refused to accept it, lest it should hurt his influence with the workingmen. It is said of that noble Christian that he once met a convict who had been a great trouble to his friends, even after his term of imprisonment had expired; but after that meeting there was a great change in the man. He supported his family, and soon came to be admired by all his friends. When asked the cause of this change he said: "The Earl of Shaftesbury is responsible for that." "Why, what did he say to you?" some one asked. "Ah!" he answered, "he laid his hand upon my arm and said: 'Jack, we shall make a man of you yet!' It was not so much what he said as the touch of his hand that helped me." My friends, we cannot go out and work for the poor and destitute unless we love them. The caste spirit makes love for souls impossible. Love is a great leveler.—*Dr. A. T. Pierson.*

OBEDIENCE TO THE HOLY SPIRIT.

At a public meeting for preaching the Gospel were three so called spiritualists, who, in "seeking to the dead," and "giving heed to seducing spirits," departed from the living God, and gave up the truths revealed by the Spirit of God. These men had made an agreement together to break up the meeting, and had taken their seats for this purpose immediately in front of the pulpit. But in answer to special prayer, the Lord had so chained them that not the smallest efforts was made to disturb the services. At the close of the meeting a lady, now a guest of the writer, felt that she had a message from the Lord to deliver particularly to these three men. She at once went to them and solemnly warned them to flee from the wrath to come. She then said to the one in the outer seat of the pew:—

"And now, my friend, I want you to pray for the salvation of your soul. Will you promise me to spend the hour between 10 and 11 o'clock every night in prayer? I will spend the same hour in praying for you."

"Oh," he replied, "it is no use promising that, for I am never awake then. I always go to bed at 9 o'clock."

"But," she continued, "will you promise to pray if you are awake?"

"But I am never awake," he persisted, "and never could be."

"Still, if you are awake," she again repeated, "will you promise to spend the hour in prayer?"

"Well," he replied, "if you will have it so, I will promise you, for I know I shall never be awake."

A similar promise was obtained from the other two young men, and as the lady parted from them to fulfill her part of the agreement, she said:

"I will pray that you may be kept awake, and I believe that you will be converted. When you are you must let me know."

The next day she left that neighborhood, but every night, whatever might be the demands on her time, she observed that hour of prayer.

She afterwards learned that the young men were kept awake the same hour in prayer for their souls. After about a week the lady returned home one evening, worn out and sick, and threw herself on the sofa, at half-past nine, asking the Lord not to let her sleep beyond 10 o'clock.

She awoke as the clock struck 10, and essaying to pray, she found herself unable to plead for the conversion of the young man to whom she had first spoken. She could not tell whether it was because he was converted, or because he had ceased to pray, and hardened his heart so that it was useless; but the power of prayer for him was gone. A few nights afterward the liberty of prayer for the second one was gone, and a few evenings later still, as she entered a church, three letters were placed in her hand. Putting them in her pocket, she forgot them. On retiring to her room, she was about to pray for the conversion of the last remaining one, when she found she had lost all power in prayer for him also. She then recollected the three letters in her pocket, and opening them found them to be from the three infidel spiritualists, each one severally announcing his conversion at the time of her finding herself unable to pray for him.—*Times of Refreshing.*

DAVID JAGER.

About thirty years ago, just outside the walls of the great German city, in all the sunny splendor of a spring afternoon, sat a forlorn little figure. The thin, white face, tattered, dusty clothes, and hopeless, weary expression were certainly enough to awaken compassion in *any* breast, and, far more so, in the loving heart of Pastor Worth. To him, that little boy, seated on a stone, the very picture of wretchedness and distress, was an object for pity and love.

"Who are you, my lad?" he queried, in the guttural German tongue; "and why do you sit here?"

The boy raised a pair of large, dark eyes, dimmed with tears, to his questioner's face, and shook back a quantity of loose black hair that hung on his shoulders. "Herr Pastor," he answered timidly, and yet with a certain amount of energy and decision, "I am a Hebrew, and I have just come out of prison."

Pastor Worth listened incredulously, for, in spite of the tattered clothing, there was a delicate something about the child's appearance that told of gentle birth and refined home influences. Impossible that he could have come from prison, a child not thirteen years of age!

"My little lad"—the pastor's voice had such a loving inflexion in it, that big tears formed over the dark eyes and rolled down the child's pale cheeks—"My little lad, thou should'st not tell a lie."

"It is no lie, Herr Pastor; only listen and I will tell you all."

The tale that followed was almost an incredible one. Told in the boy's pathetic voice, it made its way straight to the pastor's heart.

He was a little Jew, the son of wealthy parents, who were much thought of in the Synagogue, but, because he had dared to venture into a Christian church, his father, to punish him, had charged him with stealing, and, though he was perfectly innocent, had actually got the boy thrown into prison, from which he was only just released. "And, indeed, mein Herr, I *did* forget his wish, and went into the Gentile church; for, at first, he had allowed me to go, and only after awhile forbade me. But I wanted to hear more about Jesus of Nazareth."

Pastor Worth gazed tenderly on the delicate,

white face and slender form, and bade the boy go on. It was a piteous tale of ignorance and cruelty, ending with *six weeks'* imprisonment.

"Herr Pastor," continued the boy, "in that cell there was a shelf, and on the shelf a little brown book. I read it!" Unconsciously he paused, while a calm, rapt look passed over his face. Pastor Worth waited.

"I was, oh! so full of anguish and despair, Herr Pastor—I was *so* lonely; and *that* Book—it was the New Testament of the Christians—I read in it of the Saviour—our Messiah—who gathered the little children in his arms and forbade them not."

Little David paused, but his listener filled up the outline. He could well imagine how wonderingly the young Jew had read the story of the manger at Bethlehem, where the King of the Jews had been laid; how he had wandered with him along the shores of Gennesaret, and upon the slopes of Olivet, and, at last, had stood by the Cross of Calvary and witnessed the shameful death which that King of the Jews had borne for him! The good pastor himself was a missionary to the Jews, and could enter into a Jew's thoughts and feelings.

"And did your father leave you in the prison," he asked.

"After three weeks he came to my cell," answered the little Hebrew, with trembling lip, "and he asked me to promise that I would have no more to do with the Christians, and offered to release me if I would swear never to enter a church again."

"And thou?"

"I said I could have promised that when I was at home, for then I knew nothing about Jesus; but now I know he is the Messiah of our people, the Son of David, and the Son of God, and I have taken him as my Saviour. He will never leave me, and I never will forsake him."

To tell all David Jager's story in his own words would take up too much space, but the worthy pastor listened to it all, and, after giving him a thaler—a whole silver thaler—bade him call at his house in three days, by which time he would have made inquiries, and, if his story proved true, he need never fear want as long as Pastor Worth was alive.

It *was* true. A near neighbors of the Jager's, in the city of ——, verified all the facts, as stated by little David, and told of the child's bravery in submitting to the terrible curse pronounced against him by his father, and of his heartfelt grief at parting from his beloved mother. For the Lord's sake he had borne it all, and had set out on his desolate journey towards England, the home of freedom.

When little David presented himself at the pastor's house, it was to receive a warm welcome, and the offer of a home for life.

In Pastor Worth's house he lived and grew and studied, and at length became a student in a famous university. But, persecution followed him. In daily fear of his life being taken as an "apostate," he left the university town and made his way to England, and, by giving lessons in Hebrew and German, he eked out a scanty living, and was able to continue his studies in theology.

At last his hope of becoming a minister of the Gospel seemed in a fair way to be realized. He was offered a curacy in a country parish: but, alas! he had neither money to pay the necessary expenses, nor clothes fit to appear in before his congregation.

In this extremity he took his trouble to Him who hears and answers prayer. Falling on his knees in the little study he shared with a Christian professor of his college, he told the Lord about it.

Not many days after David Jager went to his rooms to remove his cap and gown, as he had not the means of going on with his university career. The porter stopped him.

"There is a registered letter for you, sir. If you wait a moment the postman will be round; he has brought it at every post for the last few days, but it must be delivered into your own hands."

David took it calmly from the man, and then hurried home with it. He broke the seal, and his heart swelled with thankfulness to a prayer-hearing and prayer-answering God. In that letter was a check for £25, from an unknown donor, and a further direction that he was to call at a well-known depot in the West End, where every article he would need for his appointment would be found.

* * * * * *

"Yes, we want a young man well versed in the Jewish controversy, to take up the banner for Christ that Pastor Worth has valliantly upheld for forty years." The speaker was secretary to the Mission to the Jews. "The man to go," he continued, "must understand both the German and the Hebrew tongues. He must be one with a living love to Israel, and an answering faith in the purposes of God to bless his ancient people, both here and hereafter. He must be prepared for every persecution, have courage to face the bitterest hostility, and a ready tact to encourage all enquirers. In fact, if we could only find a converted German Jew!"

In the very next parish lived David Jager, and I need not tell you that God, who had so wonderfully prepared the laborer for his vineyard, put David into the appointed niche.

For years, he has been working in the self-same city, where he had been found a friendless outcast. The Jew became a missionary to the Jews. His work has been greatly blessed, and, every day is proving that God has "not cast away his people." "For a little while I have forsaken thee, but with great mercies will I gather thee."—*Lina Orman Cooper, in Our Own Magazine.*

TEMPERANCE.

DISGRACEFUL CLOSE OF THE GREAT CENTENNIAL BALL.

[New York Special to the Chicago Tribune.]

While the opening hours of the centennial ball was in accord with the high character of the occasion, and the scene in the Metropolitan Opera House was brilliant, the affair became, after half-past 12 o'clock, nothing less than disgusting, and the respectable minority who remained after that hour declared it was a disgrace to the occasion, the management, and the city. After the President's departure, and while the ballroom was still crowded with dancers, bands of men and callow youths made their way to the supper-room, to which they had previously paid many visits, and deliberately set to work to show the low and beastly level to which human nature can fall.

The scene in the supper-room shortly before 1 o'clock was a powerful argument in favor of prohibition. Groups of drunken lads with vacant eyes, unsteady feet, and reckless gayety of speech were scattered about the place holding in their trembling hands brimming wine glasses. Naturally enough, the floor was soon in a terribly slippery and sloppy condition. The noise was deafening. Men were shouting to the waiters, some of the most inebriated were singing, and every now and then a woman's shrill laugh would rise above the din. There were ladies present, in many cases escorted by sober men, who behaved with perfect propriety and were evidently seeking to satisfy legitimate hunger, but it was far otherwise with several of the "gentle sex." Two females, of unmistakable character, attracted general attention by their bold and indecorous behavior, while others there were who, though evidently not belonging to the same class, were exciting equal comment by their unsteadiness of speech and gesture. Nearly all the women present who had not lost their sense of propriety through indulgence in strong drink hastened to quit the scene, where, indeed, they were in more than one instance subjected to insult, but a few still lingered at the upper end of the room, possibly unconscious of the disgusting scenes which were enacted at a little distance from them.

STOPPED THE SALE OF WINE.

Many of the waiters added to the general confusion which prevailed by their negligence and insolence. While they eagerly handed out bottle after bottle of champagne to those who "tipped" them it was almost impossible, except in a few instances, to secure anything to eat or drink without a compliance with their exactions. Food was strewn upon the floor, the appearance of the buffet and the space behind it rapidly became uninviting, and the noise and drunkenness increased so much that about twenty minutes past 1 Sergeant Schmittberger entered the room at the head of some twenty policemen, and announced that the sale of wine must cease. The waiters, who had been drinking freely, clamorously protested that they had already ceased to serve wine, but several struggles for the possession of smuggled bottles ensued. The waiters engaged in a fight which resulted in a glass of wine being spilled down a lady's neck, maudlin guests argued with the blue coats as to the propriety of their interference, and pandemonium reigned. Finally, orders were given to clear the room. This proved a difficult matter. The sober folks tried to haul their drunken friends out of the way, but with indifferent success. Some of them succeeded, however, with the result that one or two scenes occurred in the corridors. A policeman seized one particularly disorderly individual attired, as were nearly all the drunkards at this stage, in a dress suit, and upon a determined attempt at a rescue being made by his "aristocratic" friends, pushed him into a closet and guarded the door, with the assistance of a fireman, until Inspector Steers arrived and succeeded in restoring peace. Meanwhile policemen, firemen, and several queerly dressed, tough-looking men were eating their fill in the supper-room, and three or four blue coats at the door were repelling the attempts of half a dozen more or less intoxicated waiters to force an entrance. Having left the room these fellows protested that they must be readmitted, but the police refused to distinguish between waiters and guests, and no one was allowed to enter. Several free fights were going on in the supper rooms and half a dozen men were sprawling on the wine-soaked floor, when Stuyvesant Fish and Inspector Steers arrived on the scene and endeavored to accelerate the clearance of the rooms.

DISGRACEFUL CONDUCT OF MEN AND WOMEN.

This was finally accomplished amid a crashing of glass and crockery which evinced the fall of many a reluctant individual, until at last the police, by dint of pushing and rough handling, ejected the last brawler and locked the doors. In the men's cloak-room a scarcely less disgraceful scene was enacted. A line was formed extending across the corridor, but slow progress was made, and the antics and remarks of the fugitives from the upper rooms provoked many quarrels. The scene in the ball-room was not edifying as the hours went on. Women were dancing there, and even sitting in the boxes, who were evidently, to say the least, affected by their visits to the supper-room, and one rather pretty girl excited comment by her obvious lack of steadiness, while her escort was the subject of considerable indignation as he strolled across the floor at the conclusion of a dance with his arm still around her waist. The strains of "Home, Sweet Home" effectually cleared the ball-room at a few minutes past 3 o'clock. A last disgraceful feature of the affair was the way in which the floral decorations were stolen. Huge bunches of flowers were plucked by guests—among whom were ladies in decollete toilets—by the irresponsible intruders until at last the persons in charge of the decorations were compelled to forcibly interfere, and in one case to eject a well-dressed thief who persisted in his misconduct. Sergt. Schmittberger remarked that it was about on a par with the French ball, while Capt. Reilly remarked that he had never before seen so many drunken men at any ball. As for Mr. Stuyvesant Fish, whom the reporter encountered near the supper room while the ejection scene was in full progress, he apologetically laid the blame on "a few drunken waiters." It may be fairly assumed that Ward McAllister now has his revenge. The ball ended disgracefully, and he can congratulate himself on having been kicked out of its management in time to let some one else bear the shame.

A N. Y. *Voice* correspondent says all the voters of Mansfield, Mass., have received three anti-prohibition documents, each of which is written by a clergyman. It is not strange that three of the 2,218 ministers of Massachusetts should be Judas Iscariots.

The city charter of Dakota having been amended to allow women to vote for school officers, a bill was immediately passed forbidding boards of registration to meet in rooms or buildings where liquor is sold. This is the first good result of woman suffrage.

Senator Chace of Rhode Island, who recently resigned from the U. S. Senate, says, "If the Republican party will not keep step with the music of the times in the line of prohibition it will get left, and it ought to. If there is any compromising with the liquor traffic, many of its best men will leave it."

The city council of Atlanta, Ga., has black-listed nine white drunkards, and prohibited the sale of liquor to them under penalty of $500 fine or thirty days in jail. One of the drunkards has begun a suit against the city for defamation of character in being black-listed.

Miss Kate Field advocates the use of California wine; but Mr. Charles A. Wetmore, who was formerly at the head of the Viticultural Commission of California, and is therefore eminently qualified to judge, states his opinion that not more than one gallon of wine or whisky out of a hundred in Sacramento or any other city is pure, and that retailers keep the poorest wines made, "which are the vilest decoctions imaginable."

Nearly 300 women registered for the spring election in Detroit. A large proportion of these voted. One lady, Mrs. S. O. C. Parsons, was elected school inspector. The saloon keepers do not appear to relish the innovation. One of them is reported to have said: "I'll tell you one thing, this woman business on election day makes a difference in our business. The fellows won't stay around where the women are and so they go to the polls where the women ain't working."

BIBLE LESSON

STUDIES IN THE NEW TESTAMENT.

LESSON VIII.—First Quarter.—May 26.

SUBJECT.—Jesus Betrayed.—Mark 14: 43-54.

GOLDEN TEXT.—Betrayest thou the Son of man with a kiss?—Luke 22: 48.

Open the Bible and read the lesson.

DAILY READINGS.—*M.*—Mark 14: 27-42. *T.*—Mark 14: 43-54. *W.*—Matt. 26: 47-56. *T.*—Luke 22: 47-53. *F.*—John 18: 1-15. *S.*—Psa. 55: 1-23. *S.*—Psa. 91: 1-16.

CHAPTER AND QUESTIONS FROM PEL'OUBET'S QUARTERLY.

1. There were some bad church-members, even among Christ's own disciples.

2. The cause of Christ may still be betrayed by a kiss.

3. The church is never to depend on carnal weapons—the sword, money, rank.

4. There is a wrong as well as a right zeal, and the wrong brings harm where it would do good.

5. The world at all times seems to conquer, and to have God's people in its power, but at these very times it is an instrument for advancing God's truth.

6. It is dangerous to follow Jesus afar off. (1) It leads into temptation. (2) It takes away from the source of help and victory; and (3) it leads to a fall, and to the bitterness of sorrow.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Betrayal.* Vs. 43-45. When a professed disciple betrays Christ's cause for money, or popularity, or office, and especially when he makes great professions of religious zeal to cover up his treachery, he participates in the sin which as long as the world stands will make the name of Judas infamous. With all that makes for truth He who is the Truth is identified, and when principle is bartered for gain, by one who has had full opportunity know what the truth is, he gives the unbelieving world a chance to scoff at Christ's claims, and thus as it were, crucify him afresh. The only guarantee that we shall never commit the sin of Judas is by effectually barring from our hearts the least approach of covetousness. If we once give place to the love of the world and the things that are in the world, we give place to that same spirit of evil which first tempted Judas. Separation from the world is the only safe ground to occupy. It is near this line that the full force and stress of temptation is felt. Entirely separate from Christ, the soul is at ease; it has no spiritual struggles; it is dead in trespasses and sins. The same result follows in the opposite case; it is then dead to the world. Judas had passed the line of entire separation from Christ, but on the wrong side. He calls him Rabbi, but not Lord. Christ's bitterest enemies are willing to admit his wonderful power as a teacher of men, as an example of the highest humanity, but only the true believer can humbly say like Thomas, "My Lord and my God."

2. *The Arrest.* Vs. 46-54. In this mob who came to arrest Jesus, the soldiers, as Dr. Pentecost observes in his lesson notes, are a type of that class of persons "who have no opinions of their own, but do as they are told." This class unfortunately holds the balance of power when any great moral question is to be decided. This is why the amendment has suffered such an overwhelming defeat in New Hampshire and Massachusetts. Many a man accepted the opinions of his favorite newspaper and voted as that told him to, instead of bringing the whole thing to the test of reason and the Word of God. This is why Masonry and the minor secret orders get such large numbers of recruits. They enter without stopping to make any examination of the principles of the institution they are joining, but accept what they are told, that everything is right. Every false system wants to make mere machines and puppets of men, for only in this way can it live and spread. But the Bible addresses itself to the thinking faculty in man. "Come, let us reason together, saith the Lord." Jesus' indignant reminder that he had taught daily in the temple where they had every opportunity to arrest him but dared not, shows us that he keenly felt the outrages and cowardly injustice of the whole proceeding. We can be angry and sin not. Meek endurance of wrong is not pusillanimity, nor is it inconsistent with the strongest expressions of righteous indignation. But we are not like Peter to take the sword in own hand and thus usurp the divine prerogative. Only spiritual weapons will avail against spiritual foes. "This is your hour and the power of darkness," said Christ as they led him away. Behind this mob come to arrest him was all the malevolence of hell strained to its highest pitch in the hope of at last getting the victory. Peter could not see that all his sword could do, or the swords of a thousand like him, would not avail so much as a pin prick against such enemies as these. There is a New England legend, versified by Whittier, that a garrison was besieged for several nights by ghostly assailants, on whom they wasted their shot in vain, when at last they resorted to prayer, and the spectral army fled with shrieks of baffled rage. Reformers are tempted to lay too much stress on material forces; to adopt methods of worldly policy and forget that this is on the same line with Peter's taking up the sword—a using of carnal weapons against spiritual foes, which must always issue in defeat and disappointment.

RELIGIOUS NEWS.

—J. C. Hanna, son of Dr. T. H. Hanna, of the 1st U. P. church, Monmouth, has been supplying the pulpit at Coin, Iowa, for a few Sabbaths.

—One of the features of the annual gathering at Northfield, Mass., this summer will be a training school for Gospel singers.

—The new church at Northfield, Mass., erected largely through Mr. Moody's influence and just finished, is soon to be dedicated, and it is to have for its pastor a Rev. Dr. Cook, of Chelsea, Mass.

—In the city of Edinburg there are thirty-two churches of various denominations which have adopted unfermented wine for communion purposes.

—In St. John's Chapel, Episcopal church, at Washington last week, Bishop Paret confirmed a class that included Justice Gray, of the United States Supreme Court, the sister-in-law of Postmaster-General Wanamaker, the daughter of Secretary of State Blaine, and a daughter of the late Justice Stanley Matthews.

—Rev. Dr. Geo. F. Pentecost, of Brooklyn, has been offered the pastorate of Cleremont Presbyterian church, Glasgow, Scotland, with a salary of $5,000.

—It is estimated that in Paris 50,000 persons who formerly were freethinkers, and indifferent to their religious interests, are under Gospel influence through the M'All Mission.

—The Methodist Episcopal church has in India 86 foreign, 46 native, and 28 Zenana missionaries; 4,450 members, 3,523 probationers, and 10,180 Christians. This is Missionary Bishop Thoburn's "diocese."

—The British and Foreign Bible Society reports that the sacred Scriptures were last year translated into six fresh languages. The number of tongues in which this society now publishes the Bible is thus increased to 300. Fifty years ago it was published in 150 tongues. The society distributed 4,206,000 volumes during the year.

—There are two thousand Icelanders in the city of Winnipeg, Manitoba, and a Presbyterian mission has been formed, under the care of a converted Icelander.

—The church on the little island of Atafu, in the South Sea Islands, includes all the adults on the island. Not one remains in the service of Satan.

—One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the Gospel to their own people, and also to Korea and the islands dependent upon Japan.

—The London Missionary Society, with only thirty English missionaries in Madagascar, reports the astonishing number of 828 native ordained ministers and 4,395 ordained preachers, with 61,000 church members and 280,000 "adherents."

—In Japan there are forty missionaries under the care of the Friends. More than forty-six thousand six hundred dollars were contributed for this work by English Friends last year.

—Throughout India there is the general impression that Christianity is going to be the religion of the land; also that English will be the universally spoken language there. Five million persons in India are now studying English, besides those who have already learned it. The kingdom of the Lord God is in this land, and the foundations are already laid broad and deep—a good deal broader and deeper than many people understand. In Siam, likewise, as far as they think at all, they have the impression that Christianity is the coming religion.

—For many years the Russian church has been doing missionary work in Alaska, chiefly among the Thlinkets of southeastern Alaska. Sixty thousand dollars has been appropriated annually for this work from the imperial treasury at St. Petersburg, but in spite of the labors of a large band of priests and deacons, the success of the movement has been small, and it is reported that "the strength of the Russian church seems to be waning before the incoming of American influences," whatever that may mean.

—The twenty-eighth international convention of the Young Men's Christian Association met in Philadelphia and was called to order by General O. O. Howard, of New York, in the presence of the most prominent laymen of the evangelical churches, not only of the United States and Canada, but from England, Germany, Sweden, Switzerland and other countries. About 1,000 delegates were present. Among those from foreign countries were M. H. Hodder, London; Baron Von Starck, of Berlin; Karl Fries, Stockholm; E. Hoffer, Secretary of the Zurich Association; Robert Burns, Secretary of the Alderschalt branch, of London; Robert McCann, National Secretary for Ireland; Viscount Michiami, a Japanese nobleman, of Tokio, Japan; and John T. Swift, corresponding member of the Association in Japan. The Convention was opened by singing, led by Ira D. Sankey, the evangelist.

—Arrangements for the National Christian Endeavor Convention, to be held at Philadelphia, July 9, 10 and 11, are being rapidly perfected. This promises to be the largest religious convention ever held in this country, at least for young people, several thousand delegates being expected. Drs. Deems, Hoyt, Pierson, Chamberlain, and many others especially interested in this work are to be present. Almost every raiload in the country will give greatly reduced rates, and excursions will be organized from nearly all the large cities to ensure still further reductions.

—In Japan, in the year 1872, the first Protestant church was organized with eleven members. The converts now number over 20,000. Japanese gentlemen of rank are making magnificent gifts for the establishment of schools, and native Christians the past year gave $41,000 to religious objects. We see that something more than human strength has been at work here, when we remember that in the seventeenth century Japan drove all Christians from her shores and prohibited their ever setting foot in the country, and many of these old laws have never been repealed. What is true as regards the obstructions to Christianity in China and Japan, applies with ten-fold force to India. But through the providence of God the Gospel at last gained a foothold, and during the thirty years, from 1851 to 1881, the Protestant Christians increased from 91,002 to 492,772, or five-fold.

—A newspaper in Milan, Italy, is exhibiting enterprise which quite reminds one of that show by some American newspapers when they printed the revised version of the New Testament. The editor of *Secolo* is printing an edition of the Bible which is being issued in parts, each having eight imperial octavo pages, and being sold at a cost of only one cent. The Romanist text is used, and accompanying notes are written by papal authorities. The very good illustrations were obtained from some publisher in Scotland. Mr. W. E. Blackstone, who sends specimens to this office, says that the sale of these parts of the Bible reaches about 40,000 copies each day. The text is the only one whose sale has not been prohibited by the Pope. The undertaking is certainly novel, and the sale of the paper shows that the people are willing to read the Word of Life. It seems incredible that this sale will continue without interruption by Romanist authorities. The Word will certainly take root, and results may appear at some late day.—*N. W. Christian Advocate.*

—The Sabbath Union estimates that of the 17,392,099 workers in the United States in 1880, 3,145,572 are deprived of their Sunday rest, 1,555,404 of whom "are *regularly engaged in needless work for gain on Sunday*, which is about one to every eight families. As the occupations in which this needless Sunday work occurs have grown very rapidly in the eight years since the census, the number engaged in needless Sunday work to-day can hardly be less than a round two millions." When, in Cincinnati the other day, the police were ordered to close some drygoods stores which had opened on Sunday "Over the Rhine," a district in that city, where the German beer saloons run as regularly and openly on Sunday as on the other six days of the week, and the newspaper retorted with the question: Could the opening of a drygoods store on Sunday be more detrimental to public morals than the opening of a saloon? the public was given a practical illustration of one of the principal influences which is to-day fast tending to Europeanize the American Sunday and to drag the American workingman down into the seven-days' bondage of his European brother. Can the American workingman afford to let himself be thus crowded down to the level of the European serf? And can the American people afford the terrible moral, social and political consequences which would inevitably follow from such an abasement?—*Homiletic Review.*

LODGE NOTES.

The Pittsburgh Ball Club had engaged a non-union band to play at the opening of the league season, but as all labor organizations threatened to boycott the games, the band withdrew and another was engaged.

The New Orleans *Pelican* announces that the "Tribe of Levi" will give a high tea at the hall on Derbigny between Customhouse and Bienville streets. The proceeds are for the benefit of St. James A. M. E. church.

Norman T. Gassette, grand commander of Knights Templars of Illinois, has appointed a committee to arrange for the triennial conclave which convenes in Washington, Oct. 8. Mayor Cregier is one of this committee.

At a late meeting of the Masonic side show, Medinah Temple, Ancient Arabic Order of Nobles of the Mystic Shrine, in this city, thirty seven candidates received instruction in the degree, and became nobles. The affair closed with a grand banquet.

Palm Sunday was celebrated in New Orleans by Esther and Electa Chapters Nos 1 and 2, Order of the Eastern Star, at the Central Congregational church, corner of Liberty and Gasquet streets. Everybody was invited to witness this performance.

The report of the Grand Lodge A. O. U. W. of Wisconsin show there are 125 lodges in the State, with a membership of 6,730. There has been expended for sick benefits $38,000; running expenses, $6,369.46; balance in general fund, $295,900, and in beneficiary fund, $3,710. This lodge is getting rich and storing up a fund which will be for the benefit of some ring.

General Master Workman Powderly has come out strong in favor of the single-tax theory. "I conclude," he says in a recent article, "that amalgamation will come with education; education will come with shorter hours of labor, giving labor more time to think: and the final solution of the labor question will come when the people are allowed such access to natural opportunities to labor that all shall be employed and given full possession of the results of their toil."

A committee appointed by the Progressive Carpenters, K of L., of New York city have sent out this notice to carpenters: "After two years' contention among the different organizations connected with the carpentering interest, all differences have been amicably settled and arrangements made whereby the United Order of Carpenters, the Amalgamated Carpenters, the Brotherhood of Carpenters, and the Progressive Carpenters of New York city agree to recognize the working cards of each organization above noted."

At the closing session of the Mormon Conference a few days ago George Q. Cannon read the statistics of the church, which were as follows: Twelve apostles, seventy patriarchs, 3,719 high priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 115,915 officers and members and 49,302 children under eight years of age—a total Mormon population of 153,911. Cannon said that many young men were leaving the Territory to take up land elsewhere. The saints, he said, had been called together to build up Zion, and this scattering must be stopped.

A gang of regulators in Natchitoches parish, Louisiana, known as the "Santa Claus Ring," lately visited the house of Wilson A. Jones and ordered him to leave within ten days under penalty of death. Jones refused to join the gang some time ago and thinks they wish to get rid of him because he knows their secrets. They charged him with being a radical, but he voted the Democratic ticket last election. Mr. Jones is a white man, owns 160 acres of land, is a farmer, and settled here about ten years ago. The facts have been reported to the district attorney and prompt measures will be taken to uphold the law and punish the regulators.

Delegates from all the local lodges of the order of Toati met in conference at the Grand Pacific Hotel in this city and adopted resolutions demanding the immediate resignation of Supreme President H. K. Wheeler, of Philadelphia. A few weeks ago this official wrote a letter to State Deputy William Maskel, who has been engaged in developing the order in the State, in which, after giving him some general instructions, he urged him to see to it that no members of the Jewish race were permitted to enter the order, on the ground that they were no better than dynamiters, thugs, anarchists and other vermin. Unfortunately for President Wheeler, however, about 500 out of the 1,500 members of the order in this city belong to the human race, and when in an unguarded moment, Deputy Maskel made public the contents of these communications, their indignation knew no bounds, and a special meeting of all the local and county lodges was called for to-morrow. The resolutions which were drawn up this morning at a meeting of the committee denounce the action of President Wheeler as intolerant and unfraternal, call upon the Supreme Trustees to depose him forthwith, and appeal for moral support to Jewish and liberal lodges throughout the country.

The explosion, presumably a dynamite bomb, which occurred on Feb. 8 in the area of David Stephenson's brewery, New York, has been found, it is said, to be the work of union men, four of whom are in custody at police headquarters. The explosive was placed in an area on the Thirty ninth street side, and tore away a large piece of walk, but the solidity of the masonry prevented extensive damage. By the arrest of the perpetrators Inspector Byrnes got at the bottom of the conspiracy, and one of the four men he has in charge has confessed his complicity with and told of the guilt of the other three. The informer is Henry A. Fitzgerald, formerly walking delegate of the Ale and Porter Brewery Employes Protective Association, who compose local assembly No. 8,390 embraced in District Assembly No. 49 Knights of Labor. The men whom he implicates are John O'Connell, president of the local assembly; Patrick F. Close, and Thomas Reardon, members of the Executive Committee of the local assembly. O'Connell was president of the Executive Committee and reduced its members from nine to five when he undertook to bring Stevenson to terms. The case will be called up in a General Session Court to-morrow, when the men will be called to plead to indictments charging them with felony.

DONATIONS.

For Cynosure Ministers' Fund:	
Hiram Preston (pledge)	$ 10.00
W. S. McCulloch	2.00
Friends, Oakland City, Ind	1.13
J. W. Alberty	.50
O. C. Blanchard	10.00
L. E. Lincoln	4.25
W. Sperry	5.00
James Reid	.50
Wm. Mathews	1.00
D. M. Sampson	3.50
Wm. Evans	3.00
C. O. Russell	1.00
Dr. J. Cochran	1.00
Before acknowledged	593.12
Total	$636.00
To the Illinois State Christian Association, to May 13, 1889:	
R. Corning	$ .50
Mrs. L. Hinsdale	5.00
H. L. Kellogg	5.00
John Harper	10.00
J. S. Hickman	2.00
Mrs. M. Stubbs	1.50
Collections per agent	16.49
Bancroft annuity	96.00
Before reported	21.00
Total	$157.49

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 6 to May 11 inclusive:

A Acker, S R Wallace, J S Yaukey, S T Parks, J N Lloyd, L M Samson, A Wright, A C Lane, J H Fake, J Burgess, W H Fischer, Rev D A Daniel, W Matthews, L R Anderson, W L Bitley, J R Denison, W Knight, Rev H T Cheever, Dr F J T Fischer, J P Bennett, P Reams, Mrs H F Jococs, J Clair, W McClelland, Rev H C Dunlap, Rev J P Smith, W Cheetham, Rev I Bancroft, Mrs M Stubbs, R R Glasgow, A F Brockman, J S Smedley, D J Ellsworth, L Moore, A G Cutler.

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No. 3	74	@	78¾
Winter No 2	80	@	88
Corn—No. 2	34½		36
Oats—No. 2	23	@	27
Rye—No. 2			43
Branper ton			9 50
Hay—Timothy	8 00	@	10 50
Butter, medium to best	11	@	15½
Cheese	03	@	10¾
Beans	75	@	1 65
Eggs			10½
Seeds—Timothy	1 00	@	1 35
Flax	1 50		1 55
Broom corn	2	@	4
Potatoes, per bus			26
Hides—Green to dry flint	03¾	@	09
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 30	@	4 50
Common to good	2 25	@	4 15
Hogs	3 75	@	4 85
Sheep	3 55	@	3 85

NEW YORK.

Wheat—Winter	84	@	99
Spring			
Corn	44	@	46
Oats	30	@	39½
Eggs			13½
Butter	11	@	18
Wool	09		34

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Hogs	4 25	@	4 50
Sheep	2 50	@	4 50

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Horse radish, as a poultice, is recommended for rheumatism.

Fresh milk boiled with cut sugar will soothe a cough when other things fail.

A salve of equal parts of tar, tallow and salt is said to cure the worst case of felon.

For a pain in the chest that threatens to be pneumonia, make a plaster of soft soap and hot Indian meal mush.

To cure toothache, pulverize about equal parts of common salt and alum. Get as much cotton as will fill the tooth, damp it, put it in the mixture and place it in the tooth.

Cut a fig once or twice in two, put it in a cup, pour boiling water on it, let it stand till cool, not cold then bathe the eye with the water quite frequently. It is good for a stye on the eye.—*The House-wife.*

INSECTS ON PLANTS.

Insects on house plants are very troublesome at this time of year. They should be attended to as soon as discovered. I have found the following simple remedies very satisfactory on my own plants, but they must be applied persistently and often to be effectual. Red spiders are very small, but the harm they do is large; they are found all over the leaves; a thorough syringing with lukewarm water will remove them.

Green lice grow large and fat and multiply one thousand fold if left to themselves, completely ruining the plants; chimney soot or fresh wood ashes dusted all over the plant will kill them for the time being. The scale insects are the most unsightly and difficult pests to get rid of; when they are old and large it will be necessary to scrape them off. White hellebore (obtained of druggists) mixed with dissolved soap and throroughly rubbed on the stems and branches affected, will destroy the young ones.—*Family Monthly.*

—A fine tonic for the hair is one half water and one half bay rum, made bitter with quinine. This must be rubbed into the scalp twice a day. But it is thought to darken the color of the hair.—*Good Housekeeping.*

—Those who like carrots can make a very palatable salad by mashing one quart of this vegetable after being boiled until quite soft and mixed well with a dressing made with two tablespoonfuls of salad oil or melted butter, one teaspoonful of made mustard, salt and pepper to season, and four tablespoonfuls of vinegar. Serve cold with cheese crackers, which are simply toasted crackers with melted cheese poured over them.—*Detroit Tribune.*

ADVICE TO TRAVELERS.

A recent writer gives the following advice to travelers. "Take overshoes and waterproof in your handbag. This is important. Avoid railroad food by carrying chicken beef, hard-boiled eggs, bread, fruit and salt. Drink little or none of the railroad ice water. If obliged to eat at stations, choose simple food. Eat slowly. Better lose food than much haste. Bread and fruit or chocolate make an excellent lunch. Attend to the daily functions, else travel will derange them. On warm days, ride backward by an open window, thus avoiding cinders and draughts. Engage sunny rooms up two flights in advance. Unaired rooms are unsafe. If the weather be only chilly, still have a small fire. Be sure of dry bed linen and clean blankets. It is better to use your shawls than be exposed to dampness. Throw back the bed clothing two hours before retiring. See that your gas burner does not leak. Move bedsteads away from windows. Oil hinges creakingly. Retire early. If wakeful eat simple food. Start with warm feet. In winter provide them with a foot-stove for shoes or wrap them in a shawl. The safest place in a car is the center opposite the side taken by passing trains. At night, if fatigued, drink a cup of tea with a bit of bread, and rest thirty minutes before dining. A tired stomach cannot digest easily. Hence the frequency of diarrhœa during travel. For ocean trips take abundance of outer garments and flannel bed-gowns. Walk the deck for exercise, else first days ashore will be fatiguing. But rest the first two days at sea. Final days ashore are exhausting. If sessick, keep the deck; lie upon the back near the center of the ship; eat in spite of nauses. If vomiting follow, eat again at once. This is the only remedy. Drink hot beef tea with plenty of hot pepper. Eat ship crackers, raw beef finely chopped, salted and (red) peppered, and mixed with bread crumbs. If not sessick, control the appetite or prepare for dyspepsia.

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Farm Notes.

HORSES AT REST.

There are some curious facts about the disposition of horses to lie down, says the *Horse and Stable*. To a hard working horse repose is almost as great a necessity as good food, but tired as he may be, he is very often shy about lying down, even when a clean, nice bed of straw is provided for him. The writer once rode a mare seventy miles in a single day. The stable in which she was put for the night was as comfortable in every way as it could be made, yet she stood the whole night through. She ate her oats and hay and then went to sleep, leaning forward with her breast against the manger. There are horses that have never been seen to lie down, and if they have ever done so it was only for a short time, and at an hour when they were not likely to be seen. No marks have ever been discovered on their coats which would indicate that they had been lying down. A horse is recalled now that occupied for fifteen years, from the time he was two years old, the first stall in grandfather's stable. Up to the hour he died no one had ever seen him lying down, and several times after wearisome drives of eight or ten hours, a watch was placed on him to see if during the night he would lie down; but he was never caught in that position, and he could not be tempted to recline by the sweetest and cleanest of bedding. He died literally upon his feet. He was taken sick, and in giving him a drench from a long-necked bottle, with his head pulled up to a beam, he suddenly fell back and expired.

Unless a horse lies down regularly his rest cannot be complete, and his joints and sinews stiffen; and while it is true that some horses that sleep in a standing position continue to work for many years, it is equally true that they would continue to work for many years longer, and perform their work much better, if they rested naturally. Young horses from a country stable may refuse to lie down when put into a stable in town, and the habit may become confirmed unless inducements are offered. Horses can be taught to lie down, and they can also be taught to be as neat and cleanly in their habits as an individual.

It is a very rare thing for horses afflicted with a disease that superinduces fever to lie down; they will stand up until nature becomes completely exhausted and their limbs refuse to sustain them. They have an instinct which teaches them that if they lie down it may difficult for them to get upon their feet again.—*Farm, Field and Stockman.*

—To stop the bleeding of a horse or other stock from a snag or wound, says a correspondent of the *National Stockman*, make an application of dry horse manure, and it will stop the bleeding every time.

—A horse that is naturally courageous may be made cowardly by abuse. If he often receives blows the fear of them is uppermost, and any unknown noise is imagined to be a coming hurt, to escape which is an uncontrollable impulse.

—It has been estimated that there are 5,000 stray horses roaming over Wyoming ranges. Regular round-ups are now made each year, and a system of advertising the stray animals that will likely result in returning these strays to owners.

For Currant Worms.—It is now in order to specify remedies for currant worms, of which there are several effective ones when properly prepared and applied. Mix an ounce of powdered hellebore, which can be obtained of any druggist, with two gallons of water; drench the bushes with the mixture by means of a hand pump or syringe. A solution of saltpeter or copperas will probably prove just as effective, and less expensive (particularly the latter) than the hellebore. A teaspoonful of copperas dissolved in a pint of hot water, then added to two gallons of water, will make a solution strong enough to prove effective. Apply the same as suggested concerning the hellebore.

Set Strawberry Plants in Spring.—Mr. W. W. Farnsworth, Secretary of the Ohio State Horticultural Society, is a skillful fruit-grower, whose specialties are strawberries and currants, upon the culture of which he is an authority. His advice is to always set strawberry plants in the spring. He says some dealers in plants will advise setting out plants in the latter part of summer, because they have them to sell at that time, and then they would sell them more in the spring to replace those lost, and tell how spring was really the only proper time to set strawberry plants.

Cut Clover Hay for Hens.—According to a poultry authority a pound of clover hay, worth about one cent, cut to half-inch lengths, and scalded, with a little bran sprinkled over it, will furnish cheaper and better food for hens than all the mixtures of grain that can be given. Let this be your maxim: "Feed a hen the same as you do your cow"—only you must cut the feed for the hen. Any enterprising man or firm that will put a cheap, handy fodder cutter (for poultry) on the market, will get on the inside track and will have many sales.



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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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NEWS OF THE WEEK.

WASHINGTON.

Secretary Rusk, of the Agricultural Department, is deeply interested in the establishment of short winter courses of lectures to young men on farms upon topics related to the success and conduct of their labors. These have been established under his influence in Wisconsin, and Vermont has followed her example. Farmers institutes, for the general diffusion of knowledge on agricultural subjects, are now in regularly organized operation in twenty-two States, and in the last session of Congress Senator Spooner introduced a bill to extend them all over the country under the auspices of the Agricultural Department. This effort will be heartily endorsed by Secretary Rusk.

CHICAGO.

A careful inquiry into the present feeling of those engaged in the beer and liquor interests of Chicago shows that, while almost to a man they are unalterably opposed to the all-day Sunday closing of saloons, yet a large interest among them would not oppose the closing of saloons from 12 o'clock Saturday night to 12 on Sunday.

The Norwegians of this city are making extensive preparations for celebrating the seventy-fifth anniversary of Norway's independence May 17, an event as significant to the Norwegians as July 4 is to the Americans, when the Norwegians, under the most difficult circumstances, succeeded in obtaining a constitution and government of their own.

COUNTRY.

The town of Elba, Minn., not far from Winona, was almost destroyed Wednesday by the prairie fires which are raging in that part of the State.

Forest fires are said to have destroyed the villages of Bruce's Crossing and O'Brien, and partly wiped out Spaulding and Stambaugh, in Michigan. Near Norway, Mich., the flames reached the Norway mine, burning the engine house and twenty dwellings.

The village of Spaulding, Mich., was nearly destroyed by forest fires Tuesday. Rain fell at night, partly extinguishing the fires, but 300 people were rendered homeless.

Fire at North Judson, Ind., Wednesday, destroyed property valued at $25,000. The fire originated from a bonfire started by small boys in an alley.

Fire at E. Paris, Ill., on Wednesday destroyed property of the value of $25,000. Everything was very dry, and the fire engine sent from Bloomington was powerless to stop the flames.

Forest fires destroyed the larger portion of the town of Sullivan, Mich., Tuesday. Twenty-five families were rendered homeless. The total loss is estimated at $27,000.

The town of Beaver Dam, Ohio, was visited Monday night by a fire which destroyed the entire business portion of the town, besides many residences. The loss is estimated at between $80,000 and $100,000, with an insurance of only $15,000. It is not thought that the burned district will be rebuilt.

Mrs. Catherine Harkins, of Hollidaysburg, Pa., was burned to death Wednesday morning by her night clothes taking fire from the explosion of a coal oil lamp. In attempting to extinguish the flames her husband was fatally burned.

A switch engine on the Michigan Central Railroad struck a street car in Kalamazoo, Mich., Wednesday evening, killing six women and injuring four others.

Mrs. Royal E. Fox died at her home in Syracuse, N. Y., Tuesday, from what outsiders believe to be "faith cure." She had been subject to bilious attacks for several years and during her final illness her friends refused to call a physician, telling her that strong faith was all that was necessary.

Dr. J. Otto Urban and Henry Mathews, a railroad laborer, died from the effect of the heat at Milwaukee, Wis., Thursday. William Puntrock was prostrated, but will recover.

In the Michigan Senate Thursday the House bill for the inspection of cattle on the hoof was killed and the Senate bill upon the same subject was indefinitely postponed.

Friday at Ozark, Mo., the notorious Bald Knobbers, Dave Walker, his son William, and John Matthews, were strangled in the jail yard. The rope broke at the first attempt, and the doomed men were dashed to the ground. Dave Walker and Matthews were then drawn up and slowly strangled, Matthews dying with his feet on the ground. Then the trap was again adjusted, and William Walker, groaning and struggling, was launched into eternity. The scene is said to have been horrible in the extreme.

Tuesday at Lawley, Fla., Mr. and Mrs. J. M. Churchill, of Iowa, and Mr. and Mrs. J. D. Burdett were thrown from their wagon. Mr Burdett was killed and the two women fatally hurt while Mr. Churchill sustained but slight injuries.

Andrew Mitchell died in the city hospital at Baltimore Monday. He refused to send to his relatives for help, saying that he had led a roving life for many years and deserved no help. A few hours after Mitchell had been buried it was discovered that his parents had died at New Haven, Conn., two years ago and left him $1,000,000.

Gov. Francis, of Missouri, has signed the option bill prohibiting option gambling in grain or other products, making it a misdemeanor and punishing it with fines ranging from $300 to $1,000. The Exchange is made party to the offense for exhibiting or permitting to be exhibited quotations of option gambling. In all cases actual delivery must be made or contemplated, and no settlement by payment of differences is allowed. Gov. Francis is a member of the grain commission house of D. R. Francis Brothers, St. Louis, and pronounces the law a good one, calculated to prevent gambling and encourage legitimate trading.

A switch engine on the Michigan Central Railroad ran into a street car at Kalamazoo, Mich., and five women were killed and as many more injured.

At Kaska William colliery, near Middleport, Pa., Thursday evening, the cage containing ten miners was ascending the shaft and had reached a height of about sixteen feet from the bottom, when an empty car was pushed over the top of the shaft by two Hungarian laborers. The car struck the ascending cage with awful momentum, shattering it to splinters and instantly killing every one of its occupants.

Trouble which has been brewing for several days between the whites and blacks of Gretna, La., opposite New Orleans, culminated Saturday night in the wounding of four Negroes and the burning of the Negro fire company's engine-house, the Negro Baptist church, and four small houses occupied by Negroes. The trouble originated in a row between the races on Tuesday last, on the occasion of the parade of the white fire department.

FOREIGN.

It is estimated that there are 100,000 hands out of work throughout the Rhenish Westphalia district, of Germany. The Emperor is deeply concerned over the strike movements now pervading the country, and does not conceal his sympathy with the workmen, although he is determined to suppress disorder. The Berlin carpenters and several other trades are out claiming 66 pfennigs an hour, with a working day of nine hours. At Hamburg, Frankfort-on-the-Main, Crefeld, Nurnberg, and Itzahoe the strikers hold out under much suffering.

The Berlin correspondent of the London *Daily News* says that the Samoan conference has agreed that a neutral zone shall be created at Apia and that equal rights shall be granted to all the powers with regard to customs. The correspondent also says that Germany has as yet made no claim for indemnity for the killing of Germans by natives in Samoa. The *Times* says the election of a king will be left to the Samoans.

A large meeting of the anti Jesuit general committee was held in Montreal when several sub committees were appointed and it was determined to continue the agitation with energy. The sub committees are on finance, law, and literature. It was decided to distribute anti Jesuitical literature and to solicit subscriptions to defray expenses.

The whole garrison of Dusseldorf was on duty in the vicinity of the coal mines, Saturday, for the purpose of preserving order among the striking miners. About midnight a mob set fire to an oil factory at Lierenfeld, which was consumed. The Mulheim and Dulsberg miners have joined in the strike. At Schleswig a number of pitmen attacked their foreman with daggers and he had to flee for his life. A body of infantry arrived there at three o'clock Sunday morning, when the rioters, who had formed into two bodies, took refuge behind a railway embankment and jeered at the troops. Three times the rioters were called upon to disperse, but they refused to obey. The soldiers then fired into the crowd, killing six persons, one of them a 4-year-old child. A woman was also wounded. After the firing the mob dispersed. The district bristles with troops. The mine-owners held a meeting at Essen which was attended by government officials, and resolved to raise the wages of the miners, but they firmly decline to concede eight hours as a day's labor. At a meeting of miners at Essen to-day it was decided to cease work in forty-two collieries Monday.

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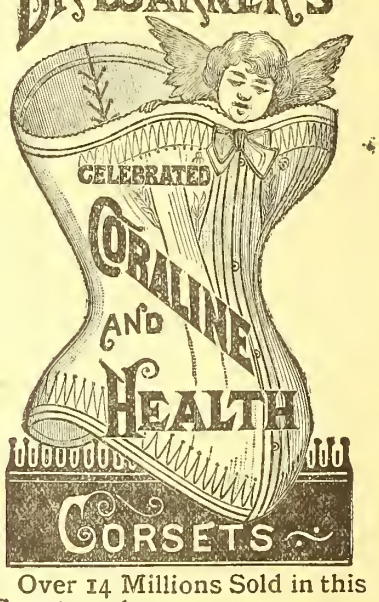
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Good advice this, to young men from ex-Mayor Hewitt, of New York: "All the advice in the world won't make a man rich. If you want to know what I tell my children, I will say that I council them to *tell the truth and work.*"—*Ex.*

Chauncey M. Depew, president of the New York Central railroad, and centennial orator, says that the Sabbath-keeping movement, now extending among the railway lines, is only an experiment, so far as his road is concerned. This is careless language, if not wicked. Will Mr. Depew experiment with the law of God? The good work is extending among the roads. It is reported that the Erie road with its connecting lines has issued the order; and the Delaware & Hudson Canal Company, operating seven hundred miles of railway and vast coal interests, has given notice that no freight will be received from or delivered to connecting roads, and only live stock or perishable property shall be moved for twenty-four hours preceding 6 A. M. of Monday.

Postmaster General Wanamaker seems to be an all-around reformer, as every Christian man should be. We confidently expect to hear soon his testimony for Christ against the lodge. The latest from him is the second annual distribution of profits in his business house at Philadelphia, which was made last week. To nearly four hundred employes, who have been seven years or more in the house, the amount distributed was $44,182. In addition there is a monthly distribution of profits, shared by all employes, without respect to length of service. Last year this amounted to $58,263, and the whole distribution during that time was $109,439. This is a large sum, but Mr. Wanamaker is doubtless a richer man, in character, enjoyment and in purse because of it. A business so managed is proof against the destructive and insinuating influences of the secret orders.

Col. Elliott F. Shepard, of the New York *Mail and Express*, read the report of the committee on Sabbath Observance before the Presbyterian General Assembly in New York last Friday. He mentioned several subjects for congratulation, among them the closing of the liquor saloons in Cincinnati and the decrease in the circulation of Sunday newspapers. The committee had also in view the stoppage of the transportation of mails on Sundays and the decrease of inter-state traffic. The plan of the American Sabbath Union was recommended. The voice of this great meeting should be given with emphasis in favor of the movement begun by the railroads in reducing their freight and excursion business, and such encouragement given the managers that they shall feel that the churches are at least not behind them in this important matter.

There is a humorous side to what was intended as a very serious affair at Paris, last Saturday. The delegates of the American republics taking part in the centennial exhibition gave a banquet in honor of the French Cabinet. All the European ambassadors were invited to attend, but with the exception of the Belgian minister, who was present, they consulted their governments and were ordered to ignore the invitation. Even the Brazilian minister held aloof. The affair thus became a demonstration of monarchies against republics; or the reverse, from whichever point of view it may be regarded. The republics, though the greatest of them are yet celebrating centennial anniversaries, can afford to take the intended affront with magnanimity. On every hand they see the growing power of the people bursting the bonds of conventionality and the shackles of despotic power. By faith they see monarchy already effete, outworn, a reminiscence; and in this confidence the refusal of their invitation gives the affair an allegorical cast, which the world may contemplate at its leisure, and profit by the reflection.

The Philadelphia *Press* prints a letter from Gov. James A. Beaver, of Pennsylvania, which will be hailed with enthusiasm and cheers all over the country. Gov. Beaver had been called upon with some bitterness by some of the Pennsylvania papers, to give his opinion on the great issue of State prohibition, now before the people of his State. In answer to an inquiry from ex-Congressman S. A. Miller, Gov. Beaver replies: "I have never had any question as to my duty in regard to the amendment, and will vote for it, of course, as I always intended to do. The only question in my mind has been one of duty as a representative of the party. Without pretending to represent the Republican party, I expect to take ground publicly in favor of the amendment in due time." This is like the coming of Roderick. It is a bugle blast worth a thousand votes. For eight or ten years General Beaver has been one of the most popular of the public men of his State, and leader of his party. His decision shows him to be a man of strong convictions and calm courage, as far removed from the shifting policy of Senator Quay as the East is from the West. But what a comment is this letter upon the position of the Republican party. Nothing can be added to it. Gov. Beaver, a representative of that party, standing for his State in the great conventions that nominated Garfield, Blaine and Harrison, marshal of the day at Washington last 4th of March, must lay aside party honors when he speaks as a free man against the accursed saloon. This ought not so to be. God grant that it may not long be necessary for our public men so to speak.

Last Sabbath the Catholic church gave another evidence of its power over Chicago. Under the charge of the Romish order known as the Christian Brothers, an institution has been organized, called De LaSalle Institute. The corner-stone was laid last Sabbath, with all the pomp, ceremony, parade and desecration of the day possible, either for the Catholic church, the Orangemen, or the Knight Templar Masons. An immense procession of Catholic societies, flags, banners, regalia, and with twenty-two brass bands, paraded the streets and filled the whole South Side of the city with tumult, noise and confusion from one o'clock till six. The reporters counted the crowds by the hundred thousand. The founders of this institution very carefully and craftily announce this to be a non-sectarian school, in so-far as it shall be open to pupils of all religious beliefs, who shall receive no instruction of a sectarian character, and who shall be "religiously as free as at an ordinary public school!" Was ever there a Roman Catholic school like this in the history of that sect? If this promise is genuine, De LaSalle Institute will be innocent of the Bible, or of prayer to the God of the Bible,—that is the religious freedom Catholics have imposed on the public schools. Its career has begun in defiance of both. The promise is likely to be fulfilled.

An important investigation is proceeding in the county court in this city. Under the control of the county commissioners there are a poor-house, a hospital and an insane asylum. Within two years several of these commissioners were arrested, tried and sent to States prison for "boodlerism" in connection with these institutions; and McGarigle, warden of the hospital, made his famous Masonic escape to Canada from a bath-room and the control of his brother Mason, Sheriff Matson. A poor fellow was lately killed at the asylum. The investigation makes the affair nearly a murder, and the whole institution is being overhauled. The opinion of our best citizens is fixed that such institutions should never be controlled by such a gang of ward bummers and saloonists as too often manage the affairs of Chicago, but should be in charge of the State. F. H. Wines, secretary of the State Board of Charities, says of a former investigation of this same Cook County Asylum: "It reported that the government of the institution was insufficient, the discipline lax, the officers mutually jealous of each other, and the employes insubordinate. It brought out the fact that there was much intemperance on the part of officers, employes, and visitors; that there was a poker-room in the basement; that male employes spent their evenings in the female wards, and that male and female employes sat together on the stairs in the dark. It characterized the food of patients as insufficient, of bad quality, and badly served, and attributed to this cause the repeated epidemics of scurvy, from which a number of patients died." The transfer of this institution from the control of Chicago thieves and grog-sellers to some respectable authority ought not, it would seem, to be a matter long delayed or difficult of accomplishment.

NEW ENGLAND LETTER.

The weather.—Municipal control of public works.—The fallacies of high license.—Shall our government protect English capitalists, or its men and women?—Woburn liquor dealers listen to a temperance address.—The Republican party in Massachusetts.—What the church does for the poor.

The spring has been so phenomenally early that it can almost be described by Browning's lines, written in the latitude of Naples.

* * * * "You have summer all at once:
In a day he leaps complete with a few strong April suns."

By the way, few New England people remember the fact that we are living in the latitude of Naples. Perhaps our capricious climate can be accounted for as the effect of a continual struggle to regain its natural birthright: and if it be true, as some scientific authorities state, that the Gulf Stream is yearly approaching nearer to our coasts, Massachusetts may yet vindicate her claim as "the sunny vineland" of the old Norse explorers.

We have got the terms "socialism" and "nationalism" and "communism" so mixed up that even well informed people find it difficult to give an accurate definition of either one; but the movement to allow government instead of private corporations to supply public needs is now generally called nationalism. At present the Massachusetts Legislature has the question before it of allowing municipal ownership of gas. The town of Danvers has been granted the privilege of supplying private consumers, but the Legislative Committee rather inconsistently report it as "inexpedient" to permit towns and cities, as a rule, to go into the business. Industrious lobbying on the part of the gas companies has probably something to do with this report. The movement must succeed in time, for it is one based on common sense and justice: and as the Massachusetts nationalists have some well known names at their head, including Col. T. W. Higginson and Edward Everett Hale, they are prepared to carry on and keep up a very lively fight.

The amount of trouble which people are willing to take in parleying with evil—infinitely more than it would cost to stamp the evil out at once and have done with it—is strikingly displayed by our high license friends. Connecticut is now going to try the plan of restricting license to each 500 of the population, as if this would lessen materially the sale of intoxicants! More money, by far, goes over the counter of the gilded one thousand dollar license saloon, fitted up with every costly appliance of luxury, than the keepers of the low, disreputable dives ever handle. The gin palaces of London are crowded with the poor, and never yet did a liquor seller refuse to take a man's money because his customer was out at elbows and came from the lower strata in society. "Rich people will have their wines and high-priced liquors," said a high license acquaintance the other day, one of the best known business men in New England; "we can't prohibit the sale of it. All we can do is to clap on such heavy license fees as to shut it off from the lower classes who can't control their appetite." I have not yet asked him how well the late Centennial orgy at New York, which was under the exclusive management of the upper ten, supports his theory. Drink, like death, is a terrible leveler; it knows no distinctions.

Malden is perhaps the banner town in Massachusetts for strict enforcement of the local temperance law. Even the druggists are refused licenses to sell drink for any purpose whatever. And is not this the only method by which this class of liquor sellers can be prevented from violating their licenses?—to simply grant them none whatever. Justice should be fairly meted out to all, and saloon keepers very naturally ask why they should be compelled to pay $1,200 for a first-class license, when a druggist has only to pay one dollar, with endless opportunity to abuse the privilege. Another prolific source of trouble is the granting of victualers' licenses. The bars of our Boston hotels count their largest receipts on Sunday, when by law the ordinary saloonist has to keep his closed.

It must be a pleasing thought to the American beer drinker that whenever he drinks a glass of his favorite beverage the pockets of English millionaires are so much the richer. We pay the taxes which the beer traffic lays upon us; we support the paupers and criminals which it makes; and they—reap the golden profits. Here is an argument for national prohibition;—not the very highest, of course, but one which ought to be made use of with that class of minds that can never be reached by purely moral arguments. Surely the Government ought to see that under its present system it is only protecting the English syndicates which have bought out American breweries. Isn't it about time for the nation to stop protecting foreign capital and go to protecting its men and women?

Rev. Hugh Montgomery, who did such effective work during the amendment campaign, has located as pastor of the Methodist church at Woburn, and last Sunday evening made an able temperance address to the people, at which the mayor and members of the city government and most of the liquor dealers were present by special invitation. The saloon keepers do not seem to be afraid of light upon their traffic as do the secret fraternity, which generally boycotts anti-secret lectures and conventions by studied non-attendance. But even this is a great improvement over the days of the Boston and Newmarket mobs.

An anti-secret friend in Massachusetts, who is much disgusted with the hypocritical attitude of the Republican party in regard to the amendment, writes that in his own town out of the three selectmen, the one Democrat voted Yes, and the other two, who were Republicans, No; that he saw two lifelong Democrats that were over eighty years old, vote yes, while the lodge Republican deacon of the Congregational church voted no, and the man that peddled the no votes on election day was also a Republican. He adds, "I have a paper before me that was printed Sept. 22, 1855, and there is a paragraph headed, 'The Slavery Rum Democracy!' The slave hunter and rum demon are linked together. The Republicans came into power about this time; now tell me what they have done for temperance in Massachusetts?"

As a party, nothing; and yet who composed that brave few, who, several years ago—I think before the prohibitionists had a political existence—stood up to be counted in the old Bay State for Wendell Phillips and the suppression of the saloon? The Prohibition party is the child of the old party of Lincoln and Sumner and Chase, and why not draw a kindly veil of oblivion over its sins and mistakes? For though it may retain its name, and still move with throes of galvanized life, it is a corpse,

"Very fair, but dead,"

killed by the vampire of the lodge. As for the Democratic party, whatever good may be said of individual members, it is still "the rum Democracy," as it was thirty years ago; and as hard to kill as original sin.

A citizen of Lawrence is said to belong to nearly forty secret orders. It is safe to say that after paying up his dues to all these various lodges he does not find much left for the support of any religious or benevolent cause.

At a late meeting of the Woman's Baptist Home Missionary Society, in Boston, Robert J. Burdette, the well-known humorist, made a speech in which, though he did not refer to secret organizations, the difference between the church and the lodge in matters of charity was well brought out. "The first hospital to care for the poor," he said, "was founded by Christ in Cæsarea; long, long centuries before Robert Elsmere invented himself....The church takes care of the material wants of its poor. Even the prodigal son had to go off into an adjoining country before he could enjoy the luxury of starving." He did not add as he might, that these poor had, in most cases, paid little or nothing into her treasury; and that many, like the starving millions in China, or the yellow fever sufferers in our own land, have been out of her pale altogether. Trinity church, in New York, for instance, has an employment society for poor women, a kitchen garden for the instruction of little girls in housework, a training school for girls from 12 to 15 years of age, an industrial school, a free day and night school, a reading room and library for men and boys, a down town relief bureau, a physician and dispensary for the sick poor of the district, and a seaside home for children on the Long Island coast. Now let the lodge show a similar record, or be forever silent on the subject of its "charities."

ELIZABETH E. FLAGG.

A prominent Japanese editor of Tokio, a temperance and anti-tobacco enthusiast, proposes a novelty in the way of bells. All the gold, silver and copper pipes of men who have given up the use of tobacco, or can be persuaded to do so, are to be collected, melted and cast into two bells, one to be kept in Japan and the other to come to the Temperance Temple in Chicago.

Whenever women come to vote on equal terms with men, a great power will be brought to bear on the armies and navies of the world. Women are instinctively lovers of peace. Their dread of war is not really influenced by their liking for soldiers and sailors, and it may be pretty certainly assumed that the weight of their vote would be thrown against Jingoism. It is a question on which women are not so much influenced by their male relatives, and war is repulsive and a terror to them. It has been astutely suggested that Bismarck's bitter antipathy to the broad-minded and brilliant widow of Frederic, is prompted by her disposition to exert all her influence against the dominant military spirit in Germany, and that it is very doubtful whether such a man as the Iron Chancellor could flourish in any country where women really shared with man the powers and duties of government.—*The Critic, Halifax, N. S.*

REFORM NEWS.

FAINT HEARTS AND TRUE IN SOUTHERN INDIANA.

SWITZ CITY, Ind., May 14, 1889.

DEAR CYNOSURE:—My visit to Oakland City, Ind., was somewhat disappointing. Much labor in behalf of our reform had been bestowed there and a strong anti-secrecy sentiment had been developed. This had mainly crystalized in a United Brethren church, and a small Congregational organization. But the changed policy of the U. B. church demanded a suppression of all discussion. It was the policy of peace with iniquity, forgetful of the fact (as true of churches as of individuals) that the iniquity that we condone will in turn destroy us. We must either overcome evil, or be overcome by it. The world runs mad after secret societies and the U. B. church hastened to make peace with them lest other worldly churches should gain greater prestige and numbers. Silence and conciliation in relation to institutions, which from the beginning had been outlawed, when once resolved on as a policy, were sure to produce dissatisfaction and to defeat its intended object. Some, however, consented to be silent and others on various pretexts were gotten rid of. Those who sought to build up Congregationalism did not seem to be wiser or more spiritually minded. The result was general disaffection and dissension, while the lodges grew and triumphed.

Although I was most kindly received and entertained, I could get no hearing in the place; and was most earnestly admonished by a Masonic Baptist deacon, who professes great powers as a faith-healer, not to attempt so unpopular an agitation. I found warm sympathy and generous hospitality in the home of W. S. McCulloch, who with others contributed something to our work; but I was reminded of the command, "When they persecute you in one city flee unto another."

On the 9th I went to Princeton, the county seat of Gibson county, and about the oldest town in this part of the State. Here I found the veteran reformer, Rev. T. B. McCormick, who has devoted a long life to the work of uprooting popular sins, having been a soldier in the anti-slavery, the temperance and the anti-secrecy reforms. His son publishes the *Prohibition Era*, the State organ, but which deserves a better support than it receives. Brother McCormick, who retains much of his vigor and has lost none of his enthusiasm, took me to see the ministers. With about 4,000 inhabitants, this town has five Presbyterian churches, representing each a different sect, viz., General Assembly, United, Reformed (New and Old School) and Cumberland Presbyterians. Besides these, are Baptists, Methodists, of two kinds, and "Christians." The dominant influences, however, are the lodge and the saloon. With the latter the women, as usual, are keeping up a strong but unequal warfare. I sought to get a hearing in the U. P. church, as the largest and most central. The officers expressed sympathy with my object, said they had no lodge members, but feared the result of agitation. The Covenanters, however, were not afraid of discussion and cordially gave me a hearing. There is now supplying this church, a younger brother of Rev. M. A. Gault, to whose able sermons I listened on the Sabbath, and who warmly sympathized with me in my work. The U. P. pastor, Rev. J. B. Lee, is also young in the ministry. He, too, attended my lecture and was warmly sympathetic. Of the other pastors, though all had notice, none attended.

I preached in the Prohibition Hall on Sabbath at 3 P. M., and at night in the colored M. E. church. A heavy but most welcome rain kept some away, but the attendance was good. At my lecture on Monday night (the 13th) the attendance was fair, mainly Covenanters, and there was a decided interest in the cause. Rev. T. B. McCormick, who has spent much of his life here, said that when he first came to Princeton, it had no secret societies. The first was the Good Templars. Then their hall came to be used by the Odd-fellows; and since then all manner of secret lodges have sprung up. I was in-

debted to Bro. McCormick and Mr. T. J. Stott, of the Covenanter church, for generous hospitality, and shall retain many pleasing remembrances of my visit. I am on my way to Salisbury in Green county. H. H. HINMAN.

AMONG THE COLLEGES OF DUPAGE COUNTY, ILL.

On Sabbath, the 5th inst., I preached in the Wesleyan church, at Wheaton, Ill., as the pastor, Rev. J. N. Bedford, was detained at home by illness. The class-meeting which followed was very interesting, and seemed full of spiritual life.

I visited the Moody church in Chicago, on Tuesday, and heard H. L. Hastings, of Boston, in a most interesting discussion of the objections of infidels to the Bible. His answers were unanswerable. After the benediction I distributed a large number of anti-secrecy tracts, which were cordially received by the retiring congregation.

The next day, at Elmhurst, I called on Dr. F. J. T. Fischer, who is a warm friend of the N. C. A. reform. He has a large practice, both in medicine and surgery, and is kept constantly busy. But he kindly entertained me, and introduced me to the "Inspector" (as the president is called), of the "Evangelical Pro-seminary," which is the title of this German college at Elmhurst. The Inspector, Rev. P. D. Irion, assured me that there was no secretism, in theory or practice, among them; and that they would gladly receive the publications of the N. C. A. Their library contains a good many volumes in the German language as well as in English; and they have a pleasant reading room, where I found the *Cynosnre* on file, among other papers. G. Otto is the librarian.

The Wednesday following I was at Wheaton college. I found the library there in good condition, and well supplied with our reform literature. Among other things I heard two college classes. The first recited to Prof. Whipple, and the other to Prof. Fischer; and both showed the advantages of wise and thorough intellectual training. Pres. Blanchard invited me to address the college on the subject of our reform, which I purpose to do in the near future.

There is a college at Addison, some three miles north of Elmhurst, endowed and managed by the German Lutherans. In order to reach this institution I called on Dr. Fischer, and he sent me over in his carriage. It is in the midst of a college town, with fine buildings, recitation rooms, and library, and is largely German. The Rev. Krause is Director (President), who showed me the library, and said they had no secret societies, and that they would gladly receive the volumes published by the N. C. A. I gave him a supply of tracts, and then called on Mr. H. Bartling, who has a school under his care. He is a decided Anti-mason; as also Wm. Radesmund and others to whom I gave anti-secrecy tracts.

When I arrived at Naperville, May 11th, I found Rev. A. A. Smith, President of Northwestern college, was absent and the college not in session, for it was Saturday. The treasurer was in his office, and he directed me to Prof. H. F. Kletzing, the librarian, In examining the library we found the two books, Finney and Ronayne, in place; and the Professor told me that the present management of the college was decidedly anti-secrecy, and they would gladly receive our reform books. They invited me to call again; and my impression is that it would do much good to have a frank discussion of lodgery before the faculty and the students. I may report, in conclusion, that I spent a few hours with the Congregational Association, of Elgin, which met at Crystal Lake, and distributed a few tracts there. As ever yours, SAM'L. F. PORTER.

FROM THE WASHINGTON AGENT.

MAY 16, 1889.

DEAR CYNOSURE:—The two Conferences bearing the name, "United Brethren," are still in session at York, and likely to be for some days. The interest felt by members of the church in the deliberations is manifest in the throng of visitors constantly coming and going. Both bodies, as they claim to be the United Brethren church, proceed with work accordingly, and time only will tell which will be sustained by the courts.

Though those favoring the Commission claim, generally, to be opposed to secret societies, I tried, but in vain, so far as I know, to get committees appointed to bring before the Conference anything favoring anti-secrecy. The committee on memorials was presented with the memorial requesting the Good Templars to drop their secrecy and work openly in the temperance cause, but they referred it to the committee on reform, and I have not heard its report.

Favorable action was taken in the other Conference, to this memorial, and also to the appointment of a speaker to address the next Congress of Christians opposed to Secret Societies. While attending the Conference I secured twenty subscriptions to our paper, seven being those of leading pastors in the city. Of the dozen or more city pastors called on, not one was found to belong to a secret society, and a number spoke strongly of their disapproval of them.

The I. O. O. F.s have a gathering at York next week, and I shall hope to return and give lectures partially arranged the week following. Bro. Chalfant is quite well known throughout the city as an agent of the *Cynosure*, and his work has been by no means in vain.

A cheering letter from Baltimore announces our friends' readiness for lecture work in that city early in June. My plan is to work in Harrisburgh and vicinity as the way shall open, for a time, returning for work in York, as above stated.

W. B. STODDARD.

ANOTHER NEGRO MASSACRE.

NEW ORLEANS, La., May 14, 1889.

DEAR CYNOSURE:—It is with a sad heart that I write these lines. New Orleans has been considered a safe refuge for the persecuted Negroes for these twenty-six years, notwithstanding the bloody Mechanics Institute riot in 1866, and the terrible 14th of September, 1874. But, alas! it seems the massacre of defenseless Negroes in Lafourche two years ago, the Freetown massacre of last year, the New Iberia outrage this year, and the Lafayette Regulators of last Monday, the 7th, has caused the New Orleans hoodlums to think it is mere sport to shoot defenseless Negroes. There was a street parade in Gretna, just across the river, a few days ago, which caused a collision between the white and colored paraders, and an exchange of blows. The Southern whites, as a rule, think it fun to knock down a colored man. This ended in a colored man mortally wounding a white man. The Negro was arrested and tried before a colored judge and released on a light bail. This unwise, if not unlawful, act enraged the whites who were blood-thirsty because of the wounded white man and begun to prepare for the dark crime of Sunday morning. Between 2 and 3 o'clock they circulated all kinds of frivolous reports so as to excite the more prejudiced whites, to the effect that Negroes were arming themselves and preparing to raid upon the town. It must have been well understood, for as soon as the fire company's (colored) hall was set on fire and several fire arms were discharged, more than 200 armed men crossed the Mississippi river to Gretna. Surely the fire and discharge of arms was a signal for the murderers. Representative Brown's (colored Republican) residence, St. Mathew Baptist church (the finest in the town) all colored, with several houses and their contents were burned to ashes. The papers say three colored men were killed and several wounded. But we are informed that more than ten were killed. The brutal hoodlums amused themselves by breaking into some of the Negro cabins and as their occupants took flight, men, women and children, they deliberately fired at them.

We are not in sympathy with encouraging the Negroes to revolt, yet every time a few whites want to murder a number of us, they cry out, "Negro Insurrection." We certainly predict that this wholesale slaughter of Negroes will turn upon the white man's head. The *Times Democrat* in very strong terms denounces the hoodlums, and yet it encourages such outrages in its editoral comment, where it says: "This government was founded by a brave and hardy race of free white men. In its struggle for independence the first confederation of thirteen colonies did not call in an inferior enslaved race for aid, but whites fought and worked out their own destinies." The *Times-Democrat* continues: "It is the right of the white race in the South to control the government of the Southern States, to direct their every department, to shape their State, county or parish legislation."

What less do such editorials mean than to fire the hearts of the ambitious young hoodlums. As is known by every conservative mind, the Negro has no thought or hope of Negro domination, but he only asks for justice before the law and protection in the State; or, where there are six or seven Negro men to one white, and among them one that is qualified, that he may be permitted, if fairly elected as justice of the peace, constable or representative, and that he may hold the position without being assassinated or driven from his home. Although our Democratic papers cry against Negro domination, they cannot truthfully show one incident where Negroes armed themselves by night and slaughtered white men, women and children. Wherever the Negro has resorted to arms against the whites, he was forced to do it to protect his life. White supremacy in the South means protection to white people only and murder the Negro for the slightest offense.

I left here for St. James, La., Saturday, and on returning to the city I had heard nothing of the Gretna troubles. Reaching Gretna, as it was more convenient to take the ferry at Jackson St., I got off and on reaching the New Orleans side some forty or fifty hoodlums stood there who raised an almost deafening hoot and yell at me. Several policemen were standing there, but not one attempted to protect me, or even speak one word for peace. God was with me and I made my escape to a Jackson street car and reached home safely. Bro. Lawson Davis, an old man of sixty years, was going from his church home on Sunday evening some time ago, and on reaching the corner of Perdido and Boliver streets, he was set upon by a crowd of merciless hoodlums and beaten because he was carrying an umbrella to protect himself from rain. Such is the true interpretation of white supremacy in the South. Yet thousands are in sympathy with the Negro and are sickened at such rule of terror, but they are but a minority and many of them bound by the damnable Masonic oaths, which forces them to be silent. Oh God, how long! FRANCIS J. DAVIDSON.

A PERSONAL CANVASS IN IOWA.

DEAR CYNOSURE:—I returned from Grundy Center to Traer, Tama Co., and went into the country and made some calls. I had a pleasant interview with the pastor of a Presbyterian church. He is a young man, not long from the seminary. I called his attention to the fact that Masonry assumes to teach the way to heaven, and that the Masonic plan of salvation squarely conflicts with the Gospel of our Lord Jesus Christ.

I said, it is the glory of the Presbyterian church that she adheres firmly to the doctrines of grace. But Masonry teaches another gospel; the gospel of salvation by works. Hence every Presbyterian who is acquainted with the religious philosophy of Freemasonry will take the side of Christ against it.

He said he had supposed that Masonry was simply an association for charitable purposes.

I replied, "Masonry assumes to teach the way to heaven. It, therefore, teaches *a* religion. But Maronry teaches another way to heaven than through our Lord Jesus Christ. Masonry, therefore, teaches a *false* religion." I gave him some literature, and he will read the *Cynosure* for a year; and I trust as the fact that Freemasonry, Odd-fellowship and their kindred orders are schools of deistical philosophy, in which men are developed in pharisaical self-righteousness, opens to his mind, he will stand firmly for Christ, against the Masonic anti-Christ, and in defense of the doctrines of grace.

On returning to Traer I called upon the pastor of the U. P. church. He expressed his satisfaction with the work I had done, of personal visitation among his people.

From Traer I came to Vinton, where I spent the Sabbath and preached twice. On Monday I went into the country, to the northwest, eight miles, and spent some time in introducing the *Cynosure*, and other anti-lodge literature, and in personal visitation among the United Presbyterians and New School Covenanters. While here I called upon Rev. Brownell, the pastor of the R. P. church. He and nine others subscribed for the *Cynosure*.

Having completed my work here, I visited a United Brethren circuit, between Shellsburg and Vinton. It was Saturday and I hoped to give them a discourse on Freemasonry; but the way did not open, as the pastor had just come on to the work, and was making his first round. So he did not, of course, invite me to speak in his place. I went to each of his three appointments, and assisted in the services. I spent Monday in distributing literature and in personal discussion of the lodge. The next day I came to Columbus City, and called upon Rev. Mr. Tidball, the pastor of the U. P. church. He has served the church here for five years, and now contemplates changing his field of labor. I spent two days in personal visitation among his people and the "Seceder's" church, whose pastor is absent in the East. I secured six subscriptions to the *Cynosure*, and some donations to the Iowa State work.

My going among the people, from house to house, is a laborious work, but during the season of short nights and business hurry it is the most available way of promoting our work that seems to open to me. C. F. HAWLEY.

CORRESPONDENCE.

THE UNITED BRETHREN GENERAL CONFERENCE.

THE WORLD, FLESH AND DEVIL ARE HAPPY.

YORK PA., May 11, 1889.

DEAR CYNOSURE:—Three days of the General Conference of the United Brethren churches now being held in this city have passed into history. They will be chiefly memorable because in them there has been the culmination of the endeavor to unlawfully force upon this church a new constitution and confession of faith.

The history of the "Commission," its unlawful appointment, its irregular and underhanded proceeding, suited alone to the lodge whose cause it deceptively champions, is well-known to *Cynosure* readers.

Every reasonable effort has been made by law-abiding United Brethren, who love the principles of the church, to save their beloved Zion without appeal to the civil court: but in vain. The work of the Commission has just been endorsed and adopted by the conference, by a vote of 110 to 20, the whole number of delegates present being 130. The new so-called constitution and confession of faith will be declared the law for the government of this body on Monday, by part of the Bishops; at which time those who insist in their unlawful proceedings will not be recognized by the law-abiding as members of the General Conference, and the division will come.

Sad as this seems it was the only thing that could be done without sacrificing principles vital to Christianity. To accept and adopt the new constitution as offered was not only treason to the church government, but to the great Head of the church, the only Saviour of sinful man, as this new constitution would open the church door to one of the greatest anti-Christs—if not the greatest existing to-day—the secret lodge system.

It was evident from the first of the discussion that all had their minds made up as to how they would vote, and the discussion, which lasted nearly all day, had little or no effect on the final vote. Among the many reasons urged why the Conference should reject the work of the Commisson I may mention a few.

Bro. Barnaby of Michigan urged that as the Commission had been appointed to bring together what was considered two extremes in the church, it was extremely unfair to have it composed entirely of those of one extreme. He also called attention to the fact that the Bishops had not proclaimed the result of the Commission vote through the official organs of the church, as provided by a former General Conference, and other irregularities of proceeding.

Bro. Halleck Floyd showed that the constitution of the church being supreme law could not be reached by any legislative body, except according to its provision, and that this provision had not been met in this instance.

Rev. Wm. Titus, an aged brother, showed by his touching words how keenly he felt the terrible situation of his beloved church. He objected to its marriage to the Commission acts for many reasons. There was no license, no proper request. It had one legitimate wife. The strange woman was already running the house, and would insist on doing so, wherever permitted to remain.

The other side had many able speakers, who endeavored to show that they had been actuated by pure motives, that they were seeking the advancement to Christ's kingdom, which, they argued with many a fallacy, would become universal faster under the new constitution. They had great love for the brethren who differed from them. In short, to have heard them talk you would have thought their love almost boundless: when everybody who was informed knew they loved the lodge more than these brethren and the thousands they represented, or they would not have acted as they did.

Rev. J. A. Mills illustrated the situation of the advancing church by the egg. It must have a shell, but there must come a time when the shell will be broken by life or it will rot. He seemed to forget that the pressure which could break the shell could come as well from without as within.

Bishop Weaver's brief address was enthusiastically received. His fling at one of the loyal brethren elicited especial applause: one had stated that he was impressed with the solemnity of the occasion when he remembered that two million persons were watching the decision of this General Conference (referring, of course, to the two millions belonging to Protestant churches having testimonies opposing the lodge). "Yes," said the Bishop, "they are looking! looking! but they don't join us!" The way he thus expressed himself, and the way it was received told, plainer than words, that the main reason for desiring the purposed change was to get those who did not want to give up sin, but were looking for "enticing words of man's wisdom," into our church. Oh, what a sad fall this! Is it not enough to make angels weep to see professed followers of Jesus conspiring against him for worldly aggrandizement. It is the story of the crucifixion over again; whether knowingly or not, every man who spoke or voted for the unhallowed Commission thrust again the spear into the side of Christ, opened again those wounds in his hands and feet, and platted again that crown of thorns. He could not say to all, "They know not what they do," for their eyes are open. W. B. STODDARD.

THE IMAGE OF GOD.

DEKALB, Iowa.

EDITOR CYNOSURE:—I lately listened to a sermon on the subject of reflecting the image of God. The speaker preached the Gospel in its purity as far as he went. No minister can tell all there is in such an important subject, or even give all that is plain about it in one discourse. We believe to receive and retain the image, to be the most vital points in the subject, because it cannot be done without "reflecting the divine image. We can reflect the likeness of Christ only through the Gospel, because it will not only make us wise unto salvation, but it is the power of God unto the same, as well. Those who reflect his image, only, are heirs of his salvation. This brother said, "We should reflect the image of God in all we do," which is Gospel, but let us do according to all the Word of God, that we do and may understand. There are very plain portions of Gospel neglected because of popular sin, such as, "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Ephesians 5: 11, 12.

"In secret have I said nothing." John 18: 20.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not." Matt. 24: 26.

The Bible is very plain in regard to secret societies. Ministers who do not preach about them do not reflect the image of God on that subject fully, but Paul and Jesus did. "Live Christ." "Is Christ divided?" Let all Christians pull together, not "divided," to reflect the glory of God. CYRUS SMITH.

ONE IN CHRIST.

XENIA, Ohio, May 13, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath morning I preached in the First United Presbyterian church of Xenia. The theme was Church Unity. A beautiful illustration of this subject was furnished by Rev. Dr. Ramsey of Detroit in his lecture on Sky Wonders. The moon revolves around our earth. One of the planets has four moons, another seven. These are called satellite systems. Our earth revolves around the sun. There are many such planets, some larger, others smaller, some nearer the sun, others farther away. These are called planetary systems. There are many such. Our sun, which is 800,000 times larger than the earth, revolves around some mightier and more remote center. There are ten thousand similar suns. They are called sun systems. This central orb again revolves around some still mightier center. There are millions of like bodies, similarly attended. They are called group systems. Beyond these are cluster systems, and nebula systems. And finally all revolve about a great central sun, and all are called the universe system. This is our Father's house.

The church of Christ is one. It is called God's house, his living temple. What the force of gravitation is to the universe, that the life of Christ is to the church.

Rev. Dr. Leonard delivered a lecture on missions in which he illustrated this fact. A congregation was burdened with a debt. They tried fairs, grab-bags and everything, but the debt only increased. A new minister came. A meeting of the officers was called. The debt came up. One after another the official board mourned over it. At last they appealed to the pastor.

"Well," he said, "I have a remedy, but I do not think you will adopt it."

"Yes we will. Do tell us what it is."

"Get more religion."

There was a long pause. At last one ventured to ask, "Is that all?"

"Yes, that is all."

Another long pause followed. Finally one brother said, "The Lord knows I have need of more religion." Another brother confessed that he felt his need of more religion. And so it went round. They got down on their knees and prayed. A revival began there in the officers' meeting. It spread through the congregation. It swept over the community. Their membership was doubled. The church debt was wiped out. Let the church receive an outpouring of the Spirit and she will sweep America, she will sweep Africa, she will sweep Asia, she will sweep Europe, she will sweep the whole world for Christ. "That they all may be one, as thou Father art in me and I in thee, that they may be one in us; that the world may believe that thou hast sent me."

Sabbath evening I preached in the Reformed church, Rev. Dr. Yockey, pastor. This brother has been in this charge seventeen years. He has 240 members. The theme was Sabbath Reform. A committee led by Judge Hagans waited on Mayor Mosby of Cincinnati and asked him to enforce the Sabbath closing law and stop the saloon business on Sabbath day. He adroitly framed a great number of excuses for not doing as they wished. But why discriminate against them! A professing Christian in that city who is identified with a cable road boasts that last Sabbath was their best day in the year, as they carried such a multitude of people out to the pleasure grounds. Where is the difference between running cars and running saloons on Sabbath? The law recognizes both as legitimate the other six days. J. M. FOSTER.

The piano is always open on the Sabbath, and its notes are distinctly heard; but when "Good Friday" came it was closed, and not a note was sounded during the day. So it always is when man makes a holy day. It will be more sacredly regarded than the day that God has sanctified. This should make us all the more careful in guarding against giving countenance to man-made holy days. Sometimes we are forgetful and fall in with the tendency of the times without serious thoughtfulness. Our own good "Sabbath-school Quarterly" had its "Daily Reading" for "*Good Friday*." We know that it copied the readings of the "International Bible Reading Association," and thus fell into the popular current. It italicised Good Friday probably to indicate that the Scripture reading for that day—Heb. 9: 6-15—is indeed good doctrine; but the name "*Good Friday*" remained notwithstanding. The Psalmist would not take even the name of other gods into his lips; and we are to avoid even the appearance of evil. We well know that what we now say will be regarded as narrowness, but it is only keeping within the limits of God's Word in relation to man's holy days, and it is keeping on safe ground. The way that leads to life is "strait."—*Christian Instructor.*

LITERATURE.

THE LONDON MEDICAL STUDENT. By Albert Smith. Pp. 147. Price 50c. John B. Alden, New York.

The experiences of a medical student are popularly supposed to lie too close alongside hospitals, sick beds, coffins, graves, drug stores and dissecting tables to be of any fascination to people who love life and not death. But this volume, reprinted from *Punch*, shows that a preparation for the medical profession is not altogether dismal. But if this be not a false picture of an English student's life, it should have no attractions for a young man who aims to be an honorable practitioner. Beer-guzzling, gaming, loafing and all manner of student's pranks make up a life that should be devoted to a serious effort to prepare for the grave responsibilities of a physician's life. We prefer to regard this story as among the jokes of *Punch*, and if that famous journal can furnish no better, we pity its readers.

"*Jerry: a Story for young folks*," is a spirited piece of fiction, relating the adventures and vicisitudes of a bootblack, who came near being president before his career of fortune closed. There is plot enough in the story to make it entertaining, but the literary merit is not high. It pictures the misery of intemperance, the consolations of religion, the opportunities of wealth well improved, and the happiness of virtuous lives. Several love stories help to make up what else is lacking. Ellen F. Pratt is the author, and John B. Alden, publisher.

The most remote point reached by Mr. George Kennan in his Siberian trip was the mines of Kara, 5,000 miles from St. Petersburg, and about 1,000 miles from the Pacific coast. The narrative of his adventures and discoveries at these mines will begin in the June *Century* and be continued through several numbers. It may be said to mark the culmination of Mr. Kennan's papers.

The mines of Kara are the private property of His Majesty, the Tsar, and are worked for his benefit, and it is to them that the "Nihilists" are sent when the Tsar is pleased to commute a death sentence to penal servitude in the mines. Hence an unusual number of political prisoners are gathered at Kara, and Mr. Kennan made the best use of the time while there to make their acquaintance and obtain trustworthy information regarding their life.

The English Illustrated Magazine for May has an attractive article in "A Peep into the Coal Country," where the graphic illustrations tell how much we are indebted to labor for our fuel more forcibly than the text. A description of the old country seat of Abingdon, England, has numerous cuts illustrating medieval architecture. Three other articles are continued stories, which few people ought to have time to read.

Our Dumb Animals, the monthly publication of the American Humane Society, Boston, is an excellent journal to place in schools, families, reading rooms, and all places where the eyes of youth can fall upon its attractive pages. Its influence for humanity in respect to our dumb servants is widely and blessedly felt.

Good Health, a monthly from the great Sanitarium at Battle Creek, Mich., is an enterprising and practical magazine with original articles from Dr. Felix L. Oswald, Prof. Swedburg, Rev. E. C. B. Hallam, Dr. Kate Lindsay and others. Its various departments are edited with care and a view to their practical value.

The perplexing question of what to cook for young children, and how to cook it, is given considerable prominence in the May number of *Babyhood*, which contains an authoritative article on the subject—the first of a series by well-known writers. The number contains also an exhaustive article on constipation, by Dr. John Dorning, which is designed to answer the surprisingly large number of questions concerning this widespread trouble of infancy that are constantly being addressed to the medical editor of *Babyhood*. A new feature of decided educational value is the introduction of a department of "Botany for the Little Ones," showing how the study of plant life may be rendered fascinating to the youngest children.

OBITUARY.

[In addition to the notice published last week, the following sketch of the useful and noble life of Dea. Wm. A. Bartlett will be an encouragement and inspiration to others who are walking the same path of testimony against the world's evils.—ED.]

Deacon Bartlett was an old resident of El Paso, Ill., and had suffered with the cancer for many months. During the winter of 1887 and '88 he had two slight attacks of paralysis, from which he never wholly recovered. The funeral services were conducted on Sabbath day at 2 o'clock P. M., by Rev. Mr. Cady, and the remains laid to rest in the beautiful cemetery east of the city. The following are a few facts regarding the life of the deceased, which were mentioned by Rev. E. C. Cady at the funeral services:

His great uncle, Josiah Bartlett, was one of the signers of the Declaration of Independence. His father, Joshua Bartlett, enlisted in the Revolutionary War as a private soldier, but on account of character, ability and penmanship, was soon selected by General Washington as his private secretary, a position which he held for seven years.

Mr. Bartlett was born at Dansville, N. Y., May 2, 1805. When about 12 years old his parents moved to Perry, N. Y., where he lived until he moved to Delavan, Wis., in 1837. He was married in 1828 to Miss Mary Brainard, of Vermont, by whom he had nine children, six of whom are still living. His first wife died in Delavan, Wis., in 1857. He married his second wife, Miss Sarah C. Palmer, in Perry, N. Y., in Dec., 1867, soon after which he moved to El Paso, Ill., where he remained until his demise. While living in Delavan, Wis., he was one of the constituent and most active members as well as deacons of the Baptist church, which he helped to make a large and efficient body. He served two terms in the Wisconsin Territorial Legislature. Soon after the death of his first wife in 1857, he removed to Pella, Iowa, where he also served as deacon in the church.

Early in life he showed marked signs of great decision of character, never fearing to stand by what he regarded morally right. At the age of 21 or 22, through the influence of his two half-brothers, Samuel and Henry Phoenix, and one or two other influential Masons, his brother, Samuel Phoenix, being at the time Worshipful Master of the Perry Lodge, Mr. Bartlett joined the Masons, taking three degrees. He was considered from the first a bright Mason, and he was soon chosen Senior Deacon, but from the first he loathed and abhorred it. The same year of his connection with the lodge he became a convert to Christianity and united with the Baptist church, and from that hour became a pronounced enemy to secrecy in all its forms, and has ever been fearless in condemning and exposing it. Twice he assisted Edmund Ronayne in his public expositions, once in Farwell Hall, Chicago, and again in Streator, Ill., where the meeting was broken up by Masonic roughs. Several times his life has been threatened by members of the fraternity. While living in Delavan, Wis., and Pella, Iowa, his strong Anti-mason, anti-slavery and temperance sentiments were very marked. In Pella his house was the stopping place of the great colored orator, Fred Douglas, and of John Brown, of Harper Ferry notoriety, the latter stopping once with seventeen slaves, whom he was conducting over the "underground railroad" on their way from Missouri to Canada. Many were the fugitive slaves, both men and women, he and his family harbored and carried on their way to the land of freedom.

His views on all questions were carefully and conscientiously formed, but when once formed he had the courage of his convictions, and nothing could turn him from what he regarded the path of duty.

And now this dear husband and father sleeps that blessed, restful sleep from which none ever wake to weep: but upon whom shall his mantle fall?

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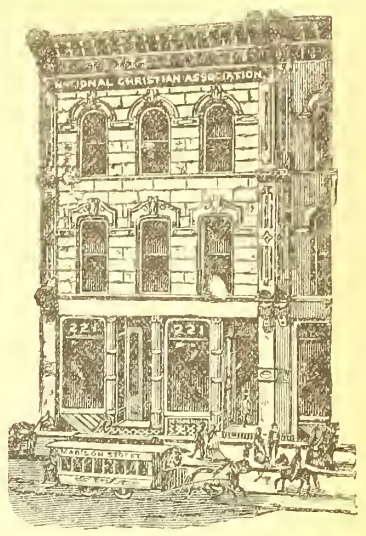
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The Christian Cynosure.

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H. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 23 1889

THE DIS UNITED BRETHREN.

As this great schism is now accomplished, we give our readers a sketch of it for future refererce. Read elsewhere the letters from York, Pennsylvania, and the remarks of Bishop Wright.

The church of the United Brethren ("in Christ," added afterwards) finds its spiritual ancestry among the Waldenses, Moravians and "the Oxford club"—John Wesley, Whitefield and associates. But it took form under Otterbein, and Martin Behm, one a German Reformed, the other a Mennonite, at a "Great Union Meeting" at Isaac Long's barn, in Lancaster county, Pa. There had been union conventions, and sporadic revivals of great power among the Germans in Pennsylvania as early as 1741; but this great meeting at Long's barn resulted in the Brethren church, of which Otterbein and Behm were made bishops in 1775

This church was born and rocked in a cradle of reform. It promptly expelled its members who became slave-holders. In 1821, Conference resolved, "That neither preacher nor lay member shall be allowed to carry on a distillery." As early as 1820, in their great meetings, all ministers were invited to the stand except those connected with the Freemasons. This was six years before Morgan was murdered, or Anti-masonry heard of in the public at large. And the constitution adopted twenty-one years later provides in section 7, "There shall be no connection with secret combinations." In the face of God and before angels Freemasons joined such a church as this; and some preachers even clandestinely joined the lodge. The above is the rule to get rid of which the conference at York, Pa., met May 2, consisting of 130 delegates, and voted by 110 majority to adopt a new constitution. The twenty delegates who voted against opening their church to Freemasons will be immortalized. The rule of the new constitution, adopted to deceive two hundred thousand members of their church, runs thus:

"ART. 5, SEC. 1. We declare all secret combinations which infringe upon the rights of those outside of their organizations, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and Christians ought to have no connection with them."

The old rule has been voted out and this glaring piece of hypocrisy voted in by Masons, Odd-fellows and members of other secret orders, some of them with pins and badges of secretism on their persons.

It is now something over thirty years since men began to creep into this church who were traitors to its principles. A preacher named Chapman in the shadow of the printing house at Dayton was known openly to receive secretists into the First United Brethren church. Publishing Agent Shuey was an officer of the church and sustained Chapman in violating its discipline. He employed Masons and Odd-fellows to help print and issue the *Telescope*, the anti-secret church organ. A preacher in the Parkersburg District, a reputed Mason, lifted the flag of open defiance to the rule against the lodge. He with others called the convention at Dayton, the headquarters of the denomination, where they railed on and defied the rule against secret societies. The nullifiers who proposed in the convention to transfer their organ from Harrisburg to Dayton, under the eaves of the publishing house. He was afterward silenced by a salaried office. Aspiring young preachers soon discovered that fidelity to Christ and their church was not the road to honor and emolument. When the secretists first joined issue in General Conference in Ohio, the good Bishop David Edwards wrote us daily the progress of the debate. It was carried against the lodge by an overwhelming majority. But Agent Shuey, professing decided opposition to the lodge, used the money of the Book Concern to favor indifference or opposition to the rule.

"Humanity sweeps onward: where to-day the martyr stands,
To-morrow crouches Judas with the silver in his hands."

And yet Judas Iscariot, the financial agent of the Apostles, did not wish to have Christ crucified. He was sorry when "he saw that he was condemned." But Book Room management has changed the majority from three to one against to more than five to one in favor of the lodge. And Bishop Weaver, who, when the church was solid against the lodge, could write and print on the popular side, is now the head traitor of the secret clan.

Soon after "the commission" to revolutionize the church was set afoot four years ago, a young member of the United Brethren in Dayton told the senior editor of the *Cynosure* he was about to join the Odd-fellows. We strongly dissuaded him: told him the rule of his church forbade it. His mother, apparently a godly woman, said her son's friends and business friends were going to join; and "we understand," said she, "that our late conference is now in favor of their joining the lodge." These facts were reported to Agent Shuey, and he was importuned to assure the above parties that they were mistaken, and save them from the lodge. He refused to do or say anything to keep Dayton young men from joining secret lodges though they were his near neighbors.

But let the beloved Dr. Davis, Bishop Wright and their compeers, "bate no jot of heart or hope." When the devil rends persons or churches, it is because he is being cast out. True, we had hoped you would have remained in the conference with the bad men now in the lead, trusting to the great revolution of sentiment sure to take place. Their haste to cast you out betrays their fear that their hypocritical rule, rightly interpreted, may be made to work against the lodgeites. Your move for a congress of anti-secret churches is wise and timely. The very stars in their courses will fight for you and against them.

In 1837, a majority of the Presbyterian General Assembly dropped four synods with a large population, avowedly to get rid of Abolitionists, though other charges were trumped up, as unsoundness in doctrine, etc. In a little over thirty years the Old School welcomed the New School back without their making a single concession. And Albert Barnes, who was the chief object of attack, is honored and remembered, while the names of his assailants are forgotten. So will it be in this painful case. Only let the minority push reform as their fathers did, and "Mystery, Babylon the Great," and all her children, will soon fall as slavery is fallen.

Let no man's heart fail him because a few cunning men have used the money of the United Brethren church and caused this temporary triumph of the lodge. There is always a revival of sin before a revival of holiness. When the commandment comes, sin revives.

A handful of people were driven from England to Holland and from Holland to the United States. Their brethren at home were put in prisons and pillories, their ears were cut off, and in some cases, the stumps of their ears dug out. What had those people done? The historian Bancroft tells us. "The austere principle was avowed, that no ceremony should be tolerated unless it was enjoined by the Word of God." That is precisely the principle on which Bishop Wright and the handful of brethren now rest. Secret societies, from the Jesuits to the Knights of Labor, practice rites which are *not enjoined by the Word of God!!* That little handful of Bible worshipers founded the United States. And when the lodge changed the ideas of the South by its sham titles of nobility and kingly ornaments, and man-made religious ceremonies, so that eleven States went for empire and slavery, the principles which founded democracy saved it, by filling eighty-two Southern graveyards with Northern dead.

Go on, beloved brethren, stand like the anvil to the hammer, and the rock to the tempest. The accursed secret lodges of this country are destroying Christianity by rivalship and substitution, and overturning our free institutions by stuffing our courts with secret oaths, taken not in Christ's name, but the devil's, the god of this world. Little did that hated handful of Pilgrims dream what a country they were building. As little do you see the stupendous results God is now working out by your toils, sufferings and persecutions. But "God, even our own God, shall bless us and all the ends of the earth shall fear him, and children's children will rise up and call us blessed."

THE DISCIPLES.—Our readers know that Alexander Campbell was a Presbyterian minister, who left the connection, practiced immersion; founded Bethany College, Va.; was opposed to slavery and secret societies; published *The Millennial Harbinger*; debated with the Romish Bishop, Purcell; cast off all creeds but the Bible, and founded a large denomination known as "*The Christian Church.*" There are several churches of this faith in Chicago. The senior editer of the *Cynosure* preached in the West Side Christian church, Western Avenue, near Van Buren St., last Sabbath evening, to a full house, against secret societies. The pastor, Rev. J. M. Allen, preached an admirable morning sermon. His house is crowded.

—The congratulations of the *Cynosure* household are tendered to Bro. C. M. Strickler of Clearport, Ohio, on the happy event of his marriage to Miss Iowa F. Miller. They will be "at home" to their friends after June 20 at Lancaster, Ohio.

CAN WE FELLOWSHIP MASONS?

Read and ponder the following:

"MYSTERIES. This is the name given to those religious assemblies of the Ancients whose ceremonies were conducted in secret."—*Mackey, Lexicon of Freemasonry.*

In a foot note on the same page (315) of his lexicon Mackey gives the following definition of *Mysteries*, from Bishop Warburton: "Each of the pagan gods (beside the public and open worship) had a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies, called INITIATION. This secret worship was termed the Mysteries."—*Divine Legation*, v. 1., B. 2, p. 189.

This is a clear, concise definition of "Gentile" worship, endorsed by the highest Masonic authority. By this, every heathen shrine was a lodge. And Paul, the Apostle, says Gentiles worshiped "devils." 1 Cor. 10:20.

"These ceremonies....were afterwards adopted by the Freemasons." (! ! !) See Lex. p. 320.

Thus Mackey, whose lexicon is in Masonry what Webster is in English, explicitly affirms and teaches:

1. That every pagan temple was a lodge of secret worship.
2. That worship was termed "Mysteries," and
3. Their ceremonies were afterwards adopted by Freemasonry".

Their table is therefore "the table of devils;" and their cup "the cup of devils" (1 Cor. 10:21). Can we fellowship Masons? or they us?

THE ELGIN ASSOCIATION.

This large local cluster of Congregational churches held their spring meeting at Crystal Lake, Ill., May 13-15. This meeting is of more than usual interest to readers of the *Cynosure* by reason of the "Wheaton troubles," technically so called, which dated back eleven years, to May, 1878; and which had been discussed and acted on at length by two church councils, and by a full special meeting of Association, called for the purpose, at Turner, near Wheaton, last autumn.

How entirely those difficulties are passed away is seen in the fact that President C. A. Blanchard, who took a leading part in the councils, presented his ordination papers at the Crystal Lake meeting, last week, and was received to membership in the Association by a unanimous vote; though the college church to which President Blanchard belongs, in creed and practice, disfellowships members of secret lodges, unless they withdraw from them, on the ground that those lodges are idolatries.

Diana, the Ephesian goddess, whose worshipers mobbed Paul (Acts 19), is said by writers to have been identical with Isis, the sister of the Egyptian god, Osiris, from whom Mackey derives the "Masonic Mysteries (see his lexicon). And if the mysteries of Masonry are indeed identical in nature with those "unfruitful works of darkness," which Paul commands to disfellowship (Eph. 5:11), then the College Church is right and the Elgin Association was right in receiving it. And the only thing remaining now to be done in order to the most perfect harmony in Elgin Association is for some two or three brethren, who have been snared in years past, to notify their brethren, if they have not already done so, that they have left the lodge forever. This, as they seem to be good men, they will doubtless do. For surely if they had lived in Ephesus, they would not have expected or desired to sit with idolaters at the feasts of Diana, and then come with the Christians to the table of our Lord.

Rev. Alexander Thomson, of Bartlett, the retiring moderator, preached the opening sermon, from the familiar words, "Ye are my witnesses, saith the Lord."—Isa. 43:10. The sermon was one of great clearness and uncommon power, calmly and agreeably delivered. It was eminently a living discourse. He said, "The fact that moral questions have come into the arena, and arrested public attention, shows that people desire the truth concerning them; and where shall our churches look for that truth but to their pastors, who stand as God's witnesses to the people." We heard warm commendations of the sermon, and have requested it for the *Cynosure*.

A good practical program was ably carried out by the speakers, after a prayer season led by Rev. H. W. Harbaugh, of Richmond. A brief report of each speaker would interest our readers, had we space. They were, Rev. A. W. Safford, DeKalb; Rev. F. F. Pearse, Turner; Rev. W. L. Ferris, Dundee; Rev. C. S. Leeper, Batavia; Rev. A. J. Chittenden; Principal H. F. Derr, Elgin; Rev. A. H.

Ball, Elgin; Rev. C. H. Abbott, Geneva; Prof. H. M. Whitney, of Beloit College, with a missionary from the Micronesian Islands, a former pupil of Prof. Whitney.

Principal Derr was preceded by a speech of diversified merit from Mrs. Taintor, of Chicago, on building homes for Home Missionaries. Her husband is secretary of the Congregational Union, and his wife is a helpmeet indeed, earnest and eloquent.

The membership of the Crystal Lake church is scattered, but the ladies furnished dinner and tea in the large lecture-room for some 250 people, so that we had a continued sociable for two days; and carriages took us to homes in the country to sleep, where the bloom of spring and the fresh verdure of the trees, wet with gentle showers, made our surroundings seem like "Paradise Regained." The elegant and abundant entertainment running through two days, reminded us of those times when those who followed Christ and his Apostles continued in hearing the word and the breaking of bread. God grant showers of divine grace, so that entire populations will come out, as then, to find Christ and be healed.

—Secretary Stoddard returned late Saturday night from the East. An account of the trip waits for our next.

—The *Free Methodist* contains a long obituary of Rev. W. M. Parry, father of Rev. A. W. Parry of Evansville, Wisconsin, who was secretary of the N. C. A. Convention in New Orleans. The departed father was a man of deep conviction and earnest spirit, whose labors were much blessed in the Free Methodist church.

—Rev. J. M. Worrall of New York was nominated to be moderator of the Presbyterian General Assembly last week, but, we are glad to report, was far behind in the vote. Dr. Worrall used to be pastor of the 8th Presbyterian church in this city, and was one of the most defiant of Freemasons. To some who approached him in Christ's name against the lodge he appeared to be a lodge bully.

—The Dupage county, Ill.; meeting is held in the Baptist church, Wheaton, this week. Among the speakers are expected Revs. Alexander Thomson, Geo. A. Milton, W. L. Ferris and Col. George A. Clark, of the Pacific Garden Mission, Chicago. The latter promised to speak on the lodge as a hindrance to Christian growth and usefulness, from his own experience as a Mason of many degrees.

—Rev. J. P. Richards, of Fort Scott, Kansas, spent the Sabbath in this city, on his return from the annual conferences of the Wesleyan churches in the East. He represented Wasioja Seminary, Minnesota, as an agent. At Syracuse he made an appeal for the *Wesleyan Herald*, edited by Rev. H. A. Day, in this city, and was cheered by a very hearty response. The church gave $132 to sustain the new paper.

—Some days since a card from Bro. I. R. B. Arnold, from south of Cairo, announced his return northward with the Mississippi expedition. He touched at Louisville and Cincinnati, and now announces that the big tent and mission boat will be open next at Pittsburg, where will be his address for some time. He invites all friends to call at his boat, "The Exhibitor," and wishes to open correspondence at once with the officers of State Associations.

—H. L. Hastings, the eminent Boston evangelist and lecturer, remained in Chicago after the close of the Bible Workers' Institute, and last Sabbath evening repeated his popular address on the "Mistakes of Moses," in Farwell Hall. He will also speak on Tuesday and Thursday evenings this week, in the same place. The *Cynosure* was honored by a brief visit from him. He has no less interest in our reform than when he thundered at the mob in Boston Music Hall, in 1880.

—The "Improved" Order of Red Men reminds us of a certain best breed of pigs which had one more twist in their tails than any other. They are now in distress because some one has discovered that nine-tenths of the badges worn by the order have not the right color. Let them be careful. The lodge badge is becoming all important. The Grand Army of the Republic are so concerned for their little bronze-button badge that they have gone to the Illinois legislature and had a law passed forbidding any outsider wearing one of the sacred badges of the order. What a brave army! Not such were the brave men who came back to their homes twenty-five years ago. The lodge has perverted their good sense, or they would never have gone to such lengths for a button. Suppose the Quakers or Dunkards should protect some peculiarity of their dress by law!

—Rev. F. M. Foster, late of Bellefontaine, Ohio, writes to the *Christian Instructor* concerning some of the cheering features of the centennial celebration at New York. Among them he notices the following: "Another thing to be appreciated (although not all the attending circumstances) is that banners, with passages of Scripture inscribed, very appropriate ones, too, were borne in the procession. One banner bore this aloft: 'Behold the Lamb of God which taketh away the sin of the world.' Another: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Another, not passage of Scripture, but sentiment, was: 'God gave this country liberty.' This feature of the parade was stimulating to the Christian. Hundreds of thousands read those words; may be some who had never read them before. The sentiment calling attention to the fact that God gave this country liberty, pointed the vast multitudes to him, and made them think of God as the author of the blessings which were calling out such rejoicings. Another thing worth contemplation is the thanksgiving services held throughout the land, in connection with the Centennial of Washington's Inauguration. It is possible that in some cases these were used more in praise of our country than of our God. But in others they were not. There was a true thanksgiving spirit in the hearts of multitudes. God was given the glory, for it is to his name is the praise. Many hopes for a better future were fervently expressed. And He who rules nations was implored to give a greater measure of his Spirit to rulers and office bearers and people."

—Rev. James A. O'Connor of the Reformed Catholic movement in New York writes to the *Christian Instructor* in very warm appreciation of the help given to his work by the late Henry Harrison, and gives a tribute to the memory of that good man which all our readers will read with interest: "In my work for the evangelization of the Roman Catholics in New York city during the last ten years I have had the sympathy and aid of many Christian friends of all denominations. Among them Mr. Henry Harrison was one of the best and wisest. His sound judgment, good counsel, and especially his fervent practical Christianity made him a valued friend and helper to me. The sweetness of his Christian faith and his joy in the Lord were characteristics that especially endeared him to all who came within the circle of his acquaintance. On every occasion that I met him—and they were many—he had a joyful word of testimony that it was good and sweet to serve the Lord. He was a frequent visitor at my office in the Bible House and his presence was like a beam of sunshine. The last time he paid us a visit was on the Friday before his death. He said he had no particular business, but as he was calling on his physician in the vicinity he looked in to see how the good work was going on. He was induced to stay a little while, but he prolonged his visit for half an hour; and in all my intercourse with him, I never heard such clear testimony of Christian experience, such hope and joy and trust in the Lord as marked his conversation."

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association occurs on the 20th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 20, at 10:30 o'clock, A. M., at 221 West Madison St., for the election of offiers and the transaction of other important business.

H. H. GEORGE, *President.*
W. I. PHILLIPS, *Rec. Sec'y.*

NOTICE.—Friends in Iowa who have not yet paid your subscriptions, please do not forget to do so as soon as convenient.

C. F. HAWLEY,
Agent of Iowa C. A.

John Bright left a legacy of fancy pipes. Some of the papers say his long life is a proof that tobacco is not injurious. He died at 78 years of age. But with his physique and character and good habits in all other respects, it is quite probable that his intemperance—his use of the poison tobacco—cut him off ten to fifteen years before his allotted time.

"There is not a group or assembly of Anarchists or extreme Socialists in America that does not soak its silly and dangerous resolutions in beer. Nor is there a single revolutionary or communistic assembly of total abstainers. The connection between prostitution and drunkenness is intimate. There is not a brothel conducted on total abstinence principles in the world."

BISHOP WRIGHT'S ADDRESS.

The portion of the United Brethren General Conference who were declared by the Weaver-Kephart faction out of the church, last Monday, immediately met in another hall, organized and proceeded to business regularly, under their long honored law. The conference continued through the week, re-organizing for future work. Rev. Halleck Floyd was elected bishop along with Bishop Wright, and committees were appointed to take charge of uncompleted business.

At the opening of this meeting Bishop Milton Wright made the following address:

"We have met here this afternoon under solemn and somewhat strained circumstances. I am not unmindful of your tears, brethren, and of your expressions of the deep trials under which you are placed by the transactions of the General Conference a few days ago.

"I may say that perhaps there has not been in the history of all the denominations in Christendom, in the history of the beloved Christian church, a parallel equal to this, which at this time is confronting us.

"We as a denomination took ground on moral questions, on which those that take the one ground as a general thing are to be found in all the other particulars the same. That has been the rule in this matter. And after living under it and up to the guarantees of the constitution, all at once there is thrust upon us an unusual plan, and, as we deem it, an illegal plan, to change our church constitution.

"Very soon after it was presented, it was rushed through, discussions on its legality being almost entirely excluded.

"And then it goes down to the people, under a commission employed by the power of the press of the church, which is turned to the subversion of the principle upon which we have stood. The editorial medium, the voice of the officials speaking through the press, and all the influence possible, has been brought to bear to repress the real expression as to the legality of the measures which it employed. And not only that, but to any real discussion, to any real effort to enlighten the people upon the subject, it has, as far as possible, repressed.

"I do not propose to discuss the question, nor to dwell upon it. The question is whether it is in harmony with constitutional law. If it is, it is our duty to submit to it. If it is not, then it is nul and void, and as we esteem it, the formation of a new church of which we do not consider ourselves a part.

"We take the latter view of it. And remembering that we have a people at home who are looking to us, and who entertain like sentiments with us on this question, we have sent in many thousands of petitions to this body, and it is our whole purpose to defeat it.

"And now where we are we stand, and look to God for his guidance and for his help.

"We come not in the spirit of malice. That spirit pervades not the hearts of our brethren. But we come with tears; we come with sorrow. We come as if a part of our household had gone from us, and left us, even in the minority. And we do not come to speak bitter words, nor with the spirit of malice. It is enough to say that we feel bound by God to do what we do. We are assembled here for the purpose of continuing the *real Annual General Conference, as it is in the sight of the constitution and in the sight of God.*

"I trust that during the session we shall feel much of the spirit of meekness, of humility, and of prudence, and that wisdom which is from above, which is first pure, then gentle, full of mercies and good fruits, without partiality and without hypocrisy."

—The annual report of the Freedmen's Aid and Southern Education Society shows that since the society was organized in 1866 it has expended in the work of Christian education in the Southern States $2,091,903 66. To this should be added the endowment fund of $200,000. The total annual income of the society has increased from $63,402 in 1877–78 to $170,418, in 1887–88. The collections from conferences have increased about one hundred and forty-five per cent. Donations outside the conference collections have increased about three-fold.

—Throughout China there are 476 lady missionaries; 40,000 children are taught in the different mission schools. There are eighteen hospitals, in which 100,000 patients receive treatment annually. In the North China field there have been enrolled over 30,000 Christians in less than twenty-seven years of labor.

THE HOME

OUR FLEDGLINGS.

BY [illegible] THOMSON.

When summer days are fair and fine,
The fledglings plume their wings for flight,
Forever leave the old home vine,
Their home and shelter many a night.

Away they soar on eager wing,
Their early life, strong, intense,
Threads with each opening spring,
And revels in the joys of sense.

Thus with our fledglings swift they grow.
The little lad soon towers a man,
The bashful boy becomes a beau;
This has been since the world began.

The little girl to woman grown,
Looks out upon earth with woman's eyes,
And in her day-dreams when alone
Pictures her earthly Paradise.

O'er all these our fledglings Where they go,
There may thy Holy Spirit be;
And may they still Thy watch-care know,
O Father, on the land and sea.

And when they build their own home nests,
Oh may they build in wisdom true—
The future of our nation rests
On what our fledglings think and do.

The manna dropping from above,
The sparkling water from the dell,
The calm, clear mind, the heart of love—
Let these be theirs, all shall be well.

The eyes that watched their play grow dim,
The head that thought for them grows gray,
His sun dips to the western rim,
And follows her who led the way.

Yet not obscure with doubt and gloom,
He hears the fledglings round him sing,
And sees in all the flowers that bloom
The blessed harbingers of spring.

Bar[illegible], Ill.

THE POWER OF MUSIC.

A correspondent of the Ypsilanti, Mich., *Commercial* of the anti-slavery struggle relates, as an influential factor in those days, the singing of our old friend, George W. Clark. He writes thus: Nearly fifty years have slid away since the anti-slavery cause found itself under good headway. It was the practice then to hold conventions here and there for the dissemination of facts and arguments bearing on that momentous question. It cannot be denied that some of the best speakers of the country took the part of the slave, and at the conventions alluded to there was always a fair representation of talent and eloquence.

There lived at Rochester, New York, at that time, George W. Clark, an eminent singer, who often appeared on those occasion to give life and enthusiasm with his songs. Eternity can only reveal the part his music played in creating public sentiment in favor of the down-trodden. The recollection of scenes witnessed and effects produced as the man stood there before vast audiences pouring forth his plaintive melodies, wisely adapted to opening the floodgates of human sympathy, fills my eyes now with welcome tears. I tell you, reader, it is no small thing that one man, and not a large one at that, standing before thousands, did, with the simple exercise of his voice, stir the emotions of men and women like as it were breaking up the fountains of the great deep. To give a little variety, Mr. Clark sometimes yielded to solicitations to sing other songs than those bearing directly on the great question of human freedom. On one occasion he took the poem entitled 'Excelsior," and there is where I got my idea of music as an interpreter. It is not to my credit to say that I had probably read the piece a hundred times as a boy, in my school book, and later, without realizing in appreciable measure its significance, until it dropped upon me transformed by the singer's wonderful intonation and cadences. Not until then did I see a youth determined to win, battling with formidable discouragements, keeping the motto of his life always uplifted. As plainly as though my eyes beheld him, I could see his unwavering progress. His sad brow, his flashing eye, and his clear, silvery voice were realities then. I could hear him groan as he contrasted the happy homes along his pathway, the gleams of firelight and genial warmth, with the spectral glaciers that threatened him. Nothing could seem more real than the solemn voice of the old man as he warns the youth of the lowering tempest overhead, and the roaring torrent beneath. That must have been the trying moment of his life, when the maiden, whose every lineament bespoke innocence and purity, interposed her bewitching enchantment, together with such tempting inducements as must have cost him many a "tear" and "sigh" to withstand. We could see it all, as with choking utterance he spoke his adieu, and with trembling limbs he continued his journey, the while pointing to the inscription on his banner. Language is too poor to adequately describe the full effect of the rendering of the last verse. Mind and sinew had reached their limit.

"There in the twilight cold and grey,
Lifeless but *beautiful* he lay;
And from the sky serene and far,
A voice fell like a falling star,
Excelsior."

The sound of the last word, or it might be the last letter of the last word, lingered long on the performer's tongue, and as it lingered seemed to rise *higher, still higher* until the voice was no more. The impression could not have been deeper had the echo in reality come to our ears from far above "like a falling star."

It seems strange, but is yet strictly in accord with the designs of Providence that willing workers are always furnished something to do. Slavery out of the way, the power of Mr. Clark's aptitude was turned in the direction of temperance, and here, too, he has done a grand work, standing abreast of all the progressive ideas of that cause. I am told he is now living in Detroit, and does yet occasionally sing. It must be that he has at least one foot in the grave. It would be worth a pilgrimage to go to hear him sing. This is the testimony of an

OLD TIMER.

DOES IT PAY TO STUDY SINGING?

The question whether to invest both time and money for the purpose of acquiring vocal culture is too important to be answered by unqualified individuals, and therefore parents are accustomed to consult some vocal teacher on the subject before they actually decide the question. The ordinary manner of examining a voice consists generally of the singing of a few scales and the intervals of the chords, and if the result is tolerably satisfactory, then the teacher will pronounce an encouraging opinion, which he may render more or less impressive by adding some complimentary allusion to the voice of Patti, Nilsson or Parepa Rosa. Should, however, this style of examination prove that the voice is undeveloped, then it is generally supposed that it will not be profitable to study vocal music, or even to invest a single dollar for that purpose.

Yet, it is not the voice alone that makes the singer. The voice is only the exponent of the mind, and even if the mechanical development should have been retarded, it is by no means a necessary conclusion that the development of a useful voice should be an impossibility. It has been said of Rafaelo that he would have become a famous painter, even if he had been born without any hands. With equal certainty you may depend on the assurance that many people may become great singers, even if their voices are undeveloped. We know of Demosthenes, of ancient fame, that his voice was weak and that he was afflicted with stammering; and yet he overcame all these obstacles and became the most famous orator of the world.

In the same manner it is possible to develop the voice in singing by proper advice and perseverance. It is a fact that the body often develops more rapidly in size than in power. The relative power of the body consists of the ability to draw a long breath and to retain it for a long time. A person may have the body of a giant and if not possessed of strong lungs, his strength is small and will soon be exhausted. Hence it is plain that breathing-power is just as necessary for a singer as the wind in the bellows of an organ, and if this power should be undeveloped by neglect or accident, then a careful and experienced teacher should be consulted about it. Besides, the voice is the exponent of the mind; therefore, if a person has a strong desire to become a vocalist, it may be taken for granted that his voice can be successfully trained into great usefulness. Hence it is plain that the training of the voice is actually identical with the training of the mind. A person cannot have a strong love and ambition for a certain object in life without having, at the same time, a decided prospect of attaining it in the end. Nature is always consistent in her hints and impulses. Therefore, if a person has a decided ambition for singing, it may be taken for granted that the result will be satisfactory, provided the training embraces both the voice as well as the mind.

It is true that ninety out of every hundred vocal students will fail, and even become regular nuisances—because they consulted incompetent teachers. But they do not suffer from bronchitis, diphtheria or consumption, and if their poor vocal training has not secured to them fame and riches, they certainly have gained health and bodily strength.—*Julian O. Schultz, in the American Musician.*

SINGING AS WORSHIP.

Singing is an important part of worship. It is so recognized in the Bible. In both the Old and New Testament it is frequently spoken of as an act of devotion.

Directions are given how singing should be done. Paul classes it with praying. "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14: 15. It would be considered shocking to employ a band of ungodly young men and women to do the praying for the church, even though they were trained for the purpose. The performance might be elegant, but it would be mockery.

But why is it not as wicked, when God's people come together to worship him, to employ the ungodly to do their singing, as it would be to do their praying? This question is pertinent. If an important part of worship, as commonly carried on, is simply an insult to God, from the insincerity of those who employ the fervent language of devotion, it is time the practice was abandoned. Christians should not give it either countenance or support.

To sing with the spirit implies that the whole soul is engaged in it. There is nothing merely formal about it. It implies earnestness. But one cannot put his whole soul into two different things at once. Hence, in public worship it is as improper to have something else going on during singing as during preaching. If preachers or people need to consult together they should do it before service begins, and not divert their own attention and that of others by whispering while the rest are singing. This part of the worship, as well as other parts, should be undisturbed.

To sing with the understanding implies giving the mind to it. It is to enter into the meaning of what is sung. It is to appreciate the force of the words sung and make them our own. The whole soul should be thrown into them. When all the people sing in this way they get blessed. The spirit of true devotion is kindled. Its influence is felt all through the service. Sinners are awakened, and Gods's people are strengthened and edified. Dr. Adam Clarke says, "A good singer, among the people of God, who has not the life of God in his soul, is *nothing but a sound.*—*Selected.*

INFLUENCE OF SACRED MUSIC.

Martial music is objectionable. It generates a martial spirit. This spirit may drift into open war. Sacred music and song, on the contrary, may inspire a spirit of peace and good will to men. In our alms and poor houses are many weary, sad, hopeless ones—old men and women, long strangers to the gentle ministrations of love and peace. In our county and State prisons are many dull intellects and hearts hardened against direct and avowed religious efforts. In our orphans' homes and public hospitals are many suffering ones, worn with pain, weak in body, and wearied in mind—near, it may be, the spirit world; for which they have received no adequate preparation. To each and all of these may be borne on wings of song softening and subduing influences—the words of everlasting life from Him, who "came to preach deliverance to the captives and the opening of the prison doors to them that are bound" in chains of ignorance and sin. He came to heal the sick, "to bind up the broken-hearted." Sacred song has this advantage over the formal sermon, the truth it teaches touches the heart of the hearer when he is not on the defensive against the Gospel. Specially adapted to this are the Bible songs found in the book of Psalms. They combine history, theology, poetry, biography, personal experience, faith in the supernatural and the divine thanksgiving, adoration, confession and contrition, and so blended in one is all that is sweet, tender and touching in human emotions, feeling and religious affections, as to fasten on the most hardened, ignorant and guilty, a sense of power, presence, and personal providence of God in the affairs of men. Educate the hearts of the people by sacred song set to sacred music, and the head and heart will educate to better thoughts and feelings, and the life to a better obedience of the moral law.—*A. R. Presbyterian.*

C. H. Spurgeon, speaking of instruments under the old dispensation, says: "Israel was at school and used childish things to help her to learn; but in these days when Jesus gives us spiritual manhood, we can make melody without strings." This accords so well with Mr. Henry's views we refer the reader to Henry's commentary on 1 Chron. 23d chapter. On verse 31 he concludes what he has to say upon it with these words: "As the Jewish church grew up from its infancy, it became more and more intelligent in its devotions, till it came at length in the Gospel to put away childish things." Mr. Spurgeon continues: "*We* do not need them, they would hinder rather than help our praise. 'Sing unto him.' This is the sweetest music....for keys and strings do not praise the Lord." Hence Mr. S. who has thousands of hearers has no organ or instrument in his worship.

A BROKEN COG.

"What is that little wheel for, mamma?"

The questioner had seen the use of the other wheels of the apple-paring machine his mother was using.

"Which little wheel?" returned Mrs. Maynard, impatiently—for Bennie was always asking questions, and many of them seemed needless to the hurried mother.

"That little one," answered Bennie, pointing his chubby finger to the smallest one on the machine.

"That is to make the rest turn," said Mrs. Maynard, noticing for the first time the machine she had often used. "This wheel is to carry and turn the fork; this one to carry the knife; another is to connect them all; the largest wheel with a handle is to set the whole in motion; and that little wheel, or simply a set of cogs around the center of the largest wheel, is of as much importance as, possibly more than, any other in the machine."

Satisfied with the information, Bennie soon tired of watching mamma, and returned to his blocks on the floor. Mrs. Maynard's thoughts repeatedly went back to the little wheel. How much her family was like the machine! The beautiful boy of four summers, building wonderful structures with his blocks, was like the little wheel, surrounded and carried about by larger ones scarcely noticed, and yet being such an intimate relation to the well-being of the family.

She unscrewed the machine from the table after finishing the apples, without noticing that she broke a single cog from the connecting wheel. Several days after, on attempting to use it, she found that the machine worked until the broken cog reached a certain spot, when all the wheels turned except the one that carried the knife. That had to be helped over the broken spot every time an apple was pared.

"What a nuisance!" she said aloud.

Not long after, as Bennie tried to make a door stay closed by repeated bangings, he broke the glass in it.

"Oh, what a nuisance!" he exclaimed, with the funniest scowl on his fair face.

Instead of a laugh at the scowl, or a reprimand for the words, his mother learned a lesson and tried to teach the boy one also. Taking him in her lap, she said: "Now, Bennie, you and I have been naughty. We hurry, and then scowl if things do not go as we wish to have them. We call things naughty names, when we are the naughty ones. Mamma did wrong to say to the machine 'a nuisance," and Bennie did wrong to speak in that way to the door. Now let us both try never to use the word again in that way."

"I will," said the child sweetly. "I won't say it any more; it's a naughty word," and he shook his serious little head until his curls danced.

"We mustn't scowl any more, either, like this," and Mrs. Maynard screwed up her forehead, as she knew she was wont to do when out of patience or in haste.

"No, I won't, for it don't look pretty, and mamma isn't pretty when she does so," said the honest little fellow.

"Now," continued Mrs. Maynard, "because you were naughty and broke the glass you must pay for it by earning twenty-five pennies to buy a new pane. Mamma was naughty, too; she finds it very hard to be good all the time, and not scowl when she is in a hurry. Now," she added, looking earnestly into Bennie's eyes, "I would like some one to help me remember. When you see me scowling, will you come and tell me, dear? And I will give you a penny until you have earned twenty-five," and she counted them out of her purse and placed them in a corner of the clock shelf. "It will be helping me more than anything else you can do."

The twenty-five pennies were soon paid to Bennie, for he was a faithful watcher, and habits of a lifetime cannot be broken up in a day. After the glass was paid for, a penny was still given him for each offence, until the scowl entirely faded from her face.

How many broken cogs there are in our families! Cogs ruined by our heedlessness, our haste, our indifference, our carelessness, our impatience, our anxious care for temporal things, our failure to speak the exact truth. Though "the little wheel" may not be broken, its usefulness is sadly impaired throughout life by our own imperfections.—*The Congregationalist.*

TEMPERANCE.

LICENSED.

"I'm licensed to sell; get out of my shop,"
The rum-seller angrily cried,
With a frown on his face, and a curse on his lip,
To the woman who stood by his side.
"My moments are precious, I've no time to waste;
I have paid for my license, I say;
'Tis my business to sell, I shall sell when I choose
To those who will give me my pay."

"Your moments are precious! ah, precious for what?
To ruin some innocent one?
You shall listen a moment; 'tis little I ask
For the wrong to me you have done.
You ruined my husband, both body and soul,
That you his scant money might gain;
You were licensed to sell, you answered me then;
And all my pleadings were vain.

"You lured him on with your honeyed words
Till your victory you made complete;
Till his money was gone, then one cold night
You turned him into the street.
The night was dark, he was crazed with rum,
All reason from him had fled;
In the morning's light they brought him home;
He was found on the railroad—dead.
"You were licensed to sell, and gave not a sigh
For the miserable work you had done.
And now, not content, you are doing you best
To likewise ruin my son.
You are leading him on in the downward path,
His meagre earnings you crave;
For that you are willing to send him down
To an early drunkard's grave.

"Go look at the miserable sots of our town,
Then back to ten years ago,
And know it is you and your cursed work,
That have brought them down so low;
You are licensed to sell! ah, yes, it is true
That your license in money is paid;
But think not that's all that will ever be asked
For the miserable wrecks you have made.

"You are licensed to sell! 'tis a miserable plea,
And you'll find it of little worth,
When you stand at the judgment seat of God,
For the deeds done here on earth.
When you stand in the presence of those poor souls
You have helped drag down to hell,
Of little avail will it be to you then
To say, 'I was licensed to sell.'" —*Selected.*

[The above poem being recited in a public school in Brooklyn, N. Y., while a liquor dealer occupied a seat on the platform as an honored guest, so incensed him that he entered a complaint in the Board of Education against the principal.]

HENRY HAINES.

Dr. Henson of Chicago, in a lecture at Omaha, told of Henry Haines, his college classmate, who was an Apollo Belvidere of manly beauty, swift on foot as the wind, and unequalled in all feats of strength; in the class room, too, easily leading all. In debate he piled up mountains of logic, rising beyond to unrivalled heights of magnificent oratory. He was a man endowed with gifts which placed every honor within his grasp. They all felt boundless admiration for him, and believed in years to come they would feel it an honor to have been associated with him in college. They confidently expected to hear great things of him. But the years went by and the lecturer knew nothing of his whereabouts or what he was doing.

After a period of years Dr. Henson was preaching for a single Sabbath in New York, and had for his subject "Lost Opportunities." After the service was over he started for his hotel and soon noticed that he was being followed by a man who seemed cast up from the very slums, a miserable wretch, capable of anything evil, and so much intoxicated that he staggered as he walked; a man who seemed sunk to the lowest depths of moral and physical degradation. At the door of his hotel the Doctor turned and waited to see what the man would do. Pushing the slouched hat from his face as he came near, it revealed the ravages of drink, the bleareyed, besotted countenance we see so often. He at the same time, with unsteady voice, addressed the Doctor with the words, "Henson, don't you know me?" "Know you; how should I know you?" was the reply. At the same time it flashed upon him as strange that such a man should know him. The response that came to the Doctor's question was that the wretch before him was his old classmate, Henry Haines. The man did not wish to enter the hotel, said he was not fit, and he was not, but the Doctor drew him in, took him to his room and learned from him how his life had been blasted by drink; then he urged him to go with him to Philadelphia, where he was then preaching, and offered to stand by him, brace him with all his strength to become himself again, and help him with his last dollar. Said he, "It is too late; I am a burned-out volcano. I have lived like a dog and shall die as I have lived." And he staggered out and away into the darkness.

Fired by the recollection of his friend with magnificent gifts and prospects ruined, and his soul lost forever by reason of needless temptation, the eloquent divine broke forth into stinging, burning, withering criticism of the people who tolerate and license the abominable traffic that produces such wreck and ruin.

TAXES IN IOWA.

The liquor men are widely circulating a small leaflet in which it is said, "That Prohibition does increase taxes is proved by the rates existing in prohibition States. Taxes have reached as high as 6.2 cents on the dollar in Des Moines, Iowa," etc. We have taken pains to secure from the State Department of Iowa a statement which is herewith given: "I have called on several taxpayers working in the building and examined their *new tax receipts.* I find the city tax of West Des Moines to be *five mills*, and that of the East city to be 5½ mills on the dollar." Quite a difference between that and 6.2 cents as alleged in the circular. I select the following from the *American Almanac* by Col. Spofford, Librarian of Congress: "State taxes of Iowa, 25 cents per $100 valuation; Mississippi 40 cents; Illinois 42, and Nebraska 76½." The gentleman who has so kindly taken the trouble to send us these facts also calls attention to the Official Register, where we see the ratio of crimes is less, while the population is greater.—*Union Signal.*

In the town of Bessbrook, Ireland, where John G. Richardson employs 3,000 people in the manufacture of Irish linen, no liquor has been sold for forty years; and as a result there is neither policeman, prison, pawnshop nor pauper in the town.

Miss Kate Field—I have called to see the religious editor. As the great American champion of California wines as a solution of the temperance problem I sent him a case of the wines, with request for a strong article on the subject in the religious department, but the article has not appeared.

Office boy—No, mum. He's drunk yet.—*Philadelphia Record.*

That was a neat reply the State Secretary of Ohio made to the Saloon Keepers' Association, of Hamilton, O., some days ago. This organization had applied for articles of incorporation, and in making the application it stated its object to be, "to afford all who may become members proper and legal protection against unjust and oppressive laws, and to aid its members in the defense of their lawful business, and against the unwarranted encroachment of government, State or municipal authorities." The secretary refused to issue the articles of incorporation, giving his reasons as follows: "Resistance to law is not a lawful purpose, and it is contrary to public policy to sanction such organizations. You will see in a moment that the State cannot clothe with corporate power an organization having for its avowed object opposition to the execution of the laws of the State." The secretary certainly has good grounds for his refusal. It would be manifestly ridiculous for the State to set its seal upon an association whose avowed purpose is to defy the laws of the State. But there is another ridiculous phase about it, which does not belong to the saloon keeper. The State, in consideration of a certain sum of money, pronounces the business of whisky selling lawful, and then proceeds to enact laws which the seller regards as "unjust" and "oppressive." If the business is recognized as lawful, it ought to have all its rights under the law, no more, no less. The wrong consists in recognizing it as lawful. It is the general sentiment of mankind that the liquor traffic is a great evil. The State is in poor business when it legalizes evil. Yet that is exactly what most of the States do.—*Christian Worker.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IX.—Second Quarter.—June 2.

SUBJECT.—Jesus Before the Council.—Mark 14: 55-65.

GOLDEN TEXT.—They hated me without a cause.—John 15: 25.

[Read the Bible and read the lesson.]

DAILY READINGS.—*M*—Mark 14: 55-65. *T*—Matt. 26: 59-68. *W*—Mark 14: 66-72. *T*—Luke 22: 54-71. *F*—John 18: 15-27. *S*—Psa. 2: 1-12. *S*—Acts 6: 7-15.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. Unbelievers try to find, not the truth about the Bible, but some fault in it.

2. To do this they pervert and distort its truths.

3. The worst of lies are those which are sugar-coated with truth, which are caricatures and distortions of the truth.

4. It is wise to be silent under false accusations before those who are determined to pervert everything said. Do not cast pearls before swine.

5. There is a time coming when the true causes and reforms, now weak, shall be mighty in power: when religion and truth and righteousness shall have sway over those who now rule by worldly power and rank and wealth. The weak things of God shall confound the mighty.

6. Peter proved his repentance true, by living ever after a noble life.

7. Bad men love to ridicule those who are better than they, in order to quiet their own consciences.

8. Scarcely anything hardens the heart more than scoffing and jeering at religious persons and sacred things.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The false witness*, vs. 55-59. Christ's enemies were anxious to bring some charge against him that would be sufficient to attract the attention of the Roman governor. His premature arrest did not probably allow them time to tutor the witness, for among them all none gave the same testimony. There was never a truth arose but the enemy of all truth sought to destroy it by bringing false witnesses to prove it something else. The most palpable errors, the grossest wrongs have had their defenders to support them by wrested texts of Scripture, thus making the very Word of God bear false testimony against itself. Every righteous reform has to run a gauntlet of lies, often so absurd that it is wonderful human reason will give them credence. They deceive the unthinking, but if pains is taken to sift the evidence it will be found that their witness does not agree together. Truth has a majestic unity. Many sided she may be, but like Him from whom she emanates she can never contradict herself. It is only in seeming, for instance, that the known truths of science and the truths of Scripture clash. We need to cultivate more a sanctified judgment, that we may not be deceived when false witnesses from without or from within tempt us to accept a lie in the place of truth. As we read of this mock trial of Jesus, with all its circumstances of outrage and ignominy, let us remember that Truth is continually on trial before men, and He who said, "I am the Truth," must feel personally interested in the attitude we assume. Are we among the chief priests and scribes, seeking for false witness, desiring to believe a lie? or among the false witnesses themselves, willing to sell the truth for gain? Or do we forsake the truth when to advocate it would make us unpopular? Do we deny it through fear, like Peter, or follow afar off, like John? These are personal questions which we all need to press home to ourselves.

2. *The Faithful and True Witness*, vs. 60-65. It was a trial destitute of all the forms of justice, and silence was the divine Prisoner's only human defence against the outrageously false charges by which they sought to make him out a criminal. There are times when we serve the truth best by silence, and there are times when to keep silent is to falsify the truth and witness to a lie. Christ, as the Faithful and True Witness, felt himself obliged to answer when the high priest put to him the direct question of his Messiahship. To have kept silent then would have been to lay the matter open to doubt. He, the faithful and just One, could not deny himself. That truth for which so many martyrs in after years should shed their blood, he must assert, though knowing it would cost him his life. Neither priest nor council stop to investigate his claims, but judgment is at once passed. The decision had been made long before. When the human heart is bound not to accept Christ it is shut against all evidence in his favor. If we are prejudiced against the truth, and refuse persistently a candid examination of its claims, we reach the fearful state spoken of in Isa. 44: 20. This in itself is the most terrible of punishments. Yet good and great and learned men have their understandings darkened by falsehoods which ought not to deceive an intelligent child. How many Masons believe the lying traditions of their order? How many papists believe in purgatory and prayers to the saints? All because their minds are made up to believe these things instead of using reason and the Word of God. Christ is not only the Messiah: he is the coming Judge. They who pierced him shall mourn when they see him, but his faithful witnesses will rejoice. What an incitement to bear earnest and courageous testimony for him now, that we be not ashamed before him at his coming, but receive the crown of eternal life so painfully bought by the sufferings and death of the beloved Son of God!

RELIGIOUS NEWS.

—Rev. Josiah Strong, secretary of the Evangelical Alliance, thinks that the supplanting of the old-time academy with its Christian tone by the secular high school is one reason why more young men in colleges do not enter the ministry.

—The 101st session opened the second century of the General Assembly of the Presbyterian church in America last Thursday, in the Fourth Avenue church, New York. "The Position and Duty of Our Church" was the theme of the able discourse with which Dr. Thompson, the retiring moderator, opened the assembly. Dr. W. C. Roberts, president of Lake Forest University, near Chicago, was elected moderator.

—There are about one thousand Christian Chinamen connected with the Congregational churches of California and Oregon. They contribute about $2,500 for home mission work, and have organized a foreign missionary society, and with $1,400 as a starter, have sent two missionaries, one a Chinaman, back to China to do work there.

—The evangelical churches in America have made a large relative gain for 1888 as compared with 1886, namely, 1,744,771 members. This shows an average of about one member in 4 5 inhabitants, on an estimated population for 1888 of 62,300,000. The Protestants are 77 per cent of the whole population of the United States. The Roman Catholics are 11 per cent of the whole.

—A gentleman in New England has given $100,000, and Japanese gentlemen have subscribed about $70,000, to found a Christian University in Japan, according to a plan proposed by the Rev. Joseph Neesima, of the American Board. The Collegiate Institution which Mr. Neesima has been building up for some years, contains more than nine hundred students.

—The Protestant Church of Spain numbers, at present, 112 chapels and school-houses, 111 parochial schools, with sixty-one male and seventy-eight female teachers, 2,545 boys and 2,095 girls. There are eighty Sunday-schools with 183 helpers and 3,231 scholars. The churches are ministered unto by fifty-six pastors and thirty-five evangelists; the number of regular attendants of Divine service is 9,164; of communicants, 3,442. Pastor F. Fliedner reports steady progress on all sides.

—Much has been written on the remunerative effects of missionary enterprises. The most profitable efforts made in reference to the American Indians are not the efforts to conquer them in war, nor the efforts to support them in idleness and barbarism, but the efforts to Christianize them. The *Rocky Mountain Christian Advocate* says: "While the Dakota Indians were savages it cost the Government $1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was $120,000, a difference of 1,728,000 in favor of Christianity." The Gospel subdues the savage instincts, overcomes the vices, stimulates industry, awakens thought, implants virtuous principles, and reforms society by renewing the heart.

—The seventy-third annual meeting of the American Bible society was held May 9. The annual report shows that the total cash receipts for general purposes were $499,823. The disbursements were $555,989, leaving a deficiency of $56,989, which was provided for in part by a loan and in part by the sale of certain securities.

—The Women's Baptist Home Missionary Society reports the total sum collected during the year to be $30,774, an increase of $14,400 from last year. The amount raised for the training school building fund is $16,677, which has been placed on deposit with previous collections. The total expenses have been $4,154.

—The General Assembly of the Presbyterian church in the United States of America met in New York last Thursday, and the Southern Assembly met at Chattanooga on the same day. The separation between the two branches of the Presbyterian church occurred in 1861, and only last year the Southern Assembly decided at its meeting in Baltimore that "we are unable to discover that the obstacles to organic union heretofore existing between the Northern and Southern General Assemblies have to any considerable extent been removed." This year the often-debated question will come up in a new form, the idea of organic union being put aside for the present, and a plan of co-operation will be discussed. The Southern Assembly appointed a committee to confer with a similar committee of the Northern Assembly, and it is hoped an arrangement will be made for "conducting our common work, both at home and abroad, to open the door to the fullest and heartiest co-operation."

—Rev. A. T. Pierson, editor of the *Missionary Review*, in a recent article, says that it is his "solemn conviction that with thorough organization, sanctified resolve and practical co-operation throughout the church, the Gospel may be preached as a witness, not only among all nations, but to every living creature within the life time of the present generation, or even before the present century closes." Those who are informed upon the subject of missions believe that this is a critical period. Whether we believe the convictions of the Rev. Pierson true or not, we are well aware that the church is not sufficiently alive to this work. If practical business principles were put into use in this cause as they are in worldly affairs, wonderful results would follow. Six of the governments of Europe have 16,000,000 men who stand ready to go into any foreign clime at a single command and lay down their lives, if need be, to maintain the government. And in order to keep up these navies $806,000,000 are spent annually. Jehovah has 40,000,000 professed followers in this world, and $20,000,000,000 lie in the coffers of the Protestant churches in Europe and America alone, and a band of only 6,000 in foreign lands to wage war for the downfall of Satan's kingdom—and this 1800 years the command from the King of kings, "Go, teach all nations."

—Mr. W. S. Caine, Member of Parliament, who has visited India, has recently criticised the methods used by the Baptist missionaries. His words have led to much discussion in Great Britain. He thinks a change of method would produce larger results, but is not an opponent of missions in India: on the contrary, he says: "On all hands there are abundant signs that the leaven of Western education, with the influence of bazaar-preaching and the enormous sale of the Bible itself, are working on the foul mass of corrupt idolatry that weighs down the whole national life of India. There never was a heathen nation more ripe for Christianity than India." These words are used with a great deal of force as proving that the "methods" have not been unproductive; as in fact sustaining the recent declaration of the Lieut.-Governor of the Punjaub, who wrote: "The changes that are being to-day wrought out by Christian missionaries in India are marvelous. Teaching wherever they go the universal brotherhood of man, animated by a faith which goes beyond the ties of caste or family relationship, Christian missionaries are slowly, but none the less surely, undermining the foundations of heathen superstitions, and bringing about a peaceful, religious, moral and social revolution."

CHRISTIAN WORK AT CAMP LINCOLN.

The State Executive Committee of the Illinois Young Men's Christian Associations has tents at Camp Lincoln, Springfield, every summer, during the camp of instruction of the Illinois National Guard, in charge of different State and general secretaries, who do personal work among the young men.

The demoralizing tendency of camp life is well known to those who have experienced it. To counteract this as far as possible, by setting other influences at work, is the object of this movement, which is three fold in its character.

First.—By providing, for the free use of the "boys," writing materials, newspapers from the towns where the companies are stationed, innocent games, wholesome companionship, etc., it is desired to bring them within reach of the religious influences of the Association work.

Second.—Opportunities are thus presented for personal work, distribution of tracts, religious services, etc., bringing the Gospel home to those as yet unreached by its influences. Already young men have been brought to accept Christ, and one who professed his name is now a home missionary in a Western State.

Third.—The Christian young men are sought out, and their influence with their unsaved comrades is solicited. Thus they are brought to remember their Christian obligations in camp as well as at home.

The prayers of all Christian people are requested for this work.

LODGE NOTES.

White Caps have reappeared in Ohio, and Adam Lowery, a shoemaker at Allentown, has received several visits from them, the last occurring Wednesday night, when they broke all the windows in his house and left a notice stating that if he did not leave town within seven days he would receive fifty lashes and a coat of tar and feathers.

A dispatch from St. Louis tells the same story thus: "The Select Knights, A. O. U. W., at to-day's session changed their name to Select Knights of America, on the score that they needed new blood, and that no association of their character could exist while drawing its strength from a close society. Any one can be admitted to membership, whether a member of the A. O. U. W. or not."

President Harrison has been visited by a committee representing the G. A. R. of Brooklyn. They laid before him resolutions adopted by the memorial and executive committee of the order during April last, urging the preferment of veterans of the late war for office under the government. The President replied that he would consider the question very carefully, and would give the resolutions their due weight.

John M Clayton, the victim of political assassination in Arkansas last winter, was a Knight Templar Mason. The high functionaries of that order fulminated a high-sounding eulogy which says, "His personal character was beyond the reach of criticism—peer of the peerless, knightly as the knightliest, noble as the noblest; a personal character without spot, blame or blemish." It is gratifying to human nature to learn that there has one such man lived on the earth.

The new State insurance law was tested at Janesville, Wis. May 9. E. A Whitmore was brought to trial for representing the National Benevolent Association, of Minneapolis, a company having no permit in the State, but claiming exemption on the grounds that it is similar to the Masons and Odd fellows. The case is brought by State Insurance Commissioner Cheek. It involves the Wisconsin business of thirty companies. A statement of facts was agreed upon today, and the matter will be taken directly to the Supreme Court.

While it is not generally known, says the *Inter Ocean*, the Supreme Legion of Select Knights of the Ancient Order of United Workmen convened in special session at St. Louis Tuesday. The meeting was called by Supreme Commander Knapp. One of the matters for consideration was whether the Select Knights, as an organization, would withdraw from the A. O. U. W. A telegram received gives the result of the deliberations, which means that the Select Knights have withdrawn from the A. O. U. W. order as an organization, but not as individual members. There are about 15,000 Select Knights, uniform rank, in the United States.

The Knights of Pythias are to have a memorial day as well as the Grand Army. The Indiana lodges having petitioned the general meeting of the order, a committee was put in charge of the matter, which recommends the adoption of the following: "That it be, and it is hereby enacted, That the Tuesday following the second Sunday in June of each year be, and is hereby set apart as the Memorial day of the Order of Knights of Pythias; and that the subordinate lodges of the order are hereby authorized and earnestly requested to meet in their respective localities upon said day in each year, whenever the same is practicable and convenient, for the purpose of decorating the graves of our departed brethren and for the purpose of engaging in such services and exercises as may be in harmony and appropriate to the day and the occasion. And be it further enacted, That whenever a subordinate lodge shall elect to perform such services upon a different day, they may select any day of the second week in June of each year." The order already has prayers for the dead, like the Mormons, Sons of Veterans, Freemasons and other false religious systems.

The Supreme Council of the Catholic Knights of America met in Chattanooga, Tenn., May 14, every State and Territory in which the order exists being represented, except Montana. The report of the Supreme Treasurer showed the receipts of the general purpose fund of the order from April 23, 1887, to and including April 23, 1889, including the balance on hand April 23, 1887, to be $42,131. Total disbursements from the same fund during the same time, $36,615. Balance on hand to the credit of the fund, $5,516. The same report shows that the receipts of the Supreme Treasurer, M. J. O'Brien, from April 23, 1887 (and including the balance of $504, on hand at the time), to April 25, 1889 on account of the widows and orphans' fund, were $924,844. Total disbursements to the beneficiaries and sinking funds commissioned for the said time, $924 107. Balance on hand to the credit of the fund, $737. The total assets of the order, including cash on hand, supplies due on assessments called are $107,475. The total liabilities, including the amount due for supplies and due to beneficiaries for which calls have been made, are $98,392. There have been 564 branches organized and 144 dissolved. The membership now numbers 17,872. and there have been during the time 452 deaths.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 13 to May 18 inclusive:

Rev A Good, W Evans, J Manville, H F Dull, J Minter, S Rowlev, C R Russell, G W Clark, J R Shaw, Mrs E. Talcott, J Smith, J B Galloway, J Markle, I H Jones, C A McMillan, O N Hull, M Pierce, L H McMillan, S Carson, Mrs A Coe.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	82	@	85
No. 3	70	@	78¾
Winter No 2	83	@	88
Corn—No. 2	33⅝		34½
Oats—No. 2	22⅞	@	27
Rye—No. 2	41		42½
Branper ton		9	50
Hay—Timothy	8 00	@11	00
Butter, medium to best	11	@	16
Cheese	03	@	10¾
Beans	75	@ 1	65
Eggs			10½
Seeds—Timothy	90	@ 1	35
Flax	1 50	1	55
Broomcorn	2	@	4
Potatoes, per bus	25		32
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	4 20	@ 4	35
Common to good	1 80	@ 4	00
Hogs	3 50	@ 4	50
Sheep	3 00	@ 5	12

NEW YORK.

Wheat—Winter	77	@	96
Spring			
Corn	41	@	44½
Oats	28	@	39
Eggs			14
Butter	11	@	17
Wool	09		34

KANSAS CITY.

Cattle	1 75	@ 4	10
Hogs	3 90	@ 4	37
Sheep	2 50	@ 4	25

ODD-FELLOWSHIP:

ITS HISTORY AND ITS WORK,

by President J. Blanchard. A neat pamphlet with cover. Price, postpaid, five cents. This address, as puplished in the *Cynosure* last fall, met with so much approval that the N. C. A. decided to issue it in convenient form for circulation. Until Feb. 1, 1889, any one sending 25 cents and a year's subscription for the *Cynosure*, may order twelve of the above pamphlets.

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BY

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Past Master of Keystone Lodge No. 632 Chicago.

Explains the true source and meaning of every ceremony and symbol of the Lodge, thus showing the principles on which the order is founded. By a careful perusal of this work, a more thorough knowledge of the principles of the order can be obtained than by attending the Lodge for years. Every Mason, every person contemplating becoming a member, and even those who are indifferent on the subject, should procure and carefully read this work. An appendix is added of 32 pages, embodying

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which gives every sign, grip and ceremony of the Lodge together with a brief explanation of each. The work contains 420 pages and is substantially and elegantly bound in cloth. Price, 75 cents.

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HOME AND HEALTH.

[ROLLED OATS FOR BREAKFAST.]

Appetites are apt to be capricious in the spring especially as regards breakfasts. Don't force the family to eat at this season things which are not relished. It is not difficult to provide dishes which will be eaten with zest. Oat meal should not be served at more than one breakfast in the week. Vary the fare by using hominy cracked wheat wheat germ, yellow corn meal etc. Eggs creamed, poached boiled and cooked in the form of omelets, should be used freely. Broiled fish thin slices of ham of breakfast bacon nicely broiled, broiled chops, and additions occasionally a steak, salt fish in cream sauce corned beef hash, hashed meat on toast, fricassee of chicken or veal—here are seasonable dishes. Have potatoes cooked in simple, savory ways. Let the bread be light and well baked. Always have some kind of coarse bread, either hot or cold. Dry toast and milk toasts all are good for breakfast. Avoid fried food. When broiled meat or fish forms a part of the breakfast in spring, it is a good plan to have a dish of water cresses or radishes on the table. Have fruit on the table when you can, and a few flowers if possible. A few flowers and a bit of green bring a great deal of sunshine to the table. It takes thought and time to prepare those savory dishes which are so desirable at this season, but it pays to give the thought and time. To the workers—and we are almost all workers—it makes considerable difference all day long whether a right start is made in the morning. The man or woman who begins the day with a hot, well cooked, simple breakfast, will get through his or her work in a hundred per cent better condition than he or she who has a poor meal. As the heaviest part of the daily work usually comes between breakfast and the midday meal, all housekeepers should do their part to make the battle of life easy by providing proper food for the morning meal.—*Good Housekeeping.*

[KEEP COOL AND STIMULATIVE.]

On taking boiled eggs from the kettle, chip the shells on the ends to let the steam out and prevent their cooking more.

A neat, clean, fresh-aired, sweet and well managed house exercises a moral as well as a physical influence over its inmates.

The muddy taste of fresh water fish of some kinds is overcome by soaking in cold water and salt for two or three hours before cooking.

The paint brush that proved to be a bargain was cleaned in turpentine each time its work is done, dried and hung up by its handle.

If you have oatmeal left from a meal, thin it with some milk, adding one well-beaten egg a pinch of salt, a small piece of butter melted, and some bread crumbs. Fry as fritters.

To set delicate colors in embroidered handkerchiefs, soak them ten minutes previous to washing in a pail of tepid water, in which a dessertspoonful of turpentine has been well stirred.

Ground Rice Cookies.—One-half pound each of flour sugar, butter and ground rice and one teaspoonful of baking powder mix well together with two eggs, roll thin, cut and bake in rather a quick oven.—*Household*

Physicians have come to the conclusion that headaches are very frequently caused from overstraining of the eyes, that defective vision is more often the source of head troubles than most persons thus affected are aware of themselves.

Breaded Sausages.—Wipe the sausages dry, and dip them in beaten egg and bread crumbs. Put them into a frying-basket and plunge into boiling fat. Cook ten minutes and serve with a garnish of toasted bread and parsley. The pretty appearance of the dish will add to the zest of enjoying what would otherwise cooked be a very common dish.

Few people know how to cook water, a noted caterer used to say. "The secret is in putting good, fresh water into a clean kettle already warm and setting it to boil quickly, then taking it right off to use in tea coffee and other drinks, before it is spoiled. If it is allowed to steam and simmer and evaporate till all the good of the water is in the air, and the lime and iron and dregs left in the kettle, it is very bad."

In cooking oatmeal or cracked wheat, if the meal is put into a double boiler and salt added to the water in the outer receptacle, the food will be much improved in taste, the reason being undoubtedly because the meal is better cooked by this process. As salted water does not boil at so slow a temperature as unsalted, therefore the meal is subjected to a greater heat, and is proportionately better cooked and much improved thereby.

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FARM NOTES.

The Worden grape is becoming quite as popular as its parent, the Concord. It is earlier than the latter, hardy, and fruitful to a degree which will please any one who tries it.

Look out for the plum curculio and spray the trees. South of the 40th degree it should be done now. A teaspoon of Paris green in a pail of water will do the work, or one ounce of London purple to ten gallons of water. The same mixture will destroy currant worms.

A German expert reckons that if a single grain of wheat produces fifty grains, and that these fifty each produce fifty grains more, and so on, there will be in the second year 2,500 grains; in the third year 125,000 grains; in the sixth year 15,625,000 grains; in the twelfth year the produce would suffice to supply all the inhabitants of the earth with food during their lifetime.

A correspondent of the Germantown *Telegraph* says: "Will you tell the readers of your paper to try this remedy for the ravages of the cabbage worm. Two parts sifted coal ashes, one part of fine salt; mix thoroughly, and apply in the morning when the dew is on. My neighbors have used this with success for several years, and last year I tried it on cabbage that I thought past saving, and they headed up nicely."

Garden and Forest says: Cutting off large branches from a healthy tree reduces its vitality, and of course should never be permitted. Severe pruning may be resorted to when a tree is in a feeble or perishing condition, when such an operation may stimulate vigorous growth. A wound made by cutting off a branch, unless it is immediately protected by a coating of coal tar or of paint, is liable to be attacked with dry rot and other fungus growth, and from the affected surface will gradually penetrate the whole tree and gradually destroy it.

Many apple trees throughout the West are annually destroyed by the borer, which cuts it way into the solid wood near the ground, and before the owner is aware of its presence the tree is beyond help. If shot holes appear in the bark, and ejected sawdust is seen, the insect is at work. Pushing a small wire into the holes will sometimes destroy the insects. Preventives are cheaper defenses. Early in May scrape away the loose bark and wash the trunks from the ground to the branches with a mixture made of a pint of sulphur, a gallon of soft soap, and tobacco and water enough to make it the consistency of paint. Apply with a whitewash brush or cloth.

RAISING SQUASHES.

The squash is indigenious to the tropical climates and to the warmer portions of the temperate zones, so that in our latitude they require very hot seasons to grow them successfully. While taste for squash, like that for tomato and banana, seem to be a matter of education, yet dealers who are in position to know say that the squash ranks next to the potato in popularity, more especially in the larger cities.

The ordinary method of digging holes in odd corners and out of the way places and then filling the holes with manure in which to plant squashes is time poorly spent, for the result is seldom satisfactory. After the vine has made a growth of a few feet, and has set a few squashes, it is checked in its growth, turns yellow and dies, the roots having in vain endeavored to penetrate the ground surrounding the hole in which they are growing. As to how far the roots of a squash vine will extend, it is my belief that the roots of the squash vine will extend as far under ground as the vine extends on the ground above.

The great error in cultivating the squash is to starve it; another is to give all the food necessary without allowing room for extra growth of the vine under high cultivation. The best results may be obtained by scattering the manure after plowing the ground. It should then be thoroughly incorporated with the soil. Commercial manures are preferable to stable manure for manuring in the hill from the fact that they contain no seed, and will give the young plant a quick start, while the manure which has been worked into the soil about the plant will be held in reserve and be efficient in manuring the crop.

Thorough mixing of fertilizers with the soil is important: a top dressing of well rotted manure or superphosphate of lime is relished by the vine after the runners begin to show. Hills should be from eight to twelve feet apart, according to the variety planted. Squash vines are susceptible to the slightest injury or disturbance, and as a rule it is better to allow weeds which spring up near the end of the season to remain than to disturb the vines in attempting to pull them up and cut them off. No person should be allowed to pass through or even set foot in the squash patch, after the squashes have commenced setting.

Squashes mix in their seeds, but the effect does not become apparent until the seeds are planted and squashes are produced the following season; thus it will be seen that seed taken from squashes, which may yield a crop where every specimen grown may show marks of impurity. It is important that the laws of admixture may be understood, that the risk incidental to planting seeds that look pure should be more generally known. No matter how many varieties may be planted together, no crossing from the result of that planting will be seen in the external color, shape or appearance the same season.

To have squash seed pure the squashes from which they are taken must have been grown in an isolated locality. Where different varieties grow in the same locality, and it is desired to keep any one variety pure, it may be accomplished by preventing any male flowers of the other varieties from maturing. The fruit from any particular blossom may be kept pure by covering with a screen, removing only to fertilize with pollen from a male flower of its own vine. Many people profess to classify squashes as to male or female from the appearance of the calyx end of the squash. This is impossible, as every individual seed in every squash contains the two sexes in itself in its capacity to produce male and female flowers.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

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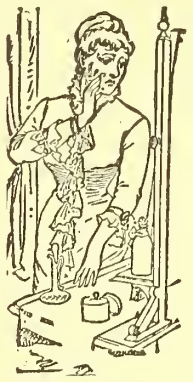
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NEWS OF THE WEEK.

WASHINGTON.

The Department of State has received an invitation to participate in the international parliamentary conference of arbitration to be held in Paris June 29 and 30. The object of the conference is to bring about the negotiation of treaties between France England, and the United States of such a nature as to insure by the amicable settlement of difficulties which might arrise between them the maintenance of their friendly relations.

The United States Supreme Court on Monday affirmed the validity of the law excluding Chinese laborers, known as the Scott exclusion act

Clark E. Carr, of Illinois, has been appointed minister to Denmark, to fill the place of Mr Ernsander, of Chicago, who has been compelled to resign from ill health

Mrs Sarah E. Allen, a teacher in the Jefferson public school, was fatally shot in the presence of her pupils by her worthless husband, who then killed himself. Allen, who was a drunken, indolent fellow, has been supported by his wife until recently, when she refused longer to live with him

CHICAGO.

The dregs of a whisky barrel caused a horrible death last week Two young fellows were employed to move an empty whisky barrel into the basement of a saloon. They found whisky dregs which they drank, together with several other boys they had invited to the whisky feast. Two hours afterward one of them died in great agony, surrounded by a crowd of boys as drunk as mortal beings ever get. Another was in convulsions when the police were called.

The Wabash Railway east of the Mississippi river was sold last week at foreclosure sale for $15,550,000 This was probably the most important railway foreclosure sale which ever took place in this country The road was sold to the purchasing committee of the Wabash bondholders.

COUNTRY

The lower house of the Michigan legislature passed by a vote of 58 to 23 the bill to confer upon women the right to vote at all school, village and city elections It has also passed by a vote of 78 to 4 the bill to require text books to be furnished free to pupils in the public schools The bill applies only to district schools, and not to incorporated schools or in cities The next day the senate defeated the bill to allow women to vote at school, village and municipal elections It also, by a vote of 8 to 10, struck out all after the enacting clause in the bill which had previously passed the house making the penalty of death by hanging for the crime of murder

Allen Thorndike Rice, the newly appointed minister to Russia died Thursday morning in the Fifth Avenue Hotel in New York city Mr. Rice had been suffering with an affection of the throat for several days, and this prevented his sailing for Europe Wednesday, although he was not thought to be seriously ill. He was taken worse Wednesday night, and fell into a deep sleep from which he did not awaken.

At Columbia, Tenn., on May 8, there was a notable gathering from all parts of the country. It was a convention of the Scotch Irish in the United States. Among the distinguished visitors were Robert Bonner of the New York *Ledger*, Dr. John Hall, Proctor Knott, Dr. McLoskie, Wm Wirt Henry, and Dr McIntosh.

At Plattsmouth, Neb., Tuesday, while making an excavation, workmen undermined the walls of an old church, which collapsed, killing one man, fatally injuring another, and slightly injuring two others.

A terrible windstorm visited Tacoma, W. T., late Tuesday afternoon, during which a new four story wooden building, used as a hotel, suddenly collapsed. Four men were killed one seriously injured, and several more buried in the ruins of the building.

The steamer Alaskan foundered off Cape Blanco. It is feared that thirty four of the crew are lost.

Nearly one hundred people were poisoned by ice cream in South Gastonbury. A May festival was held in the interest of St. Luke's Episcopal church, and crowds from the town and neighboring villages attended and ate ice cream. Symptoms of poisoning were soon discovered in many families. The physicians express but slight hopes for the recovery of thirty-four of the victims who partook of large quantities of the vanilla cream. They are ignorant of any known remedy for the strange disorder, and all that they can do is to administer drugs that will make the patient more comfortable.

Specials from various points in Minnesota and Dakota gave accounts of heavy rain and snow fall last Tuesday. At some points snow was said to be four and six inches deep. It melted immediately to the great advantage of crops.

After drinking three glasses of wine with friends at Buffalo, Wednesday, Frank D. Hamilton fell dead. He had been suffering from liver complaint, had refused to consult a physician, and had been under the care of a faith healer.

Robert Day, son of a wealthy farmer living near Loveland, Ohio, went home drunk from a circus Wednesday night. He shot and fatally wounded his father, then went to the home of his divorced wife and shot her, and then set fire to his barn. He was overpowered by the Marshal.

FOREIGN.

The Shah of Persia, who is now journeying from Teheran to St. Petersburg, is meeting with a grand reception in Russia.

A desperate affray took place at Elsenheim, near Munich, arising out of a dispute over claims to private lands. A large number of the villagers took part in the fight. The gendarmes finally interfered and endeavored to restore order, when the villagers joined forces and attacked them. The gendarmes then fired into the crowd, killing seven persons.

A disastrous fire broke out early Thursday morning in St. Sauveur, a Quebec suburb. The flames spread with great rapidity through the wooden district which surrounded the place where the fire originated While the military were preparing to blow up some houses to check the spread of the flames a premature explosion took place in one of the houses, killing Major Short and Sergeant Wallick, of Battery B. Both were buried in the ruins, and their bodies were not recovered for some hours. About 700 houses were burned. As many of them were tenements, the number of families homeless is not less than 1,200, comprising 5,000 or 6,000 persons.

The German strikes were spreading last week. The builders of Sprottau, the carpenters of Bunzlau, Koningsberg, Wurzburg and Lubeck, and the brewers of Dortmund are out on a strike. The tailors of Bremerhaven have obtained an increase of wages and a reduction of the hours of labor. The agitation is extending. The Emperor had an interview with the strikers and also with the employers. Distress is beginning to be felt in the coal districts in consequence of the strike of the miners. A committee has appealed for funds, and a number of Westphalia newspapers have opened subscription lists. The number of strikers and their dependents is estimated at 160,000 Hundreds of miners have resumed work under the protection of troops, and many other strikers are wavering.

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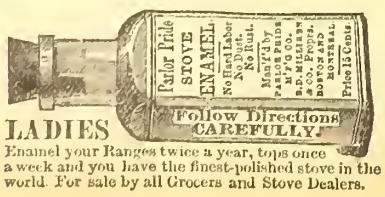
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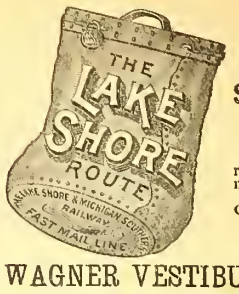
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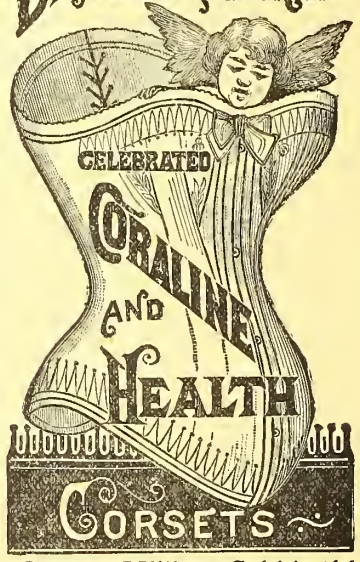
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Hon. Horace S. Clark addressed a meeting of Methodist ministers in Mattoon, Ill., last week, on the question of Sabbath observance, and showed that this subject is taking a deep and strong hold upon the public conscience, and is constantly growing in power and importance. Proofs of this are seen in the establishment of two State auxiliaries to the American Sabbath Union in Missouri and Arkansas last week, and in the further reports from the railroads. Another step in the right direction has just been taken in Chicago. There are twenty-five city ticket offices apart from the depots which are open every Sabbath from 10 to 12. The general managers have agreed that all the offices shall after June 2 be closed, thus releasing 150 men from Sabbath toil. The *Inter Ocean* says: "The railway companies are gradually coming to the conclusion that it is not only proper, but profitable, to observe the Sabbath and refrain from doing business on that day."

The Massachusetts saloons had a great friend during the amendment campaign in "Hon." William P. Tomlinson of Topeka. This Democratic statesman went to the liquor oligarchy of the East with a pledge to be ray the good reputation of Kansas into their hands. They were glad and promised to give him large re ard. So he went up and down New England pro aiming such lies as this about Topeka: "The liquor ses have completely choked up the courts. We ave been obliged to establish the Grand Jury. Within the past thirty days Topeka has been obliged to establish the Metropolitan Police system to enforce the liquor law, and still it is not enforced. Dives and joints flourish, and all the iniquities of secret selling are added to the lesser evils of the open traffic." Now Tomlinson when at home is the insignificant editor of a Democratic paper. He was dazzled by his Eastern reception, and when his work was done he returned, expecting his new honors would be recognized. They were, it is true—but alas for him! The county attorney promptly summoned him to the court house and examined him under oath as to his knowledge of liquor selling in Topeka. The poor wretch had no reply to make but an utter denial of all his speeches and published letters in New England, and the cruel officer compelled him to sign the sworn statement. The *Capital* of Topeka has a stinging notice of this affidavit: "Every reader of the *Capital* in Kansas knew he was a liar, and this morning we prove him as such by his own words. What must be said of a man who will thus deliberately slander his city and the people with whom he lives for the sole and only purpose of aiding the damnable liquor traffic? It will be in order now for this man to go to Pennsylvania in the interest of the brewers and saloon-keepers with the above record staring him in the face."

The Illinois legislature has finally passed the Chicago drainage bill after one of the longest and most bitterly-contested of struggles. The bill allows the city to open a channel from Lake Michigan to the Illinois river, which shall discharge the clear waters of the former at the rate of 600,000 gallons per minute into the latter stream. The Chicago river is now a great sewer. The proposed channel will be a great outlet to the southwest, flushing it with pure water, and so diluting the sewage that it will be comparatively harmless. A large proportion of this sewage is now pumped into the Illinois river through the canal; and, with the addition from Joliet, Ottawa, LaSalle, Peoria and other cities, fouls the shallow stream beyond its power to discharge. The new drain will be in size and capacity a ship canal, and its secondary purpose will be the grandest, namely, to begin the construction of a commercial waterway between the Lakes and the Mississippi.

But the Illinois legislature has meantime neglected the moral sewage of Chicago and the State. The effort to secure a bill for the submission of a constitutional amendment has been several times made without success. It came to a vote, after being ably championed, this year, and received a considerable majority, but not the coveted two-thirds. Last week the Senate committee reported back unfavorably eight bills, and the House voted down Mr. McClanahan's bill to prohibit the saloon by statute. This legislature has therefore, beside voting down two bills, suppressed others for prohibitory statute; to enable the wife of a drunkard to secure damages from a saloon; to provide that license fees be paid to the county treasury, thus putting a subtle temptation out of the way; and for local option. Most of these bills have been three months in the hands of the Senate committee, and their report warrants the charge that they deliberately smothered all legislation against the saloon.

The plan of co-operation proposed among the Presbyterians North and South had one peculiar feature. All plans of union between the two bodies failed because the Northern body were unwilling to go back on their record of loyalty to the Union twenty-five years ago. Dr. Herrick Johnson, then pastor of the Fourth church in this city, led the Assembly in its declaration of fidelity. The plan of co-operation was adopted last week by the Southern Assembly at Chattanooga, and was receiving a large majority vote in the New York body. Rev. John Fox, a Kentuckian, opposed the measure because it recognized the caste spirit, and advocated separate churches for black and white. Rev. Dr. Stryker, now pastor of the Fourth church, Chicago, would vote for no report which discriminated between Christians at the communion table, and moved to strike out that part of the report. The amendment carried 400 to 50, and once more the foul spirit of caste was rebuked.

The Pope has ordered Roman Catholics in all parts of the world to maintain an increasing agitation in favor of the restoration of his temporal power. It is stated that the raising of 500 recruits by Cardinal Lavigerie for the suppression of the slave trade in Africa is a pretext for the restoration of the Pontifical Zouaves. This statement from the *Missionary Review* explains the singular activity of Romanists in Europe to abolish the African slave trade. When African slavery was trying to throttle the American Republic the Pope was on most friendly terms with the traitor Davis, and was the only foreign power that recognized the confederacy. Another significant protest from the Pope was contained in his allocution of Friday. Giordano Bruno was an Italian philosopher who accepted the doctrines of the Reformation, and traveled to England, where he sojourned for some time, and was afterward a professor at Wittenburg University. In 1593 he fell into the hands of the Inquisition while at Venice, and after seven years of imprisonment was burned at the stake in 1600, twenty years before the Pilgrims landed on our shores. The Italians propose a monument in his memory, and the old Pope denounces the effort as an "outrage upon religion." The "outrage" is in keeping before the world the fact that Rome used to burn those who disagreed with her.

The *Christian Cynosure* addresses a very kindly memorial to the "World's Grand Lodge of Good Templars," asking them to remove from their order the stumbling-block of its secrecy and secret methods which prevent many Christian societies and large numbers of Christians from uniting with them and solidifying the forces opposed to the liquor curse. It would seem that this step is the only one which can preserve the existence of the secret temperance organizations or restore them to their former strength.—*California Voice.*

The *Catholic Review* publishes the following note on the recent appointment of Dr. Dorchester as Inspector of Indian Schools: "Dr. Dorchester, of passing notoriety, has been appointed by the President Inspector of Indian Schools. We have a great respect for him, because he has made what so few literary Protestants make, a determined effort to understand Catholics and to be fair to them. He has not succeeded, because the strength of the Protestant tradition and his environment render complete success in such an effort a moral impossibility. He is now put in charge of a department which will give him more than a theoretical glimpse of Catholicity, and we are eager to see just how Dr. Dorchester will behave. He will, no doubt, meet many difficulties, and perhaps make some, out of which we shall be most happy to help him if he requests us, and out of which we shall surely help him if he attempts any Methodistical tricks on Catholic Indians and their mission. The Grant regime is over, Dr. Dorchester, and you ought to remember it." Whether it is intended in this note to twit this government officer for his weakness, or to threaten him with the power of Romanism, is not essential. The leering of an evil spirit is in the lines, and a confidence in superior power very suitable for a Jesuit.

THE QUESTION OF FELLOWSHIP.

HOW DOES CHRIST REQUIRE HIS CHURCH TO DEAL WITH MEMBERS OF THE LODGE?

BY C. G. FAIT.

As Christ inspired his Apostles to organize and build up his church and discipline the same, it is evident that whatever they directed the church to do with lodge members must be done. It is unfortunate for the cause of reform that most Christians are so slow to believe that Christ said anything concerning the adherents of the lodge. They seem to think that the whole lodge system has been developed within the last few years, and that it is therefore useless to examine the Scriptures for directions on this new and absorbing question. A little investigation of the Scriptures will teach them that the Lodge System (the sin of secret oath-bound societies) has existed almost as long as man has existed upon the earth. It even became necessary for God to enact a law against the secret oath required by the lodge so early in man's history as 1,490 years before Christ (see Lev. 5: 4, 5).

As our topic refers more especially to the New Testament, we must omit the mention of the many passages of Old Testament Scripture directly assailing the principles of the lodge. But we affirm, first, that Christ requires his church to withdraw fellowship from members of the lodge; and second, that he requires individual Christians to separate themselves distinctly from lodge fellowship.

I offer in proof of the second part of this proposition, 1 Cor. 5: 11: "But now I have written unto you not to keep company; if any man that is called a brother be a fornicator, or a drunkard, or an extortioner, or a railer, or an idolater; with such an one no not to eat."

This text would be considered sufficient proof to establish the second part of this proposition, did all persons know that the Apostle Paul recognized members of the lodges as idolaters, and the fact that the lodges of our day are identical in principle with those of the Apostle's day, which fact I propose to prove conclusively before closing this article

In 2 Thes. 3: 6 we have the following explicit language. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions they received of us."

In 2 Cor. 6: 14-16 (new version) we have the following: "Be not unequally yoked together with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols?" This Scripture plainly and forcibly forbids Christians going into business partnership, matrimonial relations, or lodge associations with unbelievers or ungodly persons. Not only this, the command itself implies a separation of the church from all such unholy alliances.

Again we quote Ephesians 5: 11, 12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." It is apparent to every reader of the Scripture that there is some kind of secret work alluded to in this Scripture which Christians should refrain from, and should be ashamed of. Rev. Ingram Cobbin, in his notes on this passage, as also the noted Dr. Adam Clark, both state that the secrets referred to in this Scripture are the secrets held sacred and practiced by the secret societies of those days. These societies, like some of those of the present time, had a death penalty attached, to be inflicted upon those who should reveal their secrets. Two of the more prominent secret societies of those days were the Bacchanalian and Eleusinian Mysteries; and these secrets are referred to by the Apostle Paul. So say the celebrated authorities referred to above.

As some are slow to believe that the principles of the lodge of our day are identical with those of the lodge in Christ's time, a different line of proof may be necessary in order to convince them. If it can be proved that the Apostle Paul actually referred to Freemasonry, they will be, perhaps, convinced. Albert G. Mackey, in his Lexicon, and Prof. Rebold, in his "History of Freemasonry in Europe and America, both ancient and modern," both state that these societies, the Bacchanalian and Eleusinian Mysteries are the highest type of Ancient Masonry. All Masonic authorities agree with this statement; also in stating that the principles, or "landmarks" of Masonry are unchangeable. And it is the boast and pride of members of the craft, that their principles have existed from time immemorial. Thus proving by the statements of the craft, and by Masonic authority of the highest repute, as well as by Christian commentators of acknowledged ability and authority, that the Apostle Paul did direct the Ephesian church to withdraw its fellowship from members of the lodge.

The worship instituted by all lodges is idolatrous. None worship the true God or give honor to his Son, and all are therefore lodges of idolatry. Christ says, "He that honoreth not the Son, honoreth not the Father." All lodge worship dishonors Christ by rejecting him, and therefore dishonors God instead of worshiping him. Prof. Rebold, a Masonic historian of the highest authority, boasts that the god of the Freemason is not the God of the Christian; and further states, page 392: "A very limited knowledge of the history of primitive worships and mysteries is necessary to enable any person to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks," etc.

I submit the above as sufficient proof that Christ requires his church to withdraw fellowship from members of the lodge.

MASONIC KINGCRAFT.

BY M. N. BUTLER.

The Cincinnati *Post* asks, "What is the matter with the royalty of the world? It is all broken up and going to pieces."

That may be true as to the royalty of Europe, but in America there is a royalty rich and mighty. Read the Masonic papers for royal technique and high-sounding titles of nobility.

For gilded royalty, Freemasonry takes the palm. Its Most Worshipful Grand Masters, Sublime Princes, Kings and Grand Kings bring to mind a paragraph in the St. Louis *Globe-Democrat:* "The tricks of kingcraft. Every trade has its tricks. Venders of sophisticated tea endeavor to secure customers by gifts of glass vessels daubed with paint and quicksilver. The irrepressible book agent secures a circulation for anything printed and bound by throwing in a highly varnished chromo. Following this fashion the kings of the earth in these days of rheumatic royalty bolster up decayed institutions by tricks of kingcraft almost as 'amoosin' as Artemus Ward's kangaroo. This is, indeed, a cruel age for anointed kings."

But to every true American all this monarchy-aping has a very serious side, as well as a profoundly ridiculous one. When it is known that thousands of men with beard on their faces, neither clowns nor fools, are tied to these Masonic potentates by the most horrible oaths and barbarous mutilating death-penalties, the comedy points to tragedy in the coming by and by. The nation is nursing a serpent that will aim its fangs at the vitals all too soon. The very touch of the lodge is poison. Its presence is a menace to free government. Its very titles, philosophy and teaching is treason, pure and unadulterated. Every lodge devotee is a damaged citizen. The constant mouthing of royal titles, the sycophantic language of slavery, the degrading rites and ceremonies leave their damaging, tainting influence on the character, the manhood, the soul of the initiate. Yet the nation looks quietly at the scarlet, hydra-headed reptile, while it places its coils and distributes its venom. Adams, Webster, Sumner, Seward, Thaddeus Stevens, Wendell Phillips and a host of men first and foremost in American statesmanship and jurisprudence have sent burning words of warning down to us to beware of Freemasonry and her plotting brood; still the treacherous, dangerous system marshals and masses the enemies of popular rule. When we consider that lodgery is as intensely anti-Christian as it is despotic, treasonable and un-American, we wonder that the Anti-masonic churches, as a body, do not face the monster and grapple with this very ape of the church of Christ. The *Masonic Review* for August concerning that magazine, says: "In all its pages (over 26,000) it has ever been true to Ancient Craft Masonry, as the best gift, next to that of the Saviour, of the G. A. O. T. U., to man.

Christian men and women, members of anti-secret churches, who will lie listlessly in the presence of such an enemy certainly will be beaten, in the judgment, with many stripes. The test of the Christian citizen's conviction and sincerity in America centers in the elective franchise and at the ballot-box. The appeal of the prohibitionists of Quincy hits the case exactly. They say: "We realize that our work is largely educational, but we regard the ballot as a great educator, and an increased vote is better than a thousand sermons." This is pre-eminently true on the lodge question. Those who would divert our vote are serving the lodges well.

Avalon, Mo.

"YE ARE MY WITNESSES."

BY REV. ALEXANDER THOMSON.

[From the anniversary sermon before Elgin Congregational Association, May, 1889.]

In a witness two things are required: first, that he knows something of the case on which he is called; and second, that he will truthfully tell all he knows, without gloss or varnish, mental reservation or misleading comments upon the truth.

The case on which all Christians are called to be witnesses is the old case tried before Pilate nearly nineteen hundred years ago. It comes up before every successive generation of men in the form in which it was put by the Roman governor in the long, long ago. "What will ye do with Jesus that is called Christ?' The great world is the courts before which he is being tried, and we are his witnesses.

Let us inquire what is the nature of the testimony which we are required to give?

First, we must stand for the historic Jesus of the Gospels. Not a detached, fragmentary Jesus, shorn of his glory and his power. Not a philanthropist like Howard, or a theorist teacher like Bossent, but the Son of man, with a human body, open to every trial and temptation that can assail us; and at the same time the Son of God, with power over animate and inanimate nature; at whose voice the boisterous winds were hushed to sleep; in whose hands the five loaves and the two fishes became an abundance for the hungry thousands in the desert; at whose command the living spirit came back into its clay tabernacle which lay in process of corruption within the rocky tomb.

As witnesses for Jesus we must stand for his whole Gospel, and not a part of it. The church is threatened to day by a class of men who believe the Gospel in spots. I do not now speak of those who professedly owe no allegiance to our Lord, but those who do. Count Tolstoi, the great Russian author, is perhaps the most notable example of this class, notable not only for his great eminence, but for his evident sincerity. While rejecting the miracles as unworthy of credence; while teaching the destruction of all the wicked at death, and the absorption of the good into the person of God, thus annihilating individuality, and making the Lord himself but a beam of unusual beauty and power from the great central Sun, with whom at death he was inextricably blended, this strange man has, however, selected a few spots in the Gospel which he says he believes, and gives the most undisputed proofs that such is the case, because these have changed the whole character of his life. He takes our Lord's command that we resist not evil, and says, *That is true;* Christ not only said it, but it was the announcement of a great truth necessary to human happiness. And then he goes on to elaborate it according to his view, discarding all other Scriptures bearing on the subject; discarding, it would almost seem, common sense, he takes the command in the boldest literalism. Let the thief plunder your house; you must not resist the evil. Let a drunken ruffian break into your home, brain your children and insult your wife; you are to make no other resistance than kind expostulation. In like manner he takes the command, "Judge not." "Yes," he says, "that also is true;" and then carrying it out with the same literalism as the other, he makes the judge who gives sentence against a thief equally guilty with the thief, and the man who pronounces the death penalty on a murderer to be himself a murderer. His ideal Christianity is best illustrated by the day-school started on one of his estates. The scholars come and go when they please; get their lessons or not, as they please; listen to the teachers as long as they can hold their interest, and whenever to their minds they become dull, tell them to go to the little ones. When two boys get into a quarrel, and decide to settle the matter with a fight, no one is allowed forcibly to interfere. And yet, in that strange school in the gloaming hour, the children all gather around their teachers and listen to the story of Jesus as Tolstoi understands it.

Though we know that Count Tolstoi's life has been greatly changed for the better since he received Christ in his own peculiar way, we must not forget that he was a satiated man. He had before tasted all the pleasures of sin that could be obtained by a man in his exalted position; had found them apples of Sodom, and turned to something more simple and pure—a very necessity to make life tolerable. But what bulwark would his peculiar half truth

be against sin to an impetuous youth unsatiated? What comfort to the poor drunkard's wife who, if Tolstoi is a faithful witness for Christ, is only to exchange her horror of great darkness here for obliteration hereafter? What comfort for the thousands who have inherited diseased bodies, and go groaning all the way from the cradle to the grave, their whole conscious life but conscious suffering? What hope would span with a glorious bow of future promise the lives of the teaming millions of this world, whose life here is simply a fierce, never-ending struggle for the means of an honest existence? No, brethren, if we are to be true witnesses for God, and by our testimony make life more tolerable here for the mighty millions, as well as more hopeful hereafter, we must stand by the historic Jesus and the whole Gospel.

I have dwelt at such length upon this part of my subject, because from observation and general reading I believe there is not a single church in our Association that is not weakened by those men who believe the Bible in spots, and thus present to the world, not a body firmly knit together with solidity and flexibility, but what too often is a loosely-jointed, clumsy weakling, wholly incapable of wrestling successfully with a world in arms against our Lord, with the powers and principalities and spiritual wickedness in high places with which the church must contend.

But what other evidence have we to give for Jesus? Multitudes will say to us, "Oh, we believe in the historic Jesus as much as you. We do not deny a single statement in the four Gospels, but what has been the effect of that Gospel on you?"

That world which asks this question will know in the main whether we tell the truth or a lie. The world may, indeed, rise against a Christian who faithfully opposes some popular evil, wrathful as a spring tide in the Bay of Fundy; but in the hours of its calmer reflection it will not be slow to give a just estimate to his character as a man.

What then are we able to testify to the world that Jesus has done for us? It will not avail us, as witnesses for Christ, to say that ten or fifteen years ago we had a marvelous experience of spiritual exaltation, when we accepted Christ as our Lord. Anybody can say that; and in point of fact thousands do say it, and many of them truthfully, who are not Christians at all. And these are they on the stony ground; such as "hear the Word, and anon with joy receive it." Dr. Teed, the false Christ of Chicago, who has led away into his Koreshan nonsense one of the truest men I ever knew, claims to have had a wonderful experience of spiritual enlightenment and exaltation lasting many days. No, the world will not and ought not to be satisfied with any such testimony. The church claims that every son and daughter of God is a new creation of grace. What is the evidence of that new creation? Was it born and did it remain a babe, giving no other evidence of its existence except an occasional wail of utter helplessness? And if not, where is the evidence of growth? In what way does the man born of God differ from the man who never knew the Lord? I insist that the world has a right to ask these questions, and the church must answer them if she is to be a witness for Christ. Happy is the man who in such a case can truthfully say, with Paul, "God is my witness, and you also, how holily and justly I have walked among them that believed." I offer to the world as evidence of the power and faithfulness of my Master my whole life since conversion. I have wronged no man, I have corrupted no man, I have defrauded no man, says Paul; we should be able to say the same. We ought to be able to say, Since the day I accepted Jesus as my Lord and Saviour I have been struggling up into grander life. With all that I have clearly seen to be for the uplifting of man I have identified myself, and all that I have seen to be for his degradation I have opposed. Sometimes the struggle has been desperate; sometimes I have walked along the edge of a dizzy precipice, and in the dark, when I was fearful every step might send me headlong to ruin; but even then my Father's hand was in mine, and I have been saved. And now I know that his Word is true when he says, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou passest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." I know that the life I now lead is by faith in the Son of God, and were all human law obliterated, forever loyal to that higher constitution, my life, honorable and manly, would still be drawn heavenward, as the summer sun draws up the precipitation of the summer shower. To this argument, if honest, the world can offer no reply. Christ has found a faithful witness, and his enemies are dumb.

Thus far we have been speaking to all Christians alike. But there is a sense in which you, my ministerial brethren, are pre-eminently witnesses for Christ. The Bible seems in no way more wonderful than when considered as a book of organic law, with an application to the conditions of every age and race of men. One of the ideas of Cromwell's parliament was to reduce the whole body of English law to a small volume, that every Englishman could carry in his pocket. But it was found impracticable. Yet we have in the New Testament a volume so small that in legible type it could be carried in a vest pocket, all the principles of a just government, both human and divine. Here there are certain sins against God which are specified by name. The Lord himself (Mark 7: 21, 22) gives us a catalogue of them: Evil thought, adulteries, fornications, murders, thefts, covetousness, wickedness, lasciviousness, an evil eye, blasphemy, pride, foolishness—and drunkenness it added to the black list in another place. But in many cases there is no direct specification, but the enunciation of a principle which must be discovered and applied to the individual case. I have been profoundly impressed that not once in the whole New Testament is slavery denounced by name, though at that time slavery was universal; and among the Romans, especially, so cruelly were the slaves treated that they were thrown into the fish-ponds as food for the eels. Yet, Christianity destroyed slavery. In what manner? you ask. By the honest application of the great fundamental principles of the Bible. The New Testament did not say, You must free your slaves, but it did give the Golden Rule, which was the clear, sharp axe which crashed into the roots of the great Upas.

Now, I believe that no minister of the Gospel can be a true witness for God who does not faithfully apply the great principles of the divine Word to the conditions of his own day. On all great moral questions there must be truth somewhere, and who must look for that truth and expound it to the people, if not the ambassador of the Lord? He is the watchman who stands on the walls of Zion with the trumpet in his hand. If he see the enemy coming, woe be to him if he do not sound it. At the battle of the Baltic it was told Nelson that his commander was flying the signal for retreat. Nelson promptly put his glass to his blind eye and said, "I do not see it." When the enemy is coming to devour the flock of God, I fear we are sometimes tempted by the weakness of the flesh to put our glass to the blind eye and say we do not see him. The great question of temperance, the question of the secret lodges that are swarming like bees in June, and making honey by lamp light, the tremendous question of the Christian Sabbath, are all up for consideration in our time. We cannot put them away by saying they are unimportant, without a careful examination, for God may desire us to witness for him upon these very subjects; and if not, then we will know. For God will not long leave any faithful minister of his to grope in darkness, who really desires to know and do his will.

And finally, we witness for our Lord by that large-hearted charity which recognizes a possible honest difference on questions that seem to us the most momentous and clear as the noonday sun, and by a freedom from that narrow spirit of sectarian bigotry that would forbid any man casting out devils who does not do it according to our formula.

The *Pall Mall Gazette* publishes an address on temperance delivered in London by Lady Henry Somerset, in which she pictures the misery occasioned by strong drink in the Whitechapel district, wherein there have been the past year so many mysterious and shocking murders of women; and referring to juvenile drinking, she said: "How can I put before you the sin of that scene? To see the children flocking out of those dens of sin! I state no exaggeration, no overdrawn picture. You have only to read the police reports. Last year you will find in London alone 500 children under 10 years old were taken up dead drunk, and there were 1,500 under 14, and 2,000 under 21." What a contrast indeed is the life of these exposed children in London compared with the 8 year-old Kansas boy who had never seen a liquor-saloon till he visited Pittsburg!

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.—*Thomas A. Kempis.*

Our homes should be made radiant within with every social virtue, and beautiful without by those simple adornments of which nature is everywhere so prolific.

ADDRESS OF COL. GEORGE R. CLARKE.

AN ARGUMENT BEFORE THE DU PAGE COUNTY ASSOCIATION ON "SECRET SOCIETIES AS AN OBSTACLE TO CHRISTIAN GROWTH AND INFLUENCE," BY THE FOUNDER OF PACIFIC GARDEN MISSION, CHICAGO.

[Stenographically Reported.]

MY DEAR FRIENDS:—I wish to say that I am not accustomed to address audiences of this character; the people with whom I labor are not so well clothed nor so fine looking as the audience before me now. Yet many of them are, when taken up out of the gutter, and cleansed and made white by the precious blood of Jesus Christ,—many of them are made useful men, and fill responsible positions in the world.

The subject on which I am asked to speak to-night, though one which has occupied considerable of my time in the past, is one on which I have never addressed a public audience before. I wish to throw of all restraint and try to be as familiar with you to-night as I would and could be in your parlors in private conversation with you. In the first place, I have but one feeling in my heart, and that is the feeling of love and kindness. I respect very highly hundreds and thousands of my acquaintances who do not agree with me on the subject of secret societies, and who are among the foremost men in the largest secret societies in our country,—men of character and kindness of heart, and great benevolence; some of them I dare say are noble Christian men, and I would not say a word to hurt their feelings if I could do so, and be true and loyal to my Master.

Above all other orders and societies among men, I place the Church of God as the first, highest, and best of all, calculated, only calculated and ordained by the Almighty God to be a saving power to the world; and anything that antagonizes the true church of God; anything that becomes a destroyer of the cause of our Lord and Saviour Jesus Christ, must, when understood rightly, be shunned and relegated as on the side of the opposing forces who oppose the coming of the kingdom of our Lord in this world.

I have been in early life, and am now, a business man. I have been a member of several secret societies. I was a 32nd-degree Mason in Chicago before the fire; I also belonged to the Blue lodge and other intervening orders. I did not leave Masonry because I got out with anybody. I had many warm friends in the lodges; but the fire came and burned up the lodge-rooms. The Blue lodge to which I belonged was given up, and before the consistory was re-organized. Having lost my regalia, and moving out of the city where they had no lodges, I did not reunite with any of the orders. The Lord soon after met me and revealed himself to me, and opened my eyes. For the same reason I was prevented from uniting with my old comrades in arms, in the Grand Army of the Republic. I suppose its objects are in the main good and calculated to help the surviving soldiers of the Rebellion; but I think, though not as harmful as some, it is one of those things which stand in the way of the coming of Christ in the world. Consequently, as one loyal to the precious Son of God who has suffered for us, we must place it with all other secret organizations as harmful and retarding the growth of our religion.

There are certain arguments that address themselves to me to-night in order to get at this subject, and intelligently to get at the reasons why I conclude that secret societies as a rule are not conducive to the life and growth of the Christian. I suppose I am addressing a Christian audience. I hope I am addressing those who are loyal to God and to his dear Son, and who hope in God's good time to be heirs of his kingdom and sit with Jesus upon his throne of glory. I have nothing to say of those who are in the world, and who are to remain in it. If you are of the world, and expect to remain in the world, you might as well be bound up in the bundle called Masonry as in any other. They will all be gathered together and burned up. The world and the things therein are to pass away. There is nothing to dread by those who are in the Lord Jesus Christ; they only will survive that great and terrible day. I look upon the secret lodges in this light: Anything that antagonizes the coming of our Lord and the completing of his work ought to receive our opposition.

The first thing that strikes me as harmful to the cause of Christ and Christian life in all secret organizations is the unlawful secret associations. There may be secret societies that only take into them the most devoted and sincere Christians. I

do not know whether there are any such. I have never been a member of such a one. In all those that I belonged to the association was with the men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and Protestants, can all unite together in all these secret associations, on an equality, in a bond which they call the "bond of brotherhood." Now the lodge that I belonged to was as respectable as any lodge in Chicago, and men whose reputations did not stand high, men who could not be trusted in business relations, and a good many Christian people, belonged to this lodge, and they could go there on an equality. They did not inquire into men's associations of private life; they met as equals. The infidel was set down beside professed Christians, and entered into a relation with them there which he could not outside of the association of the lodge. For instance: I would be compelled to do for a Masonic brother, if he were an atheist, what I could not do for one of the members of my own church if not a Mason.

Now these things led me to see that I was going contrary to the Word of God. I will read to you a Scripture which impressed me.—2 Cor. 6:14-16: "Be ye not unequally yoked together with unbelievers," etc. Now, believing this Scripture, as the inspired word of God, given to me as a Christian man to follow, how could I enter into such binding relations, under oath, with saloon keepers, infidels, professed unbelievers in Christ, etc.; how could I enter into obligations with them that I was not permitted to enter into with people outside, though they belonged to my own church. I had to ignore all secret organizations, and everything that was done under the cover of darkness or secrecy, or that was bound together with an oath.

Then I saw that my time was going to waste. I had but a little while longer to live in this world, and if I wanted to do anything to help mankind I had to be at it soon. These associations robbed me of my time: they robbed me of my money. It took several hundred dollars to get all my degrees in the Masonic order, and it cost a large sum every year to stay there; and it took a great deal of time which I thought ought to be better employed. We read in the Word of God that we should be "as wise; redeeming the time." I saw thousands of young men in the streets of Chicago, perishing for the want of the Gospel being preached to them, and I thought that my time was something that should not be wasted in frivolity. So I could not attend the lodge any more. I could not spend my money in this direction. I saw the hungry that needed to be fed, the naked to be clothed. I knew that the power of God was the only power that could save the poor drunkard and make him a blessing to society, to his family, and an honor to God. Could I do that and attend the lodge? I could not have the money to carry on that work and stay in the lodge, because it was a waste of money, which God commands me to use for his honor. Consequently I had to leave the lodge.

The third point that addressed itself to me was the unlawful oaths that I was required to take. I saw that these oaths of themselves were blasphemous. These oaths, some of them, bound people to do unlawful acts, unlawful so far as the laws of the country are concerned, and unlawful so far as the laws of God are concerned. I saw that these organizations were harmful. They placed these oaths above the laws. These oaths bind people to do unlawful acts without regard to the laws of the country. So there we are—placed between two fires, and that is no place for any man to be who wants to be right with God and men. Therefore I could not take those obligations upon myself any longer. I want to read to you the Scripture that opened my eyes, "For I say unto you, swear not at all," etc. Matthew 5: 34. Now how could I go and take an oath that it would almost curdle my blood to take,—how could I take it upon myself to do things which my conscience as a Christian said I could not do? How could I do it in the face of that Scripture and commandment, and in view of my Christian standing with the Lord Jesus Christ? I simply could not do it; and I had to say I could not take another oath. If I had to join a society where I had to take an oath of secrecy, I could not do it and live a Christian life. I will not join such a society.

Then there is another high interest that association in the lodge restricts, that is, benevolence. Now there is a great deal of benevolence carried on by secret societies, in fact, I might say that many of them are supposed to be founded upon Christian principles of benevolence, and they do have an idea in their heart that they are going to do good. Many of them are honest, but you know we may be honest and still be mistaken. The benevolence of all the organizations that I have belonged to is of restricted character. Let me illustrate. Brother Blanchard and myself are in the same lodge. There is another man who is a member of my church who is loyal to God and loyal to the church. They two are suffering; I can only relieve one of them. The law of the lodge requires me to relieve Brother B. and not the other man. As I could not relieve both, I must relieve the one who is opposed to my God because he is a member of the brotherhood. So you see that as a Christian I could not put up with that feature of the lodge. God, our great and blessed Father, requires us to be impartial in our benevolences. He makes his sun to shine on the just and the unjust alike. He treats all alike, so far as those great principles are concerned. When we see a poor man or child suffering, demanding our charity, appealing to our hearts, we should keep ourselves able to bestow charity upon them; and that we could not do always if we were tied up in these oaths in secret societies. Consequently, I cannot remain in them on that account.

My chief duty as a Christian man was to serve God, to engage in his services, to give him all my mind, soul, heart, and strength, and that I was to love my neighbor as myself. I could not be a Christian man ignoring that command of God, and it was my duty as a Christian to do all I could for the coming of the kingdom of the blessed Lord. Now I could not do that and belong to some of these secret organizations. Why? Because my organization required my attendance on certain nights under certain pains and penalties. If I violated the rule, I was liable to be disgraced. If my church had a prayer meeting on Friday night, and the lodge had a certain meeting on the same night, it makes no difference how much the cause of Christ requires my attendance, or God says, "There is your place, where you must go to-night;" if the lodge says, "I demand you to come here," my oath requires me to give up my prayer meeting and go to the lodge. How could I then be loyal to God and to my oath.

You understand that these organizations are not for building up spiritual life. They do not make any pretensions to save the souls of men; they are founded on the principle that men are saved already, that all mankind are children of the same great Father, and are on the way to heaven. Such is the great idea of all that I have belonged to. A great many of the people, particularly young men, believe that the organization was good enough to save men here and hereafter, and they have an idea that they are good enough if they lived up to the demands of the Masons and Odd-fellows. They are good enough, and when they die they would expect to go to heaven, and when they have a funeral the minister would preach a sermon that would give the idea that all would go to the same place who belonged to their society.

Thus I saw that they were antagonistic to the Gospel; for the Saviour of men declared that we must be born again; that we must be born out of this old carnal life in order to be saved. The world is pushing God out of it. When people rely upon the organization as their church, I saw they would neglect the great interests of their souls' salvation; they would neglect to make their peace with God, thinking that they were all right anyhow. And so I found that these things were antagonizing Christian life and growth. Scripture comes right in here. "No man can serve two masters." You cannot serve two masters. I found that I could not serve my God and the lodge.

Now what should I do? What would you say any honest Christian man would do? Give up heaven or give up the world? To consent to be among the despised; or for the sake of popularity to hold on to the secret organizations and have the favor and praise of men?

O, my dear friends, I do not know who I am addressing to-night, but I want to say I had to give up these human organizations and associations that demanded my time, money, and attention, and give myself to God: and I want to say to the young men in the room, especially, Do not consider for a moment that you are going to get to heaven because you are a just and good man, and a reliable, truthful young man.

I had a dear brother that we all loved. Father loved him, mother loved him, and everybody loved Charley. Charley was a good boy. He did not get any further than to belong to the lodge. He was a kind-hearted fellow. Well, we all thought that Charley would go to heaven if any one did; but after Charley was converted, he astonished us by saying, "I never went into a prayer meeting, I never got on my knees and said a prayer to God in all that time. I knew all the time that selfishness was in the bottom of my heart. It was so easy to seem like a good sort of a fellow, and have every one like me." But when God showed him he was a poor, lost, undone sinner, and he saw there was no other way under heaven by which he should be saved, Charley got down before God and prayed for mercy, and God softened his heart, and he got comfort. Then his whole life was changed. Then he came out and confessed that these things had turned him away from the Bible and God, and if he had kept on that way he would have been lost forever.

My eyes were opened when I saw that this was the tendency, to lead men away from God, and to keep them out of the church and away from Christianity. They might talk evil against me; but I made up my mind that, as for me, I will stick to the truth, I will stick to God, and I will stick to him who paid the penalty of my sins on that cross. And on that line I have been blest, wonderfully blest. On that line I have had friends raised up by the thousands. The old friends of the lodges take me by the hand and say, "You are doing good work;" and God's children come and flock around me and help me in the work. I have the joy of seeing thousands of dear souls brought to realize the blessing of God's love. Twelve years we have been engaged in this work with no vacations. We have a meeting every night and two meetings every Sabbath, and not one meeting but some poor lost soul has found the light, and taken the Lord Jesus Christ for their Saviour, given up their life of sin and shame, and gone on their way rejoicing, a blessing to men and an honor to God. I never saw one of those dear men saved in a lodge. I never saw a drunkard lifted from the gutter by the lodge. I never saw a man lifted up into the highest plain of religious life in the lodge. But the tendency, my dear friends, if you will believe me, is in the opposite direction.

Sometimes a minister would come into the lodge; but in a little while he would become negligent of his duty and slothful in the cause of Christ. His associating with men that drink and use vile language would get him away from God, and he would begin to speculate and conform to the world. I have seen many of these things in the lodge, but I never have seen a thief made a man of there. Consequently, my dear friends, I must come to the conclusion that these associations are not conducive to Christian life and Christian growth. I tell you, dear friends, we do not want anything more or better than the religion of the Lord Jesus Christ. It is the highest privelege that God can bestow upon one of his creatures, to be united to Christ by the living faith; to be made a son of the living God; to be able to walk and talk with God; to be with him daily and hourly. How wonderful, beautiful, and glorious such a life is! And we can have it, and what a blessing would come to the world if we all had it.

You will excuse me for being a little personal. I want to say to you that when I gave up the secret organizations, it was pretty hard to separate from the friends I had been associated with for years. But when I determined to take this course, then God began to show me a better way, and I said, "I am willing to do anything." And so he set me to saving poor drunkards. But oh! the joy and the great peace that comes to one's soul when he does such things, and the great happiness when he sees the result of his work!

Let me give you an instance. Three years ago last December, there came into our mission a poor object of pity. He was bloated and blear-eyed. His face and hands were dirty, his hair unkempt, and his clothes hardly covered his person. He came with trembling, tottering steps, and bowed down before the altar, with others, because he had got tired of the life of sin he was leading. He determined that rather than to live that life any more, he would take his own life and end his troubles. He was a locomotive engineer. He had a praying wife back East, and a family of children, and his dear wife never ceased to pray for her husband; though lost as he seemed to be to her. We told him about Jesus, the Son of God, who loved us poor sinners. "You believe he can save such a wretch as I am?" he asked. "Yes, he can," we did not hesitate at all to say. He heard the testimony of others that had been saved. He said, "O, God, if you will help a poor sinner like me, I will take your Son to be my Saviour, and I will live a Christian from this hour." He got up a sober man. I do not know where the influence of the liquor went. He seemed to me a saved man then. He went away, and what do you think he did that night? He hadn't a nickel. He went down

into a tunnel. He paced up and down the tunnel all night long, rather than to go into a saloon. The next day he walked around all the day long, because he would not go into a saloon even to warm himself. When the mission opened in the evening he was on hand. The Lord found him work very soon. Kind men ministered to his physical wants, and in a little while he had a position. He saved his money. He went to work in the mission, and from there to other work we found for him. God honored him everywhere that he went. And after a while he was made assistant-pastor of a church. In a little while he got his family with him. His only boy came in about a year to the same place at the altar. I went out a week ago last Sabbath to hear him preach at Sandwich. Some 500 lost souls have been reclaimed through him at Mendota, Plano and those towns, and great and noble work has been done.

Now, dear friends, I do believe if I joined all the secret societies in Chicago, and were as favored as I could be in them, I could not produce such a result as that. Then what is the use of giving up the better for the worse, of giving up the higher for the lower life. The best of all things is that God offered us his dear Son and eternal life through him. If the men of the world want to tie themselves up among the tares, let us go to them with a heart of love. Let us say, "Come over with us. This is the best way." Let us all decide to take this path that leads to heaven and happiness by and by.

REFORM NEWS.

FROM THE GENERAL AGENT.

PORTLAND, Maine, May 12, 1889.

Elder O. A. Williams, of Lincoln, Neb., H. C. Woods, superintendent of missions in Kansas, Nebraska, Colorado, Southern Dakota, Wyoming and New Mexico, and Elder C. Brooks, missionary in Iowa, were among sympathizing friends found on the train. Boarding the 8:30 A. M. train at Boston, for Portland, a delightful ride of four and a half hours landed us in one of the finest depots I have ever seen. While waiting for a train on the Maine Central, tracts were accepted by many, as I passed along the streets.

MAY 14th.—My hasty visit to Harrison, Me., was in many respects gratifying, but the absence of some whom I met there seven years ago was an admonition. Bro. Jackson gave me a most cordial welcome, and showed every kindness in his power. He is remarkably vigorous for one in his 84th year, and seemed cheerful, though he says, since his companion was taken from him he has times of depression and loneliness.

Sabbath morning I preached to an attentive audience in the Freewill Baptist church, and attended three other services, in two of which I took part. Bro. Jackson thinks the lodge has not recovered from the blows it received, and says several have joined the Odd-fellows, but more have left; and he knows of but one young man who has united with the Freemasons, and *he* has been away for some time. As the stage was entering the town on Saturday evening we met a hack load of men headed towards Bridgeton. A gentleman sitting in front of me remarked, "*That's a hard crowd.*" I thought from the appearance he was right. I learned, later, that it was a company of Masons, on the way to lodge meeting.

During two hours at Worcester there was time for some business, but none for friendly calls. Bro. Pratt was away, at a church council; Bro. L. P. Goddard's office was locked, but at Bro. Manning's I found a cordial welcome.

BATAVIA, N. Y., May 15 —It will interest friends to know that, with the exception of two or three little scales on one side of the main shaft, the Morgan Monument stands as perfect as the day it was dedicated. The grounds are neatly kept, the fence is in good repair, and a wall of stone has been built to prevent caving on the side next to the railroad. Those who were living in Batavia, and especially interested at the time of its dedication, have mostly passed away, and those who take their places seem to know very little and care less, if possible, about a deliberate murder, whose perpetrators were shielded by the same pagan institution which has its "Temple" of worship in the most conspicuous place on Main street. But the time is coming when indifference will give place to alarm and effective resistence, as surely as a just God reigns. Let us pray and labor to hasten the day.

I find Aunt Sarah Stevens still alive and able to converse, though bowed under the weight of eighty years. Of ordinary current events she seemed to know little, but when I spoke of the abduction and Morgan times she seemed perfectly at home among events of sixty years past. The town has improved very materially in the ten years past in some respects, but the lodge and saloon are still here.

DALE, N. Y.—Happier hours seldom leave their footprints in memory than those spent at "Dale Cottage," with our dear brother Capwell and his interesting family. Bro. Capwell strongly favors a large gathering of our representative forces at the annual June meeting in Chicago, and the adoption of such aggressive and vigorous political measures as shall be approved by the united wisdom and judgment of the major part. Does not this view commend itself to every friend as sensible? Let every one make a definite effort to be present.

It was an unexpected pleasure to meet Bro. Richards, of Ft. Scott, Kan., in the depot at Buffalo on the 16th. He is hard at work, and reports progress in his special mission. A relative of the late Isaac Gilbert, of Connecticut, was among the friends found on the train. She had taught for many years in the South, and, with her husband, was caught in the yellow fever. Both survived, and expect to make their future home in Chicago, where she was going to join her husband.

My next stop was at St. Louis, Mich. Here, as in too many places, the evidences of depravity-producing lodge influence was sadly apparent. Being a stranger to most of the citizens some things were said in my presence that, had I been better known, would doubtless have been suppressed. A man whose personal appearance indicated neither taste, purity or sobriety, was exceedingly profane while earnestly soliciting his brothers to come to the Chapter. "For, said he, "we have got big work, and we'll have a high old time to-night, you bet." Knowing what I do of the *immorality* of the system, I could but look upon him as a fair specimen of what the order can do for its faithful disciples. I learned that this profane, vulgar, moral wreck is the "High Priest of the Royal Arch Chapter" in St. Louis, Mich. How pernicious, indeed, must be the effect of such an High Priest, "made from the vilest of the people," upon the young men who are under his spiritual guidance and religious instruction, when they meet to "have a high old time" over "big work."

At Jackson, May 18, there was time to cross the track to the office of "A. and H. Wilcox." "Homer," as his sainted mother used to call her boy, was at his accustomed desk, and gave me a cordial greeting. We had time only for a few words, in which he inquired after our mutual friend, Bro. E. Mathews.

Over the track to Chicago completed a flying trip of 2,652 miles without an accident of any kind, or failure to make connection or be on time, by a single train, for which I "give thanks unto the Lord, whose mercy endureth forever."

J. P. STODDARD.

THE SOUTHERN INDIANA CHURCHES.

BLOOMINGTON, Ind., May 22, 1889.

DEAR CYNOSURE:—My first stop after leaving Princeton, Indiana, was at Switz City, a little town whose principal places of business are its beer saloons. They talk of building a church. From there I went to Linton, where the newly-appointed postmaster, Homer Law, is a firm friend and supporter of the *Cynosure*. The way was not open for work there, and I went to Bloomfield and hired a conveyance to Solsberry, in Green county.

This is a small village among the hills, and about fifteen miles from the nearest railroad. Here formerly lived and labored that veteran reformer, Rev. Geo. Richey. What was at first a Wesleyan Methodist church became Congregational, but inherited the reform principles of the body from which it sprang. For years this church has had a rule excluding all members of secret societies. A good-sized house of worship is owned jointly with the M. E. church, and the congregations occupy it alternately. Rev. Hughes, a former student of Oberlin, supplies the Congregational church once in three weeks, but resides in this city, where he is still a student in the State University. He is a young man of excellent report, and greatly prized by the people of Solsberry. I had expected to speak on prohibition, but was hindered by a rain, which was most welcome to the farmers.

I preached Sabbath afternoon (19th) and spoke on the lodge in the evening. Our meetings were fairly attended, and were of much interest. On Monday Mr. E. Torrence brought me to Stanford, from which place I came by hack here.

Bloomington, the county seat of Monroe county, is the seat of the State University, and has about 4,000 inhabitants. The university has about 400 students, and is a well-conducted school of the kind. I called on Pres. Jordan, and found him courteous and sympathetic. He said that he could not invite me to address the students, but that I could have the use of the college chapel. He said that they never made any announcements except by their bulletin boards, but that if I would get out bills he would see that the notice was given. I accordingly ordered 500 small bills, took them to the college the next morning, and after conducting the morning exercise, by the request of the President, I distributed most of them, while one of the students scattered others in the town.

About noon I was waited on by two of the college trustees, who said that Pres. Jordan had transcended his authority in giving me the use of the chapel; that they never allowed controverted topics to be discussed there, and that I must give up my meeting or get some other place. We engaged the court house, and I got out 200 more bills, and we had a good meeting last night. Quite a number of the students were present and many citizens, nearly all of whom were attentive and interested. There was some wrath among the Masons, and an effort was made to stampede the congregation by getting up a false alarm. It did not succeed. I circulated a large number of tracts, and think a good impression was made. As I walked along the streets this morning I noticed that the lecture was the subject of conversation. To-day the Knights of Pythias have a celebration and parade.

I was much indebted to Mr. S. B. Galloway, Rev. A. Mayn, Rev. Shaw and others for sympathy and hospitality. When I remember the earnest labors of Rev. W. P. McNary at this place, and that no one else had dared to deal so faithfully, I do not wonder that the lodge men wanted peace. Their day is coming. Yours for the right, H. H. HINMAN.

HOW A DECENT MAN IS MADE A SAVAGE.

INITIATION OF THE ORDER OF RED MEN.

STEELTON, Pa., May 23, 1889.

DEAR CYNOSURE:—I found an open door here for work in the church of God. Though some belonging to this church also belong to the lodge, the pastor and trustees made me welcome and granted their building for the two lectures I gave Tuesday and Wednesday evenings. There was much interest manifest, and good audiences both evenings, especially large the last.

At the conclusion of my second lecture I gave, as I had promised, an opportunity for questions or remarks. Several questions were asked. A young man arose to inquire if I considered an insurance order, with just enough secrecy to protect them, such as a business firm would have, was wrong. He pleaded that he belonged to such an order and could see nothing wrong in it. He thought it was duty to his family to belong to it that he might the better provide for them. I inquired if the order to which he belonged had a process of initiation. He replied in the affirmative. I found also by inquiry that they had a printed prayer and that so far as the questioner knew no reference was made to Christ, but address was made only to the Father of the universe.

Those who are acquainted with the order can imagine my astonishment on finding that the young man, who appeared to be honest and is a professor of religion, was pleading for the Improved Order of Red Men, an order that should cause an *honest* "red" man to blush with shame should he be so unfortunate as to get into it. The following testimony as to the institution is given me by Lewis H. Zarker, a member of the U. B. church here, who left this order when converted to Christ:

"I was initiated into the Improved Order of Red Men, Paxtang No. 243½, Steelton, Pa., July 2, 1886. I was first taken into what was called the preparation room and asked: 1st, Do you believe in a supreme being, ruler of the universe? 2d, Will you keep secret what you now know and what may be revealed to you hereafter? 3d, Are you a sound man, in good health, and have you a means of supporting yourself?

"I was then told to remove my coat, vest, hat and shoes. A blindfold was next placed over my eyes, and I was led into what I afterward learned was called 'the council fire,' and led by two men around the room. One of the officers exclaimed, 'There is a traitor in our camp!' My blindfold was removed and I saw four men dressed with feathers and fixings like the Indians lying around an alcohol fire, groaning and swinging clubs they had, evidently in order to scare me. This is called 'the council fire.'

(*Continued on 12th page*)

CRESCENT CITY NOTES.

DONALDSONVILLE, La., May 17, 1889.

DEAR CYNOSURE:—I preached at Buena Vista Baptist church, Rev. E. Green, pastor, St. James, La., Saturday, at 3:30 P. M., to about five hundred listeners, and spoke to the Sabbath-school at 10 A. M., and preached at 12 next day. This is the largest congregation in the Second District. I distributed very many tracts and copies of the *Cynosure* to the congregation and returned to New Orleans. I left the city Wednesday morning to attend the General Baptist Convention, which proved to be a glorious meeting.

Rev. James Robinson, pastor of Mt. Olive Baptist church, Darrowville, opposite this place, and a reader and admirer of the *Cynosure*, very kindly invited me to cross the river and preach for his people. I did so, and distributed literature which I brought from New Orleans. There is much improvement going on here and the town is rapidly growing. It has a population of 4,500 and Darrowville has 300. Elder Robinson is teaching school in Darrowville. He has eighty-five scholars and no assistance. He has once seen the inside of the lodge, but his wife never would join, notwithstanding their persuasions. Wages in these parts are, like other parts of the sugar regions, from sixty to seventy cents per day. As a result the people are very poor. We have taken under careful consideration some very important things, and among them the lodge was appropriately remembered, with its unfruitful works of darkness. Secretism is very strong up here, yet the brethren seem to be willing to hear the secrecy question, as well as the temperance question, agitated.

NEW ORLEANS, May 18th.—I have just returned from the meeting at Donaldsonville, where we had a good time, and I believe the presence of the Spirit of the Lord was with us. Many very important questions came up; among them the most important was, the impropriety of Christians bowing at lodge-altars, etc. Several passages of Scripture were read, showing plainly that God condemns such abominable iniquity. On reaching the city I find Shiloh Baptist church, on Perdido St., Elder H. C. Green, pastor, was burned to the ground Thursday night. Rev. Berkhalter has just called on me, and assured me of his sympathy with our reform movement.

Crops in the country are suffering for want of rain. F. J. DAVIDSON.

CORRESPONDENCE.

AN IDOL SHATTERED.

BEN HUR AND BILLIARDS.

CRAWFORDSVILLE, Ind., May 20, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Sabbath was spent in Crawfordsville. This is a city of 10,000 inhabitants, at the junction of the I. B. & W. and L. N. & C. R. R., forty-three miles west of Indianapolis. It is noted as the home of Senator Lane, the War Senator of Indiana, one of the most eloquent men in the West. It is also the home of Gen. Lew Wallace, brother-in-law of the Senator. Their wives inherited great wealth in the Elliston estate. They have beautiful homes, with immense yards. Mrs. Wallace is a pronounced Methodist, and we would expect the author of "Ben Hur" would also be connected with the church. But he is not; and does not seem to be identified with the church's work. The billiard room is more attractive to him than the prayer-meeting, and the base-ball ground than preaching. That oft-repeated phrase attributed to him does not seem to be verified: "I have found Jesus to be a Christ, the Christ, and my Christ."

This city has two Presbyterian churches, the Central, of which Dr. Cunningham, formerly a United Presbyterian, of northern New York, is pastor; and the First church, Rev. Mr. Hays, pastor. There is one M. E. church, one Baptist, one Christian, and a large Roman Catholic church. The Central Presbyterian, the M. E., and the Christian are strong congregations. The latter are just completing a new building. They have called a new pastor. He begins work the first of June. I preached for this congregation in the morning. According to their custom the communion was administered at the close of the service.

At 3:15 P. M. I lectured in Wabash College. The chapel was filled. The 250 students and their professors make a very select audience. National Reform has many friends among them. Their singing was grand; all seemed to join in that service. Rev. Dr. Keen, of Lafayette Presbyterian church, was present. He was in the city filling Dr. Cunningham's pulpit, in the absence of the pastor, who is at New York, attending the General Assembly. In the evening I preached in the M. E. church, Rev. G. W. Switzer, pastor. The theme was Sabbath Reform. The Sabbath is a sign between God and man. It is the greatest crime to profane it. Nothing causes a nation to decline so rapidly in morals, and nothing serves as a more perfect conductor to bring down the lightning of divine wrath than Sabbath desecration. God has taught us by precept and example, by history and experience that it is fatal for a people to trample under foot the Lord's day.

There are some twenty-five preachers living in this town. They are here to educate their families. They go out and supply small congregations, on Sabbath, within a radius of forty miles. The saloon is the great evil here. In Indiana during the past ten years, more money has been spent for liquor than in the whole United States for religion, during all our history. When will men learn that the saloon system is good for nothing except to be prohibited?

J. M. FOSTER.

PROPHECY UNROLLING.

IRON HILLS, Iowa.

EDITOR CHRISTIAN CYNOSURE:—I think the gatherings in Europe, at Madrid and Vienna, aiming for the restoration of temporal power to the Pope at Rome, as was stated in your valuable paper, April 25th, are the fulfillment of prophecy itself, found in Revelation of St. John, 17:8: "The beast thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

The prophetic words were spoken by one of the seven angels (Rev. 17:1), representing one of the last periods of the seventh and last seal of time in the Christian era.

The beast shall not have the guidance of God's Spirit, but shall ascend out of the bottomless pit, and shall go to perdition. This angel is giving St. John the judgment that shall pass over this lewd and idolatrous power, with its seven heads and ten horns. The seven heads, he said, are seven mountains (verse 9); the ten horns, ten kings (verse 12). The city of Rome is called the seven-hilled city, being built on seven elevations. She had under her jurisdiction and power ten kingdoms in the Reformation time, to-wit: England, France, Spain, Portugal, Italy, Austria, Hungaria, Ireland, Scotland and the kingdoms, united at the time, of Denmark and Sweden.

The angel representing the last seal speaks, seemingly, of his own special time, and explains the downfall and perdition of the beast in the following verse (10), saying: "These are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must remain a short space. The falling away of veneration of kings for the Pope was never so fully demonstrated as this generation has experienced within the last forty years. In the great Revolution of Europe from 1848 to 1850 there were at least seven kings who were strongly attached to Rome and the Pope. These were, Austria, Bavaria, Belgium, Portugal, Spain, also France and Italy. The Pope called for assistance during these troublesome years, but the kings named of the first five nations answered, "They were not able." "One is"—France came to the Pope's rescue, and kept his troops in Rome for twenty years, until the war broke out between France and Germany, in A. D. 1870. The king of Italy then took possession of Rome itself when the Pope made another call upon the kings to aid him, but all were fallen from their former obedience, and lost their adoration, which their ancestors practiced centuries ago.

The eleventh verse gives a more positive proof in saying: "And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition." The popes of Rome ruled as kings over a great portion of Italy for near 1,000 years. The kingdom of Pope Pius IX. was, from 1860 to 1870, reduced to only two provinces, Rome and Campagna. He consequently governed as a king, and could be called the eighth of the seven nations. The prophecy points now to this special or minor kingdom in a temporal sense which shall go to destruction, which took place in 1870.

The gatherings in Europe now wonder over this great change when they behold the papal throne to be desolate and naked (verse 6), which once attained such greatness, is not, now, and yet is. The declaration of the Pope's infallibility is also given in connection with the great events of A. D. 1870, when St. John heard another angel saying (chapter 18:2): "Babylon is fallen, is fallen." These same predictions are given also in the 14th chapter, and correspond with the events of this century. We read there, in verse 6, that the Gospel shall be preached to every kindred, tongue and people; verse 7, that the hour of God's judgment is come. The Bible has been translated since the formation of the Bible societies into three hundred different languages, since 1804. Verses 8, 9 and 10 indicate the downfall of Rome and the proclamation of the Pope's infallibility at the same time. "Babylon is fallen, is fallen, that great city." Rome fell from the Pope's power in 1870.

The angel declares now—"If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of wrath of God, which is poured without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." B. EISENTRAUT.

PITH AND POINT.

THREE MORE ARNOLDS WILL TAKE THE COUNTRY.

Your paper came to me one year ago this month, by some unknown friend; and I have been reading it more or less ever since, and do not think it too much to say, that it is the best capital against Freemasonry. The second week in April there was a panoramic view in the town of Lake Providence, La., shown by a man named I. R. B. Arnold. His books, papers and lectures proved to be representatives of the *Cynosure*. Mr. Editor, if you could only send out about three such men as the above named, you will in the near future take the United States of America.—(Rev.) P. S. BURTON, *Lake Providence, Louisiana.*

A HELLISH PAGANISM.

I was astonished when I saw the *Christian Cynosure* the other day, to read so many deadly blows at the secret society system. God bless your frankness. Nothing hinders the growth of the kingdom of God more than this hellish paganism in the Christian church.—M. J. ALBRECHT, *Janesville, Wis.*

THEY GET AN ENDORSEMENT.

The pastor of the First M. E. church of this city, who is a man of some talent and considerable popularity in this N. J. conference, has just disgraced himself as a Christian minister and the church edifice in which he worships, by allowing an "oath bound secret society" (the Knights of Pythias) such as the Hon. Wm. H. Seward and D. L. Moody could not and can not condescend to join or endorse, to come to his church in a body, dressed in the midnight regalia of their secret den, to—what? Be preached to? No! But to get him, the pastor, to endorse their heathen organization before the public. This pastor, however, be it known, does not believe in disgracing his pulpit with anything like politics, and so has never been known (to my knowledge) to saything in favor of prohibition. But a secret oath-bound society, of the inside workings of which he must be ignorant, he has no compunctions whatever in receiving to get their moral license renewed, so to speak, before the public.—D. TOWER, *Millville, N. J.*

LITERATURE.

A HISTORY OF FRENCH LITERATURE. By Charles Woodward Hutson, Professor in the University of Mississippi. Pp. 353. Price, $1.10. John B. Alden, New York and Chicago.

The history of English literature has been most eloquently written by a Frenchman, H. Taine; it may be possible that some English writer will return the good office. Prof. Hutson's work will hardly compare with Taine's, although it can be urged in extenuation that French literature is surpassed by the English. It is, for a short history, clear, comprehensive and well arranged, and will prove an excellent book of reference for the student; and being almost the only work of the kind accessible to English readers, will within certain limits be a book of much value. French literature may be of such a character as to demand it, but we by no means conceive it necessary to give so much attention to the bitter infidel Voltaire and also to the stage writers as Prof. Hutson has chosen to do. Those are not the French writers who are best known to English readers, or most esteemed. We do not therefore agree with him in dismissing with a brief paragraph or two Guizot, Thiers, Cousin, Rollin and a score of like names, while the Masonic favorite of Frederick the great has a whole chapter.

The *Missionary Review of the World* for June opens with a Retrospect of the World's Conference by Dr. Pierson in a masterly exposition of the errors in the conception and management of the great London meeting, while giving due credit for its real character and great excellence. Dr. George W. Knox of Tokio, presents The Outlook in Japan. The sketch of the Life and Character of the Hon. Keith Falconer—A Modern Apostle—is intensely interesting. Dr. Schodde's Jewish Mission Work

is a valuable chapter in the history of Hebrew evangelization. Dr. Brockett closes his historical sketch of Madagascar missions. Dr. Atterbury's Lay Missionaries in China, and Rev. Lewis Grout's graphic sketch of Emin Pasha, will be read with interest. The correspondence in this number from almost all parts of the world is unusually full and important.

America, in its issue of May 23, presents a unique roll of contributors in a series of poems and sketches by the several members of Mrs. Julia Ward Howe's family. First, there is a poem entitled "The Song of the Harebell," by the distinguished mother, who celebrates the seventieth anniversary of her birthday on May 27 of this year, followed by a sketch of her work for women's clubs, by her daughter, Mrs. Florence Howe Hall of Scotch Plains, N. J.; a poem entitled, "The Cheer of the Trenton's Men," by another daughter, Mrs. Laura E. Richards of Gardiner, Me.; a story entitled, "Hashish," by Maud Howe (Mrs. John Elliott of Chicago); a poem entitled, "The Deaf Beethoven," by Mrs. Howe's eldest daughter, the late Julia Romana Anagnos, who died two years ago at Boston, in the pride of her literary powers; and, lastly, a bit of satirical verse by Mr. Henry M. Howe of Boston. The various contributions, while showing distinct individuality in the writers, afford a striking instance of the force of hereditary literary bent.

OBITUARY.

JOHN BELL—Died at his home in Warsaw, Jefferson Co., Pa., July 16, 1888, of general debility, Mr. John Bell, aged 82 years and 24 days.

Mr. Bell was a native of Westmoreland county, but came as a pioneer to Jefferson almost half a century ago, where his powerful arm was long exercised in subduing the wilderness.

His career ecclesiastical began in the Associate Reformed Presbyterian church, continued in the United Presbyterian church to the time of his removal to the church triumphant. Bright and cheerful, the added refinement of his religion rendered him companionable in a more than ordinary degree. He was clearly a firm defender of the faith once delivered to the saints, an uncompromising foe of evil and friend of righteousness.

He was ardently opposed to all secret associations; was a subscriber and careful reader of the *Christian Cynosure* for about twenty years. His vote was cast with the American party whenever it had candidates in the field, he absolutely refusing his support in election to any person belonging to any secret order.

E B.

LODGE NOTES.

Major Samuel Harper, the late Department Commander of the Grand Army of the Republic, at Pittsburg, Pa., was a prominent Mason.

The order of United Friends has paid 96 assessments in eight years, or twelve per annum. The membership is now reported to be 23,600.

Considerable attention has recently been attracted by the Odd fellows' Temple, at Columbus, O., as it is now the home of the sovereign grand lodge. It was put up twenty years ago.

The United States District Court at Springfield, Mo., has eight cases against members of the defunct Bald Knobber organization of Christian county who are charged with intimidating witnesses and homesteaders of government land. Some of them belonged to the company of Chief David Walker, one of the three Bald Knobbers who were recently hanged at Ozark.

The Glasgow *Reformer* states that in Great Britain the Independent Order of Rechabites has 71,000 adult beneficiary members, 34,000 juveniles, 6,000 honorary members and 6,000 ladies. Their received death rate was 7 4 per cent., while that of the Manchester Unity Oddfellows (non teetotal) was 12 6 per cent. The order of Rechabites was founded at Salford fifty-three years ago.

The Supreme Lodge Knights of Honor, meeting in Indianapolis, Ind., discussed the advisability of ordering the Supreme Dictator to make an immediate extra assessment in order to keep a large fund in the treasury so that benefits could be paid within ten days after the death of members. A resolution authorizing the supreme officers to order assessments whenever they think the good of the order demands them was adopted. The lodge also decided that hereafter benefits shall not be paid to members who commit suicide, and subordinate lodges were instructed to rid themselves of habitual drunkards and all other characters addicted to vicious habits that hasten death.

The latest returns of Odd-fellowship according to some of its organs are as follows: One sovereign grand lodge, 2 independent grand lodges (German Empire and Australia), 65 grand lodges, 48 grand encampments, 8,863 subordinate lodges with 604,583 members, 2,145 subordinate encampments with 106 200 members, 1,691 Rebekah lodges with 30,000 members, 500 cantons with 20,000 chevaliers; making a grand total of 720,783 members. Total initiations, 1,581,000; deaths, 136,000; total relief, $49,000,000; present annual revenue, $5,800,000; annual relief, $2,500,000. Total revenue since the organization probably more than $125,000,000.

Among the by-laws of St. Johns lodge, New York, adopted in 1772, is the following: "Of penalties—Members not appearing in the lodge decently apparreled and properly clothed twenty minutes after the stated time of opening shall forfeit six pence. Members not attending when appointed on a committee upon lodge business, six shillings. Members absenting during four whole quarters cease to be members, nor shall they be reinstated before they pay all quarterage money and fines due. Guilty of profane swearing or obscene language during meetings, one shilling. Members introducing any subject foreign to Masonry, the interest of this lodge or the members thereof, one shilling. Members interrupting the master or officers while addressing the body, six pence. Members not attending a regular extra lodge, if duly summoned, six pence. Members appearing in lodge when intoxicated with liquor, dismission for the night. Members not submitting to the judgment of a committee, if confirmed by a majority of the body, who, upon such an occasion, are to be duly summoned, expulsion."

NEED OF A SPRING MEDICINE.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain? The impurities in the blood are so powerful that slumbering disease is wakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or, the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

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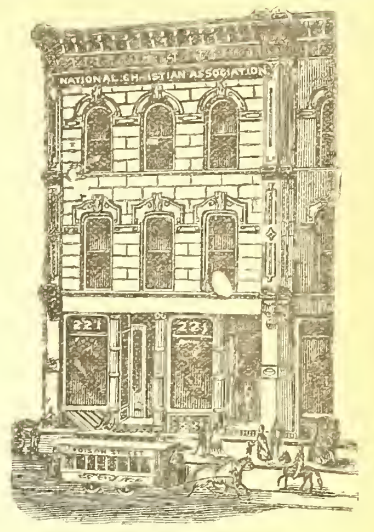
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, MAY 30, 1889.

A Methodist preacher began at St. Johnsbury, Vt., and traveled in succession contiguous circuits till he reached Texas. He joined the Central Illinois Congregational Association, and said to us, when he joined, "I have never, among the hundreds I have received into the church, known one Mason or Odd-fellow give evidence of conversion to Christ."

The lodges keep young men away from Christ, fill their souls with false rites and lying legends, like the old mysteries, and when their lusts, liquor, and companions have taken them to the gutter, the W. C. T. U. and city missions pick them up and seek to save them. *But they and their churches say nothing against the lodges!* It is good to save the mere remnants of mortality; but "an ounce of prevention is worth a pound of cure." Such missions are like carts to take the moral offals of the lodge.

THE UNITED BRETHREN SPLIT.

We have looked through the *Telescope* report of the York Conference, and the cause which has rent that body is not once named in it. When Satan rends a church he always tenders a false issue. When slavery rent the Presbyterian church in 1837 Dr. George Baxter, on his return to Virginia, was threatened with a mob because he had left the New School and voted with the Old. In his speech of reconciliation he said: "I went into the Assembly to see how its pulse beat on slavery, and I found the Abolitionists, all but one or two, belonged to the New School." This satisfied his constituents. But the split was made to turn on doctrines and measures; so this grievous schism in the Brethren church, says the *Telescope*, "is made on technical grounds".... "The constitutionality of methods," etc., etc. And this, alas! is true. In the whole discussion preceding the split at York the lodge was mentioned as seldom as possible. It lay like a snake under a brush-heap. This was a fatal mistake. What did the slaveholders care for "the Constitution?" and what does Bishop Weaver, Agent Shuey and the leaders of their party care for "constitution and methods?" Nothing. Positively nothing. But there are thousands of holy men and women in their part of the church who hate the lodge; who do not wish to fellowship those who sit at the table and "drink the cup of devils." And if they were enlightened as to the facts they would go with Bishop Wright and the minority. Years ago, while the opponents of the lodge were still in the majority, the *Cynosure* urged the appointment of a commission to canvass the connection, and lay before Conference the number of Masons and Odd-fellows in the Brethren churches, and insist on their expulsion. That would not have been aside from the constitution of the church more than the "commission" which was appointed to let in the lodges.

But it is no new thing that the children of this world, but especially the god of this world, should be "wise in their generation." The wrong has certainly triumphed at Dayton, as we have seen it triumph for a little while in Wheaton. But "the ungodly are like the chaff which the wind driveth away." "Yet a little while and the wicked shall not be. Yea, thou shalt diligently consider his place, and it shall not be."

THE DECLINE OF CONGREGATIONALISM.

At the Chicago Congregational ministers' meeting, held in the parlors of the Grand Pacific Hotel last week, Rev. C. E. Harrington, of Keene, N. H., in an able paper, attributed the decline of Congregationalism from the first to the fifth or sixth denomination in the United States to slavery; to metaphysical preaching; and to want of loyalty in its members. But the Baptists, who are ultra-Congregationalists, have over-run the South, and Congregationalists give more money, have founded more colleges, and originated more mission boards than any other one denomination in this country. Their fall in the demoninational scale is a profound question to answer. No other denomination fills so large a space in the history of the first settlement of the country as the followers of John Robinson. No spot is so historic as Plymouth Rock. Samuel Adams, styled "the Father of the American Revolution," was a Boston Congregationalist, and Otis, and Hancock, and Quincy, and Warren were of the same political and religious creed: and the men who on the 19th of April, 1775, left their plows without orders, shouldered their muskets without officers, and fell first at Lexington, had stored their ammunition in the loft above the Congregational church in that town. And so far is Congregationalism from having become unpopular with Americans from that time; all the changes made in church polity by other denominations have been approaches to the rights of individuals, and the independence of local churches. Why should such a people fall back from the first to the fifth or sixth in the race of religious denominations?

To answer this question, we need to see distinctly what Congregationalism is.

Bradshaw (Nesl, v. 1., 248) gives a clear, concise statement of Congregational belief. Queen Elizabeth had directed her bishop to "make the creed as evangelical as he could and keep the popish people in the church."

The Puritans held:

1. "That whatever is enjoined as a part of divine service, that cannot be warranted by the Scriptures, is unlawful."

2. "That all inventions of men, especially such as have been abused to idolatory, are to be excluded out of the exercises of religion."

3. "To institute and ordain any mystical rites and ceremonies of religion, and to mingle the same with the divine rights and ceremonies of God's ordinances is gross superstition."

For these sentiments, John Cotton was driven to New England by Laud. Cotton applied to Earl Dorset to intercede with Laud. But the Earl replied, "If you had been guilty of drunkenness, uncleanness, or any less fault, I could get your pardon; but the sin of Puritanism is unpardonable, and you must fly for your safety." Cotton fled to London in disguise, and embarked for New England.

Nor is the condemnation of man-invented rites become obsolete. Dr. Alexander, of Princeton, says: "All the rites of worship invented by man are altogether unworthy of God. (Ev. Chris., p. 36.) And a popular English writer says: "We must recall that most important truth, that whatsoever worship is offered to any but God is offered to devils." (Principalities and Powers, sec. v.) Volumes might be filled with similar authorities, resting on the inspired authority of the Scriptures, that all "Gentile" or man-invented worship is paid to demons or devils. (1 Cor. 10: 20)

Now, whoever will carefully consider the above, will soon discover the cause which has sunk, and is still sinking, American Congregationalism. While Congregationalists shunned and shrunk from man-invented worships, they steadily and rapidly increased. Now, one-fourth of the Congregational pulpits in the United States are empty or filled by licensed or unlicensed supplies, and one-fourth of the preachers are without pulpits! And State associations sometimes report an average of one convert to a church in a year! In the first hundred years from the landing at Plymouth, no such phenomena appeared. But in 1733 a Masonic lodge was formed in Boston, and though the clergy of that day, and long after, shunned and denounced it as a work of the devil, the malignant virus spread. Dr. Richard Storrs, of Braintree, then above eighty years old, when asked if he knew the sentiments of the early New England clergy concerning Masonry, said to the writer, "My grandfather Williston used to say, 'A Freemason is hand-in-hand with the devil.' And such was the average sentiment of the clergy of his time." The testimony of President Charles G. Finney, who had belonged to the lodge, was similar. But we need not summon the dead. The good Col. Clarke, of the Chicago city missions, known and loved by thousands, has belonged to several secret societies, but has quit them all, and pronounces them evil and their oaths blasphemy.

"But," one asks, "why should Congregationalists fall behind Episcopalians, Methodists, and Presbyterians, who have more Masons in proportion than they?"

The answer is, Congregationalists have no worldly organization to fall back on when the Holy Spirit, grieved with their lodge-worshipers, has taken his flight. Then, also, the devils, who hover over churches where they have worshipers, are afraid of Congregational churches. One single independent church can embrace a reform and defy its denomination. But a bishop, presbytery, or conference, which has the power, can silence a pastor who rebukes the lodge, and deprive him of his living. One of the most glorious objects on earth is a church where each member is full of the Holy Ghost, and one of the most pitiful sights to angels is a church where the worshipers of Christ sit side by side with those who take "the cup of devils" in the lodge. We need not look farther for the cause of the decline of Congregationalism. The Holy Spirit is grieved and restrained. The pastor is either timid and weak, or, if a lodge man, brothers with unworthy and unregenerate men. And if there are any conversions they are feeble or false conversions, like the soothsaying damsel, Simon Magus, or Ananias and Sapphira, whose hearts "Satan had filled," and wherever there are devil-worshipers in a church, there are evil spirits present to sift Peters and enter the Judas Iscariots.

To-day the Congregational presses are silent as sepulchres on the chief danger to our churches, viz., devil-worship, to which Christ himself was tempted; and he was tempted "*in all points*," as we are; and we are as he was. But as "he himself suffered being tempted, he is able also to succor us who are tempted." But the tokens are multiplying of Christ's near approach. And when he does come he has open and direct access to Congregational or independent churches. And when the Lord "rends the heavens, and comes down, as when the melting fire burneth," Congregational churches which are the easiest run down are the soonest restored. There is no human machinery in the way. And the scenes of Pentecost will be repeated all over our prairies. Pentecost in Judea followed Christ's cleansing his temple, though his crucifixion intervened. And there is still much rubbish to be removed. If there ever were human ceremonies imposed for divine, they are the hundred feasts and fifty fasts of the English state church. Yet Rev. Mr. Harrington, in his paper to the ministers, said the Congregational churches were keeping Christmas and Easter, the very things the fathers renounced and threw aside as mere human inventions. And Dr. G. N. Boardman, of the Chicago Seminary, has shown in the *Advance* (May 23d) that the first churches were led by "elders," not "committees." We must abide in Christ, and have his words abide in us. Then we shall ask what we will, and it will be given. For if there be an absurdity on earth, it is a Congregational church of a hundred members, men, women and children, met to try a case of discipline. Let us arise and cry mightily to God. And let Zion put on on her beautiful garments,

"For the coming of the kingdom draweth nigh."

AN IRISH MORGAN.

Not since the days of William Morgan, says the Chicago *Herald*, has there been such a remarkable case of assassination as that of Dr. P. H. Cronin, of this city.

Late in the afternoon of May 4th, this physician was called in haste to attend an alleged injured man just north of the city limits. He rode away with the messenger and never returned. His numerous and warm friends insisted that he was murdered by enemies, and in their confidence they offered two large rewards. The public mind was in doubt, for reports that he had been seen in the city and in Toronto were credited. The statement of an arrested man seemed to implicate the missing man in the assassination of a young woman, and the discovery of a bloody trunk seemed to corroborate this story. But the accidental discovery of his mutilated body last Tuesday by street workman gave a new and terrible turn to the affair, and little by little the plot of a desperate conspiracy of secret lodge members is being unraveled.

Cronin was a member of a number of secret Irish societies. With others he had discovered some years ago that the funds, collected for Irish revolutionary purposes by some inside ring of the Clan-na-gael order, were being stolen. Some $85,000 were missing. The failure of the Traders' National Bank of Chicago revealed the fact that one of the persons whom Cronin accused, had $82,000 to his private account on the books of the bank. That person was Alexander Sullivan, late president of the Irish Land League of this country, the favorite lawyer of anarchists and dynamiters, whose hands are yet red with the blood of the teacher Hanford, whom he shot some fourteen years ago. The papers at the time openly alleged that some secret influence, either of the Catholic priesthood or of some secret organization, cleared him. Cronin's enemies beat him in the struggle and expelled him. After a time he was re-instated, but the trouble continued, and it is believed he intended to open the fight again at the next national meeting of the Clan-na-gael. There were and are various factions of this secret order working in Chicago, their operations being hidden from each other. Among these are the "U. B.," or United Brotherhood, and the "I. R. B."

The body was found naked, an *agnus dei*, a Catholic charm, or gree-gree, alone being left about the

neck. It is believed from this fact that the murderers were Catholics, as they alone from superstitious dread would fear to remove the fetish. Among the arrests is one of a city detective, an Irishman, member of the lodges with Cronin, and his bitter enemy. He was one of the first men assigned to the case, and it is believed assisted in circulating contradictory stories. But the police authorities, by their stupidity or complicity, are justly blamed by the press, and at last all Irishmen have been withdrawn from the case. So many of them are members of these oath-bound orders that no confidence can be put in them.

The many points of likeness in the case to the Morgan murder of 1826 have been recognized by all. It is a lodge murder, pure and simple, planned in secret by a coterie of oath-bound assassins, who are yet unknown, sheltered by those same secret oaths, and possibly moving about among the very friends of their victim. The press again aroused, as in the Leggett case in 1873 at Cornell University, are speaking plainly, and we must preserve their denunciation of the lodge for future use.

The *Daily News* says: "It is understood that all officers of Irish birth and Irish affiliations have been withdrawn from the case. This, in the light of the late revelations, is eminently proper. There are many able and honest Irishmen on the force, but at this time it is difficult to select those who are not swayed by violent prejudice, and are not members of secret, oath-bound societies. A foul murder has been committed and the murderers must be found. Hidden quarrels and unknown oaths have no places in this investigation on the side of the authorities."

The New York *World* makes this comment: "The facts of the crime are not revealed, but it bears the mark of a deed committed by conspirators. There is about it the flavor of the oath-bound secret society exercising the power of life and death. .... There is no sympathy in this country for secret society executions in whatever name effected."

—Rev. George R. Milton, of Elgin, Ill., has a vacation of two months granted by his church, which he expects to spend profitably in visiting the scenes of his early life in England. He starts on Wednesday of this week.

—At the meeting of the Illinois State Executive Committee last Saturday, measures were discussed looking to a repetition of part at least of the excellent meeting held at Wheaton on Wednesday in other towns of northern Illinois.

—Since Elder Isaac Hyatt became pastor of the Free Baptist church in Gilford village, N. H., four years ago, there has been a steady growth of the church in numbers and spiritual power, for which he gives the praise to God.

—The meeting of the DuPage County Association at Wheaton, Ill., last week Wednesday, had some features of peculiar and remarkable excellence. Several of the speakers were giving their first testimony against the lodge by way of a public address. We make room for Col. Clarke's speech, which will repay reading again and again. Others by Revs. Alexander Thomson, W. L. Ferris, C. W. Hiatt, C. H. Abbott, and Bro. B. Loveless, we shall endeavor to give next week. It was thrilling to hear these brethren speak. Although unused to public addresses on this topic, they spoke with a power equal to any of our lecturers. It was agreed that it was one of the best meetings the Wheaton friends have ever attended.

—Rev. W. J. Gladwin, our Bombay correspondent and agent for N. C. A. literature, will reach New York in a few days, God willing. He writes from England accepting the invitation of Wheaton College faculty to give the annual missionary address at the approaching commencement, and will attend the annual business meeting of the N. C. A. He wishes to address as many meetings as possible during his stay in this country, and partial arrangements can be made in many churches immediately. Bro. Gladwin, beside his direct missionary work in India, manages the publishing interests of his repository in Bombay, and is secretary for India of the Gospel Purity Association of London. He may be addressed in care of Richard Grant, 181 Hudson St., New York, or at this office.

—Our exchanges, speaking of the division in the United Brethren church, unfortunately confound the case. Some speak of the minority conference at York as seceding. That is farthest from the truth. The majority are the seceders. Bishops Wright, Barnaby, Floyd and Becker represent the real United Brethren church, in name, constitution and history. Another esteemed brother editor speaks of the Weaver-Shuey movement as "radical." That is hardly the word. They seem to be radical in nothing so much as the chase for popularity and wealth for their sect, and are, to appearance, willing to sacrifice any truth to their ambition. They are "*liberals*," according to the popular use of that word in designating a movement in religion toward worldliness, and away from the Word of God.

—The death of Alexander H. Kirkland, at his home at Ridgeland, near this city, is a great loss to the city mission work of Chicago. Mr. Kirkland was converted in the East after having begun a life of dissipation. He was a man of great energy, and began a mission in the old Adelphi Theater on Canal street, near Madison, in a district crowded with saloons and cheap lodging houses. His work was quite successful, and was sustained by John V. Farwell and others. About a year since it was removed to 111 South Halsted street. A peculiar feature of this work was a free breakfast Sabbath morning. Like all true workers for Christ, Mr. Kirkland stood aloof from all secret rings, and was opposed to the whole lodge system. He was devoted to the work of city missions, and eminently successful.

NEW ENGLAND LETTER.

THE RHODE ISLAND STATE CONVENTION.

Our Rhode Island meeting cannot be fully reported in this letter, but I will give a brief sketch of the proceedings, which were somewhat hampered by the fact that we were entering a new field to all intents and purposes, where the few original anti-secretists had become discouraged by years of inaction, while, as no colporteur or lecture work had been done, the people were very inadequately informed regarding the methods and object of our Association.

After a pleasant ride to Providence we found the doors of 409, Gospel Mission, standing hospitably open, and Bros. Horton and Spaulding ready to welcome arrivals, of whom Wm. F. Davis, that brave soldier of the Lord who has so joyfully borne imprisonment for his name's sake, was among the earliest. The evening service began with prayer and praise, followed by a most cordial address of welcome from the pastor of the church, Rev. Charles Warren Ryder, who expressed his entire and hearty sympathy with our work against secret societies, as well as all other forms of evil. He spoke of some of his nearest relatives, including his father, as being Masons, and how the former, when he became a Christian, though himself identified with the system, warned him solemnly against ever entering the lodge. It was an address that, while full of bright turns, was solemnly earnest. No one who heard it could fail to see the secret of Mr. Ryder's success as a pastor. He believes in entire self-consecration, both for himself and his people, and the inspiring, uplifting influence of such a spirit is in every word he utters. Bro. Wm. F. Davis then spoke, which closed the exercises for the evening.

In the morning a devotional meeting was held for half an hour, after which the convention proceeded to business. Pres. Conant, having arrived, took the chair, a committee was appointed on resolutions, and one on permanent organization. It was found impossible to organize, however, owing to a deficiency of members present, and it was voted to defer doing so until the business session of the following day. The resolutions will be reported next week.

In the afternoon, at the close of the devotional exercises, Rev. H. T. Cheever spoke on the Constitutional Amendment, Mrs. Gleason following with one of her sharpest arraignments of the tobacco fiend. Bro. A. M. Paull then gave a brief address on the Temple of Honor as a religion, and a few remarks from Rev. J. H. Brown closed the session. In the evening Wm. F. Davis gave one of his most powerful addresses on the Second Coming of our Lord to a well filled hall.

The forenoon session of the next day, after the devotional exercises, was spent in business discussions. The propriety of trying to effect a consolidation of the R. I. Christian Association with Bro. Hezekiah Davis' Christian Union was considered, and a committee of five was appointed to attend the next meeting of that body, which is to be held in Mr. Ryder's church the third week of June, and take measures, if possible, for this end, as the Union occupies substantially the same ground as regards reform as the New England C. A.

In the afternoon, Bro. P. S. Perry, of Thomson, Conn., gave a very able and interesting talk on Prohibition; helps and hindrances to the enforcement of the law, in which he brought out in a very convincing manner the complicity of the lodge and the saloon. Rev. Charles W. Ryder then discoursed on the subject of Divine Healing in a most helpful and effective manner. In the evening Rev. J. H. Brown gave his experiences in Freemasonry. The Lord was with him, and gave him wonderful power in speaking his message.

This is but a meagre report of the convention. Fuller reports must wait until next week; but I cannot close without recording my grateful thanks to Bro. Louis W. Horton and Sister Sarah F. Sutton, for their unfailing efforts to further our convention and make it a success. The latter is a preacher, and goes to Littleton, N. H., next week to assist Rev. A. A. Hoyt in his evangelistic labors. Bro. A. Z. Spaulding, of Worcester, also did most effective service by going to Providence a day or two before the convention and attending to the necessary arrangements. He reports a growing interest in our work and a desire for light on the subject of Freemasonry and the secret orders, which ought to be met by a wide distribution of our literature; a task for which Bro. Spaulding is eminently fitted, as shown by his exceedingly successful record as a colporteur several years ago.

Much interest was evinced by many of the ladies. The cordiality shown by both Bro. Ryder and his people have left pleasant recollections which can never be effaced. The Lord bless him abundantly in all his labors for the Master, and grant that our Rhode Island Association, though yet in embryo, may become a tree of the Lord's planting, which will never be rooted up, but grow and spread, bearing fruit to the glory and honor of his name.

ELIZABETH E. FLAGG.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association occurs on the 20th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 20, at 10:30 o'clock, A. M., at 221 West Madison St., for the election of offiers and the transaction of other important business.

H. H. GEORGE, *President.*

W. I. PHILLIPS, *Rec. Sec'y.*

THE N. C. A. ANNUAL MEETING.

June 20th next is the date of the next annual meeting of the National Christian Association, and should be made the most influential gathering ever held on the line of the anti-secrecy work. The whole country is ripe, and the *Christian* people are ready for an advance movement on the secret works of darkness. The question is, How shall it be done? If unable to answer this question fully, the approaching annual meeting should outline a movement that is practical, reasonable, and in strict accord with the civil rights of men and the higher law of God. This will require wisdom. "In a multitude of counsellors there is safety." Every man and woman is needed who fears God and works righteousness to make up this jury. The veterans should be here. Their ranks are thinning, and those who remain should give the cause the benefit of their experience in the hard-fought battle of years. The strong men should be here with their armor burnished and their weapons tempered for the fight. Every officer of every State, county and local association, should be here if possible; every testifying church should have its representatives in the meeting, and the executive committee on the political feature of the work should be here. F. W. Capwell, of New York, chairman, and E. D. Bailey, of Washington, secretary, should make an effort to secure the attendance of every member, if possible, of this committee, and of the sub-committee appointed to co-operate in emancipating our commonwealth from the paralyzing influence of the secret lodge system. The South as well as the North should be largely represented. The foreign no less than the American-born citizen should step to the front, and all should come prepared to contribute something to add wisdom to the counsels and strength to the movement. The field should be mapped out and the strategic points carefully noted. The errors of the past should be avoided in the future, and one grand united effort to organize and consolidate the forces, so that the whole army shall act in concert, should be inaugurated at this annual meeting, and every one who possibly can should come and help set the ball rolling. Will you, dear reader, come in the name of the Lord of Hosts, for whose honor we contend, and under whose banner we have enlisted and set the battle in array?

J. P. STODDARD,
Corresponding Secretary N. C. A.

THE HOME.

A MISSIONARY BATTLE HYMN.

Saviour, all our faults confessing,
Still to make Thy fervent prayer,
That the gospel's priceless blessing
To the heathen we may bear.
Thrust forth with strange compassion
Hear Thy ransomed people's love:
To the ends of the ocean
Waft the banner of Thy cross.

Thereby have we trod the pathway
Now to glory lift our eyes to thee:
'Tis Thy strength that sustains us, sustain us:
In Thy name we conquer only.
Now [illegible] by Thy Spirit
Can we meet the evil host
Lord, the world will not fear it:
Fill us with the Holy Ghost.

Conquering kings, their title claim Thee,
Lead us with Thy flaming sword;
Hasten, Christ, the glorious hour
When all the lands shall own thee Lord:
When the hosts of Satan flying,
Pagan ranks shall suffer loss;
And false standards be found lying
Low before the banner'd cross.

Where the Island Empire hoary,
Guards the emptiest of the day,
In the "Land of Morning's Glory,"
In the realms of far Cathay;
Where the tropic islands glowing,
Lift on high the plumed palm,
Where the Ocean's waves are flowing
Let us sound Thy triumph psalm.

Dark [illegible] lands in darkness lying
Comes a wail of grief and fear--
Weary watchmen, vainly crying
Until gods that cannot hear!
Forth, O Great Captain of Salvation,
Thine is the best power to save;
Spare the works of Thy creation,
Burst the prison, redeem the slave.

Thou hast set Thy throne in heaven,
Every knee shall bow to thee;
[illegible] earth is given:
Thine shall reign from sea to sea.
May Thy [illegible] kingdom hasten!
Let Thy power on earth increase,
Arm the right: the evil chasten,
Mighty God and Prince of Peace.

—*F. T. [illegible], in Christian Standard.*

THE CAUSES OF FAMINE IN CHINA.

If the reader will compare the appeals which have been made in behalf of the people perishing by famine, during a score of years past, with a map of China showing the provinces indicated, he will observe that they mainly lie along the lower course of the Yellow river. Why is this, and how does the famine concern us? It is to the Christian people of Britain and America a matter of great concern. Let us look at it very briefly.

The immense Yellow river, the turbid and ungovernable Missouri of China, requires a correspondingly great and expensive system of dykes in the low and alluvial region where it approaches the Yellow Sea, a sea made shallow by the earth and sand which the river has carried down from the western mountains. The opium and consequent wars with foreigners have so exhausted and disordered the resources of the national and provincial governments that the annual repairs needed could not be made. Thus great districts of country have been flooded, multitudes of the people drowned, and the crops destroyed; and in many places the soil has been made almost a desert by the deposits of sand.

The introduction of opium is a calamity greater than that of these floods. It is universal; affects families and the social and moral life of the nation; prostrates agriculture and mechanical industries; corrupts and diminishes trade; beggars the nation pecuniarily; poisons the strength of its men and enfeebles the generations to come; sweeps off hundreds of thousands to untimely graves. The sum of forty millions of dollars a year is the fearful and guilty harvest of gain which Britain directly and other western nations indirectly with her reap from the accursed trade. Added to this loss, which means far more than forty millions of cost to the final consumers, is that produced by illicit native cultivation of the poppy, which has in many places displaced that of the grains and vegetable productions needed by the people and for exportation. This source of evil has reached what some of the intelligent Chinese estimate a magnitude equal to that of the foreign imports of the poison. Such calamities have incapacitated the nation to carry suffering populations through the occasional seasons or long periods of drought to which most Asiatic countries are now and then liable. The government granaries could not be filled in years of plenty; the poor could not be provided for; families have been dispersed, children been sold for means to avert starvation and death; great districts have been nearly depopulated. In one famine of ten years ago more than eight millions of men, women and children perished.

These general calamities necessarily infer the destruction of commerce and of the production of the articles which sustain it, and of the other means of feeding and clothing millions in every province of the empire. To finish the distressing picture, in the minds of the people of China the whole of these things have arisen out of the wars which the white nations have made upon them; and from the opium which the whites have forced upon the weak and vicious at first, but to spread its flaming destruction over all classes, from the throne downward. And they trace them back to a depravity and avarice and cruelty of nature inherent in the white race. They imagine the ultimate design to be, by deliberate poisoning, to enfeeble the strength of the nation, and thus to prepare the way for wars which may conquer and enslave it. And they hate Christians, who push their way preaching foreign religion, often with the intensest feelings of which this kindly and patient race is capable. They suppose that the religion at bottom must be responsible for such fruits.—*Rev. William Speer, D. D., in Presbyterian Banner.*

DANCING CHRISTIANS IN CEYLON.

Colombo has a Young Men's Christian Association, which has fallen into the very common error of having on its membership some names which are "more ornamental than useful." In January last Wallace J. Gladwin, the correspondent of the *Cynosure* in Bombay, was invited to give a lecture in the Y. M. C. A. hall. The address was duly given, and at its close the lecturer added a supplement which was not in the program. He spoke to the following effect:

"I hold in my hand a pamphlet giving the names of the officers of this Young Men's Christian Association. Among the honorary members I see the names of thirty ministers and many leading laymen. And here I hold a card upon which is printed an invitation to a fancy dress ball. (The speaker here displayed a card reading, 'MR. AND MRS. W. DE KRETSER *request the pleasure of your company on Friday, the 4th prox, at 9 P. M, for a Fancy Dress Entertainment.* DANCING. Columbo, 31st December, 1888.') Upon your Executive Committee the same name occurs. Had I been aware that your Association retains upon its Committee those who promote dancing, I would not have accepted an invitation to lecture here; but as I learned this fact only this afternoon, too late to recall the appointment, I am compelled to thus publish my disclaimer.

"Probably this Association is no more to blame than some of the churches of this city, for I learn that they have members who dance, drink, etc., and even some liquor sellers are so accepted. But you should remember that such a compromising Christianity cannot be largely used by Christ in the salvation of souls. I sympathize with the earnest Christians who are connected with dancing, theatre-going, drinking and worldly professors. I hope you may have grace and courage to draw the line, and have those compromisers put away, or else saved from their sins; for they are now dishonoring the name of Christ, and hindering his work. This will cost some trouble, but God calls his people to 'come out and be separate, and touch not the unclean thing.' Then he will bless your souls, and use you for the promotion of his glorious kingdom here."

This address produced a deep impression. Several devoted believers remarked that they had never before heard such faithful dealing with worldly professors. They were sure that great good would result if Christian leaders would declare all the counsel of God.

Did you ever notice the many bad things that the Scriptures tell us envy leads men to do?

The Philistines envied Isaac and drove that godly man from among them. Gen. 26: 14.

Joseph's brother envied him, sold him into Egypt, and lied about the transaction. Gen. 37: 11.

Many of the leading men among the Israelites who came out of Egypt "envied Moses also in the camp, and Aaron the saint of the Lord." Ps. 106: 16.

Eliphaz, the Temanite, says that envy leads to murder. Job 5: 2.

The wise man says that envy corrupts a man to the very centre of his body. "Envy is the rottenness of the bones." Prov. 14: 30.

He says that it is the most persistent, malignant, destructive spirit by which men are actuated. "Wrath is cruel and anger is outrageous; but who can stand before envy?"—Prov. 27: 4. It was owing to this spirit among politicians that such eminent statesmen as Henry Clay and Daniel Webster, and Charles Sumner and William H. Seward could not be elected President.

Envy led the Jews to deliver Christ to the Romans, and demand that he be crucified. "For he knew that for envy they had delivered him."—Matt. 37: 18.

St. James says that envy is at the bottom of church troubles. "For where envying and strife is, there is confusion and every evil work."—Jas. 3: 16.

Reader, do not yield to an envious spirit, as you would not let the devil take possession of you, and lead you captive at his will.—*Free Methodist.*

THE ESSENES.

A few Masonic writers, who are accustomed to grasp at every straw to keep their lodge afloat, has assumed without the least show of reason that the Essenes were Freemasons; and that, because Christ and John the Baptist belonged to their company, they also were Masons. The men are mistaken or worse. Christ was not an Essene (See Giekie's Life of Christ, *et al*). John probably was not. Nor were the Essenes themselves in the least respect like our modern secret societies. They were simply the monks or recluses of their day, using those terms in the best sense. Mr. Wilson, the eminent traveler and photographer, mentions some interesting particulars respecting them in his article on Galilee in the *Century*. He says:

History tells us that the age in which Jesus Christ lived was a transitory one—an age of doubt and uncertainty. Jesus himself called it a "wicked and adulterous generation." The broken columns and half-buried capitals which one stumbles over when walking in Galilee tell how the Idumean tetrarch robbed the Jew of his scepter, how the Roman procurator tampered with the priesthood, how the Sanhedrim fell into the toils of the subtle Herodian and heartless Sadducee. The shrines at Cæsarea Philippi and elsewhere proved how Jesus, as was his custom, drew upon facts for his assertions; how paganism misled the faithful by its hideous excesses. All along the line of the Jordan and of the Dead Sea are the caves where the wearied and worn Essenes hid and waited for Messias to come. Atheism wrestled with Philosophy; Crime captured Remorse and blindfolded it; hearts grew so stony that even the heathen began to feel that the second flood was impending. Insolence, cruelty, extortion, massacre, the destruction of the synagogues and the erection of heathen temples in their places, maddened a people already wild with fanaticism. The sects were subdivided until there was no hope for any. It was a dark day for the children of Israel, and they caught at any straw which offered them the least hope of freedom. Among their subdivisions the strictest sect was the Essenes. They seemed to supply the only sound segment in the whole rotting Jewish circle. Sadducees they were not, of course. Neither were they content with the loose observance of the law winked at by the Pharisees. To avoid the responsibilities of an active life, they fled to the caves of the oases and the desert and led a purely religious and contemplative life. For further purification they were addicted to much bathing; they let a little light into their lives by nursing the sick, but they drew down a screen over them by a mysterious silence. To them the synagogue became "the world"—of the earth earthy; to be avoided. Therefore they built convents and became monks. They abandoned sacrifices, for they detested them. They never went up to Jerusalem, but held themselves aloof from all who were not "pure" like themselves. They were the extreme religionists, the "perfectionists," of their day—"perfect Jews fulfilling the whole law." They were communists. If one fell ill, the others cared for him at the common expense. All were supported from the general purse. Sober, virtuous, and unselfish, their conduct was exemplary. They went out from each other only to heal and help. Jesus was not an Essene, but he evidently knew of them and met them. If John was not an Essene he was moved by similar desires to be free from the world, and when the time came he spoke. Then suddenly a ray of light came to Israel—"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." The frantic people came like an avalanche to catch the warnings of this "voice." The Roman tax-gatherer trembled, the hired soldiers called upon their

gods for protection, Pharisees and Sadducees listened and threatened, and thousands of the populace found rest in a new hope.

THE ENGLISH-HINDOO IDOL.

[A letter to the children, by a missionary on furlough. Both young and old may read it.]

DEAR YOUNG FRIENDS:—When I was a boy in Iowa I used to read with much interest of the Hindoos, and of their "stan," or place, Hindustan. I well remember the sad pictures, showing how they threw their babes to the crocodiles, in the Ganges and other sacred streams, and how widows were burned with the dead bodies of their husbands. Also, men throwing themselves under the wheels of the great car of Juggernaut, hanging by hooks in their flesh, and otherwise torturing themselves to gain favor with their vain gods. How my young heart longed to send them the precious Gospel of our dear Saviour. Yes, and I hoped to go, sometime, and tell them how Jesus could save them from such pains of body and the greater sorrows of soul which sin causes. After many years God led me to Asia. After seventeen years in India and Ceylon, I am on leave for a few months, to see what can be done to stir up more prayer and work for India, among good people in America.

Let me tell you something about a "strange god" in India. The British government has stopped most of the public tortures and murders spoken of above. But you will be astonished and pained to know that this same so called Christian government has a way of encouraging the people of India to rob and kill each other, which is destroying many more than those wicked ways of idol worship did. Is it not very strange that the English Queen, officers, and multitudes of their people should give their money, and even their lives, to a kind of idolatry as foolish and hurtful as heathenism? And while putting down some of those murders and tortures in India, they set up another system of destruction, even giving it license by law? Now I will tell you what this British heathenism is.

Have you ever heard of the heathen god called Bacchus? Many hundreds of years ago some people who loved strong drink pretended that there was such a god, and that drunkenness pleased him! Well, the majority of English princes, nobles, officers and men drink liquor as heartily as though they were doing some religious duty by it. In India, Burmah and Ceylon the British government has set up this god Bacchus by licensing liquor-shops, all through the country. There are hundreds of millions of heathen who thus have reason to think that liquor-drinking is a part of our Christianity. And they have the more reason to think so from the sad fact that some professed preachers of the Gospel (chaplains and missionaries) at times use wine, beer, etc. Also, some use intoxicating wine at the communion.

Do you want to help us in fighting this rum god, the Anglo-Indian Bacchus? You say, What can children do for such a great cause, and so far away? You can help in several ways. Let me tell you.

1. Be total abstainers yourselves, and get others to keep wholly from all strong drink.

2. Pray often that India's millions may be saved from heathenism, from liquor-drinking and from all other sins.

3. Send tracts and books. Send good religious ones, on total abstinence and prohibition. We need many of them in that large mission field.

4. Get people to subscribe for our new paper, the *Banner of Asia*. It is the leading *Prohibition* organ in India, and makes a strong fight also against the wicked opium trade of the British government. You will help our cause by circulating this paper, and it will do good to those who read it. The *Banner* will be sent post-free one year for forty-eight cents. Surely our young temperance workers can get hundreds of subscribers at that low rate, especially if they tell those whom they ask that the paper is really worth much more than forty-eight cents!

5. India needs many more earnest Christian workers, for our different kinds of mission work. Ask God to fit you to come and help us, when old enough. Older persons, who are wholly devoted to God, and who want a hard and happy field of toil, may write me about India.

Send tracts and books for me to the care of the editor of this paper, or to 181 Hudson Street, New York City. Orders and money for the *Banner of Asia*, and letters upon mission work please send to my address below.

I have brought with me my two sons, Victor and Vivian, who were born in India. If you want to hear any more about India write to them or to me. I am a life-long abstainer, and was converted when a school-boy. How is it with you? Write and tell me. God bless you. For Christ and India,

Your friend,

Miles, Iowa. WALLACE J. GLADWIN.

TEMPERANCE.

PROHIBITION IN THE NAVY.

After issuing grog to its sailors for many years, the United States Government came to the conclusion that it was foolish to build superior ships of war and man them with grog-y sailors. So, grog was prohibited in the navy, and when the rebellion came the sailors were in better condition to do their duty than they would have been if they had been well soaked with grog.

During the war for the Union the navy often aided the troops who were fighting on the land; and in the prohibition battle a broadside of red-hot shot, with a little cold grape and a few shells, might help to discomfit the devil.

In order that all may know how prohibition worked in the navy, I will give the facts in regard to the five ships of war that I served on during the last year of the war.

I was on the receiving ship Princeton, at Philadelphia, for about three weeks, and I saw no drunken men. For one week I was on the sloop of war Wyoming, but no signs of liquor were visible, although we were at Philadelphia. Being about one week on the armed transport Bermuda, on the Atlantic coast, I only saw drunkenness on the evening before we went to sea. In the five weeks I was on the frigate Wabash, off Fort Sumter, I saw no liquor or drunkenness. I was one of the crew of the Wissahickon, blockaded in the waters of South Carolina and Georgia, for about nine months. When we coaled ship the crew always got plenty of very low liquor at a very high price; but with a few exceptions, we had no liquor or drunkenness at any other time.

I believe the United States navy, during the war, was superior to any other in morality and manhood; and I give prohibition the credit for its superiority. I rejoice because I was a sober Union sailor, and if I occasionally reflect upon some matters that were disgraceful to the navy I can plainly see that the dishonest liquor smugglers were the guilty rogues who caused all the disgrace.

If a ship at sea is unsafe when it is manned by drunken sailors, the ship of state is insecure with a host of grog-y voters. So, I conclude that a drunken man is always dangerous; that a man who makes others drunk is more dangerous; and that those who aid and encourage liquor dealers are the most dangerous citizens of the Republic.—*Edward J. Chalfant, in York paper.*

CORN AND THE AMENDMENT.

The brewers and other friends of the liquor traffic have raised the cry that if the prohibitory amendment should be adopted the farmers would not know what to do with their corn and barley, now made into whisky and beer. Mrs. Clippenger, of Iowa, in her "Facts for Farmers," says:

1. The price of grain would be greatly increased by the prohibition of the drink traffic, as the families of drinking men would live in greater plenty.

2. The first class to realize the benefits of prohibition would be the farmers, as the products of the farms include the necessaries of life.

3. The taxes which the farmer now pays, caused by crime and pauperism, the legitimate result of the drink traffic, would be greatly decreased.

4 The homes now in poverty and misery would be supplied with food and clothing from money spent in drink.

5. The farmer would have a consciousness that the grain produced would be used to fulfil the original purpose to bless and not to curse mankind.

6. As the farmer will be the first to realize the benefits of prohibition, if he looks at his own interest alone he will vote for the amendment.

7. If he considers the welfare of the community in which he lives, if he considers the welfare of his State and country, if he considers the sorrows and misery of the mothers, wives and children of drinking men, he will not only cast his own vote for the prohibitory amendment, but will see to it that all whom he can influence will "go and do likewise."

Senator Vest, of Missouri, addressing an audience of farmers, dwelt at length on this point, and stopping, asked the following question: "What will you do with your corn, if prohibition is adopted?" An old farmer in the audience rose and said, "Do you want the question answered, Mr. Vest?" "I do," replied the Senator. "Well, I'll tell you what we'll do," responded the farmer, "we'll raise more hogs and less hell."

Now that fully answers the question. Should the fires of the breweries and distilleries cease all over the land, and the $900,000,000 now spent for alcoholic drinks be turned into other channels, every industry in the nation would be benefited. The demand for food, clothing, furniture, houses and other comforts of life would be so great as to overbalance the corn and barley a thousand times.

A MISSION OF LOVE.

In one of the alleys running off from Fountain Bridge, Edinburgh, a street crowded with drunkenness and pollution, is the low-roofed building in which the daughter of Dr. Chalmers is spending her life to help men and women out of their miseries. Her chief work is among the drunkards, their wives and daughters. Some of the poor women of the neighborhood who have sober husbands, complain against her, saying: "Why do you pass us? Because our husbands are good, you do not care for us. If we had married some worthless sot, you would then have taken care of us in our poverty! In the winter, when the nights are long and cold, you may see Helen Chalmers, with her lantern, going through the dark lanes of the city, hunting up the depraved, and bringing them out to her reform meetings. Insult her, do they? *Never!* They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on temperance. One night, as she was standing in a low tenement, talking to an intemperate father, and persuading him to a better life, a man kept walking up and down the room, as though uninterested in what was said; but finally, in his intoxication, staggered up to her and remarked: "I shall get to heaven as easy as you will; do you not think so?" Helen answered not a word, but opened her Bible and pointed to the passage, 'No *drunkard* shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.—*Rev. T. De Witt Talmage.*

"IT WILL MAKE THEE WORK."

"I drink to make me work," said a young man one day. To which an old man replied: "That's right; thee drink and it will make thee work. Hearken to me a moment and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife and two as fine lads as ever the sun shone on. We had a comfortable home and lived happy together, but we used to drink ale to make us work. Those two lads I have laid in drunkards' graves. My wife died broken-hearted, and she now lies by her two sons. I am 72 years of age. Had it not been for drink I might now be an independent gentleman; but I used to drink to make me work, and, mark, it makes me work now. At 70 years of age I am obliged to work for my daily bread. Drink, and it will make thee work."

Wherever Eli Perkins goes he strikes telling blows for temperance. We have before given his testimony concerning the working of prohibition in Kansas. He has lately visited Iowa and gives testimony that prohibition prohibits there. He says that the worst enemies of Iowa are the wicked, blear-eyed wretches --drunkards--who tell every one that Iowans are drinking more than they ever did before. It isn't true. Iowa has practical prohibition, as is shown by the fact that where she used to send $20,000,000 to Peoria and Kentucky for whisky, she sends less than $1,000,000 now. The conductors and trainmen testify that it is not half as much trouble to run a train now as formerly. Mr. Perkins says it is only moral temperance men now coming to Iowa; the drunkards go to Missouri and Nebraska.—*Union Signal.*

Statistics show that there are three pecks of corn and rye used for distilling whisky out of every one hundred bushels grown in the United States, yet we find people who are afraid that prohibition would affect the corn and rye market. The grain market never was dependent on the liquor traffic and never will be, and the price of corn and rye is not regulated by distilleries.

Every time a Christian man's prayer gets into the ballot-box, the whisky devil trembles.

That is an unrighteous civil rule which makes it easy for a man to become a criminal.

REFORM NEWS (Continued from 5th page).

The men who were lying around the fire jumped to their feet exclaiming, 'Pale face in our camp!' 'Pale face in our camp!' and seizing me, pushed me forward to where another strong man stood, who took a hold of me and plead my case, requesting that I be allowed to return to the ante-room unharmed. On returning to the ante-room I was again blindfolded, and taken back to the room from which I had just come. Straps having rings were put about my legs. I was then carried to where a terrible noise was being made, which I learned afterward was caused by a crank being turned in a box. Attached to the crank were strips of steel which made the noise. After the noise performance I was seized by two that were called 'braves' and bound to part of a tree with ropes so tight I could scarcely move.

"An officer called 'the prophet' said to those present, 'Now prepare your best war clubs, your weightiest tomahawks, and your arrows that not one may strike outside the circumference of the heart.' All being in readiness for my execution the officer standing by me said, '*Prepare.*' The whole crowd proceeded toward me with their weapons of execution raised. The blindfold was not removed from my eyes till they were near by. Coming right at me they struck with their weapons as though they would have killed me; but the prophet standing by raised his tomahawk to receive the blows professedly aimed at me; and after considerable talk to these pretending savages he ordered that they retire.

"I was now released, and retiring to the ante-room was told I could resume my coat, vest and shoes, if I wished. A green regalia was then given me, such as are used in parades. On entering again into the lodge room I first saw what kind of company I was in. There were many drinking men, and a saloon-keeper in this company. I at once saw it was not the place for a professing Christian. Several read articles intended to welcome me. A feather was given me as an emblem of bravery and I was told to take it to the Sachem. Being recognized by him as a red man, I was returned to the prophet where I was given the obligation. It was very lengthy. I cannot remember much of it, but remember I was sworn to assist a brother in any difficulty, murder and treason excepted.

"In the foregoing statement as to my initiation I do not profess to give the exact language always used, but the account of what transpired is as near as I can describe it. L. H. ZARKER."

This is the order that we were told was an insurance association with just enough secrecy to protect them as a business firm! Oh, how Satan deludes men! May God forgive this young man, who by his talk was trying to lead others into the same trap into which he had fallen, and cause the light to shine more and more on "these hidden things of dishonesty" is my prayer. I speak to night in a town called Oberlin, near here. W. B. STODDARD.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON X.—Second Quarter.—June 9.

SUBJECT.—Jesus Before Pilate.—Mark 15: 1-20.

GOLDEN TEXT.—Pilate saith unto them, Take ye him, and crucify him.—John 19: 6.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—*M.*—Mark 15: 1-20. *T.*—Matt. 27: 1-31. *W.*—Luke 22: 66-71. *T.*—Luke 23: 1-25. *F.*—John 18: 28-40. *S.*—John 19: 1-16. *S.*—Matt. 6. 19-34.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. Jesus a King in disguise, as are often Truth, Justice, Reforms.

2. Like Pilate, we have many warnings not to reject Christ.

3. We must do something with Christ,—either accept or reject him.

4. To choose Christ is to choose heaven, holiness, truth, love, joy, God.

5. To reject Christ is to choose sin, defeat, remorse, death.

6. Those who reject Christ do it against both right and reason.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Jesus Delivered to Pilate.* Vs. 1-5. History paints the character of Pilate in such unfavorable colors that his persistent efforts to release Jesus show that he was not only deeply impressed that he was innocent, but also that he was something more than a mere man falsely accused. The charge of sedition he heard with contemptuous incredulity. What could this one unarmed Galilean peasant, whose few followers had deserted him, do against the legions of Rome? But the threat to report him to Cæsar (John 19: 12) evidently terrified him. Pilate was a weak man when he most needed to be strong. He was conscious that if he made enemies by releasing Jesus, it would be very easy for them to pick holes in his administration. History tells us that what he feared came upon him. He *was* accused to Cæsar, his office taken from him, and he himself condemned to exile. "He that seeketh to save his life shall lose it." To seek to avoid calamity is no guaranty against its coming, and the best shield with which to meet it is a conscience void of offense. Pilate's sin and blunder is being continually repeated. Men violate their consciences because they are afraid to do right, and then in nine cases out of ten the evil they feared eventually comes upon them. Many a one has sold his principles to get office, and after all failed in getting it; or for worldly gain and had it all swept from him besides having to bear deserved contumely and reproach.

2. *The Release of Barrabas and Condemnation of Christ.* Vs. 6-20. Nothing more clearly shows the weakness of Pilate's character than this miserable shift of treating Jesus like a criminal in order to take advantage of a popular privilege. He had some reason to think that the multitude would ask for the release of Jesus, who had made his entry into the city but a few days before amid their joyous acclamations, and on whose words they had hung with such eagerness as to inflame the jealousy of the chief priests to this almost insane pitch. But he made no allowance for the craft of these desperate men or the fickleness of the populace. Men that pursue a crooked policy, thinking that somehow good will come out of it, always forget some important factor in their calculations. "The chief priests moved the people to desire Barrabas." So Christ's enemies are moving the people to day to desire not him but some popular idol instead. How many that are willing to work night and day and spend money freely to get their favorite political candidate elected, would think it hard to do one-thousandth part as much for Christ. Pleasure, though it be not worth the name; money, power, popularity—all are desired before him. The wild fury, the utter inability to reason which characterized the mob that could find no answer to Pilate's remonstrance but the reiterated cry, "Crucify him," is what shuts the ears of multitudes against the truth today. Pilate did not know what to do with Jesus. Multitudes are in his place to day. They do not hate Christ; they are indifferent both to him and his doctrines. All they want is to be rid of his disturbing claims. They dread the consequences of rejecting him, and yet they dare not or will not resist the darling sins and weaknesses which clamor that he be given up. Pilate was willing to content the people; to trample his better nature under foot in order to please the popular will. This is not only a characteristic of weak rulers; it is a characteristic of weak minds everywhere. An action is right or wrong with them according as a society frowns or smiles upon it. The greatest abuses and wrongs have been tolerated because popular opinion was obeyed rather than God. We cannot be sure of not committing a sin equal in quality if not in degree to Pilate's, if we defer to prejudice, to custom, to fashion, to anything short of conscience and the divine law of right and justice.

RELIGIOUS NEWS.

—Bro. W. B. Jacobs, State secretary of the Illinois Sunday-school Union, at the late convention reported that during the year 154 county conventions were held, and 1,100 township conventions. There are 7,000 schools in the State, attended by 750,000 scholars, and from these schools 18,000 have joined the church.

—The General Conference of the United Brethren elected Milton Wright, H. T. Barnaby, Halleck Floyd and H. J. Becker, bishops; William Dillon, editor; Milton Wright, publishing agent; C. H. Kiracofe, corresponding secretary of the Missionary Society. The latter was also chosen delegate to the next congress of churches on the secret society question.

—At the Presbyterian General Assembly meeting in New York the report of the committee on conference on fraternal co-operation in Christian work with the Southern Presbyterian church, was heard. The report says that the committees of both churches agreed upon co-operation, in foreign mission work; co-operation in the home field, and in reference to co-operation in the evangelization of the colored people recommended that the relations of the colored people in both churches be allowed to remain in statu quo, the work among them to proceed on the same lines as before; that the sympathy of both churches be extended toward the evangelization of the colored race; and that work undertaken by the Southern Assembly, such as the Tusloosa Institute for the education of colored ministers, be mutually recommended. Co-operation in publications had been agreed upon by the committees. A minority report, signed by Judge S. M. Breckenridge, holding that nothing short of organic union between both churches was desirable or practicable, was also filed. The majority report was adopted without essential change.

—The Protestant churches of the United States contribute annually $11,250,000 for foreign missions, and, according to Dion Boucicault, "more than $200,000,000 are paid every year by the American people for their theatrical entertainment"—nearly $18 dollars to support the theater for one given to send the Gospel to heathen nations, and yet there are those who declaim against the cost of foreign missions.

—The twenty-two missionary societies in the United States managed by women, and whose support comes from women, support 751 missionaries, last year contributed $1,038,252, and since their organization have contributed $10,335,124. The forces of Great Britain, Continental Europe, and the United States have an annual income of $9,396,996, man and equip 9,550 stations, support 5,431 missionaries, have the assistance of 32,015 native helpers, and mission churches that have 588,974 communicants and 1,876,655 adherents.

—Thibet is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as all the territory in the United States east of the Mississippi river. The greatest length from east to west is 1,500 miles, and the population is estimated at 8,000,000. It is the stronghold of Buddhism. Lhassa, the capital, is the "Rome" of the Buddhists, and the Dalai Lama is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Thibet is virgin soil for missions. The country is tributary to China.—*Baptist Miss.*

—Minister Strauss, at Constantinople, has rendered another useful service to the American missionaries in the Turkish empire. The local authorities closed the mission school at Istubigo, in the province of Beirut, and other officials elsewhere were about to follow their example, but Mr. Strauss at once secured from the Grand Vizier at Constantinople an order to the governors-general of the provinces of Beirut and Damascus to reopen the school, which had been closed, and not to interfere in any manner with any American schools. This is the more satisfactory because one reason given for the closing of the school was the fact that the managers refused to reject Mohammedan children applying for admission. This refusal was maintained firmly and, in spite of it, the desired support of the Constantinople authorities was granted. Good sense and tact are as important to a diplomatist, and often are equally effective, as support by a military or naval force.—*Congregationalist.*

RESOLUTIONS FOR RELIGIOUS BODIES.

The American Sabbath Union (23 Park Row, N. Y.,) earnestly recommends that resolutions be adopted by all religious bodies, similar to the following, so far as appropriate:

Resolved, That we approve the proposal to organize a State Sabbath Association in this State, auxiliary to the American Sabbath Union.

Resolved, That we also approve the suggestion that a convention be held for this purpose immediately preceding or following some large annual conference or convention, to save expense to those who would wish to attend both, and increase the attendance.

Resolved, That a committee of two be appointed to co-operate with committees appointed by other religious bodies in arranging for such a convention.

Resolved, That we petition Congress to make the day of Inauguration the first Wednesday of March or the last Wednesday of April, to avoid the serious occasion for Sabbath-breaking and law-breaking that arises from having Inauguration occur near the beginning of the week.

Resolved, That we endorse the petition to Congress for a law against Sunday work, except works of necessity and mercy, so far as the jurisdiction of the General Government extends, with the usual exceptions for those who observe another day.

Resolved, That we commend the literature of the American Sabbath Union, especially its series of standard monthly documents, at 25 cents per year.

IN BRIEF.

In Ecuador none but Roman Catholics are allowed to preach to the people. The Custom-houses are watched by the Jesuits to prevent the importation of Bibles and other prohibited books. Persons who do not confess to the priests are objects of popular hatred and violence.

Tamberlik, the tenor, who died the other day, was once strolling through the market at Madrid, when he noticed a great lot of song birds in cages. He drew a thousand franc note from his pocket, handed it to the proprietor, and threw open all the cages, saying, "Go and be free, my brothers!" as the birds flew away.

The new earl of Carlisle, a strong teetotaler, has closed all the public houses on his property. His cellar contained some of the best home-brewed ale in England, and the brew houses were famous everywhere; but they have been entirely destroyed and the vats emptied. For over fifty years the late Lord Carlisle, who was a clergyman, had been in confinement in an insane asylum.

There is a decided movement in West Virginia in favor of changing the name of that State. Its promoters say that every State should have a distinct name of its own, so far removed from the name of any other State that no confusion of names can arise. West Virginia is so near like Virginia that the people do not enjoy it. Curiously enough, they all agree that "Kanawha" is the name for the State.

A student said to a distinguished lawyer one day, "I cannot understand how circumstantial evidence can be stronger than positive testimony." "I will illustrate it," said the lawyer. "My milkman brings me a can of milk, and says, 'Sir, I know that is pure milk, for I drew it from the cow, washed the can thoroughly, strained it into the can, and nobody else has handled it.' Now, when I take the cover from the can, out leaps a bullfrog. Surely the frog is stronger evidence than the man!"

One of the most extraordinary of London trades is in rabbit skins. Rabbits are one of the plagues of New Zealand and Australia, and the partial compensation of the colonists is this export. From New Zealand there have been sent out in about ten years 70,000,000 skins, valued at £750,000, and in the same period 29,000,000 have been exported from Victoria. The cheap linings of winter coats and cloaks, and many of the dyed articles of fur, as well as many hats, are made of of rabbit fur.

The capital of the United States has been located at different times at the following places: At Philadelphia from Sept. 5, 1774, until December, 1776; at Baltimore from Dec. 20, 1776, to March, 1777; at Philadelphia from March 4, 1777, to September, 1777; at Lancaster, Pa., Sept. 27, 1777, to Sept. 30, 1777; at York, Pa., from Sept. 30, 1777, to July, 1778; at Philadelphia from July 2, 1778, to June 30, 1783; at Princeton, N. J., June 30, 1783, to Nov. 20, 1783; Annapolis, Md., Nov. 26, 1783, to Nov. 30, 1784; Trenton, from November, 1784, to January, 1785; New York, from Jan. 11, 1785, to 1790; then the seat of government was removed to Philadelphia, where it remained until 1800, since which time it has been at Washington.—*New York Telegram.*

The theory is held by Prof. Mendeleef of Russia that petroleum is produced by water, which penetrates the earth's crust and comes in contact with glowing carbides of metals, especially of iron. The water is decomposed into its constituent gases, the oxygen uniting with the iron while the hydrogen takes up the carbon and ascends to a higher region, where part of it is condensed into mineral oil, and part remains as natural gas, to escape wherever and whenever it can find an outlet. If this assumption is correct and a sufficient store of metallic carbides is contained in the earth's interior, petroleum may continue to be formed almost indefinitely and yield a supply of fuel long after coal has become exhausted. Prof. Mendeleef supports his views by producing artificial pretroleum in a manner similar to that by which he believes the natural product is made.

According to *Indian Engineering*, a project is on foot to fill the great depression known as Lake Moeris, or the Raiyan reservoir, in Africa, just west of the Nile river, by re-opening "Joseph's canal." The plan is to fill the reservoir during the periodic inundation of the Nile, and use the water for irrigation during the so-called low Nile period. Surveys have been made by Col. Western, Sir C. Scott-Moncrieff and Nubar Pasha. In a summary of the proposals it is said that a reservoir capable of supplying low Nile with 50,000,000 cubic meters of water per diem for 100 days can be made for £500,000. The canal of escape for the excess of the Nile flood, to be used as the canal of supply and discharge, can be opened in 300 days, by the excavation and handling of 3,000,000 cubic meters of sand, clay and soft rock. The area and productive wealth of Egypt would be increased by more than one-third. No burden would be imposed upon the present taxpayers. The works would be mainly the utilization and restoration of dykes, canals and physical characteristics in actual use for this same purpose during 2,000 years, and, in part, in continuous operation from B. C. 1800 to the present time.

Along the line of the Pacific Railway and its branches more than 127,000,000 of acres have been brought into cultivation during the past eight years or, as the *Banker's Magazine* estimates it, the territory opened to cultivation by the joint efforts of the government and the Pacific Railway, has an area larger than that of New England and the Middle States and South Carolina combined, or larger than that of Indiana, Illinois, Ohio, and Michigan put together. Such a splendid showing in eight years justifies the wisdom of the men who planned and endowed the Pacific Road. Its operation has opened an area greater than that of many monarchies to republican civilization. For every acre granted to the "soulless corporation" in aid of its magnificent enterprise the Republic has received benefits far more than commensurate to thrice the value of the wild land with which it was endowed. The census of 1890 is likely to reveal almost inconceivable progress, and to indicate even more wonderful events in the erstwhile "Far West," which now is not so far from Chicago as Chicago was from New York thirty years ago. The regions opened by the government and the Pacific Road are sure to be the granaries of the nation, and are likely to be important factors in its metallic industries.—*Inter Ocean.*

DONATIONS.

For Cynosure Ministers' Fund:

Mrs. E. Talcott	$ 1.50
J. B. Galloway	1.00
D. Hopkins	5.00
J. S. Smedley	3.50
C. A. McMillan	1.00
A. G. Mansfield	5.00
J. S. Rice	1.50
Homer Law	1.50
S. Davis	1.25
Before acknowledged	$636.00
Total	$657.25

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 20 to May 25 inclusive:

Rev J Jacob, D L Garver, H Cope, J K Glassford, Mrs S L Carpenter, T Watters, J W Modlin, Eld C Brooks, A L Bell, J Brown, O Hoffer, W F Haughawout, Rev R G Campbell, Rev P Lemon, R Day, Rev E Richardson, H Myer, C C Steck, A H Hiatt, J Kinney, Rev A J McFarland, Rev J S Rice, T Prall, Mrs S J Robison, A C Staples, O G Romig, W H Thompson, H L Gleoge, Mrs S McKee.

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MARKET REPORTS.

CHICAGO.

Wheat—No. 2	$1	@	92
No. 3	70	@	78¾
Winter No 2			81
Corn—No. 2	33¼		34
Oats—No. 2	22⅛	@	27
Rye—No. 2	41		42
Branper ton			9 50
Hay—Timothy	$ 00	@	11 00
Butter, medium to best	11	@	16
Cheese	03	@	10¾
Beans	75	@	1 65
Eggs			10½
Seeds—Timothy	90	@	1 35
Flax	1 50		1 55
Broom corn	2	@	4
Potatoes, per bus	25		32
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HOME AND HEALTH.

A CHAPTER ON BREAD.

My method given here is for the winter months using winter wheat flour, as that is the only kind raised by farmers in this locality. To make our own yeast is another task to be avoided providing we can procure fresh and reliable yeast cakes from the grocers.

While getting breakfast ready boil three medium sized potatoes, not paring them the best of the potato lies next to the skin. When sufficiently boiled, drop into an earthen jar or porcelain dish, three tablespoonfuls of flour, pour on one cupful of the boiling potato water and mash the potatoes in the mixture (having previously put the yeast cake in a cup of warm water to soften) When the mixture of potatoes and flour has cooled sufficiently so as not to scald the yeast pour in the cup of water with yeast cake and thoroughly mix. If too thick add a little warm water till it is a moderately thick batter. As my kitchen is small, and I lack some modern conveniences for keeping it at a moderate heat, I heat a soapstone, and laying it on a shelf behind the stove, I place a plate on it to prevent the scalding of the yeast at the bottom, and then place my pitcher of yeast (to ferment, as bakers term it,) on to the plate, covering the opening at the top with a saucer, and there I let it remain till noon, when I carefully remove the soap stone and reheat it and replace —careful not to jar the pitcher nor touch it again to—just before retiring for the night, when I find the ferment had risen to the top of my two quart pitcher and has begun to settle. No good baker uses it till it begins to fall. Then I strain through a colander into my bread pan and add five pints or a little more of warm water, mix in sufficient flour to make a moderately thick sponge; use no salt in this first sponge. Over the top of the pan I invert a large wooden bowl that fits closely to the edge of the pan. I have my soap-stone heated again, place on an inverted tin pan, lay a plate on that, and lastly my pan, and closely cover with several folds of a tablecloth, and if severe cold weather, as I keep no fire nights, I use a second covering, placing it away from open doorways. Before breakfast I add more flour and a heaping tablespoonful of salt; knead the mixture, removing all particles from the pan, and making a stiff smooth dough. I use in removing the particles from the pan, a spatula, having no sharp edge, the tin is not scraped from the pan. After thoroughly kneading, invert the mass of dough, cover with the bowl and place near the open doors of my oven, where shortly after breakfast it is light enough to mix into loaves.

After dividing the dough into as many pieces as I desire loaves, I make five good sized loaves and twenty biscuits, mold each piece into a circular mound and lay on the flour sprinkled board till they are all shaped, then beginning at the first one molded and taking hold of two sides to elongate it, press a couple of inches at each end up over on to the upper side and gently roll into shape. As they are placed side by side in the pan, spread fresh lard between them.

If you wish to make biscuits, mix a heaping tablespoonful of lard into what dough you need, make about twenty medium sized biscuits and set in the pan to rise again; or if desirous of baking them, first place them in a warm place, shaping them before letting rise again. Place your bread near the stove to rise; don't let it get too much "proof," as bakers say, as the removing the pan to the oven causes the bread to settle. When nearly light enough have the oven hot, and bake from three quarters of an hour to an hour, gently turning to secure an even bake. If your oven is too small to bake all the bread at once, place those not to be put in the oven first in a cool place till the first loaves are in the oven. After removing from the oven immediately rub the top crust of the loaves with fresh lard with a brush or a soft piece of cloth, leaving no lint; brush the biscuits also.—*Cor. Exchange.*

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Look out for the lightning-rod man. If he strikes you he may damage you more than a stroke of lightning.

Too many farmers work in the field until it is too late or they are too tired to work any longer, then, when they ought to rest, they plan their work. A man should be at his best to plan the wisest.

It is very discouraging to buy a place, pay all you are worth toward it, and then have to give it up to satisfy a mortgage. Don't mortgage your farm; if you can't buy a large one and pay for it, buy a small one; if you can't buy a small one and pay for it, rent one till you can. Don't put a mortgage on your home; better have only a rented one.

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NEWS OF THE WEEK.

WASHINGTON.

The Boston and Ossipee will sail in a few days for the Haytian coast, and will carry out three, or, perhaps, more than three, commissioners, charged by the State Department to ascertain the merits of the revolution which has been going on for some time in Hayti, and to use their influence to secure a peaceable settlement of the troubles and the establishment of a government which will and can maintain peace and order.

The pension appropriation act for the current fiscal year appropriated $80,400,000 for the payment of pensions, and $[illegible] was also appropriated for the same purpose to meet a threatened deficiency, making the total appropriations $[illegible]. This whole amount will be necessary to meet the demands of pensioners, and it may be that there will be a deficiency.

CHICAGO.

The question of annexation to the city is exciting considerable interest in several outlying districts. Friday night the anti-annexationists of Hyde Park found considerable comfort in the action of the Hyde Park trustees, who, in the face of a protest from ninety nine hundredths of the residents of a prohibited district, hesitated to pass an ordinance permitting saloons to go into full blast there.

The policemen's monument on Haymarket square will be dedicated May 30. The monument will be unveiled by a son of Officer Deegan, the only officer who was instantly killed at the time of the explosion of the bomb. An address will then be delivered by Mr. F. H. Head.

COUNTRY.

In the Illinois House Tuesday Mr. McClanahan's bill, providing for absolute statutory prohibition, was defeated—62 to 55.

The Connecticut House passed a bill providing that no person shall be disqualified from being a member of any ecclesiastical society, with all the privileges and rights of male members, or from holding office in such society, by reason of sex, also a bill making women eligible to the offices of assistant town clerk and registrar of births, marriages, etc.

The compulsory education bill passed the Illinois Senate Friday, and goes to the Governor.

The Illinois House on Friday, by a vote of 97 to 37, concurred in the Senate amendments to the drainage bill. A motion to reconsider was tabled, and the measure now goes to the Governor for his signature.

The Liquor Dealers' Association of Fort Wayne, Ind., filed ten affidavits today against milk dealers, proprietors of restaurants, drug stores, meat markets, and ice cream parlors for pursuing their usual avocation on Sunday. Cases against the milk dealers were dismissed, but the others will be heard. A meeting of the Druggists' Association has been called to discuss the advisability of keeping open Sunday and making a test case.

Laura Bridgeman, Boston's noted blind and deaf mute, died at the Perkins Institute for the Blind at Boston Friday. She was made widely famous by Charles Dickens in his "American Notes."

The Woman's License Suffrage bill, which recently went through the Massachusetts Senate was killed, last week in the House. The bill thus far has had a curious history. Passed a year ago in the House it was wrecked in the Senate by the narrow margin of one. This session its fate was the reverse.

The Cincinnati Police Commissioners issued an order to arrest all violators of the Sunday law. They were also instructed to stop Sunday baseball. There is much excitement among saloonkeepers, who are at a loss what to do. The Cincinnati baseball club had two games scheduled.

In the Pettibone shaft of the Delaware, Lackawanna & Western Railroad at Wilkesbarre, Pa., this evening, ten men were blasting a rock at the bottom of the shaft, 1,130 feet from the surface. They loaded the big iron bucket with rock and gave the signal to the engineer at the top to hoist. When the bucket was ten feet from the surface the wire rope broke, and the bucket and contents went thundering down the shaft. One man was killed, and five fatally injured.

Thursday morning at Alliance, Ohio, Daniel Collins, aged 75, made desperate by cruel acts of his wife and her brother, hanged himself in an orchard. Being cut down before life was extinct, he then plunged a jack-knife into his throat, breast and abdomen, and, while living at last reports, cannot possibly survive.

A train on the St. Louis & San Francisco railroad was thrown from the track at Sullivan, Mo., Thursday night, and went down an embankment thirty feet. The train was running at a high rate of speed, and forty-five passengers were seriously injured, although no one is known to have been killed.

The Ryegate Granite Works, at South Ryegate, Vt., have gone into insolvency. Lisbilities, $56,000; assets, a plant whose original cost was $100,000. This firm erected the Morgan monument at Batavia, N. Y.

Near Virgina Beach, Va., at midnight, Wednesday, the house of the Rev. F. C. Clarke, a Baptist pastor, was burned. Mr. Clarke, his two daughters, a son, and a niece perishing in the flames. It is believed that the fire was of incendiary origin.

Less than a dozen saloons were wide open in Cincinnati, Sunday, and only about one third of the remainder had their back doors open. It is believed that two-thirds of the saloons in the city were closed and locked all day. The police arrested five of the most defiant proprietors, and eight or ten other arrests were made by direction of the Law and Order league. One proprietor was arrested three times before he would close.

FOREIGN.

The Prussian colliers still held out last week, declaring that the employers do not hold to their promises. The Emperor is showing the greatest interest in the controversy, and receives constant reports on the situation. He is said to be indignant at the owners' attitude.

Mormons from the United States are settling in the British Northwest possessions, the hierarchy of the church having purchased several thousand acres of land from the Alberta Railway and Coal Company.

The unfortunate consequences of the Panama canal smash are becoming more marked every day and the deplorable condition of affairs has but the one outlet of emigration. The commissioner sent by the Jamaican Government has already sent away 4,000 people and he has issued tickets for 3,000 more. There is much suffering.

While Mr. Gladstone was crossing a street, Thursday evening, he was knocked down by a cab which was turning into the street at the same moment. He was immediately assisted to his feet by several spectators, and, finding himself unhurt, he instantly ran after the cab, which he stopped and detained until the driver had been taken into custody by the police. He attended the House of Commons tonight and appeared to be well.

A serious collision occurred in the St. Lawrence river between the royal mail steamer Polynesian and the steamer Cynthia, and resulted in the sinking of the latter vessel and the loss of eight of her crew.

Advices from St. Pierre say that two fishing vessels, the Ella and Quartre Freres, which left France some time ago for the Newfoundland fisheries with 175 men on board, have been lost and that all hands have doubtless been drowned.

Two enormous bombs have been found in Odessa, Russia, beneath streets along which royal visitors usually pass on their way to the palace. It is supposed that the bombs had lain some years in the positions in which they were found.

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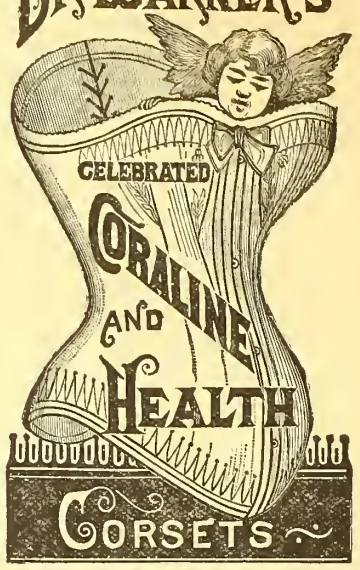
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Ten thousand deaths rode into Johnstown, Pa., Friday afternoon upon a wave let loose by a broken dam. This century has hardly seen so great a horror. In the sixteenth century there was a greater in Holland, when the sea swept in upon the land; but the great fires in London and Chicago were attended by small loss of life, but the destruction of property was vastly greater. The direful story is given from the dispatches in our news column. As we read, the full meaning of the words of Christ, "The flood came and took them all away," bursts upon us; or the words of the Psalm: "Thou carriest them away as with a flood." And how great and safe is the Almighty power in which the good man trusts: "surely in the floods of great waters they shall not come nigh unto him." And for us who toil against a sweeping tide of evil there is the Word: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The muttered threats of the anarchists to anticipate the unveiling of the Haymarket monument in this city with a bomb have failed of execution. The monument was dedicated on Thursday last in the presence of a large crowd, in spite of the falling rain. Why the ceremony was postponed from May 4, the anniversary of the massacre, to the 30th, is only to be explained by the fact that the secret societies have selected that day for their own, when they seek notoriety at the expense of the dead. Aside from this fact there was no suggestion of the lodge except the presence of our Past Grand Master Sublime Prince, Mayor Cregier. The address by Mr. Head was dignified and eloquent, and the monument itself is one of the most harmonious in its effects of any ever erected in America. A granite pedestal twelve feet high, with the inscription, "In the name of the people of Illinois I command peace," bears a bronze statue, nine feet high, of a stalwart policeman with hand raised in a commanding gesture, as if confronting and dispersing a crowd. The figure is full of dignity and power, and the monument is one of which Chicago may well be proud.

The "boodler" McGarigle returned suddenly to Chicago on Friday, appeared in court, pleaded guilty, was fined at once $1,000, which was settled, and he was ready to begin his life of public plunder again. His case will be remembered. Convicted of conspiracy and fraudulent dealing as a public officer, he was in the hand of Sheriff Matson, a brother Mason. He was kindly taken home to bathe, and while the Sheriff waited in the parlor McGarigle got away to Canada. The whole affair was a most shameful piece of lodge cunning; for while there was great bustle and pretense of doing something, the only care was to deceive the public and keep the flying Mason out of further trouble. A reward of $2,500 was offered for his return. As he has now returned himself, he may claim the reward, pay his fine and have a trifle to start in business. The present State's Attorney, Longnecker, dismissed all the "boodler" suits passed on from his predecessor, and has now closed out the job. The papers begin to talk of him as "weak and corrupt." He was certainly one or the other, as he could have sent McGarigle to penitentiary with other "boodlers" as easily as to take the fine.

South Dakota is preparing her constitution, and will soon be a State fully equipped. The provisions already understood to be adopted are school suffrage for women, and it is provided that an amendment shall be submitted to the people giving women full suffrage. Corporations are prevented from being created by the Legislature by special legislation, and the abridgement of the Legislature's right of eminent domain, and of the State's police power is specially forbidden. The State debt must not exceed $500,000, except in case of war; and county, city, and town indebtedness is limited to five per cent of the taxable property. A State committee is urging that prohibition of the liquor traffic be also a part of the document. This question has been some time before the people, but the agitation needs to be more vigorous and effective. The character of the citizens in South Dakota, the examples of Iowa and Kansas, the natural instinct of good people to protect their homes, and the voice of God all demand that this new State should come into the Union bearing the white banner of prohibition. Nothing less should be thought of.

The prohibition question came up last week in the Presbyterian General Assembly meeting in Dr. Howard Crosby's church in New York. A report of the committee on temperance embodied a resolution of sympathy with the movement in progress for the complete suppression of the liquor traffic. Rev. J. L. Sample, of Dakota, offered a substitute expressing sympathy with the prohibition movement. Crosby opposed the substitute and it was tabled by a vote of 310 to 105, and the original resolution was adopted. The fight was renewed at the evening session by Dr. Thompson, who moved a resolution reaffirming the deliverance of the Assembly of 1883, which recommended the church to persevere in vigorous efforts to secure laws in all the States prohibiting "entirely a traffic which is the principal cause of drunkenness, and its consequent pauperism, crime, taxation, lamentation, war and ruin to the bodies and souls of men, with which this country has so long been afflicted." Dr. Crosby bitterly osposed the resolution, but the Assembly, after a tumultuous scene, adopted the resolution by a vote of 193 to 80. Dr. Crosby hastily left church, but next morning returned to the contest with an explanation that his object in opposing the temperance resolution was to prevent the church from being dragged into politics. He offered a resolution setting forth that the action taken in the temperance question must not be construed as the endorsement of any political party. This was unanimously adopted, and peace again reigned.

Whatever theology he may profess, Dr. F. A. Noble certainly took the Athenian Pericles for his model rather than the Christian Paul in his sermon to the old soldiers two Sabbaths ago. And so of the services in Plymouth Congregational church, nine Methodist and several other churches in Chicago on the same day. These churches and this day are sacred to the worship of God, not of liberty, or of our glorious country, or of comradeship in danger and suffering. Neither was it the time or place for any servant of God, called by the Spirit to preach the everlasting Gospel, to trifle with platitudes made to please oath-bound secret lodges. An honest Christian would have remembered that he is not to please men but God. The G. A. R. has taken another step this year which tends to the corruption of youth,—a charge that cost Socrates his life. They called on the school children to furnish flowers for their ceremonies at the graves of Union and Confederate soldiers, and in one of our city cemeteries they showed the sincerity of their professions by a rough-and-tumble fight over the dust of dead comrades.

The old philosophers relied upon their fundamental maxim, "*Nature abhors a vacuum*," to explain what was to them otherwise unaccountable. We are inclined to quote it against our wealthy Americans. The papers tell us that five steamers left for Europe Saturday loaded with tourists; they estimate that Americans will spend fifty millions in their European pleasure-taking this year; and every accommodation for passage to Europe is engaged until the middle of July. Now, in the presence of such an exodus, shall we declaim against the influx of Europeans? In one day, the 18th of May, 5,562 immigrants were landed at Castle Garden, New York. Have they not a right under an original law of nature to fill the gaps made by wealth and pleasure? We hold that when Indians desert their hunting grounds the farmer may have them. The poor German, Swede, or Italian may use the same argument. But there is a more serious and practical view of the matter. The objections to foreign emigration raised by poor working-men is echoed by the men of wealth; yet these same men by their prodigal European visits are arousing the cupidity of the poor wherever they go. Some of them may hold such extravagance to be charitable. There is not the first breath of charity about it. It is selfishness unmitigated, but we dare not say uncursed. Let one-tenth part of the estimated expenses of Americans in Europe be used in Americanizing the millions that are coming to us and the outlay will produce double for the happiness and welfare of mankind, and be a better bulwark against either foreign or internal war than any number of armies and navies.

SOWING AND REAPING.

BY REV. J. M. FOSTER.

The Apostle Paul said: "Be not deceived; God is not mocked: that which a man sows, that shall he also reap."

1. *The harvest follows the seeding just as effect follows cause.* The germ in the seed is a vital force. When deposited in the soil that force becomes active, putting itself outward, and assimilating and incorporating foreign elements, adding cell upon cell to the original cell, until the limit of its power is reached. Every act performed, and every word spoken, is a vital force set in motion. When once started it cannot be recalled. It goes on its mission to eternity. "If thou didst know that every dark and wicked thought, as well as every pious and noble one, separates itself from thee and strikes root outside of thee, and for ages on ages pushes and bears its poisonous or health-giving roots and fruits, oh! how piously wouldst thou think and speak."

2. *The harvest is like the sowing.* Wheat and tares grew after the husbandman and his enemy had sowed the seed. Abel's works were good; Cain's were evil. One was a martyr for truth, the other a murderer. Two young men start out with equal prospects, and equally equipped. One is honest, temperate, industrious; the other dishonest, intemperate, and trifling. The first rises till he is the head of a great business; the second terminates his inglorious career in the workhouse. The Jewish church was originally the temple of God. But they rejected God and murdered his Son, and then they became "the synagogue of Satan." From the highest pinnacle of glory to the deepest depths of infamy.

The church of Rome was originally the true church of Christ. Then her symbol was "a woman clothed with the sun, and the moon under her feet, and a crown of twelve stars on her brow." But she apostatized. Then her figure was "a harlot sitting on a scarlet colored beast, and a wine cup in her hand." Scotland has had the Bible three hundred years, and though a rocky island, it has been made a fruitful garden. Spain has been without the Bible; and though having far greater natural resources, she has been far outstripped by Scotland in wealth and influence. Judea once resounded with the shouts of harvest home. Then they had God's law. To-day the chief products of the soil are thistles, and briars, and weeds; the chief animals, flies, bed bugs, and scavenger dogs; and the people are wild Arabs and Bedouin. They have been without the Gospel for centuries. Dr. Morris carried the Gospel to China in 1807, and there are now 50,000 Chinese communicants. But England carried opium there, and hundreds of thousands of Chinese are slaves to the terrible opium habit. Dr. Moffat carried the Gospel to Africa, and Livingstone and Stanley have opened the way to the heart of the continent. But the rum that was carried there along with the missionaries has destroyed more souls than the Gospel has saved. France revoked the Edict of Nantes, and expelled 400,000 Huguenots. In doing that she slit her veins, and let flow her best blood. The bad blood remaining produced the Reign of Terror. In 1620 the Mayflower brought freedom to New England. At the same time the Dutch vessel brought slavery to the James river. Slavery grew in the South and freedom in the North for 250 years. The South was blighted; the North was blessed. The fruit of slavery was the war of the rebellion.

3. *The harvest is more abundant than the sowing.* Ignatius Loyola, in the cave of Manress, in 1522, started the scheme which resulted in the Society of Jesus, and to day a net-work of Jesuitical organizations covers the new and old world, a standing menace to our civil and religious liberties. More than a century ago the secret oath-bound fraternity was organized in England, called Freemasons. They are to day the dry-rot on the social body in England and America. "If Sir John Hawkins, in the day when he went Negro hunting on the coast of Africa, could have foreseen Gettysburg, he would sooner that his ship and all on board had gone to the bottom, than that he should have done anything to produce such a terrible result." Read Dr. Taylor's earnest words: "You may as soon think of staying an avalanche midway in its descent from the Alpine ridge, and so saving the village in the valley from destruction, or of stopping the bullet midway in its flight from the musket to the heart of him who will be destroyed by it, as think of arresting the consequences of the evil which you once have done. A man, let us suppose, has written an infidel book, or a book whose sole design was to destroy the purity and corrupt the modesty of youth. In course of time, however, he becomes himself a convert to the Christian faith, and has the assurance that all his sins, the writing of the book among the rest, are forgiven. But he cannot recall the past. He cannot take back that book. It has circulated, it may be, by thousands. Its poison has gone into many hearts. It has made many skeptics, who are living and propagating its abominable errors; or it has tainted many souls, who are doing their very utmost to carry out its principles, and destroy the sanctity of our home life, and the solemnity of the marriage vow. Yet its author cannot put a stop to all this. The thing has gone from him, and is now no more under his control. Or, again, one gathers around him a host of companions who are largely moulded by his influence. He teaches them intemperance. He introduces them into haunts of sensuality and impurity. He shakes their faith in the Word of God, and leads them on to glory in their shame. But after a while he is taken, in God's providence, to some other city, where Jesus lays hold of him by his grace, and brings him to his feet. He is converted, he is forgiven, he is himself renewed and sanctified; but he cannot undo the mischief of his former evil influence. That is working still!" "The calf that Jeroboam set up gave an idolatrous cast to all the after history of Israel, and wrought the nation's undoing at the last."

Cincinnati, O.

THE POLITICAL SECRET SOCIETIES OF EUROPE.

THE MYSTERY OF BRIGADIER OUDET.

Towards the close of the last century there existed at Besancon a quiet reading and debating club, consisting of about sixty members, called the Philadelphic Society. Among the members was a young officer named Oudet, the son of respectable parents in the department of the Jura. He had served with distinction in the civil war in La Vendee, and though only 25 years of age, had attained a high degree of military reputation and the rank of lieutenant-colonel. Another military member of the club was General Malet, who had recently been removed from his command at Rome, in consequence, it was supposed, of his being suspected by First Consul Buonaparte of Republican tendencies. He was really a constitutional monarchist; and being at the time referred to without professional employment, used his leisure in contriving means to subvert the new order of things and restore the Bourbons, with constitutional guarantees. Mingling and conversing with the Philadelphians, he found many sympathizers, and among these he was specially impressed with the talent for organization and fertility in resources of young Oudet.

Between these two the design was conceived of converting the Philadelphic Society into a secret association for the realization of their aims; and Oudet being a Freemason, and intimately acquainted with the organization and symbolism of the Masonic order, resolved to apply his knowledge to that end. He began by inducing the members to bind themselves together by an oath of secrecy and fidelity, and dividing them into three classes, to each of which special duties were assigned. The love of mystery which is so common among young persons rendered this part of his task easy, especially as the ostensible and avowed objects of the society underwent very little change. Like the Illuminants of the last quarter of the preceding century, the Philadelphians avowed no other aim than "the production of a type of moral perfection, the realization of a grand idea of society and of humanity."

Having thus reorganized the little society at Besancon in accordance with the views of Malet and himself, Oudet undertook the more difficult and dangerous task of introducing the Philadelphic system into the army; in which he succeeded so well that, in a very short time, three regiments were drawn into it bodily. In order to prevent the suspicion of their connection with the club at Besancon, in the event of discovery, the initiated were formed into an affiliated society called the Blue Brothers. The next step was to send emissaries through the western and southeastern departments to spread the organization among the peasantry, and thus were formed the affiliated societies of the Miquelets, the Barbets, and the Bandoliers. The first result of these combinations was the conspiracy of Arena, concerning which Fouche was never able to obtain any definite information, though both he and Buonaparte suspected Oudet of being concerned in it. No evidence could be obtained, however, because Oudet had no direct communication with Arena, and there was no apparent connection between the Philadelphians and the Blue Brothers. He was ordered, however, to join his regiment, then in garrison at St. Martin, in the Isle of Rhe.

The conspiracy of Carbon and Rejant, and the attempted assassination of Buonaparte in the Rue de Nicaise, followed closely upon that of Arena, and the First Consul became almost beside himself with rage. Oudet was again suspected, but again there was no evidence to connect him with the plot. He was deprived of his rank, however, and ordered to reside at Menale, a village in the department of the Jura, until he received permission to leave it. He obeyed, but the work of the Philadelphians went on as before, only its smallest ramifications having been discovered. At the time of the conspiracy in which Moreau and Pichegru were concerned, Fouche made great efforts to connect the Philadelphians with it, but without success. Oudet was the center of several circles, the links of which with each other could not be detected. The astute Minister of Police obtained a clue, but was prevented from following it by the immediate transformation of the Philadelphians into the Olympians, under which the society pursued the same aims with new symbols and passwords.

Strange as it may seem, it was at this time that Oudet received permission to leave Menale and a commission as major. He proceeded at once to Paris, and immediately concerted a plot for the liberation of Moreau, in the event of his being condemned to death. It was rendered unnecessary, however, by the General being allowed to leave France, on his undertaking never to return. The question arises here, Did Fouche, whose Republican sympathies were known, even to Buonaparte, who condoned them on account of his usefulness, know more about Oudet than he acknowledged? It is not easily answered; but it is curious that we find Oudet indicated by Mehee de la Touche, an agent of the French police in one of the letters of the secret correspondence into which he entrapped Drake, the British Envoy at Munich, the letters being now known to have been dictated by Fouche himself.

"The chief of whom you desire particulars," wrote Mehee de la Touche, "is a man of remarkable and distinguished figure, and 28 years of age. His bravery exceeds all praise; he speaks with grace and writes with talent. The Republicans have such entire confidence in him that they see without the least inquietude his visits to the First Consul when he leaves the army to come to Paris, and pay his court to the ladies who grace the saloons of the Consular Palace. If you desire my personal opinion of him, it is this: his ambition is unbounded, and he plays with both Republicans and Royalists, using both to gain his own ends. I flatter myself with having gained his confidence. The First Consul does all he can to conciliate him; but there is only one mode of success—to yield up his own place in his favor."

Does the first portion of the concluding sentence of the letter explain Buonaparte's permission to Oudet, at this troublous period, to leave his enforced seclusion at Menale and go where he would? Perhaps; but the point must remain in doubt. There is much in Oudet's career that will never be explained.

As soon as the safety of Moreau was assured, Oudet left Paris, and proceeded to the south. Information was received at this time that Buonaparte was about to pass through Jura, with an escort of only a hundred Guards; and the Olympians resolved to make an attempt to waylay and capture him, if he were not killed in the affray. A picked force of 180 men was to make the attack, under the leadership of a young officer, full of zeal and courage, named Bugnet. A secluded spot between the villages of Tasseniene and Colonne was to be the scene of the attack, after which, if it proved successful, the Olympians in Paris were to set up a provisional Government, and offer the crown to the Count of Provence, with the condition attached to it of the concession of a Constitution similar to that of England. The Marquis of Jouffroy was at this time acting as the agent of the Bourbon Princes in negotiating with the Olympians for the restoration of monarchy and the old dynasty; but there does not appear to have been at any time a clear and definite understanding between the two parties. Each was endeavoring to make use of the other for its own ends.

The daring scheme of the Olympians was frustrated by Fouche obtaining a clue to the conspiracy just in time for the route of the First Consul to be changed when he had reached the post-house nearest to the spot at which the conspirators awaited his coming. The Olympians dispersed on finding that their enemy had escaped; but Bugnet and two other officers were arrested on the information in the possession of Fouche. The secret organization of the Olympians, and its many ramifications, never became fully known to that wily and astute Minister

of the Consulate and the Empire; though, through the treachery of an officer instructed by him for the purpose, he learned enough to be able to frustrate all their designs as long as he remained at the head of the secret police.

We now approach a time in Oudet's career which is involved in mystery. During the Austrian campaign of 1809, he was promoted to the command of a brigade, and received orders to form a supplementary regiment, the officers of which, according to Nodier, he was allowed to select himself. Fouche does not mention this in his memoirs, though his account of the subsequent movements and tragical fate of Oudet does not differ in any other respect from that given by Nodier in his "History of the Secret Societies in the Army." If the statements of the latter are correct, it seems morally certain that the seeming favor to Oudet was designed to bring together as large a number as possible of the leading men of the Olympians. Was this suggested by Savary, the chief of the military police, with a view to the tragedy that followed: and was it suggested from a suspicion that Fouche was secretly screening Oudet? Moving as we do at this period in a region of mist and darkness, we hesitate to answer. It is a matter of history, however, that Fouche soon afterwards fell under Napoleon's displeasure, was dismissed from his office, in which he was succeeded by Savary, and that his name appears in the list of the members of the provisional Government that was to have been set up in 1812, had the conspiracy of Malet—an Olympian, let it be remembered—been completely successful.

In the sanguinary battle of Wagram, Oudet's brigade was assigned a position in which it was exposed to a terrible fire from the Austrians; and it suffered severely, several of the officers being killed, and most of them wounded. Oudet himself received three lance-wounds; and the blood was scarcely staunched when he received orders to pursue the defeated enemy a distance of three leagues, and then to proceed to headquarters, with all the officers of his brigade who could be spared from regimental duties. It was already twilight when the Austrians retreated northward along the roads leading to Bohemia; and it was 11 o'clock when Oudet and his officers, weary with the day's fight and smarting from their wounds, rode towards Vienna. The night was moonless and dark, and the road lonely. Suddenly they were startled by a volley of musketry out of the darkness, and the whizzing of bullets amongst them. Most of them fell, and a second volley from their unseen assailants stretched the remainder upon the road. Twenty-three dead or dying men were found next morning lying in their blood upon the ground. Oudet still breathed, but he died on the third day.

Who were the perpetrators of this horrible massacre? The question cannot be answered, otherwise than by inference. The mystery in which it was shrouded has never been revealed. Fouche hints plainly, however, that the assassins were the military police, under the direction of Savary.

Fouche, it may be noted, in conclusion, was suspected of complicity in the conspiracy of Malet three years later, but nothing could be proved against him. Two years after that extraordinary event, by which the Empire narrowly escaped subversion, Napoleon was deposed, and the Senate carried out the program of Malet by appointing a provisional Government, with Talleyrand as President; and when the fallen Emperor escaped from Elba and resumed his position, Fouche was so completely master of the situation that Carnot told his Imperial and imperious master, "You may shoot Fouche to-day, but to-morrow you will cease to reign. The men of the Revolution permit you to retain the throne only on the condition that you respect their liberties."—*Leeds* (*Eng.*) *Mercury.*

The attorneys for the Toronto *Mail*, which was sued for libel recently by the Jesuits of Canada, have filed a bold preliminary plea in court asking that the case be dismissed. In this plea they assert that the members of the Society of Jesuits have no civil rights because of the vows they have taken. They declare that the object of the society is the propagation of the following doctrines: That the Church of Rome is superior to the state; that the Pope of Rome has the right to depose sovereigns, and that he has the right to absolve subjects from their allegiance; that the Legislature of the province (Quebec) and the Dominion Parliament are alike subject to the Pope in making marriage laws; that the Legislature cannot make laws relating to the civil rights of Roman Catholics, and especially of the Roman Catholic clergy and of the Jesuits, without the consent of the Pope; that in case of conflict between the civil laws and those of the Roman Catholic Church, the latter must prevail, and that the said church has the right to avail itself of force and to apply external coercion in order to enforce its doctrines. From these assertions in a legal document it is apparent that the libel suit in question is likely to be of vast interest and importance to the whole civilized world.—*America.*

THE PRESS ON THE LODGE MURDER.

THE HERALD.

The murder of Dr. Cronin strikes directly at the good name of Chicago and the security of its inhabitants. No event since the slaughter of Cavendish and Burke has had more of the elements of mystery and malignity. No American crime since the abduction of Morgan has seemed more likely to stir the people. The facts are plain that a citizen of Chicago, because he had incurred the ill-will of certain persons unknown, feared for his life, and constantly lamented the dangers which menaced him; that he gave notice to his friends to bestir themselves in the name of justice if he should disappear; that he was decoyed to a lonely region; that the vigil of his friends was keen, and their inquiries began the same night; that decoys were sent by the villains to Canadian cities, and despatches arrived purporting to come from the living Dr. Cronin; that Dr. Cronin was, on the night of the disappearance, butchered by his abductors and his body was thrust into a catch-basin, the wretches ignorantly believing that the catch-basin communicated directly with the sewers.

The body of the crime now speaks to Chicago and Illinois. It cries even to a superior tribunal of mankind. It appeals still further for that justice which the living tenant of this pitiful frame demanded in case his fears should be realized in this present horror. There is indissolubly connected with the murder a belief that it was a methodical act of vengeance. The circumstances compel the most unwilling commentator to dwell upon the probability that Dr. Cronin was accused before some secret council of cut-throats; that his case went to trial *ex parte*; that he was condemned *in contumaciam* and devoted to death; that his killers were appointed in solemn form, and that his knowledge of the secret deviltries practiced in our time gave him his gift of gloomy prophecy.

THE INTER OCEAN.

It is perhaps fortunate for Mayor Cregier that the Cronin affair comes early in his administration. It will give him a clearer insight into the weakness of this important branch of the city government. Perhaps it would be well for him to have a new roster of the force, one that will inform him who each man is. Let him find out how many of them are members of oath-bound political organizations to which they owe a higher allegiance than they do to law and order or to this city or nation. There is an alarming state of things being developed, and the Mayor should know just how far he can trust the men that are about him.

THE DAILY NEWS.

Mr. Luke Dillon of Philadelphia, who is in Chicago to assist in seeking out the murderers of Dr. Cronin, is reported to have said yesterday: "I was taken up on the north side and a building was pointed out to me as the meeting place of a lodge of the Irish nationalists. At a meeting held Friday night the motion to pass a set of resolutions condemning the assassins of Dr. Cronin was voted down, because one member arose and said that perhaps the order for Cronin's removal had come from their own executive committee."

All the world must agree with Mr. Dillon's characterization of such a monstrous bit of savagery. Nothing can make an atrocious murder anything but a murder. That strange euphuism, "removal," which is applied to the violent taking-off of persons who are obnoxious to Irish secret political societies, cannot cover up a crime or make it a virtue. There is nothing heroic, patriotic, nor right about the "removal," secretly plotted and infamously executed, of Dr. Cronin. Then why should any honest Irishman seek to excuse such a hideous murder?

The man who tries to find excuses for the conspirators who lured Dr. Cronin to the lonely cottage in Lake View and there struck him down is a man who deserves to have the hand of a policeman on his shoulder. Secret oaths and dark brotherhoods must not shield these assassins from healthy American law. A pretty time is this, truly, to ask what executive committees have done or have not done! If the executive committees of Irish secret societies are more potent and more righteous than the criminal laws of the State of Illinois, the fearless citizens who are not oath-bound would like to know it.

THE MASONIC LODGE AS AN ENEMY OF THE CHURCH.

ADDRESS BY REV. W. L. FERRIS, OF DUNDEE, ILL., AT THE DU PAGE COUNTY CHRISTIAN ASSOCIATION.

It would be impossible, at least it would be very difficult for any one in this present company to utter a sentiment which had not been given utterance, in some way or other, during the last twenty-five years, in this community. It has come to such a pass that it is almost impossible for a man to utter anything that has not been uttered on the temperance or the lodge question; especially in this community, noted for its Anti-masonic elements.

Although I cannot propose anything original or striking to you I can utter my principles. Half of life is made up of the utterance of principles. John Bright said, a little while before he died, "All moral reforms are but statements of individual conviction, at their conception." And I do believe that this question, which is bound in time to be a leading question before the American people, was, at the beginning, a declaration of individual opinion.

From my earliest childhood, from the time when I could begin to reason or understand half the rudiments of science, it seemed to me that secret organization was wrong. There was something hardening and repulsive about it which spoke of injustice, and which I could not sanction. At 17 years of age somehow, I do not know how, we got hold of that book which has created perhaps as much excitement as any book which ever was published, "Morgan's Exposition." Then we got hold of that book written by Chas. G. Finney, and read that. Then two or three years afterwards, coming to Wheaton College, you may well understand that there would be nothing said there which would tend to lead me backwards; but before coming to Wheaton College, I want to say, I was opposed to secret societies.

I have become convinced that secret societies are a system of slavery. The man who goes through life padlocked is shorn of his nobility; he is a slave and is no longer a lord. "Before I would place my hand," said William H. Seward, "between the hands of other men, and bending on my knees enter into a solemn oath with them, I would pray God that hand might become paralyzed." The church, Christianity, the religion of Nazareth, places the manhood ahead of every mental attitude of the man in the lodge. From the most harmless to the highest degree, the very mental atmosphere is degrading. It is a hindrance to the man spiritually. There is something about it that has a hardening influence. There is something about it that has a demoralizing influence. Christianity is not merely *a* religion, it is *the* religion. It does not ask simply to be on an equality with other religions. It asks that we should build for it a temple where the worship of the true God could be held. Masonry is a religion instituted in the place of the Christian religion.

This is not a visionary midnight fancy. I ask every one here to-day if I do not speak the truth. Time after time have I preached to young men, from 22 to 30 years of age, and have wondered that the truth had so little effect upon their minds, and have inquired for the reason. Over and over again has the answer been given, "Masonry is good enough religion for me." That is the stumbling-block to-day. It influences not only the father but the son and the other children. "Like father like son." Let a Masonic father be wrecked in his moral life and the son will follow him. Masonry is a Christless institution, and it does not stop with deadening the manly and spiritual impulses of the father, but goes down to after generations. Why is it that when a man goes into the lodge he stops praying? Why is it that the better Mason a man becomes the less praying he does? Why is it that the better Christian a man becomes the poorer Mason he is? I ask you, Who is the best prayer-meeting man? I ask you, Is it the man who can always be found in the Masonic lodge? I am opposed to anything that will pull down Christian education. You can examine a church. You can put a political party on trial. You can examine the character of Christian men. But the moment you undertake to critically and carefully examine the lodges, that moment you become their enemy.

I am glad that these meetings are being held and that the Lord is blessing them. I am glad that this work is going on. How it is being done God knows, and that is enough. I know that it would not be accomplished by numbers. I tell you God is at the head; he is leading. To-morrow morning may know nothing of what is said this afternoon; but God is at the head of every Christian reform. God is always near the grain of mustard-seed faith. I wish that God would use every man or woman in some way

for pulling down these strongholds of sin. Have you ever gone into the fields on a May-day like this, the grass growing, the breeze pure, refreshing, the birds pouring forth a flood of song? Have you ever turned over a stone? Oh, what a mass! Worms, bugs, blades of grass, pressed and yellow, are turned away from the light of the sun. I have sometimes thought it was thus with regard to some institutions. When the Sun of Righteousness comes in there is a great deal of wiggling and squirming to get away from the light. Let God's sunshine in. Let his truth surcharge your souls. Let his Word be your counselor, and you can have no friendly relations with secret societies.

OTHER ADDRESSES.

During the discussion of the Grand Army, Sons of Veterans, and similar organizations, Mr. B. Loveless, being called upon to give a word respecting his personal experience, said that he had been a member of a Chicago post of the Grand Army of the Republic for six years, and as many years ago left them. His reason for leaving the order was that a society which was ostensibly for the benefit of the ex-soldier in his social life became something else. Instead of being a family circle around the camp fire it got to be a ball-room. Then, when the Grand Army had an excursion, the same coaches that carried the old soldiers and their families carried also a supply of rum. Being a soldier, my sympathies of course turned very strongly to my old comrades. I have never found any lack of sympathy among the citizens of the United States for the ex-soldiers of the Union army. I do not think that there is any reason to-day for discriminating between the ex-soldiers and other citizens of the United States in respect to patriotism. There were men who were not old enough to go into the army, or who were kept at home for other reasons, who were just as loyal as the old soldiers. I was situated so that I could go. But I see no reason for discriminating against those who could not. Since I joined the Grand Army I think there has been somewhat of a change, but just what it is I do not know. I have no time to give to the lodge as a Christian and a business man. I have not an hour to spend inside of the lodge-room.

Rev. C. W. Hiatt, the lately-appointed District Secretary of the American Missionary Association, with headquarters at Cleveland, Ohio, responded to the invitation to speak. He said he had not for eight or ten years been permitted to give his testimony before such an audience as that before him. During this time whenever he had publicly spoken a word on this subject it was where a majority were in favor of the secret societies. But he wished at this time, where all were friendly to the discussion, to speak no less candidly and fairly than he had ever aimed to do. This principle of fidelity to Christ in opposition to all secret organizations was bred in the bone with him. When in college in Wheaton the now venerable President did not always give homeopathic doses. He was now glad of the thorough instillation of sturdy principles into his mind during that formative period. Then it seemed a severe lesson at times; but when coming out to meet men in active life the knowledge he had gained more than once had served him well. He had been invited to join secret societies in almost all circumstances, and especially at funerals. He related an instance when urged by church officers to become a Mason he replied that he had good reasons for not doing so. One of the company present said, "I am a Mason. You are not. I can assure you that if a Mason lives up to his obligation he is as good as any church member." He replied, "Do you sincerely believe it makes as good Christians to swear men to have their tongues cut out, their bodies cut open, their bowels burnt, their bodies buried in the sea sands, as to accept the doctrine I try to preach to you every Sabbath-day?" The other was silent, and a friend reminded him he "had better let Hiatt alone. He knows too much already."

At funeral occasions he had seen wicked men standing about the grave, whose presence would not have been tolerated by the dead in the ordinary social relations of life, but in the lodge gross immorality seemed to "meet upon the level" even with virtue. He recalled an instance where a beautiful and pure young woman had died and was buried by the secret order to which she had the misfortune to belong. At her grave vile men, notoriously such, stood about and read off the formula that consigned her to the particular heaven of that order. A young man who had been much infatuated with secretism looked upon the scene with horror and disgust, and left the place never to go to another lodge. There are two arguments which must always be remembered and which seem to be a sufficient reason for objecting to secret societies. First, either in terms, or by fair interpretation, Christ is kept out of them; and second, by means of these orders men build a ladder on which they aim to climb into heaven. They hope to enter that blissful abode on man's terms, not on God's terms. These two principles he believed covered the ground, and were reason enough for the union of Christian men and women in their effort to bring the lodge system to an end.

Rev. C. H. Abbott, pastor of the Congregational church in Geneva, Ill., also made a brief and very earnest address. He referred to the fact that as Christians we must always rely on the Word of God in such a moral warfare as this. He wished he had power to express himself as forcibly as some others who had spoken. He could say at least that he hated the lodge. He hated it as he did the devil. It seemed to him one of Satan's most powerful agencies for the overthrow of the Christian church. In his view the great curse of the liquor traffic could not be compared with it. He longed to see the churches aroused and harmoniously meeting this evil in the name and with the Word of God, and accomplishing its utter overthrow.

Readers of the *Christian Cynosure* are requested to mention this paper when answering advertisements.

John B. Gough is buried near his home at Worcester, Massachussets. He had provided, before the sudden stroke that cut off his useful life, for a testimony that should be heard from his tomb. The following sentence has therefore been cut on his monument: "I can desire nothing better for this great country than that a barrier high as heaven should be raised between the unpolluted lips of the children and the intoxicating cup; that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind, or harden the heart against God and his truth."

We firmly believe in curtailing and prohibiting unnecessary work on Sunday—not on religious grounds specially, but on the demonstrable fact that man and beast need one day in seven for rest. Public sentiment will welcome the change because it is a step toward the proper observance of the Sabbath as a day of rest. It cannot but work to the advantage of the laborer, physically and morally. —*Pittsburgh Post.*

Whitelaw Reid, the distinguished American journalist, who has been appointed ambassador to Paris, is the son of a Scotsman who purchased several hundreds of acres where the city of Cincinnati now stands, but abandoned the property on discovering that a clause in the deed of sale obliged him to send a boat across the river Ohio every day of the week. His conscience forbade him doing so on the Sabbath, and but for this fidelity to principle Whitelaw Reid might have been as rich as the Duke of Westminster.

No amount of zeal for any reform, however needful, can take the place of personal union with Christ. Whatever we do, if we would gain heaven we must have the Spirit of Christ. Jehu was a valiant soldier, a radical reformer. To a great temperance reformer he said, "Come with me and see my zeal for the Lord." He executed faithfully the judgments of the Lord against the wicked house of Ahab. "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin."—2 Kings 10:21. We must see to it that we are not reformers after that sort. We must ourselves follow the rules of holy living which we lay down for others.—*Free Methodist.*

What progress do the authorities of Chicago expect to make in the Cronin case so long as they admit members of the Clan-na-Gael and other secret societies into their confidence? The Irish vendetta has been transfered to America, and American communities must be prepared to cope with a monster which employs hypocrisy, perjury and assassination to accomplish its ends. The testimony in the *Times* case, and the fierce recriminations that have followed the "removal" of Dr. Cronin, go to show that the leaders of the Irish agitation have employed the mazes of secret societies in which to baffle public and private inquiry into their nefarious plots. Anarchy has been scotched in the United States, but the theories behind the anarchists are less barbarous and atrocious than those which secretly ordered the murder of Dr. Cronin.—*America.*

NEW ENGLAND LETTER.

Notes from the Rhode Island Convention—The Baptist Missionary Union—The "heathen Chinee" viewed from a Christian standpoint—A strange choice—Commissioner Merrill and the Iron Hall—Shall we have a Convention in western Massachusetts—Masons lay the cornerstone of the new Cambridge City Hall—What the liquor party are doing.

Our late Rhode Island convention has confirmed my belief that the way to enlarge our work is through the churches; and when I say "the churches," I do not mean those ecclesiastical organizations which have a name to live and are dead, and which, to quote Bro. Ryder in his address of welcome at Providence, "must build a fine house of worship, and then tease everybody to death with bean suppers to pay off the debt;" but all Christian believers who have come out on the line of Bible holiness and practice what they profess. The number of such is rapidly increasing, and as in the early Methodist movement, they count in their ranks some of the finest and best-trained intellects in the country, as well as those with consecrated wealth who will yet become the Adam Clarks and Lady Huntingdons of this new-old teaching, that the fashionable and conservative Christianity of the present day treats with haughty indifference where it does not persecute and boycott. As a rule they know nothing of the work of our Association, and have no adequate idea of its importance, but every lecture like that given by Bro. Brown at Providence, with its wonderful portrayal of the struggles of a soul caught in the toils of the lodge dragon, will bring new witnesses to our side whose policy has never been to sound the trumpet for retreat in any moral contest. It is to them, not to the world or worldly churches, that we are to look for sympathy and co-operation. The best,—indeed it seems to me the only way to effectually reach the W. C. T. U. is to enlist those, both among the leaders and the rank and file, who retain the spirit of consecration which characterized the old crusade days. I met with a number of such at Providence, and in no case did they fail to assure me of their hearty sympathy. As one sweet, saintly woman expressed it, "I am with you heart and soul in your noble work." I had a little conversation with one W. C. T. U. member who has been a Good Templar for two years. On my asking her if she did not think open work preferable to secret methods for advancing the temperance cause, she answered, "I must frankly confess that all the time I have been connected with the order, I have seen no effort made to reform the drunkard or close up the saloon. They meet, have some singing perhaps, or other entertainment, and that is all their temperance work amounts to."

Such testimony is valuable. It is what thousands of Christian people who have been inveigled into the order are thinking at the bottom of their hearts. The lady in question alluded to the fact that her being a Good Templar would debar her from membership in the Rev. Mr. Ryder's church, but she seemed to be a consecrated Christian, and I feel assured will soon see that even a secret temperance society is no place for a disciple of Him who ever spake openly to the world.

Bro. Perry's talk on "Helps and Hindrances to Prohibition," backed up by his experience as witness in more than a thousand liquor cases, ought to be heard by all the white ribboners in the land, for it sheds a wonderful light on "the ways that are dark and tricks that are vain" by which Masonic liquor-sellers seek to evade the law. Christian Unity was one of the themes announced for discussion, and Bro. Wm. F. Davis spoke powerfully on this subject the first evening of the Convention, emphasizing the truth that by whatever names Christians may call themselves, there is no name above Christ. It is certainly noticeable that just so far as they come out on the line of consecration and holiness they come out from sectism; and while I believe it is true that the world at large is growing worse and worse, it is blessed to think how God's hidden ones are cleansing themselves from all spiritual defilement. What is it but the Bride putting on her garments clean and white to meet her heavenly Bridegroom?

It is refreshing in times like these to find a pastor like Bro. Ryder, who is not afraid nor ashamed to declare the whole counsel of God—who dares to be a Daniel and speak out against every popular evil of the day. He has a strong church in all the elements which go to make real strength, and as he is now in his prime, may count on many years of struggle and warfare before him. But he evidently has the spirit of a Great-heart, and is most happy when in the thick of the fight.

While our meeting was tolerably well reported by the leading papers, the *Daily Telegram*, the organ of the baser sort, indulged itself in a scurrilous attack

both on Mr. Ryder and the Convention, making its so-called "report" nothing but a tissue of caricature and falsehood. But as Senator Blair, who may be supposed to speak from some personal experience, has aptly said, "The best thing an enemy can do us is to tell lies about us." The *Telegram* has not disgraced itself, having no character to disgrace; like the English Lord, of whom John Bright said that "even the Almighty could not afflict him with the disease called brain deterioration, as he had no brains to deteriorate."

The Baptist Missionary Union held a well-attended meeting last week, the reports on Burmah and China being especially interesting; though when one of the speakers gave utterance to the sentiment, "We should occupy Burmah until we can say it is Baptist ground without a lie upon our lips," I could not help thinking of Paul's query to the Corinthians. God hasten the day when every inch of Burmah shall be *Christian* ground, where none shall say, "I am of Paul, and I of Cephas, and I of Christ."

The report of the committee on Chinese missions gave one a different notion of the Chinese from what is generally entertained. Dr. Bakeman who read the report considers them superior to the Japanese, and to be compared to the German people for steadfast purpose and sturdiness of character; that they were a superior race, physically and morally, and would soon dominate all southeastern Asia.

It certainly seems very inappropriate that John Boyle O'Reilly should be chosen as the poet laureate for the approaching exercises at Plymouth. So far as poetic genius is concerned he is worthy of the honor, but as an Irishman and a Roman Catholic—one whose published utterances show thorough hatred and dislike of those principles for which that little band of patriots at Leyden took their lives in their hands, and crossed the stormy waters to found free homes in the wilderness, the choice is a strange and obnoxious one. It is only another straw to show how far New England has drifted from her old Puritan ideals.

Insurance Commissioner Merrill has a letter in the *Springfield Republican* relative to the Iron Hall, which is interesting reading. The order secured from the Massachusetts legislature last year an amendment to the insurance statutes, permitting the organization of these secret insurance companies. Of course Commissioner Merrill is obliged to "approve" their papers when presented in due legal form, although he strenuously opposed the passage of the amendment, and a member of the Iron Hall accuses him through the columns of the *Republican* of inconsistency in so doing,—"a fair illustration," as Mr. Merrill says in reply, "of the deceit and misrepresentation of the defenders of these secret insurance systems, when they are forced in order to make an apparent argument for these institutions to so absolutely misrepresent the facts." He denies that the "approval" he is obliged to give by law involves in the slightest degree his own individual approval of the plans of such corporations. He adds, "On the contrary, the insurance commissioner believes all of these schemes to be misleading, impracticable, fraudulent, and impossible, and no better evidence of their character need be had than attempts like the above to twist this formal approval of their papers into an indorsement of such wild-cat schemes."

The New England mind is conservative, and perhaps our Western brethren would call it a trifle "slow"; but when once awakened it is not easily put to sleep again, and that it is now being roused to the danger of secret combinations is plain from the following paragraph taken from a leading Boston daily, in which, after alluding to the assassination of Dr. Cronin in Chicago, and the late outrages in Massachusetts, the bomb-throwing into a private residence at Jamaica Plain, and a like explosion from bombs in a dwelling-house in Holbrook because of a labor difficulty, it goes on to say:

"These affairs, though not often traced to the guilty individual, can with great accuracy determine sufficiently a cause of alarm to society. They are the result of secret plots by reckless men, *protected by clannish association and relationship*, from the exposure that would lead to conviction. There is a rotten spot somewhere in our civilization, and how much will be borne before it is probed remains to be seen."

There is an amount of latent anti-secretism lying loose in our New England communities that only needs to be worked up and developed to bring in a hundred-fold both in friends and funds. Nothing has yet been done for Western Massachusetts. It is proposed to hold an out-of-doors convention at Ware, the home of Mrs. L. M. Hoyt, one of our most devoted and energetic workers, some time during the month of August, to last several days. It can be made a very profitable as well as successful gathering, if the friends will all take hold and pray and work together. A light needs to be kindled in these hill towns of the old Bay State that will not go out. They have been the birth-place of too many intellectual and moral giants to be neglected in our plans for pushing the work.

The laying of the corner stone of the new Cambridge City Hall lately was made, as usual, only an occasion for lodge display. Most Worthy Grand Master Endicott had the lion's share of the honors, the farce of applying the square, level and plumb being duly gone through with, and the libation of corn, wine and oil poured on the stone by the Acting Junior Grand Warden. Col. T. W. Higginson then made a speech, in which he alluded to their duty as citizens to make the best return they could for their new City Hall "by filling it with clean politics." But it is not a good omen that this will be done when liquor sellers in Masonic aprons are invited to play a conspicuous part in its founding.

The unlicensed liquor dealers of Boston are reported as holding secret meetings to perfect arrangements for an aggressive campaign. The old story that they intend to go in for no license at the next election, so as to put all liquor dealers on the same footing, and that they mean even to favor the Woman Suffrage bill, is repeated. But it is the safest way not to believe improbabilities. It is far more likely that it is a clever ruse of the rum party by which they hope to turn the friends of prohibition from a measure which more than any other they dread to see adopted.

It is said the Liquor Dealers' Association has decided to abandon its efforts to have more licenses granted in Boston, and bend all its energies to killing the Woman Suffrage bill. A very lively fight may be expected over this question, and if every temperance advocate in the State could be made to realize its supreme importance, I believe the issue would not be doubtful. ELIZABETH E. FLAGG.

REFORM NEWS.

SOUTHWESTERN INDIANA FURNISHES SOME INTERESTING FACTS.

NEW GOSHEN, Ind., May 28, 1889.

DEAR CYNOSURE:—Union Christian College is situated at Merom, in Sullivan county, Indiana, on a high bluff of the Wabash river, and with a magnificent view of the great prairies of Illinois on the west. It has a fine college building as well as a boarding department, a wide college campus, and several hundred acres of farm lands. The whole is under the management of Rev. E. G. Aldrich, assisted by seven professors. Over 100 students are in attendance, and ten of them are in a theological class.

I was most kindly received and entertained by President Aldrich, a former student of Oberlin, and a classmate in theology with Bros. Hiatt and Nutting. He expressed his cordial sympathy with my work; and as it seemed impracticable to have a general meeting, the theological students were invited to meet in the professors' parlor, where I talked to them for forty minutes and answered questions. They all seemed candid and teachable, but were evidently not well informed as to the lodge system.

From Merom I went to Terre Haute, the leading city of western Indiana. Just now there is immense excitement over the great oil well, and arrangements are being made for boring many others. Of saloons and lodges this city has no lack, nor are there wanting some men and women who cry out against them. I was most kindly entertained and aided by Rev. W. G. Law and his sister, Mrs. McKee. Bro. Law is a young man who has just taken charge of two small Congregational churches, and is in hearty sympathy with our reform. We visited the U. B. minister, and found that nearly all the male members of the church were members of some secret lodge. They were rejoicing greatly that all barriers to lodge fellowship are at last thrown down. But they seem to forget the rather singular fact that the liberal wing of the U. B. church still professes to be "opposed to secret societies." Manifestly there is no middle ground in this controversy.

The German Lutheran minister, Rev. Katt, we found to be a pronounced anti-secretist. With great effort he had kept the large body of church members here from going into any of the orders. He is well informed on the lodge system, and often preaches on the subject.

We called on the pastor of the German M. E. church, and found him to be heartily in sympathy with our work. He says that almost the entire German M. E. conference is opposed to the lodge system, and that while they have no rule on this subject, they preach against and discourage lodge membership.

From Terre Haute I went to New Goshen, eleven miles, where I have been most kindly entertained by Rev. N. J. Minnich, Bro. J. H. Strole and others. There is here a U. B. church with a nice house of worship and a considerable membership. Perhaps there has not been a congregation that up to a recent period were more unitedly and earnestly in favor of the old landmarks of the church. But liberal preachers have been sent to them, and every effort has been made to break down the anti-secrecy testimony. A most-devoted Mason has been received into the church, and he has organized and keeps up a chapter of the Eastern Star degree. This, together with the Blue Lodge, the I. O. G. T., and the base ball club that plays every Sabbath, have done much to break down the religion and public morals of this little village. Their pastor, I am told, is a Knight of Pythias, and on the 19th preached a sermon on the new constitution of the U. B. church, saying that the law against secrecy came from hell and had gone back there; and gravely telling them that the W. C. T. U. was a secret society. This would be news to Miss Willard and others. Nevertheless, all old members stand firm. Seven copies of the *Christian Conservator* are taken, and they will never go back on their record. By invitation I preached on Sabbath afternoon in the U. B. church to a full house. I had a most attentive hearing, and my testimony against the lodge was kindly received and endorsed. On Monday night I met a full congregation in the same place. The pastor offered prayer, and I lectured for an hour and a half to a most attentive audience, many of whom were Masons and Odd-fellows. An opportunity was given for reply, but no response was made, and the meeting was in every respect orderly and respectful. May the Lord help this people to find peace in righteousness and truth.

H. H. HINMAN.

THE IOWA CANVASS.

DEAR CYNOSURE:—From Columbus Junction I went to Lettsville, calling first upon A. Megrew, whom I found to be an elder of the Church of God. The congregation meets several miles in the country. He is a reader of the *Cynosure*.

I then went into the country to visit J. R. Letts, who is also a *Cynosure* subscriber. A heavy rain was coming up and began falling just as I reached his house.

The rain continued, so that I was detained over two days, including the Sabbath, during which time I was hospitably entertained by Mrs. Letts.

Before the weather was fairly settled I left Lettsville and went to Wapello, and five miles into the country, distributing literature and canvassing for the *Cynosure* in a small United Presbyterian congregation.

That evening I reached Linton, and enjoyed a pleasant visit with Rev. T. P. Robb, in whose church the last annual meeting of the Iowa Association was held. The next day I went to Mediapolis, and conferred with Mr. Johnson, of the Swedish Lutheran church, who is deeply interested in the work of reform. I then began a canvass of the Linn Grove congregation of the Covenanter church. Among the parties visited was Mr. John Gault, the father of Rev. M. A. Gault. Here I received a cheerful offering of $5.00, to the Iowa work.

On Friday a heavy rain interrupted my work, and I went to Burlington, and preached twice on the Sabbath, in different parts of the city, testifying against the Masonic anti-Christ. After the night service I was invited to the home of a brother who had been a Mason. He conversed freely with me in regard to his Masonic experience. He said the mockery and blasphemy of playing prayer, before making a third effort to resurrect a live man, was what broke the spell of Masonic enchantment and awoke him to realize the horrible blasphemy and wickedness of the system.

From Burlington I returned to Mediapolis, and completed my work in the Linn Grove congregation, and then went to Morning Sun and called upon Rev. C. D. Trumbull, the corresponding secretary of the Iowa Christian Association, who generously volunteered a subscription to the State work. After doing some work at Morning Sun, I went to Marsh and called upon Mr. Bell, a Covenanter, who manifested practical sympathy. I spent the night with Bro. Mickey, who at one time had a little experience in Masonry, but when he came to understand that the obligation of the Entered Apprentice degree to "ever conceal," as well as "never reveal," was

proving a snare to the souls of men, and leading them to deny that Masonry has been truly revealed, he saw that an oath that bound to sin could not be of God, and renounced it altogether.

From Marsh I came to Wyman, and called upon Mr. Dodds and Sampson, who cheerfully renewed their subscriptions to the Iowa Christian Association. I furnished them literature to distribute among their friends, and then called upon Rev. Mr. Black, pastor of the Covenanter church of Wyman, who was one of the speakers at our last annual meeting. I had a very pleasant interview with him, and spent the night under his hospitable roof. On leaving he volunteered a donation to our reform work.

I reached Wayne on Saturday, where I spent the Sabbath. A memorial sermon of a young man was preached in the morning by Rev. George Fry, the pastor, and in the evening I preached on the Gospel of Christ in contrast with the false religion of the lodge. C. F. HAWLEY.

NEW ORLEANS LETTER.

NEW ORLEANS, May 26, 1889.

DEAR CYNOSURE:—We are here still, battling against the unfruitful works of darkness. I was warned a few days ago by a cousin to use caution as my watchword in my anti-secrecy work. Some unpleasant things came to her ears, and of course it frightened her; but we who labor for the Master, not expecting an earthly reward, but one that is eternal in the heavens, are not very careful about shunning the strongholds of Satan because some popular sinners will get offended at the truth.

Quiet seems to prevail now in Gretna, and many of the terror-stricken colored people have returned home; but the leading colored citizens, including representative Brown, sheriff Wilson and justice of the peace Higgins, have received warning never to return to Gretna again. Such things are deplorable for "free" America, but as long as Roman Catholics, Freemasons, Odd-fellows and other oath-bound secret desperadoes hold the reins of civil and church government we cannot expect less.

The colored Republicans here seem to be jubilant over the recent appointment of Hon. John R. Lynch and others to respectable positions by President Harrison. Our city will hold an election to decide the drainage tax agitation, on the 28th. It seems that our old Roman Catholic, rum and lodge-bound politicians can spare but very little of the honest tax-payers' money to pave streets and drain the city. This has fired the property-holders up to do something. If the rum shops, and lottery shops, and other immoral places were closed, in Louisiana, our fair Pelican State and Crescent City would soon step up beside the noblest. God bless you to continue your war against sin and unrighteousness.

FRANCIS J. DAVIDSON.

CORRESPONDENCE.

AMONG THE BALD KNOBBERS.

MANSFIELD, Mo., May 27th, 1889.

EDITOR CYNOSURE:—I have been for nearly two weeks in southwest Missouri, in the home of the Bald Knobbers.

The trial and conviction of Chief Dave Walker and his comrades, and the late hanging at Ozark, has made this whole matter quite familiar to the reading public: too much so for me to attempt at this late date to tell them anything new.

It is time now to gather up the facts as they stand admitted, and learn the lessons which they teach. During my two weeks' stay I have conversed freely with many members of that now famous organization, and with those who were not members. I have met with friends, old acquaintances, neighbors of Chief Dave and his fellow sufferers, and among them all I find remarkably little difference of opinion.

Chief Dave Walker and those condemned with him, either to the penitentiary or gallows, ranked well as peaceable citizens, and some of them members of different churches. Walker himself was a member of the Baptist church, and was everywhere respected as a good citizen, except where his relation to this order had awakened feeling against him.

More than that, it is admitted on all hands that many of the best citizens of the country were members of his organization.

The Bald Knobber organization is a secret order, and was organized ostensibly, perhaps really, with a laudable desire to secure a better enforcement of the law.

The members are bound in their initiatory obligation to aid the officers of law in their duties; and many transgressors, who were going unwhipped of justice, were whipped by the Knobbers. And though the double murder of that fatal night was undoubtedly their work, yet they did not visit the house with the purpose of taking life. They went to whip, as their custom was; but this time it was not unlawful deeds which had called them out. They were going to whip Green and Eden because *they were anti-Knobbers.* But they went prepared, as they always did, to shed blood if necessary to accomplish their purpose. The murders were the result of resistance.

Such is the story of the Bald Knobbers. It is not a strange story. It sounds as though we had heard it before. Good men trapped into bad organizations by the bait of good objects, only to learn, when too late, that bad organization and bad company have proved their ruin.

P. S. FEEMSTER.

A DAY WITH ROCHESTER MINISTERS.

ROCHESTER, N. Y.

EDITOR CHRISTIAN CYNOSURE: — I landed in Rochester last Saturday, and that day visited the Baptist University. Their good old president, Dr. Anderson, has resigned. The vice-president, Dr. Latimer, received me very kindly. He will open the door for an address if possible. They have 175 young men this term. Like Wabash College, they have no ladies here. The religious tone of the institution is very striking. Copies of two of my lectures, "The Basis of Moral Reforms," and "Christ the King of Nations," were placed in the hands of the students.

Sabbath I preached in the Reformed Presbyterian church, and Monday morning attended the ministers' meeting in the Y. M. C. A. parlors. This meeting is informal. No topic is left for discussion; so they have a general good time. I was invited to give an account of my work. At the W. C. T. U. rooms the secretary was very ready to co-operate in our work for Christ. She received a number of copies of the lectures to distribute.

The ministers here are greatly agitated over the Sabbath desecration so prevalent in the churches. Their members read the Sunday paper, and go out riding in their carriages on Sabbath, and they cannot help it. Dr. Patten thinks the pulpit should fearlessly denounce these crying evils. Judgment must begin at the house of God.

J. M. FOSTER.

PITH AND POINT.

A WHITE CAP THREAT.

The following was sent lately in the mail to J. B. Woolsey, of Bloomfield, Iowa, who is opposing the lodge in his vicinity:

BLOOMFIELD, Iowa, March 9.

DEAR SIR:—If you go to making any fuss about burying in the graveyard you will get a bullet through your head, and I am the man that can do it.

Yours truly, W. M. D. C.

M. B Howe, justice of the peace, certifies that this is a true copy.

MARK HOW THE POOR BRETHREN FEEL IN THE SOUTH.

Why on earth did you stop coming to teach me the ways of God? I know I have no money just now. I am poor, too poor for you to come to see me in your pure white garments, and feet all clad with truth as it is in Christ Jesus. O, come back into my old log hut once more. I know you will not stay away long. I shall brush up and try and be a man until you come. In tears I write to you. Come back; O, come!—(Rev.) C. W. GUY, *Bonds Station, Tenn.*

SHALL WE STOP THIS PAPER?

I am truly sorry that my time is out for the paper. If there is any way in the world to send it, do so, for I love to read it. I am a Master Mason, but have not been to the lodge since I have been taking the paper. Please send it and oblige.—(Rev.) J. A. ANTHONY.

Such appeals as the above move our hearts, but we can help only as the friends send us the aid.

GOOD ENDORSEMENTS

DEAR CYNOSURE:—How gladly I receive your weekly visits. I can but praise God, every paper I receive, that there is one weekly visitor to my family that dare contend for reform in this day of sin and dead formalism in the church. O, that God would open the eyes of the church to see the exceeding sinfulness of the Masonic system! How true it is when a man has been cable-towed a few times he is no good for reform! It appears to me all his manhood and honesty is gone from him. The book ("Accredited Masonic Salvation") is proof positive that Masonry professes to be a saving religion. This book is a convincing argument to a Freemason, but they fight after they are whipped. Those tracts you sent me have done good work. That book, "Fifty Years and Beyond," I recommend to all lovers of Christian reading.—J. HUNTER, *Alta Vista, Kan.*

THE CRONIN CASE.

Grand opportunity again for an article or articles in the *Cynosure*—the assassination of Dr. Cronin by secretists. In fact, by the Masonic beast, the father of the brood of secret orders. Providence brought it to light for state and church to see and heed and be warned. Will they go to sleep and sleep on and smother conscience? Last Sabbath the lodge cried, "Our craft is in danger," and sent into the streets bands of music and thundering drums to avert suspicion and drown public conscience. The Grand Army of the Republic (!) were sent into the temple of the Clark street Methodist to flaunt their harlot array, and with drawn swords to edify Sunday-school teachers and scholars, and turn it into a Freemason shop Recently Pythias chaps filled the pews of Trinity Episc pal church, bravely drew their swords and flashed them up, scaring the Sunday-school scholars. A lecture by a knight and collection for the loafer followed. The blood of Dr. Cronin is on the supreme, most worshipful Freemason beast that is yet to make war on church and state. It is sower and reaper in this drama.—Z.

ANOTHER CHURCH STANDS FOR SEPARATION.

The Masons are much disturbed here. We have distributed quite a package of Anti masonic tracts sent us by Rev. J. E Roy, of Chicago, and find it is doing much good. The *Cynosure* is a host in itself, and Bro. G. P. Bosly has forever renounced Masonry. Several have been prevented from joining by means of the *Cynosure* and tracts. May God bless your noble efforts. I am a Republican, but I can see plainly that we must work together regardless of old party lines, and I for one will do it. The secretists are very bitter toward us. Some will not suffer their children to attend our Sabbath-school on account of it, but still we labor on. The A. M. A will open a school here in the near future in our church (Calvary Independent). I feel sure that my church will at the yearly meeting, which comes in June this year, prohibit any secretist from becoming a communicant. Long life and success to the *Cynosure*—(Rev.) J. F. CAMPBELL, *Price Mountain, Tenn.*

LITERATURE.

A CAVERN FOR A HERMITAGE. By Clarence A. Buskirk. P.p. 93. Price 50c. John B. Alden, New York.

This poem or collection of poems is an evidence of the versatility of genius. Its author has been twice Attorney General of the State of Indiana, thus uniting law, politics and literature. He takes for his text the well-known lines of Cowper:

"O, for a lodge in some vast wilderness," etc.

and those of Tennyson:

"Ah, what shall I be at fifty,
Should Nature keep me alive,
If I find the world so bitter,
When I am but twenty-five?"

The argument of the poem is that the author, driven by a misanthropic spirit away from human abodes, turns for relief to poetry, and records his fancies and daily observations of natural phenomena. The work is evenly and smoothly written, but lacks imagination, and depth, and soul. The author is a fine writer, but is undoubtedly more lawyer than poet.

Mrs. Julia Ward Howe, of Boston, passed her 70th birthday, last week Monday, with an interesting family gathering. The Boston *Journal* speaks as below of the substantial qualities of her literary character: "Mrs. Howe never has had the novel-reading habit, as she received her impressions of culture when novel-reading was in disfavor, and although the novel is much more important than it used to be she does not find time to include fiction in her reading. Mrs. Howe was not one of the many women who drop serious study after school life is over. She had the courage to begin Greek when she was 48 years old, comparatively late in life, and now reads Herodotus, Xenophon, Plato, Æschylus and Aristophanes. She early acquired a knowledge of French and Italian, and at 16 years began to study German. As an author, her work is of excellent quality, though limited in quantity, and her 'Passion Flowers,' 'Words for the Hour,' and 'Passion Lyrics,' have won appreciation for their deep feeling and delicate sentiment. Her 'Battle Hymn of the Republic' will give her true fame, and her books of travel have been well read. She is now a contributor to several magazines."

Scribner's Magazine for June marks the beginning of a new enterprise not less notable than the Railway Series commenced a year ago. It is the series of popular articles on The Practical Applications of Electricity, a subject which has become of chief importance in the scientific, commercial and industrial worlds. The opening article, by Prof. C. F. Brackett, of Princeton, is entitled, "Electricity in the Service of Man." The illustrations in this paper show some of the best apparatus in a thoroughly equipped modern laboratory, and include a number of rare portraits and several figure-pieces. "Slavery in Africa," by Prof. Henry Drummond, the author of "Natural Law in the Spiritual World" and "Tropical Africa," presents for the first time in an easily accessible form a true idea of the magnitude of the evil and the

great preparations for its overthrow, which civilized people are making through an international movement. Dr. Drummond writes with intense feeling and indignation, but so temperately as to increase the force of the terrible facts. His paper will arouse right-thinking people everywhere to the moral importance of this question. An accompanying map shows the African districts now ravaged by the slave traders. "Building and Loan Associations"—their origin, growth and practical workings—are skillfully explained by W. A. Linn, president of a very successful association. The popularity of these associations and dangerously rapid increase will give this paper large demand. Eugene Schuyler (the recent nominee for Assistant Secretary of State) concludes his recollections of "Tolstoy Twenty Years Ago"—telling the history of his quarrel with Turguenief, about which there have been conflicting stories. Finely illustrated papers are "Striped Bass Fishing" and "Castrogiovanni."

The *Statesman*, of Chicago, opens its May number with a thoughtful and suggestive paper by Bishop Merrill, of the M. E. church, on "The Vice Presidency." Rev. Dr. Wheeler continues the discussion of "Woman Suffrage" with a long article against it. Mr. C. C. Bonney, a Chicago lawyer, discusses the "Vest Pocket Vote," with especial reference to the late election in this city, when Past Grand Master Cregier took another step in his career of Masonic ambition. Mr. Bonney takes a very roseate view of this election, and of the administration of his "brother Hiramite," which is very Masonic, if not very sagacious. The editors have secured T. C. Richmond, who was to be made successor to J. B. Finch in the Prohibition National Committee by the Good Templars, to pronounce some legal principles and maxims. This is one he propounds: "A man who assumes to act, without authority as another's agent, may be charged as such." This is exactly as printed and punctuated. To see how wise a counselor Mr. Richmond may be let the sentence be printed as it should be and contrast the two: "A man who, without authority, assumes to act as another's agent may be charged as such."

LODGE NOTES.

The number of effective Odd-fellow lodges in Indiana is 554, with a membership of 30,839. The Rebekah lodges have a membership of 8,238.

The Knights of Maccabees order, which was once ruined in the United States by the quarrels of leading members in this city, has revived, and now numbers some 21,000 members.

There is a Masonic lodge in Paris called the "Democratic Republic." It is in the interest of Boulanger. The London *Freemason* says the French lodges are divided openly among the five turbulent political factions.

Judge Crabtree, of Rockford, Ill., has rendered a decision in the case of G. H. Platner vs. The Winnebago Lodge of Odd-fellows. Platner sued for $1,260, claiming that amount for back benefits. The judge decided in Platner's favor for $952.

The great council of the Order of Red Men of the State of Illinois was in session lately in this city, attended by great prophets, great chiefs, etc. The special object of the meeting was how to make good a bad defalcation of one of the officers of the order.

Loyal L Munn, the Grand Secretary of the Grand Lodge of Illinois, is collecting statistics relative to the growth of the order since its introduction into the various States and Territories, from which he proposes to compile and furnish some interesting information to his Grand Lodge, which meets early in October.

The Chicago *Evening Journal* says: "King Kalakaua, of the Sandwich Islands, is going to the Paris Exposition. If he and the Shah of Persia should take it into their heads to have a good time together, the French capital would blossom out like a red, red rose, way up to the Eiffel tower." The *Journal* certainly is violating its Masonic obligations by derogatory remarks respecting a high Mason like Kalakaua.

The Rochester *Post-Express*, which was boycotted recently by order of the Central Labor union, has begun a suit for $10,000 damages against the officers of the union. This is a novel method of replying to a boycott It does not seem improbable that the newspaper may be able to prove its case in court. The law recognizes no such weapon as a boycott, and when that institution becomes a conspiracy it naturally violates the law.

Circulars have been received in this country from the "Federation Nationale" with headquarters at Paris. The originators of the project propose to form an international organization composed of all the labor organizations in the world, and a convention for this purpose will be held in Paris from July 14 to 21. The leaders of all organizations are invited to be present, but as the intention seems to be somewhat of a socialistic character, representative labor leaders are of the opinion that there will not likely be many delegates from this country. General Master Workman Powderly, of the Knights of Labor, will attend the Paris Exposition next month, and may be present at the convention.

The New York *Sun* gives the following figures on the secret assessment orders: "The leading organization, numerically known as the Ancient Order of United Workmen, contains about 150,000 names on its roll of membership, and its total of insurance carried mounts well up into the hundreds of millions. Following upon this order in numerical strength comes the Royal Arcanum with a membership of 90,000, and insurance to the amount of $300,000,000. Then comes the American Legion of Honor, the Knights of Honor, and the Knights and Ladies of Honor. These three orders have a membership of about 70,000 each. Lower down but still very high, numerically, come the Knights of Pythias, the Order of United Friends, the Catholic Benevolent Legion, the Order of Iron Hall, the Ancient Order of Foresters, the Order of Chosen Friends, and several others of nearly equal pretensions."

THE WESTERN EDGE OF LIFE

Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years. When a certain age is reached it becomes essential that some restorative and tonic medicine should be taken, even if it has not been the custom to take anything of the kind previously. Naturally, the

MACHINERY OF THE BODY

has become worn, and it should be lubricated by some good medicine. One which will give permanent vigor is better than a stimulant giving only artificial strength, as it were. Hood's Sarsaparilla is peculiarly adapted to meet the requirements of such cases. It creates an appetite, and so assists in the assimilation of food that the functions of the body receive its full nutrient power. Hood's Sarsaparilla rouses the liver, kidneys, and other organs which have become torpid and sluggish, it expels impurities from the blood and gives it new vitality and richness, and in fact its beneficent and curative influences extend through the whole system. Hood's Sarsaparilla is prepared only by C. I. Hood & Co., Lowell, Mass. 100 Doses One Dollar.

CONSUMPTION SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

BABY CARRIAGES AT FACTORY PRICES.

The attention of the readers of this paper is very particularly invited to the advertisement of Chas. Raiser, manufacturer of Baby Carriages, 62 and 64 Clybourn avenue, Chicago. He ships goods anywhere within 500 miles of Chicago free of cost, and allows responsible parties to examine the carriage before paying for it.

Some of the herbs in Hall's Hair Renewer, that wonderful preparation for restoring the color and thickening the growth of the hair, grow plentifully in New England.

AGENTS AND LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

WASHINGTON DEPARTMENT, No. 215, 4½ St., N. W.: LOCAL AGENT, Rev. I. Bancroft. FIELD AGENT, W. B. Stoddard.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

COLLEGE AGENT, Rev. S. F. Porter, *Cynosure* office.

SOUTHERN AGENTS.

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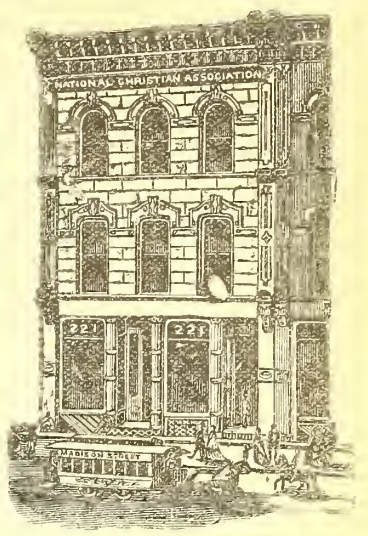
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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 6, 1889

It is a boyhood recollection that a flock of pet doves was one morning seen scattered over the barn-roof looking wild and restless, and, with stretched necks, peering over the gable toward the dove-cote which they had forsaken. Astonished at this dispersion of the doves, we passed around and looking up saw a horned owl sitting quietly ensconced in the house of the doves.

This illustrates the present state of our churches. The lodge devil is in the church, and the Holy Spirit, the dove of heaven, which descended on Christ at Jordan, and the "ministering spirits which minister to heirs of salvation," are fled, grieved and affrighted, and only such shallow revivals prevail as consent to blend the worships of Christ and Satan! The few testifying churches are being rent and tossed by evil spirits.

THE GENERAL CONGREGATIONAL ASSOCIATION OF ILLINOIS.

This important body met at Quincy, Ill., May 27th to 30th. The president and ex-president of Wheaton College were enrolled as members. This body consists of thirteen local associations; 266 churches, with a membership of 29,867 members, of whom ten thousand are males, and eighteen thousand females. The husbands, brothers and sons are largely absorbed by secret lodges.

The meeting at Quincy was an august assembly. The pastors are mostly young, well-educated men. The evening audiences filled the large city church. The three days' sessions were harmonious. The Common Schools of the State were ably discussed by Dr. Edwards, State school superintendent, who gave statistics to show that our school readers are not, on the whole, being altered in the interest of popular infidelity and Romanism. The State raises twelve millions a year for our public schools, and the pupils number eight hundred thousand.

Our readers will wish to know whether this great State Association stands for Christ against the popular evils of the day. In 1846 it resolved that secret lodges are "opposed to a church of Christ and a republican State, and warned its churches to disfellowship them. That strong testimony was repeated and intensified almost every year in the towns, from Rockford in the north to Jacksonville in the south; and the votes were virtually unanimous. In Ottawa, 1866, the association adopted Dr. Edward Beecher's report, declaring that by the lodge "*Christ is dethroned and Satan is exalted;*" and also a resolution by Prof. Bartlett, now President of Dartmouth College, declaring Freemasonry, "in its nature, hostile to good government and the true religion." (See minutes of Association). Similar action was adopted by the State Congregational bodies of Iowa, Wisconsin and Ohio.

But the war of secession, worked up in Southern lodge-rooms, produced a terrible reaction, initiating our Union troops by promising them favors from rebels; and Congregational mothers, all over the North, trembling for their sons, consented to their initiation into lodges which they had abhorred. This produced a terrible reaction in our churches. Taking advantage of this reaction, A. H. Quint, a politician and Mason of 32 degrees, inaugurated the National Congregational Council, with himself its clerk and only permanent officer, and his influence has drawn, and is still drawing, into the Masonic lodges pastors of Eastern Congregational churches.

Our Illinois Association has been darkened by this terrible war-shadow. Ten years ago a pastor, who had been a drunken colonel, was permitted to read a paper in favor of Masonry; and from that hour this General Association has uttered no word on the subject of the secret orders, which are debauching our towns and villages by their false worships, undermining our churches, corrupting our courts; and are now taxing the city of Chicago, by thousands on thousands, to ferret out the murderers of Dr. Cronin, a member of various lodges, whose crime was his objecting to the swindling of Irish Americans.

But reaction reacts, and the reaction is begun. Oberlin is swinging back into the old reform grooves, where the sainted Finney left it. Three of the brightest and most devoted Congregational pastors in one of the local associations in Illinois, aided by an eloquent pastor from Ohio, have lately met and thrilled their hearers and themselves by their noble testimonies and words of warning against the mines which the devil is running under every American principle and institution. Dr. Richard S. Storrs of Brooklyn, and Dr. McCosh of Princeton, have endorsed our movement on the dark entrenchments of the devil. Joseph Cook, whose mind is an atmosphere of American thought, has boldly uttered himself against "the unfruitful works of darkness." Not long since Mr. Cook said to us: "If," as Aunt Chloe says, in Uncle Tom's Cabin, "Providence would 'permit some dreffal things' to be done by the Masons, so as to direct the attention of the American people toward the lodge, I should feel called to take part in the discussion." We submit to Mr. Cook that the murder of Dr. Cronin by lodge law, to conceal the robbery of poor Irish patriots of eighty-two thousand dollars; revealing the fact that we have men in our towns and cities who are sworn to murder when commanded to do so; and who will murder when commanded,—that, we submit to Mr. Cook, is the "dreffal thing" for which he is waiting; and we shall look in *Our Day* for his discussion of the Clan-na-Gael; and the horrible scourge of humanity, of which that lodge is but a single strand.

We regret that in the Quincy meeting just closed, the program provided no speech or paper to back up the noble struggle for the Sabbath begun by the railroad men; the mighty movement for the prohibition of liquor crime; or the deeper, darker, more damning curse of the lodge. But these discussions will come. And if there be churches on this globe to whom leadership in such discussions belongs, it is those churches whose ancestors came from the prisons and pillories of Europe, and founded the "United States of America."

THE LODGE MURDER OF CRONIN.

While at the head of English authority Lord Beaconsfield said in a public address: "In conducting governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre." Bitterly the English people and government remembered his words when Lord Cavendish and Secretary Burke were stabbed in Phœnix Park, Dublin, a few years later.

To understand the Cronin case we must recall the methods of the European societies, the Carbonari of Italy, the Nihilists of Russia, the Black Hand of Spain, the Invincibles of Ireland, and the International of all Europe. These lodges swear the death penalty upon all members who fail to keep their oaths, and disobedience to the commands of unknown superiors is as great a crime as the exposure of their secrets. When a "removal" has been determined by any "group," or local lodge, the work of murder is not undertaken by those immediately interested. By no means; suspicion would too quickly lead to detection and arrest. Through the grand masters, or central committee, a distant lodge is called upon to furnish one man for the work, another furnishes a second; and at the appointed rendezvous these sworn assassins meet, receive their instruction and proceed to their work, understanding that if they falter the dagger is at their own backs. On this principle the Mollie Maguires operated in Pennsylvania fifteen years ago or more, and from this fact they became a terror. The hand that struck the blow was perfectly concealed.

Prominent Irishmen in this city report the assassination of Carey, the informer of the Dublin Park murders, in the same way. O'Donnell, who murdered Carey in South Africa, was a small ranch owner in Manitoba. He was prospering, but suddenly sold out and started for Ireland to see his mother. At St. Paul he got drunk and showed his money to Chicago sharpers, who robbed him on the train. The railway company took up the case, sent out detectives, and arrested the thieves, retaining O'Donnell as a witness by giving him employment in Milwaukee. Suddenly he was missing, and not long after he left Chicago well supplied with money by his Irish friends. He reached England, embarked in the same vessel with Carey for Australia, watched his opportunity, and killed him. It was warmly discussed by the Irish secret societies in this city whether they should send him aid. It was openly reported that Mr. William J. Hynes, an Irish lawyer of some celebrity, would be sent over to defend him. But finally they agreed to leave him to his fate, and he was hung.

Alexander Sullivan, about whom a morbid interest continually gathers, in connection with the Cronin case, murdered the teacher Hanford in this city in 1876. He was defended by Mr. Hynes and Thomas Moran (now judge). The trial was before the notorious McAllister, and was a shameful travesty of justice. One juror held out and caused a disagreement. His life was threatened, and the influence of the Irish secret societies, which are encircled by the arms of the Jesuits, over-rode all opposition. At the next trial Sullivan was cleared.

Sullivan was the first president of the Land League in this country and was re-elected. In 1886, when that body was about to meet in this city, a most bitter opposition to him and his ring was developed, led by Cronin, Hynes, Finerty and other Chicago Irishmen. They were overborne, and the defiant, domineering spirit of Sullivan prevailed. Some of his speeches in the convention, when referring to his opponents, were bitter as death. Cronin's trouble in the Clan-na-Gael had begun some time before this, but they were both part of the same case.

These facts, as we understand them to be, will help explain the theory of the murder generally accepted, and the difficulty of reaching the murderers and their co-conspirators. The Clan-na-Gael is operated in much the same way as the Mollie Maguires. The *Inter Ocean* says of it: "It would be useless to try and estimate the strength of the Clan-na-Gael. Its name is legion. The controlling of the order throughout the entire world is vested in the Head of the Executive, which consists of three men. Of these three officers at present in charge of the destinies of the organization, one is a friend of the late Dr. Cronin, while the other two are enemies of his. Politics has, of course, entered into the election of these officers, and it may yet be shown that the same power that elected two of the three heads of the order is responsible for the death of Dr. Cronin. The order, while commonly known as the Clan-na-Gael, is also known as the Irish Revolutonary Brotherhood and the United Brotherhood. Its members are known not by name, but by number. Each camp or lodge has the power, under orders, to form a trial committee for the trial of traitors to the cause they uphold. The manner in which these trial committees are formed is as follows: Reports are made to the Head of the Executive that so-and-so of a certain camp is a traitor. This H. E. then sends a communication to the S. G. —that is, Senior Guardian or commanding officer of the camp—that a committee is to be appointed. The S. G. can make that committee either five, seven, nine, or any number he wants, according to the circumstances and the difficulty of dealing with the traitor. This committee is chosen by secret ballot; the members of the camp not knowing which of their fellows have been selected. The S. G. alone knows, and he quietly notifies the chosen members to meet at a certain place. When they so meet they constitute the trial committee, and they are then notified by the H. E. to 'try' so and so for treason. All the evidence is furnished them by the H. E. They hear no witnesses, but simply review what has been accumulated and sent to the H. E. In reality, the formation of a trial committee is a farce. The 'traitor' has already been tried by the H. E., and the committee is simply called together to indorse what has been done already. The decision of the trial committeee, which, it can be readily understood, is always an indorsement of what has been done by the H. E., is then sent to the three—the supreme power—who then notify the camp of which the 'traitor' is a member to carry out the finding of the trial committee."

Dr. Cronin believed he was marked for assassination, as his friends have ample evidence; and their conjectures are likely to be true, that Alexander Sullivan, from his place of authority in the order, must be also at the head of the conspiracy that has accomplished this foul murder. If so, we can understand the indifference of the police, the lethargy of the higher authorities, and the continual urging of the daily press that there must be no failure to punish the guilty man, whatever his station and influence. Little was done last week, but we await the developments of the present with unusual interest.

THE GOOD TEMPLARS.

This reunited secret order began its meetings in the First Methodist church in this city last Tuesday. The convention is termed "Right Worthy Grand Lodge" in distinction from "worthy" Grand Lodges which some of the members wish to establish, and Grand Lodges which already represent States or districts. It includes all the members of this secret order in the world, who are represented by some 400 delegates. The meetings are held in secret, and such items and reports of procedure as are learned by the public are given out by the lodge itself. Some good people mistakenly suppose this body of men and women are here to promote the temperance work. It would be an interesting task to find

from the published reports where this supposition could be verified.

For years the order has been divided by a color line, English lodges leading a part who were in favor of no distinction because of race or color. The American lodges, led by Finch and Katzenstein, believed in caste, and put the black man in a corner by himself. A great love-feast of lodgery and hypocrisy took place at Saratoga two years ago, where by the strategy of Finch the breach was closed, but still "the colored people of the South are allowed to form their own lodges" if they want any.

Of these two bodies, the Right Worthy Grand Lodge, led by Finch, reported 187,212 members in 1887; the other, "the Right Worthy Grand Lodge of the World," reported 195,891, a total of 483,103. The united lodges report now 473,342, showing that they have not only lost as many as they have initiated (some 200,000 probably) but about 10,000 more. This is an evidence of prosperity which we are glad to see.

There has been little of interest reported to the public from behind the closed doors. A dispatch was sent to the Good Templars of Pennsylvania dictated by S. B. Chase, a Universalist preacher. It read, "The Good Templars of Pennsylvania are now engaged in a hand-to-hand conflict with the liquor traffic, with good prospect of engrafting a prohibition amendment," etc. This is beautiful and worthy of a Universalist preacher. It is all a Good Templar fight! The rest of the good people of Pennsylvania are looking on with indifference! Were the truth told we doubt not the very reverse would be the case; and the good people of the Key Stone State could spare all the Good Templar help the amendment is receiving until the election.

Wednesday was mainly spent in discussing the children's lodges—for this order begins with little children and trains them with secret obligations and rituals for something worse. The two lodges reported 139,951 children thus being trained two years ago. Secret societies are not so much in favor in foreign lands, thank heaven, as in America, and a strong movement by foreign delegates was made to throw aside the pledge to secrecy required of the children. It was discussed all day, and was yet undecided.

—Iowa Agent Hawley lectures twice in the United Presbyterian churches of Washington county, Iowa, before he takes a brief vacation to attend the annual meeting of the N. C. A.

—The story of conversion told on the 10th page of this number is remarkable for its clear and intelligent analysis of the mental conviction and the thrilling experiences of a spiritual life coming into a dead soul and making it a new creation. We see again Ezekiel's vision of the valley of dry bones. This is an experience that every one will wish to read until they are familiar with its details. We must correct our compositors for omitting proper marks to show that the first paragraph is editorial.

—Rev. E. R. Worrell, secretary of the N. C. A. Board, is pastor of a church at Washington Heights, near this city. The other day he took into his pulpit a handful of petition cards asking the town authorities to close the saloons on the Sabbath, and after an earnest appeal sent them out into the town for signatures. It would be a pleasure to note that such practical work of the church to choke up the fountains of vice in society were more frequent. If the church is to be "terrible as an army with banners" she must not always sit back in the cushioned pew and ask the Lord to do all the hard work of driving the devils out of a place.

—Bro. C. M. Damon and his co-workers of the Free Methodist church have made an heroic struggle to save the college at Orleans, Nebraska, from being sold for debt. Their efforts do not seem to meet the success they deserve, and we fear the building must pass into other hands. The personal property of a number of the managers has been mortgaged to secure the college debt, and is in danger of being swallowed up with the rest. Among others who have endeavored to aid these brethren is I. R. B. Arnold of the River Mission. The location seems to be good, the buildings ample for the present, and the foundation of the institution well grounded in Christian principles of the radical Scriptural type. A few thousand dollars would save it. There may be among our readers some who can assume the burden and save the school.

—Elder Bancroft, the Washington local agent, was among the California '49-ers, and it was an unalloyed pleasure to him three years ago to climb Telscope Hill in San Francisco, and look abroad over the large and beautiful city spread out for miles to the south and west, where he could remember there were once only rows of cheap shanties. He remembered, also, seeing the rude, temporary city go up in flame. He writes of an acquaintance who went to California in 1851 who belonged to a Masonic lodge in Monroe, Wis. He transferred his membership to a California lodge and paid his dues there. Health failed, and he finally returned to Monroe wrecked in health. But the Monroe Masons would not receive him again to their company; they did not want cripples to support, and under pretense of unpaid dues they refused to replace his name on their roll. The victim of their charity offered to pay all the dues that would have accumulated during his absence had he not been a member of a California lodge, but in vain. We hope he learned to thank the lodge for the personal benefit their perjury brought him.

PERSONAL.

—Eld. J. L. Barlow unexpectedly called at this office last week while on a business errand to Chicago.

—Rev. B. T. Roberts, editor of the *Free Methodist*, is suffering from nervous prostration from overwork, and may not be able to attend the annual conferences of his church as has been his custom for twenty-five years.

—The *Christian Worker* notes that Laura S. Haviland, the more than Florence Nightingale of America, accompanied by her daughter, has arrived safely at the home of Stafford Allen, in the suburbs of London. She did not miss a single meal on the ocean passage, and was almost the brightest one in the ship. Her prosperity as a traveler is the more remarkable because her age is 80 years. She gave life and interest to her fellow-passengers by relating the remarkable incidents of her life during slavery times and during the war.

—Rev. Dr. E. P. Goodwin, of the First Congregational church of this city, returned from an extended trip of ten weeks to the Southwest last Friday, and preached for the first time in months in his church on the Sabbath. He experienced a severe attack of hemorrhage at the meeting of the American Board in Cleveland last fall, and for a time it was feared he could not recover. He visited parts of Mexico, New Mexico and Arizona, and is well pleased with the climate as well as the business outlook in those regions, but is best satisfied that the effect has been most beneficial to his health.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association occurs on the 20th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 20, at 10:30 o'clock, A. M., at 221 West Madison St., for the election of offiers and the transaction of other important business.

H. H. GEORGE, *President.*
W. I. PHILLIPS, *Rec. Sec'y.*

BRO. ZARAPHONITHES AND THE GREEK WORK.

LA PRAIRIE CENTRE, Marshall Co., Ill., May 27, 1889.

EDITOR CHRISTIAN CYNOSURE:—I ask you to be so kind as to publish this letter in your good paper. As you have followed all our history of the past, and have published in the *Cynosure* all our trials and sorrows, as well as our joys, we wish this time that you will print also this explanation of our present condition.

We do not expect to give up the Greek work, as some of our friends think we ought to, if it is not successful, and try something else. We are not in the merchandize business, but are trying to save souls. It is not our duty to ask how many will be converted under our labors, only our duty is to obey the command, "Go and preach the Gospel to every creature." If in two thousand years only a small portion of the world has been converted, how much can we expect in eight years and a half, working in a proud Greek nation whose name is orthodox. And after all these circumstances and difficulties, God blessed our labors and we did a great deal of good in various ways.

We opened a school in the city of Smyrna during this time, which school is kept up now under the American Board. We see, therefore, that our labors were not a failure. Many farmers in the West from various causes lost their crops; but this year they put in seed again. So if we had not seen any fruits of our labors we should have kept on all the same. For if we do with our might what our hands find to do, we shall indeed have our reward, if not in this world in the life to come.

After many prayers and supplications, we decided to establish a school in Andros, for that is the only successful way to get hold of the children. Bulgaria's statesmen all studied in Robert College, Constantinople, an American Christian school, and this nation of Bulgaria has freedom of religion. She is ahead of Greece in this. Wherever the missionaries have failed to establish schools, there their work progresses very slowly. Not only do we wish to have a school in Andros, but there is a great call from the natives to us to open a school there; for the government is too poor to have schools. Since last year our friends there have been writing to us to come back and open a school. To be sure our school would be entirely different from what their schools are. We would endeavor not only to cultivate the mind, but also give religious instruction.

You know that a school cannot be founded without money. But our rule is, not to ask for, or beg money from any one, only to present our needs. And we do not believe that anybody can help the Greek work unless God puts it in his heart.

In regard to making a colony of Greeks in Nebraska, some friends thought that it was terrible. There are already six Greeks in Nebraska having 800 acres of government land, and they have been there two years, and they are doing pretty well. It will not be any more terrible for the new ones who come to go there than it was for those six to go there. But even in this case the trouble is money. It is a great undertaking to do anything without money. Those six Greeks have friends or relations in Chicago, who work and send them money with which to live until they can make something for themselves.

But in the face of all this we expect to work for the Greeks. If God sends us to Greece, it will be all right; if not, we will try and do what we can for the Greeks here, and we will try in various ways to help them. And if this fails, then we will preach to the Americans, for we see that there are plenty of heathen right here in America.

We think that it will be suicide for either of us to give up working for Christ. My husband has now spent twenty-five years in getting ready and in working for the Greeks. I myself left my country to go and help my husband preach the Gospel in Greece. It is now ten years since I went there with him.

If anyone wants to give anything towards the school in Andros, or towards the Greek work here, they can send it to W. I. Phillips, 221 West Madison street, Chicago, Ill. And if anyone does anything, they must not do it for us, but for humanity.

The names of those who contributed to the Greek work since we came to Chicago last fall, and the amount contributed by each, is as follows:

Mrs. Mary Rowell of Joliet, Ill.	$ 21.00
Mrs. Heman Rowell	2.00
Rev. E W. Hicks of Toulon, Ill.	4.00
Miss Lillie Wetmore (my sister)	25.00
Mr. and Mrs. John Crawford (my sister and her husband)	80.00
Mrs. Adam Crawford, La Prairie Center, Ill., $5, and other gifts making	10.00
A friend in Tiskilwa, Ill.	5.00
Mrs. McCormick of Chicago	.05
Dr. Seelye, five free visits to our children in Chicago when they were sick	.....
For teaching the Greeks English	20.00
Discount from rent by Mr. Sergeant of Chicago.	3.00
From two lectures this month cleared	10.00
Income from my property.	150.00

Yours in Christian love,
MRS. FRANCES W. ZARAPHONITHES.

MARRIED.—In Chicago, by Rev. C. Perron, Ph. D., Sarah Ford, of Stillwater, Saratoga Co., N. Y., to J. L. Barlow, pastor of the Baptist church of Bloomington, Wis.

The above explains the nature of Elder Barlow's visit noticed in another column. His many friends and well-wishers in a half-dozen States will beseech a blessing from heaven upon the new relation he has assumed.

All of the German societies in Erie, Pa., numbering thirty-three, have organized to fight the prohibition amendment in June. The organization embraces all of the German-speaking lodges of Knights of Maccabees, the Catholic Mutual Benefit Association, the Ancient Order of United Workmen, all the Hungarians, and all the church beneficial societies in the German Protestant and Roman Catholic churches. The organization will not accept liquor dealers as members, but are fighting prohibition as a measure because they believe it to be an enemy to good public morals.

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Wheaton, Illinois

THE HOME.

HOME IS WHERE GOD IS.

BY REV. ALEXANDER THOMSON.

The night hung around me her drapery of gloom,
And my soul to herself soft was talking.
I knew not if stars shone, nor yet if the moon
Through the thin clouds of vapor was walking.

I thought of my home: I was nearing it then,
When there came forth a hot rush of feeling.—
No voice would be there, with kind words when I came,
No knee by my side would be kneeling.

When briefly I thanked the great Father for all
The strength that the calm day had given;
Ere I turned like a tired child my face to the wall
In the care of our Father in heaven.

As I mused by myself, I have no home to-night.
But the answer came back in a minute,
Thy home is where God is: and darkness is light,
If only the Father be in it.

And so I lay down with a heart full of peace
And arose with a voice full of singing:
My home is where God is. O Father, increase
The comfort and strength thou art bringing.

HOW AN INFIDEL FOUND CHRIST.

A REMARKABLE LETTER.

During a revival meeting of great power in Iowa, a gentleman, whose indifference toward religion and disbelief in God were well known, was converted, and his testimony was given with great power and effect. The meeting was in charge of Bro. B. Loveless, the evangelist, and to him the following account of this conversion was given by the subject of it himself.

I have been a disbeliever in the existence of God or a future life for many years. My belief was not founded on the shallow criticisms of such men as Ingersoll or Paine. Their handling of things, believed to be sacred by millions of earnest men, has always been disgusting to me; and I have always considered Ingersoll a shallow demagogue, posturing before the public for fame or gain, so egotistical as to mistake sharpness for knowledge.

My belief arose from the perusal of great thinkers and earnest, sincere men like Spencer, Darwin, Haeckel, Tyndall, etc. I was a profound believer in the doctrine of evolution in its entirety: that all the life we see upon this world descended from some lowly primeval form in the primeval seas, and that form to have been the production of spontaneous generation—the mere production of the inter-action of matter and force; that from this lowly form through variation and heredity came the forms of life, with man as the product of highest evolution. If man came from such an origin, how could he be immortal? The laws of the natural world were all-sufficient to account for nature as I saw her. You see I lived a life without hope, aimless, godless. Not a very bad man morally. But using my reason as my only guide; and my reason told me this earth was all the life I should ever know. I had no fear of death, as I believed it ended all. So no punishment could reach me.

But still I was cognizant of a feeling of unrest. Something was not satisfied; and at times, especially at night, when the stars came out in a clear sky and I would try to conceive of the immensity of this universe, and of others like it, till my mind would be lost and my spirit stand dumb in the presence of this stupendous problem. These were hours of deep sadness to me. I had many such.

When you came I believed you a religious fanatic. All religions have them, and I classed them all alike. They all had their prophets, Jesus, Mohammed, Buddha, Brahma, and a host of others; and each had its millions of devotees. Which was true? or was any? I considered them all but the vain effort of the egotism of man striving to penetrate the life after death and build himself a heaven. This may seem awful to you, it does to me, now. But after you had been here a few evenings I went to hear you. You sang the "Hand upon the wall." I was impressed with the grandeur of the theme and was much pleased with your rendition of it. I was impressed with your earnestness; but no more than I have been with fine acting or fine oratory.

But what struck me was the testimony of Christians, all testifying to their absolute faith in this Spirit of the living God. I had heard many eminent divines, but I never was greatly impressed with what they said. But here were many men and women whom I knew to be perfectly honest, telling that they knew that Jesus Christ was a verity. My reasoning was this: If these people believe these things, and I know many millions of the best and most conscientious people in this country believe this, and find, as they say, great consolation in it, may it not be true in this way: If we have a spirit or immortal part, it is inarticulate evidently. Is it not possible that the Spirit of God can only touch us through this spirit, and not through our reason? This was my reasoning the first night.

I went to hear you again. I was still more impressed with the idea and I resolved to test it. I came home and prayed. I asked God that if he existed, and Jesus was not a myth, to give me some sign. I did this as coolly as I would try an experiment in chemistry or natural philosophy. No response came. I did not expect any. Next night I heard you again, and again I asked God the same thing, as indifferently as before.

For two nights I did not attend church. Friday night I went again; again I was impressed with what Christians were saying, and after my return to my room I resolved more firmly than ever to try to get an answer to my prayer. I thought, if this was true I could get it; if it was not true, a mere reflex action of the mind, or hallucination, I wanted to know it. I prayed earnestly that I might have some sign, and I said, If this is true, and I get no sign, then God, not I, will be to blame if I perish.

After I had prayed I went to bed; but I had not lain there many minutes before I felt an irresistible desire to pray again, and I did, and the desire became stronger and stronger. My whole mind seemed to be saturated with the desire to know if there was a Christ. And now another factor became apparent to me. I wanted to believe it true.

I slept but little that night. I was most wretched all day. At night Dr. B. came to me in church. I stated the matter to him briefly. But he did not tell me anything to aid me. He said, I must give myself to Christ; but how could I, when I did not believe on him? I could not believe on a myth.

Again I returned to my room; and now I prayed for faith in God and the Saviour. I prayed as if for my life. I did not sleep till the daylight came in at my window Sunday morning. When I knelt in the morning, I had a kind of dumb, shadowy belief. But my past life seemed to rise up like a black cloud. I seemed lost in a world of doubt and despair. I could see no way out. I tried to persuade myself that it was my excited nerves that had been on such a strain for forty-eight hours, and that if I would cast it out of my mind and get cool I could find relief. But something seemed to tell me constantly to pray: and I did, and by evening I could say that I did actually believe.

But why, I could not tell you, I was surprised that I did believe. But with this belief came the most poignant grief and sorrow. I had no fear whatever of God's wrath; but as the truth of the mission of Christ seemed to unfold itself to my mind, and all my previous reading of the New Testament came to my mind, and his wonderful love, and pity, and compassion for sinful man came before me in all its stupendous reality, my remorse for my long neglect of this suffering Saviour, my sin so mountain high, my sorrow at my ingratitude, was mingled with an almost insane desire to know that he would now accept me. But no sign came. I cannot tell you the misery, the sorrow and remorse I felt for a few hours. It seemed that no man could be as ungrateful and filthy as I.

In this wretched state of mind I attended the Brick church Sunday evening. I was wildly anxious to end this in some way. I could get no assurance that I was to know that God accepted my service. Again Dr. B. came to me. I told him that I believed, and I most earnestly did. But what if I did. It only brought me misery, and I believe at this time if I could have had the old unbelief and indifference I would have gladly accepted it. He seemed pleased at my miserable condition of mind, told me I was making good progress, and I (God forgive me) did not believe him. He told me to go home and ask God for the fulfillment of the promises he had made to those who believe on our Saviour. I did so. I asked him to do with me as he willed, only to let me know in some way that my submission was received; and as I was so exhausted and nervous I asked him to give me rest. I arose from my knees, and felt comparatively at ease. A kind of apathy seemed to come over me, and I lost all sense of my sorrow, and fell asleep almost as soon as my head touched the pillow,—the sweetest sleep I have had for years.

When I awoke—before I had fairly become awake—I became dimly conscious of something strange taking place within me. It seemed like sympathy, love, pity, and compassion,—so sweet and tremulous, so infinitely consoling. I seemed to be conscious of inaudible music. My whole being seemed to vibrate in unison with the most exquisite harmony. Only it seemed the voice of tender pity, and compassion, and love—oh, so sweet and consoling! My soul seemed to *drink* it. I can give you no idea of it. But I lay on my pillow, and the tears came gushing from my eyes,—the happiest that mortal man can shed. No need to ask further if my loving, compassionate Saviour had accepted me. I believe, as I am a living man, in that brief space my dear Saviour took me in his arms. Whether it was one minute or sixty I do not know. I never expect in this world to taste again the exquisite rapture of that loving embrace. I firmly believe it was a taste of that bliss he has in store for those who love him. I feel that my whole life ought to be one song of thankfulness. The one great sorrow that I have is that my dear Saviour and loving Redeemer waited so long through all these years, so patient, tender, and true, and at last saved me, ingrate that I was.

I have written this sketch very briefly, and without any attempt at rhetoric; but I think you can get the idea. Now, my dear friend, you can see why I hesitate to tell the story of God's marvelous love to me to unsympathetic ears. It seems inexpressibly sweet and sacred to me. May God's choicest blessings be with you. C. R.

A CHILD'S FAITH.

Some years ago a little girl named Dora lived in a Western city. She had a kind father and mother, and loved Jesus, and used to pray very often. About the time Dora was six years old, her papa was in great trouble because he had been cheated out of a large sum of money. He kept a store in the front of the house he lived in, and every night would talk of his troubles to Dora's mamma, and the child would listen.

One night he said there was no more hope, that his store must be shut up, and he could see no way but the poor-house. Dora could not sleep that night; she tossed about in her bed, and wondered if Jesus would not give papa the money. In the morning at family prayers the chapter about Jesus multiplying the loaves and fishes was read, and Dora thought, Can't he multiply the money for papa? So she borrowed some silver of him; she often amused herself with the small change, and never lost any. She took the money out in the sunshine, laid it on the ground, covered it with her handkerchief, and said these words—"O, Lord Jesus, thou canst do anything; my papa must have some money or lose his store; please multiply this money as thou didst the loaves and fishes." She then uncovered the money, expecting to find more, but it was just the same. Oh! she thought, I know Jesus hears me; he can do it, and he will.

So she spent the day, saying nothing to any one, going back often, and praying always with the same result. When night came she took the money back to her papa, expecting it to increase even then. So she went to her mamma, tempted, yet with strong faith.

In a short time her papa came in, and began saying something about "money" and "miracles." At once Dora knew he had somehow got the needed money.

It was years before she knew Jesus had not literally multiplied the money; and she still believes it came in answer to her prayer.

Dear children, when you pray don't just say prayers; ask the Lord for what you need, and ask in faith. Jesus will honor the faith of even a little child.—*The Vanguard.*

SAVED BY A LARK.

"There is a nest in there, and I am going to find it," said Helen to herself. She parted the full yellow wheat stalks to right and left, and went forward, looking all about her with her bright, sharp eyes. She did not go very far, for right before her was the nest, sure enough, and in it were three little birds.

Was there ever anything so cunning as those little heads, with their tiny bills wide open! It was such a pretty place for a nest, too. Helen clapped her hands again, she was so happy.

Then she sat down by the nest, but she did not touch the birdies. It was like being in a golden forest, for the grain was high above her head.

Soon her eyes began to feel heavy, for she was very tired after her long walk. She lay down, with her head upon her arm, and in a short time was fast asleep.

On came the horses, drawing the great reaper with its sharp, cutting knives. Helen's father was driving, and they were coming right toward the spot where the little child was lying. Oh, Helen, little

does your father think that you are hidden there in the tall grain!

What was it that made the farmer check his horses all at once? Did something tell him that his dear baby was in danger? Oh, no; he thought she was safe at home with her mother. But he was a good man, with a kind heart, and he saw something that made him stop.

The lark was flying wildly about over the grain that was in front of the reaper. She seemed to say, "Stop! stop!" The farmer thought that he knew what she meant, and he was too kind-hearted to harm a bird's nest. So he said to one of the men, "Here, Tom, come and hold the horses. There must be a nest somewhere among this grain. I will walk in and look for it."

What a cry the men heard when he found little Helen fast asleep by the lark's nest! How his heart almost stood still when he thought of the danger that she had been in! He caught her up in his arms and covered her face with kisses. "Oh, my darling!" he said, "it was the lark that saved you!"

Yes, it was the lark, and his own kind heart that had saved her. Helen was carried home in her father's strong arms. She could not understand what made the tears run down his cheeks.

It was some time before the men could go on with their work. They left the grain standing around the lark's nest, to thank her, as they said, for saving little Helen.

As they stood looking at the little birds in the nest, one of the men, with big tears in his eyes, said, "God bless the birds! Come away, boys, and let the little mother feed her babies."—*Harper's Second Reader.*

I USED TO KILL BIRDS.

I used to kill birds in my boyhood,
Bluebirds and robins and wrens,
I hunted them up in the mountains,
I hunted them down in the glens,
I never thought it was sinful—
I did it only for fun—
And I had rare sport in the forest
With the poor little birds and my gun.

But one clear day in the spring time
I spied a brown bird in a tree,
Merrily swinging and chirping,
As happy as bird could be,
And raising my gun in a twinkling,
I fired, and my aim was too true;
For a moment the little thing fluttered,
Then off to the bushes it flew.

I followed it quickly and softly,
And there to my sorrow I found,
Right close to its nest full of young ones,
The little bird dead on the ground!
Poor birdies! for food they were calling;
But now they could never be fed,
For the kind mother-bird who had loved them
Was lying there bleeding and dead.

I picked up the bird in my anguish,
I stroked the wee motherly thing
That could never more feed its dear young ones,
Nor dart through the air on swift wing.
And I made a firm vow in that moment,
When my heart with such sorrow was stirred
That never again in my lifetime
Would I shoot a poor innocent bird!

—*M. C. Edwards.*

TEMPERANCE.

MEG'S OLD PITCHER.

A LITTLE TEMPERANCE STORY, WITH A VERY HAPPY ENDING.

It had been a clumsy pitcher before the handle was broken off; so thick and heavy and ugly that Meg dreaded to carry it down to the corner saloon, even in mild, pleasant evenings, but to-night it was positive misery. The wind blew in gusts, sharp and piercing, and the cold was intense. It was one of those nights when the snow blows in little whirls, and crunches under foot, and cuts like sleet as it strikes your face. Meg's dress was thin, and her shawl not much protection, even had the wind allowed it to hang closely to her, as a shawl should hang. Her hands were bare, too, and she could not protect them in any way on account of that pitcher. Its ugly surface seemed to concentrate and hold all the iciness in the winds against its sides, until, in her numbness, she felt the burden slipping from her grasp, and was obliged to stop and deposit it on the snow-covered walk till she could warm the red fingers for their task again.

All this was neither a new nor strange experience for the child. As surely as the evening came, with it came Meg to the saloon for father's drink, and out again, and down the little back street, to the wretched place she called home. The neighbors were quite used to watching her pass, and they commented on her cleverness in neither breaking the pitcher nor spilling its contents, for Meg was a nice little girl. If she had been your sister you would never have thought of allowing her to go out into the streets alone. But, as it was, she was quite used to doing the errands, which generally lay in the direction of the saloon; for Meg's father seemed to prefer drinking to eating, if he had to make the choice, and the state of his finances made this an every-day necessity. Her mother was a young woman yet, but so broken up by poverty and trouble that she had lost her courage and self-respect, until she was fast growing as good a patron of the saloon as her drunken husband. This, you see, accounts for the extra size of the pitcher; it must carry enough for two.

Meg stood close by her pitcher, braced against an angle of one of the cheerless brick buildings which lined the street, trying to restore feeling to the poor hands. No one noticed her. People were too much engaged in forcing their way through the wind and snow, and reaching home—those who had a home—where warmth and light and love awaited them. The homeless ones were seeking some place of shelter; there were open doors even for them, if only in the places where little Meg and the rest found the drink. Presently a big dog sought shelter in the same angle, and seeing the pitcher, put his nose in it. Meg did not make a motion to drive him away; she had no fear of his caring for saloon drink; and something like a smile crossed her cold little face as he pulled his nose quickly out again, with a muffled sneeze, and trotted away.

By and by the child took up the pitcher and started on, but it was colder than ever, and the fingers were stiff again before she knew it, so, with just a slight jostle from a passer at the next crossing, down went her burden with a thud. Now the advantage of a thick, ugly pitcher was apparent, it did not even crack. To be sure, it had not very far to fall, as Meg's hands were not very high above the pavement. But alas for the drink! A dirty, yellow streak in the snow was all the sign it left, as it made all haste to escape.

Meg was not given to crying. Experience had taught her the vanity of such a luxury, but she stood above the wreck in mute horror, not daring to go home. Her father had been too ill to work for some days, and the money left from last pay-day had dwindled until she had taken the last cent to pay for the drink now buried under the snow at her feet. She began in a dull way to wonder what was to come to them all now, when a large man in a great coat, with his face so buried in a muffler that he could see nothing so far below his eyes as little Meg, came rushing over the crossing, and, before he could stop himself, knocked the child down in the drifting snow. He gathered her up in all tenderness, however, and then stooped to look into her face. It was the man who kept the grocery on the corner opposite to the saloon, and he remembered the child, who had occasionally come into his store for some small purchase. She was just such a bit of misery to-night that his heart was touched, and, taking her up in his strong arms, pitcher and all, he carried her into his warm store—"Just till you thaw out, child!" he explained.

Quite an odor came from the old pitcher as it, too, grew warm, and between a whiff or two of that and the bits of information Meg imparted, he soon learned the state of affairs with her.

"Never mind. I'll fill your pitcher with something better than it has ever carried!" said he, cheerily; "just watch me now." And Meg did watch his every move eagerly. First he began to search his pockets. He was a large man and had large pockets. Finally he found a certain piece of paper. Meg wondered why he did not take some of the brown wrapping paper on his counter, as usual, but she was afraid to ask any questions. The man smoothed out this piece of paper and, taking some tea from one of his boxes, made a little package of it. A little heap of sugar was soon wrapped in a second piece of paper, from another pocket, and, while Meg's eyes were growing round, a little can of condensed milk was taken from the shelves. The grocer placed these three packages side by side on the counter, while he took the old pitcher and washed it thoroughly inside and out; then he laid them in it.

Next he opened his glass case and took out some rolls; they were warm yet from the bakery, and Meg was quite wild with excitement as these, with some butter, and three little white cakes with sugar on, were crowded into the enerous pitcher.

"Now," said the man, as he gave Meg another little bundle to carry, "if you are quite warm, we will go. I am going to leave my boy here to take care of the store while I carry your pitcher home. You must not spill it twice in one evening; it would ruin your reputation, you see." And he laughed so merrily that Meg laughed too, right out loud. I can't begin to tell you what an unusual thing that was for her to do.

When they reached the house door, the grocer gave Meg the pitcher, and hurried away so fast she had no time to thank him. But he needed no thanks; his heart did more to keep him warm than his great coat as he went back through the biting cold. Meg's father raised his head from the pillow as she came in, and said: "What kept you so, child?" while her mother looked up in a dull way from her seat by the poor fire, but dropped her head on her hand again, saying nothing.

"Father," began Meg, "I spilled your drink." She paused, trembling, for she expected an outburst, but there was no sound from the bed, and she went on with more assurance." But see what the grocer gave me." She laid her packages one by one on the bare table, and father and mother looked on in incredulity as she opened each one, and told all her story with a joyous ring in her voice.

The father was quite sober that night, and he had been thinking more seriously than for months past. Never before had he been entirely without money, and the knowledge of his condition had shocked and wakened him from his lethargy. There was little fuel and no food in the house, and where could he turn for help? Drink had brought him to this, and he realized it. The thought of his little, ill-clad child breasting the storm outside, alone, and on such an errand, had roused the fatherly instincts which had been so long sleeping, and shamed him utterly. He had not been so softened for years. The grocer did not know that in his deed of kindness to a forlorn child that night he was acting with God, but it was true nevertheless. God had sent his angel before the gift-laden child.

"Suppose we have a regular meal for once, wife," said the sick man; "it would seem like old times again. There is wood enough to boil the water for tea; a good stiff cup would do me good."

Mother boiled the tea, while Meg made the table as inviting as she could with resources at command; and, when all was ready, it was moved up by father's bed. Do you think the little family enjoyed that meal, and were made better by it?

There was a long, earnest talk in the bare, little room, after Meg's eyes were tightly closed for the night—a talk which encouraged the poor, broken mother in one more effort to make a home. The paper wrapped around the tea had proved to be a temperance pledge, and about one of the other packages was a paper written over with good words of hope for the most hopeless.

"I will be a man yet, wife, with God's help," said the father, as he signed his name to the pledge, "and you will be a happy woman again." The look she gave him was all the answer he needed.

The grocer came next day with more packages, and, in a long talk with the sick man, he learned the sad story of his downfall, and then of last night's new resolves. He came again and again, as he was needed, and health and happiness came with him for all the inmates of the home. Time has proved the sincerity of that father's repentance, and his little Meg, being no longer the slave of the old brown pitcher, has grown to be a merry little girl who has quite forgotten the miseries of her babyhood, and who counts the kindly grocer her best friend.—*Marie James, in Interior.*

In Russia every one found inebriated on the public streets is imprisoned, and when he is recovered is set to sweep the streets for a day. It is not rare to see in the streets of St. Petersburg well dressed men acting as scavengers. Might this not embody a hint for our police laws? Switzerland furnishes us with another. Ten per cent. of the income from liquor licenses is expended in unfolding to the people the bad effects of alcohol. It is by such various means, combined with scientific instruction in the schools, which we are so happy to note is gaining ground, that true principles of temperance can be incalculated, not by violent restrictive laws which produce more evil than they effect good.

The Vermont Legislature, during its last session, adopted the following act amending the liquor law of the State: "The payment of the United States special tax as a liquor-seller shall be held to be *prima facie* evidence that the person or persons paying said tax are common sellers of intoxicating liquors, and the premises so kept by them are common nuisances."

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON XI.—Second Quarter.—June 16.

SUBJECT.—Jesus Crucified.—Mark 15: 21-39.

GOLDEN TEXT.—He humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2: 8.

[Open the *Bible* and read the lesson.]

DAILY READINGS.—*M.*—Mark 15: 21-39. *T.*—Matt. 27: 32-56. *W.*—Luke 23: 26-47. *T.*—John 19: 17-30. *F.*—Isa. 53: 1-12. *S.*—1 Cor. 1: 18-31. *S.*—Heb. 10: 1-22.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. Calvary is the center of the world's history.

2. If Jesus was willing to die that we might be saved, how earnest we should be to be saved.

3. Christ crucified shows the exceeding evil and danger of sin.

4. It shows that God loves us and desires to forgive and save us.

5. It shows that we can be saved in no other way.

6. It shows the value of our souls, and the preciousness of salvation and heaven.

7. It furnishes every motive for turning from sin—love, hope, fear, duty.

8. It shows how God can be just, and yet the justifier of every one who believes on him.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Crucifixion.* Vs. 21-28. Christ fainted under the cross. So we may be called upon to pass through such circumstances of trial that flesh and heart fail; yet it is blessed to know that he is touched with the feeling of our infirmities. We cannot, like Simon, bear Christ's cross for him, but when we do it for any of his fainting brethren he regards it as done to himself. Among the most blessed treasures which we can lay up in the other world is the memory of kind and gracious acts done here to weary, over-burdened souls. "They parted his raiment, casting lots." Dr. Pentecost, in his Bible notes, likens this act to the indifference with which multitudes look on Christ's death, when they are ready to seize eagerly on all the material benefits resulting therefrom. The blessings that flow from our Christian civilization are like the rain which falls upon the just and the unjust. Infidels have been known to help support a church because it increased the value of their property, and the most blatant blasphemer against his holy religion would hardly choose to go back into the darkness and cruelty which prevailed before that religion was established. The Jews had been waiting and longing for their King to come. Now he had come they rejected and crucified him. Every passing stranger could read written over his cross in the three chief languages of the world, this fact, which in itself was the death warrant of their nation. But Christ did not come to be simply King of the Jews. He is to reign over all countries, all peoples. Will they receive or reject him? Will they choose Barabbas instead of Christ? Peter in his sermon on the day of Pentecost laid this terrible crime of crucifying the Messiah, at the door of their ignorance. But ignorance of what they were doing did not avert their punishment. No nation, any more than any individual, ever rushed on to its own destruction with eyes wide open both to the guilt and the consequences. The saloon falsifies facts and figures and hides itself under a refuge of lies, or it could not live a day. Freemasonry erects its Christ-rejecting altars and draws the people into the mazes of false worship, only by hiding in the dark. Our nation must be educated before it can be saved, or else it will keep on giving the sanction of law to these iniquities—choosing Barabbas and rejecting Christ.

2. *The Finished Work.* Vs. 29-38. No suffering is wholly without alleviation where there are kind and sympathetic friends about the sufferer. But let us picture in imagination the greatest extreme of physical agony, and only fiends in human shape around us to gloat over and exult in our misery, and we can have a faint idea of what Christ endured. "He saved others; himself he cannot save." There is a sense in which this is true of all who toil and suffer for the good of humanity. They save others, but it is by passing through the valley of self sacrifice and sometimes of death itself. If Christ had descended from the cross in answer to their taunts, they would have believed, but only as the devils do. It would not have been a saving faith. Miracles have in themselves no converting power, as we see in the case of Pharaoh. When Christ comes to judge the world, his boldest despisers will not refuse to believe the supernatural tokens which will accompany his appearing; but only those who had before received him in faith, asking neither miracle nor sign, have the gift of salvation. The rending of the vail of the temple in twain showed that hereafter all places of prayer were to be holy places, without any human priesthood to stand between the soul and God. Are we conscious of this highest of privileges bought by Jesus' suffering and death?—a ready access at all times and in all places to the presence of the King of kings, to ask him what we will and have it granted us!

RELIGIOUS NEWS.

—The 31st General Assembly of the United Presbyterian church met May 22, in Springfield, Ohio. Rev. Dr. Meloy of this city preached the opening sermon. Rev. E. S. McKittrick of Allegheny City was elected Moderator. The present membership of the church is 101,858. There have been 2,576 adult baptisms during the year, and 7,958 persons have been received on profession of faith in the same time. There are 903 congregations, 758 ministers, and 53 licentiates. Thirty-one men have been ordained during the year, and 27 houses of worship have been erected. The money contributions have made an average of $12 23 per member. The Ladies' Mission Societies number 708, and their contributions for the year were $50,000. The Home Mission expenditures for the year were $59,222.

—The United Brethren Conference which held to the old constitution at York, Pa., adopted an emphatic declaration on secret societies, which marks the difference between the two bodies. The majority does not condemn the lodge except in equivocal terms which may mean one thing or another. The minority adopted the following report:

SECRET COMBINATIONS.

A secret combination is an organization whose members are pledged to conceal their initiatory ceremony, obligation, or their inside workings.

We believe that these societies are evil, and that Christians ought not to be connected with them, for the apostle expressly says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"Wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Any member or preacher who shall connect himself with a secret combination shall be regarded as having withdrawn from the church. But in case such offending member shall sever his connection with such combination, such member may be borne with and retained as a member of the church.

And in the annual revision of the class book each preacher in charge of a work shall see to it that no names of members of secret orders are retained on the class-book, neither shall they be reported to the Annual Conference chart. For the faithful discharge of this duty the preachers shall be amenable to the annual conference.

—Thirteen young men connected with the Arkansas City Y. M. C. Association went to Oklahoma with the first "boomers," and arranged to start evening prayer meetings in Guthrie in the open air.

—The First Baptist church, Newark, N. J., while awaiting the completion of its house of worship, is accepting the hospitality of a Hebrew synagogue.

—Three Methodist, two Presbyterian, one Baptist, and one Episcopal church were dedicated in Toronto during the latter part of March or April.

—During the late convention of the Lutheran Synod of North Carolina, the colored members of that body requested to be organized into a synod of their own, based on the doctrinal declarations of the United Synod of the South, and to be governed by the Constitution of the North Carolina Synod. A committee was promptly appointed, to act favorably in the matter, and the organization was effected. The new synod is to be known as "The Alpha Synod of the Evangelical Lutheran Church of Freedmen in America." The first annual convention of the synod will be at Concord, N. C., in August, 1890.

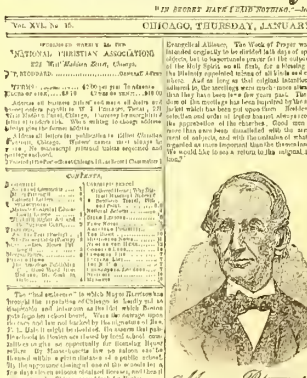
—The *Missionary Herald* for May reports that, in the funds of the American Board for Foreign Missions there has been a falling off of about $65,000 for the first seven months of the year. Other benevolent enterprises are suffering in like manner. This is not because the people are less liberal; but it is because they are less able to pay than they were last year. Our money kings, who secretly hold all the benevolent, as well as business enterprises of the country in their grasp, are steadily contracting the currency, and bringing hard times upon us. As the currency is contracted, prices of labor and of produce decline, and the people are obliged to restrict their expenditures. Most people begin to economize with their charitable contributions. Hence the prosperity of our churches and missions is intimately connected with our national finances. There will never be any permanent relief till the people rise up and take from the national banks the power to bring on a money famine at their pleasure. All the money the people need should be issued by the national government.—*Free Methodist.*

—Much has been written on the remunerative effects of missionary enterprises. The most profitable efforts made in reference to the American Indians, are not the efforts to conquer them in war, nor the efforts to support them in idleness and barbarism, but the efforts to Christianize them. The *Rocky Mountain Christian Advocate* says: "While the Dakota Indians were savages, it cost the government $1,848,000 to take care of them seven years. The cost after their conversion for the same length of time was $120,000, a difference of $1,728,000 in favor of Christianity." The Gospel subdues the savage instincts, overcomes the vices, stimulates industry, awakens thought, implants virtuous principles, and reforms society by renewing the heart.

—High missionary authorities affirm that, especially during the past twenty years, foreign fields have witnessed more converts, in proportion to the efforts put forth, than the home fields. Christianity has been established in more than fifty islands of the Pacific. Among the most remarkable instances are the Fiji Islanders, 90,000 of whom gather regularly for Christian worship. Madagascar was almost wholly a savage nation twenty years ago, while at present its queen, with 20,000 of her subjects, are professing Christians. There are over 100 Christian congregations on the western coast of Africa, and in Sierra Leone over 50,000 Africans profess Christ. The slave trade, bad as it is in the interior, has been suppressed along 2,000 miles of sea coast. In China, missions are in operation in forty walled cities and three hundred and sixty villages.—*Selected.*

—The *American Missionary*, the monthly magazine of the A. M. A., contains the following notice of the engagement of Rev. C. W. Hiatt: "The American Missionary Association has divided its Western Collecting Field. The boundary separating the two parts is the western line of Indiana. Dr. Roy, who has made so honorable a record in the past, will retain the western portion with his office still in Chicago. The eastern portion will have its headquarters in Cleveland. Rev. C. W. Hiatt has been invited to take this District Secretaryship, and we have now the pleasure of announcing his acceptance. Mr. Hiatt is not unknown in his district, having made his mark in his pastorate in Columbus, O."

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IN BRIEF.

The Viceroy of Canton has memorialized the Emperor declaring kerosene to be the greatest menace to the peace and prosperity of the empire. He says it has burned up $10,000,000 of property and is a greater pest than opium. He wants the stuff banished from the empire.

It is reported that sleepers, telegraph-wire and rolling stock have already arrived in the Holy Land for what will be the first railway within those limits. The road is to be constructed by a Belgian company under a concession from the Sultan, and will run from Jerusalem to Jaffa.

The scientist Leuwenhock says that he has often compared the size of the thread spun by a full grown spider with a hair from his beard, and estimates that it would require more than a hundred spider threads to equal the diameter of the hair. If then, he continues, we suppose such a hair to be of a round form, it follows that ten thousand of the threads spun by the full-grown spider would not be equal in substance to the size of a single hair.

The first attempt to record a public speech by means of the phonograph was made in New York. A funnel seven feet long was placed in front of the platform, connecting with the transmitter of the phonograph. After the meeting the instrument was tested, and the experiment found to have been entirely successful, the speaker's voice being heard as distinctly as in the original address, together with sounds of the applause and the music.

The old Egyptians were better builders than those of the present day. There are blocks of stones in the pyramids which weigh three or four times as much as the obelisk on the London embankment. There is one stone the weight of which is estimated at 880 tons. There are stones thirty feet in length which fit so closely together that a penknife may be run over the surface without discovering the break between them. They are not laid with mortar, either. We have no machinery so perfect that it will make two surfaces thirty feet in length meet together as these stones in the pyramids meet. It is supposed that they were rubbed backward and forward upon each other until the surfaces were assimilated, making them the world's wonders in mechanical skill.

The records of humane societies on both sides of the Atlantic reveal the fact that a very fair proportion of the medals awarded for saving life from drowning fall to the lot of women. Many women are accomplished swimmers, and there have been a large number of instances of rescues made by girls under 20. The *Argonaut* accounts for the comparative ease with which women learn to swim on the ground that as their bones are generally lighter than those of men and their flesh more buoyant, they have less difficulty to overcome in acquiring the art. Some of them could float at their first attempt, if they could acquire the requisite faith in the power of the water to hold them up. There were young girls at Newport last summer who could float on the surface of the ocean with no more difficulty than they experienced in lying upon a sofa. They could have floated for hours, if necessary. Some of the most famous swimming feats have been accomplished by very young women.

An article in the current number of the *Railway Age* contains the assertion that the railway mileage of the United States at the close of 1888 was fully 157,100 miles. A list of the States and Territories which now have more than 3,000 miles of railway each is given. There are eighteen of these with a total mileage of 111,871, an increase in ten years of 48,797. Following is an extract from the article in question: "It will be seen that Illinois still stands at the head in respect to railway mileage, as she has done for the last nineteen years, and now contains 9,911 miles, or nearly 1,200 miles more than the next highest, and 2,237 miles more than the older, more populous, and not much smaller Empire State, New York. The new State of Kansas comes next with 8,716 miles, having jumped in four years from the eleventh place to the second. Iowa, Texas and Pennsylvania all come nearly together with considerably over 8,000 miles each, while Ohio and New York are the only States having between 7,000 and 8,000 miles. Michigan has 6,809 miles, Indiana, Missouri, Wisconsin, Minnesota and Nebraska range between 5,000 and 6,000 miles, California and Colorado are near together with over 4,000 miles, and Georgia, Dakota and Alabama range between 3,000 and 4,000 miles. In respect to rate of increase during the past ten years the order is greatly changed, several of the new States largely distancing their older fellows. In ten years Texas has added 5,620 miles and Kansas 5,613 miles, Iowa 3,587, Nebraska 3,454, Michigan 3,136, Dakota 3,072—from the little nucleus of 400 miles—Colorado 2,971, Wisconsin 2,534 Illinois 2 333, Ohio 2,194, California 2 077, and so on. The percentage of increase in the ten years in some of these cases is still more remarkable than the actual mileage, as for example Dakota having increased nearly 800 per cent. while Texas gained nearly 125 per cent, Nebraska 110 per cent, Kansas nearly 100 per cent, etc. The eighteen States above named have 111,871 miles of road, or over 71 per cent of the total mileage in the country, and in ten years their increase has been almost 49 000 miles, or over 77 per cent of their mileage at the end of 1879 These are some of the facts in connection with the wonderful growth of railways in this country which can be deduced from figures now on hand. Compared with this growth that of the other countries of the world have been insignificant. More than one third in extent of the total railway mileage of Great Britain was built in our country in the last year alone, and our present mileage is more than eight times that of the United Kingdom."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 27 to June 1 inclusive:

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CHICAGO.			
Wheat—No. 2	75½@		86
No. 3			68
Winter No 2			75¼
Corn—No. 2			33¾
Oats—No. 2	22½@		27
Rye—No. 2			38½
Bran per ton		8	50
Hay—Timothy	8 00	@10	50
Butter, medium to best	11	@	17
Cheese	03	@	10¾
Beans	75	@ 1	65
Eggs			12½
Seeds—Timothy	1 20	@ 1	25
Flax	1 50	1	55
Broom corn	2	@	4
Potatoes, per bus	25		45
Hides—Green to dry flint	03¾@		08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	3 90	@ 4	30
Common to good	1 70	@ 3	60
Hogs	3 00	@ 4	45
Sheep	3 25	@ 4	75
NEW YORK.			
Wheat—Winter	75	@	93
Spring			
Corn	39	@	42
Oats	34	@	39
Eggs			13½
Butter	11	@	17½
Wool	09		34
KANSAS CITY.			
Cattle	1 75	@ 4	00
Hogs	3 90	@ 4	25
Sheep	2 50	@ 4	20

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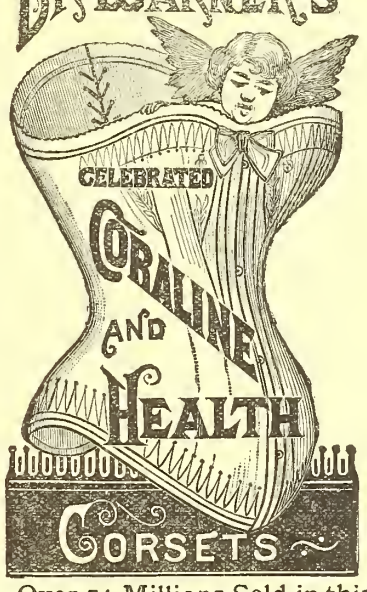
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HOME AND HEALTH.

HOUSEHOLD HINTS.

Rub your lamp chimney with salt to increase the brilliancy of the light.

For corns and bunions nothing is as cooling as the beaten white of an egg.

A solution of alum, ten grains to an ounce of water is excellent for bathing tender feet.

Applying kerosene with a rag when you are about to put your stoves away for the summer will prevent them from rusting.

Never allow soap to be boiled upon flannel as it causes the long woolly pile to knot together, and the fabric becomes what is known as felty.

A gun, who has been troubled for a long time with leucorrhœa was advised by a Swedish woman to wet a cloth with ice-cold water and lay it across her eyes. She did so and was completely cured.

I have tried the experiment with children, and find that if from their infancy they are prevented from indulging in cakes and pastries and are indulged in an abundance of ripe fruits, cereals, milk and pure sugar, they never know what a headache is.

Dr. Salisbury found malarial fever to be propagated among persons sleeping in a room in the windows of which had been placed a box of earth from malarial soil. House plants cultivated in pots filled with malarious earth are a constant danger. The germs grow luxuriantly in the moisture and warm air of closed rooms.

For burning feet bathe the feet night and morning with tepid water, to which a little soap has been added. When nearly dry, dust freely over them a powder composed of one part of salicylic acid and sixteen parts of powdered alum. If the burning is especially troublesome at night dip in hot water for fifteen minutes before applying the powder. A jug filled with cold water is a good palliative.

THE IDEAL PARLOR.

The ideal parlor must be comfortable. There should be a chair with short legs for short people and others with long legs for tall people and with backs that do not bulge to throw the sitter forward. It should not be over full; there must be room to move about and make one's best bow without hitting the walls or the furniture. Except in spacious apartments there are many objections to a table in the center of the room; ottomans and bassocks should be well away from the main entrance so as not to trip the footsteps of the aged or unwary, and the more delicate kinds of bric-a-brac placed above eye reach on brackets, mantels, and the tops of book cases. These suggestions do not presuppose that one's visitors are Goths and Vandals, unused to the ways of polite society, but in a room devoted principally to the entertainment of friends whatever is likely to add to or detract from their enjoyment is to be duly considered.

The material used for coverings and drapery is of but little consequence more than that the colors blend properly and form an agreeable contrast to the carpet, walls, and ceiling. Plush is popular, handsome, durable, but too much of it in a small room gives a stuffy air and a flavor of the shop. The pictures should be hung with a careful regard to light and shade and the ornaments disposed to the best advantage the selection of these should be governed by a rigid taste in regard to quality. Chromos, tea store china and the production of the crochet needle may answer for certain parts of the house, but they have no place in the parlor. If it is the best you can afford, it may as well go undecorated.—*Ex.*

TO AVOID PNEUMONIA.

The best possible cure for pneumonia is the science of prevention. Nasal obstruction and enlarged tonsils should receive immediate attention and radical treatment when necessary. The nose has within its channels elements for clearing the air of foreign particles, and warming it for the lungs. Any nasal occlusion compels the air to be taken in by the mouth—a most pernicious habit that of necessity affects the general health, causing narrowing of the chest, premature decay of the teeth, and limits the air supply and lung capacity. Whoever breathes through the mouth invites pneumonia. It is of the greatest importance that every inch of lung tissue should be in a relative perfect condition. The sum of all the little spaces where air meets the blood is equal to the enormous area of 150 square yards. Each breath may be bringing in from the external atmosphere all manner of deleterious material, seeking some weak spot to gain a foothold. This weak place cannot exist without danger to health. The entire blood current comes to the lungs to obtain from the outside world the life giving principle. This 150 square yards of tissue requires a supply of pure oxygen over 1,000 times an hour. When children play, race and romp the lungs are filled in every part, and this very exercise of filling them strengthens their substance. Brisk walking, with deep inspirations and the mouth closed, helps sweep out the products of waste. Everything that expands the chest, as tennis, bowling, rowing, fencing, etc., is an antidote to possible pneumonia.—*Medical Classics.*

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FARM NOTES.

CORN AND CUT WORMS.

An incident bearing on this subject, now undergoing a good deal of discussion in some places, may afford some instruction to young farmers. Some years ago I planted in drills with a planter six acres of corn on inverted sod; and, being absent afterwards some days, did not return until the crop was several inches high, when I discovered that at least two-thirds was destroyed by cut-worms. There was not enough left for half a crop. As the planter could not be run in the same rows again without destroying the remaining corn, which I was unwilling to lose, I directed the workman who had the field in charge to replant by running new rows between the old ones. "But," said he, "this will make the rows only twenty inches apart, so narrow that we can't cultivate 'em." I told him we had made provision for that difficulty, and directed him to go ahead. The cut-worms had mostly gone by the time the new rows made their appearance; and before they had come up I directed the man to go over the whole with the smoothing harrow, the first planting being nearly a foot high. "Why," exclaimed the man, "you will kill all the corn that is left, to harrow right over it that way!" He had never seen the smoothing harrow before, and did not know how it operated. He did as directed, however, and when he came in at night said, "Well, I have laid it—it's done for!" He supposed that by bending over the plants he had killed them, but admitted a day or two later that they were all right again. The operation was repeated after the second crop was several inches high, and the older plants over a foot. The harrow did not destroy one plant in fifty, and the loss of a greater number would have been better, as they were rather too thick. They all grew up together, and the season favored a well-ripened crop. The harrow had kept the field clear of weeds.

I resolved next year to avoid all this extra work by destroying the cut-worms. As expected, these depredators began their work as soon as the young plants were up. I placed two active men in the field to trace at every cut plant its destroyer and kill it by digging. This operation was repeated three times in the course of three days, till no more cut-worms were found. The labor amounted to four full days' work, worth six dollars in all. Several hundred cut-worms were killed, and a full crop of corn, amounting to about three hundred bushels, was saved. In other words, each man's work saved seventy-five bushels daily. This was an extreme case; but I have always found this the most economical way to save the crop. Traps for catching cut-worms have proved slow, imperfect, and less satisfactory than prompt and ready attack.—*Correspondent Country Gentleman.*

KILL THE WEEDS.—Remember that enough weeds can grow along an ordinary fence-row out of reach of the plow to seed abundantly acres of land, thus causing a hundred times the necessary amount of labor to keep the fence-row clean. A growth of weeds along a fence-row, by holding the moisture and keeping away the sun and air, will cause a fence to rot in one-half of the time it would if kept clean, thus adding a tremendous tax to the farmer. To kill weeds as soon as they appear is true economy.

SPRAYING FRUIT.—President Barry, of the Western New York Horticultural Society, states that the proportion of London purple for spraying fruit, which experiments seem to have established, is half a pound to a hundred gallons of water. The time to spray is just when the blossoms are falling, and ten days afterward a second spraying, which is advised by many to make thorough work.

THE SHORTHORN CARROT.—An Eastern paper favors the growing of this carrot because it is more easily gathered than any other. It truly says that one of the heaviest labors in raising a crop of carrots is the harvesting. With the old sort, that ran downward indefinitely, this labor was almost impossible on a large scale, except by plowing out, and in deep soil this often cut off the bottom of the root. The shorthorn carrot grows enough above the surface to make a good handle to pull up by. It is a variety that is less injured by crowding than any other, and will produce nearly or quite as much per acre as the long sorts, and with far less labor.

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NEWS OF THE WEEK.

CHICAGO.

The grand jury last week indicted Detective Daniel Coughlin, Patrick O. Sullivan, the iceman, and Frank J. Black, alias Woodruff, for complicity in the murder of Dr. Cronin. This result was reached after an investigation which lasted several hours, during which two dozen witnesses were examined and a mass of evidence considered. The three prisoners were included in one indictment, to which there were three counts, one charging them with killing Dr. Cronin with a blunt instrument, the second alleging the use of a sharp instrument, and the third instruments and means unknown.

Captain Porter, chief of the United States Secret Service, returned to Chicago Wednesday after making a very important capture of counterfeiters and moonshiners. They had been at work but a few weeks, but had already flooded the southern part of Illinois with poorly made counterfeit dollars and dimes, besides supplying the saloon keepers near Versailles with their whisky.

The last shipment of the building material of Libby Prison was made from Richmond, Va., to Chicago, Wednesday.

THE CATASTROPHE BY FLOOD.

The heavy rains of last week contributed to one of the most fearful and destructive floods in the history of the country or of the world. The city of Johnstown, Pa., and neighboring villages on the Conemaugh river were carried away Friday afternoon by the bursting of a reservoir, and thousands of lives were lost. The reservoir lies about eighteen miles northeast of Johnstown, and is the site of the old reservoir which was one of the feeders of the Pennsylvania canal. It is the property of a number of wealthy gentlemen in Pittsburg, who formed themselves into an association the title of which is the South Fork Fishing club. This sheet of water was formerly known as Conemaugh lake. It is from 200 to 300 feet above the level of Johnstown, being in the mountains. It is about three miles and a half long and from a mile to a mile and a quarter in width, and in some places it is 100 feet in depth. It holds more water than any other reservoir, natural or artificial, in the United States. The lake has been quadrupled in size by artificial means, and was held in check by a dam 700 to 1,000 feet long, 70 feet in thickness at the base and 110 feet high. This reservoir was stoutly examined but was considered unsafe by many. Perhaps a sudden cloud burst overcame all resistance. The dam gave way late in the afternoon, the immense wave reaching Johnstown about 6 o'clock. The course of the torrent from the broken dam was through a narrow V-shaped valley. Four miles below the dam lay the town of South Fork, where the South Fork itself empties into the Conemaugh river. The town contained about 2,000 inhabitants. Four miles farther down on the Conemaugh river, which runs parallel with the main line of the Pennsylvania railroad, was the town of Mineral Point. It had 800 inhabitants 90 per cent of the houses being on a flat and close to the river. Six miles farther down was the town of Conemaugh and here alone was there a topographical possibility of the spreading of the flood and the breaking of its force. It contained 2,500 inhabitants and must be almost wholly devastated. Woodvale, with 2,000 people, lays a mile below Conemaugh in the flat, and one mile farther down were Johnstown and its cluster of sister towns—Cambria City and Conemaugh borough—with a total population of 30,000. On the made ground and stretched along right at the river verge were the immense iron works of the Cambria Iron and Steel company, which has $5,000,000 invested in the plant. Besides this there are many other large industrial establishments on the bank of the river.

Later details of the calamity in Pennsylvania multiply many times the early estimates of the number of lives lost and the probable value of the property destroyed. The first reports were confined mainly to the destruction wrought at Johnstown, but they have since been extended to a dozen towns and villages and to cover a vast extent of territory. When the flood came it rushed down with fearful rapidity, a wall of water from thirty to fifty feet high. Johnstown was almost totally destroyed in a few minutes. Large factories, stores, public buildings, palatial residences, and modest homes were swept away and their inmates crushed to death in the collapse of buildings or drowned after heroic but vain efforts to reach places of safety. It is estimated that from 5,000 to 12,000 citizens of Johnstown and its immediate vicinity perished. The towns of South Fork, Mineral Point, Conemaugh, Woodvale, Cambria City, and other places, having from one to two thousand inhabitants, were completely devastated, and hundreds of their citizens carried down by the torrent to be tossed lifeless upon the banks and partly buried in debris. Such fearful destruction as was occasioned within the thirty miles from the dam to the town of New Florence has never before been recorded. The stone bridge of the Pennsylvania railroad company just below Johnstown withstood the tremendous flood, and against its piers was thrown a mass of wreckage, to which perhaps a thousand human beings were clinging tenaciously for life. Portions of house after house were added to this drift, which became an immense dam. Even bridges, freight cars and locomotives were lodged there. Then to the horror of the flood was added that of fire, which was communicated to the debris from a stove, and many who had hoped for succor from the waters were burned to death.

To say that Johnstown is a wreck is but stating the facts of the case. Nothing like it was ever seen in this country. Where long rows of dwelling houses and business blocks stood forty-eight hours ago, ruin and desolation now reign supreme. Probably fifteen hundred houses have been swept from the face of the earth as completely as if they had never been erected. Main street from end to end is piled fifteen and twenty feet high with debris, and in some instances it is as high as the roofs of the houses. This great mass of wreckage fills the street from curb to curb, and frequently has crushed in the fronts of buildings and filled the space with reminders of the terrible calamity. From the woolen mill above the island to the bridge, a distance of probably two miles, a strip of territory nearly half a mile in width has been swept clean, not a stick of timber or one brick on top of another being left to tell the story.

The loss of life is simply dreadful. The most conservative people declare that the number will reach 5,000. The streets have been full of men since morning carrying bodies to various places, where they await identification and the work has only just begun. Every hour or so the forces of men working on the various heaps of debris find numbers of bodies buried in the mud and wreckage. It is believed that when the flames are extinguished in the wreckage at the bridge and the same is removed, hundreds and hundreds of victims will be discovered. In fact, this seems certain, as dozens of bodies have already been found on the outskirts of the huge mass of broken timbers.

The Pennsylvania railroad has succeeded in getting a track through to the city, and provisions enough to meet all immediate wants have arrived.

COUNTRY.

A bill was passed in the Connecticut House Wednesday, giving women the right to vote on the question of the sale of intoxicating liquors.

The Michigan Senate on Wednesday passed the Damon high license liquor bill. The bill has already passed the House.

Mayor Harding having closed the saloons of Fort Wayne, Ind., on Sunday, the Liquor Dealers' Association retaliate by patrolling the streets and having livery stable men, milkmen, cigar dealers, street car and ice companies, etc., arrested for plying their trades.

All gambling houses at Logansport, Ind., were closed Sunday, and the police board has issued orders that all saloons shall hereafter be closed regularly at 11 o'clock and also on Sundays.

Rich iron ore deposits were discovered Thursday, near Guthrie, Oklahoma, and a shaft will be sunk at once and a thorough examination made.

Eighteen of the breweries in St. Louis have formed a combination and been incorporated to keep them from selling out to the English syndicate.

Rev. J. C. Myers, while preaching at the Christian Church at New Liberty, Ill., was struck by lightning, the bolt coming down the chandelier. Mr. Myers' sight was completely destroyed, and it is feared he will never recover it.

The Lutheran college at Decorah, Iowa, belonging to the Norwegian Synod, was destroyed a few days since by fire. The loss is a very heavy one for that body.

Mormon missionaries, so believed, are creating great excitement in Douglas county, Ill., by breaking up families—separating husbands from their wives, and inducing young ladies to join them. Nelson, leader of the band at Tuscola, was attacked by masked men Tuesday, he claims, with murderous intent, but he escaped, and left the city on the first train.

A bold robber held up the passengers on the Milwaukee & Northern night passenger train Wednesday night. As the train pulled out of Beaver, a small station fifty miles south of Iron Mountain, a man about 5 feet 8 inches tall, dressed like a lumberman and wearing a full dark beard, entered the ladies' car. When he reached the rear end of the coach he pulled out two revolvers and called on each passenger to hand over his money and march ahead. He thus went through the train, jumped off and escaped.

An agent of an English syndicate is reported to be at Louisville negotiating for the purchase of all the distilleries in Kentucky. The syndicate has secured Edward W. Voigt's big brewery at Detroit, the consideration being $1,000,000, of which $600,000 is in cash, $180,000 in stock, and the balance in first mortgage bonds. George Bechtel's large brewery on Staten Island has also been sold to the syndicate for $1,750,000.

FOREIGN.

A hurricane has prevailed at New South Wales for four days. Railway traffic has been suspended, many landslides have occurred, and many lives have been lost.

The Samoan conference will not meet again for several days. The commissioners have agreed to the questions at issue, and have drawn up a protocol. This has been telegraphed to the governments interested, and it is expected that replies will be received by wire. On their arrival a final formal sitting will be held.

The Canadian government has issued instructions ordering the opening of all the St. Lawrence canals from midnight Saturday until 6 P. M. on Sunday of each week. Closing the canals all day Sunday has been found to divert much traffic to the Erie Canal.

A cable dispatch has been received in London from General Hippolyte, the insurgent leader in Hayti, saying that he has defeated President Legitime, captured Port au Prince, the capital of that country, and proclaimed himself Provisional President.

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth"—Psalm 60: 4.

June 20th, one week from the present date, is the date of the N. C. A. annual meeting. Let there be a grand convocation of friends to "display the banner because of the truth." The times are propitious. Just now the city and whole country are absorbed in the investigation of a foul murder. Enough has come to light already to show that Cronin's "removal" was deliberately planned and executed by an extensive secret society. In the language of the Chicago *Herald*, "No American crime since the murder of Morgan has seemed more likely to stir the people." The dragon flood of secret lodges is accumulating and will burst upon the land like the waters on the inhabitants of Johnstown unless the foundations are strengthened. The peril to our national life is imminent, and never has there been a time more favorable than now to trim the lamps and scatter abroad the truth. Come, then, and help to make this a grand rally around the banner which has been put into the hands of God's people to display. J. P. STODDARD.

It is understood that a woman's directory is to be published soon in this city giving the names and addresses of thirty thousand women of the city who belong to various religious, benevolent, and political organizations. The book was compiled for the purpose of estimating the number of women here who were interested in work not purely personal, and to encourage them to a greater unity of effort. Such a document will have some value beside fashion plates and circulars from the dry goods stores.

The destruction of Seattle by fire calls to mind the fact that in that city occurred one of the most blood-thirsty of mobs some two years since. The rage of this mob was poured out upon the comparatively helpless Chinese. Soon after the awful deluge of vast districts in China took place, when the Yellow river burst its high levee and sought a new channel through populous districts to the sea. We were shocked for the moment at the news of such devastation and then thought no more of it, because the poor sufferers were only Chinamen. Will the Chinese learn of the Johnstown calamity with more noble sentiments after we have given them so Christian an example?

The papers, Protestant and Catholic, have been full of the praises of "Father" Damien, the priest who volunteered to go to the leper colony of the Sandwich Islands. He perished with the disease, as he knew he must. But why has nothing been said of the Protestant native preacher who also banished himself to the leper island of Molokai to care for his wife, who had the disease, and minister spiritually to the Protestants on the island who are numerous as the Catholics. The heroism of the priest Damien may have been genuine, or it may not; God only can judge. But when we remember the intrigue and power, almost of life and death, of the Jesuit system, there may have been many reasons actuating him beside a true devotion to the souls of his fellow men.

The late General Assembly of the United Presbyterian church was true to the denominational record in recommending to its constituency in Pennsylvania to vote for prohibition on the 18th inst. It also decided fairly another question of a more difficult and peculiar nature. Overtures from eighteen presbyteries had come in asking for a declaration against tobacco. The report upon these requests caused an extended discussion, but was adopted by a large majority. The report recommended the submission to the presbyteries as an overture two rules: "1. No student who is addicted to the use of tobacco in any form shall be admitted to license. 2. No one shall be eligible to the office of ruling elder who is addicted to the use of tobacco in any form." These regulations, if adopted by the presbyteries, will cut off the supply of tobacco-using ministers and elders, and will be a long step toward the purification of the church of this vicious habit.

The members of secret societies in the Conemaugh Valley fared unusually well, say the press reports, the loss being a small per cent of the membership. And yet, while the whole land holds itself tributary to the mission of charity, men of all trades and callings, of every color and of every religious profession are sending their gifts lavishly for the general distribution, no question to be asked only who is the most needy,—while churches, towns, cities, States are so manifesting a true charity, what do we see of the very "benevolent" lodges. Masons, Oddfellows, United Workmen, Knights of Pythias and the rest raising money to help—who? None but their oath-bound associates, of whom we are told there are a comparatively few sufferers. Suppose the Methodists should help only those of their sect; the Baptists only Baptists, and so on. The world would cry out at such hypocrisy, and none would hiss louder than these very lodge members.

The sessions of the "Right Worthy" Good Templars last week were very briefly reported. The papers were too busy with another secret society, whose iniquities were being exposed, to give much respect to this. The lodge did at last give attention to temperance reform long enough one day to adopt the report of a committee. The report memorialized Congress to take such action as may be necessary for the suppression of traffic in intoxicating liquor now carried on with the Congo Free State and other parts of Africa and the West Pacific islands, either by its own action or in union with foreign powers; that Congress be petitioned to provide by appropriation legislation for a commission of inquiry into the results of the liquor traffic, and be also requested to adopt such laws in relation to the inter-State liquor traffic and the importation of intoxicating beverages as will prevent their transportation from one State to another. There is nothing in this action which even Dr. Crosby could object to, and we hope the Good Templars adopted it without great opposition. During their meeting of nearly two weeks this seems to be the sum and substance of their work for temperance.

We have another interpretation of "Decoration" day from Mexico. At first the day was in memory of our friends and brothers who died in the cause of the Union. Then, when equal honors were paid at Confederate graves, we were compelled to believe that it was simply an observance of respect for men who had died in battle for the sake of their convictions, whether they might be good or bad. From this point it would be but a step to honor *all* who have died for their supposed convictions, and this would include the hated anarchists. But in the city of Mexico the ladies decorated the graves of those who fell under our flag in the war of 1846. But the Mexican war was a scheme in Polk's administration to extend the area of slavery. Is the decoration an honor to this service? If we are to thus honor all who die fighting for our flag, shall we make an exception of any Hessians our government might see fit to employ? It must be evident to all right-thinking people that this decoration business does not rest on sound principles; and were it not supported by secret societies, a grateful country would find a more just and rational and Christian method of respecting the work of patriots who gave their lives for its preservation.

The visit of Rev. W. F. Crafts to Chicago last week was made the occasion of calling a conference at the Sherman House last Friday afternoon. Two memorials were adopted. One was to Postmaster General Wanamaker recognizing with gratitude his effort to secure a Sabbath rest in his Washington office by closing it on that day, and asking him to take into consideration further reform in the same line, by closing all offices during the hours of public Sabbath worship, stopping the sale of stamps, stamping no mail but letters, and closing all offices on that day where public sentiment asks for it. These suggestions were made as steps to the total discontinuance of Sabbath labor in that department. The other was to the new postmaster of Chicago, asking for a few changes of a similar character, but not of so radical a nature as to seem unreasonable to even an enemy of the day. Mr. Wanamaker last week sent circulars to one hundred of the principal offices of the country ordering a record to be made of all items of public business during the present month, with a view to reduce that business in every possible way. President Harrison also last Friday ordered that the army inspection which has been for some time made on Sabbath morning be made on Saturday. These efforts by our Government for Sabbath reform are most hopeful. Some of our cities are also struggling with Sunday lawlessness, and the success in Cincinnati after the third week, as noted in our news columns, shows that they are not powerless to effect a great reform which may be of incalculable blessing.

THE PENNSYLVANIA CALAMITY.

The terrible flood that overwhelmed the little city of Johnstown was, in the variety of its horrors and the percentage of loss of life, unsurpassed by any like event in the century. We may wonder and wax indignant over the neglect that made it possible. We may be shocked at the terrible depravity of those who robbed the dead, and amidst the appalling desolation sold the necessaries of life for vile intoxicants. We may rejoice at the quick, heartfelt sympathy and help that has poured in from East, West, North, South, and from the Old World, but we ought not to forget that there is a Providential aspect, a Divine side from which to look upon this and all similar events. He who has "all power in heaven and in earth," and who has said that "not a sparrow falls to the ground without your Father," did surely notice and wisely permit this dreadful affliction. Nature, as well as Revelation, teach that there is a great Disposer of events. Men instinctively, in the presence of calamity, cry out to God and regard all such events as Divine visitations.

Doubtless, the breaking of the reservoir was in accordance with natural law; doubtless human agency had an intimate and guilty relation to the result; nevertheless it came in the providence of God just as truly as the Chicago fire and the Charleston earthquake. The lessons we are to learn are not simply to build dams more securely, or to heed warnings more promptly; but first, and most of all, the same that Nebuchadnezzar found out that God "ruleth in the armies of heaven and among the inhabitants of the earth, and that none can stay his hand or say, Why doest thou so?'

Doubtless such judgments came because of men's wickedness, their hardness of heart, and their turning away their ear from the hearing of the law, for "He doth not afflict willingly, nor grieve the children of men." "Like as a father pitieth his children, so the Lord pitieth them that fear him." The whole Jewish history is but a record of God's righteous retributions on that guilty nation. All who have read human history, from the most remote time to the present, have, or might have seen the hand of God in all human affairs, and most manifestly in the retributions that have come upon those who have resisted the truth and sinned against light and knowledge. This great calamity cannot be regarded as an exception.

But the Bible teaches that these Divine retributions come alike on the just and the unjust. Our Saviour says that those Galileans whose blood Pilate had mingled with their sacrifices, and those eighteen on whom the tower of Siloam fell, were not sinners above all others that dwelt in Jerusalem. Nor have we any reason to think that the people in the mountain regions of Pennsylvania were sinners above all others: nevertheless it is a warning to the people of this nation and of the world. "For when thy judgments are on the earth, the inhabitants of the world will learn righteousness." Happy will it be if the people of this country see the hand of God in this terrible event, and happy will it be if they are led to repentance, to 'do justly, love mercy and walk humbly before God.' H. H. HINMAN.

Chicago, June 5.

The Johnstown flood has cast a pall over the whole nation. Thousands were swept into eternity "in a moment suddenly." The suffering of the homeless and destitute is appalling. What is the meaning of all this? The secular papers say the dam was not strong enough to keep back the lake; and the lesson is, build a stronger dam.

But this calamity has a deeper meaning. God has a controversy with our nation, because of our rebellion against him. He is giving us a solemn warning that the day of mercy is near its close. The day of judgment is near at hand. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The iron rod of the divine judgment fell upon our national body. Johnstown suffers. "Think ye that those eighteen men upon whom the tower of Siloam fell and slew them were sinners above all that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish." Think you that the thousands who were carried down by the Johnstown flood were sinners above all the citizens of the United States? I tell you nay. But except this nation repent of its rebellion against the King of kings and bow to his sceptre, we shall all in like manner perish.

We are solemnly taught that a nation is a morally responsible being, and that national hypocrisy, perfidy, and crime cannot go unpunished. Let our nation put away its rebellion and accept of the divine law as the only rule of national life, and the clouds will break away and the Sun of righteousness will shine upon us. "Unto them that fear my name shall the Sun of righteousness arise with healing in his beams." "Humble yourselves under the mighty hand of God and he shall lift you up."

J. M. FOSTER.

Rochester, N. Y., June 3rd, 1889.

SABBATH REST OR SUNDAY TOIL.

BY REV. M. A. GAULT.

Wilbur F. Crafts spoke at our Missouri State Sabbath Convention at Sedalia last week. He and Dr. George P. Hayes, who came down with him from Kansas City, are ministers in the Presbyterian church, and are certainly a four-horse team with a dog under the wagon. Crafts has made a specialty of the Sabbath reform, and is wonderfully successful in uniting all classes in defense of the civil Sabbath except the Jew, the saloonist, the anarchist, the infidel and the Seventh-day Baptists and Adventists.

As he told us in his speech, "The foes of the Sunday rest petition are a motley army. In the second line stand the liquor dealers, side by side with infidels, proprietors of Sunday newspapers and the Jews. In the front rank of the opposition, strange to say, are the Seventh-day Baptists and Adventists. Chaplain Crawford, of the U. S. Navy, recently told me of a voyage to Samoa, during which the ship on which he was serving crossed the Sunday line, 180 degrees, and as usual corrected its reckoning by adding a day. If he had been going the other way he would have lost a day. Arriving at Samoa he found that the missionaries, in their zeal for Christian work, had forgotten to make this change when they crossed the line years before, and so were keeping the Christian Sabbath, the Lord's day on shore, on what was Saturday on shipboard. He preached for them on their Sunday, and they came out on shipboard to hear him again on his Sunday; and so for three weeks, during which time, between the ship and the shore, they had two Christmas days, two New Year's days and six Sundays. As the Jews, Seventh-day Baptists and Adventists form together but seven-tenths of one per cent of our population, it might be well to stop the opposition to our Sunday laws by sending the rabbis and pastors of these literalists to Samoa by the route that would make their Saturday coincide with our Sabbath; as they would surely refuse to throw away any day in their literal devotion to a rigid succession, and they would be celebrating the feast of creation on what they would call the seventh day of the week, on the same general rest day that we should consider a feast, both of creation and redemption, and called the first day of the week. The proposed Sunday rest law at the utmost would not effect more than one thousand of these seventh-day people, as they cannot be in the mail and military service and inter-State commerce, and yet keep Saturday."

The seventh-day people were out in force, and stood by us till the convention closed. They had a short-hand reporter to take down all we said, we suppose to be used in the national debate to come off during the summer between Mr. Crafts and one of their champions. Their repeated charges that we are going to persecute them and compel them to keep our day, in spite of all our protestations to the contrary, can only be excused, it seems to me, on the ground of mental imbecility.

Dr. John A. Brooks, of Kansas City, made a strong radical speech on why the government should enforce Sabbath laws. He turned aside to give the Covenanters a dig because they did not vote, showing that he lacked somewhat in fine haired judgment.

Dr. George P. Hayes argued the necessity of the Sabbath from the book of nature, apart from the Bible. He is a fine platform speaker, and never misses fire.

We noticed what we have often noticed before, that those attracted by such conventions were not the stall-fed, fine-haired Merino preachers, whose rule is to drift with the current, and follow rather than to lead the people; but they were of the stalwart, radical type, who were fearless in uttering their convictions; several of them were men who had been turned out of their pulpits because they would not let prohibition alone. All-in-all the meeting was a rouser of sentiment, and resulted in putting a State organization in the field which will, we trust, keep the State in line with the American Sabbath Union.

May 28.

Apropos of Washington's birthday and the prohibition contest in Pennsylvania, it is interesting to recall the fact that in his second term President Washington had to quell an insurrection in western Pennsylvania. The United States Government passed an excise law which the whisky makers and drinkers together rose to resist, declaring that they would fight or else they would have their whisky free. The President, having had some slight experience in war, and not having the slightest fear of losing the whisky vote or any other, sent troops into the section so promptly, and displayed his intentions of standing no foolishness so plainly, that the rebels submitted without the firing of a gun. The present signs indicate as complete a rout for the liquor party to-day.

THE LODGE AND THE SALOON TWINS.

[The following was sent by Mrs. L. M. Hoyt, to be used at the late Rhode Island Convention, but was not read for lack of time. The story is one that strikingly illustrates the affinity between the lodge and the saloon, and the urgent need of more work among the W. C. T. Unions, the majority of whom have never dreamed of this subtle connection. Said a "white ribbon" woman to me a short time ago, "The more I think on this subject, the more convinced I am that Masonry is helping the saloon; but what is needed to convince the general public that it is so are the facts."

And so, friends of the anti-secret cause, sagacious, clear-sighted, observing men and women, send on your facts. They are wanted. They are the bomb-shells that fired into the camp of the enemy will put them to rout and confusion. Don't hold them back. Don't imagine they are not worth the trouble to writing off. SEND ON YOUR FACTS]

In the year of 1863 I became acquainted with a young man in Chautauqua county, New York, possessing a marked business ability, of temperate habits, who was looked upon as one "bound to make his mark in the world." The society of home, with its social, moral and religious influences, had left an impress on this noble young man for good. A bright future was dawning upon him, and those most intimately acquainted little dreamed that near by lurked an enemy watching for his destruction. The "subtle foe" had noted the "shining mark," and was bound at the earliest opportunity to make sure of his victim.

During the war he went South and was employed as an overseer on a large plantation. One dark night he was captured by a band of guerrillas, and taken to the Confederate lines, and robbed of his money, clothing and all articles on his person. He was attired in a Confederate suit and held as a prisoner. They permitted him to send word to his employer regarding his capture, through whose influence he was permitted to return to his former position. The guerrillas gave him a Masonic sign, which he could not answer, as he knew nothing of that "secret conclave," but he learned from his employer that had he been a Mason he would not have been captured.

In speaking to me of his capture he remarked that then and there he resolved to join the order of Masons at his first opportunity, and if necessary seek protection from this source. He was an expert at taking degrees, having plenty of money to pay dues, and when he reached the Royal Arch degree he was presented by the lodge with a gold chain and jewels, highly decorated with Masonic emblems. He was then sent out to organize lodges in Pensylvania, and was said to be very successful in his work.

After joining the lodge the wine cup became his favorite companion. One glass only made room for another; and he went downward rapidly, and before we fairly realized what he was doing, truly it was said, He is *really a drunkard!*

The lodge and saloon joined hands to lead him down to ruin. I have not met him in the last twelve years, but the last I heard of him he was a Mason and a drunkard still. This is a true sample of their work, and one that comes under my personal observation.

I have watched these agencies (the saloon and the lodge) from early childhood, and have found that they are really "partners in business," and very closely allied to each other. Like a pair of twins, where one goes the other is sure to follow. If one fails to prostrate his victim, the other stands ready to make the "wreck" a perfect one. Beware of them, both young and old, for they are the pitfalls and snares of Satan to lead down to hell. When this work is done they will stand and laugh, as I saw a saloon-keeper in Ware a few years ago, over the wretchedness of his victims that had been engaged in a drunken affray. *Beware, beware,* I say, of the lodge and saloon; they are the twin sisters of barbarism.

THE POLITICAL SECRET SOCIETIES OF EUROPE.

THE UNITED IRISHMEN IN 1797.

Towards the close of 1797 the elements of disaffection to British rule were rapidly gathering to a head in all parts of Ireland. The secret organization of the United Irishmen, which had originated in Belfast, and thence spread southward, was being extended in Munster, and pushing its ramifications into Connaught, where it had previously been unknown. The executive committee of that society consisted at the time of Lord Edward Fitzgerald, a son of the Duke of Leinster; Arthur O'Connor, landowner and newspaper proprietor; Thomas Addis Emmett, a barrister; Dr. Macnevin, a physician; and Oliver Bond, a wholesale woollen draper. At a meeting held early in the following year it was resolved to take immediate measures for a general insurrection; but as a difference of opinion existed as to the advisability of moving without aid from France, O'Conner left Dublin for London, *en route* for Paris, to make a last effort to induce the French Government to assist them.

In London O'Connor remained some time, while others of the affiliated who had come over with him visited various places on the coast, endeavoring to hire a small vessel to convey them to France. All being ready, O'Connor and a man named Binns proceeded to Margate, where they joined two others of the party, Coigly and Allen, who had preceded them. The vessel could not leave that night, however, and on the following morning the whole party were arrested at their hotel, the movements of Binns having been watched by the red-vested detectives of that day known as "Bow-street runners," more familiarly as "Robin Red-breasts." In O'Connor's traveling trunk a green military uniform was found, together with £900 in gold and some papers, among which was a key to a correspondence in cipher with Lord Edward Fitzgerald.

The prisoners were tried at Maidstone for treason, the chief evidence against them being a paper found in a pocket-book in the pocket of an overcoat belonging to Coigly, and purporting to be a memoir prepared by a "secret committee of England" for the French Government, inviting the enemy to invade England. There was no evidence to connect the United Irishmen with this design, and, with the exception of Coigly, the prisoners were acquitted. It is worthy of remark that Fox, Erskine, and Sheridan, who had known O'Connor three years, and Grattan, who had been intimately acquainted with him for six years, testified that he was "a man of the strictest honor and integrity, and firmly attached to the principles which had placed the reigning family on the throne."

The trial had lasted all day and far into the night. There was another indictment to be preferred against O'Connor, and the Bow-street janizaries were waiting to arrest him before he left the dock, in the event of his being acquitted. His friends determined to make a desperate effort to prevent his re-arrest, however, and Lord Thanet and a gentleman named Ferguson were standing behind the dock for that purpose. No sooner was the verdict pronounced than they blew out the candles, and O'Connor, putting a hand on the shoulder of each, leaped out of the dock, and rushed into the body of the court. A scene of great excitement and confusion ensued, swords being drawn, and several persons knocked down, before O'Connor was overpowered and dragged back to the dock. Lord Thanet was imprisoned twelve months and Ferguson six months for rioting in court.

O'Connor's colleagues of the executive committee of the United Irishmen were already in custody; but as there was no evidence against himself, Emmett, and Macnevin, they were not brought to trial, and Fitzgerald died in prison of the wounds he received while resisting arrest. On the day preceding Bond's trial a member of the Irish Parliament made an attempt to mediate between the prisoners and the Government. Lord Castlereagh undertook to liberate the prisoners on the condition of a full disclosure of the conspiracy and their expatriation. O'Connor, Emmett, and Macnevin refused to accept the former condition; but O'Connor afterwards consented to meet Lord Castlereagh, for the purpose of arranging terms, stipulating that Emmett and Macnevin should be present at the interview, and that he should be at liberty to publish what took place. To this Lord Castlereagh assented, and Lord Clare and Mr. Cook were also present at the interview on the part of the Government. O'Connor opened the proceedings by demanding that no more lives should be sacrificed, upon which Lord Clare observed that if he could have his will, every United Irishman in the kingdom should be prosecuted for treason.

"My lord," said O'Connor, "you can't frame a bill of indictment against a whole people."

Lord Castlereagh assured him, however, that no more lives should be taken, except in cases where murder had been added to treason, and to this exception O'Connor assented. An agreement was then drawn up to the effect that each of the prisoners should disclose all he knew of the conspiracy, without being required to implicate persons by name, and should then be allowed to leave the country. This agreement was duly carried out; but Lord Cornwallis objected to the memoir drawn up by O'Connor, Emmett, and Macnevin, that it was a vindication of the United Irishmen and a condemnation of the Government; and, as the prisoners refused to permit it to be garbled, they were examined before a secret committee and notes taken of their statements. Even then they were not liberated at once, but were detained in prison eight months longer. Bond had in the meantime died in prison. Instead of being sent abroad the Government perfidiously changed their prison to Fort George, on the southern shore of the Moray Firth. The long-hoped-for change was only from one prison to another.

When the day of their long-deferred liberation at length arrived, they were allowed to proceed to Cuxhaven, where they separated, O'Connor going direct to Paris, while Emmett broke the journey at Brussels, and Macnevin traveled until 1804, when he and Emmett went to America, where both practiced their respective professions with success and good repute for many years.—*Leeds Mercury.*

SECRET SOCIETIES AND THE STATE.

I propose to consider the question, "Are secret societies perilous to the state?" In my discussion I shall speak principally of the order of Masons, as being the most prominent of the secret orders. Masonry, as may be proved by its own standard authors, is antagonistic to free government. The government of the order is an absolute despotism. In "Pearson's Traditions of Freemasonry" we read: "If we would be Masons we must yield private judgment." Rob. Morris, a noted Masonic writer, says in his "Dictionary": "This surrender of free will to Masonic authority is absolute and perpetual." Just think of it! A free American citizen entering an order in which he is solemnly bound to surrender "private judgment," this surrender to be "absolute and perpetual!" But we are told nothing is required inconsistent with a man's duty to his God, his neighbor, his family or himself. But who is to be the judge as to this? According to Masonic authors, not the man himself, but those in authority in the lodge. The initiate has put his conscience in the keeping of another; he is not to think for himself but to do as those in authority may command him. Mackey says: "Disobedience and want of respect to Masonic superiors is an offense for which the transgressor subjects himself to punishment," and Morris says: "The Mason who disobeys subjects himself to severe penalties." Still further, Masonic writers claim that the obligations taken by those who enter the lodge are superior to the authority of either church or state. Webb says: "The covenant is irrevocable. . . . He (a Mason) cannot cast off or nullify his Masonic covenant. No law of the land can effect it—no anathema of the church can weaken it. It is irrevocable." This covenant, as we have seen, requires obedience to those in authority, not merely to the master of the local lodge, but to those over him. Now consider the situation. Here are thousands upon thousands of men sworn to abject obedience to certain others of whom they may know nothing; they may be unprincipled, selfish and designing men—men who neither fear God nor regard man, yet they are bound to obey all their commands. Now I ask, Is there no peril to the state in such an organization? It has been affirmed, and there is reason to believe it is true, that the rebellion was hatched in the secret lodges of the South. It is an admitted fact that many of the leaders were high Masons. Secret orders are so organized that they can lay treasonable plans and perfect them, and the outside world have no suspicion of such a thing until they are ready for action. Is there no peril in such organization? Members of secret orders of the North shielded their brethren of the South, in the late civil war, and thereby imperilled the life of the nation. Secret orders imperil the very foundations of civil society by setting aside righteousness and justice. It is notorious that sometimes sheriffs, who are members of secret orders, allow their lodge brothers, who are charged with offenses against the law, to escape arrest, or if arrested, lodge brothers on the jury hang out for acquittal in the face of the clearest evidence, and lodge brothers on the bench so conduct the case as to secure their discharge. Thus secret orders by defeating the ends of justice imperil the state. So President Millard Fillmore thought. He said: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control." Daniel Webster said: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are dangerous to the general cause of civil liberty and just government." And Thaddeus Stevens declared: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud." Those things being true, may we not conclude that secret orders are a peril to the state and should be prohibited by law.—*Rev. C. D. Trumbull in the Christian Statesman.*

THE SECRET EMPIRE.

THE SECRETS OF THE CLAN-NA-GAEL.

A special telegram to the *Inter Ocean* from St. Louis gives the following particulars of the secret order in which Dr. Cronin met his death:

The constitution under which the Clan-na-Gael operates has at last become public, and the details have created a tremendous sensation.

The real name of the society is not Clan-na-Gael, but "United Brotherhood." It was organized in 1869 by an Irish patriot who now figures conspicuously in the home rule affairs in England.

The first branch of the society was formed in Dublin, where the little book above referred to was printed. Afterwards it spread throughout the United States, each branch or section being given a number. It is almost exclusively confined to the larger cities, Philadelphia and Chicago being the headquarters in this country. The membership of the branches or sections is numerically small, particular care being taken as to the character of those admitted. Each member has his individual number, as will be seen below, and gives a password before being admitted to any meeting.

The candidate for admission takes a solemn oath never to reveal what occurs at the meeting, nor the names of any of the members. He is informed that the brotherhood is composed of Irishmen banded together to free Ireland, the first necessary step for which is secrecy, without which they believe that defeat will cloud their brightest efforts. They therefore shall hesitate at no sacrifice to maintain it. The strictest precautions are taken to guard against the admission of any one who might seek to enter it for the purpose of betraying the society's secrets. Each candidate is required to swear that he entertains no mental reservation, and that he is not bound by any previous oath to expose anything relative to the order.

The object of the society is to establish a republican form of government in Ireland, and any member violating his duty is warned that he is deserving of the severest punishment. He is solemnly adjured to keep all secrets as he values his life and at the hazard of his life. A sword is used in the ceremony of initiation to signify that force alone can accomplish the society's aims.

Important names and the title of officers are designated by cypher initials. The simple device of using the alphabetical letter next succeeding the real one is used to afford necessary concealment and protection in case of discovery. Thus:

F. O. H. M. B. O. E—E N. G. L. A. N D.
J. S. F. M. B. O E.—I. R E L. A. N. D.
J. S. J. T. I. N. F. O.—I. R. I. S. H. M. E. N.
V. C.—U. B.
C'e.—B'd. or Brotherhood.
J. S. J. T. I.—Irish.

The oath furnishes what may be a possible clue to the Cronin murder. The candidate solemnly pledges himself, under penalty of death, not only "to keep strictly secret the name and everything connected with this C'e from all not entitled to know such secrets, but also that he will faithfully preserve the funds of the C'e for the cause of the Jsjti revolution alone."

If the accused men were guilty of peculation or of the misappropriation of the brotherhood's funds, they were responsible for a flagrant violation of the brotherhood oath, punishable by death, and their anxiety to remove Dr. Cronin, or to prevent his damaging charges from becoming public, would therefore be perfectly natural.

The following is a significant passage from the Past Guardian's charge to candidates: "You have come within the walls of our C'e offering yourself

(or selves) for affiliation with us. The men who surround you have all taken the obligations of our order, and endeavor to fulfil their duties. These duties must be cheerfully complied with, or not at all undertaken. We are Jejd men banded together for the purpose of freeing Jsfmboe and elevating the position of the Jejit race. The lamp of the Latter just plainly points out our path. The first step on the road to freedom is secrecy. We believe that the nature of secrecy, Jefast shall again cloud our brightest hopes, and believing this we shall hesitate at no exercise to maintain it. Be prepared, then, to cast aside with us every thought that may impede the growth of this holy feeling among Jejits. If you become a member of the B'd, you must stand by its watchword of secrecy, obedience, and love. With this explanation, are you prepared to take the obligation and perform its duties? Answer, Yes or No."

The J. G. shall then ask the candidate the following questions:

J. G.—Are you bound by any oath, obligation, or agreement to expose to any persons of authority anything you may know or learn relative to this order? Answer yes or no.

The form as oath commanding the candidate not to reveal the secrets of the order under pain of death is as follows:

"I [illegible] solemnly swear, in the presence of Almighty God, that I will never, while life is left me, to establish and [illegible] form of government in Jsfmboe. That I will [illegible] secrets, name and everything connected with [illegible] to know such secrets. That I will [illegible] the constitution and laws of the C'e. and [illegible] preserve the funds of the C'e for the cause [illegible] as specified in the constitution. That [illegible] duty and mission to promote and foster [illegible] brotherly love and nationality among all Jejits. That I take this obligation without any mental reservation, binding me as forever binding upon me, and that any violation thereof or desertion of my duty to the B'd. incurs, and merits the severest punishment. So help me God."

Junior Guardian.—Kiss the book. Admit the brothers to light and fraternity.

The Commander faces candidates toward the S. G., brothers all raise their right hands and say: "We are all witnesses to the obligation you have taken."

Commander.—Keep it as you value your life.

J. G.—Keep it at the hazard of your life.

SECRET SOCIETY ASSASSINATION IN AMERICA.

"AMERICA" ON THE CRONIN MURDER.

From whence has been borrowed and imported, into the heart of this American city, the deliberate conspiracy and fiendish brutality which resulted in the butchery of Dr. Cronin three weeks ago? All the circumstances surrounding this case point with convincing certainty to the source whence we have derived the perpetrators and methods of this crime. Irish in the scandals that preceded it, in the recriminations that followed it, in the brutality that accompanied it, and in the superstitious terror that failed to remove the symbol of the victim's religious faith from his body, Irish national societies in America stand exposed in the public mind of a deed, alongside of which the novelist's imagination seems weak and lifeless. This very word "removal," imported from the land that has already given us the "boycott," the "moonlighter," and the "informer," tells to American ears the whole story of Dr. Cronin's death. For the last eight years he was known in this community as a prominent Irish agitator.

We are told that Dr. Cronin's death was ordered by men skilled in cunning and intrigue, and deep in villainy, and that the attempt to ferret out this most atrocious crime will be checkmated by the influence which they are credited with wielding in church, in politics, and in the administration of justice.

Already we have seen in the studied language of the funeral sermon by the Rev. Father Muldoon that the murder whose sacred symbol was found about the neck of Dr. Cronin, has no words of condemnation or reprobation for the conspiracy of which he was the victim. Father Muldoon has told us that Dr. Cronin was an honest man and a good Catholic, and that he met an atrocious end. But there is not one word in the sermon that can be construed as an arraignment of the men who conspired against Cronin's life and Cronin's life. On the contrary, he says: "Every one of the societies to which he (Cronin) belonged has it's being and life in those things which are for the betterment of man." There is no doubt in the mind of any man, unbiased by the quarrels of the Irish factions, that Dr. Cronin died because he was a member of one of the societies for "the betterment of man."

As for the police of Chicago, strong as it is to crush riots and to quell mobs, it has been tried and found wanting in the dealing with this barbarous murder. Many of its members have been found to be also members of the lawless secret organizations. The pursuit of the assassins have been foiled and delayed in consequence of the ramification of Irish politics with our American police. The failure to discover the body of Dr. Cronin after search had been made in all the catch-basins of Lake View, *except the one* where it was subsequently found by a party of sewer-cleaners, admits of no construction that can exculpate the police officers from wilful neglect. Nothing but the reorganization of the police upon lines excluding any member of secret societies will satisfy the public of this city.

Throughout the country the press has given publicity to the circumstances that point with seemingly indubitable certainty to Alexander Sullivan, ex-chief of the Clan-na-Gael, ex-president of the Land League, as the one man criminally interested in the "removal" of Dr. Dronin. As if to render suspicion in the public mind conviction, Mr. Sullivan has retained the services of the notorious criminal lawyer, A. S. Trude, for whose assistance no honest man ever had need. This action on Mr. Sullivan's part is practically equivalent to saying: "I am guilty, but I defy you to prove it to the satisfaction of the jury I have every confidence my attorney will be able to have chosen." If Mr. Sullivan finds himself convicted in the popular mind without trial, he has only to thank his past reputation and his present choice of a legal adviser.

There may be some doubt as to the exact methods and forms gone through with in the reported trial, conviction and "removal" of Dr. Cronin, but there can be no denying the fact that the oath-bound body, known as the Clan-na Gael, or United Brotherhood, does usurp the authority of the state to try and condemn its members. The very fact that it employs the term "treason" in its constitution is sufficient to indicate the sort of authority it presumes to exercise over its members. Webster says: "In the United States treason is confined to the actual levying of war against the United States, or an adhering to their enemies, giving them aid and comfort." In the very nature of the Clan-na Gael and the oath which its members are compelled to take, is created an *imperium in imperio*, which the government of the United States cannot tolerate. For twenty years the self-seeking leaders of the Irish in America have been permitted to levy actual war, carried on in the most dastardly way, against a friendly power, and at last Americans are made to realize that the refugees they have been cherishing have not only abused their hospitality, but have usurped the highest prerogative of the nation.

What are the authorities doing to vindicate the authority of the law and the supremacy of the national government? It must be palpable to every observer that the law officers of Cook county are acting with a strange misapprehension of the character and strength of the conspiracy with which they have to cope. The Clan-na-Gael and the ramifications of the Land League and National League, with which it is inextricably involved, is a far different conspiracy from that which was throttled on that memorable 11th day of November, 1887. It has its spies and informers in every branch of the public service. It boasts judges among it members, and counsel who are now assisting the State's Attorney have been bound by its treasonable oath. Although W. J. Hynes may now appear to be working in the interest of justice, the day is not so long past when he was one of the inner circle of this society of dynamite and removal. He should not be trusted. Neither should Luther Laflin Mills. *America* believes that this talented lawyer is making a manly struggle against the fates that clouded his record in the office of State's Attorney, but the public cannot forget the fact that only two years ago Mr. Mills was the associate with Alexander Sullivan in the defence of the McGarigle conspiracy to rob this county. It may be that that association was merely temporary, but the odium of it still attaches to Mr. Mills and renders the public suspicious of his connection with the prosecution of this case. The Clan-na Gael has its representatives on the police and detective forces, who not only retard the search for the criminals, but who can be relied on to betray the confidence of the state to the conspirators.

—The net gain of new churches in the United States in the year 1888 was 6,434. The increase in the number of ministers was 4,505, while the increase in church members was 774,861. The average gain for each day of the year was 17 churches, 12 ministers, and 2,120 members. According to this showing, the churches do not seem to be dying out.—*Presbyterian Journal.*

NEW ENGLAND LETTER.

The Pennsylvania floods and lodge benevolence—Romish secret military societies in Marlboro—The Clan-na Gael in Boston—A story of an ex mayor's son—Springfield's license money——Beer and its clerical allies—The campaign in Connecticut.

Boston never fails to respond liberally to the call of suffering, and the terrible calamity of the Johnstown flood, which has swept so many thousands of human beings into eternity, was the occasion of a large mass meeting, where feeling words of sympathy were spoken by Mayor Hart, Rev. Phillips Brooks and others; and purses as well as hearts opened with the same generosity as when the great fire in Chicago made such multitudes homeless. But it rather jars on one who believes in the Gospel law of "doing good to all men," to read that the Knights of Pythias have contributed so much, and the Royal Arcanum have contributed so much, not for the general relief, but only for the families whose heads were members of these particular orders. In a copy of the *Providence Journal* issued a few days ago, I noticed a report of a meeting of the Royal Arcanum in that city which was decidedly interesting reading.

In spite of the pretended hostility of the Romish church to secret societies, there are in Massachusetts councils of the R. A. composed entirely of Roman Catholics. Dr. Kenyon of Rhode Island, medical examiner in the order for that State, in commenting on this fact, stated that a Catholic could be a member as well as anyone else, as there was nothing required but a belief in deity. But why should any religious test be required if it is simply an insurance society and not in any sense a religious organization?

Other speakers gave still more "light from the East" on this much talked of and popular order, particularly a certain P. G. R., a Mr. Henry Goodwin of Boston, who stated that the last question he should ask was any regarding a man's religious belief. That he was a white man, was between 21 and 55 years of age, that he was physically qualified, and that he was a gentleman, were the only things he should look for if he had two hours with a man about the order. He made the statement that the R. A. had received the fullest commendation from the insurance commissioners of Massachusetts—which the facts, as stated by Commissioner Merrill in the last New England letter, rather inclined one to doubt—and praised it in the usual fulsome style. "The order," he said, "will live until the things which stand for the name of virtue, mercy, and charity have ceased to be, and will not die until then. The order taught the highest lessons of brotherhood, etc. The only man who could not get into it was a bad man, a black man, a man who was physically a wreck, or a man who had no knowledge of his family history or any relatives." And this is "virtue, mercy, and charity," to put misfortune and guilt on the same level, and exclude a man for the color of his skin, or because he was brought up in a poor-house like Henry M. Stanley, and did not know his relatives! "The quality of mercy is not strained," saith Shakespeare. Evidently he was not acquainted with the workings of any such "merciful" and "charitable" organization as the R. A.

The murder of Dr. Cronin at Chicago, and the clear evidence that it was instigated by the Clan-na-Gael, has done more to turn the public attention to the danger from secret societies than almost any other event of late years. Few people realize the variety and constantly increasing numbers of such Roman Catholic organizations. All include the military drill, even to the Y. M. Catholic Total Abstinence Society, which is offering prizes to those local branches that are most proficient in the department of arms. The *American Citizen* gives a list of thirty Romish societies in the one town of Marlboro, Mass., of which it says "most of them are secret, and all of them working in the dark and under one leadership." The statement is also made by the same authority that Marlboro has two French parochial schools with 450 students, under eleven nuns and three priests, where the drill is semi-military, and in some respects more exacting than even at West Point itself!

Such facts as these are full of peril, full of menace; and the American people cannot wake up too soon to the dangers involved, only it will be well for them to understand that if Irish secret societies are suppressed, all ought to be suppressed. Not only does the doctrine of equal rights demand this, but as a matter of fact any partial prohibition is impossible. Put the Clan-na-Gael under legal ban to-morrow, and it will only start up again under another name with perhaps added powers for mischief, if any secret societies are allowed at all. It is the principle that works the mischief.

South Boston has a branch of the Clan-na-Gael, but no Irish-American since the murder of Dr. Cronin seems willing to admit that he belongs to it himself or knows any one else who does. It is commonly reported, however, that John E. Fitzgerald, U. S. Collector of Internal Revenue, and John Boyle O'Reilly, editor of the *Pilot*, are honored members of the fraternity. The apologies which the order tries to make for itself, that they only talk violence and do not mean what they say, is the old story over again as repeated so many times by the Masonic order. Their oaths do not mean anything. Oh, no. But if they do not mean anything, what are they but "perjured villians" with a vengeance?

The see of Boston has a Catholic population of 400,000 souls, and the story is told that the son of an ex-mayor, who held the reins of office not a hundred years ago, a Jesuit priest, on going into a house and seeing a Bible on the table, deliberately picked it up and threw it into the fire, with the exclamation,

"One more devil gone!"

Rum, Romanism and the lodge! A terrible triumvirate has our country got to battle with—for there is no alternative. She must fight them or perish.

Springfield's city treasury is $45,000 richer because all the licenses granted to liquor sellers have now been paid in. How paltry seems the sum, even reckoned against the mere pecuniary loss in the paupers and criminals which she has given those same liquor sellers the right to manufacture for her to take care of.

A company engaged in manufacturing beer has sent out a pamphlet called Common Sense, filled with doggerel poetry and vulgar pictures, while on the cover is published the utterance in favor of high license of such worthy "Christian" gentlemen as President Eliot of Harvard College, Rev. Dr. Bartol, Rev. Brook Hereford, Rev. O. B. Frothingham, etc. How well they like such honors the public will probably never know, but if they wish to escape them in future, they have only to come out squarely on the prohibition side, and then the rum-sellers will no longer claim them for friends and allies.

Connecticut is stirred up through all her borders, and energetically organizing for the Constitutional Amendment. A State committee has been appointed with Albert A. Baldwin as president, and it was resolved that the movement should be strictly non partisan. Success to Connecticut! Even if the amendment fails to pass, as in New Hampshire and Massachusetts, she could not afford to lose the educating influence of the campaign which lies before her.

ELIZABETH E. FLAGG.

REFORM NEWS.

WISCONSIN COLLEGES.

DEAR CYNOSURE:—One of the most interesting institutions which it has been my fortune to visit, is the Northwestern University, located at Watertown, Wis. It is in the midst of a large population, composed mostly of immigrants from Germany, and arose from their necessities. President A. F. Ernest told me that the buildings, the library, and the funds necessary to run the University were provided by the colonists themselves. He introduced me to Prof. Kammeyer, who is an enthusiastic teacher of the natural sciences. He showed me many specimens in ornithology which he himself had prepared. This institution has no secret societies; and they have no secretists among their churches, which are Evangelical Lutheran, and are earnest advocates of our reform.

My next visit was to the Free Methodist Seminary at Evansville, under the care of the Rev. J. E. Coleman, where I arrived on the 21st ult. The father of Prof. Coleman is the Superintendent (Bishop) of the Free Methodist connection in Wisconsin, and both father and son are supporters of the National Christian Association. I was entertained very cordially, and found in the library a few of our books, which appeared to be often used. I made arrangements to furnish a new supply, as it seemed to be an important point from which to operate. They have three courses here, the classical, the Latin, and the scientific; and I think this is the principal educational institution of the denomination. [There are institutions of similar grade at North Chili, New York, and Spring Arbor, Mich.—ED.]

The Seventh-day Baptists have their college at Milton. The Rev. Wm. C. Whitford is president, and Prof. Place is librarian. They have no secret societies and are generally friendly to our reform work. The president sent me to George B. Shaw, chairman of the Christian Association, who showed me the college and society libraries, and I made arrangements to send our reform literature to them. An anecdote related to me here illustrates the guile of secretism. Bro. Bancroft and, I think, Ronayne were here, and publicly worked several degrees in Masonry, which aroused a good deal of interest in the community in behalf of reform. Soon after, the Odd-fellows gave out that they had received fifteen new members in consequence of the lectures. I could not but express my wonder that they had not hired them to return again in six or eight weeks to give them another boom.

I was very pleasantly entertained by Prof. A. W. Burr at his home while visiting the college at Beloit. The president, Rev. E. D. Eaton, was absent at the time, and all were busy and crowded with work, preparing for the approaching commencement. I found Prof. Burr at prayers in the chapel of the Academy, filled with 150 preparatory students. This department is doing a much needed work in fitting young men to enter the college classes. The freshmen and sophomore rolls are already very much enlarged, but to accomplish all that ought to be done the academical department should be greatly enlarged. And I understand that a liberal donation of funds for this purpose has already been made, and that the work of building a new hall will soon be under way. Beloit College has a fine library with a large collection of books, and we hope to place some of our reform literature upon their shelves. Rev. L. D. Mears is librarian.

CLOSE OF THE COLLEGE SEASON.

As the college year is coming rapidly to a close, every moment almost is occupied by the teachers and classes in preparation for the final examination and the commencement exercises. I find that I can accomplish but little more this season in visiting colleges. This was true of the college in Racine, Wis. A few hours in the library, an interview of a few minutes, often interrupted, with Dr. Arthur Piper, president *pro. tem*, and an unsuccessful effort to see Prof. Elmensdorf,—this is a brief history of my visit there. Racine College was founded and is sustained by the Protestant Episcopal denomination. Dr. Piper told me that he would receive any reform books that the N. C. A. saw fit to donate, and see that they were properly placed and used, and I recommend that some be sent there.

It was the 29th of May when I reached the Presbyterian University at Lake Forest, Ill. The president, Rev. Wm. C. Roberts, D.D., was absent in New York, having been elected Moderator of the General Assembly of the Presbyterian church, North. Prof. Griffin seemed to be the acting president of the institution, and sent me to the librarian, Mr. H. M. Stanley. The library is large and carefully arranged, and they assured me that they would gladly receive our books. This university receives young ladies in all the classes, and in those I saw they made up half the number. They occupy a large separate building called Ferry Hall, located on the bluff of the shore of Lake Michigan; a beautiful situation for a summer residence. This institution is well sustained and will continue, I trust, to do a large and important work in training and preparing the young for usefulness.

At Evanston I was kindly entertained by Mr. T. Freeman, Esq., at his pleasant home. He is a man of large heart, and is greatly interested in the moral advancement of mankind. The Northwestern University is a M. E. institution, having many departments and a number of large and costly buildings. Dr. Joseph Cummings is the president. The Woman's College has Rena A. Michaels for dean. Of the College of Medicine, Dr. N. S. Davis is dean. The library is large and well arranged, and is said to contain 28,000 volumes, with a well-furnished reading-room, and every student is entitled to its privileges. Dr. Cummings said he would receive our reform books, and have them properly placed and cared for. This, then, ends my spring campaign among the colleges. For although Prof. Fritchel invited me to visit the seminary at Mendota, I deem it wiser to defer it until after the commencement of the fall term. As ever, yours,

SAMUEL F. PORTER.

OUR NEW ORLEANS AGENT BECOMES PASTOR.

NEW ORLEANS, June 8, 1889.

DEAR CYNOSURE:—I was recently called on to attend a council with a delegate from my church. The council was to advise a certain Baptist church and pastor what steps to take to make peace. The Masonic pin was publicly displayed, and the old secret devil was worked for all he was worth by some of the delegates, even in the council.

Weather is very warm, and rain is much needed. The Secret Empire is still struggling through the weary summer days, initiating and hood-winking. It seems as though lodgery is taking fresh hold on the minds of my people here, but the lodge element don't parade so much as they did for several years. I have been recently called to act as pastor of St. Matthew Baptist church, this city. I have a few lodge members in the church, but hope to get them to give it up. As my church is in a thousand dollar debt, I hope some friend will contribute something to aid me in paying for and beautifying the house of God. I will allow no worldly organization to turn out to march to my church, but I want to make it a place for God and right. Pray for me. May God bless the *Cynosure* and the N. C. A. Yours in the work,

FRANCIS J. DAVIDSON.

FROM A LOCAL AGENT IN TENNESSEE.

NASHVILLE, Tenn.

DEAR CYNOSURE:—I am home again, but not fully recovered yet in strength. My cough is decidedly better, for which I thank God and take courage. The battle is going on because the devil is raging. I visited a colored preacher and a Mason of fifty years, a chaplain in a lodge, and seventy years of age, yet ignorant in regard to Scripture, or wilfully blind. I read to him some most searching truth, but without avail seemingly. On the oath question he had the hardihood to say, "Don't you think a man ought to have his throat cut who would break his oath?" I merely said, "Did Jesus Christ ever teach men to cut each other's throats?" He had nothing more to say on that line.

Another preacher put the question twice to me, "What would you think of me if I should knock you down?" I said, "All I could say, that I believed you had the devil in you." I saw by his temper and manner he was trying to get me to say something that would give him the privilege of seeing blood. The Lord held him and gave the victory. So I turned to those standing and sitting round, and gave them tracts with the advice in the name of the Lord to keep out of lodges; there was no good in them.

I send you a paper with the proceedings of Confederate monument. I saw the whole affair, and to my mind there was as much secesh depicted and displayed as could well be pent up. All that was needed was the match to light the flame. To allow a display of that kind many more times would give to them the opportunity of not only playing with two cannon with powder, but with dynamite and shell. I saw one boy in blue at the beginning with a magnificent banner with an eagle perched on the staff, but it was soon out of sight. I counted thirteen fully-uniformed Confederate officers in gray, and four or five flags in the procession with the thirteen stars; then the city police honoring the occasion.

Talk about not having hate! The first salute I got when I came to the city six years ago, when I went to get a license to do business, I said to the clerk, "I did not have to pay for a license where I came from." He said, "Where was that?" I said, "Up North." "Well, you had better go back. Get out of the office;" and he was going to take hold of me. I said, "Look here! I have not insulted you, as I know. I shall leave, but keep your hands off." This man professes to be a Christian. Need you wonder at the deadness of the churches when filled with professing Christian women filled with pride, snuff dippers, ball-goers, and the Lord knows all the train of evil that lurks in the pride of the heart. That means every evil that can be named; all hid away as far as possible in a proud, God-forsaken heart. God says, he "resisteth the proud, but giveth grace unto the humble." Then add to that the influence of the accursed lodge, doing up its deviltry in ten thousand ways all for the purpose of screening iniquity. The devil is loose. He has given to men and women the reins of passion and lust, and all he has to do is to sit back and grin in his hellish delight. There cannot be a salvation without the love of God in the heart. "Love worketh no ill to his neighbor." All you have got to do is to test them on snuff, pride, tobacco, love of the world, especially secrecy. That burns through the dross, the worldly smile and deceit to the quick, quicker than any other test that can be applied.

I think the *Cynosure* has the true lightning arrow from the bow of the Almighty that pierces between the joints of the harness.

One thing struck me at the unveiling of the monument, that was the horror that men linked up in the lodge and displaying such a spirit, should use the Lord's prayer, "Forgive us our trespasses as we forgive those that trespass against us." That was

said by the Rev. Kelley. This is the preacher who was in league with the street-car line last summer to take the poor working people out to Glendale Park on the Sabbath days. He was working at that for some time in the theater every Sabbath to get the sentiment of the people, and finally he put it to vote and said, "Would not Jesus do the same if he was here?" Every one seemed to say, "Yes," except your humble servant. They went on with their project, and run extra cars, taking everybody to Glendale to hear the Rev. Kelley preach to them. But most of the crowd went to playing ball; others to stealing the fruit from orchards, and broke down fences. So the people protested against such a business and broke it up. So the city has been more quiet since that day.

I do not mean to give the trumpet an uncertain sound, by the help of the Lord. At the close of the mission services I was handing out tracts. I said to one, "This is on the secret order question." He took it and read a little, just enough to find out it was against the lodge. So he came and handed me the tract, saying that I was greatly out of place, and added, "I am a Mason." I asked, "Are you a Christian?" "Yes." "Well," I said, "the Lord set me at this work, and I give you the tract in the name of the Lord Jesus." He shoved off, smooth and slick as any deceiver will. Yours in Jesus,

A. F. SMITH.

CORRESPONDENCE.

A PENNSYLVANIA CONVENTION.

YORK, Pa., May 27, 1889.

EDITORS CYNOSURE.—The most active and energetic anti-secret reformers of this State believe that a State convention should be held as soon as we can get ready to organize permanently.

In order that the time and place may suit a majority of the readers of *Cynosure*, residing in the State, I hereby request every Pennsylvania friend of the cause to write to me immediately, naming the time and place he or she may select for this convention.

Many State and National conventions meet in York; and I believe it is the best place in the State for our meeting. I offer the following reasons:

1. More anti-secret documents have been distributed here than in any other place in the State.

2. York is near enough to the center of the State to make it a proper place.

3. The Park Opera House, which will seat fifteen hundred persons in comfortable arm-chairs, can be had for three days and nights for fifty dollars, and the York Opera House, a larger and better one, can be had on very reasonable terms.

4. Good private boarding-houses charge one dollar per day; and good hotels charge one dollar and fifty cents per day.

York and York county will both be well represented, if the convention is held here. So I name York as the best place, and March 5th, 1890, as the time; but I am anxious to have this matter fully considered, and the time and place fixed to suit a majority of our people.

By selecting March, 1890, as the time, we will have about nine months to organize all the counties and select delegates. It will also give us plenty of time to collect funds, prepare all necessary documents, which we should consider and adopt, and to make all necessary arrangements for a great meeting of the reformers of Pennsylvania.

There is no good reason why Pennsylvania should be moping along in the rear of the anti-secret army. No State in the Union has so many anti-secret men and women, and so many citizens who are disgusted with the rum nuisance, Romish nonsense, ring rule, and secret society foolishness. The anti-secret reformers of the State can construct a moral and religious cyclone that will knock every secret society temple into a pile of rubbish.

Yours, etc., EDWARD J. CHALFANT.

ROUTING THE COLLEGE FRATERNITIES.

ROANOKE COLLEGE, SALEM, Va., Mar. 29, '89.

EDITOR CHRISTIAN CYNOSURE:—While glancing over the pages of the *Lutheran Standard* (of Columbus, O.) I noticed a good article from your excellent paper—the *Christian Cynosure*.

I am strictly opposed to secret societies, I care not what the name may be.

I am utterly and unequivocally opposed to such damnable societies known as the college fraternities. I intend to fight them as long as there is a breath in me; for I know too well what they are. Do you sell any articles opposing college fraternities? If so please send me your circulars immediately. We (that is the Anti-fraternity League) are working against the fraternities here. We organized last September. We now number over fifty men. There were four fraternities here. We broke up the *Sigma Chi*. They gave up their charter several months ago. This was a bitter pill for them, I assure you. Before another school year rolls by I think the *Alpha Tau Omegas* will be required to give up their charter also. So, then, we will have but two more to fight. Our prospects are bright, indeed. Before the school year of 1889-90 rolls by we A. F. L. men expect to see no fraternity at Roanoke College. Of course, after we exterminate the fraternities here we will disband, and then all of us students will be one grand brotherhood. How I long for the day when the fraternities shall be *non est* at old Roanoke!

Please send me your circulars against fraternities as soon as possible. I wish to scatter them all over the college and vicinity. My time is short here. I am a senior, but I intend to work while "it is yet day." Yours for success in all your undertakings,

M. LUTHER PETER.
(*Ex-Phi Delta Theta*).

SOME WORDS OF EXPERIENCE.

My experience in Masonry and Odd-fellowship is that such things are all anti-Christ. Not one member in a thousand complies with his obligation in Masonry. It is all speculative,—fraud on the innocent members. So, if you have paid for years and should get sick, your dues not paid up in advance, you cannot get help nor relief. Were you to get any help, it is only your own money that you have paid into the fund. Now get it out if you can! When you are sick, and most need help, dues not being paid up, no help can be had. So you see it is like a a cow that sucks herself, and leaves you to hold the empty piggin, with no milk nor butter to feed you. Their word and promises are like sand gone through the seive of deceit.

From this long experience I believe you cannot be a temple of the love and Spirit of God and mix with Magogs. All secret societies seem productive of lies, and cost you money and trouble, and will leave you at the grave of sorrow without a covenant with the Redeemer. Turn your back on all the wolves and deceivers and workers of iniquity, as nothing of this character can enter heaven. Turn your face to Zion. Get on your knees and ask Jesus in faith to enable you to take up your cross and follow him under the supervision of the Holy Ghost, who will give you a seat in the life-boat of God's promise and land you in safe harbor, where you will be a recipient of everlasting life, when these perishable lodges will be all destroyed. My dear brothers, one and all, be temples for the Spirit of God and the love of Jesus, till you land at your everlasting home, where the saints will sing hallalujah forever. (Rev.) J. B. WILLIAMS.

PITH AND POINT.

QUEER PLACE FOR A RAILWAY STATION.

My present field of labor is a city of 30,000 population, practically a part of Cincinnati. One hundred and ten saloons are open day and night, and with ball games, street-cars, railroads, pleasure driving, newspapers, etc., etc., at once almost deprive us of any Sabbath and rule the city politically, while the Romish and "Evangelical" churches are the dominating religious sentiment, which "cares for none of these things." By my paper, of which we circulate 2,000 fortnightly, and all of other work, I endeavor to right these evils and fill their place with genuine religion, "by all means to save some" and redeem the morals of the city as far as may be. Some measure of success is evident—more, I am told by the officers, as far as the church is concerned, than ever before in its history; though some few have winced a little under a strong, plain putting of the Gospel as to the Sabbath. It is my pleasure every few days to visit the historic Vine Street Congregational church, Cincinnati, of which Pres. J. Blanchard was formerly the pastor. It has just been remodeled inside at a cost of about $4 000; and in removing the great organ to the rear of the pulpit the two rooms overhead formerly used for stations on the "underground railroad" are disclosed, and made accessible by new stairways. The new pastor, Rev. W. H. Warren, is a man full of zeal and warm hearted, fearless piety, and the work is going on with renewed vigor. The re dedication is on Thursday night, June 6, participated in by all our pastors.—(Rev.) JOHN D. NUTTING, *Newport, Ky.*

HOW SHALL WE VOTE?

I wish to know what we of the American party are going to do? Is the lodge to pipe and will we dance, or are we going to do our own piping? In other words are we going to do our own work, or are we going to let the lodge dictate through the Prohibition party? I am a Prohibitionist as much as I can be, but I don't want whisky prohibition, neither do I want lodgery prohibition. I am like the brother whose article I saw in the *Cynosure;* I think we have lost zeal and influence by parleying with the lodge through (as it is called) party prohibition. I could always vote the clean American ticket, but I must say of late when some of us have to vote with a protest it is about all we can do to vote it at all, and we can't conscientiously ask a good Anti-mason to vote our made up ticket. May the good Lord give us wisdom and prudence.—W. H. LAYTON, *Blackmore, Iowa.*

LITERATURE.

"PLEAS FOR PROGRESS."—Much has been said concerning the race question in the South. Perhaps no man is better qualified to discuss this subject intelligently from a Southern standpoint than Dr. A. G. Haygood, of Georgia. A copy of his late work, entitled "Pleas for Progress," comes to me from the author. It is a collection of addresses delivered at various times and places, and treats of live questions in a clear and vigorous style. It discusses Negro Education and Citizenship, the Education of the Masses by Government, the Christian College, the Church and the Neglected Classes, Prohibition, the Social Evil, Prison Reform, and other topics. The Doctor thinks beneath the surface of things, and expresses his thoughts plainly, forcibly, and fearlessly. I commend the work to all who are interested in the living issues of the day. It is a handsome volume of 326 pages, cloth, price $1.00 postpaid. For sale by A. G. Haygood, Jr., Decatur, Ga. B. W. W.

Dorrance is a novel representing some of the revolting phases of Southern society many years before the war. Its plot reminds us of "Ida May," which was popular a few years after "Uncle Tom's Cabin" opened the way for stories of slavery. It shows some of the distracting trials that came upon the white race because of the slavery curse, and has very little to do with the realities of slave life. John B. Alden, New York.

Miss F. E. Willard's autobiography is having a wide circulation among the W. C. T. Unions, which form a standing agency for the volume. The *Inter Ocean* review of the book contains the following paragraph upon the relations between Miss Willard and Mr. Powderly, the grand master of the K. of L. lodges: "She gives a very graphic description of her first interview with Mr. Powderly. She had determined to present a great petition to Congress, asking for the better protection of girls and women, and for severer penalties for assaults upon them. She went into her friend, Mrs. Hannah Whitehall Smith, to call upon him and to secure, through him, the co-operation of the Knights of Labor. He was in his private office, but came out at once, and she portrays him as a man of not specially robust physique, with a noble head, and eyes 'weary looking, but most intelligent and kindly.' He commended her effort and promised his assistance. She asked him for his photograph, which was sent to her, and which stands upon her desk with those of Elizabeth Fry, Josephine Butler, Mrs. Cleveland, and the Pundita Ramabai. She believes that Mr. Powderly has an eye single to the highest interests of the working classes, and seeks their elevation through the noblest means, which she thus classifies: education, co-operation, and the ballot-box"

We hardly understand this. Mr. Powderly seeks his ends through a secret lodge—a most ignoble, un-American and un-Christian means, which neither Miss Willard or the *Inter Ocean* should endorse.

Under an act of Legislature of 1887, against the circulation of immoral literature, suits were brought in Pittsburg, Pa., some months ago, against dealers in that city for selling the *Police Gazette*, *Police News*, etc. Two of these came to trial recently. Every effort was made by the defence to score a victory, as this was the first case under the new law, and was a life or death struggle for the publishers and venders of these vile sheets. The fact that the Law and Order League was prosecutor was unfavorable to conviction. In both suits, however, righteousness was triumphant.

In the June *Century* Mr. Kennan begins his account of the most important investigations made by him into the Exile System, viz., his visit to the Convict Mines of Kara. He will take several articles to cover fully the description of the mines and the facts learned by him in this part of his extraordinary journey. The article is profusely illustrated. Two striking pictures are those of "Convicts at Work in one of the Kara Gold Placers" and "Convicts Returning at Night from the Mines." Mr. DeKay continues his Irish papers with a curiously illustrated article on "Early Heroes of Ireland." "Certain forms of Woman's Work for Woman," by Mrs. Helen Campbell, describes especially the Young Women's Christian Association building of New York and the methods of work of the Association. "An American Amateur Astronomer" is an illustrated sketch of the career of Mr. Burnham,

formerly of Chicago. Mr. Burnham is famous in a certain branch of astronomy. It is said that "the double stars he discovered were the closest and most difficult known to astronomers." Before becoming one of the corps at the Lick Observatory, Mr. Burnham carried on his astronomical labors while a shorthand reporter in the United States Circuit Court in Chicago. Accompanying the article is a portrait of the amateur astronomer, and a map showing the distribution of the double stars discovered by him. In the Life of Lincoln several interesting chapters on important political events are published: "The Pomeroy Circular," "The Cleveland Convention," "The Resignation of Chase." The authors of this able history seem to follow their prejudices rather than their better judgment in these chapters. They are a labored detraction of Secretary S. P. Chase, who early in 1864 was mentioned as a possible candidate for President The authors involve Senator S. C. Pomeroy in their censures of Secretary Chase. A possible explanation of these chapters is that the two biographies of Secretary Chase have vindicated him at Mr. Lincoln's expense and this occasion is taken to reply.

St Nicholas has an overflowing summer number for June. Sarah Orne Jewett's bright and well told serial closes with such happy reminiscences that they linger long in the memory like a sweet harmony. "Climbing the Pierced Rock" off the coast of Quebec, describes the daring and foolhardy first ascent of the great isolated cliff near Perce. David Ker tells a thrilling experience of Stanley's, almost as related by the great explorer. An appreciative story by Annie Howells Frechette, deals with an episode in the life of the children's dog—"Bingo Was His Name." "How I Saw 'Old Carolus,'" describes a visit by the artist, George Wharton Edwards, to Antwerp Cathedral, and has his sketches for illustrations. "The Hemlock-Peelers,", by Ernest Ingersoll, could be written only by a lover of the woods; it is interesting also as reminding us of the necessity for the protection of the forests. There are several articles devoted to science—"Hidden Homes," a clear, exact, and really moving story of the experiences of one of the Carpenter-bees; "My Petrified Bird's-Nest," by H. H. Ballard, who also contributes a suggestive paper on Amateur Photography. William L. Sheppard has a sketch of Southern Negro life, describing the attempts of "Aunty" to learn to read.

Vick's Magazine for June is as beautiful as the month of roses itself. "Garden Roses," "How to Raise Roses," "Pruning Roses," "Moss Roses," are some of the timely titles; and the departments of Foreign Notes, Pleasant Gossip and Young People are full.

LODGE NOTES.

A banquet given by the Ladies' College Fraternity Delta Gamma, at Madison, Wis., was broken up by some outsider putting red pepper in the ventilators. Several persons suspected of being the perpetrators of the act have been arrested.

Mrs. Emily Vivar, who brought a suit against the supreme lodge, Knights of Pythias, for her dead husband's insurance policy of $3,000, obtained a verdict in the Union county (N. J.) court for the full amount, with interest and costs, amounting in all to $4,097.

It was recently stated in our Pittsburgh correspondence, says the New York *Voice*, that the Pennsylvania Grand Lodge, A. O. U. W., had approved the recommendation of the Supreme Lodge of that order against the admission of liquor dealers as members. This was premature. A resolution of approval was submitted, but was finally rejected on the ground that liquor selling is "not a sufficient cause for rejection."

Just at present it looks as though there is going to be an outbreak of hostilities between the American Federation of Labor and the Knights of Labor. The trouble arises from a circular recently issued by the secretary of the Brotherhood of Carpenters. In this circular the secretary, who is also secretary of the Federation of Labor, gives notice that the brotherhood will not pay out strike, sick, or death benefits to any of its members who belong to trade assemblies of the Knights of Labor.

An immense Protestant mass meeting was held at Ottawa, Ontario, May 27, to consider the Jesuits estates act. Speakers from Montreal and Toronto were present. The Dominion and Quebec Governments were condemned—the latter for giving the Jesuits a foothold in the country, and the former for permitting this to be done. Resolutions were adopted which advocated the taking of measures to insure united political action to secure and maintain perfect religious equality throughout the entire Dominion, and to assist in testing the constitutionality of the incorporation and endowment acts of the Quebec Legislature.

Grand Master Frank H. Lawrence, Deputy Master John W. Vrooman, Grand Secretary E. M. L. Ehlers, Grand Steward E. B. Harper, Grand Marshal W. D. Pownall, Grand Lecturer George H. Raymond, Grand Librarian Herman G. Carter, Jr., Grand Deputy N. L. Tunis, President of Hall and Asylum John J. Gorman and other prominent Masons of New York visited Utica lately and resolved unanimously to recommend the Utica Driving Park for a Masonic Home, provided it can be obtained at an expense of not more than $20,000 to the order. The price set upon the land is $75,000, and it is considered well worth the money. Hon. C. W. Hutchinson, a prominent Mason, is owner of the land, and will give $25,000 of the purchase price and the city the remaining $30,000.

The Grand Lodge of Indiana Odd fellows met May 22 Grand Master Harper said there had been an increase of several hundred members since December, but it was much less than during the preceding six months. The sum of $36,926 30 has been paid for the relief of brothers; $2,655 62 for the relief of widowed families; $480 74 for the education of orphans; $9 421 96 for burying the dead, and $3,579.79 for other charitable purposes, making the total amount of relief $53,064.41. Four new subordinate lodges have been instituted since the last session and two have surrendered their charters. The number of lodges is 554, a net gain of two; membership, 30,839. less total abatements, 986; net gain, 1 643 The resources of all lodges are $1,753,354 85; receipts of lodges, $142 241; expenses of lodges, $57,619. The expense is greater than the "charity," and the latter is about one third of the amount raised.

Gen. S. C. Lawrence Post, No. 66, G. A. R, of Medford, Mass, held an exciting meeting lately in Grand Army Hall. Easter Sunday, the day previous to voting on the prohibitory amendment, Rev. J. P. Abbott, of the First Baptist church, a contributing member of the post, preached on the liquor question, and in the course of his remarks reflected severely upon Grand Army veterans, stating that "more men owed their disabilities to whisky from the sutler's tent during the war than to shot and shell. The lodge retorted in the following: *Resolved*, That the Adjutant be instructed to return the opplication of Rev. J. P. Abbott as contributing member in this post, with its accompanying fee, with the following statement: In view of the position held by Rev. James P. Abbott as teacher of truth, virtue, morality and Christianity in this community, we deem it inconsistent for him to hold even the slight connection with an organization whose membership is composed exclusively of those men, a large proportion of whom he has chosen to characterize, however falsely, as "whisky scarred and maimed veterans."

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"You are very kind, sir," but I prefer N. K. Brown's Ess. Jamaica Ginger. I know what it does."

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THE CYNOSURE

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We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50

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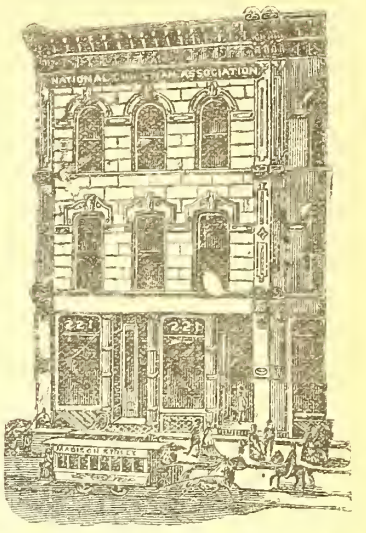
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To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

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J. BLANCHARD HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 13 1889.

OUR READERS should notice Miss Flagg's proposal for a convention in western Massachusetts. These mountain churches are the most hopeful field for reform. A few years since a convention was proposed to be held at Northampton. A conference of nineteen Congregational churches meeting at Cummington allowed a paper to be read in favor of a meeting in the town house there; and three pastors in the vicinity promised leave to take up collections to defray expenses. Those old churches are eminently conservative; composed largely of fathers and mothers whose sons are in the West, they are kept in ignorance by *The Congregationalist*, which is controlled by the lodge. The same paper kept them long from dropping Webster and voting for Sumner and Abolition. But, once enlightened, they are the freest and most independent minds on earth.

The men who have betrayed and severed the church of the United Brethren in Christ are now crying out lustily for "Revivals," "Brotherly love," etc. But, 'Doth not He that pondereth the heart consider it? and shall he not render to every man according to his work? These men help the ungodly and love them that hate the Lord." Look at the pastor whom they have sent to the New Goshen church, Indiana, who, Bro. Hinman's letter tells us, is a Knight of Pythias, blinded, befooled and made to jump down on iron spikes which proved to be made of India rubber; and who preaches from his pulpit that the anti-secrecy rule, made by Otterbein, Boehm, Newcomer and their successors, "Came from hell and has gone there!" The *Telescope* has no lashes for such miscreants. Its wrath-vials are poured on Dr. Davis, Wright, Floyd, Dillon, Titus, etc.

"In the days that were before the flood they were eating and drinking and marrying and giving in marriage. And knew not until the flood came and took them all away."—Matt. 24: 38, 39. The people of Johnstown and the gloomy Conemaugh valley were, by no means, sinners above other men, more than those on whom the tower of Siloam fell. But except we repent we shall all likewise perish. The chief sin which has desolated once fair and beautiful Palestine was Sabbath-breaking. The prophets cried: "Then shall the land have her Sabbaths, as long as it lieth desolate, because it rested not while ye were upon it." But the sin which has cursed the world is worshiping at false altars. And that sin will burn up our globe, probably by letting loose its internal fires, as surely as the flood destroyed it. But a thousand years respite is promised us; and the tokens increase of its coming.

SAMUEL ADAMS AND JOHN HANCOCK.

"I do hereby, in His Majesty's name, offer and promise his most gracious pardon to all persons who shall forthwith lay down their arms excepting only Samuel Adams and John Hancock."—Gage's Proclamation, June 12, 1775.

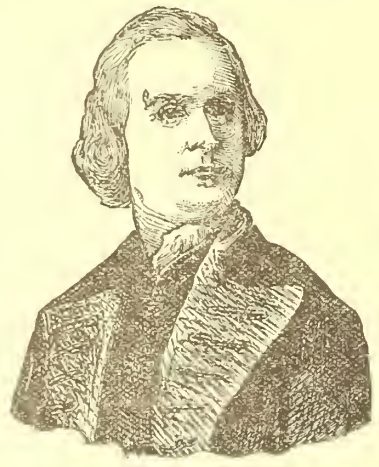
This outlawry was proclaimed against two citizens by the mightiest maratime power our globe had ever seen, and whose exchequer contained more money than the earth held at that time, outside the city of London. And the city of Boston, where the above proclamation was put up in posters, was nearly in a state of seige; fortifications were being erected at the gates; trenches dug and cannon planted; all goods and provisions stopped between Boston and Charleston; a line of batteries in progress from the ferry to Barton's Point; Dorchester Neck was to be fortified, and a ditch and drawbridge across the Neck: and new regiments were weekly landed from England, to give vigor and effect to these demonstrations and the soldiery were growing insolent as their numbers increased. And yet so far were the unarmed unorganized Americans from being intimidated by this array of force, and the death threatened to their leaders, that the Boston *Gazette* thus paid its respects to the King's threat to execute their leaders:

> "But then I must out of this plan look
> Both Samuel Adams and John Hancock;
> As any proffer of a pardon
> Would only lead those rogues to harden."

SAMUEL ADAMS.

The life of this extraordinary American shows that the British crown and its advisers did not overestimate his importance when they held him responsible for the American Revolution. He was born Sept. 16, 1722; graduated from Cambridge College with a speech on the right of the people, in the last resort, to revolt against the crown. From his father he received what was, for the time, a handsome sum; lent half to a friend and lost it; failed in business for want of attention to it; entered public life and continued in office thirty-two years; most of the time he received, as Clerk of the Representatives, $500 a year. Is this a man to shake thrones and found States?

Whitefield preached, and the country was shaken with a revival of religion. Mr. Adams's parents destined him for the ministry; but though deeply pious, that was not his calling. His foresight into national destiny made him regarded by the uneducated as a prophet; and his integrity made him venerated as a saint. He looked down the ages and saw what this country now is, and he moved steadily toward that goal. He furnished suits for graduation to poor but patriotic students who became leaders in the impending struggle. John Adams, John Hancock and Josiah Quincy were introduced by him



SAMUEL ADAMS.
The "Father of the Revolution."

into public life, and with Otis, Warren and others became stars in the dark nights of the Revolution. These all had fainting spells. Otis made some powerful speeches for the crown. Dr. Franklin urged payment for the tea thrown into Boston harbor. Hancock wished to be general of the armies. John Adams nominated Washington, and Samuel Adams seconded the nomination. Hancock resented it, quarreled with Adams, and said, "Haven't I furnished you *bread* for years?" "And haven't I furnished you *brains* for the same time?" replied Adams. But when the great men around him faltered and wished for compromise and submission, as soon as they touched Samuel Adams they stood erect.

When five men fell on the snow in a bloody brawl with the soldiers, March 5, 1770, and ten thousand people flocked to the spot, Adams, at their head, demanded the removal of the regiments out of Boston to the castle, and Hutchinson and Col. Dalrymple removed them. Lord North ever after spoke of them as "Sam Adams's regiments."

His committees bound the colonies together and moved for a Continental Congress. Gage prorogued the legislature, and ordered it away from Boston to Salem. Adams went there, took his seat; locked the legislators in and the Governor out of their hall, and put the key in his pocket, so that the tories in the House could not inform Gage what was being done till delegates were appointed to the Continental Congress, and they had voted $5,000 for its expenses! That Congress sat, with intervals, seven years; appointed Washington General-in-chief, provided subsistence for armies, declared INDEPENDENCE, formed a provisional confederation which called the Constitutional Convention in 1787, and our mighty Republic is the result! John Adams called his relative "*A wedge of steel*" to split the colonies from the mother country.

The great orator, Otis, with others, pleaded to have our representatives in the British Parliament. Franklin called the British Empire "a China vase;" and, with Otis, wished for representation in Parliament so that the vase might not be broken. Adams said the vase was already broken by British bayonets; and he viewed all such schemes as futile. And so they were. A little island three thousand miles away, without steam and electricity to annihilate distance, to send rulers to govern the growing colonies would have made popular government simply impossible; and America would have been another Asia.

JOHN HANCOCK,

fifteen years younger than Adams (born 1737), was the son of a clergyman. He was a graduate of Harvard, but trained by an uncle whose business and wealth he inherited. He was president of the first Congress, first signer of the Declaration of Independence, member of Congress, Governor of Massachusetts, etc. He was a handsome person, a firm patriot, a strong-minded man, and poured out his wealth for the popular cause while it was poor and needed aid. Hancock is quoted in the old Anti-masonic documents as saying: "I am opposed to all secret associations." Adams is the author of the oft quoted saying: "That solecism in politics, an *Imperium in Imperio*, a government within a government," which is an exact description of all secret lodges, from Masonry to the Clan-na-Gael, whose agent murdered Dr. Cronin, in obedience to their secret laws, and in utter contempt of the civil power. The testimony of Samuel Adams is also preserved to us from the Morgan times, short, earnest and comprehensive, thus: "I am decidedly opposed to all secret societies whatever."

A Masonic lodge came into Boston forty-three years before our independence. But while Adams and Hancock were on the stage, Masonry, so far as noticed, was detested by good and great men in church and state. Samuel Dexter, of Boston, a great lawyer and statesman, member of Congress and of the Cabinet, in an open letter to the Grand Master of Massachusetts in 1798, said: "The world knows that Masons have most windy titles, such as 'Most Worshipful,' etc. It is known that their vanity prompts them to walk in formal procession, covered with trinkets that a well-informed savage would blush to wear." And as to the danger of secret societies to the nation he said: "Secret agency has overthrown all the republics of Europe, and an extended, secret, levelling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation by an anxious patriot."

Samuel Dexter was fifteen years old at the Declaration of Independence, and of course was on the stage with Adams and Hancock; and he expressed the general loathing of the lodge in their day, when it was small and contemptible. Its crimes had not then revealed its diabolical nature in this country. But its toggery, titles, and fraudulent pretences, made the patriots of the Revolution, Washington included, regard and speak of it with a warning voice. It is ours to reveal its blasphemies and murders; and see the words of Christ fulfilled, that it "shall be rooted up."

Bancroft remarks, "American freedom was more prepared by courageous counsels than successful war." And if this be taken for true, Professor Hosmer is justified in saying: "Samuel Adams was more properly 'Father of America' than Washington."

WHO ARE THE TROUBLERS OF ISRAEL?

The *Religious Telescope* seeks to fix on the adherents to the rule excluding all "secret combinations" from the churches, the brand of troublers of Israel. The editor (June 5) says:

> "The separation which now distracts our beloved Zion grows out of this lack of brotherly love. * * * A few years ago, when this resistance to the majority of the church began, one of the leaders said to the writer, 'We want no homily in the *Telescope* on brotherly love,'" etc.

If we were not accustomed to the cool effrontery and falsehood of the lodge, we should be amazed at the editorials of this number of the *Telescope*. The brother's meaning evidently was, "Let us be first pure, then peaceable." "Don't preach brotherly love to the robbers who are rifling our church of its jewels, and filling it with the buyers and sellers whom Christ drove out of the temple with a scourge of small cords." Yet the editor, with a godly seeming, charges this brother with disparaging and dispensing with brotherly love! In New Goshen, Ind., we are just now told by Mr. Hinman that the "Liberal" pastor sent there is a Knight of Pythias, and what not; that he preached to the Brethren church there that "their anti-secrecy rule came from hell, and now had gone where it came from." He says further that this "liberal" preacher has started an "Eastern Star Lodge" for women, which is holding weekly meetings and drawing in women from the surrounding country. This is a blasphemous use of the name of *the Star in the East*, which led the wise men to Christ. The degree was formed by Rob. Morris. Its night meetings are open to men-Masons. It meets commonly a few blocks from the men's Grand Lodge, and the sessions of the two bodies often close with a united ball, where women dance with strangers till late hours at night. Such a woman's lodge has been founded by a

"liberal" preacher of the Weaver and Shuey stamp.

The writer saw 1,600 strong, able-bodied men come out of the Illinois Grand Lodge meeting in McCormick's Hall. The women's lodge was then in session four or five blocks off; and the two lodges united in a grand ball a night or two afterwards. Does the *Telescope* see no troubling of Israel in all this?

The *Telescope* goes on to charge the Brethren, who have separated themselves from these abominations, with the following wrongs, viz:

1. *Originating the strife.* This charge is false. The strife was begun by false brethren, crept in unawares, led by a reputed Mason from the Parkersburgh district, Virginia, who got up an opposition paper, the *U. B. Tribune*, and held a nullification convention at Dayton. Bishop Milton Wright at that time thought the *Cynosure* needlessly alarmed.

2nd Charge: *resisting the majority.* The secrecy party began this at Fostoria, Ohio; where the General Conference voted, after long debate, three to one, against the lodge-nullifiers. What was the Dayton nullifiers' convention but a shameless, brazen, meagre minority resisting the Fostoria vote, and the great, sound mass of the church. Weaver and Shuey having the money and organ of the church, and backed by the army of secret lodges, have blinded and misled and changed that majority to a minority, and now charge the disturbance made by Masons and Masons' jacks to them; the work of the devil to the friends of Christ, who was opposed to secret societies!

3rd Charge. But the faithful few, like the seraph Abdiel:

> "————————Faithful found
> Among the faithless, faithful only he;
> Among the innumerable false, unmoved,
> Unshaken, unseduced, unterrified;
> Nor number, nor example with him wrought,
> To swerve from truth, or change his constant mind."

These men the editor calls "small-minded men, and men of narrow hearts." Think of it! Men like Bishop David Edwards, the first president of the N. C. A.; and Dr. L. Davis, who gave their church its colleges—"small-minded, narrow-hearted men!" These and not the secretists have made all the trouble!

In the days of Elijah the prophet, the chosen church of God, poisoned by the infiltration of demon-worships, had filled Judea and corrupted court and nation. Christ had but a single altar, and that was thrown down. The wrath of God, which now hangs over the United States, had fallen on that Sabbath-breaking, idolatrous people in famine. Elijah met the haughty Ahab, who said to him, "Art thou he that troubleth Israel?" The prophet was in a minority of one, while the monarch was backed by a General Conference of eight hundred and fifty men, who had violated the laws by secret worship—all devil worshipers. He bent his stern eye on his haughty questioner, and replied: "I have not troubled Israel, but thou, and thy father's house; in that ye have forsaken the commandments of the Lord, and thou hast followed Baalam" (Syriac for gods, every one of whose shrines was a lodge, with its initiation and secret worships). And God decided the question who were troubling Israel by fire, and in favor of a minority of one. The same God still reigns, and will decide this question in the same way.

THE LODGE BEFORE THE CORONER.

All interest in the Cronin murder was centered last week in the coroner's inquest. This had been postponed until Monday. From the dilatory measures of the police and the failure of the detectives there was a general apprehension that the power of secret oaths would be greater than the force of law, and the press called anxiously upon the coroner to do his whole duty under the law, and not allow the influence of other officials or of lodge obligations to interfere with his search for the bottom facts. The foreman of the jury, R. S. Critchell, is a well-known insurance man, and not a member of any secret society, as we understand. This gentleman and the coroner seem to have profited by the advice of the papers, and are making this investigation one of the most remarkable for its skillful management in history. Their task was one of the greatest and most unusual. They were to pry into the secret proceedings of an oath-bound lodge which cover a horrid crime, and how many of the very witnesses might be guilty of the conspiracy no one knew.

They did not need to ask for the oath of the Clan-na-Gael. The press reported it, as appears on another page. But for any facts bearing on the case they have probed with a surgeon's fidelity. Police Captain Schaack was among the first witnesses. He was compelled to confess such neglect of duty that his chief immediately suspended him. Several other policemen, members of the Clan-na-Gael, were examined. One had presented the charges by which Cronin had been tried in the lodge, but he would not confess who were the principal movers in the matter. Day after day, however, the net has been drawing more closely about the conspirators, and it is confidently expected they will be in custody before the end of this week. Coughlin, the detective whom Schaack screened, and who is one of the three under arrest charged with the murder, is yet to be examined. Dillon, the Philadelphia representative of the Clan-na-Gael, who is aiding to secure the murderers, promises to testify for Ireland, lodge oath or none. But he seemed to quail under the test and is now reported as saying: "I fear that the inquiry is going too far into the secrets of our order, the greatest organization of Irishmen the world ever saw."

Such papers as the *Daily News* and *Herald* and *America*, observing the effect of their lodge oaths on the police, are calling upon the mayor to purge the force of every secret society member. They are asking of Past Grand Master Cregier a moral impossibility.



JOHN HANCOCK.

—Robert P. Porter, Superintendent of the Census of 1890, has issued a circular to the medical profession, announcing that "Physicians' Registers" will be issued for the purpose of obtaining more accurate returns of deaths. The record will be kept for one year, and the returns are expected to be of great value in compiling the census.

—Rev. S. F. Porter, our agreeable and enthusiastic college agent, returned last week from a visit to several institutions along the lake shore north of Chicago. As commencement approaches, he finds it nearly impossible to reach the students as effectually as he desires, and he will postpone further work in this line until the opening of another school year.

—The floods which devastated southern Pennsylvania and Maryland reached York, and brought loss and inconvenience to our friend Chalfant who writes Monday last: "We have just had a great flood in York. Water five feet deep in our house. I will be a few weeks behind time in all my tasks. Our loss is much less than by the great flood of 1884. I will do all I can to keep up in the anti-secret work."

—M. N. Butler announces through the *Wesleyan Herald* of this city that he is about to begin the publication of a quarterly four-page sheet advocating the American party, as the political wing of our reform work. As the price is but ten cents a year, and there is ammunition enough in our Anti-masonic magazines, Bro. Butler will give the lodges hot shot, though the broadsides may not come very often.

—Rev. G. W. Story of Rock Island, Ill., was fraternal delegate from the Wesleyan General Conference to the United Brethren Conference, at York, Pa. He found a peculiar and unhappy division pending, but looked over the ground carefully, and, without caring to count numbers, and remembering that might cannot make right, he put in his credentials with the radical body, and much enjoyed their meeting.

—A card from Bro. Stoddard, the Washington district field agent, says that the work in Baltimore is arousing much attention. He has engaged the Y. M. C. A. hall for Thursday and Friday evenings of this week. This is one of the most popular halls in the city, with a seating capacity of over 1,000. Six Lutheran churches with others will join to make the effort a success. When he left Washington last week Monday, boats were being rowed in Pennsylvania Avenue, in some places between the White House and the Capitol.

PERSONAL NOTES.

—Rev. H. H. Hinman, after visiting some of the friends in eastern Illinois, reached this office last Wednesday, and will remain in Chicago until after the annual meeting, June 20.

—Rev. L. N. Stratton resigned his position at the head of the Theological Seminary at Wheaton some time ago, as announced in these columns. He has since been preaching, most of the time as temporary supply for the Congregational church at Wheaton. He is now under engagement to the church at Sioux Falls, Dakota.

—Prof. S. Fritschel of the Wartburg German Lutheran Theological Seminary, Mendota, Ill., is slowly recovering from a long and extremely severe illness, which it was feared would prove to be cancer of the stomach. He has written a series of articles in German against the secret orders, and has made a careful and extended study of the subject.

—Mrs. Caroline H. Buell, corresponding secretary of the National W. C. T. U., who has spent some days in Pennsylvania, writes to the *Voice* warmly praising the work of Rev. L. G. Jordan in that State. Mrs. Buell says that he has fine wit, knows how to draw a crowd and convince them, and "as a singer pleases everybody as only a colored singer can." We hope Bro. Jordan will carry the amendment vote in Pennsylvania, and then try the N. C. A. work again in the South.

—Rev. W. L. Ferris, for several years pastor of the church at Dundee, Ill., has resigned to accept a call from western Iowa. His pastorate in Dundee has been remarkably successful, several revivals having blessed his work. He is also an able and popular speaker, and a man of convictions, as his address at the county meeting at Wheaton, reported in these columns last week, is proof. He refused a few weeks since a very urgent call from the Tabernacle Church in this city.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association occurs on the 20th of June next. Members of the Association and all friends will please take notice and be prompt in attendance on Thursday, June 20, at 10:30 o'clock, A. M., at 221 West Madison St., for the election of offiers and the transaction of other important business.

H. H. GEORGE, *President.*
W. I. PHILLIPS, *Rec. Sec'y.*

Readers of the *Christian Cynosure* are requested to mention this paper when answering advertisements.

PAPERS FOR NEW ORLEANS.—From a late notice in *Cynosure* we have just received some copies of the paper, for which we would like, through your paper, to thank the donor, whom we do not know. Also we would thank Mrs. Minerva Harvey of Pleasant Plain, Iowa, for a box of papers for the poor; and also our many kind friends. Any donation will be thankfully received at 163, Camp street, (Bible House) New Orleans Bank, the Louisiana National. All moneys made payable to our evangelist, J. Asals. Yours very respectfully, in the service of the truth, E. A. VAIL, *Supt.*

COMMENCEMENT AT WHEATON.—The friends of Wheaton College are cheered with the prospect of a brilliant commencement. The year has been prosperous, and the institution is still favored with the influence of the Holy Spirit. All the graduates this year are professing Christians, and of superior abilities, native and acquired. Pres. C. A. Blanchard has in contemplation the enlargement of the college buildings, and the town is receiving larger accessions of worthy citizens than in any previous year. The College Faculty are united and devoted to their work. The following will be the order of exercises:

Friday, June 14.—Exercises by the Literary Societies.

Sabbath, June 16—Baccalaureate Sermon, 10:30 A. M. Missionary Address, 7:30 P. M, by W. J. Gladwin of Bombay, Secretary for India of the Gospel Purity Association of London.

Monday, June 17.—Graduating Exercises of the Preparatory School, 2:30 P. M. Concert and Graduating Exercises of Art School, 8 P. M.

Tuesday, June 18.—Literary Exercises of Alumni Association, 8 P. M.

Wednesday, June 19—Commencement Exercises, 10:30 A. M. Concert and President's Levee in the evening.

THE HOME.

THE SHADY CORNERS.

The shady nooks and corners,
Sombre and cool,
Where sings the crystal streamlet,
Where glimmers the dusky pool,
Where winds the pathway to seek them,
No dearer haunts I know
Than are the lonely places
Where the patient mosses grow.

The shady nooks and corners,
By forest, rock and burn;
They hide hidden recesses,
The waving, feathery fern.
And there in their sheltered silence
She whispers hid to and fro
And leaf-songs are breaking
Where humble flowers blow.

The shady nooks and corners,
Apart from toil and strife,
And distant from the tumult
Of busy, whirling life,
Where some of God's dear children
Abide as lofty and low,
Their characters, strong and steadfast,
The lights of promise glow.

The shady nooks and corners
Where men dwell with God,
And know our joy and sadness,
Sustained by staff and rod;
Perhaps in all earth's journey
Naught sweeter shall we know,
Than just these sanctuaries,
Where hidden graces grow.

The shady nooks and corners,
Screened from the glaring day—
So He giveth His beloved
To those who watch and pray.
And blessed comes when, leaving
The troubled road, we go
To rest amid the shadows
Where living waters flow.

—*Margaret E. Sangster.*

"SHE KILLED HIM."

Charles —— was a young, popular, and growing preacher, who died just as he seemed to be entering upon greater usefulness. His wife was a cultured, bright young woman, and hence we looked up in amazement when the good doctor said: "She killed him."

"Killed him, doctor? What do you mean?"

The old man replied: "He was studious and conscientious. She was critical and ambitious, and wanted her husband to preach the best sermons possible. Hence she criticised their construction and their delivery. She had him read them over and rewrite them. She noticed all the errors and told him, and all the fine things and praised him. She was determined he should be the most finished preacher among the young men. Thus she urged him on to do a little better each time, till, like an overdriven horse, he gave out. She killed him."

Of course the papers said it was hard work and nervous prostration, but the wise old doctor said: 'She killed him." She would not let him alone, and with wifely skill divert his mind when he needed rest, but kept him constantly in the excitement of mental effort by the spur of her ambitious love. And he is not the only preacher who has been killed thus. Most ministers need home for sympathy, diversion, and rest, where they shall be lifted out of the strain of mental work. If there is any "preach" in a man, God and the congregation will bring it out. The minister's home should be an inner world, free from the excitements of professional life. But many a young man breaks down, killed by the ambition of his wife.

We have thought much of the doctor's words, 'She killed him," and have come to the conclusion that other men die in the same way. Their wives kill them. The young business man is doing the best he can, but his ambitious wife must live as fashionably as other young people; he desires to gratify her; and hence the worry, excitement, and temptations, until brain, nerve, and will give way. The poor fellow was overworked, but "she killed him." A young mechanic toils hard for humble wages; he is honest and faithful, but is constantly reminded by his young wife how poor they are, and how much better off, and how many more comforts, other people have; and she don't see why they need to be so poor, and thus, day after day, and week after week, the hard-working man is told of his small pay, and how little they have in the house, until his courage is gone, home is unpleasant, and he goes out to spend his evenings where he is not reminded of his littleness. And then bad habits are formed, till he goes down a wreck. "She killed him." Multitudes of married men are made drunkards by unhappy homes, for unhappy homes make drunkards as truly as drunkards make unhappy homes.

Then, also, in spiritual life, some wives kill their husbands. Multitudes of unchristian men are so constantly thorned by their well-meaning, but unwise, Christian wives, upon their duty to "come to Christ," that the poor man is on a religious gridiron, and the sound of religion becomes repulsive to him. She constantly reminds him that she "has to live a Christian alone." She has "no help from her husband." And thus she drives away all the tender emotions of his heart. She kills his religious tenderness.

Thus it is that ministers and others are sometimes killed by their wives.—*Rev. Smith Baker in the Morning Star.*

WEARING THE SLIPPER.

Mowry, one of the early writers on the habits and customs of the African tribes, tells an amusing story of a lady's slipper, which by some chance was carried into the country back to Cape Colony, and handed about with delight and admiration among the Hottentots. It was a ball-slipper of embroidered white satin.

When Captain Mowry traveled among the tribes a year later, he found that every woman of distinction possessed a rude imitation of this slipper, made usually of bark. She wore it only on occasions of great importance, tied to a string and hung about her neck, and showed it with complacent smiles to the stranger to prove that she kept up with the fashions as well as her white sisters.

This seems absurd enough to us, but have we not also customs that are quite as ridiculous?

The head of a seminary for girls, in one of the Middle States, said, a few months ago, "Five-eighths of my pupils take lessons in music. Of course, probably, five in a hundred become musicians; they love the art and give to it the large amount of time, labor and patience it demands.

"Of the others, a few girls, after leaving school, keep up through life their practice enough to sing simple songs and hymns, and to play the sweet, familiar melodies of which their children are fond. They are not scientific performers, but their music gives pleasure in their homes, and often soothes and quiets their own strained nerves.

"But the great majority of girls who learn music only do it because it is considered the proper thing for a girl in good society to do. Their parents, however small their means, are heavily taxed for years to pay for their lessons, and a piano is purchased at a large outlay. When the girl comes home from school she has learned, perhaps, by the sacrifice of an hour's labor a day for years, to strum three or four marches and waltzes. She plays them until everybody is tired of them; but she never opens the piano to give pleasure to herself or others.

"The same thing is true, in a less degree, of girls who learn to paint without any love for the art."

Nothing can widen or beautify the horizon of a woman's life more surely than one of these arts, if faithfully loved and used. But to waste money, time and labor on them simply to "be in the fashion," is as foolish in the white woman as it is for the black to hang for show a ball-slipper about her neck which she can never wear upon her feet.—*Youth's Companion.*

HOUSES AND HOMES.

"We shall live to see the day," says Holgrave, the artist, in the "House of the Seven Gables," "we shall live to see the day, I trust, when no man shall build his house for posterity." The wish comes little short of fulfillment in America, for we have already lived to see the day when scarcely a man builds his house for his own posterity. If one runs over the list of persons known to him he finds very few of more than forty years old living in the houses in which they were born. Of the twenty houses built more than fifty years ago nearest my own, only one is lived in by the family by which it was originally occupied, while most of the others have had numerous successive owners or tenants. Of my own friends near my own age there are but two or three anywhere who live in the houses which their fathers occupied before them. This lack of hereditary homes—homes of one family for more than one generation—is a novel and significant feature of American society. In its effect on the disposition of the people and on the quality of our civilization it has not received the attention it deserves.

The conditions which have brought about this state of things are obvious. The spirit of equality, and the practices, especially in regard to the distribution of property, that have resulted from it; the general change in the standards of living arising from the enormous development of natural resources of the country, and the consequent unexampled diffusion of wealth and material comfort; the rapid settlement of our immense territory, and the astonishing growth of our old as well as our new cities, have been unfavorable to the existence of the hereditary home.—*Scribner's Magazine.*

HOW CHARLEY BOUGHT A BIBLE.

Charley was the oldest in a family of five children. His father died in 1833, when Charley was only ten years old. He was poor, and had few books and no papers to read. The old family Bible, which had descended from father to son, was entirely worn out, and in the new country to which the family had lately moved, no colporteur came around to bring a new one.

A Sunday-school was organized, and Charley became an interested member. His teacher, a good, intelligent man, often asked the class questions which could only be answered from the Old Testament. One day a question of this kind came to Charley. He had no Bible to read and therefore could not answer it. The teacher turned to him, and said, "Charley, have no you Bible?" Deeply mortified, poor Charley acknowledged his lack of the Bible. He had no money, his friends were few, credit was out of the question, so how could he compass the desire of his heart and secure a Bible?

In some manner Charley at last heard that poor people were furnished with Bibles at the bookstores. The first chance he had, he went to the nearest town, found the bookstore, but was informed that he could not have a Bible unless he had the money to pay for it. Discouraged, Charley turned away from the array of different kinds of Bibles laid out upon the counter for his inspection; and with eyes full of unshed tears he went out upon the street, and leaned against the doorway of a store for a few moments trying to think if there was any way in the world whereby he could obtain his heart's desire.

Unseen by Charley, one of the clerks within the store was watching the despondent boy. He was a profane, wicked young man, but knew Charley very well and liked him. Finally he came to the doorway, and said:

"What's the matter, Charley?"

At first Charley would not tell, but tried to cheer up and look himself again.

But the question was repeated with an emphasis that startled the boy.

"What is the matter, Charley? What has happened to you that you should look so downcast? I am determined to know the cause of your gloom."

At last Charley told him the whole story—how he needed a Bible, and could not learn his Sunday-school lesson without one, but was too poor to buy one; that he had come to town hoping to get one in some way at the bookstore, but the dealer would not let him have one on any condition except for the ready money. He said he could earn the money, but it would take all summer; and then the Sunday-school would close just as he could get his Bible."

"Come along with me, Charley," said the young man. "I'll see if you don't have a Bible."

They went to the bookstore. The proprietor turned to look as they stepped in. The young man said:

"This boy wants a Bible."

"Yes, sir," said the old gentleman; "so it seems."

"You let him have one. I say so. I'd rather risk his paying for it than half the men in this town."

The old gentleman handed Charley the Bible.

Charley took the Bible home, and dedicated it to his poor and widowed mother. He opened a vein in his arm, and wrote her name and his, in his own blood, upon the fly-leaf. During the summer, by hard work for the neighbors, Charley earned the three dollars and fifty cents which paid for the book. Henceforth Charley missed no more questions at Sunday-school. In after years, when he grew to be a prosperous man, none of his friends guessed why it was that Charley's contributions to the Bible cause were always double those of his richest neighbors. But the secret lay safely hid in an old yellow Bible, still in existence, upon whose fly-leaf two names may be seen faintly traced in blood.—*Sunday School Times.*

HOW LORD MACAULAY READ.—When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to

give an account of what I had read on that page.

At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from beginning to the end.

It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.

THE YOUNG ENGINEER.

The sun was sinking behind the western horizon. The evening train stood on the switch at the round-house, waiting until time to start. A few passengers were in the waiting-room. The workmen at the round-house had finished their day's work. Several sat talking to the telegraph operator.

A number of miles down the road, at a station, an old engineer's two little boys were playing in the cab of the engine, while he was in the station conversing with the agent. One of the boys unfortunately succeeded in throwing on all the steam. The engine shot up the track before the engineer could reach it. The poor man almost went mad. He knew that in less than thirty minutes the engine would dash into the round-house, or into the evening train, if it had left the station; or his little boys, terrified, might attempt to jump from the engine.

The operator at the round-house was telling a joke, when he suddenly turned to his instrument. His face paled. Another sentence and he rose to his feet. As he rushed out of the office, he shouted: "Cap. Fuller's engine, with his two little boys in it, is coming at lightning speed, and in a few minutes will dash into the round house." The young engineer of the evening train rushed from the depot, jumped into the cab of his engine, called to a brakeman to open the switch, and to uncouple the engine from the train. He threw the throttle valve open, the engine started with a jump and flew down the track almost like the wind. What a time there was at the depot! Women screamed, and men pale with fear declared that the young engineer was mad. In their imaginations they saw the engines clash together. They saw the awful wreck, the mangled and scalded corpses of the boys and the engineer. But the young engineer, with eye fixed on the track and hand on the lever, thought of nothing but saving the little boys. Presently the wild engine dashed into sight. The young engineer reversed his engine and soon was running with equal speed in the same direction of the wild one. He gradually let it overtake him. It scarcely jarred his engine. He cut off the steam of his own engine, and climbing out of the cab, soon reached the other engine. A moment later he stood in the cab of the runaway. In one corner sat the little boys, crying as though their hearts would break. Lessening the speed, the young engineer run the engines alongside the platform, and assisted the frightened little boys into the depot, amid the shouts of the happy crowd. The operator with a radiant face went to his instrument and sent this message to the grief-stricken father: "Your little sons and engine are safe. Rescued by the young engineer."—*Youth's Companion.*

HOW PAPA KNEW.

A little girl of nine summers came to ask her pastor about joining the church. The pastor said:

"Nellie, does your father think you are a Christian?"

"Yes, sir."

"Have you told him?"

"No, sir."

"How then does he know?"

"He sees."

"How does he see that?"

"Sees that I am a better girl."

"What else does he see?"

"Sees I love to read my Bible and to pray."

"Then you think he sees you are a Christian?"

"I know he does, he can't help it;" and with a modest, happy boldness she was sure her father knew she was a Christian because he could not help seeing it in her life. Is not such the privilege of God's people to be sure that others see they are following Christ.—*Sel.*

The wife of the new Governor of Illinois will have no wine upon her table on any occasion.

So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society.—*John Quincy Adams.*

TEMPERANCE.

SHALL IT BE DONE?

Shall the opportunity to put a State into the Union of States, constitutionally and forever protected from the deadliest and most subtle foe to all that is dearest and most sacred to all men who love righteousness and purity, be allowed to pass, and not return again for years to come?

In the galaxy of States, South Dakota may be made the polar star of constitutional prohibition.

To all the States, and to all the tribes and all the clans of temperance, we make our *appeal.* We make it in the language of Deborah to the tribes and clans of Israel, and we say: "Up! This, this and no other is the day."

The Philistines of rum will soon fill all the plain. It is the plan and purpose of these hordes of rum, who would keep us in bondage to their trade, to concentrate their forces upon us, to pour in their treasure, to overwhelm us by the magnitude of their efforts. Not a State in the Union, not a den of infamy, not a place of vileness will refuse to respond.

Shall not every State, and every church, and every society in like manner, in support of a cause, in contrast, so infinitely noble, so measurelessly grand and higher, come to the help of South Dakota?

But why especially to the help of South Dakota? The reason is obvious. Here, of all places, the promise of success for the friends of temperance, and the friends of God and man, is the brightest.

Therefore, the rum power will do its best. Therefore, *we must do our best.* South Dakota will do its best, or, perhaps not its best, for no State has ever yet done this.

But, when all is considered, South Dakota will do better than ever yet any State did. She will stretch every nerve, bend every energy, and, according to her ability, pour out her money. Already the money is coming, from counties and cities, towns and hamlets, churches and societies.

We request that pastors of all churches take collections for our aid on Sunday, June 30th.

All individuals who feel inclined to assist in carrying on this great work in securing the admission into the Union of the first State coming in as a prohibition State, will forward any amount to be devoted to this purpose to Hon. F. H. Hagerty, Treasurer of the Non-Partisan Constitutional Prohibition Organization, Aberdeen, Dakota.

V. V. BARNES, *Yankton, President.*
W. F. T. BUSHNELL, *Huron, Secretary.*

LIQUOR AND LODGE NOTES.

The *Voice* recently stated in its Pittsburgh correspondence that the Pennsylvania Grand Lodge of the United Order of Workmen had approved the recommendation of the Supreme Lodge of that order against the admission of liquor dealers as members. But in another issue it contradicts this statement as premature. A resolution of approval was submitted, but voted down on the ground that "liquor selling is not a sufficient cause for rejection."

At a meeting of the Wisconsin Grand Lodge of the A. O. U. W., some delegates from the country districts tried to introduce a resolution that no person in any way identified with the liquor business should be allowed to join the order. This caused great excitement. Hot words ensued, and by a large majority the resolution was voted down. It thus appears that the spirit of liquor and the spirit of secretism have agreed to hold together the fort into which so many honest American workingmen—good Prohibitionists, too—have gone in the hope of fighting more successfully the aggressions of capital. The worst monopoly by far on the face of the globe is the liquor traffic. It consumes nine hundred millions of hard money every year, and produces nothing but paupers, criminals, ruined homes and general misery.

In the ranks of the Grand Army of the Republic at Detroit, serious trouble is reported. Some of the members wish to introduce beer, not only on festive occasions, but to have it on tap in the ante-room, so as to be convenient of access from the post rooms. The temperance members objected, with the result of a serious division.

Excelsior Lodge, Knights of Pythias, San Francisco, celebrated its twentieth anniversary recently, and according to their own "organ," the *Knight*, of Columbus, a lottery was one of the principal features of the occasion. Among the prizes were six bottles of whisky, ten gallons of beer, one keg of cider, and a box of cigars.

A great deal of comment was caused in New Haven, Conn., recently by the anything but mournful appearance of the funeral train, consisting of the City Guards and a number of secret orders who attended the obsequies of a certain Frederic B. Ploeger. The explanation of this unseemly appearance is that they were supplied, according to the wish of the deceased, with an unlimited quantity of beer and cigars, the bill to be settled out of the estate. What right have temperance men to enter such organizations and be unequally yoked together with beer guzzlers and saloon-keepers? Isn't it also high time that our prohibition workers and the clear-minded members of the W. C. T. U. should take note of these things? Can a young man enter such orders and not run imminent risk from bad associations and evil example? Where were the lodges during our late amendment campaign in Massachusetts? Very generally their members either voted No, or shirked the question by staying at home. But how can a man join a brotherhood that admits liquor sellers, and after taking the vow of mutual aid and assistance go and vote for the prohibition of the traffic?

The demon of the still lurks wherever he can find a hiding-place. He especially likes the club-room, and if it is a secret club room, with tyled doors, all the better. For then he can tempt his victim to take a glass of liquor under the assurance of perfect secrecy. Neither his wife nor his mother nor his sister will ever know about it. And so he goes "like an ox to the slaughter, and like a fool to the correction of the stocks."

There will always be a screw loose in our work for prohibition until these facts are more generally recognized. It is bad policy to fight the enemy with one hand and give aid and comfort to his ally with the other. The saloon is a school of crime, the hold of every unclean and hateful vice that battens on modern civilization; but the lodge where the members can smoke and drink in secret without a possibility that their female relatives can look in upon them, and where liquor drinkers and liquor sellers are admitted on the same level as the pure and temperate, is a most convenient ante-chamber to it.—*Miss E. E. Flagg, in Independent Christian.*

NEBRASKA PROHIBITION LEAGUE.

A convention numbering about five hundred members assembled in Lincoln, Neb., June 5th. It was composed of Republicans, Democrats and Prohibitionists, and was held in the interest of the adoption of the prohibitory amendment to the Constitution which is now pending before the people. To that end a State non-partisan prohibitory league was organized and a plan of campaign adopted. It is proposed to organize auxiliary leagues in every school district and carry on a red-hot war until the election in 1890.

Temperance puts wood on the fire, meal in the barrel, flower in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.

The Woman's Temperance Union organized in Philippopolis, Bulgaria, in 1887, now has thirty active members. Last year a union was formed at Bansko, Macedonia, and one at Lovcha. Loyal Legions are being organized among the children of Bulgaria.

There are two saloons in New York city that were given by the former proprietor to the present owners, if they would give the receipts of the day before Christmas to their employees. The income for that day the past year was $11,838.65. It was divided between thirty-eight clerks.

The U. S. Internal Revenue from liquors of all kinds in Iowa in 18 months past has decreased from $58,819 to $1,005, and in Kansas from $9,784 to $5,688. The U. S. Government gives every encouragement to the violation of the laws of those states, and issues its permit receipts to all the vile outlaws who will pay $25.

A recent English investigation shows that with men over twenty-five years of age the temperate use of alcoholic beverages cuts off ten years from life. Also that occasional indulgence, if carried to excess, doubles disease of the liver, quadruples diseases of the kidneys, and greatly increases deaths from pneumonia, pleurisy, and epilepsy.

The official report of the New York Police Department for the year 1887 furnishes some interesting and suggestive statistics. Of the 81,176 arrests made during the year, 28,337 were for drunkenness, 4,708 for violation of the excise laws, and 25,638 for crimes attributable to the use of intoxicants. This makes a total of 58,673 arrests, or about two-thirds of the whole due to the drink traffic.—*N. Y. Observer.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON [illegible] Quarter.—June 23.

SUBJECT [illegible]—Mark 16: 1-20.

GOLDEN TEXT.—Now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15:20.

[illegible]

DAILY READINGS.—M.—Matt. 27: 55-66. T.—Matt. 28: 1-10. W.—Mark 16: 1-8. Th.—Luke 24: 1-12. F.—John 20: 1-10. S.—[illegible]

[illegible] QUARTERLY.

1. [illegible] was risen.
2. [illegible] a living Saviour, able and willing to save.
3. [illegible] and All, but that there is life [illegible]
4. [illegible] raised from the dead.
5. [illegible] resurrection from the death of [illegible]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Women at the Sepulchre.* Vs 1-4. These women came to anoint a dead Christ. There are those to-day who are doing the same thing. Many saintly lives have been lived within the pale of the Romish church and no one can doubt that multitudes of humble worshipers will pray to Mary and the saints have a spirit of true devotion, but they are bringing their balms and spices to the sepulchre and while the sun of a purer faith has risen on the world, they are still groping in the darkness of the tomb, seeking a Christ who is not there. The same may be said of members of the Protestant communion with whom errors of early teaching, or fashion or custom have made them lose sight of a living, ever present Saviour, is ready to heal both soul and body as when on earth. Who shall roll us away the stone? they ask. Every reform from the great Protestant reformation downwards has been an attempt to roll away the stone from the sepulchre of a buried truth—a truth which the people needed to know before they could truly appreciate or follow their risen Saviour, and the greatest obstacle to reform is the incredulity of its professed friends that the stone ever can be rolled away. Nothing is more common than to hear even those who advocate prohibition, ask doubtingly if the thing can ever be done. Masonry is too formidable an institution to be overthrown. Is the unfailing argument used even by those who are theoretically opposed to it. Without doubt it was employed against Elijah and Paul and Luther as much as the reformers of our own day. But their faith prevailed. The stone was rolled away and the truth of Jay in. Under all false systems is a dead Christ and what is needed is to roll away the stone of error and go alone and show to the victims of spiritual delusion that he is not there, he is risen.

2. *The Angel's Message.* Vs. 5-8. From the brief description of angelic appearances which the Bible gives us these men of God must be closely allied to humanity. That they take great interest in our salvation and long with the burning desire of sinless natures to do us good is plainly evident. They seem like elder brothers, full of loving sympathy for our needs and sympathy for our failings. Nothing could more plainly demonstrate that the Gospel is not a mere invention of human fancy than this simple, graphic description of a young man clothed in a long white garment. Fiction could not have been content without adding something more. The fact that Peter received a special message, shows how tenderly the repentant sinner is always remembered by his Lord. It is the very nature of Christ which the Christ heart goes out. Perhaps Peter would not have dared to make his appearance with the rest had it not been for this especial message. "Perfect love casteth out fear," but it was not until Peter saw the risen Lord that he was perfected in love and boldness to stand up boldly before the multitude on the day of Pentecost, and testify to Jesus' resurrection and exaltation.

3. *The First Appearance of Jesus.* Vs 9-13. Christ's first recorded appearance was to a woman, Mary Magdalene. The Gospel pays especial honor to woman in the same proportion that all false systems degrade her. It is not credible that any one believes the tale told by these witnesses and yet it was only what he said would happen. It was only what the Scriptures had foretold ages before. The same subtle causes which made them so unbelieving and hard of heart are operating to-day. Christians ask God for certain blessings without expecting an answer. They are full of anxious cares when he has promised to care for them. They make him their last resort and wonder when he fulfills his own word.

RELIGIOUS NEWS.

—Rev. Homer Hull presents a paper on "How to Oppose Secretism Successfully," in the next Iowa Ministerial Association of the Wesleyan church.

—The Champlain Wesleyan Conference adopted an able report on the subject of the less important secret societies, which was prepared by Rev. E. Trowbridge.

—The Presbyterian church of Bryn Mawr, Pennsylvania, supports a married missionary in Japan, raising some $2,000 for the purpose yearly. Another church in Scranton is supporting a missionary and his wife in Persia. Bethany Presbyterian church, Philadelphia, founded by John Wanamaker, Postmaster General, supports the son-in-law and daughter of Dr. A. T. Pierson, its pastor, and it is understood that Dr. McIntosh's church in Philadelphia is working by the same method.

—Rev. A. W. Hall of the Wesleyan church, now visiting Sierre Leone, West Africa, is arranging with Rev. J. Augustus Cole of Freetown for an extension of the mission work according to the plan urged by Bro. Cole during his visit to this country two years ago.

—In connection with the Students' Volunteers Movements for Foreign Missions, the following is reported by the International Committee of the Y. M. C. A.: During the past summer a number of men have been voluntarily pushing canvasses in different parts of the country. One man secured 26 volunteers, another 27, another 70. This fall, under the aggressive efforts of Mr. Wilder, by whom 150 pledges were secured in about one month, the number has been steadily swelled, until the total of 2,600 reported at Northfield in July has now grown to 3,200. God's guiding hand in this movement is evident; 105 volunteers have already sailed for their fields or are under contract to sail.—*The Moravian.*

—It is estimated that in Paris 50,000 persons who were formerly freethinkers and indifferent to their religious interests are under Gospel influence through the M'All Mission.

—The London Missionary Society, with only thirty English missionaries at Madagascar, reports 828 native ordained ministers and 4,395 native preachers, with 61,000 church members and 230,000 "adherents."

—Mrs. Elliot F. Shepard proposes to erect in New York a large seven-story fire-proof structure, and present it to the Young Women's Christian Association to be used as a lodging-house and home for working women.

—Fifty years ago seven shoemakers in a shop in the city of Hamburg said: "By the grace of God we will help to send the Gospel to our destitute fellow men." In twenty-five years they had established fifty self supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 800,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would take only 160 such men to carry the Gospel to the whole world in twenty-five years.

—The Calumet Club at its meeting in Chicago, on May 16th, found pleasure in entertaining the Rev. Stephen R. Beggs, nearly ninety years of age, who was the first preacher in Chicago, having been the preacher to the soldiers in the early garrison of Fort Dearborn.

—Now is the time to enter Mexico with the Gospel. But we are doing almost nothing. In 1887 Rev. John W. Butler reported 10 Protestant denominations in the field, with 16 missions, 105 ordained ministers, 100 unordained, 180 other workers, 85 church edifices and 265 hired halls, 350 congregations, 18,000 church members, and about twice that number of adherents, 180 Sunday-schools with 6,000 scholars, 110 day schools with 4 500 scholars, 3 theological seminaries with 50 students, and 8 evangelical presses and 8 evangelical papers. But what is a total force of less than 400 Christian workers in a population of ten and a half millions? Every worker must care, on the average, for 26,250 souls.—*Missionary Review.*

—Judge Tourgee in an article in the *Forum* says: "The African Methodist church—which has not a white man among its members or any organic relations with any white church organizations, reports a membership of 460 000; it has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sabbath-schools, supports its own denominational papers, has missions in the West Indies, Mexico, and Africa, and its reported contributions foot up more than $2,000,000 annually for the support of church work. Men who accomplish such results will not always submit to wrong, even for the dear Lord's sake. Christianity is not drawing the white and black races nearer together, but separating them further than ever in habits of thought, and developing and solidifying the manhood of the Negro with wonderful rapidity."

—Beginning with the Seminary year 1889 90, the trustees of Hartford Theological Seminary have voted to open all courses of instruction to women on the same terms as to men. This action, which meets with quite an enthusiastic response, is taken to meet the needs specially of women who are desirous of preparing themselves for Christian teaching, for the missionary field, and for any religious walk other than the pastorate. The Seminary has been reorganized, and its curriculum extended in various directions.

HOLDING UP THE STANDARD.

While some denominations, following leaders of a worldly and sectarian spirit, are falling into the lap of the lodge Delilah, others are watching, praying and sending forth the word of their testimony, which must overcome at last.

In the General Assembly of the United Presbyterian church the Permanent Committee on Reform submitted a report, through Dr. Thomas Balph, of St. Clairsville, Ohio. The principal reforms sought to be accomplished are the suppression of impure literature; the preservation of personal purity and female honor; for the maintenance of so much of the Sabbath as is left to us, and its establishment upon a Scriptural basis; for the amendment of the laws relating to marriage and divorce, and to conform them to the divine standard; to meet the incalculable evils resulting from the traffic in intoxicating drink, by securing the prohibition of the traffic; to resist the encroachments made by secret orders on individual and public rights; and to remove these selfish and heathenish systems from our country; to secure the arbitration of national differences and the abolition of war; to secure for our Christian institutions laws and usages, upon a constitutional basis, and thus bring the nation into acknowledged subjection to the Mediatorial Governor of the world. The report closed with the following resolution:

Resolved, That it be and is hereby enjoined on the ministers and members of our church to co operate, as God in his Providence and by his Spirit may call, with our fellow Christians of other branches of the church in behalf of those measures of reform which seek to destroy the kingdom of Satan and establish the kingdom of Christ.

The Central Illinois Conference of the Free Methodist church at its last meeting at Ipava, Ill., adopted the following, which is as full of good cheer to those who are setting this matter before the churches as it is a rebuke to evil doers:

Your committee, by personal contact with several secret societies in former years, are fully persuaded of their anti Christian character; and that they are antagonistic to the social, civil, legal and moral rights of mankind, and the teaching of the Holy Scriptures. They bring on a level all grades, by binding their members, by unholy, illegal, and cruel oaths, to fellowship each other, regardless of character. We fear there is a tendency on the part of the conference to neglect to expose this secret enemy, which is hindering our work, or Free Methodism and the work of God in general. Wherefore as lovers of truth and righteousness, be it

Resolved, That we will be more diligent in opposing and exposing, in a faithful and prudent manner, this secret foe, and will *aid anti-secret lecturers*, and will speak against as the work demands and the Holy Spirit leads.

From the far South comes another godly testimony. At the fourteenth annual session of the Fourth District Baptist Association of Louisiana, held at Baton Rouge, the following report was adopted:

DEAR BRETHREN:—Having had both past and present experience of the evils that have been and are being done our churches in some parts of the District through the influence of secret societies, and as such societies are not in accordance with the Bible, neither are they proper organizations for Christians to be connected with for the reason that their system of government is inconsistent to our laws; we do therefore advise the churches and pastors of this district to do all in their power to crush out these evils by taking a most decided stand against them; we further advise that candidates for admission to church membership be strictly examined on this question of secrecy, but especially ministers for ordination.

Resolved, That we, as pastors and delegates, deplore the existence of the secret lodge system, and rejoice to learn that Rev. Francis J. Davidson has been employed by the National Christian Association of Chicago, Ill., to lecture in our State against these evils.

Resolved, further, That we extend a vote of thanks to Rev. H. H. Hinman for his lecture to this body.

Respectfully submitted,

B. DORSEY, GEORGE HOLMES, ROBERT TAYLOR.

IN BRIEF.

One of the mysterious ruined cities of southern North America is that of Grande Guivera, near the western point of Texas. This was known to the early Spanish explorers, but being at present forty miles from water, it has seldom been visited. A late surveying party found the ruins to be of gigantic and substantial stone buildings, one of which was four acres in extent. The indications point to the former existence of a dense population. To the southward is a stream of lava from one to ten miles wide and forty miles long, and the surrounding country is most arid and desolate. No inscription, no legend tells the tale of the great city or of its fate.

Every one who has looked through a large telescope has noticed the purple rim around the edge of the object viewed. This is known as the secondary chromatic aberration, and has been regarded as a serious defect by astronomers. The announcement is made that Professor C. S. Hastings, of the Sheffield Scientific School of Yale College, has succeeded in combining two Abbe glasses in such a way as to eliminate entirely this aberration, and to reveal objects in their natural colors. The discovery is one of substantial value—especially seeing that it can be used for celestial photography—and will doubtless greatly facilitate astronomical investigation.—*Zion's Herald.*

The whole population of Ireland is now under five millions. Within the last twenty years the Catholics have lost 544 374; the Episcopalian Protestants, 53,783; and the Presbyterians, 52,557. During this period the Roman Catholics had *fallen* from 77.69 per cent of the population, to 76 54 per cent, while Protestant Episcopalians had *increased* from 11.96 to 12 36 per cent, and Presbyterians from 9 02 to 10.01 per cent. The Irish correspondent of the London *Messenger* says: "Taking these statistics, which are given by the Rev. John Healy, LL.D., of Kells, the outlook for Protestantism in Ireland is hopeful rather than otherwise. Amid the turmoil which has been produced by politicians, it is well to be calm and remember 'the Lord reigneth.' 'There is a Providence that shapes our ends, rough hew them as we will.'"

In an address in Washington before the United States Geological Survey, Professor Gilbert gave the following interesting information regarding the recession of the ground under Niagara Falls: The estimate is that for the past forty-four years the falls have receded at the rate of 2 4 feet in a year. The Horseshoe Falls are at the head of the gorge, and the American Falls at the eastern side, but the time was when both were together, before the little point called Goat Island was reached. The recession is more rapid at the center than on the sides. As the crest of the Horseshoe Falls retreats the water tends to concentrate there, and the time will probably come when the sides of the present falls will have become dry shores. The gorge is known to be 35,500 feet long. A calculation has shown that on this basis, the falls began to wear away the rock of the escarpment near Lewiston about 7,900 years ago.

The Sioux reservation contains twenty-two million acres of land, one-half of which at least the Sioux nation is not using and does not need. The government is negotiating its purchase, and in a few months it is confidently expected that eleven million acres of splended land will be thrown open to white settlers under the Homestead law. The Southern boundary of the reservation is the Niobrara river in Nebraska, its eastern the Missouri, its northern the Cannon Ball, which flows a few miles south of Bismarck, N. D, and its western the 103d meridian, which runs through the Black Hills. The reservation may be said, in general terms, to embrace an area averaging 325 miles in length by 140 in width. There will be an eager rush for this land. What pregnant prophecies of the future of America are these western sweeping multitudes of people! Let the heralds of the cross be always in the midst of them and the dawning day will be a happy one.—*Christian Nation.*

At the last meeting of the American Institute of Christian Philosophy Mr. A. H. Siegfried, of the Chicago *Daily News*, read a paper on "The Attitude of the Secular Press in America Toward Religion." After considerable investigation Mr. Siegfried has come to the conclusion that the attitude of the editors of the 1,584 daily newspapers of the United States is that of "friendly indifference," rather than what Dr. Washington Gladden calls "calm superiority." Out of 141 papers to which inquiries were sent as to their attitude toward religion, only twenty-eight replied. The German papers replied that none of their employes had anything to do with religion, and that their attitude was that of "respectful indifference," or that, in their opinion, "the secular press had nothing to do with religion." The tone of the replies from the papers printed in English was, in the main, high and friendly. Others indicated contemptuous indifference, as, for instance, Mr. Murat Halsted, who wrote: "I have not succeeded in conquering this world, and have not had time to invade the other."—*Christian Inquirer.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 3 to June 8 inclusive:

J E Wilson, S Avery, Mrs J A Pound, Mrs M L Curtis, W H Layton, L Steiner, Mrs S A Proctor, B Williams, Mrs Amsbury, J Crawford, Mrs M M Ames, E Dresser, Mrs A I Salisbury, J W Pierson, B F Hull, B M Amsden, G W Waterbury, I Crane, J Blount, T Camp, W G Rogers, H C Lewis, F F Stewart, E P Webster, L Platt, F G Houck, W O Norval, Miss J Still.

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17. History of Masonry.
22 Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D. D, on Masonry.
33. Hon. Wm. H. Seward on Secret Societies.
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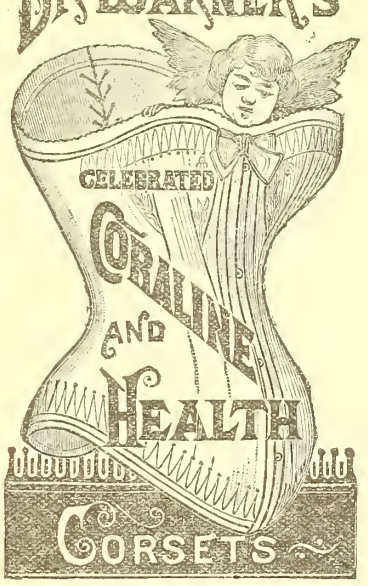
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HOME AND HEALTH.

PROFUSE SWEATING FOR THE CURE OF HYDROPHOBIA.

In 1887 a French physician by the name of Buisson was attending a patient who was suffering from hydrophobia, when some foam from the mouth of his patient fell on a spot where his skin was scratched. Before long he felt frightful pains and all the symptoms of hydrophobia were presented.

He used all ordinary means of relief in vain. Finding himself growing constantly worse he finally went into a Russian sweating bath at a temperature of 124 deg. Soon he broke out in profuse perspiration and in a little time he felt better and could drink water. After a good night's sleep he woke up next day well. From that time he cured hydrophobia with sweating treatment, and in a short period treated eighty cases with complete success.

He was led to try sweating in his own case, so we are told, by noticing that profuse sweating sometimes cures malaria, and that "the ordinary poison of smallpox does not set when the person inoculated is at once placed in a sweating-bath."

Buisson's own opinion as to results to be expected was as follows: "On the first day cure by means of ample perspiration is certain, on the second day uncertain, and on the third day nearly hopeless."

It is said that to depend upon such simple means of cure as sweating in this grave disease would not be "scientific," and, hence, ought not to be trusted. I have had no experience in the treatment of hydrophobia, but I am free to say that if I were called upon to treat snake bite, scorpion sting, serious bee-sting, or the disease in question, I would not hesitate to employ sweating as an important measure. We know that poisons in the system are thrown off chiefly by the breath, the skin, or the kidneys, or by their action combined. A physician writes as follows: "A woman was bitten on the calf of her leg by an adder, and in spite of medical treatment died after five months. The thigh on the side which was bitten, was swollen and blackened up to the abdomen. Four years later a girl was also bitten by an adder. I heard of it on the following morning, and found her much swollen on the side affected, and in a state of giddiness. I at once ordered a sweating bath, and found her quite lively the next day, without any swelling, and she has remained healthy until now, twelve years later. Six years ago a woman was badly bitten by a mad dog on the upper part of her bare arm. As soon as I heard of it I ordered a sweating bath, and she became, and has remained, perfectly well. I am of opinion that the sweating bath is a certain cure for all blood poisoning, however caused."

All who have had much experience with the sweating bath know that a very great deal of impurity is often thereby taken from the bodies of patients. After sweating in a wet sheet pack the sheet of a tobacco user is found to smell strongly of nicotine, and even to be stained by the poison.

Poison, no matter how taken into the system, unless injected directly into the veins, is first taken up by the absorbents—the lymphatic system—to be poured into the general circulation.

This accounts for the swelling of the lymphatic glands always found on the same side that has been injured. It is entirely reasonable that while poisons are thus freely circulating in the fluids of the body, large quantities of them may be carried off by the pores of the skin.

From the nature of the case, as well as the experience of those who have recorded cases, it would seem the correct practice to drink large quantities of water, and to use all means to sweat profusely. There is little danger of overdoing the matter at such times. Prostration from sweating may occur, but no matter; if successful the crisis will soon be past and ample time can then be taken for recuperation.—*Pacific Health Journal.*

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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FARM NOTES.

TO TELL THE AGE OF HORSES.

To tell the age of any horse,
Inspect the lower jaw, of course;
The sixth front tooth the tale will tell,
And every doubt and fear dispel.

Two middle "nippers" you behold
Before the colt is two weeks old;
Before eight weeks two more will come;
Eight months the "corners" cut the gum.

The outside grooves will disappear
From middle two in just one year.
In two years from the second pair;
In three the corners, too, are bare.

At two the middle "nippers" drop;
At three the second pair can stop;
When four years old the third pair goes;
At five a full new set he shows.

The deep black spots will pass from view
At six years from the middle two;
The second pair at seven years;
At eight the spot each "corner" clears.

From middle "nippers," upper jaw,
At nine the black spots will withdraw;
The second pair at ten are white;
Eleven finds the "corners" light.

As time goes on, the horsemen know
The oval teeth three-sided grow;
They longer get, project before
Till twenty, when we know no more.

—*Toronto Truth.*

FOR MEN WHO OWN HORSES.

Never wash a horse with cold water when he is heated.

Feed your horse three times daily, but never overfeed.

Water before feeding, but not while the horse is hot from work.

Use the whip very little, and never when the animal shies or stumbles.

Never leave a horse standing unhitched. It is the way to make them runaways.

Do not storm and fret Be quiet and kind, and the horse will be so too, in most cases.

Give the horse a large stall and a good bed at night. It is important that he lie down to rest.

Do not expect your horse to be equally good at everything. The horse, like the man, must be adapted to his work.

Near the close of a journey, let the horse walk. If covered with sweat, rub off with a rag, to prevent too sudden cooling.

Collar galls and bruises are benefited by washing with salt water. Wash shoulders daily when using the horse. Brine is good also for stiff joints.

Never allow anyone to tickle or tease your horse in the stable. The animal only feels the torment, and does not understand the joke Never beat the horse when in the stable, as nothing so soon makes him permanently vicious.

Keep a horse's bedding dry and clean underneath as well as on top. Standing in hot, fermenting manure causes thrush

Use the currycomb lightly. When used roughly, it is a source of great pain; brushing and rubbing are the proper means to secure a glossy coat. Let the heels be brushed out every night. Dirt, if allowed to cake in, causes sore heels.

When a horse comes in from a journey, the first think is to walk him around until he is cool. The next thing is to rub him dry. This removes dirt, dust, and sweat, and allows time to recover and the appetite to return. Also have his legs well rubbed by the hand; nothing so soon removes a strain.

Let your horse stand loose, if possible, without being tied up in the manger. Pain and weariness from a confined position induce bad habits.

BETTER THAN WHIPPING.

At Roosevelt Street Ferry, New York City, one of Havemeyer and Edgar's sugar teams balked. A crowd collected, offering all sorts of advice, while the driver was belaboring and swearing at his team. A pretty young lady stepped forward and said, indignantly, "Stop whipping those horses, you great big brute!" Then, taking one of the big Norman horses by the bridle, she gave him a chirp or two, patting the neck of the animal. The horse turned his head and looked at her, gave a snort and as she chirped again, walked off with the load. "You're a daisy," said the driver. "That's more than I can say for you," retorted the miss. "If you were brought up on a farm as I was you would know that kindness to horses goes further than those whippings." The crowd cheered and the young lady tripped away to her work blushing.

SPONGE THE HORSE'S SHOULDERS.

At this season of the year, when farmers' horses at put at hard work after a winter of comparative rest, their shoulders are very liable to gall. I went some distance to a farmer's to learn why his horses were never afflicted in that way, although he is noted for working his team severely. Proceeding to the stable, I had no occasion to ask the question. The team had just returned from the field, and the farmer was engaged at one and his man at the other sponging their shoulders with cold water This is done every time they come into the stable after hard work, and freedom from shoulder abrasions, and consequent comfort of the animals, is the natural result. When farm horses come in from labor, in the spring especially, it may be observed that they try to rub first one shoulder and then the other against the stall. The wear at this point causes the animals to feel exceedingly uncomfortable, and humane men will not withhold from them the cooling, soothing influence of a little cold water.—*Galen Wilson, Ithaca, N. Y.*



LONGFELLOW'S MAIDEN,

who is—

"Standing, with reluctant feet,
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NEWS OF THE WEEK

CHICAGO.

The last stone was placed on the Auditorium building Tuesday.

The nurserymen of the United States held a two days convention, at the Grand Pacific Hotel.

Twenty five thousand dollars were received Friday from various sources in the city for the relief of the Johnstown sufferers. The total amount raised at that time in the city exceeds $125,000.

Captain Schaack of East Chicago Ave. Station was suspended by Chief Hubbard Tuesday evening, ostensibly for neglect of duty. Chief Hubbard said he was dissatisfied with the way in which Captain Schaack gave his testimony before the Coroner's jury.

THE PENNSYLVANIA FLOODS.

In Cambria county, Pennsylvania, forty lives were lost in the floods, and property was damaged to the extent of $1,000,000.

General Manager Pugh of the Pennsylvania railway said that as near as can be learned nineteen persons were lost from the day express at Conemaugh. Some of the passengers heretofore mentioned as being dead have turned up alive in various parts of the country, and probably some of the names now given may be those of persons still alive but not yet heard.

The Mayor of Williamsport, Pa., reports to Governor Beaver that thousands of people in that city are homeless and in want, the flood having carried away their dwellings and property. He says they badly need disinfectants, owing to the presence of all kinds of filth and dead animals in the streets. The loss in lumber alone, the Mayor states, will exceed $5,000,000.

"I wish you would state to the country," said Col. James B Scott, the chosen director of the valley, to the press representatives, "that as times are becoming more and more settled every hour, I would recommend that all drafts and checks hereafter be sent to William R. Thompson, Treasurer of the Finance Committee, Pittsburg. That city is now ready to be the source from which the financial supplies must come. Let all general remittances go to him and no confusion can possibly arise."

The following was issued from Columbus O., June 6, by C. O. Probst, M. D., Secretary State Board of Health: "*To the People of Ohio:* Dispatches from Johnstown, Pa., indicate that vast numbers of dead animals are being carried into the Ohio river, polluting the water and rendering it dangerous for drinking purposes. The governor of Ohio and state board of health have appealed to the health authorities of Pennsylvania, but the disaster at Johnstown is too great for immediate abatement or present relief, and therefore persons living along the Ohio valley are urged to boil thoroughly all river water used for drinking or culinary purposes.

A dispatch from Johnstown Friday says the community is in a wild state of excitement as a result of the recent flood. The cause of the entire affair has been traced to the South Fork Hunting and Fishing Club, and so angry are some of the residents in the vicinity that trouble is feared. Wm. Boyer, superintendent, at the cottages on the lake. Already several of the pretty villas have been broken into by marauders and the furniture destroyed. The boats owned by the club have been stolen in broad daylight and refused to land in wood by the infuriated crowd. The men who broke into the cottages have not been discovered. It is evident robbery was not intended. Affairs are assuming a serious aspect. The coroner's jury that has been in session all day at Nineveh terminated its labors this afternoon. The verdict has been fully prepared and only lacks the signatures of the jurors before being given publicity. It is understood that the jury, after viewing at length the successive freaks and careless repairs in the dam in past years, declares the Executive Committee of the South Fork Fishing Club guilty of gross, if not criminal negligence.

The work of registration of the survivors of the flood is going steadily on. Up to Sunday evening there were about 21,000 registered and the list is still increasing. The number of the lost is placed now at 5,000 by those who held it would reach 10,000 a week ago. A conservative estimate is between 3,500 and 4,000. Up to date there have been 1,500 bodies recovered. Reports of epidemics breaking out are met by the following by the agent of the State Board of Health: "The general condition of health in Johnstown and vicinity is excellent. No epidemic disease of any kind prevails nor is it expected that any will arise. The whole region has been divided into convenient districts and each placed under a competent sanitarian. The State Board of Health is prepared to meet all emergencies as they arise. The air is wholesome and the water generally pure. If the good people of the devastated district will go on as they have so nobly done for the past week in their efforts to clean up the wreckage, good health will certainly be maintained." Dr. Groff has made a careful inspection of the drift in the river at the stone bridge and reports that there is no probability of any contamination of the water supply of the towns below from this source. He says the number of bodies in the river cannot be large. The valleys have been swept so clean by the great floods that the river waters are now purer than before the disaster. There is no present danger to the water supply of Pittsburg at Johnstown. The only present danger is from people being frightened into sickness by sensational reports. Dr. Hess, of the Red Cross Society, stated that the contagious diseases were more prevalent at Johnstown than the authorities declared them to be.

COUNTRY.

Associate Justice Gray, of the Supreme Court, and Miss Jeannette Matthews, daughter of the late Stanley Matthews, were married Wednesday evening.

Shocks of earthquake were felt Friday at New Bedford, Mass., and Brest, France, the convulsion at the latter place being of a violent character.

The widow of Charles Francis Adams and mother of the president of the Union Pacific Road, died Thursday at the family mansion at Quincy, Mass., aged 81 years.

The Superintendent of New York Prisons received a letter on Thursday, postmarked Philadelphia, in which the writer offered "to act as a victim to science" in a test of the new electrical aparatus for killing criminals, conditioned upon the payment to his family of $5,000.

The non-partisan prohibition convention called by men of all parties to aid the cause of prohibition in Nebraska assembled in Lincoln Wednesday afternoon. The attendance was about 400, comprising some of the most prominent men of the State. C. A. Atkinson of Lincoln was made chairman and Eric Johnson of Phelps county and C. A. Corbin of Furnas county were made secretaries. A State league similar to those of Iowa and Kansas was formed, with permanent officers.

Ten or fifteen armed white men, supposed to be from the northern part of Pike county, Mississippi, went Monday evening to the house of a Negro named Dock Connelly, who lived five miles from Osyka in Tangipahoa parish, Louisiana. A Negro named Huey first saw the mob from Connelly's house, and ran out of the back door into another armed crowd, who riddled him with buckshot. Connelly was dragged out of the house and shot at least thirty times, his body being torn into shreds.

Baseball games by amateur clubs were stopped by the police in Cincinnati last Sunday. Fennessey, of Heuck's Opera House, and Baker, of Harris', were arrested for giving theatrical performances, but the performances were not stopped. Kissel's and Young's concert saloons attempted to go on in full blast, but they were shut up by repeated arrests. There were nearly 100 arrests of saloon keepers; several of these were repeated arrests of the same man. Many of the most defiant saloon keepers made up their minds to close before the day was over.

The business portion of Seattle, the largest city in Washington Territory, was destroyed by fire Thursday. Every bank, hotel, place of amusement, all the leading business houses, all the newspaper offices, the railroad depots, miles of steamboat wharves, the coal bunkers, the freight warehouses, and the telegraph offices are burned. The fire began near the corner of Front and Pearl streets in the Seattle candy factory building, at 2:30 P. M., and before midnight had consumed the whole of the business section of the city northward to Stetson and Postmill along Front and Second to the water front, involving a loss of over $5,000,000. The city is literally wiped out except the residence portion on high ground. At 6:30 P. M the flames had reached the wharves and the steamboats and shipping were compelled to head out into the harbor. A stiff breeze was blowing from the northwest when the fire began and it soon got the best of the fire department. The water supply gave out within two hours after the fire began and then the flames had a clean sweep. The ocean steamers Mexico, for San Francisco, and Ancon, for Alaska, escaped destruction by pulling out into the harbor. A great deal of property was saved, only to be burned up again, so quickly did the flames spread. It is believed that many lives are lost also.

FOREIGN.

Forty three persons committed suicide in Vienna in May.

Complete anarchy prevails in Crete. Outrages and murders are frequent.

The Czar is incensed at the behavior of the Shah on being welcomed to and on departing from St. Petersburg.

The congregation of Cardinals to be held next week will discuss the question whether the Pope should leave Rome.

Missionary letters to the Anti-Slavery society in London say that the mahdists have made western Abyssinia a desert. Whole flocks and herds have been destroyed. Thousands of Christians have been thrown into slavery, thousands of others have been butchered, and hundreds of the noblest inhabitants have been taken to Mecca as slaves in violation of treaties.

The police of Paris have searched the houses of several leading friends of Gen. Boulanger. It is said they found papers connecting him with an international plot. They also found and seized a quantity of secret correspondence, a key of the ciphers used, and accounts with the Boulangist National Committee. The seizure has caused intense excitement in Paris. It is asserted that it was intended to dispatch the documents secretly to Ostend.

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We who look upon the Johnstown calamity as a visitation of God, may see a token of his special displeasure in the fact that hardly one of the several hundred saloons of the valley remains undestroyed. But of the churches it is said they fared better than any other class of buildings, although all were more or less injured.

Some of the citizens of Chicago rejected Roche and supported Cregier because the former was a moral coward respecting Sunday laws. They begin to fear it was a mistake. Last week a delegation, headed by Bishop Fallows and lawyer C. C. Bonney, both "brother" Masons to the infidel mayor, called on Mr. Cregier about enforcing these laws. Cincinnati and other Western cities are successfully grappling with the evil of open saloons and shops on the Sabbath, and inasmuch as Cregier was elected on that issue, it seemed fair that he should meet it. He met the committee but not the issue. They retired with mixed emotions, unable to say whether they had succeeded or not. We regret to hold the opinion, but the conviction is forced upon us that Mr. Cregier's moral principles, long moulded by Freemasonry, must be radically changed before he can be entrusted with the enforcement of such laws.

Mr. Bonney wrote lately in the *Statesman*: "The duty of the new mayor is plain. He has taken an oath to enforce the laws and ordinances applicable to the city, and he has had experience in the higher walks of life to know that the fulfillment of an obligation is far easier than to bear the burden of its violation." As a fellow-member of the lodge these words are very manifestly an appeal to Mr. Cregier's Masonic fealty. It would not do, in an article for the public eye, to speak more plainly. We hope that Mr. Bonney will learn that such appeals have but a sandy foundation. Masonic views of morality and of obligation are not taken from the standpoint of Christianity or its law, and it cannot be expected that a Sunday law will be sustained by a Mason as by a Christian man.

The anti-Jesuit war in Canada is likely to acquire new zeal, if the statement be true that the Dominion government refuses to entertain the petition from Quebec, praying that the Jesuit estates bill be referred to the Supreme Court. A question of constitutionality has been raised which this court only can pass upon in Canada, though its decisions can be taken to the Imperial Privy Council of England. If the government refuses, all possibility of testing the constitutionality of the act will be shut off. The opponents of the measure held an anti-Jesuit convention at Toronto last week and organized a permanent "Equal Rights Association" which will form local branches throughout the province of Ontario.

The Mormons were doleful at the late removal of Chief Justice Sandford of Utah. They were angry when it became certain that Judge Zane would be re-instated. Their lamentations were alone a sufficient justification for the change. When a judge is more popular with persistent law-breakers than with honorable citizens it is time for a change. The memory of Judge Zane's prompt and fearless decisions against polygamy will tend to scatter the Mormons more rapidly toward the Northwest Territory, where they began a settlement last year at Alberta. Already the accessions to this colony are becoming a source of much discomfort to the Canadians of the vicinity, and the boast of their leading men that they will practice polygamy if they like and the Dominion government cannot prevent it, threatens to create a Mormon problem for our neighbors on the North. May they learn wisdom from our folly in tolerating this public evil.

It has been so often said that Gladstone was in sympathy with the wrong side during our slavery war, that his thousands of admirers in the United States read last week with much satisfaction a letter from him to Mr. Clews. Mr. Clews sent a copy of his "Thirty Years Wall Street" to Mr. Gladstone, who corrects the American banker in his views of Lord Palmerston's cabinet, thus: "Allow me to assure you that, so far as that Cabinet is concerned you have been entirely misled in regard to matters of fact. As a member of it, and now nearly its sole surviving member, I can state that it never at any time dealt with the subject of reorganizing the Southern States in your great civil war, excepting when it learned the proposition of the Emperor Napoleon III., and declined to entertain that proposition without qualification, hesitation, delay, or dissent."

The Sabbath reform moves on strongly with our railway lines. Following the example of Chicago the city ticket offices of Buffalo have been closed on the first day of the week. The managers of the following roads running into Chicago have signified their willingness to concur in any measure looking toward the suppression of Sunday labor on the roads: Chicago, Milwaukee and St. Paul, Chicago, Rock Island and Pacific, Wabash and Western, Wisconsin Central, Chicago and Eastern Illinois. At a meeting of railway firemen and brakemen at Bloomington, Ill., a few days since, it was resolved to ask of the general public to forego all travel and business on the Sabbath day that would affect the roads and prevent men who had served six days and nights from enjoying one day of rest with their families. They also requested of the railway managers to discontinue freight traffic on the Sabbath. Another very significant item in this connection, is a little circular to the press from the office of George H. Daniels, the General Passenger Agent of the New York Central road. Mr. Daniels calls the attention to the closing of ticket offices, and asks that the good work be aided by the press until every city shall follow the example of Chicago and Buffalo. When we painfully observe the indifference of some churches and their organs to this great movement, we are reminded of Christ's testimony against the Jews who would be condemned at last by the Queen of Sheba and the Nineveites.

Last week the great Auditorium building on Congress street in this city had its first semi-public inspection. A large party of gentlemen were led from bottom to top of the immense structure, which received its cap stone a few days before. The great hall of the building where Benjamin Harrison was nominated for President was temporarily fitted up for the convention. It is now receiving its permanent fixtures, among which is proposed the largest organ in the country. The west end of the building is already being occupied by the Conservatory of Music and for offices. The hotel, which will front toward the Lake, is receiving its equipment, and, with the great hall, capable of holding some 8,000 people, will be opened in December. This immense building, covering half a square, with its tower 246 feet in air, will cost $3,000,000. It has been built by contract and with not a lodge hammer striking a blow upon it. During President Cleveland's visit in 1887 he was asked to lay the corner-stone of the building. The labor lodges jumped to their feet, vociferating in protest. If Cleveland should touch that "scab" building they would boycott him from one end of the land to the other. He was excused from the honor, but the work has gone on nobly and without one serious accident. In reply to a late outburst of impotent lodge fury against the granite pile, the gentlemen who are most interested in its construction publish that their intention from the first has been to construct a hall where first class concerts, lectures and entertainments could be held and a low rate of admission charged that would admit workingmen as well as the rich. Their good intent meets with such a response from these secret orders, that they can verily say that ingratitude has a sharp tooth.

It is useless to expect any real reformation the life to result from simple denunciation of what is wrong. We declaim against the various crimes that are practiced among us with little effect, while there is the absence of sound moral principle in those who commit them. The frowns of society may produce some restraint or concealment for a time; but they will not eradicate evil principles from the heart. The consequences of transgression ought to be faithfully depicted before the eyes of the transgressor. But the remedy should be as faithfutly insisted upon. That remedy is principle—the power of divine truth in the heart. There is no other way of turning a sinner from a course of transgression to that of uprightness and purity. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." The denunciation of the sinner without presenting to him the motives of reformation may harden, but it cannot radically reform.—*Christian Instructor.*

SABBATH ASSOCIATIONS—WHY AND HOW THEY SHOULD BE ORGANIZED.

BY REV. WILBUR F. CRAFTS, FIELD SECRETARY OF THE AMERICAN SABBATH UNION.

In this age of combination and organization, when, as one has said, "a mother can hardly spank her own children without a constitution and by-laws," let us not allow the value of consecrated individuality to be depreciated. It played an important part in the recent restriction of Sunday work on the Vanderbilt system of railroads. A Christian gentleman, observing the evil influence of Sunday excursions in central New York, instead of saying, One man can do nothing against these great corporations, sat down and wrote a letter substantially as follows:

"DEAR MR. VANDERBILT: Next Sabbath, when you are at church, and the Fourth Commandment has been read, and you are about to respond, please think of the Sunday excursions from Syracuse to Niagara at fifty cents for the round trip. Think how the Sabbath is made a day of toil to hundreds of your employees to whom it should be a day of rest and home fellowships and culture of conscience. Think of the young people allured by the cheap excursion to the beginnings of dissipation. Think of broken-hearted parents troubled by this disobedience and waywardness of their children. Think of these things and then devotedly pray, 'Lord have mercy upon us and incline our hearts to keep this law!'"

The answer came by the next mail. Mr. Cornelius Vanderbilt thanked the writer for his faithful letter, and said it was his first knowledge of these excursions, and that they should be immediately discontinued. Let us magnify the power of one as well as the power of union. "One shall chase a thousand," is not hyperbole but history. "But two shall put ten thousand to flight;" that is, organization multiplies power five-fold. Last year, when I went to the Southern Presbyterian Assembly to explain what was desired of it by the organizers of the American Sabbath Union, which was then in a nebulous state, I was asked by the stated clerk, "Whom do you represent?" I replied, "I represent myself;" to which, with characteristic wit, he answered, "That is unfortunate." "This year," I said to him, "I represent the Southern Presbyterian Assembly and three other Presbyterian assemblies, and the Baptist churches, North and South, and the Methodist Episcopal Church, North, and the Reformed (Dutch) Church, which officially constituted our 'Union' during last year." The other evangelical churches are unofficially in the Union, by the co-operation of their leaders and churches, and are expected to join it officially when their higher councils meet.

This National Union of the friends of the Sabbath has given a great impulse to the organization of state and local associations. So far as I am able to learn there are but two State organizations for the defense of the Sabbath that have yet held a second anniversary, namely, the New Jersey Sabbath Union and the Maryland Sabbath Association. The Illinois Sabbath Association was the first of the new series. It was followed by the Iowa Sabbath Association, the Dakota Sabbath Association, and the Kentucky Sabbath Union. These were organized before the National Union. Since the organization of the latter, and with its co-operation, Ohio, Virginia, Missouri and Arkansas have organized; and conventions are at hand for like purpose in Minnesota and Wyoming. Initiatory measures to the same end have been taken in Massachusetts, New York, Pennsylvania, Louisiana, Kansas, Montana, and California; and any State or Territory that would not be in the rear in such a warfare will need to consider speedily how, and where, and when to organize. To this end I submit a few practical hints:

1. The movement for a State organization may be started by the Evangelical Alliance or Union preachers' meeting of the capital or metropolis, or some other leading city, inviting the friends of the Sabbath from all parts of the State to a mass convention in its own city.

2. In large States, which naturally divide into two parts, as in the case of Massachusetts, New York, Pennsylvania, Michigan, Missouri, Texas, and California, it would seem best to organize two associations, e. g., the Eastern New York Sabbath Association and the Western New York Sabbath Association; the Northern California Sabbath Association and the Southern California Association.

3. The initiative having been taken by the pastors of the city to which the convention is invited, it is desirable that other preachers' meetings in the State, and also religious conferences and conventions should be asked to pass resolutions of approval and co-operation.

4. The advertising should be started early and carried forward in the most thorough manner by pulpit and press, and especially by early and extensive distribution of a strong program through the churches of the State, with emphasis on the standard reduction of railroad fares for such cases to one and a third.

5. As the religious Sabbath is perhaps sufficiently presented to those who recognize its claims by the pulpit and religious press, a State convention might profitably confine itself to the civil Sabbath, with such themes as the following (and such men as far as possible):

CONVENTION OF THE FRIENDS OF THE AMERICAN SABBATH.

Wednesday evening — Col. Elliott F. Shepard, presiding. Theme, "The Christian Sabbath as a Religious Institution Distinguished from the American Sabbath as a Civil Institution." Addresses by President S. F. Scovil, Wooster, O., Prof. Herrick Johnson, D.D., Chicago, and Bishop J. H. Vincent, D.D., Buffalo. Committee on Permanent Organization appointed.

Thursday morning—9 A. M., Meeting of Committee on Organization. 10, Devotions and Organization. 10:30, Discussion, "What are our State Sunday Laws? How can we promote their enforcement? In what respects should they be changed and how?"

Thursday afternoon—"The Continental Sunday," Dr. Von Slumback of Berlin (now in this country). "Friends of the Sabbath among our foreign population—how can we increase their number?" Rev. Dr. Wenner, New York city. "Sunday laws and liberty," Rev. R. S. MacArthur, D.D., New York city.

Thursday evening—"The Sabbath and the labor problem," Mr. P. M. Arthur, Cleveland, O., Mr. T. V. Powderly, Scranton, Pa., Pres. Merrill E. Gates, New Brunswick, N. J.

Friday morning—Discussion, "The utility of National, State and local Sabbath associations."

Friday afternoon—"Sunday or the saloon—which shall go?" Joseph Cook, Ticonderoga, N. Y. Question Box.

Friday evening—"Why a National Sunday Rest Law is needed," Mrs. J. C. Bateham, Painesville, O., Hon. G. P. Lord, Elgin, Ill., Senator H. W. Blair, Washington, D. C.

6. The chief result of the Convention should be a strong, living organization that will transmute the Convention's words into deeds. The American Sabbath Union suggests that each State organization call itself an "Association," leaving the word "Union" for the National society, and the word "League" for local societies. Those who desire may find a printed form of constitution in the March supplement of American Sabbath Union (23 Park Row, N. Y.). It has been adopted, without the change of a word, by the States that have been organized since it was printed, after careful consideration in each case.

7. But the most important thing is not the paper constitution. A very successful superintendent was asked by a fellow superintendent to send him a copy of his Constitution. He replied, "I am very busy and can't come." A Sabbath association must have at least one officer in whom the Constitution is incarnate. The best place for that best man is usually the corresponding secretaryship. Very few Sabbath organizations can afford to support a man so that he can give his whole time to the work. Sad to say, the men who retire from business with an income, only in rare cases, like that of the Illinois secretary, Hon. G. P. Lord, are willing to take up this great cause of the Sabbath and let it be its own reward. The right man, however, can be found in every State by diligent search. Every man should have some specialty outside of his regular occupation. It will be the best kind of rest. Prof. Wright loses nothing as a professor of Greek by giving his vacations to geological rambles. So any pastor, any Christian lawyer, any Christian doctor, any Christian merchant, might without injury to his regular calling, take up missions or temperance reform or Sabbath-school work or Sabbath reform as his outside specialty, by which he would be rested because of the complete change of thought thus afforded, and broadened also by the outlook on a larger field than that of his usual avocation. It ought to be possible to find such a specialist in every State.

It were better to wait for such a one than to pretend to organize without him, for the greatest curse of Sabbath reform is an organization that is dead but not buried. A city is better off with no watchman at all than with one dead at his post, on whom it vainly relies. If there had been no watchman appointed the citizens would have been somewhat watchful for themselves.

A Sabbath association must have at least one officer who will be its living heart. Such a man can be found or developed in every State and Territory. Whatever his individual influence may be, it will be multiplied, as the power of a cannon ball by the powder behind it, if he speaks and writes not in his own name but as the representative of a great society.

8. It has been deemed best to include both the religious and the civil Sabbath in the platform of the State and county organizations, whose object is usually declared to be "to preserve the Christian Sabbath or Lord's day as a day of rest and worship;" but for local Sunday Rest leagues it would seem better, especially in large cities, to take as the object the enforcement of existing Sunday laws in the interest of Sunday rest, a basis on which labor organizations and churches of all creeds have been successfully united by the Chicago Sabbath Committee.

23 Park Row, New York City.

THE ROMAN CATHOLICS AND SECRET SOCIETIES.

BY REV. H. H. HINMAN.

Ever since 1738, when the Pope issued his first bull against Freemasonry, there has been on the part of the Roman Catholics a fixed opposition to all secret societies that were not in subordination to their church. This of course does not include the Jesuits, nor a multitude of other secret orders who acknowledge a primary allegiance to the authority of the Pope.

The reason of this exclusion is obvious when we consider that it is a part of the obligation of every good Catholic to go to the confessional at least once a year, and that he must answer whatever questions the priest may ask. Such confession would be utterly inconsistent with the lodge oath to "always conceal and never reveal" its doings. Members of the Masonic and Odd-fellow orders have in repeated instances been denied absolution and Christian burial. Nevertheless it is quite evident that the Masonic, and especially the Irish secret orders, have become too strong for the church and that there is a growing tendency to make terms with them. Many Masons are members of the Roman Catholic church, and the Knights of Labor, after being forbidden, have since been recognized. What the church cannot successfully resist it yields to and adopts.

The following from the *Daily News* of June 12 is from one who is doubtless a good Catholic, and indicates the general drift:

"I do not propose to discuss church rules here. What I mean to say is that the Irish Catholics, through the power of their secret societies, rule the Catholic church in the United States; that (in the matter of church rules) they do whatever they like, and therefore the discipline of the Catholic church in this country is in danger, being ruled by people laden with a Clan na-Gael oath. How many Catholic Irish priests belong to the camps of that order and contribute toward its funds?"

"There is no place for any secret society in a free country like the United States. The time of their utility is past. The secret society should go!"

To this last demand we give our hearty assent. It should be the language of every American heart.

REV. CALVIN FAIRBANK.

BY MRS. MARY C. BAKER.

Mr. Fairbank has written a book of his wonderful experiences of slavery times, but it seems out of date these days, and has not paid him. About the year 1840, while a teacher in a Kentucky school, he was appealed to by a beautiful girl to save her. Upon learning her history he found she was the daughter of a wealthy slave-holder by a slave mother. Her father had allowed her to be taught at home, and she had proved an apt scholar, and was far in advance of the other daughters in the home, and the wife demanded of the husband that she should be sold South. She was extensively advertised, and on account of her beauty of person and accomplishments, bidders were promised from hundreds of miles distant. Upon Fairbank listening to the history and the appeal of the slave girl to save her, he set out at once for Cincinnati and laid the matter before Levi Coffin and Edward Harwood, the great Abolitionists of that day in Cincinnati. They raised $500 and sent him to Salmon P. Chase. He gave $200, and took Fairbank to old Nicholas Longworth. He listened to the story, and sat down and wrote out a check for $1,000. Chase, Harwood and Coffin then met, and pledged $2,000 more, if necessary. Fairbank got back in time for the sale, and bid the girl in for $1,485. The poor girl at the last stroke of the auctioneer's hammer fainted dead away, not knowing whether she had been saved, or was the property of a gay Frenchman from New Orleans, who had boasted of what he

would do with her. To make the sad story short, Mr. Fairbank took the girl to Cincinnati, freed her, and she was made the adopted child of Gamaliel Bailey, the editor of the *National Era*. It was not generally known that she had any African blood in her veins, and she entered a young ladies' seminary, and graduated with great honor. From that time on Calvin Fairbank was a marked man in the eyes of Kentucky slave-holders. He was imprisoned in the penitentiary of Kentucky, and lashed nearly until death, under the charge of aiding slaves to escape.

Mr. Fairbank was an ordained minister in the M. E. church before his imprisonment. Mrs. Laura S. Haviland, the aged Quaker evangelist, who was noted for her success in helping slaves to freedom, and for her efforts to educate ex-slaves, says:

"Mr. Fairbank passed through the terrible ordeal of martyrdom as truly as did John P. Lovejoy, John Brown and many others who suffered martyrdom at the behests of the slave power. I have heard him say it seemed to him that every ten strokes of that cruel whip or strap were equal to a death!"

For his efforts to give liberty to captives he spent long, weary years behind prison bars. Mr. Fairbank now lives at Angelica, Alleghany county, N. Y. He is aged, and without any visible means of support. His story is a remarkable one. His case appeals to the sympathies of a generous Christian public. The facts in this case were gleaned from an article in the *Christian Worker* of this city.

106 Franklin street, Chicago.

AIMS OF THE SPANISH FREEMASONS.

Various Freemason lodges of Spain have recently published a circular which openly pronounces the object and aims of that secret society. It recommends:

1. Vigorous agitation for the spread of Freemasonry.
2. Influencing teachers, especially the principals, and winning them to the order.
3. Furtherance of non-religious schools.
4. Unrelenting warfare against the ministry and the worship of God, the religious schools, the religious brotherhoods and societies.
5. Boycotting all business men who close their stores on Sundays and festival days, in accordance with the Third Commandment.
6. Boycotting all schools where any religion is taught.
7. Protecting Freemasonry and its periodicals as much as possible.

The aims of this society cannot be put into a clearer light, and yet these people have the brazen effrontery to say, Freemasony and all lodges of that stripe are not only innocent societies, but positively beneficial organizations! When will the people, and also some of the churches, open their eyes to the true character of this foe?

The same paper from which we have borrowed the above seven "aims," also brings a passage from a speech, held in July last in Geneva by the Grand Master of the Grand Lodge of France, B. Colfavru, of which we subjoin a free translation:...."Our object must be the liberation of conscience. The enemy of mankind is clericalism (the clergy); the enemy is the priest, to whatever religion he may belong. The enemy is he who dares affirm himself a mediator between the Unknown (God) and man. All religions are tyrannical institutions devised to weight down the human conscience and rob him of that freedom which we demand for all. The world must be got rid of the priest, the unhappy one must be enabled to pour his sufferings into the heart of a brother happier than himself. This is our religion, and the exercise thereof stands in need of no priest. ....Freemasonry, whose duty it is to fight ignorance and superstition (*i e.*, revealed religion)."

Alpina is the organ of the Swiss Freemasons, and it brings the above extract. In the light of the above, is it to be wondered at that all who are honest and know the ways and aims of Masonry oppose the same?—*Charles F. William in the Lutheran Witness.*

Archbishop Ryan, of Philadelphia, is represented as saying in a recent sermon:

"The Pope is the foundation of the building (the Church of Christ), the king of the kingdom of God on earth, the visible head of the body of the church. But what is a king without a kingdom?"

That is pitiful. The Pope must want the earth. He is *not* "a king without a kingdom" if he is, as is here claimed, "the king of the kingdom of God on earth." Having assumed the position of king in Christ's spiritual kingdom, it is not surprising that the Pope should desire, in addition, the kingdom under the whole heavens, the earth on which we dwell. Without an earthly kingdom he is indeed "without a kingdom," for the kingdom that is not of this world recognizes no earthly king. Jesus is himself the head over all things to the church, which is body.—*Christian Standard.*

THE LODGE MURDER OF CRONIN.

COMMENTS OF THE PRESS.

(Christian Statesman, Philadelphia.)

Several such deeds adorn the records of these Irish societies, and justify the stern condemnation which Lord Beaconsfield pronounced upon them and on all similar organizations as inimical to the best interests of the state. The objection lies against every society which assumes to prescribe and inflict, for the violation of its obligations, penalties which can properly be inflicted only by the divinely ordained power of the civil magistrate. All such organizations are an *imperium in imperio*, and should be rigidly suppressed by law. Any attempt to enforce the penalties prescribed in the oaths of such societies ought to be dealt with as high treason, a bold usurpation of the sacred and exclusive powers of government.

(The Critic, Halifax, N. S.)

The murder of Dr. Cronin will probably help to open the eyes of Americans to the assassination proclivities of the people about whose safety from extradition the United States authorities are so tender, and more than one American paper calls for the suppresion of secret military organizations, such as the Clan-na-Gael, which are stigmatized as foreign bodies, troublesome, if not dangerous, to the country. The wild extravagance of assertion which characterizes anarchists of this kind is exemplified in a theory put forth in Chicago that the murdered man met his death at the hands of emissaries from Scotland Yard, commissioned by the English Government to kill him, in order that the odium might fall upon the Irish in America. As the Boston *Herald* observes, such stuff "is too absurd to need refutation," while it continues: "Unless the law-abiding Irish-Americans will unite with their fellow-countrymen in doing all that they can to discover and punish these evil-doers, they must not complain if the cause that is so dear to them has to bear some part of the odium of this murderous outrage."

(From the Standard, Chicago.)

In the process of inquiry the spirit and methods of these organizations are coming to light, with facts which go to show of what doubtful legality they are, and also show what opportunity they afford for plunder and treachery on the part of the leaders. The things charged are in some instances small matter of surprise to those acquainted with the past career of the men accused. All the same, they raise the question whether the American people can afford to harbor amongst them organizations, whose recognition of any responsibility to the law is at least doubtful, which cover their proceedings with a mantle of secrecy, and in whose councils the worst of crimes may be hatched with no possibility of discovering the perpetrators.

(From the United Presbyterian.)

Such an organization gives a most favorable field for persons of evil aims. They acquire position and influence, and are able to wield the order for their own ends, even against the will of the majority and the intention in its institution. In such hands a beneficiary organization becomes an agency for the wealth and luxury of a few. An association for mutual aid becomes an organization for the personal benefit of the leaders. A working men's union becomes a political machine, with the offices for the few. A political organization becomes a conspiracy against government. An organization to secure larger independence and better local government in Ireland, becomes, in the hands of unscrupulous men, the perpetrator of the most infamous crimes. Many members of the Clan-na-Gael stand aghast at revelations now made, but it was the secrecy into which they entered that made the crimes possible.

(From the Wesleyan Methodist.)

The recent murder of Dr. Cronin in Chicago is but the outgrowth of this secret sentiment and principle, that men may band themselves together in secrecy and assume the right to take the lives of any members of the lodge when the interests of the order requires it. Though guilty of no crime which the common law would recognize, these secret, midnight, death-dealing clans pass sentence of death upon their members at will, and appoint their executioners, and hold them responsible for the faithful performance of their bloody commission. The murder of Cronin, which has shocked the civilized world with its deliberate barbarousness, is but another practical illustration of the power of life and death assumed by the lodge system over its members. At any time the sentence of death may be secretly passed, and secret executioners put on the trail of their unsuspecting victims. There is nothing more certain—however secret societies may seek to evade and cover this point in the investigation—than that Dr. Cronin was murdered according to the lodge law and lodge methods of execution of the secret society known as the Clan-na-Gael. This is some sort of an Irish society, with its purposes and plans sought to be kept secret from the general public.

(From the Advance.)

The ramifications of the conspiracy, extending to secret societies, orders and international fraternities and organizations, present a dark picture. They make one think that society has a horrid underground of all that is conscienceless, vicious and atrocious. How deep this vile stratum goes, or how high up its poisonous influences infect individual members of society, is a problem. If the Poet Laureate be right in saying that in the process of evolution we shall "work out the tiger and the ape," it is painfully apparent that we have much to do yet.

[From America, Chicago.]

Fourteen hundred members of the Ancient Order of Hibernians marched in Dr. Cronin's funeral procession. This causes the Cleveland *Leader* to recall that the murder of the Chicago doctor was very similar to those committed some years ago in the anthracite coal regions by the Molly Maguires, all of whom were Irishmen and members of the Ancient Order of Hibernians. "The signs, passwords, and the whole form of the Molly Maguire conspiracy," says the *Leader*, in reviewing the evidence given at the Mauch Chunk trials, "were those of the Ancient Order of Hibernians." That newspaper further says: "The national officers of the Ancient Order of Hibernians aided Molly Maguire assassins to flee the country, and endeavored to levy an assessment of $5 on each of the 6,000 divisions of the order in the United States to defend those cruel assassins." Is it not a fact that Irish secret societies in this country have proved themselves dangerous to law and order?

(Indianapolis Journal—John C. New's paper.)

No city can afford to have its police honey-combed or handicapped by allegiance to or sympathy with a secret society of any kind.

(H. O. Hoffman, of Bloomington, Ill., in the Chicago News.)

"I am disposed to coincide with the New York *Sun's* opinion, as quoted by the *Morning News*, that Dr. Cronin's murderers will never be discovered. The ground of this opinion is the fact that we have in our country a secret society made up of American-Irish that is more Irish than American. Let the country note well the testimony of Luke Dillon before Coroner Hertz."

(Chicago Herald, June 8.)

Because the assassination of Dr. Cronin is the greatest American crime of recent years, men must gird themselves to behold succeeding events. If Dr. Cronin's death were really a great crime, it was great for some reason, and there is probably no error in stating the reason to be that a state was working within the State of Illinois—a secret, powerful, dominating, far-reaching administration, to which citizens had pledged a loyalty that impinged on the rights of the State of Illinois. The *Herald* is confident that the State of Illinois must issue triumphant from a contest with this interior administration, and because those who are members of both administrations seem to waver, now that the choice of sovereigns must be made, the *Herald*, in loyalty to the State of Illinois, according it a full and happy allegiance, must counsel all thoughtless or perplexed citizens that they are safe only as they obey the State of Illinois . . . No citizen has a right to either assume or keep an oath which makes him a foe of the State. Other than the State, there should be no administration to order its adherents to become recalcitrant citizens.

(The New York Press.)

The testimony thus far taken in the Cronin inquest at Chicago shows how easily the secret organization method of promoting a cause can be abused. Here is a man who had charge of funds belonging to a secret organization, and is shown to have speculated recklessly, but, for the very reason that he was fenced about with a system of rules for secrecy, it is hard to combat his claim that the money with which he speculated was not the money of the order, but funds belonging to somebody else who speculated through him as "agent." And yet

what a powerful temptation to just such speculations, the almost irresponsible care of an order's funds, raised for secret use, must have been to Sullivan as to many another man! Cronin's animus against Sullivan is not the question. Rather Sullivan's animus against Cronin. That is a link in the chain of circumstantial evidence which must be followed to the end. If it is possible that there exist in America secret organizations which try and kill their accused without reference to the laws of the land, the fact must be shown up, and such un-American features rooted out of them.

(New York Mail and Express.)

The Clan-na-Gael has won a most unenviable record. It has been a villainous organization throughout its history. The full measure of its iniquity we shall probably never know. Grave suspicions, however, will ever remain that Cronin was not the first victim of the association. Missions to England, it seems, were not uncommon. If it be found that the society was engaged in murderous work on the other side of the Atlantic, government must put it down.

(Wilmington (Del.), News.)

If a camp of the Clan-na-Gael should order a member or other person to be "removed," and the order was executed, every member of the camp concerned in the matter would be guilty of murder, and would, in case the facts could be proved, be subjected to the penalty provided for the offense. The idea of such a practice is wholly alien. It is so un-American as to be repulsive and horrible. It will not be tolerated on the part of any society or organization in this country, no matter what its name or purpose may be.

(The Brooklyn Eagle.)

The most remarkable thing about the whole matter is that the members of the Clan-na-Gael in New York and this city have not spoken a word expressive of their horror at the deed which has shocked the people of the United States, nor has any meeting of any Clan-na-Gael camp been held for the purpose of declaring that the society has had nothing to do with the murder. At one time the Clan-na-Gael was a most potent organization in this city. Prominent among the men in the order was Judge Andrew Walsh, Dr. Gallagher (who is now in an English prison under a life sentence), and James J. Rogers. An attempt to use the society for local political purposes and the advocacy of the use of dynamite caused several withdrawals. Among those who withdrew was Justice Andrew Walsh, who was at the time chief of his camp. He said he was disgusted with the rottenness of the concern. Before leaving the room he was asked to take an oath that he would not reveal any of the secrets of the order. He refused in vigorous language, and said that he did not consider that it had any secrets.

(Buffalo Commercial.)

The opinion long held by most of the open and honest supporters of the National League in this country, that Alexander Sullivan and men like him who control the secret societies are in reality the most dangerous enemies Parnell has had to contend with, is now likely to become universal in this country.

(Boston Traveller.)

Again Chicago has to face a great responsibility. There is a duty upon her that far transcends her contest with bomb-throwers. The right of revolution may have advocates and apologists, but the right to murder, and to organize large bodies of people in secret bonds with the disposition of human life as one of its objects, ought not to find a solitary defender in this free land.

(Hartford Courant.)

The more the American people learn about the Clan-na-Gael—and they are now in a fair way to learn a good deal—the less likely they will be to look with favor upon the continued existence and activity of that society in this country. In fact, as may have been remarked before in these columns, this country is no place for secret, oath-bound political societies of any nationality.

New York Tribune.

It is not the business of Americans to judge the acts of revolutionary or other secret societies in countries where opinion is not free, where justice is not impartial, and where life and property and political rights are not protected by equal laws. But the men who fly from such countries to seek an asylum here must leave behind the methods which are at war with American freedom and American law. Be they labor agitators, Southern Democrats, or Irish revolutionists, in this country they must obey the laws or expect no mercy. The Molly Maguire murders in Pensylvania ended in executions. It is the standing disgrace of the country that political murders at the South have not yet been so punished. But for all offenders of this class, be the pretext or motive what it may, American civilization demands an impartial trial and, after conviction, no mercy.

[Rochester Herald.]

A secret society in this land of freedom should be shunned as treasonable to American institutions and principles. It is an anomalous monstrosity, a curious and vicious freak of organization which per se places the motives and purposes of its organizers under suspicion. It matters not whether it is employed to further home or foreign political schemes. We have no use for it or anything like it on American soil. Openness, candor, publicity, free discussion—these are features of normal political life in a republic. It may almost invariably be held that those who love darkness rather than light are guilty of plotting evil deeds.

(Chicago News)

Specifically: This community now demands of Mayor Cregier that he take steps at once to purge the police department of every member of the Clan-na-Gael and all other oath-bound organizations. The Coughlins, Whalens, Browns and others, members of secret societies, must go. There is no place for them in a department whose sworn duty it is to preserve the peace and enforce the laws and ordinances without fear or favor.

(Chicago Mail.)

"In our judgment all secret societies whose objects are such as the evidence shows that of the Clan-na-Gael, or United Brotherhood to be, are not in harmony with and are injurious to American institutions." So said the coroner's jury in the Cronin inquest. Here is a subject on which Americans may profitably expend some little thought. "Injurious to American institutions" is putting it very mildly; "ruinous and demoralizing" would be a better description of the effect of such societies on American institutions. If it is to be considered good form to tolerate societies and brotherhoods that murder their obnoxious members, and thereby throw the community in which the crime is committed into a fever of excitement and incur great public expense, then these societies and brotherhoods should flourish. But if men are to be free to walk abroad at night, and safe in doing so, these bands should perish. They should be stamped out.

From America.

As for the police of Chicago, strong as it is to crush riots and to quell mobs, it has been tried and found wanting in the dealing with this barbarous murder. Many of its members have been found to be also members of the lawless secret organizations. The pursuit of the assassins have been foiled and delayed in consequence of the ramification of Irish politics with our American police.... Nothing but the reorganization of the police upon lines excluding any member of secret societies will satisfy the public of this city.

From the Inter-Ocean.

It would be curious to note the intimate connection between the excess of enthusiasm toward a religious, social or political reform which speedily degenerates into fanaticism and the formation of secret societies. Certain it is that there has been no fierce movement of extremists without the agency of secret organizations, none successful by such agencies, and it is equally certain that no moderate, practicable, or successful measure of reform of any kind has been found in allegiance with oath-bound societies.

Between freedom and despotism is a gulf across which none can pass by virtue of any shibboleth or cabala acquired from or imparted by any head-center, apex or tiangle, supreme director, or other titular authority of a secret lodge. The freedom of a people depends upon the universality of independent feeling and action, and it is of the essence of secret leagues and clans that they require first of all an utter abnegation and relinquishment of all independence on the part of their members. They are despotism pure and simple. The neophyte surrenders his soul and body, his mind and will, his thought and deed to the bidding of a close oligarchy. His allegiance to the head or heads of "the order" is infinitely more abject than was that of the villain to the feudal lord. It is out of the nature of things that any progress toward temporal or spiritual freedom should be worked by such means. He who voluntarily becomes a slave is unfit for freedom. And unquestioning and unreasoning submission to the commands of any chiefs of any league or order is slavery. It is one of the mysteries that from time to time considerable bodies of men should seek to rise unto a higher stage by voluntary descent into the lowest and most servile of conditions.

THE SECRETS OF THE CLAN-NA-GAEL.

It is noteworthy that Mr. Luke Dillon, and other worthy head centers of the Clan-na-Gael conspiracy to murder, are coming forward to make a partial disclosure of the secrets of their order. Seemingly, they do not understand that the fact that the Clan-na-Gael had secrets, which only spies and traitors could give out, is the one great topic for American amazement and reprehension. The more the secrets of this secret society are disclosed, the more infamous must appear the men who make the disclosures. It should not be forgotten that the inner circle, or what is known as the executive body of the Clan-na-Gael society, consists of J. J. Bradley of Philadelphia, Thomas H. Ronayne of New York City, Thomas Tierney of Brooklyn, Patrick Egan, Minister to Chili, Luke Dillon of Philadelphia, John M. Leonard of Fall River, E. O'Meagher Condon of Washington, and L. R. Buckley and Mortimer Scanlan of Chicago. In this delectable list of chief conspirators, four belong to the Cronin faction, and five, headed by the Hon. Patrick Egan, our Minister to Chili, represented the Alexander Sullivan gang, and all worked together for the destruction of life in England, the mutilation of cattle in Ireland, and the embezzlement of funds in America, and all in the name of the holy cause of Irish Nationalism.

Probably if the Psalmist were writing in these days, and had heard the testimony in the Cronin coroner's inquest, he would have amended his saying "that all men are liars" to read "all members of the Clan na-Gael are liars." Mr. Luke Dillon one day tells the public that he is determined to testify because "I think it best for Ireland." Shortly afterward Mr. Dillon, who is a prominent member in the United Brotherhood, alias Clan-na-Gael, says that he "fears the investigation is going too far into the secrets of our order, the greatest organization of Irishmen the world ever saw," and when Mr. Dillon comes upon the stand he testifies just so far as he considers best, and no farther. The testimony of every other Clan-na-Gael man was of the same reserved character. Every bit of evidence given by Irishmen before the coroner's jury had a string tied to it, and in nearly every instance the other end of the string was tied to a secret-society oath, and not to the convictions of the witness.—*America.*

NEW ENGLAND LETTER.

Rev. Edward Everett Hale and the temperance question—How our State legislatures favor the rum power—Making the saloons pay the fines instead of the drunkard—Secret societies hindering the temperance work—A scene in a Jewish Synagogue—The new departure in Hartford Theological Seminary.

Rev. Edward Everett Hale, who did *not* vote for the Constitutional Amendment in Massachusetts, says in regard to the temperance question, "People see very much what they want to see."

It is certainly a fact that if a tourist goes to France convinced in his own mind that the free use of light wine will cure intemperance, he will tell you unhesitatingly that he never saw a drunken man all the time of his stay. And this in the face of official reports which affirm the exact contrary! But your modern tourist with plenty of money in his pocket is not apt to see much of the shady side of European life. Of course his pages are pleasanter reading than statistics, but when we take truth for our guide, we must not expect to be led in flowery paths. Mrs. Stowe, when she wrote that charming book of travels, *Sunny Memories of Foreign Lands*, feted and caressed as she was by the British nobility, saw nothing in the lower strata but honeysuckle-shaded cottages and general thrift and comfort; yet at that very time the agricultural laborers of England were getting but seven shillings a week, and were forced to herd with their families in mere pig-stys, with the cheerful prospect of the workhouse before them when they should finally succumb to sickness or old age. But how much of all this appears in the pages of one who had thrilled the world's heart with the story of the sufferings of the slave?

Mr. Hale gives his verdict in favor of the old-fashioned way of promoting temperance, that is, through total abstinence societies. He is for boycotting the rum-seller and thus driving him out of business. But what boycott so effectual as legal prohibition? But this our moral suasion friends fail to see, and it certainly looks like a case of not wanting to see.

The Connecticut legislature has refused to pass the bill allowing women to vote on the question of license. As is always the case when this subject

comes up, those members who favor the rum-traffic were united in their opposition to the measure. This ought to make all those who hate the saloon equally united in trying to bring about what is really only a simple act of justice—giving to woman the right to use this quiet, noiseless, *womanly* weapon, the ballot, against the destroyer of her home.

Rhode Island almost needs an Oliver Cromwell to "purge" her State House. Anything more outrageous than the late legislative action in re-submitting the amendment, and then taking every unjust means to make the defeat of prohibition a foregone conclusion, could scarcely be conceived. The twentieth of June is the day fixed upon for voting, an especially bad time for the farmers; nor is it without a reason that the next day, after the result in Pennsylvania will be telegraphed all over the country, should be selected. The liquor party are counting on the discouraging effect which tidings of a defeat in the Keystone State will have on the Rhode Island voters. But as if this were not enough, the General Assembly went one step further in its mean truckling to the interests of the liquor party. The Australian system of secret ballotting had previously been adopted to go into effect June 1st, but by unscrupulous manoeuvring it was postponed to the 30th, ten days after the one fixed for voting on the amendment; and this is the way it was done: The chapter under which that law was enacted was numbered 731. A bill was slyly introduced to amend Section 1 of Chapter 731 of the Public Laws, by changing the date from the 1st to the 30th. The bill was rushed through, and many friends of prohibition voted for it because they did not take the trouble to find out the real purport and object of the measure. It is hardly to their credit that they should allow such a trap to be sprung upon them. A legislator who votes without knowing what he is voting for, is like the man who signs a paper without reading it; but in the latter case only the one who commits the folly is swindled, while in the former the result of such negligence may be simply incalculable.

The Massachusetts General Assembly has adjourned without especially distinguishing itself, except but for a pitiful lack both of moral fibre and intellectual strength. Temperance Republicans are growing more and more restive, and as we now have the Australian system of voting, some surprises may be in store for the party managers who so persistently refuse to hear the voice of the people.

The Law and Order League held a meeting in the chapel of Tremont Temple this week to consult as to future policy. The league numbers some 2,000, and has done much valuable service in enforcing existing laws. One good suggestion was made by the Rev. Frederick B. Allen, who said that "the conscience of the liquor traffic was in its pocket, and when an arrest for drunkenness was made, the fines should be laid on the saloon instead of the man." This suggestion is eminently just, because as a matter of fact the man himself seldom pays the fine. It is almost always paid by his family; perhaps by his wife who has had to stand at the washtub in order to do it.

At the meeting of the Evangelical Alliance lately held at Crescent Beach, Mr. H. M. Moore stated that there were 90,000 young men in Boston of whom scarcely 7,000 ever went to any church. He did not state, and probably it did not occur to him to think, how many were regular attendants at the lodge.

A correspondent of the *Connecticut Home*, writing from Thomsonville, complains of the number of secret societies in that place as being a great hindrance to temperance effort because they do not allow of any time or attention being given to anything else. There are no less than fifteen secret and fraternal associations in this small place. The last new society is a Council of the Order of United American Mechanics, which starts off with 116 members. Even if these associations were entirely innocent in themselves, it is enough to condemn them that they crowd out better things. This order of U. A. M. would surely do more for the cause of labor by combining in one solid phalanx and working for the amendment.

The orthodox Jewish Synagogue, Church street, Boston, made its recent celebration of the Feast of Weeks the occasion of an eloquent appeal for help from Mr. Marcus, president of the congregation, for the Johnstown sufferers. The Jewish service is not so bald and bare as many imagine. The synagogue contains an ark made of mahogany in which are preserved many scrolls of the law; and was most brilliantly illuminated with more than a hundred electric lights of over two thousand candle power, and also by two hundred gas jets, besides innumerable candles. A most impressive feature was the blessing of the people by the Cohens, who are lineal descendants in the priesthood from Aaron. As they stand before the ark and repeat with outstretched hands the old patriarchal formula of blessing, "The Lord bless you and help you, the Lord make his face to shine upon you, the Lord lift up his countenance upon you and give you peace now and forevermore," it seemed to recall the sublime forms of Moses and the prophets, and all the wonderous poetry of the old Hebrew days of miracles and signs. Though the signs are not wanting to-day. Such a judgment as the Johnstown floods can have no narrow local application. These lightnings of his wrath, smiting the innocent with the guilty, are intended to waken our whole guilty nation to repentance.

The Hartford Theological Seminary has opened its doors to women, with a special view to the needs of those who wish to fit themselves for missionary work. A correspondent of the *Christian Secretary* relates how a certain young miss in the days when the Pauline injunction, "let your women keep silence in the churches," was more observed than at present, being unable to recall the word theology, asked "What is that in religion that begins with T?" It is refreshing to think that the times when it was thought charming for a woman to be ignorant and helpless have passed away forever.

ELIZABETH E. FLAGG.

REFORM NEWS.

NOTES OF THE IOWA WORK.

DEAR CYNOSURE:—I met with a cordial reception from the Covenanters at Wyman. On former occasions I have spoken against the lodge system in the Covenanter church of that place. They have always contributed cheerfully to aid the Iowa Association when solicited.

From Wyman I went to Washington, and saw several of the pillars of the anti-secrecy reform, and made arrangements to plead for Christ against the Baal of the lodge in the Grand Prairie and Living Lake U. P. churches north of Washington. I then went to Pleasant Plain and stopped with James Harvey, the former State treasurer. I called upon Rev. Mr. Alfred, the pastor of a United Brethren circuit. He invited me to preach for him seven miles northwest of Pleasant Plain in the morning and at Pleasant Plain in the evening of the Sabbath. While preaching Christ, I warned the people against the anti-Christ of the lodge. The pastor said that the whole secret lodge system was of the devil, and that he had never taken a member of a secret society into the United Brethren church. He wished me to lecture on the secret orders at another of his appointments, which I hope to do at a future time. I called the attention of this dear brother to the fact that the secret society system is prejudicial to the rights and interest of those who are not members, and that Christian character and practice cannot be maintained by those who *intelligently* adhere to the lodge. Therefore to prevent Satan from corrupting the United Brethren church through the agency of the lodge, more active effort to enlighten the churches as to the real nature of the system is needed now than ever before.

From Pleasant Plain I returned to Washington and went into the country, distributing literature and canvassing. I called upon the membership of eight different churches. Some told me of criminals shielded from due punishment by the lodge, and others of the blighting influence of the false religious philosophy of secretism upon their acquaintance.

At the time appointed I spoke in the Grand Prairie U. P. church. At the conclusion of my remarks, one of the elders came to me and expressed his appreciation of my discourses, and desired me to visit him at his home. Another, with whom I had sojourned for the night, went with me to the Living Lake U. P. church, where I preached again at 4:30 P.M. on the antagonism of the lodge as a religious system to the Gospel of Christ, and showed from the Scriptures that *intelligent* adherence to both is an impossibility. The pastor of the Grand Prairie church was absent supplying the Birmingham U. P. church. A young man from the Xenia Theological Seminary, who had been supplying the Living Lake church for two Sabbaths, was present and heard my afternoon discourse. He expressed his gratification, and said it was the first of the kind that he had heard. I afterwards met him in one of the families of the Living Lake church, and learned that he had been at Birmingham and received private instruction from Dr. Norris in the evils of secret societies. I gave him some further lessons and a supply of anti-lodge literature, and judging by the interest he manifested, we may reasonably hope to see him standing in the front rank of reform when he leaves the seminary and enters upon his life work.

From Living Lake I returned to Washington and took the train to West Chester, and went into the country and visited the Westminster congregation of the U. P. church. I called upon many of the families of the congregation, and conversed with them and gave them literature, and received such material aid as they were willing to give to the Iowa work. I spent the night with Mr. Anderson, one of the elders of the congregation. He manifested a warm sympathy, and will make one of the family of *Cynosure* readers for the year to come. While we were talking of the lodge system as a Satanic conspiracy to supplant Christ and subvert the Gospel, he spoke of a gentleman who was once a member of a church, but who joined the lodge and was corrupted by its false religious philosophy; so that, when nearing the end of life, he expressed the hope that it would be well with him in the future, for, said he, "I have lived up to my obligations as a Mason." How terrible the infatuation of that man, who, if he had known the Lord, yet glorified him not as the Saviour of sinners, but built for eternity upon the quicksands of Masonry instead of upon the Rock, Christ Jesus.

From West Chester I returned to Washington to take the train for Wheaton, where I hope to enjoy a visit with my family before the annual meeting of the N. C. A. While waiting for a train I attended the ordination and installation of Rev. Mr. Davidson, as pastor of the first U. P. church of Washington. The sermon by Dr. Morehead, of Xenia Theological Seminary, was a grand presentation of Gospel truth; and the charge to the newly-installed pastor and to the congregation, by members of the Presbytery, was very faithfully given.

C. F. HAWLEY.

THE CAMPAIGN IN BALTIMORE.

BALTIMORE, June 14, 1889.

DEAR CYNOSURE:—My work for some time past has been in this city. Like all large cities, Baltimore has its dark side. Viewing it from a reform standpoint, there is much to discourage. The pulpit and press, largely bound by popular error, are unwilling to give the masses the truth.

Yet there is the bright side. The "little leaven" is here. Progress is evident. The Y. M. C. A. Hall was cheerfully granted for lectures. The price being asked was but $25 for two evenings, a much lower price than was asked by others for similar accommodations. My first lecture was given last evening. The attendance indicated a good interest. A threatening storm, together with other meetings, detained many of the friends we expect to see present this evening. The following city pastors present last evening have done much toward my success here: Revs. Dollman, Stiemke, Johannes, Frinkie, Tressel and Hoerr. The closest attention was given, and much sympathy expressed. Indications favor a full house to-night. Over sixty new subscriptions have been added to our list of *Cynosure* readers in this city, and the canvass is not yet ended.

It would interest one not accustomed to hearing people talk inconsistently to accompany an anti-secret agent for a day's canvass. The following is an example of daily occurrence:

A lady thinks the Clan-na-Gael a very bad secret society because it killed Dr. Cronin, but is sure the Freemasons are nice because her husband belongs. When shown the similarity in the oaths, penalties, etc., and told that Morgan was murdered by the Masons for violating their rules, she can not believe it, *because her husband belongs*. When attention is called to the fact that only men belong to the Masonic lodge on earth, and hence only such are sent to the "grand lodge above," she declares she heard of a woman once who was made a Mason. Her husband was master of a certain lodge. She was caught peeking in while they were initiating. Some wanted to kill her. [Pause.]

"Is this the nice society to which your husband belongs that wanted to kill this lady because she was curious?"

"They did not kill her, as her husband was master of the lodge, but she was required to be initiated and lived to be an old Mason."

Doubtless this will be good news to our Masonic friends who look forward to an eternity of separation from wife and daughters, and all the rest of the family who do not get to be strong, able-bodied men! Of course no sensible man believes the blasphemous lie that there is a "grand lodge above presided over by the Grand Architect of the Universe."

More anon, W. B. STODDARD.

GLIMPSES OF GERMAN LIFE.

LETTERS FROM OUR ARTIST FRIEND IN MUNICH.

Nothing special has happened lately. I am in the studio every day and in the evening class, and we have various kinds of models. Forenoons this week we have a four-year-old child who sits there like a little doll, dressed in dark green velvet, and looks like an old picture. The evening class ends next week, and after it I am going twice a week into an anatomy class from eight to nine A. M., and we will have models all day in our studio.

Countess Geldern left on March 1 and went to be "Maid of Honor" to the Princess of Thurn and Taxis; but the same night she came there she was taken with diphtheria, was sent into the farthest corner of the castle and given a woman out of the stables to wait on her. All the house servants were forbidden to come near her and every one else except a doctor. She wrote me a very angry letter about the way she had been treated and said she would not enter the palace again on any account, and since that I have not heard where she is, but I could not help being amused that she is angry, for she was the one who always insisted on such things being done at Tegernsee and said no one could complain of it. I would not like to be so afraid of "catching something" as all these royal people are; I would rather "catch it" at once than always be afraid of it.

My wash-woman's little girl has sore eyes and I took her up to see if the Duke [Karl Theodore] would not do something to help them a few days ago. He was all dressed to go to dinner to the Prince Regent's, and the carriages were waiting at the door when we came. But he stopped and looked at the little thing's eyes, wrote her a prescription, and told her grandmother how to take care of her, and let the Prince Regent and all their "Highnesses" wait. The little girl told me with great pride afterward that she "had kissed the Duke's hand."

I received your card and the papers. The account of the insuguration of the new President was very interesting, and Fraulein von Menz was pleased to read the account of the poor in New York in the *Cynosure*. I haven't any acquaintances here who care particularly about dress, not even the ladies of honor in the palace. I think women here spend less time on it in general than they do at home. Here, whenever we see a very showily-dressed lady in the street, we can be quite sure it is a Jewess, for they are the only ones who wear silks and jewelry conspicuously in public. I never, in the nine months I was with her, once saw the Duchess Karl go out to walk or ride in anything except fine woolen dresses, or muslin in summer, nor ever saw her wear any other ornaments except her watch and pin, and one ring. When she goes to a dinner party, to the opera or such places, she is dazzling sometimes with pearls and diamonds, but not in the street or at church. The Princess Taxis, the richest woman in Germany probably, all the two months she was in Tegernsee wore the same black cashmere dress.

Fraulein von Menz has charge of the treasury of the "Elizabeth Society," a charitable society of women here. The stairs are blocked sometimes with poor people sitting there to wait till she can see them, and the bell rings steadily from two to three every afternoon, when she gives them the money or clothing distributed. There are some who come day after day and are refused; then they come under a false name and try again, but they never get anything if they are able to work. There are many poor people in Munich, but none so miserable as we read of in London and New York, nor even as I have seen in Boston. It's funny how these charitable institutions here raise their money. Every one has its lottery and the ladies go about selling chances. You buy a chance to win a carpet or a set of furniture, or a picture, or nobody knows what, but you don't get it. Usually whoever wins is the person who least of all needed it. The "Art Association" have a lottery, too. This year the same Princess Taxis, whom I mentioned, won one of the best pictures, and a Mrs. Selby that I know, who has more than she knows how to use, another. There's a lottery placard on every corner in Munich, I believe.

R.

—The venerable Rev. Edward Beecher, D.D., has resumed his pastoral duties at Parkville, Long Island, and as he goes about on his crutches, is the very incarnation of Christian cheerfulness. A gentleman of Brookiyn told him recently to procure, at his expense, the best artificial leg that can be obtained.

CORRESPONDENCE.

THE REFORMED PRESBYTERIAN SYNOD.

LEBANON, O., June 10, 1889.

EDITOR CHRISTIAN CYNOSURE:—The Synod of the Reformed Presbyterian church met in Belle Centre, O., June 5th. The opening sermon was preached by Rev. J. W. Sproull, D.D., of Alleghany, Pa. His theme was "The Church's Duty." 1. To evangelize the world; 2. To promote Christian union; 3. To seek national reformation. Rev. R. Summerville, of New York, was chosen moderator, and Rev. R. J. George, clerk. This church has about 120 ministers and 12,000 members, a college in Beaver Falls, Pa., a theological seminary in Alleghany, missions in Syria; in Selma, Ala., for colored people; in Indian Territory for the Indians; in Oakland, Cal., for the Chinese; and their ministers in the National Reform work. Her contributions average nearly $19 per member, aggregating considerably more than $200,000 per year.

She occupies a position of political dissent, it being a condition of membership that her members refuse to vote or hold office under the Constitution. There are four reasons for taking this position:

1. Because the Constitution of the United States does not acknowledge Almighty God as the source of all authority, the Lord Jesus Christ as King of nations, and the Bible as the fountain of all law.

2. Because the Constitution contains provisions that are contrary to the law of God. The Presidential oath does not contain the name of God. No moral qualifications are required of civil officers. The Christian religion is put on a level with all other so-called religions.

3. Because political dissent is the only way in which we can free ourselves from responsibility for these national sins.

4. Because political dissent is the most potent remedy that can be applied to these national sins. There is no disposition on the part of the church to abandon this position. There is a willingness to meet brethren of sister denominations and discuss the question of church union anywhere and at any time. But this is only because it gives an opportunity to re-state the church's position, and it is believed that the oftener it is stated the more it will recommend itself to those who hear it.

The Sabbath question was discussed at length. The following resolution provoked considerable debate:

"*Resolved*, That Synod urges people under its care to make conscience of making nearness to the church a condition in selecting a home, and to attend that one of her churches nearest to them when Sabbath travel is needed in their present relation."

Rev. Carlyle of New Burgh, N. Y., sounded the key-note. He said: "It is time to speak out. The Sabbath question is upon us. It must be settled. You talk of the law being elastic. You stretch a piece of rubber beyond a certain limit and it snaps in sunder. Stretch these privileges beyond a certain length and you break the Fourth Commandment. You say for a church member to ride on the cars to church ten miles or twenty miles Sabbath day is all right; but to ride sixty miles is a sin. Within two years we will have to settle the question, Is it right for our members to work on the cars on Sabbath?"

Rev. D. S. Faris, of Sparta, Ill., testified against advertising in the Sunday paper, and holding stock in Sabbath-breaking corporations. Dr. McAllister thought the running of street cars on Sabbath would be justifiable if they were run for church purposes only, and kept tied up the rest of the day. But all know that if they were limited to this they would not run them at all, for there would be no money in it, and it is for the money that they are run.

J. M. FOSTER.

MYSTICISM, RITUALISM, AND CLANISM.

EFFINGHAM, Ill.

DEAR CYNOSURE:—Having been incidentally introduced to your paper by Bro. Blachly some time ago, I have been giving some attention to its purposes and teachings, and can say that I heartily endorse both. To build a good substantial structure we must have a good foundation. To have a good foundation we must clear away all needless rubbish, as well as seek a solid basis; and whatever effects the intellectual, moral, spiritual and physical in man needs a close inspection before it should be received by the thinking part of the community. It is scarcely a debatable question, so far as the thinking man is concerned, as to the good or evil effects of alcoholic stimulants upon the weal or woe of mankind. But to the vicious, who are under its influences, the difficulty is to get them to investigate the question. That the prohibition of any and all evils is the right thing to be done no one will doubt, yet how few are willing to take a stand on that ground, so long as the majority of the community are not educated to that point.

In watching the influence of secretism upon society, I have been led to the conclusion that it is the ritualism in the system that constitutes the most fascinating quality. And when I come to investigate that ritualism, as it comes to us from the dark and mouldy records of antiquity, I discover it had its origin in what was originally purely heathenish rites. The Eleusinian mysteries are among the oldest of which we have any certain records, and they were grossly immoral and idolatrous. While the lesser mysteries inculcated the idea of gods many, and also that the gods and goddesses were influenced by the same passions that humanity is heir to; but that fear and reverence were due them, and that they must be placated by prayers, gifts, and sacrifices. But the greater mysteries, into which but few were admitted, taught that the lesser mysteries, with all their symbols, were nothing but arrant deceptions, practiced upon the ignorant, so as to render them the more easily controlled.

Masonry is one of the oldest as well as most dangerous of the secret organizations. Its danger arises from the following:

1. Its ostensible is not its real object.

2. Its object can only be known by the individual who binds himself hand and foot, and delivers himself oath-bound into its power.

3. Its members are not permitted to discuss or defend its doings openly with any outsider; but must submit unresistingly to any attack made upon it, leaving said defense entirely in the hands of the lodge, to direct or ignore as they think best. They usually think best to ignore.

My observation has been that the more secret orders there are in a community the less zeal and spirituality there are in the churches; that while they all claim to be purely worldly institutions, their symbols and types have a spiritual signification. I think the devil has adopted these methods to render the ordinances of the church insignificant and contemptible, and thus lead men to conclude that church ordinances mean nothing, or at least no more than do the ceremonies of their recognized human institutions.

Public discussion is one of the means usually employed to arouse the public mind on any subject; but I would like to see you induce the leaders of this secretism agree to meet their opponents in open discussion on the merits or demerits of their particular order. They will not do it! In this one fact I see the difficulty of the work you have undertaken. The association that has undertaken to open the eyes of those who have them bandaged with the three-fold veil of mysticism, ritualism, and selfish clanism, will have an Herculean task. It is a work for God. My prayer is that it may succeed.

H. Y. KELLER, V. D. M.

LITERATURE.

"*High License a Step in the Wrong Direction*" is a pamphlet prepared by Rev. G. H. Prentice, and published by Rev. B. P. Ripley, Windsor, N. Y.; price ten cents. It is a valuable compilation of the opinions of temperance workers of Nebraska, and of a large number of clergymen of that State respecting the practical effects of high license in Nebraska, which is called the "Pioneer high license S ate." The arguments and statements of experience of these observers are a valuable contribution to temperance literature.

The fourth number of the *Map Graphic* has been issued by the veteran bibliographer and map publisher of this city, Mr. Rufus Blanchard. The letter-press continues the chapters of Historical Geography, which give succinctly the story of the invasion of Cortez and intervening events until the settlement of California by the Spanish. The illustration of Ancient Mexico is a rare and striking engraving. The map in this number is of Europe, and shows the mountain and river systems and the principal towns with great distinctness. The publication is of special value to students of history and geography. Mr. Blanchard's reliability is established, and his new undertaking is commended by the press of America and England.

The *English Illustrated Magazine* for June has two illustrated descriptive articles on English scenery and history. "On the Waudle" is an interesting sketch of Croydon and other English towns along this little stream till it joins the Thames. Being in the immediate vicinity of London every spot has a history; but American readers will remember these places best because of their

mention by Ruskin in the preface of his lectures, entitled "Crown of Wild Olive." "The Story of the Savoy" is a record of a part of old London itself. "The History of Billiards" will have an interest for sporting men. The story, "Jenny Harlowe," is one of the best written of sea stories.

Bulletin No. 5, from the Agricultural Experiment Station of the University of Illinois at Champaign, is devoted to "Grasses and Clovers," and is an interesting comparison of the varieties of grass and clover used for hay by Illinois farmers.

The July *Century* will contain an illustrated paper on "Inland Navigation of the United States," written by Charles Barnard, and covering the steamboat service of the country on river, lake and coast The new ferry boat Bergen and the Sound steamer Puritan will be described, with a number of pictures. The decoration of these and other recently built boats furnishes an inspiring theme for a brief accompanying paper by Mrs. van Rensselaer, on "The Advance in Steamboat Decoration."

Good Health for June is a fine number. The second installment of Dr. Oswald's "International Health Studies" is an illustrated paper on France. Kate Lindsay, M. D., has an excellent paper upon "Dress in Relation to the Muscular Development of Women," which every woman ought to read. The leading article in the Social Purity Department is by J. H. Kellogg, M. D., and treats of that most unremunerative crop—"wild oats." The paper on "Vegetable Soups," by Mrs. E. E. Kellogg, A. M., will do much toward correcting false ideas concerning vegetarian diet, and the soup itself, carefully prepared according to her directions, will do still more.

LODGE NOTES.

The late Elijah M. Haines, of Waukegan, Ill., was editor of *Misk-we-nen-ne*, the organ of the lodges of Red Men. He was also a Mason, and was buried with the ceremonies of both orders. Grand Master John C. Smith made an address.

The present and past presiding officers of the different tribes of the Imperial Order of Red Men in this city completed an organization under the name of the Chicago Sachems' Association. The object of the organization is to advance the interests of the order by a thorough study of its laws.

Two new secret societies are about to be started at Yale. One, a university society, will take its members from all departments; the other will be a local academic society, confined to the junior class and competing with Psi U. and Delta Kappa Epsilon, which have limited their membership to twenty men.

An Elizabeth (N J.), special says: Mrs. Emily Vivar, who brought a suit against the supreme lodge, Knights of Pythias, for her dead husband's insurance policy of $3,000, obtained a verdict in the Union county court for the full amount, with interest and costs, amounting in all to $4,097. Judge Van Syckel would not allow the lawyers to sum up, and instructed the jurors to find for the plaintiff, which they did without leaving their seats. The case occupied two days, and the "supreme" officers from Chicago were in attendance.

The mother of Bishop, the late mind-reader, wished her son to be buried with Masonic ceremonies. He held a high position in the lodge, being a member of the Grand Lodge of Scotland, Lodge of Edinburgh, Mary Chapel, and a member of a Royal Arch chapter. Mrs. Bishop sent the following notice to the New York papers: "Bishop—At Lambs's Club, 34 West Twenty-sixth street, New York City, Sir Washington Irving Wellington Bishop, only child of Eleanor Fletcher and the late Nathaniel Coney Bishop. Funeral at Grace Church, Broadway and Tenth street, at 2 o'clock to-day. The press, Masonic fraternity, Elks, Lambs, Union, Manhattan, Union League, New York, and all clubs, professions and dramatic associations, and all lovers of justice, are respectfully requested to attend the funeral. Pall bearers please meet at Hoffman House at 1 o'clock Monday to escort their most worthy brother Mason to Grace Church, and then to Greenwood Cemetery. By request of the stricken widowed and childless mother, Eleanor Fletcher Bishop, Administratrix of the late Nathaniel C. Bishop, Hoffman House." The New York officials refused the request because they said Bishop has not connected himself with American Masons.

Harry Beckwith has instituted proceedings against the Supreme Order of the Iron Hall at Indianapolis, asking for the appointment of a receiver and an examination of the books of the order. The complaint is to the effect that Beckwith, being a member in good standing, became ill. He was paid benefits to the amount of $75, and claims that he is entitled to the further sum of $425, payment of which has been refused. "The defendant," continues the complaint, "is insolvent, and the officers of the same have appropriated the money of the order to their own use, and are carrying on said order for their own personal benefit, and the officers of said order are paying to themselves enormous salaries and running the expenses of said order beyond their proper limit, and are wasting the revenues of said order in unnecessary expenses and large salaries. The defendant and its officers refuse to pay the claim of plaintiff because they have wasted and appropriated to their own use the moneys belonging to said order and the members thereof, including the money belonging to the plaintiff." He therefore asks that a receiver be appointed, and also prays for judgment against defendant in the sum of $500. The "Supreme" officers of the order unqualifiedly deny all the charges of the complaint.

WHAT WOULD KNIGHT TEMPLARS DO IN A CHRISTIAN PRAYER MEETING?

When President Harrison called upon all Christian people to pray for the perpetuity of the nation on the last Centennial day, N. T. Gassette, the mighty manager of the conclave of 1880, issued also his proclamation to the lodge that they go to meeting or have one of their own in the lodge room, where no echo of prayer to the true God in Christ is heard. This is the singular document:

CHICAGO, April, 22.—Grand Commandery of Knights Templar of Illinois. Headquarters of the R E Grand Commander, No. 130 Dearborn street.—To the Officers and Past Officers of the Grand Commandery, the Eminent Commanders, Officers, and Sir Knights of the Subordinate Commanderies of this Grand Jurisdiction.—Greeting: One hundred years ago, at 9 o'clock A. M, April 30, 1789, preceding the inauguration of George Washington as the first President of this Republic, her patriotic and heroic citizens assembled in the various churches to supplicate God's blessing on the government. In commemoration of this event, and imbued with a spirit of thankfulness for his guidance and watch care over the Nation, the Hon. Benjamin Harrison, President of the United States, on the 4th inst., issued his proclamation recommending that "Tuesday, April 30, at the hour of 9 o'clock in the morning, the people of the entire country repair to their respective places of divine worship to implore the favor of God that the blessings of liberty, prosperity and peace may abide with us as a people, and that his hand may lead us in the paths of righteousness and good deeds."

Now, therefore, the Right Eminent Grand Commander, knowing that the organization of Knights Templar is a great moral factor and conserver, and that the grand principles inculcated by Templar Masonry serve to enhance the patriotism of its members and render them consecratedly appreciative of the martyr-like sacrifices of men who were instrumental in establishing free government; and cognizant also that not a Sir Knight will fail at any time to thank God for the privileges he enjoys and the inestimable gift of his Son, the Lord and Saviour Jesus Christ, suggests that all Knights Templar in this grand jurisdiction attend divine service in any asylum or house of worship, in citizen's dress, either collectively by commanderies or individually, at the date and hour designated in the proclamation of the President of the United States.

It is earnestly requested that concurrent action with the above and foregoing be reported to the Grand Commander.

Given under my hand and the seal of the Grand Commandery of Knights Templar of Illinois, the day and year above written. NORMAN T. GASSETTE, Grand Commander.

Attest: GIL. W. BARNARD, Grand Recorder.

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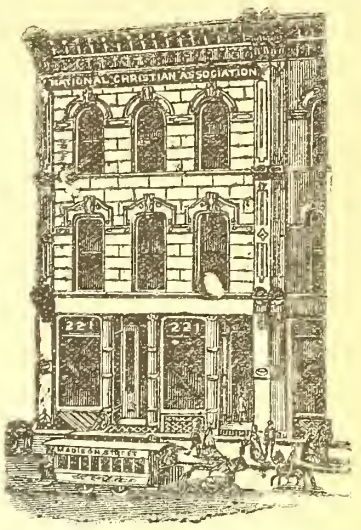
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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JUNE 20, 1889.

"First of all, Catholics object to the use of the word *Romanist*."—*The Catholic Review.* That is, Catholics object to being called by their true name. They hold and teach that God has committed to the Pope, a priest at Rome, the oversight and rule over the spiritual interest of mankind. Their priests own allegiance to the Roman Pope instead of the Greek Patriarch. Both churches claim to be "Catholic" and the only rational or possible way to distinguish them is to call one *Roman* and the other *Greek*. And if popery was not a synonym for human degradation and disaster, papists would be proud of the designation "*Roman*." But the sway of the Pope has made Italy the home of the lazzaroni of all Europe; and Spain, Mexico, etc., the seats of popular ignorance and misrule; and the *Review* wishes to drop the name "*Roman*," as thieves and bandits change their names to hide their deeds!

THE CHICAGO DAILY PRESS—AN APPEAL.

The Chicago press has been called second only to the great dailies of New York. It is in a fair way to become first. Its treatment of the Cronin murder by the Clan-na-Gael is turning it into a blaze of light. Instead of hunting and hanging a few hireling assassins like Wirz and Mrs. Surratt, the *Inter-Ocean, News, Tribune, Times* and *Herald* boldly unearth the Clan-na-Gael, mother and mistress of murder and treason, and, in the words of the coroner's verdict, declare that, "*In our judgment, all secret societies whose objects are such as the evidence shows that of the Clan-na-Gael to be, are not in harmony with, and are injurious to American institutions.*" And the press iterates and reiterates this blow aimed at "such" secret societies as the Clan-na-Gael. *Where* and *what* are those "secret societies" which the coroner's jury and the press turn from the murdered dead to warn the United States against?

The *Inter-Ocean* gives the oath of the Clan-na-Gael, which swears all its members to keep all its secrets on pain of death. The Commander and Junior Guardian close the ceremony of the oath thus:

Commander—"KEEP IT AS YOU VALUE YOUR LIFE."
Junior Guardian—"KEEP IT AT THE HAZARD OF YOUR LIFE."

And the testimony of witnesses before the coroner, and which is re-appearing before the Grand Jury and in the court trials, in wide range and in every variety, affirms that this Clan-na-Gael is—

1. A secret, oath-bound order.

2. A stupendous swindle of the Irish masses, Alexander Sullivan taking at one time $82,000.

3. That its absolutely despotic government centers in three persons called "*The Triangle.*"

4. That its oath is *religious*, administered "in the presence of Almighty God;" and the initiate is told to "kiss the Book."

5. That its paying masses are ignorant of its nature and the doings of its leaders, who employ desperate men to do their "active work" including murder and all crimes deemed necessary to their purposes.

Now that Freemasonry is "such" as the Clan-na-Gael, in each of the above and many other particulars, is proved by abounding evidence which is within the reach of the daily papers. And we find it difficult to account for their shunning all mention of that secret order by name in this discussion. The *Daily News* (14th inst.) quotes Daniel Webster's letter to an Anti-masonic convention in 1835, in which he gives his opinion that Freemasonry should be suppressed by law; yet, to our amazement, the *News* cites Mr. Webster's letter "concerning a secret society" without giving its name!

The statute laws of Vermont inflict a fine of not less than fifty or more than two hundred dollars for administering or taking a Masonic oath. That law was enacted in 1833, and though the laws have been twice revised (in 1839 and 1880) that fine still stands in the statute.

Various murders, no less foul and revolting than that of Dr. Cronin, have been fastened on the lodge. The murder of Wm. Miller of Belfast, Ireland, sworn to by an eye witness in a Massachusetts court, and that of Wm. Morgan of Batavia, N. Y., are familiar to American readers; and forty-five thousand Masons, by forsaking and denouncing their order, confessed the truth of the horrible disclosures.

The Masonic orator, Brainard, in New London, Connecticut, in a speech in 1825, then and since widely published and read, said: The "order comprises among other classes of the community to the lowest, in large numbers, active men united together and capable of being directed by the efforts of others....to counteract, defeat and punish." This is a literal description of the leaders of the Clan-na-Gael and their agents.

The *Inter Ocean* has set a noble and praiseworthy example by publishing the Clan-na-Gael oath revealed by one who had sworn to keep it secret. The only duty of one who has sworn such an oath, is to renounce and reveal it. Now there are in the leading Masonic rite of America and Europe thirty-three degrees of such oaths, each more bloody and blasphemous than that of the Clan-na-Gael. We will furnish certified copies of this mass of oaths, attested by good men like the evangelist Charles G. Finney, president of Oberlin College, who have taken and renounced them. May we not hope our daily press will give these oaths to the public, now, while the popular mind is awake and asking information on the subject. The following oath of the thirtieth degree (Knight Kadosh) is a specimen:

"I furthermore promise and swear to help my brethren, even at the peril of my life, if they should be persecuted as members of the higher Masonic bodies."

"I furthermore promise and swear never to slander a Knight Kadosh, or cause him any prejudice by word or action. And should I ever infringe or violate any of my obligations which I now take, I do from this moment accept and consent to undergo the sentence which may be pronounced against me by this dreaded tribunal, *which I hereby acknowledge as my Supreme Judge.* All which I promise to do under penalty of death. So help me God." (*See Scotch Rite Masonry Illustrated.*)

We see by the above, taken from the mother and model of Clan-na-Gael, on what ground Alexander Sullivan rests the hope of his security.

Now the great mass of Masons in this country are ignorant of these oaths. But one Mason in five, to average, throughout the United States attends the lodge meetings. Now if Chicago, the first city in the Union which resisted the Fillmore bill and the slave power, will by its daily press uncover these treasonable oaths to the eyes of the masses, the four-to-one of the Masons who stay away from the lodges, pay their dues and let the Sullivans run them, will cover Chicago with their benizons and thank God for its resplendent and patriotic FREE PRESS. A letter from a Mason stamped at the Sherman House, Chicago, tells us that, "The haters of the order in the lodges themselves, are more than legion; but such is our dread of its vengeance, that when the order is mentioned in our presence, we either say nothing or say what little we can in its favor." These "more than legions of Masons will bless the press which shall deliver them from bondage to the lodge by publishing its oaths as they have published that of the Clan-na-Gael."

A CHARACTERISTIC MASONIC SPEECH.

In the Cronin murder investigation it is greatly to the credit of the Chicago press that it has shown little tenderness to oath-bound conspirators and murderers. Many of the members of the Clan-na-Gael gave their testimony to the coroner's jury with great reluctance. Nothing but the fear of imprisonment induced them to discard their oath of secrecy to the order. The universal demand of justice, that no covenant with a secret lodge ought to interfere with the interests of state, or serve to screen the perpetrators of crime, is manifested alike in the decisions of the coroner's inquest and the utterances of the city press.

But, sad to say, this is not the universal declaration of the press elsewhere. The Masonic plea, that every man who finds his covenant with the lodge to be in conflict with his duty to his country and his God, and therefore renounces it, is to be held to be a traitor and a perjurer, occasionally finds expression, as in the following from the Omaha *Republican:*

"Luke Dillon must be a comfortable sort of a person to be in a political society with. Under oath in the Clan-na-Gael he swore that he would reveal none of its secrets. Under oath on the stand he told all he knew and a great many things he did not know. Which was the perjury?"

It will be a blessed day when all men shall have sufficient moral sense to see that an oath to do wrong has no binding obligation, and that a promise of any sort to conceal wrong-doing is in its nature void. The "perjury" is in the refusal under oath to tell *all the truth* and not in discarding a wicked obligation.

—Says the *Western American* of this city: "The Jesuits are busy smelling out all members of American societies or orders, such as the P. O. S. of A., A. P. A., O. A. U., G. A. R., A. L. and Masons who are occupying city, county or federal places, and suggesting some one who wears the Roman collar to take the place." "Let the potsherds strive with the potsherds of the earth." Isa. 45: 9.

THE LODGE UNDER THE SCALPEL.

After spending eight days in the examination of over fifty witnesses and much documentary evidence, the coroner and his jury closed their inquiry into the death of Dr. Cronin, and toward midnight of Tuesday last submitted their verdict. It is a document almost as remarkable as the case they were investigating. Ably drawn, it reviews the case at some length, points out the men who in their judgment are principals or accessories of the crime, and closes with the following sentences, one of which we italicise, as it will be often quoted:

"We further state that this plot or conspiracy in its conception and execution is one of the most foul and brutal that has ever come to our knowledge, and we recommend that the proper authorities offer a large reward for the discovery and conviction of all of those engaged in it in any way.

"*We further state that in our judgment all secret societies whose objects are such as the evidence shows that of the 'Clan na-Gael' or United Brotherhood to be are not in harmony with and are injurious to American institutions.*

"We hope that future vigor and vigilance by the police force will more than compensate for past neglect by a portion of the force.

Aside from the facts directly bearing upon the murder, much light was thrown upon the workings of the Irish political and revolutionary societies. The climax of interest of this feature of the investigation was reached Friday, when Luke Dillon, a member of the secret executive committee of the Clan-na-Gael, testified. The closing day of the inquest was reserved for the more startling disclosures to be found in Dr. Cronin's papers, embracing abstracts of the testimony given before the committee of the United Brotherhood. The verdict of the jury was followed by the immediate arrest of Alexander Sullivan. Three others, the detective Coughlin, the ice man Sullivan, and the general disreputable Woodruff, were already in custody. On a writ of *habeas corpus* Alexander Sullivan was taken before Judge Tuley and admitted to bail.

A special grand jury was convened on Thursday and began its secret investigation. It is composed of twenty-three well-known business men, only two of whom are Irishmen. Two are Freemasons, and probably more. While their work proceeds the police are following every clue. The papers Monday morning printed a long statement from Woodruff which he gave out as a confession, but does not receive much credit. He tells in detail how he was enlisted in the affair, that Alexander Sullivan supplied the money and was the principal conspirator, though others were the immediate actors in the crime. Monday afternoon another sensational report came out that a man for some time marked as one of the murderers was arrested while escaping to Manitoba.

Whether the courts will ever try and convict the men who committed this crime there is yet reason to doubt. In the public mind judgment is already passed not only upon certain individual members but upon the whole secret organization of the Clan-na-Gael. A reference to the many-tongued voice of the press elsewhere shows this.

It shows more: that the discussion is going deeper than events, and is reaching to the causes, the hidden springs of this notorious case; and from the particular organization involved the whole system of secret societies is coming under the microscope of public scrutiny. Everywhere they are discussed, and more than one instance has come to our notice where men are beginning to read the oaths and constitutions of their secret orders through the clear lens of this Cronin murder, and with this new and awful interpretation before them, have resolved to abandon the lodge forever. The boldness of some of these extracts is significant and remarkable. Their criticisms and demands include secret societies of every kind. See the extracts from Rochester *Herald*, the Indianapolis *Journal*, the *News* and *America* of this city.

But one editor, a poor lodge dupe in Omaha, seems so lost to principle and conscience as to defend the lodge. He stands alone. But others wish to make a few exceptions. The Boston *Transcript* thinks: "The Chicago authorities have no occasion to lament the presence of Masons and Odd-fellows on their police force, as they certainly have of Clan-na-Gael men." The only good reason for not so lamenting is the probability that the "authorities" from Mayor Cregier down are generally members of these orders themselves. The *Mail* of this city is jocose in the midst of these thrilling events, and claims that the Clan-na-Gael as a society is no more guilty of Cronin's death than the Masons were of killing Morgan. The explanation of the *Mail* is accepted. The guilt of the Clan-na-Gael is certainly no more and probably no less.

A demand for public meetings is made. It must not be supposed that this matter has been neglected; and at the proper time such meetings will doubtless

be held. The pulpit is beginning to speak. Last Sabbath three pastors, Noble, Probst and Brushingham took up the case, condemning in the terms of the inquest above quoted all organizations of un-American character. Dr. Noble of the Union Park Congregational church aroused great enthusiasm. He said:

> Now it is no part of my purpose to use the present occasion to denounce secret societies in general and to protest against their existence. But this I say without hesitation, that any society whose leading men can use its machinery to plot and accomplish murder, and whose method of reform is the method of the incendiary, the bomb thrower, and the assassin, ought to be swept from the face of the earth! [Long continued applause.] At any rate such a society can offer no justification for its existence under the American flag or within the jurisdiction of American law. Every instinct of liberty, every instinct of right cries out for its utter extermination, and that at once! [Repeated applause.] It is un-American in its spirit and aim, and at heart it is evidently disloyal to the American Government.

At the close of the sermon a meeting was held spontaneously and until a late hour to take some definite action, and make their protest of some account.

The word is, *The Clan-na-Gael must go.* And with its fall it will drag down a whole wing of the temple of lodgery.

BYRON GUNNER AND THE NEW IBERIA MOB.

It has been months since our readers have heard from Rev. Byron Gunner, who was the most dreaded and hated by the New Iberia mob of last winter, although his life was spared. From a private letter received a few days since by a friend in Chicago, we are permitted to print a portion which shows the bitter enmity of the Southern whites toward a man whose only object was to benefit and elevate his oppressed race. It almost surpasses belief that such a community could exist under the "Stars and Stripes." The letter proceeds:

"I have been here nearly ever since you saw me last, waiting and hoping that affairs at New Iberia would quiet down sufficiently for it to be considered wise and somewhat safe for me to return there and resume my church and school work. But, as I understand existing affairs there, I am sure that if I return to New Iberia at any time soon, or for some considerable time to come, I would be openly murdered within twenty-four hours after arriving there. During last week, when it was only slightly rumored that I was in New Iberia, the regulators of that place held a meeting, at which, as I am reliably informed, it was determined to kill me; and considerable excitement prevailed till they were assured beyond question that I was not there. The regulators fear my influence among the colored people, and think that I can succeed better than any one else in getting our people to stand together and defend themselves. They are also morally incapable of appreciating any good motive that I might have in returning there, and would attribute it to "nigger imputence" and other evil intentions. During last week two colored men were severely whipped there, and the regulators keep up a constant howl throughout the town and parish, and keep the colored people in a state of constant terror. Therefore, I have decided not to return to New Iberia during this year, and possibly never. It was not till this week that I reached this conclusion. I have not decided where I shall go for permanent work. I have some flattering offers before me from other denominations than the one I represent, but I am waiting upon the A. M. A.'s advice. However, I have been informed that they (the A. M. A.) have no work for me at present. As regards your inquiry as to whether I would consider a proposal to work for the N. C. A., I would say that, as I am yet undecided as to what I shall do, I will cheerfully consider such a proposal. I desire to enter the field in which I can best serve my Maker and mankind, and I hope to be led by his Holy Spirit into the right work."

—The Executive Committee of the Illinois Association appointed a committee on State Convention at their last meeting. This committee has decided to recommend Elgin as the place for the convention. As an important feature of the meeting they have decided to have a discussion of the lodge system by college students, and twelve institutions in the northern part of the State have been invited to participate. A prize of $25 is offered for the best speaking in this contest. Two institutions, Knox and Wheaton Colleges, have already responded favorably.

—The Wallowa, Oregon, *Chieftain* published last year an account of a cowardly and brutal murder of a number of Chinamen, believed to be ten or more, by three white ruffians and their accomplices. The murderers lived among their neighbors unsuspected for about a year when the facts coming to light the three most guilty fled. The others were arrested but were soon discharged. All concerned, we understand, except one, a lad, were members of some secret order, as were the lawyers and most of the jury which acted upon the case. The atrocity of the murder would not have permitted their escape although the victims were Chinamen, had not their secret oaths interfered.

—A meeting of the N. C. A. Board was to have been held by adjourment on Saturday morning. The absence of several members prevented a quorum, but several items of business were put in order for the action of a full Board.

PERSONAL NOTES.

—Rev. C. W. Hiatt has returned from a visit to a number of Southern colleges of the A. M. A., with which he wished to become acquainted before beginning the secretaryship of the middle district for that association. His return was hastened by the illness of his little child.

—Mr. J. M. Wallace, for years an honored Chicagoan, but now living in Colorado, is in the city. Mr. Wallace was for several terms a member of the N. C. A. Board. It is understood that one errand to Chicago is to take Dr. Meloy, pastor of the United Presbyterian church, back with him to the mountains.

—Bro. W. J. Gladwin was delayed at sea on his way from London, and did not reach New York until too late in the week to fill his engagement for the annual missionary address at Wheaton College. A dispatch received Monday promised that he would be at the annual meeting of the National Association. Providentially Rev. C. W. Hiatt, the new A. M. A. secretary, had just returned from the South, and very ably filled the appointment on Sabbath evening.

—The New York *Witness* has this good word to say of Bro. Jordan's work in Pennsylvania: "Rev. L. G. Jordan, a colored preacher from Texas, is doing telling work for the amendment in Pennsylvania. He has been at Uniontown, Westmoreland, Manor, Delmont, and other towns in the State, speaking in churches, court-houses, and on the street. He is eloquent, forcible, and convincing. His speeches are interspersed with witticisms and good humor, and his songs are a real treat. As a street speaker he is wonderfully effective, and this sort of work is needed in an amendment campaign."

OUR WASHINGTON LETTER.

WASHINGTON, June 14, 1889.

The President has had occasion to rebuke all three of the courts martial that have rendered decisions during his term of office. The latest sentence, that in the case of Capt. Armes, he has commuted to restriction of residence to certain limits for five years and the suspension for that period of the right to wear uniform. The court martial had recommended dismissal from the service. The offense was a violation of politeness. Capt. Armes, a cranky retired army officer, who was a brilliant fighter in his day, pulled Governor Beaver's nose in retaliation for a more or less imaginary affront put upon him by the gallant Governor in ordering him ejected from the Inaugural parade.

In contrast with the severity of this sentence, as originally promulgated, is the verdict in the case of Major Lydecker. This officer was at the head of the engineering work on the Washington aqueduct. The aqueduct cost millions of dollars, and the city by which it was badly needed, waited for its completion. Suspicions of bad work arose, only to be pooh-poohed by the gallant Major. Finally an investigation was made. All the work of years is a loss. The Major has been either a fool or a knave, for he has approved of rotten work and falsely stated on his honor that he knew it to be of good character. And yet the court martial only sentences the disgraced officer to pay to the government a fine of $100 a month for nine months. He does not lose his position or the order of his rank; he is still a curled society darling; no blush of shame tinges his brazen cheek; even his fellow officers are too hardened to feel the disgrace inflicted upon the public service. Why President Harrison has so often expressed his contempt for courts martial is not hard to discover.

The men in the public life of our times, who, like Dr. Johnson, retain the habits of humble days in the prosperity of the present, are not surprisingly numerous. To be sure Attorney-General Garland has never invaded the mysterious wonders of a dress coat, but the slovenly men are common in all walks of life. Very often in one of the dairy lunch rooms down town you can see a gigantic man, with a round, carefully shaven face, peacefully seated, eating apple pie and drinking milk. The summer's heat has affected the inherent integrity of the pie, and no country-raised boy could be deceived into believing that one of the thoroughbred Alderneys whose portraits grace the wall had been guilty of putting the milk on the market. Yet as this Herculean boy, Justice Harlan, of the Supreme Court, munches and sips, a smile of supreme joy—a sort of supreme-court joy, as it were—wreathes his face and ties itself in a bow in the creases of his neck.

President Harrison has of late with a few friends sailed down the Potomac on Saturday and spent a quiet Sabbath with them, at a distance from the gaping, sycophantic crowds that accompany him to church in the city. His political opponents have attempted some criticism of his method of keeping the day holy. But few who have marked the hindrances a President must have to a day of rest and worship at home will object. No one has complained that the day has been spent in fishing or pleasure-seeking, and the most severe ritualist would hardly affirm that God could not be worshiped anywhere but in a fashionable church.

Mrs. Harrison recently said to a friend concerning the home life at the White House: "It may be that after a time I shall get used to the unpleasant features of my present position, but just now I am not in a contented frame of mind. I don't like the White House as a residence, I detest the publicity which pertains to our home life, and I regret that I am obliged to see so little of my husband. Is it not absurd that my father and the babies should be gossiped about all over the country? My husband is President, but that is no reason why the rest of us should be made public characters."

In the red parlor of the White House Thursday a Washington photographer took a picture of four generations of the Harrison family. Rev. Dr. Scott sat on the extreme right of the group, Mrs. Harrison and Mrs. McKee came next, and the famous Baby Benjamin Harrison McKee completed the gathering. The latter did his best to make the affair a failure, and if it had not been for what is known as "the instantaneous process" he would have succeeded. There is a difference of eighty-eight years between the generations represented in the picture. Dr. Scott is 90 and Baby McKee only 2 years of age.

General John C. Kelton, the new Adjutant-General, who succeeds General Drum, has received his appointment, after considerable strife among army officers who were older in years but not in the service. His military record is good, and his moral record no less honorable. He is known as an earnest Christian man who will use his influence to promote in all proper ways the moral standing of the branch of public service in which he is engaged.

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A WELL-KNOWN VOICE ON THE LODGE MURDER.

CHICAGO, June 12, 1889.

Editor Christian Cynosure,

DEAR SIR:—You have doubtless followed with deepening interest the investigation of the abduction and murder of Dr. P. H. Cronin. How very similar to the Morgan case it is even in almost every detail, and how terrible that men now holding high positions in society will so far obey the behests of their secret society through its infamous oaths as to become accessories to murder after the fact by refusing, through their "I don't knows" and "I don't remember" on the witness stand, to tell the truth. But all this is nothing more or less than the legitimate outcome of the teaching in the secret night schools of Freemasonry. There is now, however, a grand opportunity to expose this diabolical system and to lay bare before the entire American people the monstrous oaths and the atrocious penalties of death that all must bind themselves under in all the degrees of Masonry. I think a public meeting ought to be called at once, and as many leading seceding Masons as could be got together to give their unanimous testimony as to the infamous character of these oaths and death penalties. A better opportunity may not occur again in a lifetime to strike the Masonic system a blow from which it can never recover. I sincerely hope the N. C. A. will take right hold of this matter *now* while the public mind is exercised with secret societies, and that the true character of the Masonic system shall be so strongly and so clearly set forth before this community that decent men will be ashamed to acknowledge themselves Masons as decent Irishmen are now ashamed of the Clan-na-Gael society. I shall give any assistance in my power if this is done.

Very truly and sincerely yours, E. RONAYNE.

THE HOME

THE SUN OF RIGHTEOUSNESS.

When first upon me broke,
Thy beams, O sun!
To a new life I woke,
New race to run.
Subdued the power of sin,
Nature has fairer been,
Thy light and glory e'en
As heaven begun.

While the horizon grew,
And grows to-day;
Things wonderful and new
Rise 'neath thy ray.
Self lashed and left behind,
Life's best a life to find,
To thee drawn heart and mind,
How blest my way!

Though clouds o'erhang my path,
Veiling the sky,
Tempests break forth in wrath,
Billows roll high:
Still shines thy matchless light,
Outlives the darkest night,
Brings morning calm and bright,
Is always nigh.

—Rev. S. D. Phelps, D.D., *in Christian Inquirer.*

ROMANISM IN MEXICO.

Joaquin Miller can hardly be accused of political bias against Romanism, but this is the way he writes of it as he sees it in Mexico, where it has had full sway for so long. Spain found intelligence and enterprize in the ancient Aztec civilization, but she brought and left a religion which has utterly and hopelessly demoralized the whole people, some magnificent monuments of success in building monasteries and nunneries, churches and cathedrals—nothing more. Here is an account of a visit to the cathedral in Mexico City—doubtless a fair type of the state of the church throughout the country:

"Hat in hand, let us enter the lofty doors of gold and silver, and silver and gold! Get a book and read of this cathedral. After that you can better understand the splendor and squalor that comes clashing together inside these doors in awful contrast. Look forward at the far, deep nave! Fifty feet high and forty feet wide. You see nothing but gold, and gold, and gold! The image of God and his angels. Old, bald-headed St. Peter patiently holding his keys and ready to unlock heaven to the kneeling world. And now look down on the dirty floor before you. A thousand poor creatures crawling about, some blind, some lame, some dying of loathsome diseases, and all very, very miserable: all naked and hungry and helpless; yet a sea of glittering gold before them! The music is sublime! Mass is being said for some dead Mexican robber of princely fortune, and so the singers, the priests, the little boys and the big boys, too, are all doing their best.

"A good many of the cripples that crawl about over the dirty floor have lottery tickets to sell. Many an old woman with a baby on her back offers you a lottery ticket by way of breaking the ice and getting well enough acquainted to ask you for a cent. Every day, every hour, in church, and out of church, you are importuned by the poor to buy lottery tickets.

"A priest called on me the day I came to this curious town, imploring me to buy some lottery tickets of him for the benefit of his church and for his poor. These lotteries are conducted by the Government, as in Italy. The Government gets a large per cent. Those who sell the tickets get a liberal commission. What I mean to say is, you can buy your tickets directly from the Government a great deal more cheaply than you can in the stores and streets. Yes, indeed, it is simply awful. Every one expects to draw a grand prize to-morrow; and so why go to work to-day? Oh, Mexico, Mexico, why will you persist in standing forever in your own glorious light! Deeper and deeper the organ sounds, and louder and louder the prayers for the dead. The people—the poor, naked and lazy and dirty people—all on their knees, join the prayer for the departed soul. They fall on their faces, they spread their naked, dirty arms wide out on the naked, dirty floor, and lie there praying and mourning in the dust on their faces, their splendor of hair sweeping up the dust.

"Here comes in a priest to pray. He is leading a little boy. Perhaps this good priest is a sort of a schoolmaster, also. He has a book or two in his right hand, also a very large sheet of lottery tickets. He kneels on books and tickets, his head sideways, his eyes closed; his fat and greasy hands are full of greasy beads."

If this is all Romanism in full sway can do for a country, God save us from its dominion.—*Pacific.*

PARADOXES OF LIFE.

The hand that beckons us to glory waves us out of impenetrable clouds. We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans, and they miscarry. We commit gross blunders, and they are overruled for good. We run towards the light, and it goes out in darkness. We sink shivering in the darkness, and find it light. We pray for joys, and they mildew into griefs. We accept the griefs, and they blossom into joys. To day the apple turns to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leanness with it. We murmur at some adversity, and find it big with blessings. We run toward open doors and dash our heads against a granite wall. We move against the wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot know. What is expedient we cannot tell. Only this we know, that God would shape us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the choice of our Heavenly Father, this the ends of all his revelations; while everything not helpful to this he hides away out of sight.—*Dr. Roswell D. Hitchcock.*

A WONDERFUL BOOK.

The Book of Revelation is not an easy one to expound, but it is one which well repays perusal, whether public or private. Coming from a serial exposition of the book, lasting through several months of devotional services, the writer can say this from the stand-point of experience. Dr. John A. Broadus, in a little pamphlet on "The Study of the Bible by Books," has this to say regarding a personal use he once made of the book:

"Years ago, when my family included servants, I used to try very hard to get the servants and children interested in family worship. I tried the parables; I tried many parts of the Bible; sometimes they were interested, and sometimes not, and at length it occurred to me, 'now I will see if they will not be interested in the Book of Revelation, that contains so much beautiful imagery.' So I began and found that they were very much interested. I tried to explain a little, and I could do that very well for the first few chapters about the churches, etc., and I could explain the scene of worship in heaven in the fourth and fifth chapters. Then I got on into the opening of the seals and the sounding of the trumpet, and I stopped explaining, for a reason that you can perhaps conjecture. But I did not stop reading. They told me to go on with it. They were all deeply interested. At length we were far over in the middle of Revelation, and I was reading some of that splendid, solemn, impressive imagery that is there presented—like the unrolling of a mighty panorama, scene after scene of wonder, and power, and struggle, and conflict, and hope, and promise—and one day as I was reading I looked up through my tears and all the circle, from the aged grandmother down to the little child, were in tears, too. You may say we did not know exactly what it was about. Yes, we did. It was about God—about God looking down on this world of ours, about the sorrows and struggles of this human life, and the fact that God sees it all, is watching and controlling it all."

"The Lord reigneth;" certainly that is the conviction left as we turn the pages of the last book of the Bible. And "the Prince of the world is judged." That, too. Some one has said that the reason why "The Revelation" is criticised by the world is that it describes so clearly the overthrow of Satan, and so Satan hates it more than any other inspired book. —*Standard.*

A theater of our city proposed to give an entertainment on Sabbath for the Johnstown relief fund. The proposed entertainment was prevented through the efforts of the Law and Order League. Those who honor the Sabbath will sustain all such efforts. A theatrical exhibition, of doubtful propriety at any time, is certainly not a work of necessity or mercy on the Sabbath. It would be just as proper for a merchant to sell goods on the Sabbath under the promise that he would devote his profits to some worthy cause. We are to give to charity of the time which is our own, and not that which we can steal from what God reserves to himself. The efforts of the Law and Order League in defense of the Lord's day should be seconded by all Christian citizens.—*United Presbyterian.*

HELP ONE ANOTHER.

"Help one another," the snowflakes said,
As they cuddled down in their fleecy bed;
One of us here would not be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a big, white drift we'll see.

"Help one another," the maple spray
Said to its fellow-leaves one day;
The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be.

"Help one another," the dewdrop cried,
Seeing another drop close to its side;
This warm south breeze would dry me away,
And I should be gone ere noon to-day;
But I'll help you, and you help me,
And we'll make a brook and run to the sea.

"Help one another," a grain of sand
Said to another grain, just at hand;
The wind may carry me over the sea,
And then, oh! what will become of me?
But come, my brother, give me your hand,
We'll build a mountain, and then we'll stand.

"Help one another," a penny said
To a fellow-penny round and red;
"Nobody cares for me alone,
Nobody'll call when I am gone;
But we'll stick together, and grow in time
To a nickle, or even a silver dime."

And so the snowflakes grew to drifts,
The grain of sand to mountains;
The leaves became a pleasant shade,
And dewdrops fed the fountains;
The pennies grew to silver dimes,
The dimes to dollars, brother;
And children can do many things
By helping one another.—*Selected.*

ASTRONOMY WITH AN OPERA GLASS.

"Astronomy with an Opera-glass" is the title of an article contributed to the *Popular Science Monthly* for August, by Garret P. Serviss. The following is a quotation that will interest the lovers of Luna:

Of course the first thing the observer will wish to see will be the mountains of the moon, for everybody has heard of them, and the most sluggish imagination is stirred by the thought that one can look off into the sky and behold "the eternal hills" of another planet as solid and substantial as our own. But the chances are that, if left to their own guidance, ninety-nine persons out of a hundred would choose exactly the wrong time to see these mountains. At any rate, that is my experience with people who have come to look at the moon through my telescope. Unless warned beforehand, they invariably wait until full moon, when the flood of sunshine, poured perpendicularly upon the face of our satellite, conceals its rugged features as effectually as if a veil had been drawn over them.

Begin your observations with the appearance of the narrowest crescent of the new moon, and follow it gradually as it fills, and then you will see how beautifully the advancing line of lunar sunrise reveals the mountains, over whose slopes and peaks it is climbing, by its ragged and sinuous outline. The observer must keep in mind the fact that he is looking straight down upon the tops of the lunar mountains. It is like a view from a balloon, only at a vastly greater height than any balloon has ever attained. Even with a powerful telescope the observer sees the moon at an apparent distance of several hundred miles, while with a field-glass, magnifying six diameters, the moon appears as if forty thousand miles off. The apparent distance with Galileo's telescope was eight thousand miles. Recollect how, when seen from a great height, the rugosities of the earth's surface flatten out and disappear, and then try to imagine how the highest mountains on the earth would look if you were suspended forty thousand miles above them, and you will, perhaps, rather wonder at the fact that the moons mountains can be seen at all.

It is the contrast of lights and shadows that not only reveals them to us, but enables us to measure their height. On the moon, shadows are very much darker than upon the earth, because of the extreme rarity of the moon's atmosphere, if indeed it has any atmosphere at all. By stepping around the corner of a rock there, one might pass abruptly from dazzling noonday into the blackness of midnight. The

surface of the moon is extraordinarily rough and uneven. It possesses broad plains, which are probably the bottoms of ancient seas that have now dried up, but these cover only about two-fifths of the surface visible to us, and most of the remaining three-fifths are exceedingly rugged and mountainous.

Many of the mountains of the moon are, foot for foot, as lofty as the highest mountains on the earth, while all of them, in proportion to the size of the moon's globe, are much larger than the earth's mountains. It is obvious, then, that the sunshine, as it creeps over these Alpine landscapes in the moon, casting the black shadows of the peaks and craters many miles across the plains, and capping the summits of lofty mountains with light, while the lower regions far around them are yet buried in night, must clearly reveal the character of the lunar surface. Mountains that cannot be seen at all when the light falls perpendicularly upon them, or, at the most, appear then merely as shining points, picture themselves by their shadows in startling silhouettes when illuminated laterally by the rising sun.

But at full moon, when the mountains hide themselves in light, the old sea-beds are seen spread out among the shining table-lands with great distinctness. Even the naked eye readily detects these as ill defined, dark patches upon the face of the moon, and to their presence are due the popular notions that have prevailed in all quarters of the world about the "man in the moon," the "woman in the moon," "Jacob in the moon," the "hare in the moon," the "toad in the moon," and so on. But, however clearly one may imagine that he discerns a man in the moon while recalling the nursery rhymes about him, an opera-glass instantly puts the specter to flight, and shows the round lunar disk diversified and shaded like a map.

DICK'S SIGNATURE.

Little Dick Howell was a boy who often surprised people. They called him "Lazy Dick," because he loved to get into sunny corners and think, and he was not always ready for work such as little fellows can do. But one day he said: "Pa, I want a lot of money,"

"Yes, Dick, I have known other folks who have felt so. Go to work and earn it."

"How?" asked Dick, who really was in earnest, for he longed for a little cart.

"Oh, weed the garden," said Mr. Howell, growing absent-minded, as he often became. He remembered suddenly a business letter he must write, and so when Dick said, "Will you give me a penny for every big weed?" his father said, "Yes."

Well, that night Dick amazed his father by presenting him one hundred big weeds, and eagerly claiming payment. Mr. Howell never broke his word to a child; he said he did not think what he was promising, because he knew there were too many weeds in the garden for such a bargain; but he paid the money down, and Dick had the prettiest cart in town. Not long after, his father said: "Dick, you and I ought to have had a written contract about those weeds. If I had, I should not have agreed to such terms as I made. A man thinks before he signs his name. If I had been dishonorable, too, I could have said I never agreed to pay you a penny a weed, and you could not have proved that I did. You must learn to write your name before I do any more business by contract with you. Then we'll each sign our names." And so Dick's father went on to tell him that solemn promises not to be broken were made in writing, and men who broke such promises were men whom nobody could trust.

Dick hated to read, and he could not write a letter, but after that he used to climb up on the wood-shed roof with his dear little sister Nelly. She did her best to teach him, and the first word he ever wrote was Dick, the next was Howell. Such funny business contracts as Dick made that year with his father, and such a pile of pennies as he earned! First, two pence for every week that he never forgot to shut a door, and never slammed it; a penny for being helpful, and starting at once when asked to do anything; for picking over a barrel of apples, and so on up to half a dollar in three months. Every time he signed a written contract to do what he agreed, or try his very best to do it, how proudly he used to sign "Dick" with a big inky flourish!

When Dick was twelve years old he was asked to sign a temperance pledge. He took it to his father, who talked it all over with him, and proposed that they should sign it together—a contract that neither would break. Dick did not know then, nor until years after, that his father was taking too much wine. They signed the pledge—"Richard Howell, senior." "Richard Howell, junior." And then Dick's father told him to kneel by his knee, and laying his hand on the boy's head, he prayed to God to help them both to keep the promise they had made.

"You have signed your name a great many times my boy, but never to a paper that meant as much as this."

"Oh! I don't ever want to drink, father. It is easy to promise, and I shall never go back on my word," said Dick gaily.

Years went by. Dick grew up, and many a time he was tempted to take a glass of rum or beer. He never yielded, for he had signed his name and was on his honor. A few more years, and he had seen the curse of drunkenness, and was so glad of that boyish pledge—so glad of a father who made him feel the sacredness of a promise.—*Ex.*

TEMPERANCE.

CONSTITUTIONAL PROHIBITION.

BY REV. A. H. PLUMB, D.D.

To succeed in this measure immediate personal work is needed among good men who doubt its wisdom. Some such are saying, "You can't make men good by law." True; but we can make it harder for them to do wrong. Remove open bars, and many slaves of appetite can keep sober. At Sherbron prison a woman whose time was out said, "Let me stay; don't send me home to Lowell." "Why, don't you love your little children there?" "Yes; it is because I love them I dare not go back. I know I can't live among those open saloons without getting down again."

Law can make the dealer's wickedness less respectable. At the State House hearing, the other day, the champion of the liquor interest was asked, if prohibition does not prohibit, as he said, why he was there to oppose it. "Because we do not want our business under the ban of the law," he replied. He was correct enough in that statement, if not in his previous one. There is where prohibition pinches. Remove the legalizing sanction of license, and dealers wince.

Law can make it easier for moral means to make men good. Those means are still to be plied in all possible ways. The churches are not all to be given up, nor any of the various and blessed philanthropic agencies now at work. Only they ask a fair field, protection from the hindrances imposed by the greed of a sordid and unscrupulous traffic. Now they have not a fair chance in their efforts to win men from their evil tendencies. Among the best agencies to lift up the imperiled classes is the Boston City Missionary Society, with Rev. Mr. Waldron and more than a score of missionaries constantly going from house to house. But Mr. Andrew Cushing, for many years its careful superintendent, says, "More evil is done by the saloons in a week than all the missionaries can undo in a year." Right athwart the path of the churches, and all other organizations for reformatory work, stands the organized power of the saloon. So this movement for prohibition is a campaign of defensive war. Self-preservation, protection from destructive assault, is the aim.

Suffering humanity generally is beginning to cry out for relief from such a mercenary and unprincipled foe. Men are becoming impatient at the burdens the saloon power imposes. License does not seem to check its baleful work. Make the license as high as you please, the fee will be gladly paid, for the money can soon be got back. Besides, it gives the business the sanction of law, and it also arrays on its side some thoughtless classes who think the increased revenue an advantage to the State, forgetful that the more the dealers pay the State, the more they must get back from the community to make the traffic pay. High license serves as a spur to the business. Therefore many are saying, Let us try prohibition. All that has ever done any good is the prohibitory part of liquor laws. The license part is only evil in effect, and besides is morally wrong in itself. Suppose it is not thoroughly enforced; neither are the license laws. Things can't be much worse in this respect than they are now. A change may be an improvement, especially as it brings us into line with God's law: "Righteousness exalteth a nation, but sin" (the sin of licensing men to tempt others to their ruin, which is a "covenant with death" and "an agreement with hell") "is a reproach to any people."—*Congregationalist.*

The *Northwestern Christian Advocate* says of the defeat of prohibition in Massachusetts: "The result ought to gird anew the loins of every Methodist in the land," and goes on to "emphasize the fact that in Massachusetts where Methodists are not as plentiful as in some other quarters of the globe, prohibition does not thrive at the polls. In Iowa, Kansas and elsewhere, abundant Methodist constituents roll up prohibition majorities which make the liquor traffic groan." We would not stop the *Advocate* of its boasting in this particular. The great Methodist body is making an enviable record in this fight against rum and ruin. Theirs is the martyr Haddock, and let theirs be a share of the glory. But we, too, are waking up to our duty and opportunity, and feel to say with the *Advocate*, "Our eastern Presbyterian and Congregational brethren have disappointed us." After all, though, the defeat in Massachusetts was owing to the fact that the population is so largely urban. Ernest H. Crosby says truly in the *Forum:* "The stronghold of the dramshop is in our cities, where the large foreign population is its main reliance. The liquor dealer first invaded the board of aldermen. He found that this advance made him a local leader, and that his barroom became the headquarters for the ward politicians of his neighborhood. Thus his influence increased his business. Soon he would aspire with his fellows to dictate to the excise and police commissioners, who are charged with the duty of making him observe the law. The legislature has power to make the excise laws more or less stringent, and consequently the saloon-keepers found an especial advantage in electing their own men as members. For many years the gin-shop has domineered over our great cities." All this is very true, and explains the Massachusetts defeat, but hear another truth from Mr. Crosby: "The appearance of the saloon as a prominent and governing factor in State affairs is a recent development. It calls for serious consideration and prompt action." These are true and weighty words, and there is but one thing to be done—the saloon must be abolished.—*Christian Standard.*

AN AMUSING INCIDENT.

Last Thursday evening, as a gentleman of this city, who had obtained a few copies of the *Voice* containing the testimony of the Kansas judges on prohibition, was distributing them to members of the Presbyterian General Assembly coming out of the Brick church, corner of 37th street and 5th avenue, he gave a copy each to Rev. Dr. John Hall and Col. Elliot F. Shepard, editor of the *Mail and Express*, as they came out of the church together. Dr. Hall politely thanked the giver, but the brow of good editor Shepard grew dark and he waxed wroth as he saw the *Voice*, which, gripping vigorously in his two hands, he tore asunder, and trampled the hated paper on the ground. Dr. Hall said smilingly, "I have the *Voice*," and, passing out, hailed a cab-driver with the remark, "Let me give you a good paper to read." The cab driver took the *Voice*, thanking Dr. Hall, who, with the great and good editor Shepard, went on his way.—*The Voice.*

SENATOR INGALLS ON PROHIBITION.

Senator Ingalls of Kansas, though an opposer of prohibition, says of its results in his State:

"The effect of prohibition in Kansas has been unmistakably advantageous and the suppression of the open dramshop traffic in the State was one of the most extraordinary results of modern civilization. If the question would again be submitted to the people, I have no doubt it would be adopted by a vote practically unanimous."

THE RASTER RESOLUTION STILL OPERATIVE.

That President Harrison may not fall into the error of President Cleveland in the appointment of his Commissioners for the District of Columbia, who flagrantly invaded the personal rights of the citizens, the *Personal Rights Advocate* holds out as a reminder that though the Boutelle resolution was adopted, a vital particle of the Republican creed on which President Harrison was elected was what is known as the Raster resolution.

The New York *Mail and Express* says: "We utterly repudiate the proposition that the Republican party is a 'high-license party.' That is not true, and never will be. The men who think they can plant the party permanently on that kind of a platform will find themselves mistaken, and if they could succeed, the immediate disruption and destruction of the party would be the inevitable result. More than half of its members are unalterably resolved that sooner or later the accursed liquor traffic must and shall be suppressed."

EDUCATIONAL NOTES.

—Knoxville College, Tenn., (United Presbyterian) graduated ten at the late commencement—four ladies and six gentlemen.

—Wesleyan University, Middletown, Conn., has received a donation of $25,000 from Daniel Ayres, M.D., of Brooklyn, to be devoted to the endowment of a chair in biology.

—Lake Forest University has raised $700,000 of the $1,000,000 which Dr. W. C. Roberts insisted should be added to its endowment when he became its president in 1886.

—Arrangements have been made with the creditors of Orleans College, Nebraska, that relieve the pressure and give time to raise the amount needed to save the institution.

—Twenty-eight young men graduated from the Theological Seminary at Oberlin, May 31, the largest class in the history of the institution. Three of these were from the Slavic course; six, the first class to graduate from the English course; nineteen from the classical course.

—Mrs. and Mr. McCormick have cleared up the deficit in the income of the McCormick Theological Seminary (Presbyterian) for last year—near $20,000, donated $100,000 to go immediately into houses for rental, and added $10,000 for current expenses—total for this last donation, $130,000."

—Cooper's Memorial College at Sterling, Kansas, is a United Presbyterian institution named in honor of the late Rev. Dr. J. T. Cooper. It is second annual catalogue is issued showing a marked improvement and giving evidence of the growth and prosperity of the college. The number of students enrolled in all departments is 85. The College has a fine new building and has the enthusiastic support of the United Presbyterians in Kansas.

—The ceremonies of the laying of the cornerstone of the new Monticello Seminary took place at Godfrey, Ill., on Tuesday of last week. Rev. Dr. G. N. Boardman of Chicago, president of the Board of Trustees; Hon. S. V. White of Brooklyn, N. Y., and Richard Edwards, State Superintendent of Public Instruction, delivered impressive addresses. Mr. White gave $2,000 to help make good the losses by fire of a year ago.

—The Board of Trust of Knox College has been apprised of a gift of $50,000 from Daniel K. Pearsons of Hinsdale, Ill. This consists of Chicago real estate that will yield an income of about $3,500 a year. The conditions are that part of this income shall be used to pay the salary of a Professor of Latin and the balance be loaned in sums of $100 at three per cent interest per annum to poor students. Dr. Bateman has withdrawn permanently his resignation of the presidency of the college.

—Dr. Bacon, in the June *Forum*, renews the attack on the title of D.D., bestowed, as he says, in such "wild profusion" on ministers of the Gospel. The substance of what he says has been said a hundred times. Much of it is just and true—all of it is pungent, but will be to no profit. Colleges will still bestow the title, in some instances, without just discrimination, and ministers will still accept it. Doubtless some reform is needed, but its practicability is the difficulty. The wisest and best course would be to dispense with them altogether. It is questionable whether they were ever proper and it is certain they have lost all their significance.

—The thirty-third annual catalogue of Monmouth College shows that the whole number of students enrolled during the past year was 378, classed as follows: Collegiate department; Classical, seniors, 12; juniors, 15; sophomores, 14; freshmen, 35; total, 61. Scientific, seniors, 14; juniors, 12; freshmen, 35; total, 61. Preparatory department, senior, 80; junior, 38; total, 118. English, 61. Musical, 77. The commencement exercises are being held this week. The Baccalaureate sermon on the Sabbath was by President J. T. McMichael; the annual sermon before the Students' Christian Union, by Rev. W. H. McMillan, D D., Allegheny, Pa. The meeting of the Alumni Association was to be addressed by Rev. W. T. Campbell, D D., Miss E. M. Clark, Rev. E. B. Graham, J. C. Hanna, and Miss Annie Green.

—Commencement at Geneva College, Beaver Falls, Pa., occurred on the 6th inst. The Baccalaureate sermon by Pres. H. H. George on the Sabbath afternoon previous was from the text, "What is a man advantaged, if he gain the whole world, and lose himself." Luke 9: 25. Prof. J. K. McClurkin, D D., addressed the literary societies on Monday evening. The annual prize contest in declamation and oratory on Tuesday evening was a popular occasion, as was the Alumni meeting and banquet Wednesday evening. Commencement exercises occupied the better part of forenoon and afternoon Thursday. Twenty orations and essays were given. Thirteen classical students and eight scientific graduates received the degrees. A large portrait of Dr. A. M. Milligan first exhibited was a prominent feature of the decorations of the hall.

RELIGIOUS NEWS.

—When the secretaries of the American Board asked for money for the sufferers by famine in Armenia, the Swedish churches in the country hastened to give $4,000.

—The eighty-third annual session of the General Synod of the Reformed Dutch Church of America began in Catskill, N. Y., June 5. The Rev. Dr. Everet Van Slyke was chosen moderator.

—The sixty-third annual meeting of the American Home Missionary Society began in Saratoga, N. Y., June 5. The presiding officer, the Rev. Dr. E. B. Webb, of Boston, delivered the annual address, and the secretary, the Rev. Dr. William Kinkaid, gave an account of the work of the year.

—The Thirty-fourth biennial session of the Lutheran church of the United States, was formally opened Thursday in Pittsburg by the election of Rev. H. W. McKnight, D.D, president, and W. S. Frees, D.D., of York, Pa., secretary. A resolution indorsing the prohibition amendment, which is to be voted on in Pennsylvania on the 18th inst., was unanimously adopted.

—Evangelist John D. Potter has just closed a campaign in the South. He held services in Dallas, Tex., New Orleans and several other places in Louisiana and Mississippi. The last effort was at Hammond, in the unfinished house of worship thus opened for use. The work there was a good one; and the church and pastor, C. S. Shattuck, are having a harvest time.

—Rev. William N. Schall, D.D., of Canajoharie, the oldest living English Lutheran clergyman, died Thursday, aged 89 years. He was famous for building churches and was a successful and magnetic preacher. It is a strange fact that his first call to preach was at Johnstown, Pa., and a few days after the destruction of that place by flood he was stricken with paralysis, which caused his death.

—The Home mission report of the Lutheran Synod of the United States at Pittsburg, showed receipts of $67,175 63, and expenditures of $70,729.29 during the past two years. The report showed 114 missionaries enrolled, 131 missionaries employed, 26 new congregations organized, 4,354 accessions, and 10,830 members enrolled. The contributions aggregated $239,906.02.

—The special committee of the Methodist Mission Association, after a prolonged consideration of the subject of Indian Missions, which have been so hotly in dispute of late, has resolved that the main energy of the missions shall be directed altogether toward purely evangelical work, as the most important and likely to bear the best and earliest fruit, and that the matter of higher education shall take a subordinate place in the scheme of Christian labor in India.

—Rev. H. O. Underwood, writing from Seoul, Corea, makes a report of a highly cheering character, which proves that the apprehensions, very generally entertained, that missionary work had met with a check in that country were groundless. He affirms that there is no land on the face of the earth where the church has shown so great a proportionate increase in 1888 as in Corea. It is six times as large as a year ago, and all departments of Christian activity are successfully carried on.

—The coming International Convention of Christian Endeavor Societies in Philadelphia, July 9-11, promises to be a very important and inspiring gathering. The probability is that at least six or seven thousand young people will assemble from all parts of the United States and Canada. The Convention will meet on the afternoon of Tuesday, July 9, in the Armory Hall of the First Regiment on Broad street, where the principal sessions will be held, though some of the neighboring churches will also be used and the sessions of one afternoon will be held in Fairmount Park.

—The spread of the Gospel and the conversion of the heathen may be furthered in ways that neither human wisdom nor Christian has devised. Three wealthy and prominent Hindoos have recently arrived in Philadelphia for the purpose of informing themselves thoroughly in all the processes of manufacturing. One of them is a great Sanscrit scholar and a preacher of the ancient Vedic religion. The high rank and the marked intelligence of these Hindoos, brought into close and constant contact with Christianity, is there not good reason to hope that they may carry back with them a knowledge infinitely better than that which they have come to seek. If the truth as it is in Christ takes hold of them, what mighty preachers of the Gospel they will make in their native India.

—There is one movement in Japan which might be said to run of itself, were it not that Dr. W. N. Whitney, our Secretary of Legation, is head, heart and almost hands of it—the "Scripture Union" or "The Friends of the Bible." This society, composing many who are not professed Christians, has increased its enrollment in a little over two years from 6,000 names to at least 12,000. The members are pledged to read a specified portion of Scripture each day, and to pray for each other and the progress of the Word. It is a movement which, as its founder in this country says, illustrates the saying, "But give the Bible a chance and it will win its own way." There exists no more effective auxiliary to direct missionary labor.—*Advance.*

—The Evangelical Swedish Lutheran Synod of North America assembled Tuesday last in Augustana College, Rock Island. The meeting is one of the most important in the history of the Synod, because of changes suggested to the constitution of the Synod. It was first thought a change of location of the theological department of the college from Rock Island to St. Paul or elsewhere would be the principal cause of debate, but this matter is virtually settled. The ministers and the lay delegates favoring the present location predominate. The convention opened with religious exercises, presided over by Prof. T. N. Hasselquist, D.D., followed by a short sermon and welcome address. Of the 325 delegates present 177 were ministers. Rev. S. P. A. Lindahl of Ottawa, Ill., was chosen president. On Wednesday occurred the dedication of the new college building. About 1,500 people crowded the chapel and as many more the halls and corridors. The first address was by Rev. C. A. Swenson, of Lindsborg, Kas., who represented the alumni. Rev. W. S. Marquis, of Rock Island, spoke in behalf of the citizens of Rock Island, Moline and Davenport. The address was a plea for higher education and was an able effort. The venerable Dr. T. N. Hasselquist, president of Augustana College, delivered a brief address in Swedish, after which the conservatory choir sang an anthem composed for the occasion. The president of the Synod, Rev. S. P. A. Lindahl, assisted by twenty clergymen, performed the act of dedication.

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IN BRIEF.

After a careful investigation the New York *Sun* concludes that 40,000 working women in that city are receiving wages so low that they are compelled to accept charity or starve.

Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person the more necessary do tact and courtesy become.—*The Autocrat of the Breakfast Table.*

There is a bright bit of humor in the telegram received at the golden wedding in Windsor Lockes last evening, from a former pastor, now a missionary among the Mormons: "It is better to live with one wife fifty years than with fifty wives one year."—*Hartford Times.*

The United States Treasury Department has decided that the importation of foreign professors by the Catholic University would be in violation of the alien contract labor law, thus placing the authorities of that institution in a dilemma. The Solicitor's action has raised a storm of indignation, as it seriously handicaps the institution.

The Russian Empire, with a population nearly double that of the United States, contains but four cities having more than 200,000 inhabitants, St. Petersburg, Moscow, Warsaw and Odessa. There were, at the last census, but thirty-six cities having a population of more than 50,000. All the cities of the Empire together contain barely more than one-eighth of the population.

South London is to have a new underground railroad. It is being built sixty feet under ground. Passengers are to reach it by hydraulic elevators to carry fifty persons at once. The tunnel is being driven by the use of a steel shield slightly larger than the iron rings of which the tunnel is to be constructed. The steel shield has a knife edge, and is driven forward at the rate of fifteen feet a day by hydraulic rams worked by hand.

A story is told by Dr. Aird, moderator of the Free Church of Scotland, respecting a minister who in the old days of patronage was forced upon a congregation at Ainess. He was coldly received; but, calling one day upon an old elder, he sook a chair in spite of his gruff reception. In order to meet an awkward pause, he took out his snuff box. "Oh," said the elder, "ye tak snuff, dae ye?" "Oh, yes," was the reply. "Weel," said the elder, "that's the first sign o' grace I've seen in ye." "How's that?" "Dae ye no read of Solomon's temple," replied the elder, "that a' the snuffers were of pure gold?"

There are in the United States and Canada 3,410 theatrical towns—places, that is, in which theatrical performances are habitually given. Distributed through these towns there are 5,212 theaters, not every one an especially equipped theater, but every one adapted for theatrical business and customarily used for it. The number of actors in this country is 2,627; the number of managers is 365; the number of stars and combinations that were last year on their professional travels through this land is 249; the number of persons directly and indirectly employed by the stage is not less than 50,000.—*Advocate of Peace.*

The husband of J. Ellen Foster has been appointed register of the treasury—salary $4,000. No one knows his name or anything he has ever done to mark himself as a fit subject for such honors, except to keep J. Ellen from allowing her temperance enthusiasm to switch her off the good Republican track. J. Ellen claims that he did this—and verily the servant is worthy of his wife's hire—and Mr. Somebody Foster ought to have all he can get—on his wife's account. We wonder how this unknown husband managed to lower the temperature of J. Ellen's overheated zeal for prohibition. His formula must have been something like a receipt for making candy from glucose, which we saw the other day. It read something like this: "Place in a refrigerator and allow to come to a slow boil—then pull it out fine."—*The Patrol.*

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The following have made remittances of money to the *Cynosure* from June 10 to June 15 inclusive:

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Corn—No. 2	33⅞	@	34⅛
Oats—No. 2	23	@	28
Rye—No. 2			39½
Bran per ton			8 50
Hay—Timothy	8 00	@	10 50
Butter, medium to best	11	@	16
Cheese	03	@	10¾
Beans	75	@	1 95
Eggs			12
Seeds—Timothy	1 20	@	1 25
Flax	1 50		1 55
Broom corn	2	@	4
Potatoes, per bus	25		45
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 90	@	4 60
Common to good	1 70	@	3 50
Hogs	3 50	@	4 50
Sheep	2 50	@	3 60

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Spring			
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Oats	26	@	39
Eggs			14½
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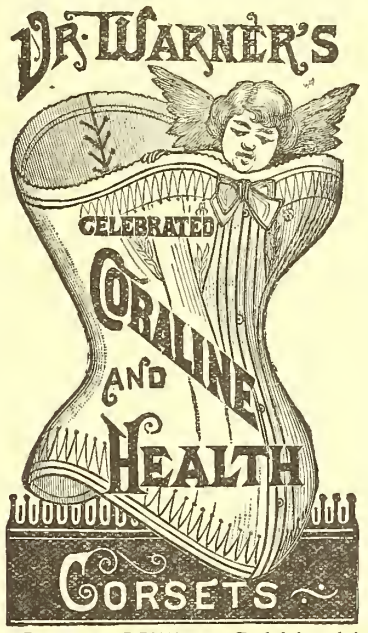
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HOME AND HEALTH

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Benzine finely sprayed with a hand atomizer will penetrate the minutest cracks, and is sure death to the bed bug in all its stages, including the egg. It is a certain remedy, and, used thoroughly, will destroy every bug in a house. Kerosene is almost as good, and is a little more lasting in its effects. Many preventives have been advised, but none are permanent. One of the best formulas for a substance with which to paint the cracks in a bedstead or the wall is one ounce of corrosive sublimate, half pint alcohol, and one quarter pint of spirits of turpentine.

There are always beginners and inexperienced persons to be informed; otherwise it were supererogation to advise the experienced housekeeper to pay particular attention to the belongings of new servants, and even to the baggage of refined and cleanly guests who come from the South or West, and have stopped on the way at hotels. Indeed, I feel that little of a practical nature can be written of this insect that experienced housekeepers will not know already. It may not be out of place, however, to say that the bed bug has been found in the woods under the bark of trees, and that therefore in country houses in certain localities the occasional presence of the bugs is not necessarily a mark of uncleanliness.

It may be well also to state that there exists other allied bugs which possess much the same odor and whose bite is even more severe than that of the true bed bug. The blood-sucking conenose (*Conorhinus sanguisuga*) is one of these. It is found occasionally in beds as far north as New Jersey and Illinois, but does not habitually breed in such locations. Its bite is very painful, and it will absorb a considerable amount of blood.—*Good Housekeeping*.

A REMEDY FOR NAUSEA.

Every one will call to mind circumstances under which nausea becomes very annoying, if not distressing. Some are subject to periodical sick headache, in which nausea is a part of the affliction. There are a great number of diseases in which this annoying condition is present. Many years ago the writer, although never suffering from it personally, was led to investigate the cause of nausea and what might relieve it. It is a pathological fact that all pains and most effects of disease are felt in or make their impress on the brain. Thus, the seat of nausea is in the brain and not in the stomach. The spinal cord leading from the base of the brain (medulla oblongata) ramifies to all the principal organs of the body, including the stomach. The sensation is thus in the brain, and not in the particular organs supposed to be affected. The common fact is remembered, that persons having had a leg amputated still occasionally feel a pain apparently in the big toe of the foot lost. The writer was led to believe that cooling off the back base of the brain would relieve nausea at once, and experiment proved this to be true.

He tested this thoroughly in the case of sick headache, bilious colic, cholera morbus, and in numerous other cases, and never met a failure. The cold is applied to the base of the brain and back of the neck at the occipital bone. This cools the nerve centers and deadens sensation. Common well water, poured in a small stream on the back of the neck, will accomplish the object. This is often done by holding the head over the kitchen sink or a tub, and pouring a small stream on the back of the neck, as indicated, which runs off but soon cools the part and relieves nausea. But when the patient is in bed, the cold may be applied in the form of an ice cap placed on the occipital bone and back of the neck. This will produce relief usually in three minutes. The ice cap is made by placing small bits of broken ice between the folds of a towel; a very convenient way of applying it.

One of the most severe tests of this remedy was for nausea caused by cancer in the stomach. This kept up a constant irritation and constant nausea, so that the patient could get no sleep, but, on the application of the ice cap she fell asleep in a few minutes, and it continued to give complete relief from nausea until the cancer finished its deadly work. This must be considered as severe a test as can be imagined, and would be successful even in sea sickness, in which I hope it may be tried.—*E. W. S., in Albany Cultivator.*

The True Way To Reach Boils

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"My little niece was afflicted with a severe cutaneous disease, which broke out at intervals and resisted treatment. At last, we tried Ayer's Sarsaparilla. This acted like magic. She is now entirely cured and has been in perfect health for several months."—Margaret Preston, Clarendon, Ark.

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saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

saparilla,

one bottle of which medicine restored me to health."—S. Carter, Nashville, Tennessee.

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FARM NOTES.

HAY MAKING AND CARE OF MEADOWS.

In making hay farmers are apt to become too much hurried with drawing in, so that they do not give the hay time enough to cure and sweat. Hence it becomes mow-burnt, musty and discolored. It has been my observation that the best way to harvest hay is to cut early, so as to secure a good green color. Let the hay lie and have plenty of time to dry; use the tedder, and then rake and cock it. Loading from the windrow is a bad practice. The hay may appear dry after the hot rays of the sun have poured upon it five or six hours but is so only on the outside. It should be cocked up and have time to sweat before it is put in larger masses. The markets demand hay of good color, and it pays well to use extra efforts to secure such. Hay that is cut early will bring two dollars per ton more than that cut later and allowed to become yellowish.

Though hay-making is important, the care of meadows is equally if not more so. It is best to seed with fall crops, at the time of sowing or in the ensuing spring. Do not pasture much; and if the meadow is seeded to timothy, don't pasture at all, or the meadow will soon "run out." Pasturing will cause June grass to start, and there will soon be no timothy. I know of meadows ten to twelve years old that, yielded from one and a half to two tons per acre last year. They were never pastured, last spring were harrowed, and where thin new seed was sown. Every two or three years a quantity of phosphate was sown, at the rate of a few dollars' worth per acre. This enriches the land and gives a good growth of grass. If the fall is wet there will be quite a growth after cutting. In the spring, where this autumn growth dried it is burnt over. This warms the ground and gets rid of the old dead grass, which would otherwise be raked up and spoil the sale of the hay.—*American Agriculturist.*

HOW TO MAKE FARMING PAY.

"Does farming pay?" I emphatically say it does. I was born and reared in a city, learned a useful trade, and always commanded the highest wages; can now leave the farm and get steady employment at three dollars a day, but that does not pay near so well as the farm.

To make farming pay, it requires as close attention in every detail of the business as is necessary in any branch of merchandise, and it must be strictly borne in mind that all food supplies for the family and stock, as far as possible, must be raised at home, and, too, it must be considered that it is not what is consumed at home, but the surplus that is sold, and don't be ashamed to sell anything, from an egg up, and don't think the amount too small to take care of, and you will soon see that farming pays, and have a snug amount of cash in hand.

VINES ON THE OLD TREES.

In the rambling door yards of the farm houses of the land there is often to be seen a patriarchal apple tree, or a number of them, for, a century ago, our ancestors had to be utilitarians, and the apple trees not only furnished them with shade but with fruit and flowers. But these old trees that have, for so many years, held aloft their yearly burden of fragrance and fruition are in the decadence, and every season there are less of them; it is, however, a pretty fashion when one breaks off, or has to be cut, to let it form its own monument, by leaving the stump, and, if possible, a small section of branch, and planting with some fresh earth a clematis or Virginia creeper at the foot, and placing a pretty bird house on top. Especially as it is not always convenient to have it dug out by the roots, and as it often leaves a space where one would prefer to have something growing —*Vick's Magazine for December.*

THE HONEYSUCKLE.

A vision of dewy summer mornings and darting humming birds, or of evenings redolent of perfume, is conjured up by the honeysuckle, which is so hardy and long tried that it may well enough be called the flower of the past, of memories, as it is the flower of sentiment and romance, for it has stood in the same corner, by the porch of the old homestead, for more than half a century, it has listened to greetings and farewells, to lover's vows and mourner's sighs. And when, in some instances, it has been pronounced just an old-fashioned thing, and dug up and flung over the fence, or set in some remote corner, it has gone right on with its monthly offering of fragrance, and may now and then be found peeping out from a tangle of low bushes and bindweed, with a sweet humility.

Although we have Hall's honeysuckle, an evergreen variety from Japan, and various other foreign sorts, there is none more beautiful and fragrant than this same, old-fashioned Dutch honeysuckle. The scarlet monthly is a strong vine, and there is yet another variety, with creamy fragrant blooms tinted with crimson and purple, quite distinct from the common monthly honeysuckle, a rather rare sort, I fancy, for I have seen it but once or twice, and it is not in any catalogue.—*Vick's Magazine for December.*



A DELIGHTED YOUNG WOMAN.

Look at my face and my hands—not a pimple,
Such as you saw there some time ago.
See my fresh cheeks, and I'm getting a dimple,
I don't look at all like I used to, I know.

My face was all blotches—complexion like tallow;
No wonder they thought me and called me a fright;
No one need have pimples and skin gray and sallow,
If she'll take what I took, ev'ry morn, noon, and night.

I asked the delighted young woman what she referred to, and she answered, Dr. Pierce's Golden Medical Discovery. It *is* the best beautifier in the world, because it purifies and enriches the blood, and pure rich blood gives good health, and good health—beauty.

Dr. Pierce's Golden Medical Discovery cures all humors from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, Sealy or Rough Skin, Tetter, Eezema, Erysipelas, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine.

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NEWS OF THE WEEK

WASHINGTON.

President Harrison on Monday nominated Thomas J Morgan, of Rhode Island, to be Commissioner of Indian Affairs, vice John H. Oberly, resigned.

At the annual convention of the American Seed Association, which was held at Washington, D. C., considerable opposition has been manifested against the free distribution of seed by the government.

Another war cloud was swept away Friday when at the Cabinet meeting President Harrison and Secretary Blaine signed the copy of the Samoan treaty that had been sent them from Berlin. They also cabled a message to Messrs. Kasson, Phelps and Bates, the American commissioners, authorizing them to sign their names to the copies of the treaty that will remain with the British and German governments.

CHICAGO.

After about eight days spent in examining some fifty witnesses the coroner and his jury ended their inquiry in the Cronin case last Tuesday. The three men, Coughlin, Sullivan and Woodruff, were found to be parties in the conspiracy to murder Dr. Cronin. Alexander Sullivan was also held to be principal, or accessory, and was immediately arrested.

Alexander Sullivan was admitted to bail by Judge Tuley Friday afternoon in the habeas corpus proceedings. Bail was fixed at $20,000, which was forthcoming, and the necessary bonds having been signed the accused was liberated.

Major J. W. Powell, of Washington, Chief of the United States Survey, has been in the city for several days making arrangements for the government topographical survey of Illinois, which he expects to commence July 1 with a competent staff. He is anxious to prepare exact maps of the State for the use of the drainage canal constructors.

The death of Leonard Swett takes away a leader of the Chicago bar. He was the friend of Lincoln, and has been well known since the war. At the funeral the bench was represented in the attendance of Hon. Melville W. Fuller, Chief Justice of the United States; ex-Chief Justice Scott, of the Illinois Supreme Court; United States Circuit Judge Walter Q Gresham, ex-United States Circuit Judge Thomas Drummond, United States District Judge Blodgett, and Judges Moran, Garnett, Tuley, Jamieson, Clifford, Gary, Baker, Altgeld, McConnell and Knickerbocker.

"The American Executing Company, of Chicago," is the name of a concern that was incorporated on Monday, with a capital stock of $25,000. Its business will be the killing of persons legally sentenced to death.

THE JOHNSTOWN CALAMITY.

The first real work under the supervision of the State began Thursday morning at 6 o'clock. The whistle at the Cambria iron and steel works was the signal, and about one thousand five hundred started in with their picks and shovels. The Cambria Company started out a corps of surveyors in the afternoon to locate lines of demarkation for the rebuilding and repair of their demolished plant.

The first decisive step toward putting Johnstown's business men on their feet was made that day, when about 200 merchants who had survived the flood, many of them without a dollar, met Adjutant General Hastings that afternoon and were assured that they would be re-established in business on long credit. Both Pittsburg and Philadelphia wholesalers have offered Johnstown merchants their business courtesy.

Two grocery stores were started near the Pennsylvania railroad freight station. The probabilities are that in a week a hundred stores will be opened.

Everything has now been centralized. Capt. Seers, U. S. A., one of the engineers at Willets Point, and Capt. Burbank, of the West Point engineering corps, have divided the different boroughs into five districts, and competent men have been appointed to take charge of each division.

The general opinion here is that the loss of life will be between three and four thousand. It was generally given out that Johnstown and the boroughs adjoining had a population of 35,000 people, but this is a very high estimate, and conservative people place the number at about 28,000. The reports sent out from here to the effect that from twelve thousand to fifteen thousand people were missing were based upon the supposition that there were 35,000 inhabitants in these boroughs. The reports concerning the number of bodies recovered at different points are very conflicting.

The total number of bodies recovered Thursday was 19, making the grand total of bodies recovered 1,999.

The mass at the stone bridge was fired that afternoon, and at night is burning furiously. With it is destroyed all hopes of recovering the bodies that are certainly therein entombed.

COUNTRY.

Levi Rathbun died Thursday at Farmer City, Ill. He was a leader in the anti-slavery movement in Ohio, and corresponded with Garrison, Horace Mann, Phillips and other distinguished Abolitionists.

A requisition was presented to Gov. Hill Thursday from Gov. Fifer, of Illinois, for the surrender of John J. Maroney and Charles McDonald, charged with the murder of Dr. Cronin. The Governor denied the application.

Anthony Comstock made a very successful raid Wednesday. He arrested Olin D. Chase, manager of the Gast Lithographing and Engraving Co., 9 and 11 Desbrosses street, New York, and seized 100,000 lottery tickets, fifteen lithograph stones, about half a ton in weight; five numbering machines, and sheets of paper for printing 500,000 tickets. The tickets were printed for lottery companies which Comstock says have no existence.

A fire, by which one man was burned to death, occurred at Leadville, Col., Thursday morning. The fire was the result of a drunken spree, and the victim, Edward Crawley, was too drunk to escape. Three buildings were destroyed, causing a loss of $6,000.

The thriving city of Grinnell, Iowa, Wednesday suffered heavy losses by fire, which broke out about noon in Treat & Co.'s elevator, and, driven by a hard wind, consumed forty-one business houses before the flames were subdued. The total loss is estimated at over $100,000, and the insurance is between $40,000 and $50,000.

At a crossing in Canton, Ohio, Wednesday, an express train killed the brothers, Lawrence and Peter Streb, and two boys, named Edward and Frank Sefert. The Strebs, who were wealthy men, had been to Louisville, and had adopted the boys from the orphan asylum, and were on their way home when the disaster occurred.

James Deavin and Charley Tennyson, who shot and dangerously wounded farmer Le May and his niece on Friday night last, were taken from the jail at Corydon, Ind., and lynched.

At St. Louis Monday night the Iron Mountain passenger train left the rails, running into a building and killing John Gebhard. The engineer was badly scalded and the fireman had an arm and a leg broken.

Thursday evening at Givens's store, eighteen miles southeast of Austin, Texas, an alleged horse-thief resisted arrest at the hands of a Negro constable and a free fight followed. Four whites and two Negroes are reported to have been killed, while a dozen other persons were wounded.

A terrible windstorm passed through Ligonier Sunday afternoon, tearing down shade trees and unroofing and wrecking houses in its path. The big covered bridge across the Elkhart river was blown down and is a total wreck. Hundreds of fine shade trees and fruit trees were destroyed. Several miraculous escapes from death are reported. The loss will exceed $25,000.

A flood and cyclone in Kansas caused a disaster in Uniontown. This place, about fifteen miles west of Fort Scott, on the Wichita & Western railway, was swept away, and two women and four children were drowned. The part of Fort Scott known as Belltown is entirely under water. This was caused by the the overflow from Marmaton river. Several bridges were washed out, and trains were stopped on both sides of Fort Scott. The Kansas, Nebraska & Dakota track is under water for about nine miles. The Memphis road is also badly damaged.

FOREIGN.

Mr. Gladstone met with an adventure Thursday. While passing through the town of Wadebridge, in Cornwall, a missile, which is believed to have been a live cartridge, was thrown at his carriage. Mr. Gladstone was not hit, nor was he much disturbed by the incident, but the police think that it was an attempt upon his life, and are looking for the guilty man.

There is every reason to believe that the Samoan protocol and treaty will be signed almost immediately, and somewhat less than a year hence, after the treaty has received the sanction of the Senate, it will be seen that the United States has succeeded in accommodating German necessities without the least sacrifice of principles that are bound up with the national honor and policy.

The steamer City of Sydney, from Yokohama and Hong Kong, brings tidings that Luchow, a city of some importance in Szechuen, situated on the Upper Yank Tsze, is nearly destroyed by fire. The conflagration broke out on the evening of the eighth day of the third moon and burned furiously till the tenth. Seven of the eight gates of the city are said to be destroyed, and the loss of life, burnt and trampled to death, is estimated not less than 10,000.

About eighty lives were lost Wednesday in a railroad wreck near Armagh, Ireland. The disaster happened to an excursion train carrying Methodist Sunday-school scholars, their teachers and relatives. The train, bound for the popular little seaside resort of Warren's Point, was made up of two sections, and fully 1,200 children and their relatives and teachers were on board. This train, a short distance out of Armagh, was ascending a steep grade to a bank that rises to a height of fifty feet, when the engine of the rear section gave out and was unable to draw the heavy coaches. In some way which is not now clearly understood several of the rear cars became detached from the balance of the train and started down the steep grade. Another passenger train was struck and the wreck was awful.

A letter dated Dec. 2 at Ururi, on the southeastern shore of Lake Victoria Nyanza, reports the arrival there of Stanley, with his party, among whom are many invalids. He had lost many of his men through sickness and famine. He had rejoined Emin Pasha, and had left him again at Unyara, on the northeastern shore of the lake.

The Berlin correspondent of the *Times* says: "The Americans have undoubtedly emerged from the Samoan conference with flying colors. Germany has to content herself with much less political predominance in Samoa than she claimed at Washington two years ago."

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

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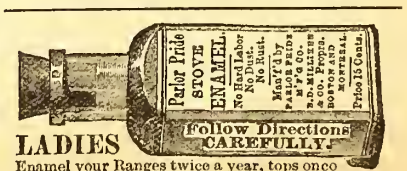
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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The New York Sabbath Observance committee several weeks ago addressed a letter to the State Department at Washington, asking that representatives of our Government at the Paris Exposition be instructed to recognize the Sabbath day in official business as would be done at home. Secretary Blaine cordially approved the suggestion, and so instructed Whitelaw Reid, the French minister. The observance of the day is a testimony to the French that is not pleasantly accepted, and many complain that a portion of the foreign exhibit is closed on the Sabbath day. At the Paris Exposition of 1878 the more than two thousand English-speaking exhibitors voluntarily agreed "not to require service or attendance in their several departments on the Lord's Day, or to expose their exhibits when doing so would require personal care or trouble," and the agreement was faithfully carried out by all but a score or two of these exhibitors. It was a testimony by the American and British nations for the Sabbath which produced a marked impression upon thoughtful Continental visitors.

The thirty-seventh annual convention of the American Society of Civil Engineers at Seabright, New Jersey, will discuss the South Fork dam which overhung Johnstown and burst upon the Conemaugh valley with such a ruin. The coroner's inquest and some engineering reports have condemned the owners of the dam, while other authorities have no blame for them. The best account of the construction of the dam and reason of its failure we have seen appears in the *Scientific American* of last week. The dam was 75 feet high and sloped at an angle of 45 degrees both ways, and was therefore about 150 feet through the base. It was built of good material and would have resisted the *pressure*, but not the *wash* or erosion of water flowing over it. A spill-way was cut through the rock around one end, and an attempt was made to cut a channel at the opposite end when it appeared that the flood from above would overflow the structure. But the water rose in spite of all and poured over the top. But not until the overflow reached the center did serious erosion begin. The water cut away the unsupported clay from the top downward like an enormous dredge, and in an hour and a half the reservoir was empty and a crevasse, 350 feet wide at the top, was made in the dam.

The work of excavation and reconstruction goes bravely on at Johnstown, Pa. Bodies are still daily exhumed, many being found in cellars. The physicians still insist that the loss will reach 10,000, and their wide acquaintance in families gives them an advantage in the estimate. It is said that liquor had much to do with the loss of life on that fatal day. Austin S. Hatch, superintendent of the Electric Light Works in Johnstown, who, with his wife, had a thrilling escape from the great flood, makes the astonishing estimate that not less than three thousand lives were lost through the use of liquor. He says: "The loss of life that may properly be charged to liquor happened in this way. After the lower portion of the town had been inundated by the heavy rains, and the people had been driven to the second floors of their houses, large numbers of men left their houses on rafts and plundered the saloons. By three o'clock in the afternoon there were certainly nearly a thousand men drunk and sailing around the streets, and when the flood came they were dazed and helpless. They were unable to save themselves, and caught upon and dragged others down. Besides, their families were alone and powerless to save themselves from the flood when it it came. Had the men been sober and at home many families might have been saved."

State prohibition has been lost in Tennessee, Texas, Michigan, Ohio and elsewhere, but no case was so hopeless and blank as that of Pennsylvania on Tuesday last. A majority of 185,000 against the constitutional amendment buries all desire to renew the battle in that State. And two days later Rhode Island revoked the prohibition edict of 1886, and returned "like a sow to her wallowing in the mire" of drunkenness! These facts are not pleasant to review. They mean much more than a local triumph for the accursed saloon. The work which might succeed in other States will falter and fail. The devil of division, already active in the ranks of temperance reformers, will do his best work. Feeble knees will no longer hold up many who have seemed to run well in the prohibition race. The vile traffic will now seize on thousands of new victims, and hasten their downward course, beyond the reach of hope or prayer, and all but the infinite love of the Son of God. Since 1885 State prohibition by constitutional amendment has failed of support by the people. Must it be abandoned? Shall there be a change of method? What have we learned in these four years? First, that this attempt to beat the enemy in detail has too many risks. The liquor business controls its millions. It will sacrifice millions rather than be driven from America. And the chief partner, the devil, will sacrifice thousands of lives as well as millions of money, before he gives up this hold upon the bodies and souls of men. The liquor interest of the entire country concentrates its force on each State successively. To deliver the forty-two States, one at a time, from under the death-flag of the saloon is impracticable under these circumstances. If prohibition is good for a family, or a church, or a town, it is good for the nation; and to the nation we must go.

The grand jury had not completed their investigation in the Cronin murder case on Monday, but outside their room the police and the public were far from allowing any sensational item of news to escape them. The arrest and identification of Burke at Winnipeg, Manitoba, is confidently believed to be a long step in reaching the murderers. Another principal in the case is believed to be under arrest in Indiana. But if the very assassins are found, the difficulty of convicting them is evident to many. What evidence may not be contradicted by members of the Clan-na-Gael who will be called on to testify? In the early stages of the case it was found that policemen and detectives were using every art to deceive the public and throw dust in the eyes of legal prosecutors. The same work is clogging the feet of justice in every step of the case. The secret lodge influence permeates everywhere. "The police," says the conservative *Evening Journal*, "are honeycombed with it. There is sympathy for the criminals in quarters not yet imagined. Men totally guiltless of the crime are yet so blinded by fanaticism, or otherwise, that, while they deplore the fate of Cronin, they do not want the murderers caught." The investigation "meets difficulties, falsehoods, false oaths, false clews, false inuendoes at every turn," says the same editorial. It is a question which no one ventures to answer, whether the law or the lodge oath will prevail. If the public officers have no regard for the Clan-na-Gael, they have for their Freemasonry, and will be careful that no investigation goes so deep as to reflect seriously upon their darling lodge. But the providence of God has already got before them in this matter. The secret orders are being discussed as never before in this country since Morgan. That same providence can uncap the whole lodge system and expose its slimy horrors to mankind. God hasten the time.

The action of the Romish church in this Cronin case is being narrowly watched, and the judgment is freely passed by many that if the core of this trouble, the ultimate source of the murder is found, it will be in the counsels of the Jesuits. The priest Muldoon, who spoke over Cronin's dead body, had no word of condemnation for his murderers. The Clan-na-Gael members are all Romanists. He might condemn some near friends. The actions of the priest Dorney also arouse suspicion. He was recognized as a member of the order on a street car, but denied it. The other Clansman confuted him, proved him a liar, and caused him to confess. A reporter overheard the talk and the press sent it abroad. Dorney was in trouble. His record as an ally of Alexander Sullivan was uncovered. The "camp" to which he belonged threatened to expel him. Other lodges of the order demanded of the church authorities that he be removed to other pastures. Monday's dispatches from Europe state that: "Archbishop Feehan, of Chicago, having made a long report to the Vatican through Cardinal Simeoni, on the criminal acts of the Clan-na-Gael, the Pope has given instructions that power be granted the Archbishop to take whatever measures he may deem opportune to declare the Clan-na-Gael in opposition to the church." What will this effect? Were the Molly Maguires cast out of the church for the crimes of their order? Did any of their condemned members lack the ministration of his priest? Did Cardinal Taschereau's condemnation of the Knights of Labor keep Powderly from the mass?

"AT THEIR OLD TRICKS."

BY REV. C. SEYMOUR BULLOCK.

The recent developments in the Cronin murder case, and the suspension of Captain Schaack for endeavoring to protect or conceal his murderers, show that the secret orders of '89 and '26 are of the same ilk. There may be differences in the name, and, perhaps, in the purpose of the organization, but in the principle of making way with those who oppose or reveal their schemes, and befriending or covering up the tricks of the murderer, or defending them if detected, as done by the secret order of Jesuits in the case of John Surratt, and by the Freemasons with the murderers of Morgan, they are one.

A few who are older, and those of us who put the past and the present in parallel columns, to draw inferences for the future, may remember how, shortly after the body of Morgan had been found in the Niagara river, and fully identified by Mrs. Morgan, who described, before she saw the body, his height and color of his hair, his set of complete double teeth, one of which had been extracted and another broken off, and the scar on his foot, it was buried at Batavia. Soon the Freemasons claimed that Morgan was not dead, and that the body buried as that of Morgan's was surely that of one Timothy Monroe, who had been drowned in the Niagara river several weeks before the first inquest over Morgan's body; but the widow of Monroe gave a description of her husband essentially different from the body found; for instance, she had the extracted tooth from the wrong side, the height was too great, the color of the hair was wrong, and those *darned socks!* If the murder of a Morgan or a Cronin is the only way by which the nation can see the dangers that confront us, let us not be negligent in putting the whole before them.

Berea, Ky., June 11, 1889.

LESSONS ON SECRET SOCIETIES.

A CATECHISM BY REV. H. H. HINMAN.

What is a secret society?

It is a society whose ceremonies or promises are purposely concealed and whose ordinary doings may not be made known.

Are secret societies referred to in the Bible?

They are. In Ezekiel 8: 7–18 there is a description of the Ancient Mysteries, the secret societies of the time, and it is said they have "filled the land with violence" and have provoked God to anger.

Are they referred to in the New Testament?

Yes. Paul says, "Have no fellowship with the unfruitful works of darkness but rather reprove them, for it is a shame even to speak of the things that are done of them in secret." Eph. 5: 11, 12.

Is there any evidence that Christ, or any of the prophets, apostles or holy men of ancient times belonged to any secret order?

No. Christ said, "I spake openly to the world, and in secret have I said nothing." John 18: 20. Also Isa. 45: 19 and 48: 16.

What did Christ teach in reference to secrets?

That "there is nothing covered that shall not be revealed; neither hid that shall not be known: therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed on the house-tops." Luke 12: 2, 3.

What more did Christ teach in respect to concealments?

He said, "Men love darkness rather than light, because their deeds are evil." John 3: 19.

Why do secret societies dread and resist exposure?

"Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 20.

In what respect do Christians differ from those who are in the secret lodges?

"He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John 3: 25. Also, "Ye are all the children of light and children of the day: we are not of the night nor of darkness." 1 Thess. 5: 6.

What more did our Lord say of the character of his people?

"Jesus called a little child unto him and set him in the midst of them, and said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven." Matt. 18: 2, 3. Little children are simple-hearted and sincere.

What further evidence have we that none of the apostles belonged to any secret society?

They said, "Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity we had our conversation (conduct) in the world." 2 Cor. 1: 12.

Can anyone pledged to absolute secrecy have at all times that "simplicity and godly sincerity" that is spoken of by the apostle in the above text?

No. For his promise to "always conceal" will often lead him to *pretend* that to be false which he knows to be true, and that to be true which he knows to be false.

Is this kind of falsehood common among the members of secret societies?

It is, and is often justified as necessary in order to keep the oaths of secrecy.

What has God said of *all liars?*

That they "shall have their part in the lake that burns with fire and brimstone." Rev. 21: 8.

Ought anyone, then, to promise the absolute concealment of anything not yet made known?

No; for it may be a criminal secret, and his duties to God and to his country, which are above all promises to individuals, may require it to be revealed.

Do secret societies ever have immoral and criminal secrets?

In many instances they have had such secrets, sometimes requiring the concealment of the greatest of crimes.

Ought we always to know what we promise?

Yes; for God has said, "If a soul swear, pronouncing with his lips to do good or to do evil, and it be hid from him, then he shall be guilty in one of these." Luke 5: 4.

Does not decent self-respect require that we know all that is involved in our promises?

Yes; for our first concern is that we keep a good conscience towards God, and we have no right to commit the keeping of our conscience to any but to God.

Do secret societies ever require a promise of absolute obedience?

They often do.

Have we a right to make such a promise to any but to God?

No; for "we ought to obey God rather than man" (Acts 5: 29); and even children are only required "to obey their parents in the Lord." Col. 3: 26.

Are all secret societies equally evil?

No; no more than all poisons are equally poisonous: but all involve an un-Christian principle. They all deny the right of private judgment. No one is permitted to reveal the secrets or disregard the promises he has made. His conscience may demand it, but his promise in the lodge is held to be above his duty to his own soul.

Can a member of a Christian church be also a member of a secret society, and be truly loyal to both?

No; for every church requires of every one of its members that he shall permit the church to inquire into any part of his conduct that it has reason to believe to be contrary to Christian morality; and every lodge denies all right of inquiry as to what is done in its meetings.

Can a church member, who is also a member of a secret order, obey the rules of discipline laid down by our Saviour?

No; for Christ says, "If thy brother trespass against thee, go and tell him his fault." But if he will not hear thee, take with thee one or two more; and if he shall neglect to hear them, *tell it to the church.* Matt. 18: 15–17. But secret societies require that what is done in the lodge shall not be told to the church, nor to any who are not members of the lodge.

What further objection is there to Christians belonging to secret orders?

They are unequally yoked together with unbelievers. It is the glory of secret societies that they unite in one brotherhood and one common worship the adherents of all religions. They all kneel around one altar and engage in a common worship. But the positive command of Christianity is separation in religious work. "Be not unequally yoked with unbelievers." "Come out from among them and be separate, and I will be a Father unto you." 2 Cor. 6: 14–18.

Do the secret orders accommodate their worship to those who are not Christians?

Yes; by providing forms of prayer in which the name of Christ is not mentioned; which contain no confession of sin, nor any recognition of the Holy Spirit.

Is such worship Christian; and have Christians a right to unite in it?

"No; for Christ says, "I am the way, the truth, and the life. No man can come to the Father but by me." "By *me* if any man enter in he shall go in and out and find pasture. He that climbeth up some other way the same is a thief and a robber."

Do secret orders ever appoint as leaders of their worship those who do not profess faith in Christ?

Yes; and any member of any such order who is in good standing is eligible to the office of chaplain.

Ought a Christian to unite in such worship?

No; for it is not Christian worship, neither is he that conducts it a Christian worshiper.

Ought we to recognize and honor Christ in all that we do?

Yes; "for whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. 3: 17.

VOLUNTEERS WANTED FOR INDIA.

ONE HUNDRED PLAIN CHRISTIAN WORKERS ARE NEEDED TO GO TO INDIA.

LETTER I. EXPLANATION: WHO? WHY?

Several have applied to me about entering mission work, and I expect many more will do so during my tour this year. Many more will ask searching questions about practical points of mission work. Earnest Christians in India have spoken to me of the great need of more laborers, longing to know how the force of workers can be increased. All these I can best answer by a few very plain letters.

"*One hundred.*" This is not a random number, but the result of a careful estimate as to openings which that number of devoted workers could find in India this year. The present editor of the *Bombay Guardian*, in his London paper, the *Sentinel*, appealed last year for "one thousand self-supporting missionaries for India." Some have already come, and there is room for thousands more. In my present request for one hundred, I aim definitely at certain places, points of work, and at special workers. When this one hundred have entered work, we shall be ready for the next installment.

"*Plain workers.*" Future letters will explain items as to mission style, expenses, etc. The letters of "Judson on Dress," and Bowen on "How should Missionaries Live?" will testify more fully and forcibly than my letters upon these points. I will send those tracts to any who wish them. Yet far more forcible is the call and testimony for "plain mission workers" in the following Scriptures: Those who seriously think of entering work in India, and wish to correspond with us thereupon, may please read these portions of God's Word alone, kneeling: Matt. 11: 25; 10: 9-11; 1 Cor. 1: 17 29; 2: 1-5; Jas. 2: 5; 2 Cor. 6: 4–10; 11: 23 28; 12: 9,10.

Must all conform to the strict simplicity of Jesus, Paul, Judson, and Bowen? These letters now call for only five score from America, Europe, Australia, etc; surely that number can be found who will "take joyfully the spoiling of their goods, knowing that they have in heaven a better and enduring substance." The hundreds or thousands who think they can do better work for God and the heathen by following the easier styles of ordinary society, rather than by laboring to imitate the examples of the four above-named leaders, will not need to correspond with me. More suitable avenues are open before them elsewhere.

What society or committee authorizes this appeal? Only He who says, "The harvest truly is plenteous, but the laborers are few." No organization has directed these letters, yet we know that the hearty sympathy of the great body of earnest Christians in India and elsewhere is with the effort to encourage devoted workers to enter mission fields. Some bold pioneering must be done. God is bidding his people "GO FORWARD!"

Are married people wanted? That depends wholly upon who you have married. A lady of my acquaintance used to say that she did not go to India as a missionary, but as the wife of Rev. H. B. Men who go into "the profession" of parsons chiefly to earn a living, like so many lawyers and doctors, may be satisfied with wives of the sort just stated. But those who make it a heart-work to preach among the Gentiles the unsearchable riches of Christ, should not marry until they can find "help-meets," Gen. 2: 20; "true yoke-fellows," Phil. 4: 3. A double yoke, with only one side filled, is awkard enough. Single harness would be better. Almost all of the openings for mission work that I am now aware of, would be best entered upon by single persons.

A young woman and a young man, who had been led to the Lord in connection with my meetings, offered themselves for mission work. Too hastily they engaged to marry. I urged that they defer marriage until they had tried the work, for some months at least. But no, as in Rehoboam's time, the counsel of the younger prevailed, and they

married. Entering two new lines of life at once was too much for the woman, and she died in about a year. The man was soon disheartened, and was lost to the work. One of the largest and best missionary societies prefers that their workers go out single, and marry afterward—if they wish. Any fully-saved married pair, united by feeling called of God to self-denying mission work, may write us freely.

To any who are specially interested in India, both those who are desirous of going there, and those who wish to further our mission cause in any way, I will gladly send pamphlets of information. Specimen copies of the two monthly papers which I assist in conducting, will be sent free. You can promote sympathy with our mission work by securing subscribers for these, as follows: The *India Watchman*, 75 cents; *Banner of Asia*, 48 cents, one year, post free. Both papers together, $1. Please preserve the paper containing this letter, and show it to your friends. Address communications to

WALLACE J. GLADWIN,
Miles, Jackson Co., Iowa.

P. S. Editors who desire to aid the Mission cause can do so by inserting any or all of my letters on mission work. I shall be thankful to receive copies of papers thus helping the Lord's work.

MYSTERIES OF THE LODGE.

A TESTIMONY FROM INDIA.

If my experience of secret societies is not so deep as those we were made acquainted with in the *Watchman* a few months ago, then it is a matter for which I am profoundly grateful. For I have had quite enough, and what I know I freely testify. But some will be ready to say that one who has never seen the inside of a Masonic lodge, nor farther into an Odd-fellow's hall than the vestibule before the doors were closed for the mysteries to begin, is hardly qualified to testify in the case.

That may be so, but one thing I have learned, and that is, that all the mysteries connected with secret societies are not confined to the lodge itself. For instance, it was a mystery to me even in my young days how an aged member of the Presbyterian church of long standing could deliberately say that he much preferred the Masonic lodge to his church, and if he had to give up one or the other, would have no hesitation in choosing to forego the latter. But the secret of that mystery was easy enough understood, when it was remembered that after he had done much of the work in building their neat structure—he and his sons being carpenters—he had not had grace enough to forgive an injury, real or imagined, of some of the members, and so had never set his foot inside the church, except at the funeral of his eldest son, which was conducted amid the most gorgeous pageantry, unrivalled almost by even Roman Catholic or Oriental paganism; the lodge, with its heathen ritual, completely absorbing the service, and leaving the poor minister quite in the background.

It was also a mystery to me how my colleague in the ministry in my last charge before coming to India, would deliberately leave the Thursday evening prayer meeting in the church to attend the lodge, and though expressly forbidden by their laws, would solicit me to allow him to propose my name for membership, offering to get the initiation fee remitted for me, or, perhaps as I know was done in one case, get the amount of the fee made up by a present from the lodge of a set of Clarke's Commentaries. This, with their other charities, was supposed to be a strong argument with a poor itinerant preacher, and in many cases did prevail.

Now, it was a profound mystery to my unsophisticated mind, how they could be so partial to ministers of the Gospel; but the veil has long since been torn from that mystery, and the secret is that nothing would do so much for the popularity of their societies as to get all the ministers into them, for it would, of course, influence their members to follow suit, and would completely shut up their mouths from saying anything against the lodge.

There is no doubt that the air of mystery surrounding a secret society constitutes one of its chief attractions to the unwary; but my experience with secret societies in college had served to pretty well dispel that hallucination and illusion. With that exception the only secret society I ever had any connection with was the Good Templars for a very short period. That happened on this wise. A temperance agent had been appointed, and as his former home had been within the bounds of my charge, he saw fit to begin his labors there. The only thing feasible he could see for the cause was to organize a lodge of the I. O. G. T., for as I soon learned the fees paid for the charter would go to him as the agent of the Grand Lodge. He, however, very generously promised to refund the money if the lodge did not prove a success. Of course, the young minister was expected to co-operate with the accredited conference agent, and was at once made grand worthy something, I do not now remember what. But as others had come without their purse, he advanced a good part of the funds for the charter. As was anticipated, both by the agent and many of the not very sanguine people, the lodge met a few times, and died a natural death, and as the generous promiser had conveyed himself elsewhere, I retired from the scene a poorer and wiser man—but not wiser for any secret learned in the lodge.

Why such a noble, righteous cause as temperance, to say nothing of those of benevolence, needs to be decked out in the barbaric mummery of a secret organization, which can serve only to hamper and humiliate it, is the greatest mystery of all, unless it is the admitted one that good people in some countries can be duped into joining such organizations, and then when they find how they have been gulled, will remain rather than expose themselves and others. But the secret of that is pride, mingled perhaps in some cases with fear.—*R., in the Watchman, of Bombay.*

LET US LEARN WAR NO MORE.

We take no pleasure in armies and navies. There are those who would continue to tax the people heavily for such war agencies. They would put our navy on a war footing. This great new iron-clad, we are told, is for "coast defense." Defense against what—seals, whales? Are we defenseless unless we have great destructive iron-clads in our harbors? There is a degree of sophistry in the saying, "In time of peace prepare for war"—that may do for Europe; so they think and act, and the more pity we have for them. Our best strength is our manhood, intelligence, unity, wealth, Christianity, our fair dealing with all nations.

The support of great war forces is a source of weakness. Many European nations are well nigh bankrupt from the enormous expenses for their armies and navies. There are many in our land who would lay the same burdens upon us. And so ships are built at enormous expense, which in a few years will be out of date and of little worth. There is a better defense. Let the nations of the earth know that we can protect ourselves, if need be, and they will let us alone and respect the old flag wherever it floats, and on whatever kind of a ship. We do not need to go sailing up and down the oceans on murderous war-ships to let the world know that we are a great and powerful nation. There is a far better way to give this knowledge.

Suppose, for instance, that any nation on the Pacific or the Atlantic should send a war force, and take possession of our city and confiscate our property. Don't they know, any one of them, or all of them, that, while it might possibly be done, and give us some inconvenience, it would be a most costly business for them in the end; for every dollar of damage to us we would easily make them pay us ten dollars. We do not need to be making vessels and shooting guns every day to show that we can build vessels and shoot, if need be. Now, we can be far better employed. It is our business to cultivate the arts of peace, to be a Christian nation; that is our best defense against every foe. If our nation, as a truly Christian nation, should be called upon to use brute force to repel invaders, to teach foolish, wicked nations a lesson, we could easily do it. Intelligent Christian people can fight if need be. But, let us not think to show our power by joining the number of those who cry out for a great war armament.—*The Pacific.*

THE LODGE SPEAKING FOR ITSELF.

[As there is one fold and one Shepherd for the Christian faith, so there is one origin, one head, one end. The following from an address of D. K. Noell, mayor of York, Pa., before the Grand Lodge of Pennsylvania Odd-fellows, though a piece of lodge extravagance, yet represents with more or less of truth the religious faith of secretism. A further note upon this speech may be seen on the editorial pages.]

But your order, in its working, though recent in this country, is now, but has sprung from root lodges found in the Temple of Rolus, on the banks of the Euphrates, 4,000 years ago, by Nimrod, the grandson of Ham, "who began to be a mighty one in earth," and who was the first "Grand Master," or "Noble Grand," of the first esoteric lodge after the flood, founded by Nimrod himself for the good of men. Into these ancient lodges none were admitted unless possessing some notoriety in wisdom, wealth, or war. They had their grips, signs and passwords, their initiations and degrees, as esoteric lodges have to-day. These ancient secret lodges were the founders of the high civilization to which the people of those times had attained. They originated their codicils of laws, many of which still survive, and are practiced by us at the present time. Many imagine that esoteric, or secret lodges, are only of recent origin. But history informs us that they are older than the Star or the Garter. Older than the diadems of kings. Older than government or law. Older than civilization or the founding of cities. Long before Rome, Carthage, Memphis, or Damascus had even cities for their dwellings, secret lodges were founded, as they are to-day, for good and wise purposes among men. Wise and good men, as those who so religiously guarded the "Schekina" [Sic] or "Holy of Holies," laid the foundations of these arcana, and maintained them sacredly from the eyes of idle curiosity, or prying impudence, and in this they followed only the example of the church and the legislative bodies on certain occasions in all times. In Scriptural chronology the names of the elder sons only are given because these were the Masters of the secret lodges in which laws were devised for the security of order and peace among the people. Adam, at the age of 600 years, founded the first secret, or esoteric lodge, and, before his death, handed its government over to his son Seth, who handed it over to his son Enos, who handed it to Canaan, who handed it to Mahalaleel, who handed it to Jared, who handed it to Enoch, who handed it to Methusela, who handed it to Lamech, who handed it to Noah, who handed it to his three sons, Shem, Ham and Japheth, who changed it into the Arkite rite, as it is still practiced to this day in Bangalore, in southern Hindostan, on the Krisna river, where Brama, Siva and Vishnu were the first Grand Masters, Shem begat Elam, who introduced this same Arkite rite, under the names of the rites of Mithra, into the land of Elam, or as now called, Persia. Japheth begat Gomer, Magog, Nadia and Javan, and Javan begat Dodanim, who introduced these same rites into Greece, at Dardona and Delphos, from where they spread over Europe and America, in many modified forms, as we find them to-day. And Ham begat Cush, Misraim, Phut and Canaan, and Cush begat Nimrod, who, as I said, founded the first Arkite lodge on earth, and, from and after which, are more or less all the workings or rites of all esoteric lodges of all peoples, kindred and tongues on earth; and from these secret lodges emanated the civilization of each people, among whom they existed, and to these secret lodges, call them Arkite, Masonic, or Odd-fellows if you please, we here to-day owe the blessings of our own civilization more than to the church, which, in its religious contests, has so often deluged the world with blood. Secret lodges, it will thus be seen, were for the good of men, and though antagonized by the church, they were before the church. But these secret lodges, like the secret operations of nature, that, working in secret, thus produce the bread of men, go on, quietly doing good, without letting their left hand know what their right hand is doing. Like the cool and limpid waters from the hidden bubbling spring from the hillside, they slake the thirst of the perishing without flaunting it to the world. From the temple of Belus the workings of this ancient lodge of Nimrod's were carried to Baalbec in Syria, where Baal, himself, was first Grand Master. From there it was carried into Phœnicia, Egypt, Hindostan, Greece, Phrygia, and the world over. In these lodges Adonis, Osiris and Memnon, Atys, Brama, Siva and Vishnu, and Apollo of Delphos, were the first Grand Masters. But in time these ancient lodges became vehicles of power, in the hands of their members, for the retention of control over the people. But you, the Odd-fellows of the present, having for your motto the grand trinity of Friendship, Love and Truth, bound into a Fasces by Faith, Hope and Charity, lead men to deeds of benevolence and charity; but all in secret, which Jesus Christ so highly commended. When you give alms you do not blow a trumpet to let men know of it. But, as the silent snow-flakes, that cover the earth to protect it from the rude blasts of the northern winds, so you drop your benevolence into the hands of want, and thus ameliorate its sufferings.

Any one who will make a conscientious effort at doing his full duty towards his family, his state, and his church, wilt find his hands so well filled with work as to leave him no room to meddle with the beggarly elements of the world and the dead works of lodgery and darkness.—*Lutheran Witness.*

THE ANNUAL MEETING

OF THE NATIONAL CHRISTIAN ASSOCIATION.

REPORT OF PROCEEDINGS.

In the absence of Pres. H. H. George, D.D., president of the incorporate N. C. A., and the vice-president, the recording secretary called the meeting to order and Elder J. L. Barlow was elected president pro tem. On the call of the roll twenty-one members reported and others came in later. The meeting was large, earnest and harmonious. Rev. A. J. Chittenden conducted the opening devotional services, reading the Scripture and prayer. The list of members from whom letters have been received were read comprising twenty-two widely scattered co-workers in the reform. On proper recommendation the names of George B. Hopkins, Jerome Howe, William Pinkney, A. W. Parry and Elliott Whipple were presented for membership and were accepted. To these were added subsequently the names of George R. Milton, W. L. Ferris, and C. H. Abbott, J. P. Richards, J. L. Reber and B. Loveless.

The following committees were selected:

On Reports of Officers and Nominations: M. R Britten, William Pinkney, H A. Fischer.

On Deceased Members: H. H. Hinman, C. F. Hawley, and A. J. Chittenden.

On Correspondence: J. P. Stoddard, W. W. Ames, and Alex Thomson.

On Congress of Churches: C. A. Blanchard, John Sutcliffe and Elliott Whipple.

On Resolutions: President J. Blanchard, Mrs. E. A. Cook and Mrs. J. P. Stoddard.

The report of the General Agent and Corresponding Secretary was then presented and referred to the proper committee.

The report of the Board of Directors was read by Rev. E. R Worrell, secretary of the committee. The report was accepted and referred to the committee on reports.

The afternoon session was opened with prayer by Pres. C. A. Blanchard.

The committee on deceased members reported by Rev. H. H. Hinman as follows:

REPORT ON DECEASED MEMBERS.

Since our last annual meeting, God in his all-wise providence has called home the following honored and beloved fellow-workers:

Peter Howe and wife, deceased November 11th, 1888.
Rev. George Clark, deceased December 15th, 1888.
Rev. W. W. Blanchard, deceased December 12th, 1888.
Henry Harrison, Esq., deceased April 24th, 1889.

As a more detailed account has been given in the *Christian Cynosure*, we merely add some special facts in the relation of each to this Association and its work.

Mr Howe was from his youth an earnest opponent of the secret lodge system. This conviction grew out of his steadfast Christian character and his freedom and independence of thought. The same clear conception of Christian principles and his unswerving loyalty to the right that made him a friend of the slave when it cost much to be an Abolitionist, made him not less a friend to the anti-secrecy reform when the lodge system was practically enthroned in the church, the state, and in the hearts of the people. Not by words only, but mainly by deeds, he aided our work in every practicable way. Besides regular and liberal contributions to the general work of the N. C. A., he gave $1,000 for the purchase of our Washington building, and during the last year and a half of his life more than $2 000 to build educational institutions in the South that should teach, as a part of Christian obligation, an abhorrence of the secret lodge system. These were but a part of his generous benefactions, all which were given in the interest of practical righteousness. We mourn his loss, but our grief is tempered with the conviction that he and his excellent companion, whose dreadful death was a shock to the entire country, have been called to nobler associations and sweeter rest.

Rev George Clark, of Oberlin, Ohio, in a long life devoted to the cause of Christ and mainly as an evangelist, did not fail to stand by and actively support the principles of our reform. When the question was pending before the First Congregational church of Oberlin, of which he was a member, whether membership in oath-bound secret societies should be regarded as consistent with church fellowship, he stood with President Finney in the earnest maintenance of the right. He and Mrs. Clark were delegates to the National Anti-secrecy Convention at Aurora, representing the church of which they were members. Nor did he in the subsequent years, when the love of many waxed cold, abate one jot from his faithfulness to the principles of our reform. When an effort was made to ignore the rule of the church, and to introduce to its membership an adhering Mason, he with a few others withstood the movement and defeated it. He continued to be a constant reader of our paper, and, according to his means, a liberal contributor to its funds to the day of his death. Like the great apostle, he fought a good fight, he has finished his course, and kept the faith Hereafter there is laid up for him a crown of righteousness.

Rev W W. Blanchard, brother to the senior editor of the *Christian Cynosure*, had a most honorable record in reference to all the pending reforms of his time, and especially as an opponent of the secret lodge system. In his earlier ministry he was a missionary among the freedmen of Jamaica, W. I., and always a consistent opponent of oppression. He was according to his means a liberal contributor to our reforms, and took a warm, personal interest in every department of our work. He did not stop to ask what is popular, but rather what will please Christ? He has ended a life of faithfulness and has gone to his reward.

Henry Harrison of New York was not more remarkable for his industry, economy, and practical judgment as a business man, than for his integrity, principle, and faithful Christian benevolence. He was the steadfast friend of all Christian reforms, and to his pleasant and hospitable home all true reformers found a cordial welcome. He was the earnest friend of the N. C. A., wise in counsel and liberal in his support. His last journey from home was to attend our National Conference at Washington D. C., March 5th and 6th. We little thought that we should so soon be called to mourn his loss. Of him we may say, as did the Revelator, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them."

The report of the treasurer was presented, but the auditor's certificate not accompanying it, the explanation was given that the accounts of the year had not been presented to the auditor for the reason that certain funds and property held by the General Agent had not been transferred to the Association. Last year the auditor refused to endorse the accounts until this transfer was concluded; and as it was not yet made, the accounts had not been examined. Under these circumstances it was voted that the transfer of trust funds ordered one year ago be speedily completed, and that thereupon the treasurer's report be presented to the auditors and thereafter to the Board of Directors for their consideration.

Rev. H. H. Hinman presented his report as agent for the South, which was referred to the committee on official reports. His labors had been widely distributed in ten States, but mainly in the vicinity of New Orleans and Indiana. He had traveled 10,661 miles at a cost of $213.22; had paid for hotel fare $125; received for services $700; had given 126 lectures and sermons, nearly all of which had reference to the reform. He collected on the field about $400.

Rev. C. F. Hawley, Iowa agent, reported concerning his work in that State, which was also accepted and referred to the same committee. He had received on *Cynosure* subscriptions, $491.50. The Iowa Association paid on salary $441.82. His expenses had been $143.87. Number of sermons and lectures, 89. The same disposition was made of the report of W. B. Stoddard, now field agent at Washington, of his work in Ohio and in his present field. In Ohio during eight months he had given 65 lectures; had taken 365 subscriptions for the *Cynosure*, amounting to $489.85; had collected $256.71.

The report of the committee on nominations was made, and adopted as follows:

For president, Rev. J. L. Barlow.

Vice-president, Rev. M. A. Gault.

Corresponding Secretary and General Agent, J. P. Stoddard.

Recording Secretary and Treasurer, W. I. Phillips.

Directors: J. L. Barlow, C. A. Blanchard, A. J. Chittenden, H. A. Fischer, John Gardner, George R. Milton, J. P. Richards, John Sutcliffe, Alexander Thomson, Elliot Whipple, E. R. Worrell.

Auditors: S. A. Kean, John Culver, E. C. Cook.

The report originally contained the name of Wm. Morrow instead of H. A. Fischer, but it being reported that the former was likely soon to remove from the city, and Prof. Fischer's familiarity with the accounts being of much value to the Board, he was re-elected.

Prof. E. Whipple reported from the committee on congress of churches the following, which was adopted:

Your committee on a Congress of Churches respectfully report as follows:

1. That we favor three conferences of churches, Christian societies, and individual Christians, to consider the evil influence which secret societies exert on the Christian church, to be held during the coming year, one in New England, one in the interior, and one in the South.

2. We suggest Boston, Chicago, and Atlanta as the points at which such conferences shall be held.

3 We advise that the dates be so selected as not to conflict with ecclesiastical gatherings, and so nearly as possible to allow four months of work on each meeting.

4. We advise that notices of each meeting be kept as standing matter in the *Cynosure* for the four months preceding its assembly, and that we request all papers sympathizing with our work to aid us in similar manner.

5 That complete lists of ecclesiastical gatherings be made, so far as possible, and that our workers seek to secure from such bodies the appointment of representatives to the conferences above named.

The report was discussed at some length. The use of the word church, it was objected, would give some occasion to the charge that a new sect was contemplated. It was also suggested that as the proposed meetings were practically of the same nature as the National Convention provided in the constitution of the N. C. A., and as their success would make the other needless, measures should be taken to combine them. Also that the General U. B. Conference at York, Pa., had already taken action on the same topic, and there should be co operation with that body in preparation for these meetings.

A recommendation from the N. C. A. Board to drop a number of names from the roll, and place others on an honorary list, also met with objections, and it was finally voted to refer the whole matter of actual and honorary membership to the Board of Directors to examine carefully and report some revision which would remedy, if possible, the difficulties suggested.

The report of the committee on resolutions was then heard. Mrs. M. E. Cook from the committee presented the following:

WHEREAS, Since the vote of New England was a unit in Congress against the slave power, after developments had clearly shown that power to be hostile to the life of the nation, we believe a similar result will be witnessed when the secret lodge system is thoroughly understood by the people of the New England States. We therefore recommend that our General Secretary canvass the mountain churches of western Massachusetts and Vermont with a view to holding a meeting in one of these States, in the summer or early autumn.

WHEREAS, The murder trials in the case of Dr. Cronin, now going forward in the city of Chicago, have evoked but one opinion as to the treasonable nature of secret societies which claim the right to execute the death-penalty for a violation of its rules, we recommend the issue of a tract showing that Freemasonry is identical with the Clan na-Gael in that particular; and that the said tract give in condensed form the penalties of the thirty-three degrees of the ruling Masonic rite in America and Europe.

Resolved, That the power of secret orders is in their worships, and especially in the oath, which is the highest and most solemn act of worship. We are, therefore, more and more impressed that the secret orders will not be overthrown but by Christ in answer to prayer; and that we should labor steadily for the divorce of these orders from the churches of Christ, and from the boards of Christian missions.

Resolved, That we circulate the following petition through the States and Territories of the country and present it to the Congress of the United States at its next session:

To the Congress of the United States:

WHEREAS, Our nation with gratitude and joy has celebrated its first centennial, and held up for an example our illustrious Washington, therefore,

Resolved, That we improve this first year of our country's second century by following the advice contained in Washington's Farewell Address, which, he states, was prompted by a solicitude for our welfare and an apprehension of danger caused by such solicitude, and offers for our solemn contemplation:

"All combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle (viz: *National Unity*) and of fatal tendency. * * However combinations of associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government; destroying afterward the very engines which have lifted them to unjust dominion."

Therefore, we, the undersigned, earnestly and humbly petition the Congress of the United States to withdraw any charters which they have issued to organizations described in this address, and request that you will recommend the legislatures of all the States and Territories to do the same.

Many of us being members of these organizations, and acting intelligently in this petition, wish to carry on our work of promoting benevolence, good-fellowship, and business interests by such open organizations as could not be perverted by unprincipled, cunning and ambitious men, in a manner to jeopardize the true interests of the people of the United States.

Resolved, That some one be appointed and paid for placing the above petition in the hands of pastors of churches, and public-spirited persons, if possible, in every part of the United States; and attend to the collection of funds to pay the expenses of this petition, and to arrange for the proper presentation of this petition to Congress at its next session, the whole work to be prosecuted under the supervision of the Directors of this Association.

Resolved, That this body appoint Miss E. E Flagg to represent it at the next National meeting of the Woman's Christian Temperance Union, which is to be held in Chicago during the coming autumn, and that they request the State auxiliary associations to secure representation in the State Women's Christian Temperance Unions.

These recommendations were either adopted or referred to the Directors' Board for further action.

Several recommendations from the old Board of Directors were presented and adopted without special debate. They are as follows:

1. We recommend that an effort be made this year to secure a list of churches who will put the cause of the National Christian Association on their list for benevolent contributions.

2 We recommend that the effort to place the *Christian Cynosure* in the hands of every colored minister of the South be continued, as the cheapest and most efficient agency that we are able to employ.

3. And since at the present time the public mind is greatly awakened to an interest in this reform; therefore, we recommend that special effort be made to furnish the ministry of the United States with the *Christian Cynosure.*

Whereas, the political branch of our work, as carried on during the past year, has met with general commendation from friends of this Association; therefore, we recommend that the same policy be pursued during the coming year, with special reference to co-operating with the Prohibition party, so far as possible.

The report of the Board on foreign work was called up, and Rev. W. J. Gladwin of Bombay, India, who has superintended the distribution of literature in that country, was requested to give his views of this foreign work. Mr. Gladwin was introduced, and spoke substantially as below.

He said he was in India rather as a scout than as a regular soldier of the line, as he was in his work independent of any denominational missionary society. Secret societies have not aroused public discussion there as in this country, perhaps because we have not developed the fire of the enemy by making enough of a fight to draw him out. To all appearances the system does not effect church or government as here. The Prince of Wales is Grand Master of Masons in England, and the Duke of Connaught, his brother, is commander of the armies in India, and is also a high Mason. The dukes and lords are all Masons, and as the principle of State church prevails in India, and these men have controlling power in religious as well as political affairs, everywhere there is the secret but prevailing influence of the lodge. Then there is a great deal of secret opposition to religious work through dram-drinking and other vices. Mr. Gladwin said he had himself been a member of four secret societies, but thanked God he had long been out of them all. Years ago, when laboring in Arkansas and other portions of the West, he had marked the garnish of morality which these societies had attempted to put on. He could see the same thing in India, although probably others, who had not had the same experience with them, might not be able to do so. In connection with Bro. C. B. Ward he was printing from 5,000 to 6,000 papers in regular issues. The papers have in India a ten-fold power, because they are read mostly by missionaries and English-speaking people, who are the leaders of thought and public opinion in large parts of the country. The question is, what must be done to push the circulation of reform literature in India? The most feasible method yet opened to us is by means of consecrated men who can go out as colporteur evangelists. During a portion of last year two such men had been sent out canvassing with books and tracts for distribution. In the Purity fight in India God had given great success to the agitation against an evil of long standing. An act of Parliament has swept away the law for licensed prostitution, and about six weeks ago Parliament also passed an act prohibiting the liquor traffic in India. A large part of the N. C. A. gift to India has been in the way of books, and other literature. There is need of a large increase of these gifts and more workers to sell and distribute. As this work increases there will be developments in India of which we will hear. We shall find out more clearly the nature of the secret system there and its power. Besides, it is certain that if the need of the foreign work is presented and this phase of the reform is pushed, there will be an increasing interest in the reform at home. Your children and your churches will feel the healthy reaction. It will be an advantage to the Association locally to which you cannot afford to be indifferent. It was so with the purity work in England which was in a low, neglected condition. I advised to make it a mission work and it increased the home work greatly. Just in proportion as you put this cause before the people, the Lord will increase the work and the means to accomplish it. We want more laborers in India, and appeal to you and the friends of this Association to aid so that a man can be employed through the year constantly going among the people with the Word of life which will overturn these secret systems.

Rev. A. Thomson reported for the committee on correspondence after examining a large number of letters from members of the Association unable to be present.

Your committee on Correspondence had before them 24 letters. The only recommendations contained in them were the following:

Bro. Conant believes we should have a colporteur in each Eastern State.

A. W. Parry and Dr. George strongly favor a congress of churches.

Miss Flagg recommends the employment of J. H. Brown and Wm. Spaulding, and says that these can be sustained in New England by a vote of 60 or 65 dollars and what they can raise on the field. She speaks very hopefully of the field, and thinks that in a year or two New England will become self-sustaining.

The committee on resolutions presented the following supplementary report which followed an able paper on work for children by Miss E. E. Flagg, read by Mrs. J. P. Stoddard:

1. We recommend a general effort to be made through the *Cynosure* and by the N. C. A. State, district, county and local associations, by lectures and so far as possible by the churches, to organize children's schools of instruction in the fundamental principles of morality, reform, and industry.

2. We further recommend that the N. C. A. publish a manual for this work and also appoint a standing committee of ways and means for the advancement of it, and the executive committee appropriate funds for the work from time to time as they deem wise.

This completed the annual business, and the records being read, revised and accepted, the Association adjourned after prayer by Rev. Alexander Thomson.

REPORT OF THE BOARD OF DIRECTORS.

CHICAGO, Ill., June 15, 1889.

To the Annual Meeting of the National Christian Association:—The following is the report of your Board of Directors for the year now closed, which is submitted in accordance with your rules.

The Board has held seven meetings during the year, in two of which no quorum was secured. At the other five meetings there was an average attendance of two-thirds of the members. As compared with the year immediately preceding, the work done has pertained more to aggressive field work—the employment and direction of agents for the purpose of disseminating our principles, and less to mere administrative duties incident to the management of the property of the Association. It has been a time of sowing, and while some seed falls on good ground other falls where speedy destruction awaits it. The report of the field work will be followed according to geographical sections, rather than chronologically, aiming to group together facts of interest that have occurred in the same part of the field.

What has been done in New England was begun by Pres. J. Blanchard in Vermont, assisted by Rev. Mr. Leach of that State. A convention was held in Worcester, Mass., under the management of Miss E. E. Flagg, who still continues to be N. C. A. agent for New England and correspondent for the *Cynosure;* the Board regularly supplementing what salary she receives from her district.

At the meeting of the Board held in June (one year ago) Sec. J. P. Stoddard was directed to "continue work in Washington and in the Eastern and Southern States until otherwise ordered." At a meeting held in October, the action of a committee in engaging Rev. I. Bancroft, to take charge of the Washington building as local agent, was endorsed and resolutions commendatory of Sec'y Stoddard's work up to that date were passed. On March 30, 1889, a contract for one year was entered into between the Board and W. B. Stoddard by which the latter was made N. C. A. agent for the Atlantic coast with headquarters at Washington. Ohio thus loses a long-tried and efficient agent, and the territory from New York to Georgia has gained a reformer of power and increasing fitness for the work he is engaged in. We confidently hope time will justify this change.

Three agents have been at work in the South: Rev. H. H. Hinman beginning work there in October and continuing five months; L. G. Jordan working in Mississippi four months (time expiring April 9, 1889), and Francis J. Davidson, whose report of the first year's service for the N. C. A. was laid before the Board at its meeting March 23, 1889, and a vote passed to renew contract with him for one year. An N. C. A. convention for the Southwest was held at Baton Rouge in Feb. 6–8, 1889, under the supervision of H. H. Hinman, assisted by F. J. Davidson.

Work was done in Kentucky and Tennessee by Rev. Mr. Porter; in Ohio by W. B. Stoddard up to the time of his transfer to Washington; in Indiana by H. H. Hinman subsequent to Washington Convention, and two students of Wheaton College during vacation; in Illinois by I. R. B. Arnold during a part of last summer, and more recently by B. B. Blachly of Kansas, employed by the Board in conjunction with the Illinois Association, and in Iowa by Rev. C. F. Hawley. Thus eight agents have been employed on the field through a whole or a part of the year, besides the work done by General Agent Stoddard and J. Blanchard, who in addition to the work in Vermont was requested to visit conventions and ecclesiastical bodies for the purpose of presenting our reform.

The Board has been appealed to by Brethren Ward and Gladwin, missionaries in India, for an extension of N. C. A. work in that country. Through the columns of the *Cynosure* friends have been urged to contribute to the Foreign Fund, and all funds at present available for this branch of our work have been practically placed at the disposal of these missionaries.

The political work of the N. C. A. has, under the direction of the Board, been managed by W. I. Phillips. Correspondence has been had with candidates for office in the several political parties in seventeen States with a view to securing information as to their lodge standing. The Indianapolis and Chicago national conventions have been memorialized; also the Illinois and New York State Prohibition conventions. Circular letters have been sent to newspapers and have secured many indorsements by the press of the effort we are making. The same method has been used to ascertain the opinions of candidates for office and men already in office. Lists of names of persons in the various States who favor our work are being formed. The Board has passed resolutions asking N. C. A. agents and all friends to assist this branch of our work by forwarding to this office the lodge-standing of public men so that it may eventually be possible to furnish anti-secretists everywhere an opportunity to vote a ticket of candidates free from the lodge.

Concerning your official organ, the *Christian Cynosure,* the following statement is furnished by the publisher: The total mail list, May 31st last, was 4,238. Of this number 201 were on the free list, 337 were in arrears. Subscriptions paid in advance 3,700. The average weekly issue throughout the past year was 4,916. No change from last year has been made in the contract with Lord & Thomas for advertising space. The same policy as in former years has been pursued in aiding State agents with subscriptions to the *Cynosure* taken by themselves.

The Carpenter building has remained practically unchanged as to occupants and management. The income for rent was $1,620.00. Expenses $346.74. The Washington building, as has been already indicated, was for a part of the year under the management of the General Agent, but since October last Rev. I. Bancroft has had charge. The income was $930.17; expenses $301.01; balance $629.16.

Two new tracts on Odd-fellowship and two bearing on the relation of Freemasonry to Prohibition, one by Mrs. A. E. Stoddard and one by Miss E. E. Flagg, have been ordered. Three hundred and eighty-six thousand pages of tracts have been printed during the year. Besides accepting the gift of the plates of the Carpenter Booklet and some 400 copies of the publication itself from Dr. J. E. Roy, trustee, two pamphlets were issued, written by J. Blanchard, editor of the *Cynosure,* viz, "Freemasonry and Civil Government—The Laws of Vermont," and "Odd-fellowship, Its History, Its Work."

On the recommendation of Rev. Samuel F. Porter, College agent, Anti-masonic libraries were sent to seven educational institutions in Kentucky and Tennessee, and parts of libraries to two others. A number of these libraries were also sent to schools in the South on recommendation of Rev. H. H. Hinman, Southern agent. The whole number distributed through the year by direction of the Board was eighteen. E. R. WORRELL, *Sec'y.*

ALEX. THOMSON, *Chairman.*

PLEASE MENTION THE CHRISTIAN CYNOSURE.—Our readers will do a favor to ourselves, our advertisers, and forward their own interest as well, if they will write or say to advertisers that they read the advertisement to which they reply in the *Christian Cynosure.* It is easy to do this, and profitable for various evident reasons. It promotes the business transaction, and inspires confidence all around. The attention and care bestowed on advertisements by both advertisers and the reading public are constantly on the increase. We trust that our readers will bear in mind the little but important suggestion we have made.

—The Sioux Falls *Daily Press* of the 12th instant publishes a sermon of Rev. L. N. Stratton, on the Johnstown calamity, delivered in the Congregational church of that city on the Sabbath previous. It was an eloquent, popular and practical discourse.

CORRESPONDENCE.

A WORK OF GOD IN GEORGIA.

RUTLAND, Ga., June 17, 1889.

DEAR CYNOSURE:—I have read your paper, sent me first by the Rev. J. E Roy, D D. It has been a blessing to me, and to the community in and around my district. The work has been slow, but sure. I had almost given up in despair. But at last the good seed of three years has put forth. A great outpouring of the Holy Spirit has been given, and thirty-five or forty have come to Christ, sixteen are men, and 11 of these were gamblers, who never gave their wives any, but gambled away everything they made. One good sister says that she did drink from a pin to a girt of whisky whenever she got any money in her hand: but to-day she says that she cannot bear to see any one take a drink. She says, "God has forgiven me and told me to drink no more." I never saw a more complete reform in all my life. White men who used to be drunk every Saturday you never find so now. The good man who gave us the land for the church, I have seen him very much out of the way, but you never see him drink now: and he told me a few days ago that he had quit.

I think if I could stay here another year, we could poll a good vote. I think that now I have almost control of my people here; but I fear that I shall have to leave, against my will and theirs, yet the work is going shead. There is but one house in this community where there is not family prayer; some one of the family has been converted. Our church is more than doubled. There is not a member of my church that belongs to any lodge or secret society. I thank God for the *Cynosure*, and oh, may it do for others what it has done for me! Rev. Dale and Mr. Ladd of New Orleans I knew well, also Rev. Jackson. Thank God that their eyes were opened. Pray for us. Yours in Christ, N. B. JAMES.

GOSSIP AMONG THE COLLEGES.

CINCINNATI, June 17, 1889.

EDITOR CHRISTIAN CYNOSURE:—Monday evening, June 10, I lectured in Georgetown, Kentucky, before the literary society of the Female Seminary. The students and professors of college and seminary, and citizens were out in the Town Hall, which was filled. The subject was "National Reform, and Woman's Part in it."

In 1873 the woman's crusade against the saloon swept Ohio like a prairie fire. It resulted in the organization of the National W. C. T. Union. They have to-day 10,000 unions organized. These are so many companies of a great army. They have forty-two departments of work, and through these they are giving the enemy battle all along the line. In thirty-three States and three Territories they have given the liquor traffic a wound unto death in securing scientific instruction in the public schools as to the evil effects of alcohol on the human system. Almost entirely through their efforts seven million signatures were secured to petitions to the United States Senate on behalf of the Blair Sabbath-Rest bill, praying that it be adopted as a National Sabbath law. To them is due the credit of creating the public sentiment, which has been crystallized in a constitutional prohibitory law in Maine, Kansas and elsewhere. In their convention in New York city last October, Miss Francis E. Willard gave the signal of courage and strength to the Prohibition party, which battles for this principle, in the words of the prophet Zechariah: "It shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people, and they shall say, The Lord is my God."

To indicate the courage and devotion inspired by this organization, yonder in Louisville is a lady, an invalid confined to her bed, who has charge of the Flower Mission of the W. C. T. U., and by means of her telephone is in direct communication with hundreds of sick rooms, where her name is a benediction to God's afflicted ones, and who teaches regularly a large class in Bible study. Of course I refer to Miss Jennie Casseday, a member of Dr. Willet's church, who hears his sermon every Sabbath by telephone.

It was commencement week at Georgetown College. Prof. Rucker, the president of the seminary, is a warm friend of National Reform, and will become a member of our association.

Wednesday forenoon I attended the commencement exercises of "the College of the Bible" in Kentucky University, Lexington, Ky. There were eleven names on the program. President Graham stated that the first was not allowed to graduate because he failed to pass the final examination. The two we heard gave excellent orations. The first spoke of the loneliness of the reformer, deserted by friends, and cried down by the multitude. But God keeps the record.

Tuesday evening I lectured in Berea College. The chapel holds 500. The seats were all filled. President Fairchild remarked, "That was a fine audience." The president has resigned his office. He wishes to devote his time to literary work. He will likely write a book on Mental Philosophy. Listening to the incidents of his fifty years' conflict with the powers of evil, we could not help thinking, "He is a mighty man of valor."

Wednesday I spent a few hours in Richmond. It was commencement day at Central University. This belongs to the Southern Presbyterian church. These institutions are doing good work for the country.

Sabbath morning I preached in Allen Temple of the A. M. E. church. There were 500 hearers. Three ministers were in the pulpit: one from Hamilton, another from Glendale, and the pastor. Sabbath evening I preached in the York Street M. E. church. A fine audience turned out.

Last Saturday I interviewed ten of our city pastors and arranged for services in their churches.

Yesterday was a quiet Sabbath in this city. Last week two saloon-keepers were convicted by a struck jury for opening on Sabbath, and sentenced to twenty days in the work-house and $100 fine. This has intimidated the rest. Several were arrested yesterday for keeping the back door open. One of the proprietors of the Gibson House was taken to the lock-up for having his bar open. Every theatre was closed. We had one Sabbath. Now, why not base-ball? Why not the "Zoo"? Why not the Sunday newspaper? Why not Sunday trains. These have no more right to do business involving common labor on Sabbath than the licensed saloon.

J. M. FOSTER.

FRUIT IN OLD AGE.

WACO, Texas.

EDITOR CYNOSURE:—I want to thank you for what I have received as a special Providence. Long years ago I read a book of addresses made a hundred years before by Masons in England which represented them to be without a sinister motive, but to give more systematic and direct help to the widow and orphan, and suffering humanity. I sought admission into the lodge. I had been in the Baptist church, and for twenty years a deacon. I very soon found that *Masonry* was the *god* of Masonry, and was not broad, high and deep enough to satisfy my expectations. I let go its grip, and decided that man needed no better teaching than the Word of God, and no higher sphere of usefulness than the cause of Christ. I saw enough of Masonry to pity good brethren that would prefer the lodge to the prayer meeting, and labored with them. I saw and read of the selfishness of the order, but am now astonished that I saw so little of its abominations—its wolf's coat.

The *Cynosure* opens a new and very interesting field of study to me. At 84 I am regaining such a normal condition of health, as I have been a stranger to for thirty years. For two years I have been trying to elevate the mental and moral status of the colored race in Texas by selling a "History of the Race in America." That race needs the *Cynosure*. I scatter my copies and do some good.

H. A. VESEY, M. D.

NO PITY FOR ANY BUT ODD FELLOWS.

CAMERON, W. Va.

One would be apt to think that so awful a calamity as the recent disaster at Johnstown, Pa., would be sufficient to wash out every vestige of the little, dirty, clannish, party feeling, which even the mummeries of a secret lodge could put into the human heart. But no; we are made wiser by an inspection of the following note, which I find in one of our county papers:

"Lodge number 469, I. O. O. F., at a meeting held on Monday night, donated $120 to the victims of the flood. Dr. and ——, Esq., went to the flooded district and took the money to the proper parties."

The "*proper parties!*" Yes, indeed. Who were they? Now the same paper tells us the citizens of the town gave $645.65 cents to the sufferers, and gives directions how to send money and goods, which the railroads carried free. But this precious $120 must not be allowed to get out of the clutches of the "*proper parties.*"

So when Pittsburgh had a washout the "proper parties" raised a little money and gave it to the "proper parties," and the "proper parties" took the money to re-carpet their lodge room, which had got a little wet.

And this precious hundred and twenty had to be sent by *special messengers*—"brothers" who knew how to pull fingers and pat three times on top of the head when in distress. JONATHAN W. MOSS.

PITH AND POINT.

A FIRST VIEW OF THE SOUTH.

A private letter from Rev. C. W. Hiatt, who is now traveling among the A. M. A. schools in the South. which we are permitted to use, contains the following eloquent passage:

The South, on the whole, is novel and thrilling. Its quaint provincialisms, its historic memories and its immense race problems, together with its scenery and tropical growths, make it a study for the Northerner in which fact is clothed upon with romance at almost every stage. It impresses me sadly, however, on the whole, for the reason, I suppose, that the interests of men now living take hold on us more than ancient story or natural scene. God help the South. It sits, like old Bartimeus, blind in its rags, but, unlike him, will not spring forward to meet its redemption in Christ. Only Christ can make the Negro cease to be a "nigger;" the poor white a "crackah," and the slaveholder a "gen'leman." How to bring the South to Christ is the stupendous question.

KNIGHTS OF PYTHIAS PERFORM OVER GRAVES.

The K. of P. seem to be growing apace in Salem, Iowa. Yesterday a new feature came out with them,—that of decorating the graves of members. I will make them uneasy at any rate. The district deputy was here yesterday trying still further to deceive and allure the young men of this place. Wishing you prosperity in your good work.—I. M. PRIDGEON, *Salem, Iowa.*

WRITE TO MY SONS.

I have been distributing tracts and copies of the *Cynosure*, and am thankful that some good has been done. Bro. Elijah Jones, living west of us, was very much in favor of secret societies, but now is very anxious that people should know the truth about them. He is sending the *Cynosure* to his two sons, and wishes me to ask you to please write a special letter to his sons in New Mexico, and urge them to carefully read each *Cynosure* as a present from their old father.—BENJAMIN ULSH, *Bowie, Texas.*

LITERATURE.

Home Leaflets for Mothers' Meetings. Among all the excellent and valuable publications for the use of the Woman's Christian Temperance Union, few are of more practical use than this series of small pamphlets. They are published by the Woman's Temperance Publication Association, Chicago, at the uniform price of 2 cents each. The following now comprise the series: "Mothers' Meetings, Past and Present," by Mary Allen West, editor of the *Union Signal;* "Children in the Church," by Rev. C. C. Harrah, pastor of the Plymouth church, Peoria, Ill.; by the same author, "Jesus the Emancipator of Women;" "Food Suggestions," by Mary G. Underhill; "Mothers and the Public Schools," by Mrs. D. Bentley; "Obedience," by Henry Ward Beecher; "Temperance Training in the Home," by Mary Allen West; "A Mother's Experience in Non-Alcoholic Medication," by Mrs. Joel Swartz, wife of our excellent Dr. Swartz of Gettysburg, Pa.; and "Mrs. Klyne's Life Work," by Alvira M. Irish. There is more sense and good reading in these tracts than are bound up in thousands of volumes, such as are often found on our tables. Let them be read and circulated by the million.

Our watchful Friend, Josiah W. Leeds, of Philadelphia, has sent out a tract entitled, "*The Pernicious in Libraries,*" which we wish could hang beside the catalogue of every public and private library in the country. The responsibility of public library committees is clearly pointed out, and when these powers are misused and works of evil influence are allowed to pass with their approval, the moral damage for which they are responsible is beyond calculation. An inquiry by the Boston City Council into the character of some parts of the City Library presents some startling facts. The report expresses amazement at the mass of pernicious publications in the collection. A head master in one of the Boston schools said, "The Public Library is a curse to the school children." Sabbath-school libraries, even, are not free from the unhallowed taint of vicious books, and many, if they do not directly tend to immorality, are a damage to the understanding of the reader. Send to Josiah W. Leeds, No. 528 Walnut St., Philadelphia, for copies of this tract and circulate it widely.

The July issue of the *Missionary Review of the World* gives us a table of contents which is a marvel of fulness

and variety. No less than eleven articles in the "Literature" Department, all of them timely and several of them of great interest. The old missionary Lewis Grant writes of the "The Mustard Seed of Missions in South Africa." "The Book Acts and the World's Evangelization," "The First Year of Impression in Japan," "Evangelization of the Chinese in America," are some of the titles. Then follows Missionary Intelligence of rare interest, succeeded by Missionary Correspondence from all the leading fields of the world. The department of Organized Missionary Work contains a mass of reports and statistics from various societies, carefully gathered, analyzed, and some of them tabulated, so as to be readily comprehended and made available. The substance of the annual reports of seventeen missionary societies is given. And the grand number closes with a Monthly Bulletin of five pages of compact items of the most recent intelligence from all the mission countries of the world, showing the Progress of Missions everywhere. We know of no magazine that is so carefully and thoroughly edited in all its details, and that gives from month to month such a fund of informing and inspiring matter on missionary subjects.

The *Old Testament Student* completes its eighth volume with the number for June. This number is characterized by the variety of its contents rather than by the special excellence of any one article. After the editorials, which seem to discuss but one subject—prophesy—comes an article on Hebrew Poetry, by Prof. E. H. Johnson, of Crozer Theo. Sem., who maintains that its chief element is repetition. Two articles follow, on the Genuineness of the Bible, by Rev. Geo. W King, and a Plea for the Septuagint, by Rev. L. W. Batten. After the tenth of the series of Word-studies on the Old Testament, by Rev. Mr. Nordell, the Song of Deborah is paraphrased and rendered into poetry by Prof. Thos. Hill Rich. The New Testament Supplement contains the concluding studies of the series on the Life of Christ. A title page, table of contents and elaborate index to the volume prepare it for binding and future consultation. Our readers are aware that this magazine is henceforth to devote itself to the New Testament as well as the Old, and, with the July number, will be increased in size to 64 pages and be called the *Old and New Testament Student*. C. Venton Patterson Pub. Co., Cooper Union, New York City. Price $1.50 a year.

The Lincoln History in the July *Century* will contain chapters on "Lincoln renominated," "The Wade-Davis Manifesto," and "Horace Greeley's Peace Mission." Major John Hay, one of the authors of this history, was the medium of communication between Mr. Lincoln and Mr. Greeley at the time of the remarkable conference of Mr. Greeley with the pretended Confederate peace-commissioners at Niagara. Much of the correspondence relative to the matter now first sees the light in the pages of the July *Century*.

GOOD HEALTH

Depends upon pure blood; therefore, to keep well, purify the blood by taking Hood's Sarsaparilla. This medicine is peculiarly designed to act upon the blood, and through that upon all the organs and tissues of the body. It has a specific action, also, upon the secretions and excretions, and assists nature to expel from the system all humors, impure particles, and effete matter through the lungs, liver, bowels, kidneys and skin. It effectually aids weak and debilitated organs, invigorates the nervous system, tones the digestion. A peculiarity of Hood's Sarsaparilla is that it strengthens and builds up the system while it eradicates disease. Try this excellent medicine this season.

As soon as you discover any falling of the hair or grayness, always use Hall's Hair Renewer to tone up the secretions and prevent baldness or grayness.

"*Mrs. Winslow's Soothing Syrup* for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

BEECHAM'S PILLS act like magic on a weak stomach.

THE CYNOSURE ENDORSED.

The *Christian Cynosure* has entered upon its twenty-first volume. It is a well-filled and interesting religious paper with a strong antipathy against all secret societies. It is strong and pronounced for prohibition, and takes the right side of all the leading questions of the times. It is one of the most readable papers of the day.—*The Censor, Los Angeles, Cal.*

"I take so many magazines and papers that, like the *Cynosure*, are "dead set" against the secret orders as well as against other systems that form the long lines of the army of Apollyon, I used to think I could get along without your paper. But I cannot. Besides, my wife, who has hot Anti masonic blood in her veins, and to whose judgment I often do obeisance, says that the *Cynosure* is the 'livest' of all."—*A Missionary to the Chinese.*

The paper is in every way worthy of wide circulation. We shall be glad to hear of it receiving new subscribers by the hundreds and the thousands.—*The Evangelical Repository, Pittsburgh.*

The *Cynosure*—This stalwart anti-secret sheet, the official organ of the National Christian Association opposed to secret societies, of whatever name or color, seems to have found DeSoto's fountain of rejuvenation. Indeed it now appears with more brightness, vigor and beauty that it did in the days of its youth.—*The Christian Instructor, Philadelphia.*

The *Christian Cynosure* is among the most valuable of our exchanges. It is the leading journal of anti-secrecy reform in this country; at least so far as we know. In its editorial management there is evinced a very high order of ability.—*The Banner of Holiness, Bloomington, Ill.*

Elder Solomon Knapp, Joliet, Ill:—"My table is full of papers. Among all the papers I take, in all that goes to make up a good paper of high moral tone, the *Cynosure* stands first, in my judgment."

Rev. C. C. Harrah, Galva, Ill:—"I have read the *Christian Cynosure* for some time, and unhesitatingly accord to it the first place among the periodicals that come to my study. I get more facts, suggestions, and inspiration from the *Cynosure* in discussing reform questions than from any other paper.

Rev. Henry T. Cheever, Worcester, Mass.:—"Everybody says the *Cynosure* is improving. How fresh and lively what I suppose to be Pres. J. Blanchard's glances at the times!"

Mrs. M. E. M., Moultonborough, N. H.—Dear old *Cynosure*, you have been a welcome visitor to our home for eleven years past. Nine years ago, by reading an article in your columns entitled, "A Sad Case," I was led to ask, What I must do to be saved. Long may you live, and may much good be done by the excellent advice given on your pages.

Miss E. E. Flagg, author of "Holden with Cords:"—"Everybody who reads the *Cynosure* seems to be delighted with its improved appearance, and the general verdict seems to be, 'Better and better.'"

Rev. Levi Wood, N. Chili, N. Y.:—"It is a wonderfully good paper. I cannot afford to be without it."

Rev. B. T. Roberts, editor of the Earnest Christian and General Superintendent of the Free Methodist church:—"I am much pleased with the *Cynosure* under its new management. May its influence be multiplied a thousand fold."

S. A. Pratt, Esq., Worcester, Mass.:—"The *Cynosure* is a glorious messenger of Truth. Let its leaves fly to the ends of the earth, and many, many souls be saved from lodge destruction."

Rev. W. W. Warner, Waupun, Wis.:—"The paper is improving. It is what it claims to be—the Guiding Star in Reform. God bless you."

Rev. E. J. Clemens. (seceded Mason) Clayville, N. Y.:—"I love the *Cynosure* and the cause of the reform. I fairly devour the contents of the paper."

Rev. George Clark, Oberlin, O.:—The *Cynosure* is a first-class Gospel witness for Christ—Christian in spirit, pure in doctine, with kindness and courage of the martyrs in proclaiming it.

AGENTS AND LECTURERS.

GENERAL AGENT AND LECTURER, J. P. Stoddard, 221 W. Madison St., Chicago.

WASHINGTON DEPARTMENT, No. 215, 4½ St., N. W.: LOCAL AGENT, Rev. I. Bancroft. FIELD AGENT, W. B. Stoddard.

NEW ENGLAND AGENT, Miss E. E. Flagg, Wellesley, Mass.

COLLEGE AGENT, Rev. S. F. Porter, *Cynosure* office.

SOUTHERN AGENTS.

In General, H. H. Hinman, *Cynosure* office, Chicago.

For New Orleans and vicinity, Rev. F. J. Davidson, 140 Clara St.

STATE AGENTS.

Iowa, Rev. C. F. Hawley, Wheaton, DuPage Co., Illinois.

Minnesota, E. Hanson, Minneapolis.

New Hampshire, Eld. S. C. Kimball, New Market.

Pennsylvania, Rev. J. T. Michael, 2,506 Wright St., Philadelphia.

Alabama, Rev. G. M. Elliott, Selma.

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C. A. Blanchard, Wheaton, Ill.
N. Callender, Brown Hollow, Pa.
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E. Johnson, Dayton, Ind.
H. A. Day, Chicago, Ill.
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Rev. E. Mathews, Long Island City, N. Y.
E. Barnetson, Haskinville, Steuben Co, N. Y
Wm. R. Roach, Pickering, Ont.
D A. Richards, Brighton, Mich.
A. W. Parry, Evansville, Wis.

THE CYNOSURE CLUBBING LIST.

Families are making up their lists of periodicals for the coming year. Friends can order their denominational papers through us and save money.

If several of the papers named below are wanted, write for special rates.

Any publication in the world can be secured, and on very high-priced journals the saving would pay for the Cynosure.

We give below a list of papers which we offer with the *Christian Cynosure* at reduced rates:

THE CYNOSURE and—	
The Christian (Boston)	$2 40
New York Weekly Witness	2 45
Union Signal	2 50
The Voice (N. Y.)	2 40
Christian Statesman (Phila.)	3 00
The Interior	3 90
The Independent	4 15
The S. S. Times	3 40
Chicago Inter Ocean, Weekly	2 35
The News, Weekly	2 30
Farm, Field and Stockman	2 45
American Agriculturist	2 60
Vick's Magazine	2 50
Pansy	2 40
The Century	5 10
Scribner's Magazine	4 00
Harper's Magazine	4 65
Scientific American	4 50

If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

We will send an extra copy of the *Christian Cynosure* to those getting up a club of ten at $1.50

W. I. PHILLIPS, *Publisher*,
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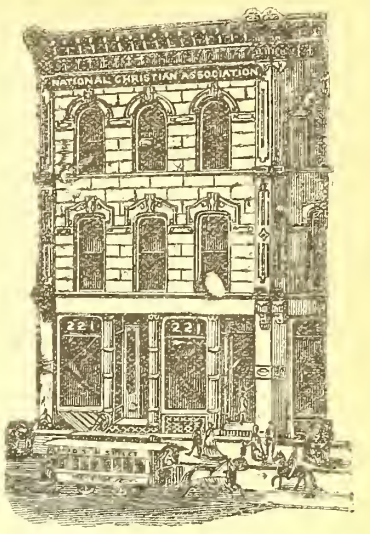
The sketch of JAMES G. BIRNEY candidate of the Liberty Party for President, in pamphlet for 25 cents. A limited number of copies of this handsome pamphlet for sale at the N. C. A. office

NATIONAL CHRISTIAN ASSOCIATION,
221 W. Madison St., Chicago

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

EDITORS.
HENRY L. KELLOGG.

THURSDAY, JUNE 27, 1889.

M. N. BRITTEN, MR. BRITTEN and others have spoken of the American party as being given up when Pomeroy withdrew, and we voted for St. John, who stood on every plank of our (American) platform. We think these excellent men mistaken. The American Anti-Secrecy League," endorsed by the N. C. A., is the perpetual platform of an American party; which is the party of the Millennium, the party of Christ, of God and goodness. This is the party founded by the American fathers, with which Charles Francis Adams closed his address to the ever-memorable Buffalo Convention in 1848, in the words: 'We shall realize that grand conception of our fathers, 'A CHRISTIAN COMMONWEALTH.'"

UN-AMERICAN.—This word, compounded by the newspapers to designate and depict the Clan-na-Gael and its prototypes, explains the origin and import of the American party, which was named in Shakespeare Hall, Syracuse, N. Y., 1872, after long and earnest discussion. Some said, "Let us call it '*Free* American' or 'True American,' 'Reform' or 'Anti-something.' But we voted it the "American" party, which is precise and definite: all parties including secret orders being "un-American." Masonry, Clan-na-Gael, etc., are anti-Christ, and anti-state, inventing their own worship, and enforcing their own laws. The United States of America swears its President on the Bible; and its courts swear by the God of the Bible. All parties countenancing other oaths countenance treason, and are un-American.

THE FAITH-HEALING of modern times has committed the error of the Hebrews in the desert, who wished one gathering of the manna to last them through to Canaan. Diseases and death are the consequences and effects of sin, and their remedy is in Christ's atonement, who "Forgiveth all our iniquities" and "healeth all our diseases." (Ps. 103: 3). And those who trust in medicine and not in Christ for healing, as King Asa "trusted in the physicians," sin and suffer as he did. But those who wish faith-healing to immortalize themselves here on this earth, are like the Jew who gathered his heap of manna, and wished to set up in the desert and let Canaan go. We need daily healing as we need "daily bread." And we should go to Christ daily for both, in the use of means. And he will give us both till it is time for us to

"Pass over Jordan."

Then we should be ready and willing to go.

THE CLAN-NA-GAEL (Clan of the Gael, or aboriginal Irish), is simply Irish Masonry; which, like Powderly's Knights of Labor, has the sanction of priests—the Pope having no objection to Masonry which is in fealty to him. The members of this clan who are naturalized American citizens, have all sworn off all other allegiance and sworn *to* the the United States their supreme allegiance. Therefore, every clansman is a sworn traitor; having sworn allegiance to the secret government that killed Dr. Cronin. A secret power which inflicts the death penalty, to which they all swear obedience and consent, is a public enemy; and its oath is sworn treason, and using the name of God in its unlawful oath is blasphemy. The Chicago press, therefore, is properly calling on all religious teachers and ecclesiastical bodies to instruct the people concerning the Clan-na-Gael. And if we fail to do so the religious press and pulpit are false to their trust.

We would call attention to Mr. Ronayne's proposal last week for a meeting of seceding Masons, to testify that the treason of the Clan-na-Gael is more than equalled by that of the Masonic lodge. Mr. Ronayne was a papist, born in South Ireland; escaped from the gyves of priestism, he found the Irish Protestant church a branch of the same sort of religion. Escaped from that, he was seventeen years a Mason; when light reached the dungeons of priestism through which he was passing. He is an Irishman and knows Irishmen, their sorrows and their darkness. He was master of Keystone Lodge, No. 639, in Chicago, when the *Cynosure* reached him. He is an able man; and after stumbling as a finite mortal must through such an experience, he is now preaching to a respectable Protestant people. There are thousands in Chicago who will be eager to hear what an Irishman has to say of his seventeen years in the lodge; and its relation to Irish secret societies, which cut Cavendish and Burke to pieces in Phœnix Park in broad daylight, and now have slaughtered Cronin by night in Chicago, to silence his testimony against the wholesale swindling of the Irish Clan-na-Gael leaders.

Some advise silence till the Cronin trials are over. But that is bad counsel. There is now "the sound of a going in the tops of the mulberry trees." Let us "bestir ourselves;" not wait till sound dies into silence. It is the call of God. See 2 Sam. 5: 24.

Much is said and written now about Christ's second coming; and two errors prevail concerning it. One class of people look on the predicted terrors, war, pestilence, famine, and earthquake; and another class look chiefly at the glories and blessings promised by Isaiah and Christ.

"When useless lances into scythes shall bend
And the broad falchion in a plowshare end,
All crimes shall cease and ancient frauds shall fail,
Returning justice lift aloft her scale,
Peace o'er the earth her olive wand extend,
And white-robed innocence from heaven descend."
—*Pope.*

Both these classes of predictions will be fulfilled. Indeed, both classes had a fulfilment in our slavery war. Death held high carnival. And Bull Run, the battles of the Wilderness, Vicksburg and Gettysburg, looked to the beholder as if wrath would end the United States in ruin. But, all the while, amid the roar and shrieks of battle, the herald angels' song was descending,

"On earth peace and good will to men."

The Bible gives no place for presumption or despair.

THE N. C. A. ANNUAL BUSINESS MEETING.

This took place at the Carpenter building, Thursday, June 20. The veteran, J. L. Barlow, was in the chair. Elder Freeman of Downer's Grove, Ill., Mr. Britten of Vienna, Wis., Rev. Mr. Ames of Menomonee, Wis., and others grown grey in the service, gave inspiration to our hearts and memories; while among the younger men were Revs. Worrell, Thomson, Chittenden, Profs. Paine, Whipple, and H. A. Fischer. Among those from the city were J. M. Hitchcock, Thos. Hodge, and Ezra A. Cook, who began the publication of the *Cynosure* when it endangered his office to print it, with his wife. Pres. C. A. Blanchard, who commenced to lecture before he was twenty-one; with Mrs. Kellogg, Mrs. Phillips, Mrs. Stoddard, and Mrs. Hawley, with Missionary Gladwin from India, and others "too numerous too mention," filled the room equally or beyond what was once customary in the business meetings of the old missionary boards; and with harmony, zeal, and intelligence which promise well for our business interests in the future; while Agents Hinman and Hawley, fresh from their fields, whose names are familiar as household words, made us feel waves of emotion from the people outside among whom they labor.

Secretary Stoddard's report, giving a review of the year, with the official minutes which the *Cynosure* gives this week, make details unnecessary in this sketch, but the following condensed outline will be read with interest.

The Association rejoices in the emancipation of our reform in the church of the United Brethren from leaders who secretly co-operate with the lodge; and notice with gladness the conferences of churches which are to co-operate with and strengthen those faithful to God and the worship of our Saviour.

The eyes and hearts of the business meeting were turned earnestly toward New England and the work of Miss Flagg, who is recognized by the W. C. T. U. as one of their writers in their organ, the *Union Signal*, and we hope she is to represent our cause in the National meeting of the W. C. T. U. in Chicago next fall. In our judgment the recent overwhelming reverses met by the prohibition cause in Pennsylvania and Rhode Island are due to its alliance with secret lodges, which are not true to Christ and will fail every good cause in the day of trial. But when once the holy cause of prohibition has shaken off the leprosy of the lodge, true reformers will become one united body, and their faith and fidelity will force one of the political parties, as the Abolitionists did, to unite and carry out their efforts to overthrow the national curse of the saloon.

Missionary Gladwin from India, whose letters have been read in the *Cynosure*, made a forcible presentation of our foreign work, and the need, not only of our publications, but a living missionary agent to represent the anti-lodge reform there. The Prince of Wales is the head Mason in the British Empire. His brother, the Duke of Connaught, commands the English armies in India; and he (Mr. Gladwin) being engrossed in the Purity Reform, the overthrow of brothel licenses, etc., has not developed the power of Masonry in India by fighting it. Hence it rules everything quietly. Missionaries there, when not Masons themselves, shun and cringe to the lodge as our churches do here. So the secret false worships there corrupt everything, rule every part of society, weaken morals, and corrupt Christianity itself. J. Augustus Cole, it will be remembered, gives the same testimony concerning the English and American missions in Africa.

The Association, it will be seen, takes strong ground in favor of sending the *Cynosure* not only to colored ministers who war on the lodge, but to white ministers throughout the United States. More money can be and is raised by secret societies like the Clan-na-Gael than by anything else but popery. The time is not yet come when ministers who oppose so fearful a power can expect full salaries. And their church organs, not daring to attack the lodges, keep the ministers in ignorance of the curse which is undermining our churches, our courts, in short, every American principle and institution. White ministers, therefore, need for a time, to be supplied with the *Cynosure* gratis, as well as colored ones.

Mrs. Stoddard read Miss Flagg's exceedingly able paper on the need of our children to be taught the nature of the lodge before they are blinded, beslimed and swallowed by it. If Miss Flagg shall succeed in getting a department established in the W. C. T. U. for this branch of reform, a great work will be accomplished.

And we would call the special attention of our readers to the petition to Congress drawn up and presented by Mrs. E. A. Cook. This work of petition gives every worker something to do. It was this that enlightened the people of the United States when the press was as sepulchral on slavery as it is now on the lodge! The testimony of Washington quoted in this petition will stir the hearts of Americans like the blast of a bugle. And this is the way to get Washington read by the masses.

THE GROWTH OF THE WAR SPIRIT.

The increase of European armies from six to ten million in seventeen years, with sixteen million more ready to be called out on short notice, marks the growth of one of the greatest of modern evils. Sixty war ships were launched by the great naval powers last year. Six of these were in the United States; and it must have been observed by every one that in respect to the navy our military spirit is gaining too rapidly in Congress, and the attempt to maintain the national pride in foreign parts, seems to turn aside the better judgment of our rulers and law-makers.

But, in addition to this, it appears that of late years there has been a steady development of the military spirit amongst the general population. A very intelligent English traveler, who has repeatedly visited the United States, and lately returned home from an extensive lecturing tour here, says that the aspect of American life which most impressed him, during this last journey in particular, was the extraordinary development of popular interest in all manner of military shows and warlike pomps. It seemed to him that there was a wide-spread passion for the display of arms and uniforms, and for marching in long processions, with military style and martial music.

It is true that the regular standing army of the United States numbers only 25,000 men, yet there are hundreds of thousands of carefully-trained militia and volunteers, in the various States, whose evolutions and public parades have become marked features in the social economy of each district. Official and popular encouragement is being extended, in very powerful measure, to foster the increase of these local regiments. For example, New York offers the large bounty of $300,000 to each militia regiment of a certain size—usually from 1,000 to 1,500 men—on the condition of their building an armory of certain proportions. And in such cases the regiment, with its officers and friends, usually subscribes a similar additional amount. There are already six of these large and costly armories in New York city alone.

The very numerous pensions paid by the Federal Government to the surviving soldiers who fought for the North in the civil war, or their widows or other representatives, amount, in the aggregate, to the enormous sum of $86,000,000 per annum. This wide distribution of rewards, for participation in past warfare, holds out a suggestive and tempting inducement to millions of citizens to regard with at least considerable complacency the possible recurrence of war in the future, with whatever nation or

foe it may happen to be waged, because it is evident that any such conflict would be followed by a further wholesale distribution of pensions and other emoluments.

The training of the young to the use of arms, or to military drill, is rapidly extending in the United States, and is attended by much popular approval and admiration. Thousands of lads, in their smart uniforms, are paraded through the streets of cities and towns, from time to time, amid the enthusiasm of their friends and crowds of interested spectators. The adoption of military dresses and processions is extending among large classes of the civilian population, and semi-barbarous character is fostered amazingly by all the secret societies with their pompous processions, flaming and often outlandish regalia and prize drills, and also by their badges, buttons and various emblems which serve the purpose of pleasing a vain mind, and show with what devotion the decorations and medals of war are esteemed.

But more than this, by far, several of these un-American orders have a special department, known as a military degree, where the manual of arms is studied with care and military drill is brought to a high degree of perfection. These degrees are armed and decorated with great extravagance. Such military degrees are the Knight Templar Freemasons, the Patriarchs Militant of the Odd-fellows, the Patriarchal Circle, the Uniform Rank of the Knights of Pythias, which is organized with the same official titles and names of divisions as the army of the National Government, and the United Workmen. Besides, the continually recurring names of "Knights," "Templars," "Grand Armies," etc., are educating thousands with a false and conceited notion about militarism. Church parades of these secret lodges are becoming increasingly frequent; and as the brightly-dressed processions, with their shining arms and equipments, and their military music, file into and out of church or chapel, the effect produced upon the numerous spectators is, it may be easily imagined, anything but favorable to sober and pacific sentiments.

In addition to all these influences of a martial tendency, we must estimate the work of societies of an avowed military purpose, as the Grand Army of the Republic, with its 400,000 members, and several subsidiary lodges. We say nothing at this time of the illegality of these bodies of armed men, nor of the threatening and dangerous crisis in the history of American liberty for which we fear they are preparing. Altogether, a huge tide of militarism is increasingly setting in amongst our vast nation of sixty million people—a nation which, it is evident, can never be conquered by any foreign invader whatever, and which, therefore, might reasonably rest secure from alarming apprehensions of invasion from any quarter. Some half dozen peace and arbitration societies are laboring faithfully and perseveringly among us to counteract, at least in some degree, this great current of martial enthusiasm, but unfortunately the influences tending in a contrary direction are incomparably more numerous and extensive.

A HEATHEN HARANGUE.

The tissue of folly, falsehood and blasphemy contained in the address before the Pennsylvania Odd-fellows elsewhere printed, is worthy of note as an illustration of the debasement of otherwise intelligent and amiable minds. It proves:

1. What we have all along insisted on, that there is a common origin, and there is a common likeness in all the modifications of the secret lodge system. Whatever may be their alleged objects or their names, whatever may be the exact ceremonies and covenant, they have all a common character and moral likeness.

2. It proves from the admissions of a high official and the tacit endorsement of the entire Grand Lodge of Pennsylvania, that these orders originated in the ancient mysteries, and were contemporaneous, and practically identical with the worship of Baal, Adonis, Osiris, Brahma, Vishnu and Siva, and all the different forms of worship paid to the sun. In other words all the forms of secretism are in their origin and nature and tendency but so many forms of idolatry. But the Scriptures characterize all such worship as the worship of devils. Paul says, "Ye cannot drink of the cup of the Lord and the cup of devils." 1 Cor. 10: 21.

3. We see the contempt with which Odd-feilowship treats the church of Christ. It says, "To these secret lodges, call them Arkite, Masonic or Odd-fellows, if you please, we here to-day owe the blessings of our civilization, more than to the church which, with its religious contests, has so often deluged the world in blood." So far from this being true, it is certain that the great conservator of civilization has been the Christian religion. Secret lodges have ever been the outgrowth of heathenism and barbarism, as well as their promoters.

4. We can see, too, how the lodge regards our Lord Jesus Christ. It speaks of him as the teacher of good doctrine, classes him with the heathen deities and gives him a second place ("Vice Grand") in the lodge. Surely men who believe in our Divine Lord, and who regard Christianity as the Light and Hope of the world, must regard such a system as is portrayed in this address as the antagonist of God's plan for blessing and saving humanity.

5. Just how benevolent is this lodge system can be seen in the subjoined statistics of receipts and expenses in this same Odd-fellow Grand Lodge:

"Total amount of receipts during the year from lodges, $879,328 54. Total amount paid for relief, $470,373 98." Cost of running this benevolent (?) machine, $408,954.56.

This is a better showing than most Grand Lodge reports, but according to this it costs about 50 per cent of all receipts to do this benevolent work. The churches are doing a greater work of relief at little or no cost. Which is benevolent?

—Secretary Stoddard went to Cambridge to preach in the Congregational church on the Sabbath.

—Pres. C. A. Blanchard led in the study of the S. S. lesson at the Y. M. C. A. noon meeting Saturday. B. F. Jacobs, who has led in this meeting for years, is absent in Europe attending the International S. S. Convention.

—The new N. C. A. Board met at the close of the annual meeting last Thursday and organized by electing Rev. Alexander Thomson chairman and Rev. E. R. Worrell secretary. They adjourned to meet on Saturday next at 9:30 A. M.

—Rev. S. F. Porter, our College Agent, is spending the summer vacation in Minnesota. He lately preached at Rendsville and Morris, and may remain through the season at the latter place ministering to the spiritual wants of the people.

—A letter from Burgess Smith, of Clifford, Pa., where prohibition carried the vote last Tuesday, says that Elder S. E. Miller has begun lecturing in earnest against all secret societies. Elder Miller and the Callenders have long held the fort in northeastern Pennsylvania. It is good news if they are beginning now and then a sortie upon the lodge enemy.

NEW ENGLAND LETTER.

Prohibition matters in Rhode Island—What shall we do with the aldermen?—The English beer syndicate—English literature as taught in a Boston parochial school—The loyal woman's league—Will Congress appoint a commission to investigate the Clan-na-Gael?

To-day Rhode Island votes on the re-submission of the amendment. Though this State affords a much smaller theater of action than Pennsylvania, greater results hang on the issue. In no other State has it been a question of cowardly and shameful retreat from a position already won. Should the vote be to repeal the amendment, it will be the greatest triumph the liquor party have ever gained; and they know it, judging from the fact that the U. S. Brewers' Association, in its appropriations for defeating Constitutional prohibition, gave a third more to help on the contest in Rhode Island than was thought proper to expend for either Dakota or Connecticut.

Already the re-submitting of the question has produced its natural effect. The *Outlook* states that in Apponang, where the open sale of liquor has been entirely controlled under prohibition, the hotel keeper now keeps an open bar since the action of the General Assembly has given him room to hope for extended privileges in the future.

Another very grave point is this: If the amendment is repealed Rhode Island will be without any law controlling the traffic until the Assembly meet again. Thus she will be under a reign of free rum. The floodgates will be open and anybody can sell without let or hindrance.

To-day the greatest question that has ever come before the people of Rhode Island, not even excepting the original one of the amendment three years ago, trembles in the balance. God help the right, and give to those who suffer most from the traffic, yet have no voice in its suppression, patience to wait and hope and pray. Will he not hear and avenge his own elect which cry unto him day and night against this hideous liquor Moloch?

The Rhode Island Protective Trade Association, which is the innocent sounding name under which the liquor sellers of that State are banded together, have issued a circular appealing for funds. There is nothing strange or particularly significant about this, but it gives some food for thought, when on reading to the close of the document, one finds that the president and secretary, and with two exceptions, the thirteen members of the committee bear distinctively Irish names, and are presumably Roman Catholics. No wonder the Catholic Total Abstinence Union does not favor the amendment.

If a curse was pronounced against Meroz for not coming up to the help of the Lord against the mighty, what should be said of ministers of the Gospel who give aid and comfort to the enemy by preaching and writing against the amendment? It is true that they are few and far between, but every word they utter is caught up by the liquor men and published far and wide, doing incalculable injury to the cause of truth.

Rev. Hugh Montgomery, the noted prohibition lecturer whom I mentioned in a former letter as settled over the M. E. church in Woburn, is to preach next Sunday on the topic, What shall we do with the aldermen?—a subject just now of some practical interest in that city, and which might not come amiss in the pulpits of Boston, a Woburn alderman having just been arrested for selling liquor.

Untold millions of capital are said to be at the back of the great English syndicate which has bought up the American breweries. It is also stated that a Boston inventor has patents for a machine to make malt in a much better way than by the old methods, and that these English millionaires have secured all the patents, both foreign and domestic. The result will be not only to make beer cheaper and thus increase the sale, but to add to the already enormous money power of the liquor oligarchy and render still more hopeless to human eye the task of successfully fighting it.

Our Massachusetts legislature has consumed a great deal of time in hearings on the school question, but has left it practically where they found it. The Boston *Herald*, which is certainly not prejudiced in favor of Protestantism, recently contained an account of a visit to a parochial school in North Square, Boston. The reading lesson was about Pope Nicholas V. The question being asked, What does St. Peter's Basilica mean? there was dead silence till one girl brightly suggested that it might mean the Apostle's life. By whom was it built? was then asked. This question also had to be answered by the teacher, who robbed Peter to pay Paul by giving all the credit to Pope Nicholas, and never a word about Michael Angelo. The lessons in English literature gave to such unknown names as Gavin Douglas, Bishop Challoner and Father Southwell, as much space as it devoted to Coleridge, Wordsworth and Carlyle; to Dennis F. McCarthy as much as to Hawthorne, Bryant and Whittier combined. Emerson was disposed of in eight lines, the author of the Over Soul being condemned as "color blind to the spiritual, and ignoring the supernatural in man!" What can those pupils learn of the wealth of our noble English literature from a book that finds room for the names of S. S. Adamnon, Aldhelm, Columbkille, Kildas, Bishop Doyle, O'Callaghan, O'Clery, O'Connell, O'Donavan, O'Kane, and a host of others equally obscure, but does not even mention John Bunyan, Grey, Keats, Shelley, Browning, George Eliot, or Mrs. Stowe!

"And this is what is being taught to a million children in the United States to-day," comments the *British American*. The saying that "knowledge is power," is true in its effect on the individual, but who can estimate the terrible power of ignorance? The lever that uplifts and the nether millstone that crushes are alike physical forces, and one is as mighty as the other. Which shall rule our nation, the lever of an open Bible, or the millstone of the Vatican decrees?

The Loyal Woman's League held its first annual meeting in Tremont Temple last week. Mrs. M. L. Shepherd, the Frances Willard of the movement, was re-elected president. The League starts out strong in the strength of God and a holy cause. May they not falter or fail in this grand and patriotic work.

Will Congress, at its next sitting, appoint a commission to investigate the Clan-na-Gael, and other secret societies that swears their candidates under death penalties which they take upon themselves the responsibility of executing? I have seen it so stated, but in this case how will the mother order of Masonry fare? It is safe to say that no such commission will ever be appointed while the lodge has such a strong clutch on our government, or if appointed, its so-called "investigations" will be the merest farce.

ELIZABETH E. FLAGG.

Readers of the *Christian Cynosure* are requested to mention this paper when answering advertisements.

THE HOME.

IT IS WELL!

Yes, it is well! The evening shadows lengthen,
Home's golden gates shine on our ravished sight,
And though the tender ties we try to strengthen
Break one by one, at evening time 'tis light.

'Tis well. The way was often dull and weary,
The spirit fainted oft beneath its load,
No sunshine came from skies all gray and dreary,
And yet our feet were bound to tread that road.

'Tis well that not again our hearts shall shiver
Beneath old sorrows once so hard to bear,
That not again beside death's darksome river
Shall we deplore the good, the loved, the fair.

No more, with tears wrought from deep inner anguish,
Shall we bewail the dear homes crushed and gone;
No more need we in doubt or fear to languish,
So far the day is past, the journey done.

As voyagers, by fierce winds beat and broken,
Come into port beneath the calmer sky,
So we, still bearing on our brows the token
Of tempests past, draw to our haven nigh.

A sweeter air comes from the shores immortal,
Inviting homeward at the day's decline;
Almost we see where from the open portal
Fair forms stand beckoning with their smiles divine.

'Tis well! The earth with all her myriad voices
Has lost the power our senses to enthrall:
We hear above the tumult and the noises,
Soft tones of music like an angel's call.

'Tis well. O friends! We should not turn, retracting
The long vain years—we call our lost youth back;
Gladly with spirits braced, the future facing,
We leave behind the dusty, foot-worn track.

—*Chambers' Journal.*

DOES GOD AFFLICT?

In connection with the troubles of this life there are two very common errors against which believers should be guarded. One is that by the exercise of a certain kind of faith, we may be entirely exempt from bodily afflictions at least. The other is that God does not afflict his children at all, but on the other hand we are to find the cause of our trials in the malice and power of the devil. Both of these errors are so plainly contradicted by the inspired Scriptures, it is surprising that any intelligent Christian holds them.

"Many are the afflictions of the righteous," Psa. 24: 19; "in the world ye shall have tribulation," John 16: 33; "we must through much tribulation enter into the kingdom of God," Acts 14: 22; "heirs of God, and joint-heirs with Christ, if so be that we suffer with him," Rom. 8: 17; "unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;....Epaphroditus was sick nigh unto death," Phil. 1: 29; 2: 27; "Trophimus have I left sick at Miletum," 2 Tim. 4: 20; "if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons," Heb. 12: 8; "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," 1 Pet. 4: 12. Indeed suffering is always the badge of sonship, as shown by the experience of prophets, apostles, martyrs, and all Christians who have lived on the earth.

In the second place, it is God who sends these afflictions. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons," Heb. 12: 5-7. "As many as I love I rebuke and chasten," Rev. 3: 19; "as a man chasteneth his son, so the Lord thy God chasteneth thee," Deut. 8: 5; "who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?" Ex. 4: 11; "the Lord struck the child that Uriah's wife bare unto David," 2 Sam. 12: 15; "Thou laidst affliction upon our loins," Psa. 66: 11; "Thou, which hast showed me great and sore troubles, shalt quicken me again," Psa. 71: 20; "shall there be evil in a city, and the Lord hath not done it?" Amos 3: 6. Thus it is all the way through the Bible, and it is marvelous that any one can fail to recognize the hand of God in the afflictions that often rend the soul. If he does not send nor control them, why pray to him?

In the third place, he sometimes sends trouble through the agency of Satan. When he tested Job he said unto Satan, "Behold all that he hath is in thy power; only upon himself put not forth thine hand," Job 1: 12. "And Satan stood up against Israel, and provoked David to number Israel," without the redemption money, bringing upon the people a fearful pestilence, 1 Chron. 21: 1. "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years," Luke 14: 16. "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me," 2 Cor. 12: 7. But in all such cases God keeps his hand upon the devil, who can do nothing without the royal permission of his Master.

In the fourth place, afflictions are always sent for the good of God's children. "Before I was afflicted I went astray; but now have I kept thy word....It is good for me that I have been afflicted; that I might learn thy statutes....I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me," Psa. 119: 67, 71, 75. "I will correct thee in measure," Jer. 30: 11, or in moderation, and he is so careful in measuring out the medicine of affliction, that he will not add a dose or drop too much. Hence he says, "My son, despise not the chastening of the Lord [do not fling it from you, as a bitter medicine, and yet expect a cure]; neither be weary of his correction, [the Hebrew word being derived from one which means a thorn]. For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth," Prov. 3: 11, 12. "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction," Isa. 48: 10. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried:.... be thou faithful unto death, and I will give thee a crown of life," Rev. 2: 10. As a wise and loving Refiner he sits by the furnace; the devil's chain is in his hand; and soon a crown will rest on the aching brow.—*The Truth.*

"IS THIS THY KINDNESS?"

The obligations which God lays upon mankind are mighty and supreme, and the obligations which gratitude imposes are such as can never be cancelled or discharged. He who remembers the days of bitterness, of penitence, of guilt and broken-heartedness, when the Holy Ghost had convinced of sin, of righteousness, and of judgment, will remember how, in that day of grief and distress, the soul lay helpless at the footstool of mercy, ready to yield everything, to meet every condition, to accept whatever God ordained. And when the Lord there met the trembling sinner with words of peace, and gave deliverance to the captive, and salvation to the lost, and bound the broken heart with bands of tenderest love, who would have thought that the obligations there voluntarily assumed, would ever be neglected or disavowed? And yet how few there are who still remember that they are not their own! How few there are to-day who are truly and absolutely consecrated to God, in soul and body, in time and talent and estate!

The Lord demands the life, but it is given to the world. The Lord demands the time, but it is frittered away in empty trifling. The Lord demands the strength, but it is wasted in indulgence and dissipated in folly. The Lord demands the wealth, but it is squandered in luxury, and lost in rash speculations, or hoarded up for future years.

Is *this* thy kindness to thy friend? Is *this* the return that Divine compassion receives, for pardon, and mercy, and salvation? Was *this* the meaning of that hour of consecration when everything was yielded up to Christ? Is this the outcome of those vows and promises made in deep distress and bitter anguish, when there was no earthly helper, but when the Lord pitied and delivered? Is *this* thy kindness to thy friend, O Christian? Is this the return for the blood and sweat of Gethsemane, and the bitter anguish of Calvary? Is it not time to change all this? Is it not time that the life which has been purchased at a great price, be devoted to him who hath bought us with his blood?—*The Christian.*

PRINCIPLE.

Old John Brown said he would rather have the cholera, small-pox and yellow fever in his camp at once, than a man without principle. Yet he was a fighting man. His weapons were carnal.

The warfare of the church is spiritual, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6: 12. How much more then is principle demanded in the church than in the camp! If one unprincipled man can do so much harm among a band of fighting men, what mischief will he not effect when he becomes enrolled among those whose mission is to spread Scriptural holiness through the land? A little leaven leaveneth the whole lump. When the body of the church becomes corrupted, the influence which it exerts is of a corrupted character. Men are taught to act from policy rather than principle. Expediency takes the place of right. The church becomes like a company of boatmen, who look one way and row the other. They talk of heaven and sing of heaven only to wake up in hell.

When God converts a man he puts within him a love of right and a hatred of wrong. "Because thou hast loved righteousness and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." This is the case with every truly converted soul. This spiritual instinct prevails through the rest of his life, unless he backslides and transfers his allegiance from God to the church or the world.

One who always acts from principle has an influence for good that no talent or station could give him without it. People know where to find him. Whatever question comes up he takes his stand on the side of right—of God and humanity. He forms a nucleus around which the vacillating can rally.—*Free Methodist.*

HINDERED BY A BIRD.

How many men, under the same circumstances, would have paid any attention to the poor robin and her little brood.

Edward Corliss, the inventor of the Corliss engine, in building an addition to his factory, while laying the foundation found it necessary to remove a ledge by blasting. The workmen had been employed, the material provided, and the blasting begun. The next morning Mr. Corliss passed by the place where work was proceeding, when the foreman in charge, knowing his interest in pretty things, called him.

"See here, Mr. Corliss," said he, "here's a bird's nest that we've found, and that's got to go."

He showed the manufacturer a robin, sitting upon a nest that had been built, fast and snug, in a crevice of the rock among some bushes. The bird flew off her nest as the men came near, and showed five blue eggs that looked as if they had just been laid.

"Can we move that nest somewhere else?" asked Mr. Corliss.

"I'm afraid not, sir. We'd tear it to pieces getting it out, and it isn't likely you could get the bird to go sitting again anywhere else. We've got to go on, so we may as well rip it out and throw the eggs away."

"No, we won't disturb her. Let her bring out her brood right there."

"But we'll have to stop the work on the building."

"Let us stop it, then."

And so orders were given that operations on the addition should be suspended. They were suspended, and the hands stood still, drawing their pay for doing nothing, or next to nothing, while the robin sat on her nest with an air of great consequence and zealous attention to business, and had her food brought her by her mate, and at last hatched her brood. And then there were three weeks more, at least, before the young ones could fly.

Mr. Corliss visited the nest frequently, not with any impatience to have the robin and the young ones out of the way, but with a genuine interest in their growth. The old birds had all the time they wanted; and when, at last, they had sternly helped the clumsy, reluctant youngsters over the edge of the nest, and they showed themselves able to get about on their own hook, orders were given to resume the building operations, and the dull boom of the gunpowder, tearing the rocks apart, was heard where the birds had peeped.—*Our Paper.*

OPPORTUNITIES IMPROVED.

Mr. Robert Harris, chairman of the Northern Pacific, speaking of the library at the Railway Young Men's Christian Association at New York, said:

"Let me say a few words to encourage the young men who find here books and other means of gaining knowledge, by referring to two instances, where young men with narrow opportunities used such as they had greatly to their advantage. A short time before I joined the Burlington road, a young man had come over from Germany, took employment on the road between Peoria and Galesburg, as foreman of a section gang. He was abstemious, industrious, earnest and faithful, and was always where his conscientious sense of duty demanded, and by these qualities has fairly won the position he now holds, that of General Superintendent of the Chicago, Burling & Quincy road, Mr. John D. Besler.

"Another, a young farmer in Bureau county, with an education such as a boy on a farm in Illinois

would get forty years ago, thought he might find work on a section as agreeable and profitable as farm work, and also entered the service of the Burlington road as section foreman. The same qualities that made James T. Clark's success in railroad life, will win success for others if anything can. Industrious, reliable, always true, he was always wanted. He filled successively advanced positions, his last being that of Superintendent of the Chicago, Milwaukee & St. Paul Railway. He passed away a few months ago. I cite these instances, and could add many to them, for the encouragement of those who think they start in the race with few of the advantages necessary to success. Although capacity and aptitude had much to do with the advancement of each of them, character was the essential quality by which their success has been gained."—*Y. M. C. A. Watchman.*

THE TONGUE.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, than does the sword.

A Persian proverb wisely saith,
"A lengthy tongue--an early death;"

Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,
"Who keeps the tongue doth keep his soul."

A SAND STORM IN NEW MEXICO.

The air was still as death, and there was not a puff of wind nor a rag of cloud in the whole horizon. I observed, however, that the sky had undergone a curious change. There was no diminution of the blazing sunlight, but the deep blue had been superseded by a strange white glare that was nearly blinding, and the heat had increased rather than diminished. We saddled hastily, and were soon threading our way through the broiling labyrinth of sand-hills and out onto the broad mesa again. We had not gone more than a mile or two in the direction of Espanola when Joe, who had been glancing about in all directions, suddenly remarked, "Here she comes!" and jumping off his burro, commenced tying him up behind an adjacent heap of large boulders. We stared in the direction he pointed, but could distinguish nothing save the white sky, the hills and the sandy plains. As we looked, however, we gradually became aware that far down the valley two or three of the hills had entirely disappeared, and, stranger still, that more of them were being eaten up under our very eyes!

A little brownish-black cloud, no bigger than one's hand, was the monster that was thus devouring the landscape. We hastily secured the animals in the shelter of the rocks, and came back to look. The cloud had already spread quite across the plain and valley, and was approaching with frightful rapidity. It was not more than five miles away. It swept along toward us, with constantly accelerating speed, a bellying, portentious black wall of dust, that sent long waving fingers up to the zenith. Mile after mile of mesa, and hill after hill, disappeared in its vast maw, until there was only one vast rise left. This was swallowed up, and then, almost before we could seek shelter, the storm was upon us with a shriek and a blast like the breath from a cannon.

In an instant everything was obscured. I peered through my half-closed lids, and could not see a sage-bush which I had noticed the moment before only a few feet distant. The air was full of the dull roar of the battling winds. We could hardly hear the sound of our voices when we shouted. Everything had been wiped away from the face of the earth, and a blur of gray dust was all that remained. I could barely distinguish those nearest me through this strange mist. The worst of it lasted for about half an hour, I should think, but the air was still full of dust when we arrived home about two hours later. Such is a New Mexican sand-storm. We found all our household goods covered with a mat of from half an inch to an inch of an impalpable powder, which had sifted in through every crack and cranny. Nothing had escaped.—*Anon.*

God gives every bird its food, but does not throw it in the nest.

TEMPERANCE.

JEREMIAH'S LOGIC.

HE GETS HIS MINISTERIAL "PA" IN A HOLE.

Jeremiah (thoughtfully)—"Say, pa, if I tell Willie Smith to tell Tom Hooker to tell Jack Hades that he kin kill my little dogs, would it be right for me to tell the p'lice and get Jack in jail?"

Rev. Elijah Wimbleton, taking a long view of his hopeful son over the rim of his steel spectacles:—"Jeremiah, I have always encouraged you to ask questions and thus gain knowledge, but I have never been guilty of encouraging you in asking foolish ones. But in order to show your responsibility I will inform you, Jeremiah, that of the four that were involved in the killing of the dogs you were the greater criminal. Now, don't ask any more questions."

[Silence for ten minutes.]

"Pa."

"Yaas, yaas, what is it now?"

"Kin Jack Jones, the s'loon keeper, jine your church?"

"Most decidedly not!"

"Why, pa?"

"Why? because he is engaged in the diabolical business of making drunkards; turning the home of peace and comfort into a hell; taking the bread out of the mouths and shoes from off the feet of mothers and children; filling our jails, poor houses and insane asylums with its victims. No, Jeremiah, no saloon keeper could join my church for the whole world."

"Well, pa, why do people 'low him to sell whisky then?"

"For the reason that he has a license to carry on the hellish business."

"Who gave him his license, pa?"

"Judge Grant."

"Isn't Judge Grant a member of your church, pa."

"Yes, he is; and one of the finest and truest of Christian men."

"If he is such a good man, how could he give a license to Jack Jones to sell whisky?"

"Judge Grant is not responsible for the law which compels him to give license, Jeremiah."

"Who makes the law?"

"The Legislature."

"What is a Legis—Legas—Le—?"

"The Legislature is composed of men elected by the people to make laws for the people. Senator Smith, of our church, is one of the law makers."

"Did you vote for him, pa?"

"Yes, *sir*, I consider it a great honor to belong to the Grand Old Par—"

"Is Senator Smith a 'Publican?"

"Yes, he is."

"Judge Grant, too?"

"Yes."

"Jack Jones?"

"Yaas, yaas! But, see here, if you don't dry up with your questions you will feel the lifting power of my number nines."

[Another long pause.]

Jeremiah, thoughtfully: "Pa, if I was to blame most for killing the dogs, ain't you to blame, too, for voting for Sen'tor Smith to make a law that compels Judge Grant to give a license to Jack Jones to engage in a diabolical business of selling whisky? And since you and the Sen'tor and the Judge belong to church, why can't Jack Jones jine too? Ain't he doing just what the 'Publican party said he kin do? and ain't you all 'Publicans? Deacon Giles is right, pa; the man that votes with a license party is worser than the s'loon keeper——"

"Shut right up, sir! Never let me hear you alluding to this subject again. A boy of your age should never talk about things you cannot understand. Prepare for bed, and you can thank yourself that your father is a Christian man."—*Nat. Light.*

A BRAVE CONGO BOY.

What kind of people are the Congo people? Are they worth laboring for and saving? Hear the story which a Congo Chief Essalaka told to Captain Coquilhot:

"You know the big island near my town?" he said. "Well, yesterday, soon after the sun came up, one of my women and her little boy started for the island in a canoe. The boy is about 12 years old. He says that, while his mother was paddling, she saw something in the water, and leaned over to look at it. Then he saw a crocodile seize his mother and drag her out of the canoe. Then the crocodile and the woman sank out of sight.

"The paddle was lying in the canoe. The boy picked it up to paddle back to the village. Then he thought, 'Oh, if I could only scare the crocodile and get my mother back!' He could tell by the moving water where the crocodile was. He was swimming just under the surface toward the island. Then the boy followed the crocodile just as fast as he could paddle. Very soon the crocodile reached the island and went out on land. He laid the woman's body on the ground. Then he went back into the river and swam away. You know why he did this? He wanted his mate, and started out to find her.

Then the little boy paddled fast to where his mother was lying. He jumped out of the boat and ran to her. There was a big wound in her breast. Her eyes were shut. He felt sure she was dead. He was strong, but he could not lift her. He dragged her body to the canoe. He knew the crocodile might come back any minute and kill him. He used all his strength. Little by little he got his mother's body into the canoe. Then he pushed away from the shore and started home.

"We had not seen the boy and his mother at all. Suddenly we heard shouting on the river, and we saw the boy paddling as hard as he could. Every two or three strokes he would look behind him. Then we saw a crocodile swimming fast toward the canoe. If he reached it, you know what he would do? He would upset it with a blow, and both the boy and his mother would be lost. Eight or nine of us jumped into canoes and started for the boy. The crocodile had nearly overtaken the canoe, but we reached it in time. We scared the crocodile away and brought the canoe to shore. The boy stepped out on the ground and fell down, he was so frightened and tired. We carried him into one of my huts, and took his mother's body in there too. We thought she was dead.

"But after a little while she opened her eyes. She could whisper only two or three words. She asked for the boy. We laid him beside her on her arm. She stroked him two or three times with her hand. But she was hurt so badly! Then she shut her eyes and did not open them nor speak again. Oh, how the little boy cried! But he had saved his mother's body from the crocodile."

Is such a boy as that worth saving? Well, there is a distillery near Boston that has a contract to furnish 3,000 gallons of rum each day for the next seven years, to be sent to Africa and make drunkards of such boys as that. And what are you going to do about it?—*The Common People.*

A PROHIBITION KING IN AFRICA.

A German journal has quoted from the recent travels of Dr. Hollub, who has made a second tour of discovery into the interior of South Africa, that gentleman's observations on the remarkable results of missions, as illustrated in the rule of Kchama, an African prince, who governs a region northwest of the Transvaal. Hollub speaks in the most emphatic terms of the change produced by this chieftain's measures. The increase of thrift and progress is Kchama's most ardent desire, and he has for years sought this goal with even greater zeal and success. His subjects renounce the old superstitious usages of their ancestors. The cruel orgies have ceased. The power of the rain-doctors has been broken. The intoxicating liquors of the European are forbidden in the whole land, and if the European himself imbibe, he must do it within his own house. If the white man should be seen drunk on the public street, he must expect banishment from the land. Ten years ago visitors prophesied that Kchama would have to give up his prohibition policy. He could not stand, they said, the pressure of the greedy liquor traffic. But he has withstood it. His kingdom is notably free from the curse. And this recent book of South African travel is quoted from the pen of J. Nixon, an Englishman The author says of this same African ruler: "His Christianity is not of the nominal sort, but it is life. His word is relied upon, not only by missionaries, but by traders and hunters. He is upright, spirited and manly." Such testimony as this is very grateful, not only as bearing on the value of missionary labor, which is so often frivolously rated by the average globe-trotter, but as bearing on the hopefulness of the Bamangwato race, whom this ruler represents. The downward drift in some native races, after they come in contact with the white nation, is noticeable often and sadly enough. The contemptuous tone toward such races is very easy. In our own country it is difficult for thousands of Christians even to treat the man of color as if he were capable of joining the progress of our civilization, or even entitled

to the equal rights of manhood. Let us treasure these disinterested testimonials to the vigor and purity of one African king, as transformed by the Gospel of Him who tasted death for every man.—*The Pacific*

COMMENCEMENT AT WHEATON.

The anniversary at Wheaton College was anticipated by a larger number of friends this year than usual. The graduating class numbered twelve, equalled but twice before in the history of the institution, and about each individual there clustered the expectations of a large circle of personal friends.

The opening of the anniversary exercises on Sabbath, June 16, was with the Baccalaureate sermon, which was by Prof. G. N. Boardman, D.D., of Chicago Theological Seminary, from the text: "The Lord is in his holy temple. Let all the earth keep silence before him." Hab. 2: 20. The discourse took up the contradictions of scientists to the Word of God, and argued in a profoundly able manner that when the Lord God spoke from his holy place, then should earth hush her thousand voices before him. The address to the graduating class, by Pres. C. A. Blanchard, was an earnest and tender parting word, finely closing the year's work in class-room and chapel. The annual missionary address in the evening was by Rev. C. W. Hiatt, of Cleveland, Ohio, who has just begun his work as secretary for the American Missionary Association. If there was any disappointment that Rev. W. J. Gladwin, of Bombay, could not be present as announced, it was dispelled by the eloquent discourse on City Missions. The audiences were large, though the falling rain might have been an apology for a large reduction in their numbers.

The afternoon of Monday was given to the graduating exercises of the Preparatory School, a class of eighteen having finished the course in that department. The exercises were attended by hundreds of friends of the young people, and were of an interesting and lively nature. In the evening the Art Department gave a popular entertainment, interspersed with literary exercises. The Board of Trustees met on Tuesday and reviewed the work of the year with much satisfaction, and arranged for the year to come with harmonious conclusions. Rev. Albert Ethridge and Mr. J. L Reber were elected to fill vacancies caused by the death of Peter Howe and removal of A. B. Curtis. Miss Elsie Dow was elected as assistant instructor and acting professor of English Literature. The financial report showed an increase in the funds for the year of some $4,500, chiefly in endowments. The year closes without debt. A memorial on the late Peter Howe, of Wenona, Ill., was adopted; also a paper on reforms, both of which will be printed.

Mysterious are the providences of our God.

On the night of November 11th, 1888, God permitted our beloved brother and fellow laborer, Peter Howe, with his beloved wife, to be taken suddenly from time to eternity by the hand of a worthless, drunken fellow, who murdered them while they were quietly sleeping in their bed.

Brother Howe came to our number in 1878, and although an infirmity in the matter of hearing prevented his frequent attendance with us, he was a true and valued friend up to the hour of his decease.

We hereby record our appreciation of his work with us, and the help afforded from time to time for this cause which was near his heart.

As is the case with many of our distinguished men, his boyhood and youth were spent in manual labor in the trade of an operative mason; but by honorable industry and economy, and the exercise of his large business talents he accumulated wealth which was used freely in the Lord's work in the different lines calculated to bring in his kingdom. The helping forward the Christian reform education was chief among his large benefactions, establishing two schools for freedmen in the South, one at Memphis, Tenn., the other at New Iberia La Missions, both home and foreign, were also works near his heart and liberally sustained.

May the Lord put his mantle and Spirit upon his sons and many others who shall emulate his deeds by doing likewise.

ROSWELL DOW.
WM PINKNEY.
M. R. BRITTEN.

In the afternoon the Alumni Association held its annual reunion and supper, at which seventy-two sat down. The Association invited all to the literary exercises of the evening, and a fine audience listened to an essay by Mrs. J. W. Fischer, class of '75, on "Jerusalem, the Golden," and an address by W. R. Hench, on "The Future Triumphs of the English Language."

Commencement day was brilliant as a gem among common pebbles. Rains daily falling threatened to mar its pleasure, but for one day they were mercifully held back. The fine new flag just bought by the students waved a beautiful welcome, which the bell clamored joyfully far below. And so the people came as they have been wont to come, only their numbers were greater, and the joy of a clear sky was reflected in a sea of human faces that crowded the College Hall. Flags and blue sky without; flags and green boughs within—the conventional twisted evergreen was happily supplanted with graceful decorations of maple boughs, lending a charming and natural effect. "A Posse ad Esse" (From possibilities to realities), the class motto on a broad shield, was suspended on a broad shield. Lyon's Orchestra, from the city, gave a martial strain as the graduates came upon the rostrum, and Elder J. L. Barlow opened the exercises with prayer.

The salutation of the class was spoken by Miss Maria L. Stoddard, and her frankly spoken words of welcome grew to call to every aspiring soul to enter upon the noblest of work—the doing good to men in God's name. Edgar Wylie's address on "The Fourth Commandment" was an excellent one, given in an eloquent and pleasing style. He plead for the Sabbath day and showed that the movement for its observance is prevailing and must continue to succeed. Alfred H. Hiatt spoke earnestly for the civil rights of the black race. The 15th amendment to the National Constitution was "The Silent Statute" that must be made vocal with national life. F. Lovejoy Johnston touched upon a similar theme. His subject was "Race Pride." Each nation is proud of some great artificial work or natural phenomenon, but to each also God has given its work. The mission of the Anglo-Saxon race is to Christianize the world, and if America is not willing to do her part in this work the judgments of heaven will crush her. Lewis H. Mills was heard with applause for he spoke on "Fiction" like a man with a message. His oration was a practical protest against a great evil. Linus H. Park, in selecting "Whited Sepulchers" for his topic, followed the sentiment of the famous address of our Lord. His arraignment of false religious systems was able and well presented.

The Bible and the common school was the topic discussed by Rufus L. Park. "The Banished Book" must be brought back in triumph to its place of authority in our school system. Religion, that is part of our American law, that is, the religion of the Bible, must be part of our common school instruction. Enos W. Shaw presented one of the most thoughtful and philosophical addresses of the day, entitled "Culture and Religion." The fallacies of the Matthew Arnold school of moralists were condemned, and the highest culture declared to be the forgetting of self in the service of God.

Mary I. Stoddard's "Ulysses Choice" added the graces of a poetic style and fine imagination to a beautiful sentiment. The Laertian hero, finding all the places of honor and emolument already filled, chose, as the noblest of all, the right to be a common man. To Edith M. Wheaton was assigned the place which in some institutions is that of honor—the valedictory. Although no such distinction is given at Wheaton, the fair young speaker gained deserved applause for her Farewell words to friends, teachers and classmates.

Two other names are in the class list. J. W. Fifield of Benton Harbor, Mich., was to have spoken on "The American Saloon," and Joseph P. Shaw of Nora, Ill., on "Who Shall be our Teachers." The former was prevented by sickness from appearing with the class; the latter having been engaged lately as private tutor could not prepare his graduating address. Both completed their course honorably and received their degrees. It is announced that five of this class will become teachers, one a pastor, two will study theology, one is to be a merchant, one an architect and two expect to engage in the reform represented by the N. C. A.

The musical part of the program by Lyon's Orchestra, assisted by Mrs. Goetz, vocalist, was finely appreciated, as was their concert in the evening. The audience dispersed after singing "Praise God from whom all blessings flow," and visiting friends were entertained to a hospitable lunch in the College dining room.

—Christianity was first introduced into the Samoan Islands over fifty years ago. The present population of this group is 35,000. Church members, 5,974, and 15,000 adherents; eight English missionaries, and 177 native teachers and preachers.

—The Congress of Chili has failed to pass the Constitutional Reform Bill, which would have disestablished the Roman Catholic Church; but has granted a charter to the Presbyterian Mission, which gives the right to worship and to hold property.

—The number of "Student Volunteers for Foreign Missions" now exceeds 3,200, of whom it is said that 103 have already sailed for foreign lands and others are soon to follow. A national organization of these "Student Volunteers" has been formed, with a committee of three representing the College Y. M. C. A. and Y. W. C. A., together with Mr. Wilder, of the Inter-Seminary Alliance, with the object of looking after the volunteers and bringing them to the attention of missionary boards and of the churches.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON I.—Third Quarter.—July 7.

SUBJECT.—Samuel called of God.—1 Sam. 3: 1-14.

[*Open the Bible and read the lesson.*]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The child Samuel.* Vs. 1-4. We have here one of the most beautiful illustrations which the Bible contains of juvenile piety, and it is interesting to note some of the circumstances which gave Samuel his early bent. (1). He was the child of a praying mother. (2). He was consecrated to the Lord even before his birth. (3). He had the venerable and pious Eli to teach him. It is not a matter for wonder that the infant Samuel grew up to occupy worthily the highest position in church and state. The wonderful thing is that Christian parents do not more generally consider that like causes produce like results. Next to a Christian mother the greatest blessing a child can have is a Christian teacher, and we cannot guard too carefully our public schools from godless instructors. Rome on the one hand and infidelity on the other are united in seeking to suppress the Bible in the schools, and thus rule out the mightiest of text books, the most potent of educators. The calling of Samuel proves that children can be converted as soon as intelligence begins to dawn, but in all exceedingly early conversions it will be generally found that all the influences by which the child has been surrounded, even before birth, has steadily tended in that direction.

2. *The thrice repeated call.* Vs. 5-10. We are told that the word was "precious" or rare in those days; there was no open vision. A similar state of things prevailed in what are called the "dark ages." There was little or no preaching. Copies of the Bible were scarce, and too expensive for any but the very wealthy to purchase, and even they would in many cases have found the acquisition valueless because they could not read. Where such moral darkness prevails people are not on the lookout for revelations from God. Even the pious Eli did not think till the third time of calling that it was the Lord's voice which Samuel heard. It shows a state of spiritual deadness when the people are not on the watch for God's voice; when a Christian never hears God speaking to him, never puts himself in a waiting attitude ready to hear if he does speak. This was the reason why Israel had no open vision. They had closed their ears to the heavenly message too long. The disused spiritual faculty becomes at last an unusable one.

3. *God's Word to Samuel.* Vs. 11-14. Eli had been warned before, but now the fiat had absolutely gone forth. The iniquity of Eli's house shall not be purged with sacrifice nor offering forever, There comes a time when "there remaineth no more offering for sin;" when nations and individuals must pay the penalty of their guilt. There was a period in our history when by prompt and just action on the question of slavery we might have averted the civil war, but there also came a time when repentance had been delayed too long, when neither prayers nor tears could avail to save our country from that baptism of blood. And so it will be again if we do not repent of and put away from us our great national sins. The rum traffic and lawless secret combinations have in them the elements of a new Reign of Terror more dreadful than any nation has yet known. Eli has been generally held up as a warning to weak parents who do not restrain their children, but it must be remembered that the judgment came on Israel as well; the whole people was involved in their guilt. They were superstitious (ch. 4: 3) rather than truly religious. They had got used to seeing the ordinances of religion profaned, till the only effect (ch. 2: 17) was to make men despise and forsake the tabernacle service. A decay of vital piety means always increase of superstition on the one hand and infidelity on the other. God's threatenings will surely come to pass, and when he begins his work of judgment he will not stop half way. Eli could have saved himself, perhaps his sons, by turning them out of office, but he was too weak to do this. The people are themselves to blame when they keep bad rulers in power, and must bear the penalty of such weakness.

IN BRIEF.

Large quantities of corn husks are now used in Austria for making coarse cloth and very tough and durable paper. Wood, also, is made into cloth, Mitscherlich having devised a process by which the fibre may be strengthened and prepared for spinning.

There are in America over 4,000,000 farms, large and small, They cover nearly 300,000,000 acres of improved land, and their total value is something like $10,000,000. These figures are not, of course, comprehensible. They simply convey the idea of vastness of area, and equal vastness of importance. The estimated value of the yearly product of these farms is between $2,000,000,000 and $3,000,000,000,

A young lady who was walking in Main street, Orange, N. Y., smelled something burning, and a moment later felt an unusual warmth at her back. Quickly looking over her shoulder she saw smoke and flames floating upward. She began to scream and ran across Cone street, when a man seized her and extinguished the flames which were rising from her bustle. Her overskirt and bustle were consumed, and the back of her dress waist was scorched. Somebody threw a lighted cigarette on her bustle as she passed along the street.

The Catholic parochial schools of the United States number three thousand, with an enrollment of 511,000 pupils. Since 1885 the per cent. of growth in this enrollment has been four, while the per cent. of growth in the enrollment of the public schools has been eight. Catholic law demands the building of a parochial school in every parish, and there is a possibility that, ere many years, this ambition will be achieved. But the grade of education in these schools is very much inferior to that of the public schools, and if the Catholic Church insist on parochial education, they must expect their children to take a lower rank in the business and social circles of the nation.—*Herald of Gospel Liberty.*

The facts about the illiteracy of our nation need to be stated and re-stated, until their full significance is understood. Out of a population of 36,761,607 persons above the age of ten years the census for 1880 records 4,923,451 as unable to read, and 6,239,958 as unable to write; of these only 763 620 were of foreign birth; 2,255 460 were native whites, and 3 220,878 were native Negroes, Indians and Chinese. Louisiana, with a population of 649,070, has 318 380 citizens who can not write. South Carolina has 369,848 illiterates in a population of only 667,456. More than half the people in Mississippi cannot write, a third of the population of Virginia is equally ignorant, and in New Mexico five out of every eight are unable to write.

Very few people have any idea of the vast areas of government land held by alien landholders in the United States. The largest tract, 4,500,000 acres, is held by the Holland Company, of New Mexico. An English syndicate hold 3,000,000 acres in Texas; Sir Edward Reid and a syndicate in Florida hold 2,000,000 acres. 1,800,000 acres belong to an English syndicate in Mississippi; 1,700,000 to the Marquis of Tweeddale: 1,300,000 to the Phillips Marshall Company of London, and 1,600,000 to a German syndicate. These comprise the larger land holders. There are, however, a score or more of persons and syndicates owning less than 750,000 acres. The grand total foots up to 20,747,000 acres of government land held by aliens in the United States.

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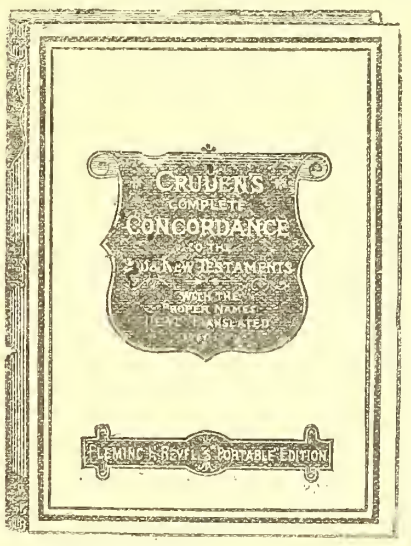
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Kid shoes may be kept soft and free from cracks by rubbing them occasionally with pure glycerine.

Put a small piece of charcoal in the pot when boiling cabbage, to prevent it filling the house with the smell.

A little saltpetre or baking soda mixed with water in which cut flowers are placed will keep them fresh for a long while.

"Lives of great men all remind us
We should make our lives sublime."
Then let ten o'clock ne'er find us
At the club, but home in time.

White spots can be removed from varnished furniture by pouring on them a few drops of alcohol and rubbing briskly for a few minutes. Sometimes a second application is required.

Coffee pounded in a mortar and roasted on an iron plate, sugar burned on hot coals, and vinegar boiled with myrrh and sprinkled on the floor and furniture of a sick room, are excellent deodorizers.

Paper bags, in which many articles are sent from the grocery store, should be saved for use when blacking a stove. You can slip the hand into one of these and handle the brush just as well, and the hand will not be soiled, and when through with them they can be dropped into the stove.

One of grandmother's wise ways was to keep a cup of alum water always close at hand; it usually stood on the window-sill beside her work-basket. Cut fingers and bruises of all kinds, if wrapped in cloth wet with the alum water, healed with a rapidity that was truly wonderful. This is so simple a remedy that it is worth while to know about it.

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The principal reason why good swimmers are so often drowned when they are accidentally thrown into the water, is because the shock causes them to lose their presence of mind. The loss of presence of mind leads to paralysis of of body, or to such wild exertions as accelerate drowning, instead of contributing to preservation. The ability to behave wisely in case of sudden accidents can only be acquired by experience, just as everything else has to be acquired. The theory of the matter can be taught in swimming schools, but the practice must be acquired by experience. Hence in some swimming schools, the pupils are taken out in a boat, the latter being upset purposely, as if the upset happened accidentally. They are also suddenly pushed overboard, and subjected to all manner of prepared accidents, so as to accustom them to acting in emergencies. In this way pupils learn how to behave in case of real accidents, and are protected against the loss of their presence of mind on occasions of danger on the water. They are also taught to have faith in the sustaining power of the water itself. They get to know that the water will sustain them if they only render it the least help. It is unfortunately not generally known that a finger laid upon an oar, or the gunwale of an overturned boat, or a board, or almost any floating object, will sustain the human body in calm water. Persons who have been properly taught, and have acquired the habit of acting with self possession in the water when they are upset, do not attempt to climb upon the overturned boat, but simply take hold of it and quietly support themselves. A boat half filled with water, or completely overturned, will support as many persons as can get their hands upon the gunwale if they behave quietly. In a case of accident a person who understands and acts in accordance with these facts would stand a better chance of being saved, even if he were a poor swimmer, than an expert swimmer would have who should use his presence of mind.

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EAT FRUIT.—A physician remarks: Fruit-eating must obtain more than it does, not as a luxury, but as a hygienic measure. Our lives are becoming impaired, and meat-eating is a luxury which is incompatible with many generations without deterioration of the viscera. Fruit should be kept where the children can help themselves to it. A barrel of apples will often save a fit of sickness. Three or four eaten every day will do them ever so much good. Never scrimp your children's supply of fruit if you can help it.

Don't over-eat. Don't starve. "Let your moderation be known to all men."

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THE WASH OF HILLSIDES.

No farmer can afford to permit the rain that falls on his newly-ploughed fields to run off in muddy torrents to the nearest river and bear with it the richest part of the soil. As a general rule, our cultivated fields are more rapidly exhausted by surface drainage than by their annual contribution to growing crops. And again, when the frozen ground has thawed a few inches on top and a heavy rain occurs, the soil is carried away in large quantities, though the inclination be but slight. I have often known it to be swept off by the ton just as deep as it had thawed. And no amount of underdraining would prevent such a result. A copious rain under the circumstances is always dreaded by our farmers. Hillsides should mostly be used for pasture or meadow, and only ploughed occasionally when a good bluegrass sod can be turned under. It may then be cultivated in corn one season, followed by wheat or oats, and again seeded to grass.—*Indiana Farmer.*

CABBAGE WORM CONQUERED.

In the vegetable garden great labor and loss has been incurred for many years by the ravages of the cabbage worm, the larva of the cabbage butterfly, Pieris brassicæ. For a long time past numerous experiments have been made with a great variety of substances to destroy it or successfully keep it in check, but all have failed as reliable and economically practical, except that of dusting the plants with Pyrethrum powder, simple or combined with other efficient substances. By applying the powder with a bellows the work is quickly done, and the cabbage grower has no longer any fear of this troublesome and destructive enemy.—*Vick's Magazine.*

NOXIOUS INSECTS.

Noxious insects are more numerous and destructive now than they were fifty years ago. Where nature has a chance to work out her laws, all animals, from the highest to the lowest, do not increase beyond proper limits. Even man himself is no exception to this great law; but let a break occur in this great natural chain and it is felt all along the line. Some species will increase enormously, while others almost entirely disappear.

Now, as insects are far more numerous than all the higher animals, it follows that if some unforeseen event takes place that favors a great increase of some noxious species, man is sure to be a great sufferer. And this state of things is exactly what is taking place to-day. The reader will naturally inquire why the beneficial ones do not increase as fast as the destructive ones. The answer is, the food plant of the latter has increased enormously, and all the surroundings have favored its rapid increase, while the other, living upon animal (imago) food, is entirely outstripped by the vegetable-eating species. — *Vick's Magazine for November.*

WHY CATTLE ARE SALTED.

Why do farmers salt their cattle? Not every farmer, remarks the *American Dairyman,* knows why he does it, unless it is because the stock likes it, and then goes on to say: A moment's thought will show where the advantage lies. As soon as the food enters the stomach, the natural tendency is at once for fermentation to begin, and there arises a contest between this tendency and the digestive powers. And if these powers are vigorous, and the process of fermentation is checked, or intercepted, then no bad results will follow, the food will be digested, and salt will not be needed, though at any time this will assist in the process of digestion. Salt keeps food from decaying until it can be digested and assimilated, and prolongs the time to allow the digestive organs to complete their work; and if food is taken in excess, as often happens when stock is in pasture, salt given frequently will be of much advantage. And further, salt is a preventive of worms. When fermentation sets in, the conditions presented are favorable to the existence of worms in the intestinal canals, and may possibly be engendered by the process. Consequently it should be a rule with stockmen to keep salt before their cattle, or within reach when they need it, and the cattle will obey the demands of nature, and supply the want as needed.

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NEWS OF THE WEEK.

COUNTRY.

The majority against prohibition in Pennsylvania was 185 173.

The prohibition amendment to the State constitution of Rhode Island was repealed by more than the necessary three-fifths vote at an election held on Thursday.

Mrs. Hayes, the wife of ex-President Hayes, was stricken with apoplexy on Friday at her home in Fremont. The attack came between three and four o'clock while Mrs Hayes was sitting in her room sewing. Paralysis of the right side resulted, rendering her speechless. Medical help was at once summoned, but all efforts to restore the lady to consciousness failed for a long time, and her recovery is doubtful.

General Simon Cameron is very low and believed to be sinking. Death may occur at any moment. Ex-Secretary Wayne MacVeagh, his son-in-law, has expressed the opinion that Gen. Cameron will die soon.

It is reported from San Francisco, Cal., that $1,000,000 have been subscribed for the proposed cable between San Francisco and Honolulu, and that the work will be commenced within eighteen months.

The Illinois State Board of Agriculture estimates the wheat yield for this year at nearly 27,000,000 bushels.

George Blair, colored, died near Winchester, O., last Thursday, aged 115. He had been married five times, and was the father of sixty children, fifteen of whom were by his last wife. He has children living who are over eighty years of age.

At Johnstown, Pa., 25,000 people are still being fed by the State, a reduction in the number of 3,500 during the week. Col. Spangler recommends that the relief money be turned over to the citizens and that the necessary supplies be purchased from the sixteen general stores and three bakeries now running here.

The Cambria Iron Company and the Gautier Steel Company together paid out $150,000 to their employes in Johnstown last week. With such enterprises there is no question as to the prompt rebuilding of the little city.

The local physicians of Johnstown, after carefully going over the returns of the people rescued from the flood, still place the estimated loss of life at 10,000.

The total amount of the Chicago Johnstown fund handled by the committee is $123 489.55.

The vicinity of Albany, Mo., was visited Thursday by two cyclones, or one in two prongs. It struck the frame residence of H. P. Williams, three miles east of this city, and completely demolished it. Mr. Williams' nine-year-old son and his mother-in-law, Mrs. Crispin, were instantly killed. Mrs. Williams was fatally injured and three children were badly hurt. The cyclone wiped out the little village of Lone Star, destroying the storehouse and goods of A. C. Townsend, the Baptist church, schoolhouse, and many residences. Mr. Townsend, the postmaster, is thought to be fatally injured, as is also Mrs. George Sineman. Many other farmhouses and outbuildings were destroyed, and it is impossible to estimate the damages.

News from Clinton, Ark., says that a Mrs. Emerson and seven children, residing near that place, lost their lives during the heavy storm last Saturday night. Emerson, who is an old settler in Van Buren county, was with his family when the storm was raging. After an hour's rain the water gradually flooded his house, and, fearing danger inside, all attempted to escape, but none succeeded but the father and two children.

Gallanan College, at DesMoines, Iowa, was burned to the ground Thursday morning. Loss, $40 000; insurance, $7,000. The firemen, while at work, discovered traces of kerosene oil about the building, showing the fire to have been the work of an incendiary.

While cutting down a tree at Lima, O., Thursday, Elijah Woollet had his kneecap taken off by the head of the axe which flew from the handle. He lived but a short time.

Frank Saddler and Frank Ryan, who attempted to wreck the Pennsylvania limited train about a month ago, pleaded guilty at Canton, O., and were sentenced to fifteen years' imprisonment and to pay a fine of $500 each.

Rev. William H. Beecher died Sunday morning at the family residence in this city. He was 87 years old, and his death was mainly due to his advanced age. Mr. Beecher was one of seven brothers, all of whom became preachers, and all more or less famous. The brothers are Dr. Edward Beecher, now living in Brooklyn; Henry Ward, George, and James C. Beecher, deceased; Charles Beecher of Wisox, Pa., and Thomas K. Beecher of Elmira, N. Y. Of the sisters, Mrs. Thomas C. Perkins, the mother of Mrs. Edward Everett Hale, now lives in Boston, and Mrs. John Hooker and Mrs. Harriet Beecher Stowe live in Hartford. Rarely has one family included so many famous names.

FOREIGN.

Politicians are now mainly concerned with the question of the meeting of the Russian and German Emperors. The Czarewitch left St. Petersburg Sunday morning, and is expected on Monday, en route to Stuttgart to attend the Wurtemberg fetes. It is believed that the visit will result in an arrangement in accordance with which the Czar will come to Berlin. Emperor William's proposed visit to Alsace has been abandoned on the advice of his physicians, who recommend a short period of complete rest before his journeys to England and Greece.

A reign of terror is reported in Kladno, Bohemia, where the striking miners have engaged in rioting. The trouble began Thursday night, but the mob was dispersed by gendarmes after two of the strikers had been killed and twelve wounded. Forty of the miners were arrested. The rioting was resumed next day. The mob wrecked the municipal buildings and law courts and liberated a comrade who had been arrested.

One-half of the important city of Lachan, in the province of Szechuen, China, was recently destroyed by fire. The conflagration raged four days. It is estimated that 1,200 persons were killed. Most of them were crushed in trying to escape from the narrow streets. Ten thousand persons are homeless. A fund has been started for the relief of the sufferers.

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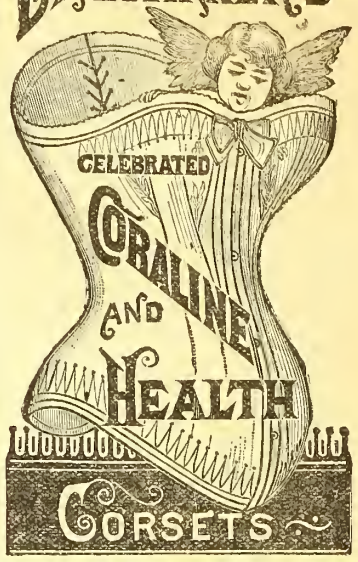
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The struggle for State prohibition is not yet over. The new State of South Dakota may redeem the cause from the disastrous work of Pennsylvania and Rhode Island. The new constitution is to be voted upon in October, and contains a prohibition clause. The liquor dealers have organized, and will push their case to the utmost; but the friends of the home and the integrity and honor of the State are also at work, and they out-number the saloonists. The present unhappy condition of State prohibition makes this contest of great interest. God grant that the new State may redeem the cause and enter upon her career with the glorious record of being for prohibition first, last, and all the time.

At the Catholic meeting for the colored race in Washington last fall it appeared that there was but one priest of color in the country, and he so bigoted and hot-tempered as to be no ornament even to Romanism. He was ordained in Rome, but another colored priest has just been ordained in Baltimore, and the event was so significant that Cardinal Gibbons performed the ceremony. A son of Gen. W. T. Sherman, following the instructions of his mother, has just taken the vows of priesthood in the Jesuit order in Archbishop Ryan's private chapel in Philadelphia. This nation, to whom the name of the old commander will ever be dear, will regard with a shudder how a single step from father to son bridges such an abyss as must ever be between the patriotic service of the one, and the false oaths of subjugation and secrecy of the other.

It is published that Bishop Fallows of this city, "Past Grand Chaplain of Illinois Grand Lodge of Masons," "Sublime Prince," "Prince of Mercy," etc., is to open Dr. Deems' summer School of the American Institute of Christian Philosophy this year. Dr. Deems has also walked in the high places of lodgery and has a fellow feeling with the Past Grand Chaplain of Illinois. The topic of this opening speech is singularly appropriate. It is "Christian Pantheism." Some Masonic high priest must tell us what that is. In the casuistry of common people pantheism is one thing, and Christianity decidedly another and a different thing. So long as pantheism is "the system of theology in which it is maintained that the universe is God" (Webster), there can be nothing Christian about it. But it takes a Mason to undertake their union in spite of the statements of Scripture and of Christ himself.

President Harrison did not take his customary trip down the Potomac last Saturday, and was in his pew in the Church of the Covenant Sabbath morning. Perhaps in view of the approaching Independence day Dr. Hamlin preached on politics, which he said was really one of the noblest words of the language, and should not bear the reproach fastened upon it by the associations of debauched men. Old Noah Webster, who lived when the Bible was honored in our public schools, and whose immortal Spelling Book was worthy a place beside the book of God, defined politics as "That part of ethics which consist in the regulation and government of a nation or State for the preservation of its safety, peace and prosperity; comprehending.... the protection of its citizens in their rights, with the preservation and improvement of their morals." It was finely conceived to call the President's attention to the true idea of politics. He cannot, amid the temptations of his office, too often contemplate this noble definition.

Until early in the spring the limits of the city of Chicago included a tract about six miles by seven. An attempt a year ago by some of the suburbs to become incorporated within the city failed through legal technicality; but by the aid of special legislation two small sections were admitted this year. Saturday a vote was taken in the districts north, south and west of the limits, and annexation was adopted by large majorities. The effect of this vote will be to enlarge Chicago beyond all reason until we are reminded of the fable of the frog and the ox. The area of the city was forty-three and one-half square miles; it now will be 174½ square miles, or fifty-six greater than great London. It will stretch along the lake shore from the south line of Evanston to the State of Indiana, some twenty-five miles. This will make the largest city corporation in America, and the second in population, as some 220,000 will be added to the population, already estimated to be 880,000. The city press has urged the matter with singular unanimity and zeal. There will be some benefit to these suburban districts by way of fire protection, good water and sewers; but the main reasons for the change are simply political. Some of these outlying towns are enforcing prohibition. Under city ordinances there will be found some way to force the saloon upon them.

The death of Mrs. Hayes removes from earth a noble woman and an American. She was a representative American: first, in having good principles; and, second, in standing by them. Her views of prohibition were prophetic, but they must prevail and become American at last. In her life-time, and especially during her public life, if she was cheered by the congratulation of friends, she was also maligned by enemies. But these enemies were not of her person, but of her principles; for at her death men of all classes and complexions in politics unite with one voice to do her honor. We have seen few notices more honorable to her memory than the following from the leading Democratic paper of Chicago: "Mrs. Hayes became 'the first lady of the land' under circumstances that threatened to make the position one of anything but pleasure. She retired from it universally esteemed. She had never been a woman of fashion, but she was a typical American lady, warm-hearted, sincere and cultured. All who met her felt the influence of her pleasing manners, and those who were most bitterly opposed to her husband had nothing but words of praise for her. Particularly was this so with the Southerners, and those of them who had known Washington life before the war were wont to compare her to Mrs. Polk, who has always been regarded as one of the most accomplished of the White House ladies. In many respects the comparison was a just one. Both were women of deep religious convictions, of strong common sense, of winning conversational power, and of decided adherence to conscientious duty. Whatever they thought was wrong in fashionable custom, that was to be avoided, as carefully in the executive mansion as in the private home. They neither temporized nor compromised with what they thought an evil. Acting under this conviction Mrs. Polk banished balls and dancing from the White House; Mrs. Hayes banished wine. Men of the world sneered, the fashionables murmured, but the body of the people from whom they had both sprung perceived the conscientiousness of the acts, and applauded."

Prohibition in India is the watchword of a strong party in England and the East. It is a most hopeful sign of the times. The report of Mr. Gladwin's address, as given in our issue of the 27th ult., should say that the British Parliament passed a resolution condemning the system of liquor and opium traffic in India, instead of "prohibiting" the liquor traffic. We quote the following from the May number of the *Banner of Asia*, of which Mr. Gladwin is co-editor: "The evening of April 30th, in the British House of Commons, was a notable one for India. That night the first legislative blow was given to the licensed liquor traffic in the Indian empire. By 113 against 103 votes, the House of Commons resolved: 'That in the opinion of this House, the fiscal system of the Government of India directly leads to the establishment of spirit distilleries, liquor and opium shops, in large numbers of places where till recently they never existed, in defiance of native opinion and the protests of the inhabitants, and that such increased facilities for drinking produce a steadily increasing consumption, and spread misery and ruin among the industrial classes of India, justifying immediate action on the part of the Government of India, with a view to their abatement.' That resolution appears the more significant when we consider that it was adopted against the influence of the Government. The semi-official press in India has begun to make light of it. The only fault which we have to find with the resolution is that it does not go far enough. We heartily endorse the remarks of a contemporary that the demand of the temperance party must not be merely the curtailment of licenses, but prohibition. 'Prohibition in India is a much simpler matter than in England. Although the number of consumers of intoxicating liquors in India, under the fostering policy of the Government, has doubled in ten years, the drinkers are as yet not more than fifteen per cent. of the population. If we hesitate to demand prohibition, in thirty years time Christian missionaries will be preaching to a nation of drunkards.'"

N. C. A. WORK AMONG CHILDREN AND YOUTH.

BY ELIZABETH E. FLAGG.

[Report to the Annual Meeting.]

The W. C. T. U. has recognized the fact that in fighting the drink demon, the work that will give the largest and most satisfactory returns, which will tell for time and eternity, is work among the children. And the day has come when every intelligent anti-secretist realizes that the lodge can never be overthrown while the rising generation remains uninformed as to its origin and history, and totally without instruction as to its anti-Christian teachings and unrepublican tendencies. The question before us is: By what methods can this important result be attained, and the children and youth of this land prevented from entering the lodge when they reach maturer years? This is to cut off supplies at the fountain head, for the lodge does not take in old men, and would soon die of starvation. First in importance I would mention:

1. *Careful instruction in the family* according to Deut. 6: 7 and Prov. 22: 6. That the children of temperance men have sometimes fallen victims to the saloon, and the children of anti-secretists been snared by the lodge, is proof that example is not sufficient without precept. Let this duty be urged upon all parents who are anti-secretists, that they make their children familiar in early life with such facts of history as the murder of William Morgan, and with the so-called "secrets" of the lodge as revealed by Bernard, Finney and other men of God who have come out from it. For, as the Carthaginian general Hannibal never forgot his childish vow of eternal hostility to Rome, so a young mind, trained to hate the lodge from the earliest dawn of intelligence, will (always) continue to hate it, and thus be ready and eager when the time comes to mount the breach and take the place of our fallen leaders, as they pass one by one to their everlasting reward on the other side. I would next mention:

2. *Sunday-school work.* As the movement against the lodge is an intensely religious movement, and the men and women engaged in it are Christian men and women, it follows that many of them are Sunday-school teachers. One day in seven they have an opportunity to impress on the children and youth under their charge the teachings of the Bible as regards secrecy. The Sunday-school has been criticized as too often failing to teach practical morality, and it must be acknowledged that the time is frequently taken up with mere, dry recapitulation of the printed questions and answers, or else in discussing points that stand in no vital relation to Gospel truth or holy living. When so many of the inmates of our penitentiaries and reform institutions claim to have once been Sunday-school scholars, it looks as if there was some truth in these charges. The first recorded sermon ever preached by our Lord was on the Ten Commandments, and Sunday-school teachers might very fitly take a suggestion from their great Example. They should labor for the conversion of their pupils; but it must not be forgotten that the law is our schoolmaster to bring us to Christ, and repentance and faith must always be based on conviction of sin, which is only a keen realization of the need of personal holiness, without which no man shall see the Lord. Every teacher who is faithful to his or her high office will seek to point out the practical application of each lesson, and bring it to bear on questions of moral duty. The Bible is the grandest reform book in the world. It is impossible to open to a page which, faithfully studied, will not be found to contain some word of counsel or warning to our nation. These children will at no distant day be voters. The foundation of their future citizenship should be laid broad and deep in the Word of God; and what place so fitting for this end as the Sunday-school? The writer, in preparing her Bible Notes, has often been surprised at finding the lessons so full of reform suggestions, but she has been more surprised to see how little is made of them by the average teacher, and how persistently all the quarterlies and lesson leaflets and lesson helps ignore even the temperance issue in in their questions and comments.

The Bible, from Genesis to Revelations, is an anti-secret book. It thunders its denunciations from every page of prophecy against the secret false worships, of which Freemasonry is only a modernized form. Old Testament history is scarcely anything else but a record of God's judgments on the nations in consequence of these; and when we come down to the Gospel dispensation we find it using only open methods, and commanding its followers "to walk as children of the light," "having no fellowship with the unfruitful works of darkness." Every Sunday-school teacher opposed to the lodge has here a golden opportunity to do anti-secret work, and should be urged to grasp that opportunity, and make the most of it for God and the truth. Next in order comes:

3. *Work in Loyal Legions and Bands of Hope.* Many of the N. C. A. women also belong to the W. C. T. U. They can make their work among the children include instruction on the evils of secretism as well as alcohol and tobacco. Such work has been most successfully carried on by the two other members of your committee, Mrs. E. A. Cook and Mrs. Anna E. Stoddard, one at Chicago, the other in Washington. It therefore becomes doubly incumbent on us to reach the W. C. T. U. by all the means in our power. But the Band of Hope quarterlies and lesson papers make no mention of the lodge, and as it is almost impossible to do any adequate teaching without printed helps, it is very important that there should be an anti-secret catechism published to use in juvenile work; and it should be of at least two grades, one for children of the age of ten or under, and another for older scholars. It would also be a material aid to all workers in this line, as well as in home instruction, if a children's anti-secret department could be opened in the *Cynosure*. It might consist of historical facts regarding the lodge, told in language adapted to the capacity of children; of questions and answers suitable for use in Bands of Hope, and other miscellaneous matter bearing on our reform. I can think of nothing better calculated to advance our N. C. A. work among the children than such a department well conducted. The anti-secret reform can be made as interesting to children as the temperance reform. It is a lamentable fact that even the children of anti-secretists are in many cases growing up without any intelligent knowledge respecting the lodge and other positive evils. These things ought not so to be. Parents and teachers should be urged to make faithful use of such a department, which might at some future time, in case of a sufficient increase of funds, be published as an extra sheet without much additional expense, thus providing the scholars with printed lessons.

4. It is also suggested that a standing committee of ladies on juvenile work be appointed—the number to be left to the discretion of the Board—whose duty it shall be to press such work wherever practicable, and to correspond with one another as to the best methods of carrying it on; each section of the country to have one or more representatives on this committee.

The writer does not submit this as a finished plan of work, but only the merest outline, which it is to be hoped others will fill out.

5. Instruct the mothers. Madame De Stael, when Napoleon asked her how he could best help France, replied, "Instruct the mothers of the French people." And just as the women of our land had to be reached and their consciences roused on the subject of the saloon, before there could be any successful effort made to teach the children the sin and danger of using alcohol, so American women must be reached and enlightened on the evils of the lodge before the children can be taught what peril and harm lurks in its secret chambers. And the writer would reiterate with all possible emphasis, *press the work among the women!* Instruct the mothers and we reach their sons and daughters.

VOLUNTEERS WANTED FOR INDIA.

ONE HUNDRED PLAIN CHRISTIAN WORKERS NEEDED IN INDIA.

LETTER II. SOME QUALIFICATIONS.

A school-mistress in Illinois writes me that she wants to enter mission work, but does not feel qualified. Humility is a good sign, but do not let the "Accuser of the brethren" and sisters so use it as to discourage you. Those who inquire about mission matters expect me to be very candid; so does also the General Superintendent of all the missions in the universe.

No rubbish wanted. An Englishman and an American each wrote me last year offering as missionaries, giving good accounts of their gifts, graces and usefulness. Inquiring from others I found that both had chronic quarrels with their wives. The Englishman had been in prison several years, and the American was divorced! Reliable Christian leaders wrote me of the unreliability of the applicants. They must have thought that old missionaries are so terribly verdant as to be glad to welcome any religious tramp who could utter a few stock pious phrases! Not much! Why, in India we do not even hire a *dhoby* to wash our soiled clothes without first inquiring of his honesty. Much more careful will we be as to the character of the spiritual cleansers who apply to us for the holy honor of helping to purify India.

In India we want only workers who will bear searching through and through. "Sambo, why do you always go off to other plantations to do your preaching? Why don't you preach to the people here at home? They need it badly enough." "Ah, Massa, 'twouldn't do; you see the niggers here knows all a feller's little mean tricks!" Ye English and American Sambos, please do not go to India with your little mean tricks. And please do not waste my time with your lying letters. This is a fair warning.

A Benjalee once said to me, "Only a few of our people can read your books, but we can all read your people." So you see, dear friends, "living epistles" are needed for mission work in India, even more, if possible, than among nominal Christians.

What education? The more the better, provided it is "sanctified wholly." But we had rather a million times have men like D. L. Moody and William Taylor, ignorant of a finished college education, than the university skeptics who go out as wolves in sheep's clothing to poison hungry souls. The infidel Bishop Colenso is quoted against us by shrewd heathen as we preach in their bazaars. He and many other "down grade" missionaries have robbed the Christian churches by taking their money under false pretenses, have robbed God of his glory, and have robbed awakened heathen of their hopes of heaven by feeding their hungry souls upon stones, serpents and scorpions. Yes, and we had rather, a million times more, have unlettered soul-savers, like Wm. Carvasso, than the dead-orthodox "divines" who beam out frozen moonshine upon valleys of dry bones, and then report so many "services" and "converts," yes, and "contributions" too, in an annual pamphlet!

Do not think that I am hinting that the majority of missionaries are of the above sorts. No, thank God. But there is a large enough minority to call for a strong warning that no more such traitors are wanted at the battle's front.

In offering for mission service, please state your educational attainments freely.

Heart qualifications are, of course, far higher in importance than all others. Please tell us:

1. Are you clearly and thoroughly converted in heart? A dear friend of mine was educated for the ministry in a church that very clearly holds heart conversion as its standard, and by that society sent to India. He had a sincere desire to "convert" the heathen. As he tried to explain to the Hindoos the almighty power of Jesus' grace in man's heart, he found that he lacked that one thing needful himself. He did not go on dressing up his corpse, but honestly sought and soon found the great salvation; and has since been a devoted and useful missionary.

2. Are you "growing in grace and in the knowledge of the Lord Jesus Christ?" You will need a *growing* grace and a *growing* faith as you meet the giant systems of Asiatic sin and superstition, and the peculiar difficulties, trials and snares incident to foreign mission work. Does "your faith grow exceedingly?"

3. Do you vaguely seek for "more and more;" or do you "press toward the mark for the prize of the high calling," for definite experiences of the power of God in your soul? Do you believe in purity of heart, being sanctified wholly, perfect in love, holy, and in being baptized with the Holy Ghost? Or, if you prefer the terms, do you experience or are you seeking the rest of faith, divine union, the higher life, and entire devotion? Do you see that a "fullness of blessing" is offered to the people of God? You need this wherever you are,—in or out of mission work. God wants you to have it. Do not go to India while careless or unbelieving as to the exceeding great and precious *promise of the Father.* As to terms for those deeper heart blessings, you had better cling to the expressions used by God in his Word, no matter how good people may criticise you for using them. And do not make shuttle-cocks of those blessed Bible terms, tossing them about without having their power in your heart and life. Take God at his word. Instead of trying to bring his promises and commandments for holiness down to your weak experiences, bring your consecration and faith to Jesus, and claim his fullness to supply all your needs.

It will be to the glory of our Saviour if you can face the heathen and say: "I am sure that when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ."

Correspondence is invited by the undersigned.

Friends may write upon any point of our India mission work, and information will be given as far as possible. WALLACE J. GLADWIN, *Missionary.*
Miles, Iowa.

THE POLITICAL SECRET SOCIETIES OF EUROPE.

RUSSIAN REVOLUTIONISTS IN THE TIME OF NICHOLAS.

On the evening of Christmas Day, 1825, a dozen men were assembled at the house of Prince Traubetzkoi, situated in one of the principal residential quarters of the city of St. Petersburg. A tall, handsome man was Prince Traubetzkoi, towering above the tallest of his guests by nearly a head. With two exceptions, the gentlemen present were officers of the regiments forming the garrison of the capital, namely, Princes Obolensky, Odoeffsky, Valbolsky, and Volkonsky; Colonel Boulatoff, Major Jakohbovitch, Captains Bestoujif and Kakhofski, and Lieutenants Arbozoff and Rostoftzof. The two exceptions to this prevailing military element were Tourganoff, a member of the Council of State, and the poet Ryleif, a man of liberal education, brilliant genius, and enlightened views of politics and society.

At the moment when, Asmodeus-like, we remove the front of that aristocratic mansion, and admit the reader unseen to the presence of those thirteen men, Lieutenant Rostoftzof, who had arrived later than the rest of the company, had made a communication to the party which had had the usual effect of an important and unexpected announcement. The men sat in silence, regarding each other's countenances as if seeking to gather from their expression the effect upon each of the communication just made to them.

Captain Bestoujif was the first to speak.

"We have passed the Rubicon," said he. "Now we must cut down all who oppose us."

"Yes," added Ryleif, "our scabbards are broken, and our swords can no longer be concealed. The Czar does not know all. Our forces are sufficient, and we have an admirable leader."

"Aye, in height," murmured Major Jakonbovitch, whose words did not reach the ears of Prince Traubetzkoi, to whose lofty stature he sarcastically alluded.

Others of the company spoke in terms similar to those used by Bestoujif and the poet. None seemed to shrink from the dangerous enterprize upon which they had embarked; no misgivings were expressed; and they separated with their resolve unshaken.

Alexander I. had died on the 1st of December at Taganrog, on the dreary shore of the Sea of Azof, to which little unhealthy town he had fled under the influence of a vague dread of some impending plot against his throne. His brother Constantine had been proclaimed as his successor, by the Senate; but documents were immediately afterwards made public from which it appeared that Constantine had renounced his right of succession in favor of his younger brother, Nicholas. A secret society called the United Slavonions, which had been some time in existence, saw in this unexpected situation an opportunity more favorable than they had hoped for at once bringing their scheme to a head. "Constantine and the Constitution!" would be an admirable cry, they thought.

There had been some delay in proclaiming Nicholas, and the ceremony of administering the oath of allegiance to the army had been deferred until the day after Christmas Day. As Rostoftzof had informed the committee of the secret society, some vague hint of impending danger had reached the ears of the Czar, and he had resolved in consequence to have the oath administered to each corps separately in its barracks, the military posts doubled, and the charge of the Winter Palace, usually assigned to the Grenadiers of the Imperial Guard, given to the Finland Regiment.

The cavalry had taken the oath without hesitation or showing any symptoms of disaffection. But the Grenadiers of the Imperial Guard, the Moscow Regiment, and the Marines shouted "Constantine!" broke their ranks, and rushed into their barracks for their muskets. In another minute the Moscow Regiment had fallen in, and on General Frederick riding up to it, Captain Bestoujif fired a pistol at him, and he fell from his horse. Prince Tchecipine, who commanded a company, then cut down General Chenchipine with his sword, snatched the flag of the regiment from the ensign who carried it, and waved it as he shouted "Constantine for ever!" The whole regiment echoed the cry, and at once marched out of the barrack yard, and took up the position assigned to it by the conspirators on the Square of St. Isaac. There they were presently joined by a battalion of Marines and several companies of the Grenadiers of the Imperial Guard.

From some unexplained cause Prince Traubetzkoi, the Grand Master of the United Slavonians and the expected leader of the demonstration, failed to appear. Some hundreds of civilians, variously armed, rushed to the rendezvous, however, and arrayed themselves behind the mutinous soldiery. A long period of inaction, though not of hesitancy, ensued, which may be accounted for on the part of the insurgents by the absence of their chief, while the Czar and his Councillors seem to have been stupefied by the suddenness and magnitude of the movement. It was between nine and ten o'clock when the regiments formed on the square, within sight of the Winter Palace; and it was not until the middle of the afternoon that the Czar put himself at the head of several squadrons of the cavalry of the Imperial Guard and a battery of horse artillery, which had been got together by the exertions of Count Alexis Orloff. These were joined on the square by several battalions of infantry; but in the meantime the number of the insurgents had been nearly doubled by the junction of several companies and detachments of other regiments.

General Milarodovitch, the Governor of the city, then rode towards the insurgents, and commanded them to return to their allegiance. He was answered by a tremendous shout of "Constantine and the Constitution!" Prince Obolensky rushed at him with levelled bayonet, but he avoided the thrust by wheeling his horse about; only, however, to be shot dead a moment afterwards by Captain Kakhofski.

"Who now talks of submission?" exclaimed Kakhofski.

Until this moment the Czar seems to have supposed that his presence would be sufficient to awe the rebels into submission. That having failed, he next had recourse to the clergy. The Archbishops of St. Petersburg and Kieff headed a procession of priests that passed between the hostile forces; but as soon as one of the prelates began to speak his voice was drowned by the drums of the mutineers. The ecclesiastics filed out of the square; and the Czar gave the order to charge, though he was doubtful, it is said, whether it would be obeyed. To his great relief, both cavalry and infantry charged with alacrity. A red flash gleamed along the front of the insurgents, and a cloud of smoke rose between the hostile forces, enveloping both. As it partially cleared the cavalry were seen returning, while the rebel ranks remained unbroken. The infantry crossed bayonets; but they also fell back after a sharp encounter, in which Colonel Strosler was killed, and the Grand Duke Michael had a narrow escape from a rebel sabre.

Again the loyal troops charged, and again they were beaten back. Then the insurgents charged in turn; and in the fading light, and amid the rolling clouds of smoke, a furious conflict ensued. Owing to the short range at which they fired, the carnage on both sides was dreadful. The issue was so doubtful that the Czar ordered the artillery to be brought into action. The gunners refused to fire; but the Grand Duke Michael fired one gun himself, and by threats and remonstrances brought the disaffected gunners to obedience. A volley of grapeshot crashed through the rebel ranks; but they stood firm, and replied with destructive volleys of musketry. This terrible contest was maintained until the square was covered with the dead and dying. Ten times had the artillery sent its iron shower among the insurgents before they broke and fled through the streets. The cavalry pursued, and cut down all who resisted, taking seven hundred prisoners.

By six o'clock all was still. How many had fallen was never known, for the corpses were conveyed during the night to the frozen river, and buried in the deep snow, and when the thaw came in the following spring they sank down and were carried out to sea by the current.

Prince Traubetzkoi was arrested the same night, and lodged in the gloomy fortress beside the Neva. Papers found in his house revealed all the ramifications of the conspiracy, and Ryleif was one of the first to follow his leader to prison. Other arrests rapidly followed, and a commission was appointed to investigate and report, with the result that Ryleif, Bestoujif, and Kakhofski, with Pestel and Mouravieff, two colonels who had participated in a military rising in Bessarabia, were sentenced to be hanged; and thirty-one others, including Prince Traubetzkoi, Obolensky, Odoeffsky, Valbolsky, Volkonsky, and Tchechipine, and Councillor Tourganoff, to be transported for life to the most remote penal settlements in Siberia. One hundred and thirty others were sentenced to various terms of imprisonment.—*Leeds Mercury.*

N. C. A. ANNUAL MEETING.

ANNUAL REPORT OF THE GENERAL AGENT.

DEAR BRETHREN AND CO-WORKERS:—We have met to-day for a brief retrospect of the year, and so far as may be to outline our work for the year upon which we now enter. An invoice of resources, liabilities, work done and its results, will materially aid in devising ways and means to continue the exposure of the secret lodge system.

PROGRESS.

The past has been a year of substantial progress. While not characterized by that popular enthusiasm incident to the public working of Masonic degrees, the dangerous tendencies of all secret orders has quietly fastened itself upon the consciences and convictions of Christian and thoughtful people. The revelations of secret bands for assassination, and to protect the perpetrators of every crime, that have been brought to light in the murder of Dr. Cronin, have compelled the public press to not only speak strong words of condemnation, but to discuss the underlying principles upon which the whole family of secret orders rest. No event, since the Masonic assassination society murdered Capt. Wm. Morgan for exposing their criminal secrets, has so thoroughly aroused the conscience or quickened the apprehensions of the American people as the "removal" of Dr. Cronin by an international band of conspirators against law, justice, and the lives of any who dare oppose or expose their damning deeds. The plots of the anarchists, the escape of McGarigle,and his return to his home on payment of a comparatively trifling sum of $1,000, a scheme in which the prominent actors were "brothers" in the Masonic mutual protection society, followed closely by the work of a similar organization that decreed and procured the murder of Dr. Cronin, have alarmed many who were before indifferent. The hand of God is too visibly manifest in these appalling warnings to escape the notice of any thoughtful Christian, and it is by such occurrences that the nation and the world is compelled to recognize the fact that evil doers hate the light, and wax worse and worse until the day of their doom.

THE FIELD.

More has been done through the agency of the National Christian Association to reach and enlighten the centers of influence and to produce conviction than in any previous year, and God seems to have whitened the whole field for the harvest, and by his providence he is beckoning the reapers on to the work.

At your last annual meeting I was directed to continue the work in Washington, D. C. I returned to that city on the 29th of June, 1888, and remained until the 3rd of April, 1889, when I returned to Chicago by instruction from your Board of Directors. The expenses and receipts of the work in Washington have been reported to your Treasurer, considered by your finance committee, and appear in the financial statements of the year. One preaching service was held on Sabbath in connection with the Free Methodists, and a weekly evening prayer meeting maintained during the year. The average attendance at these meetings was perhaps twenty-five. Beside the regular services the Salvation Army occupied the hall for twelve and a half consecutive weeks, in which thirty or more persons professed conversion. In renting the hall two special conditions were made. There should be no color line drawn, and no restriction on the discussion of the secret lodge system. These conditions were cheerfully accepted and faithfully complied with, resulting in good, I believe, to both the colored and white attendants.

PASTORS.

I called on most of the pastors in Washington, Alexandria and Georgetown to learn their views on the lodge question, and to leave tracts where they were willing to accept them. I attended five different ministers' meetings, at three of which I was allowed to present and explain our work.

By personal effort in part, but more largely by the assistance of W. S. Dulin, I obtained the church and lodge relation of 272 of the 409 members of Congress. Of this number 175 belonged to the secret empire, leaving only 97 who had not become confederate in the secret brotherhood. One hundred and forty-four were connected with some religious body, while 128 made no religious profession. Of the professors 22 were Roman Catholics, 5 Universalists, 3 Jews, 1 Unitarian, and 1 Mormon; leaving 96 to churches commonly called orthodox. If the same proportion holds among members not interviewed, the orthodox churches have sixteen less than a majority, and the secret lodge is represented

by a majority of sixty-four members in joint ballot. These are alarming facts, showing, as they do, how easily a brother guilty of criminal conduct can be shielded from punishment for his crime. Charles Howgate, a 33-degree Mason in Washington, defaulted for $200,000; and, like McGarigle in the custody of lodge "brother" sheriff Matson, he was allowed to regain his freedom through the bath-room at his own home. Even as noted a criminal as Jeff. Davis would have nothing to fear from a Congress in which he had a majority of sixty-four sworn brothers, if those brothers were faithful to their oath. Washington is undoubtedly the head center of the secret empire in the United States. The Supreme Council in the United States held its annual session at Washington in October last. Congress was in session, but four members, two from the upper and two from the lower house, were in attendance on this highest body in Masonry, thus forming a link of union and opening a direct avenue of communication between the two bodies, so that the lodge could obtain whatever information desired and introduce through their trusty emissaries such measures as they wished to have passed by Congress.

I visited Boston in July last, partly to ascertain if any arrangement could be made to open a headquarters in that city in accordance with your vote a year ago, and to do such other work as I might be able. The attention of reformers in Boston and vicinity was at the time absorbed in the anti-Catholic movement. I called on a number of friends; but receiving little encouragement, financial or otherwise, I concluded the time was not favorable to make an attempt. Bro. Wm. F. Davis was in Charles Street prison for preaching on the Commons, and when conversing with him concerning the cause of his arrest, he expressed the belief that other secret orders had as much to do with his incarceration as the Society of Jesuits, for he had spoken freely in condemnation of Masonry. A conference with Miss E. E. Flagg at Wellesley resulted in a contract with her to devote her time to the reform work of the N. C. A., at a monthly salary at the rate of $500 per year, to be raised on the New England field. I secured $80 in cash and pledges to start the work, and left her in charge. Her whole soul is in the work, upon which she enters with an enthusiasm which is itself an inspiration. Owing to the injury from which she has not fully recovered, her work is largely with the pen. She has succeeded in enlisting a number of leading W. C. T. U. workers in our cause, and is sanguine of great enlargement in that direction in the near future. Co-operating with friends in Worcester, she arranged for and held a successful convention in that city. She aided Bro. S. C. Kimball acceptably in the New Hampshire convention, and by correspondence arranged the Connecticut and Rhode Island State meetings, attending the latter. She has many plans for redeeming New England from secret lodge rule and bringing the W. C. T. U. workers and friends in the East into more active co-operation in our work.

The National Anniversary at Washington, March 5th and 6th, was neither a failure or a success, and yet in a sense it was both. It was a success so far as the addresses were concerned, but the local attendance and that from abroad was not what had been anticipated. The time immediately following the inauguration of President Harrison was chosen with counsel, and in the hope of securing a large attendance on account of cheap railroad fares and other special attractions at the time. In this we were disappointed, and the local attendance was greatly diminished by conditions that had no precedent in previous inaugurations. Arrangements were perfected at this meeting for a change in the care of your building, and the premises and work are now in charge of Bro. Isaac Bancroft and W. B. Stoddard as the headquarters of what is called the department of the Atlantic seaboard States.

Mrs. Stoddard joined me at Washington in May, 1888, and immediately began work among the poor people in the neighborhood. About sixty children were gathered and taught to read and write, and the girls, and even some of the boys, to sew. The international lessons were made the basis of instruction in the Sabbath-school, but a portion of the time in both the week-day and Sabbath-school was given to Scripture recitations and instructions on the evils of intemperance, secret societies, tobacco, lying, profanity, Sabbath desecration and other vices to which both boys and girls are exposed. She also interested herself in establishing, furnishing and sustaining an orphan's home, devoting much personal attention to the work, besides securing about $240 in cash donations, and $50 worth of articles needed. In October she visited the National meeting of the W. C. T. U. in New York, where she conversed with and put anti-secrecy literature into the hands of delegates, and obtained the addresses of prominent workers all over the United States, with some of whom she has since been in correspondence respecting our work.

Here, perhaps, I should mention the work of Mrs. E. A. Cook and her associates, who meet in this building weekly with from seventy-five to eighty children to give them Christian instruction, to teach them in practical duties, and to impress upon them the duty of total abstinence from strong drink, tobacco, the wicked and dangerous character of secret societies, and the importance of pure and truthful lives. These are incidental to our work and no tax on its funds, as both Mrs. Stoddard and Mrs. Cook have provided for all necessary expenses, and contributed their time and services without pecuniary fee or reward.

On this same line Bro. I. R. B. Arnold and family have been doing a grand work along the banks of the Mississippi river and its tributaries, of which I have no detailed reports. Like the juvenile work in Washington and in this building, it is independent, but tributary to our special reform, and the N. C. A. may justly claim a share in this tent and flatboat enterprise, for having "lent a hand" in spreading the canvas and for "lifting at the wheel" when the projector of the project needed encouragement and assistance.

STATE CONVENTIONS.

I attended the Illinois, Iowa and Connecticut conventions during the year. The first was at Monmouth, December 4th and 5th, 1888. The friends from abroad received a hearty welcome from the good people of the city, and the local interest was shown by good attendance and liberal support. The Iowa State meeting followed on the 18th and 19th of December at Linton, which was also a local success, though not largely attended from distant points in the State.

March 17th to 19th, 1889, was the date of the Connecticut meeting at Willimantic. This was a very spiritual gathering, in which the truth was spoken in boldness, tempered with love and good-will. Two adults professed conversion during the meetings, and the interest was so great that the friends decided to protract their efforts for a week. I went to fill appointments at the neighboring town of Putnam, but learned that the Spirit abode with those who tarried to carry on the Gospel work.

Since W. B. Stoddard left the State, April 1st, Ohio has not had an agent, and for that reason no convention has been attempted there. Bro. Hinman has done some good and very effective work in Ohio and also in Indiana and Illinois, which are at present without regular agents. A good work was done in northern Indiana by Bros. Johnson and Shaw, two students from Wheaton College, who spent their vacation in colporteur work.

B. B. Blachly was employed for three months by the Illinois State Association, but the interest taken in his work was not in the judgment of the executive committee sufficient to warrant his continuance for the remainder of the year. Messrs. Park and Fifield visited towns in the northern part of the State during their summer vacation, securing subscribers and holding meetings as doors were opened for public discussions.

Rev. C. F. Hawley is building on the foundations laid in Iowa in former years, and the cause is growing, broadening, and crystalizing into system under his efficient leadership and untiring labors.

Rev. William Fenton of St. Paul took a brief trip along the line of the St. Paul, Minneapolis and Manitoba railroad, canvassing and speaking as he found opportunity.

The most successful and promising work of the year has probably been carried on in the South by Bro. Hinman and his co-laborers in that field. As he is present, I trust you will hear from him directly what I can give only from reports. Bro. F. J. Davidson has devoted much of his time to good, solid, straight work; but he has recently switched off into a local paper and work in New Orleans from which he hopes much, but which in my judgment is a delusion. He is a conscientious, devoted man, and it is greatly to be hoped that he will soon return to the legitimate work of the N. C. A., in which he has been successful and for which he has special adaptation. Rev. L. G. Jordan was employed for three months and his work was well reported, though he lacked that stability and precision essential to the largest and most permanent results.

Rev. Samuel Porter, though advanced in years, has personally visited, and without cost to your treasury, fifty-five colleges and seminaries, donating twenty-two libraries for the use of students, and giving addresses where opportunity was afforded. [The N. C. A. has sent eighteen libraries to colleges visited by him.]

Orders for books, tracts, and personal inquiries for information indicate an increasing desire for knowledge on the part of the general public. The weekly visits of this chief in the battalion of reform, the *Christian Cynosure*, at the studies of pastors, as a result of this free-will offering, has opened the eyes and revolutionized the ideas of many who were "blinded by the god of this world" in the dark lodges which they have now renounced forever.

CO WORKERS.

In the execution of his trust in the estate of Deacon Philo Carpenter, Dr. J. E. Roy has done a grand and enduring work for the cause in the South by placing thirty-one anti-secrecy libraries in as many different institutions of learning, and in heartily seconding the efforts and wisely counseling our agents on that field with which he is familiar. The A. M. A. is deserving of our grateful commendation for courtesy extended to our agents and the interest they have quietly taken in our work. The General Secretary and the Treasurer assured me, when at their office in New York, of their entire approval of the Christian and educational features of the N. C. A. work, and of their willingness, wherever they deemed it practicable, to co-operate in bringing this question before the people. Without disparaging others to whom we are indebted for sympathy and co-operation, it is due to our friends to say that in this vigorous and truly evangelical Association our agents have found a willing ally, especially among the freedmen of the South.

In giving a summary of the year only a partial and imperfect list can be mentioned, among which are the following encouraging facts:

1. Fifteen agents have been at work from two to twelve months in the direct line of the anti-secrecy reform.

2. Seventy-seven colleges have been visited, and seventy-one academies and colleges supplied with libraries. A liberal amount of books, tracts, and reform literature has been sent out on orders, or purchased at the offices, or from your agents.

3. The church and lodge complexion of Congress has been ascertained; and a movement started, in the American Anti-secrecy League, to purge out this evil from the official stations in our government. A movement has been inaugurated to secure a more general and cordial co-operation of the women in our work, and above and more than all else, the manifest favor and blessing of God upon our endeavors, however feeble and imperfect, to bring to light the hidden things of dishonesty, while the startling disclosure of the existence of national and international bands conspiring in secret lodges to dethrone authority, abolish law, and assassinate those who dare resist the decrees of their courts of conspirators, proclaim the day of vengeance of our God near at hand. Unto him that exalteth the contrite in heart and executeth vengeance upon the proud and rebellious, be all the glory now and forever. Amen.

J. P. STODDARD.

—Rev. E. R. Worrell was absent from the Board meeting Saturday, it is understood on account of the death of a brother in Kansas, who was killed last week on the railway in Kansas. The many friends of Rev. B. F. Worrell and his family will wish to tender their sincerest sympathy in this sore affliction.

—A pleasant call from Rev. R. C. Wylie of Ray, Indiana, renewed an agreeable acquaintance with this able district secretary of the National Reform Association. He goes to the Northwest to assist in securing for some of the new States a recognition of God in their constitutions that will help to be a firm foundation for subsequent laws.

—Rev. J. H. Leiper, of Philadelphia, lately connected with the *Christian Statesman*, was one of the passengers on the Pennsylvania railroad train that was wrecked by the big flood at Johnstown. Mr. Leiper, however, got through to Altoona all right.

—The late Reformed Presbyterian Synod, meeting at Belle Fontaine, Ohio, appointed a committee to attend the next congress of churches and Christians on the lodge question, whenever it should be held during the year.

—The Augustana Synod (Swedish Lutheran) at the late meeting at Rock Island, unanimously adopted decided resolutions in favor of prohibition. Some of the Chicago dailies representing the Synod in favor of high license caused no little indignation among the excellent Swedish pastors.

NEW ENGLAND LETTER.

The Rhode Island vote—Lack of independent opinion—The Clan na Gael in Springfield—Amherst's new Chapter House—Increased expensiveness of college life—Commencement at Wellesley—The principle of free speech on the public grounds of Boston taken up by the Labor Union.

The Rhode Island vote has bitterly disappointed the friends of prohibition everywhere, for it is the first retrograde step; but there seems to be a philosophic determination to do the next best thing, which is to secure a stringent enforcement of the law as it now stands. The liquor party, flushed with victory, is exactly in that position of self-confident elation which, according to the wise man, "goeth before a fall." It is quite possible that the prohibition cause will be benefited by its temporary defeat; as in no other way could its advocates be led to avoid building on the sandy and insecure foundations that have proved so treacherous in the past. Like the man in the parable they must dig deep and lay the foundations on a rock, if they expect their work to stand the storm and stress of party spirit and the subtle undermining of concealed foes.

I do not know, by the way, anything which shows more clearly our growing lack of independent thinkers than the foolish parade made of the opinions of this or that distinguished man in regard to "high license" or "prohibition;" as if the opinion of any number of great men could settle the eternal right and wrong of the least important moral question! Neither Cardinal Gibbons nor Phillips Brooks is keeper of the conscience of American voters. The newspaper is of course partly responsible for this change in our mental habits as a people; but however it came about, it is not a healthy change, and if it continues the prospect is rather poor for our having any great men in the future to form our opinions for us.

Mrs. M. L. Shephard, in her late address in Boston, states that during her recent visit to New York and New Jersey she was particularly impressed with the fact that where Romanism prevailed there the liquor traffic flourished. The rum-sellers as a rule are patrons of convent education, and generally send their daughters to those institutions. Wine is used at the dinner table, not only by a majority of Romish ecclesiastics high and low, but by many of the Roman Catholic sisterhood. "Romanism," she concluded, "is the tree, and intemperance, illiteracy and superstition are the branches." Verily, yes; but it is a triple tree, and both the W. C. T. U. and their sister organization, the Loyal Women of American Liberty, have got to find it out and unite against the lodge, if our country is ever to be freed from its upas blight.

The Clan-na-Gael in Springfield has had an interesting history. Two or three years ago, according to the *Republican* of that city, the order was in a highly prosperous condition, but is now defunct. The Cronin murder, however, could have had nothing to do with its decease, as it is over a year now since any of the branches have held a meeting. The same thing happened which has sometimes carried confusion and dismay into the bosom of a Masonic lodge. The wife of a member found by chance a copy of the clan's constitution among her husband's effects, and being a good Catholic, took the document at once to her bishop. The latter immediately begun an uncompromising war on the order, denouncing it from the pulpit in unmeasured terms. Other Roman Catholic priests in Springfield and vicinity, following the lead of their ecclesiastical superior, refused the sacraments of the church to any who continued to hold membership in the Clan-na-Gael: but what does this constant multiplying of Irish secret societies in the teeth of these priestly maledictions mean? That the church is losing her power with the masses? or that such denunciations are merely a blind for unsuspecting Protestants? And why does she always strike at the rank and file, while she allows their leaders to keep unquestioned standing in her communion?

Amherst is to have a new Alpha Delta Phi Chapter House, costing about forty thousand dollars. These little foxes, the seemingly innocent Greek Letter societies, would be very loath to hold any relationship with the Clan-na-Gael; but the time will come when the *principle* of secrecy will be recognized as the really dangerous thing, just as temperance people have now come to see that the peril lies in the alcoholic principle that a drink contains, whether it be much or little. If little, the more subtle and the more deceptive.

Among the minor evils of college secret societies must be reckoned the fact that they increase the expenses of college life. A member of the Harvard faculty, Prof. Palmer, who, it will be remembered, married Miss Freeman, the late popular president of Wellesley, has said in an official document that "he would not advise a poor man to attempt to go to Harvard." The expenses of college life, according to good observers, are continually on the increase. Even Wellesley, and presumably other girls' colleges, are following the general trend. The founder of Wellesley stated in his first circular that he did not establish the institution for rich men's daughters, but for young women of limited means. Present appearances, however, indicate that the near future will see an utter reversal of his philanthropic object. This increase in entirely unnecessary expenses, this taxing of the students' pockets for occasions of mere display, is a bad feature in modern college life. There is forty thousand dollars, the mere bare cost of the building (of course the furnishing will make it mount up to a much higher figure), laid out by Amherst students to build just a luxurious club-house! Surely when there are so many poor and worthy young men debarred by their poverty from getting a liberal education, the money could have been better spent.

The noted preachers in former days were men born in poverty and hardship, who fairly hewed their way through their university career by hard work. Is it possible that the greater discouragments now cast in the way of such is one reason why the "yield" of seminary graduates for the pastoral work is so small, and what is worse, growing smaller every year. It is said that there are thirty important Congregational churches in and about Boston whose pulpits are vacant, and who secure with difficulty satisfactory Sunday supplies. Of course it is likely that these same churches are much more fastidious and particular than they ought to be, but it is certainly a state of things which did not prevail fifty years ago, and for which there must be some adequate cause. Anyway, it presents an interesting subject of inquiry.

The annual baccalaureate sermon at Wellesley was preached by Rev. F. W. Gunsaulus, D.D., of Chicago, whose theme was the duty of educated men and women to the world to-day. The commencement address was given by Prof. J. G. Schuman of Cornell University. The number of graduates in all the various courses was seventy-eight, a larger number than ever before. A more impressive sight can hardly be imagined than these "sweet girl graduates" in their white dresses gathered in the chapel, whose beautiful memorial window, representing Mary at the Saviour's feet, speaks so eloquently in every glowing tint of the duty laid upon America's cultured womanhood to be faithful to this high mission. Much have they received; of them will much be required.

There has been a lull in the vexed question whether preaching should be allowed on the public grounds of Boston, since the unsuccessful endeavors of some of the ministers and laymen to get Franklin Park for the purpose of holding Sunday services. Now the Central Labor Union is trying its strength with the Park commissioners, who are so far consistent that they have refused the Park for a grand mass meeting which the Union proposes to hold on the Fourth. Mayor Hart, who is not in favor of the illiberal policy of the commissioners, has offered them other ground for that purpose, but the offer has been declined, and the Union has adopted a memorial to the citizens of Boston demanding the use of the Park, and stating that they will use every lawful effort to hold a meeting there on the coming Fourth, as "they consider that the question has become one of the utmost importance, involving the necessity of maintaining the principle of free speech and free assemblage."

This is exactly the principle for which William F. Davis went to prison. Which will have to back down, the Union or the commissioners, remains to be seen.

ELIZABETH E. FLAGG.

—The Gospel is spreading rapidly in Japan. In Tokio it is estimated that the new converts average five hundred a month. Thirty-one thousand dollars was recently raised by some Japanese gentlemen for the enlargement of the American college in Tokio, in order that it might be called a "Christian university."

INTERNATIONAL ARBITRATION. — Attention is being called in the British Parliament to the danger with which the present rage of militarism is fraught to the hold of England upon her colonies; and hence that the very perpetuity of the empire is dependent upon the adoption of some system of international arbitration. And this is not mere guess work, for even profane history teaches the same thing; while the Saviour's words are as true for nations as individuals, "All they that take the sword shall perish with the sword." Such has been the shortsightedness of so-called statesmen generally that the very measures adopted have brought about that which they were intended to prevent. But at last God's counsels will prevail.—*Bombay Watchman.*

COMMENCEMENT AT OBERLIN.

OBERLIN, O., June 26, 1889.

For fifty-six years Oberlin College has been a prominent factor in liberal education, true religion, and the promotion of Christian reforms. Neither its alumini nor its faculty have always fairly represented its principles, and there has often been an unwise (not to say un Christian) conservatism that has marred the beauty of its otherwise spotless record. But still, there is probably no one of the older institutions of the West that has contributed so much to the cause of Christ and the general good of our country as this.

The commencement exercises, that have just closed, have been of unusual interest. They have drawn together a great number from all parts of the land. On Sabbath last (23rd) President James H. Fairchild preached the Baccalaureate sermon to a crowded house. He has completed twenty years of successful and honored service, and carries with him in his retirement, not simply the respect, but the affection of his former pupils. His discourse was a calm and philosophical defence of Christianity as against agnosticism and other forms of infidelity.

At night there was a missionary meeting. Prof. Frost, who had just been elected to the presidency of Berea College, Ky., preached from the text, "The field is the world." It was a masterly presentation of the religious condition of the globe and the opportunities and needs of missionary labor. Three young men—graduates from the seminary—were ordained as missionaries. One goes to Japan and the others to the Shantzee mission in the interior of China. This mission is entirely supported by the Oberlin churches. The right hand of fellowship was given by a member of that mission.

On Monday the musical department had its exercises. There were three graduates. At night the societies were addressed by ex-Governor Cox, an alumnus of Oberlin, who has also been a Congressman and a Cabinet officer. His theme was, "The Methods of College Education," in which he spoke a good word for the younger and smaller colleges.

On Tuesday were the commencement exercises of the literary course. There are twenty-one graduates from this department. At night was the Alumni address by Dr. L. G. Warner of Buffalo, N. Y., on "The Scholar in Politics." He discussed the tariff, temperance, the civil service, and the ballot reforms. The address was able, scholarly, and replete with important facts and suggestions. He advocated a revision and a large reduction of the tariff, with a view to ultimate free trade. He said that these were Oberlin doctrines that he had learned here, and that in the late Presidential election five-sixths of the voters of Oberlin had voted against their often-expressed convictions. He presented the philosophical and moral considerations in favor of unrestricted commerce. On temperance he favored prohibition as correct in the abstract, and paid a high compliment to the Prohibition party; but thought the only practical solution of the question to be in high license in the cities and local option in the rural districts. This view is not in harmony with Oberlin teachings. With great unanimity they have favored *State prohibition.* He was earnest in advocacy of civil service reform, and was quite severe on both of the old parties, and especially on President Harrison for unfaithfulness to pledges. Mr. Harrison, he said, had removed more than twice as many officers for political reasons as Mr. Cleveland did in the same length of time, and is in danger of falling a victim to the greed for office. He presented some important facts in reference to the ballot reform, and thought it of great importance. He said he would be doubtless classed in the "Genus Mugwump," but hoped that they would give a scholarly consideration of these subjects.

Of the fifty-two who graduated to-day, thirty-nine were from the classical and thirteen from the philosophical course. Twenty-one were ladies and thirty-one gentlemen. Thirteen gave orations or essays, all of which were creditable. Quite a number received the degree of A.M. in course, and others received it as an honorary degree. President Fairchild's place has not yet been filled, though an effort has been made to secure the services of Dr. Judson Smith. The exercises conclude to-night with a grand rendering of "The Odysseus" by 150 voices.

H. H. HINMAN.

CORRESPONDENCE.

AN OLD-TIMER IN WESTERN NEW YORK.

22 HARRIS AVE., ROCHESTER, N. Y., June 19, 1889.

DEAR EDITOR:—I have just returned from the glorious country that surrounds Rochester in western New York, where I had been invited by some loved and dear old friends of thirty and forty years agone; where I had most hearty greetings and some good temperance meetings; where everything is growing splendidly, looking fresh and richly green, and promising bountiful summer and autumn harvests. Among others I had an interesting call on Bro. B. T. Roberts, at his pleasant rural home at North Chili, and lectured to a very attentive and intelligent audience Sunday evening at his new, nice and comfortable chapel, near the Chili Seminary (now called the "Chesbrough Seminary)."

This institution is situated on a large farm, in an open and very pleasant country, some nine miles west of Rochester, and appears to be in a flourishing condition. Here also is published by Bro. Roberts that excellent journal, *The Earnest Christian* and *Golden Rule*.

My last sally out was to Victor, Ontario county, where I "*homed*" away back in the 40's, while marshalled in the temperance and anti-slavery battles of those years of fierce conflict. Here I had a most warm and hearty reception from some ten families, the few that remain there of the co-workers in those early struggles and trials that tried men's souls. On Sabbath evening I had a very attentive audience at the large M. E. church, Rev. Mr. Wood, pastor.

Well, "the poisoners general," as Wesley calls the liquor-dealers, "who drive their fellow-men to hell like sheep," aided by corrupt and corrupting politicians and subsidized political newspapers, have carried the State of William Penn, the *Quaker State, for* WHISKEY! Only think of it! The old Quaker's *bones must have writhed in his grave!*. But I am not disappointed. The foreign element is saturating, steeping, and poisoning the country with its sensualism, and flooding it with its beer, whiskey and tobacco—a trio of infernals that excel all other agencies in this world for degrading and destroying men and their homes, and demoralizing human society. But, thank God, there were more than a Gideon's army; there were were 65,000 in the Keystone State that did not bow the knee to the liquor Baal! So let the Prohibitionists keep heart and "fresh courage borrow."

"There's a sun to shine beyond
By and by; by and by:
Ere the vessel that we urge
Shall beneath the surface merge—
A beacon on the verge
Shall be nigh!—shall be nigh!"

"Truth tho' crushed to earth *shall rise again!*
The eternal years of God are hers;
While error wounded dies in pain,
And dies amid her worshipers."

GEO. W. CLARK.

CHRIST AND REFORM IN CINCINNATI.

CINCINNATI, June 25, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last Wednesday evening I listened to a lecture in the First Presbyterian church by Reuben Dailey, editor of the Jeffersonville (Ind.) *News*, "Twenty-one Years an Infidel; or why I returned to Christ." He could not endure the company of infidels. They were principally cranks. A man and wife called themselves Mr. Smith and Miss Brown, to show their contempt for Christian marriage. He did not know what they called their children, of whom they had three. The only mission of infidelity is to find fault. It offers nothing. The only Christian feature he could observe in their convention was "the collection." "The Demands of Liberalism," which he read, represent the chaos which they would bring. He became heartily disgusted and left them forever.

Sabbath morning I preached in the Union Baptist church (colored), Rev. W. A. Birch, pastor. This is a congregation of over 300 members. In the audience were a representative, six teachers in the public schools, four government employees, one student in Wilberforce University, and several professional men. It is the most cultured colored congregation in the city. Bro. Birch was raised in New England. He had a charge in Philadelphia, then in Selma, Ala., where he was a close friend of Rev. George Elliot, the Reformed Presbyterian missionary, then in Detroit, Mich., and for the last three years he has been here.

Sabbath evening I preached in St. John M. E. church, Rev. E. L. Sanders, pastor. This church has been repainted and the attendance increased since last year. The evangelistic spirit has taken possession of them. There is no justifiable reason for empty churches to-day. If the church had a "passion for souls," her houses of worship would be overcrowded. "Francis Xavier, 'the apostle of the Indies,' misguided as he was, flamed with this consuming passion for souls. He washed the sores and cleansed the clothes of a crew sick with scurvy; rang a bell in the streets of Goa to call pupils to his school; and after a fearful vision of perils and privations before him, as the price of winning isles and empires to Christ, he could only cry: 'Yet more, O my God, yet more!' No marvel if during ten years he visited fifty kingdoms, preached over nine thousand miles of territory, and baptized a million persons. This passion for souls is God's corrective for a fastidious hyper-criticism. Dr. Duff met some who could not endure foreign missions 'because they smelt so bad,'—like a character in modern fiction who 'couldn't stand the *poor* smell,'—but there is a love that makes one oblivious of sights and sounds and smells that stand between lost souls and salvation. Passion for souls inspires a *labor of love* to which self-sacrifice is nothing, for that is the very law of love. See Ignatius the martyr facing the fierce Numidian lion in the arena and saying 'I am grain of God! I must be ground between the lion's teeth to make bread for his people.' Such voluntary sacrifice inspired by passion for souls gives life its divinest beauty. That taunt, 'He saved others; himself he cannot save!' is truth, unconsciously told. Poussa the potter, after many efforts to make a porcelain set for the emperor's table, despairing of making anything worthy of a king's acceptance, flung himself into the furnace when he was glazing his masterpieces. And they say that such heavenly beauty never gilded vases before, as made them shine. The Chinese sages in this fable were writing more wisely than they knew."

Many of the saloons were open last Sabbath. Mayor Mosby gave a special dispensation on account of the presence of the societies of the Turners. Representatives of the Law and Order League were diligent in giving information and many arrests were made. An arrest was made on the base ball grounds. Those games are a breach of the Sabbath law. It is difficult to tell what will be the outcome of this conflict. The officers are between two fires. It is a hot place for them. Last October the Mount Auburn Presbyterian church was burned. They immediately took steps to rebuild. Yesterday the corner-stone was laid. J. M. FOSTER.

WHERE IS IT?

EAGLE, Mich.

I mean the "American party." Have its principles been found unsound and, as a party, useless in the field? Was it not founded upon sound and righteous principles such as are needed in our nation, and should be sustained by the people? If so, have we not men that will rally around this standard, and work and pray for the revival of this much-needed platform of principles? It certainly seems to be no time to be idle upon the reforms of to-day. This awful liquor traffic, the great curse of our land that is hurling hundreds of our fellow creatures into eternal ruin; this demon of drink that is demoralizing communities,ensnaring our noble young men and killing his captives as fast as possible, bringing inexpressible sorrow and grief to once happy homes and innocent hearts,—this demands our every effort to banish it from our land. O brethren, these are questions of vast importance. There ought to be something more done in regard to them. How can this cause be placed before the people that they may work intelligently and successfully? Oh, for a few Davids with sling and smooth stones to meet these giants, but in the name and strength of our God we can.

Ought we not to have the two reforms, the *Anti-secret and Prohibition*, combined? that our reformers (especially) may vote as they pray; and if we work, vote and pray in *faith*, this work must go on. Our God is not to be defeated. I hope the coming conventions will be profitable, and that solid work for God, the nation and reforms will be planned and executed. Yours for right and truth,

MISS E. E. AVERY.

[The action of the Annual Meeting June 20th and an editorial last week answer the questions of our friend above.—ED.]

Readers of the *Christian Cynosure* are requested to mention this paper when answering advertisements.

PITH AND POINT.

LODGE PRAYER FOR THE DEAD.

Is there any proof for the statement that the K. of P. recently set apart a day to be observed as a time of prayer for the departed dead? Is it possible that they confess that any of their dead have not reached the Grand Lodge above?—J. T. LOGAN, *Vineland, N. J.*

It is true that such a ceremony is annually observed by this lodge as ordered by their highest authority a few years since. Various other lodges have the same theory, but are not quite so definite in their practice.

THE CYNOSURE NEEDED IN THE SOUTH.

I write to return thanks for your paper the past year. It has been received and read with intense interest. I think it the best paper I ever read. Also I think it a mighty power for good. It is not in favor of secret orders, which suits me precisely. There is one in one of my churches, which was gotten up contrary to my wishes. I have let some of them read your paper and it has done good. The lodge is going down. I am not a member of any. I am truly sorry that I am not able to subscribe.—ARTHUR CORNELIUS, *Jeffersonville, Ga.*

THE CHURCH HAS THE TRUTH AND MUST USE IT OR SUFFER.

If the Lord will I shall do all I can for such papers as the *Christian Cynosure*. The cause of religion demands, and it is the call of heaven, that the church "have no fellowship with the unfruitful works of darkness." This truth is inseparably connected with regeneration, as is the balance of God's Word. Light and grace are divinely connected. Christians must have enough of regeneration that they will not only have clean hearts but that their minds will be renovated as well, if they are to be "armed with the mind of Christ." Then they will have that "charity (which) rejoices in the truth" on secret societies, and not "love darkness rather than light" on any subject. The church has the truth on secret organizations, but it has been neglected by a majority of her ministers; but few of them are letting their light shine prominently on this subject as did such men as C. G. Finney, or Christ, our perfect pattern. He said, "In secret have I said nothing." The church and her ministers have the light, but if they substitute silence for the truth on this subject, then they neglect to "prove all things." Then is their "light" "darkness." Consequently many, instead of holding "fast that which is good," hold to the bad. "If the light that is in thee be darkness, how great is that darkness. But if thine eye be single thy whole body shall be full of light." The eye of the minister should be single to the glory of God on every subject that he can comprehend, and most any man can discern between organized secrecy and fair open work. If they cannot, but little is required of them.—CYRUS SMITH.

LITERATURE.

MANIFOLD CYCLOPEDIA of Knowledge and Language. Vol. XIII. Pp. 632. Price, 60 cents. John B. Alden, New York.

Volume XIII takes this work along from "Electricity" to "Exclaim." The information is condensed, but clear, accurate, and brought down to date. There is no slighting of any points, and the more important topics are treated with admirable fullness. Thus Electricity has 34 pages; Electric Light, 6 pages; Elizabeth (Queen), about 7 pages; Emerson, 4 pages; England, about 15 pages; Engraving, about 8 pages; Ensilage, nearly 3 pages; Episcopal Church, about 7 pages; Ethnology, 10 pages. A cyclopedia of some kind is needed in every home and every school. This costs but little, while for general use it is far more convenient and practical than the large and very expensive works. It presents just the kind of information which is needed in everyday life. This series of volumes has been eminently satisfactory, and there is every reason to believe that this high standard will be maintained until the close. To those ordering before July 1, 1889, the publisher offers the thirteen volumes, now ready, in cloth, prepaid, for $6.20, or in half-morocco, for $8.15.

OUR BOY AND GIRL. By Ellen Patton. Pp. 238. Price, $1. John B. Alden, New York.

"Love is as strong as death," and such was the love of mother and daughter in this story for a wayward son. It is a story told a thousand times. Good, but too indulgent parents; a bright son sent out from home without the compass of the Word of God or the anchor of Christian faith; the downward steps follow without check until the prodigal is in the hand of death. Then the love of mother and sister bring him back, and as one dies he begins at length to live. This story, so common—yet so awful—is told with some literary skill, and may help some soul in its fight with temptation.

The July issue of *Scribner's Magazine* is prepared for people who have nothing to do in summer but to kill time, read novels, and have a vacation. Seven stories make up the bulk of the number, and tell of life and love at horse-races, in Switzerland, at railroading, driving an express cart, etc. The illustrations are the best

part of some of these stories. The Electric Series is continued by Charles L. Buckingham, with "The Telegraph of To-day," which is the leading article in the magazine, containing very rich illustrations showing views of the great Western Union operating-room, the Commercial Cable offices, and many of the wonderful inventions of modern telegraphy. Mr. Buckingham explains with remarkable clearness and interest the duplex and quadruplex methods; the Wheatstone, chemical-automatic, and stock telegraph instruments; deep-sea telegraphy, and the methods of finding breaks in cables; communication between ships at sea without a wire, and telegraphing from moving trains by induction. The poems of the issue are contributed by Graham R. Tomson, Charles Edwin Markham, D. C. Scott, R. H. Stoddard, E. S. Martin, and H. P. Kimball.

"The Temperance Question in India," a matter which is now before the British Parliament, will be treated by Bishop Hurst, of the Methodist Church, in the July *Century*. It is stated that the intoxicating liquor furnished to the natives of India by the Government is called by them "Apka Shrab," or "Government Shame Water," and that it is supplied at the very reasonable rate of four cents a bottle.

LODGE NOTES.

It was discovered lately that there have been nightly meetings of the Clan-na-Gael in Kansas City for the last three weeks. There is quite a large number of the order living here. The meetings have, of course, been conducted with the strictest secrecy and nothing as to their purpose has been learned.

At Fischer's Garden, near the northern terminus of Lincoln Park, on the lake shore, all German lodges A. F. and A. M. of this city assembled Monday last to commemorate St. John's Day. These lodges are: Germania, Accordia, Lessing, Herder, Waldeck and Constantia. A banquet followed in the evening, and a ball concluded the festivities. Mayor Cregier attended and responded to the toast, "Chicago, our home."

The convention of the Amalgamated Association at Pittsburg granted the application of the Bolt makers for admission to the organization. The association has finally reached out its arms and embraces every class of iron or steel workers. The change will make the Amalgamated Association a strong competitor of the Knights of Labor, but owing to the laws of the order could not join the Amalgamated association.

At Peoria, Ill., the encampment of the uniform rank Knights of Pythias saw about five thousand sir knights in this city. A parade was made up, and 1,500 men and five bands were in line. The battalions were reviewed from the Peoria house balcony by Gov. Fifer and Judge Page. Gov. Fifer and Gen. Carnahan of Indianapolis addressed an audience of 8,000. What is Gov. Fifer away from his place of duty attending a lodge drill for?

The Swedes in America are degenerating and falling off into the lodge and its infidel habits. Read this note from the Chicago *Herald* of a lodge picnic on the Sabbath, June 23: "From noon on until nearly midnight the spacious grounds of the Schuetzen Park were thronged with fair-haired sons and daughters of the sturdy North. Between 4,000 and 5,000 were there. The seven leading Swedish lodges and societies of the city held a joint picnic harmoniously together—these being Svea, Kronan, Court Vega I. O. F., Odin Lodge K. of P., Nordenskiold Lodge K. and L of H., Gustav Adolph Society and the first Swedish lodge of the I. O. O. F. All of them were united under the name of the Jenny Lind Fverbundet, with the following officers: George S. Olsen, president; John E. Tengberg, vice president; Gustav L. Swanson, secretary, and C. G. Melin, treasurer, and these were assisted by the prominent members, Messrs. Fred Nelson, Charles Hedine, Waktman and Olson. The program mapped out for the day's delight was a most extensive and enjoyable one, and with the weather favoring and the beautiful park grounds decked in the tender green of grass and trees, it was heroically gone through with to the very end. There were large refreshment pavilions, booths for games of chance, and shooting galleries, and on the large dancing floor in the open, where the North Star Band in their elegant uniforms of blue and white discoursed sweet music, hundreds of couples enjoyed the mazy waltz all the afternoon and evening."

OTHER SUNDAY LODGE PICNICS.

Court Concordia, No. 16, I. O. F. will have a picnic next Sunday at Oswald's Grove.

Ogden's Grove was the scene of a large festival given by Court Weidner, No. 39, and Court Harmony, No. 88, I. O. F.

The Harugari Mænnerchor had a picnic and summer night's festival. It took place at Frank's Garden, corner of Ogden and Fairfield Avenues.

At Louise Grove, near the German Altenheim, a picnic was held by Courts Germania, No. 13, and Lessing, No 52, I. O. F. (Foresters.)

Tribe Eintracht, No. 240, of the Red Men, celebrated the dedication of their new society banner at Willow Grove, at the corner of Fortieth and West Lake Streets.

The six groves of the Southwest Side of the United Order Druids undertook an excursion to Hammand, Ind., where a large picnic had been arranged by a committee.

The pleasure club of ten German lodges of the A. O. U. W. of Chicago undertook an excursion to Milwaukee, where they joined in a monster picnic held there at the Milwaukee Garden by thirteen of their fellow lodges of Milwaukee.

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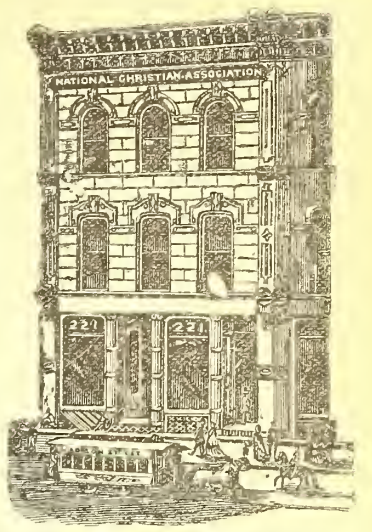
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 4, 1889.

THE FOURTH OF JULY.

This is indeed *Independence* DAY! Roll back the wheels of time one hundred and thirteen years, and things stood as to the civil liberties of mankind as to-day they stand respecting religious liberties, or rights of conscience.

At that time slavery was the law of the land all over our globe. Prisoners taken in war could be sold as slaves. Queen Elizabeth had sanctioned the African slave trade, and John Newton, afterwards "the sainted," had been a slave trader on the African coast. It was not till our Revolutionary war was fought through (1782) that, in the celebrated Somerset case, a British court decided that slavery was local, and the chains of the slave fell off when he touched British soil. And not until 1807, thirty-one years after July 4, 1776, Parliament declared traffic in human beings *piracy*, punishable with death. Our laws followed next year, 1808. Up to that day men and women were chained hand and foot, brought from Africa between decks, and sold in Southern markets.

But ten years before the declaration that all men were "CREATED FREE AND EQUAL," a Boston town meeting instructed their representatives to vote for "the abolition of slavery in the province of Massachusetts." This was in May, 1766. That same year Mrs. Samuel Adams received and brought home a present of a slave girl, named Surry. Mr. Adams, when told of it by his wife, replied at once: "A slave cannot live in my house. If she comes she must be free. And he immediately freed her. This interesting fact was given by Mrs. Mary Avery, the niece of Samuel Adams, then ten years old, and a member of his family, who became grandmother of Mary Avery Blanchard, the wife of the senior editor of the *Cynosure*.

Thus, ten years before July 4, 1776, when the United Colonies were yet slave-holding communities, a handful of God-fearing men placed Massachusetts on the Platform of Human Rights, which became American law by the sword of Grant at Appomattox, and the proclamation of Lincoln at Washington, Jan. 1, 1863, after ninety-seven years of oppression, agony and blood. This is what the Fourth of July means.

We stand now on the rights of conscience, where Adams, Hancock, Otis, Warren and others then stood on the political rights of man.

At the Revolution the American doctrine was that a man had some rights which were inalienable, which kings could not take away. The Crown party held that kings ruled by right divine, and subjects had no inalienable rights. Now the Pope and his cardinals teach, openly and boldly, that God has commissioned the Pope, a priest in the principality of Italy, to be the rightful ruler of the consciences of mankind; and that insubordination to that Pope forfeits the covenanted mercies of God. And though his presses outside of Italy, the world over, the United States included, are now clamoring for the restoration of the Pope's "temporal" or "civil" power in Italy, where the people have thrown it off—on the plea that he cannot properly exercise his priest power for men's souls, unless, in Italy at least, he has power to tax and incarcerate them—by a fictitious and false distinction between his spiritual and temporal power in other lands; he quiets apprehension, while his terrible dominion spreads in the earth. Encouraged by their success in manipulating popular elections in our large cities, and securing funds by promising votes, they now come out boldly against our common school system, and call all schools "*godless*" which are not controlled by their priests; and they have banished the Bible, their own Douay Bible included, from the schools of Chicago, Cincinnati and other cities and towns; even shutting out Watts's cradle hymn, the Lord's Prayer and "Now I lay me down to sleep." Thus they are putting American youth on the direct road to a level with the youth of Mexico and the central and South American States.

Nor is this the worst. Hordes of secret societies, identical in their nature and spirit with the rites of popery and Mormonism, have so intimidated the presses and pulpits of Protestantism, that though these secret orders practice other rites than those of Christ, and swear other allegiance than that to the United States, editors and preachers are found who dare not condemn the Clan-na-Gael assassins even, without putting in a disclaimer of opposition to secret societies in general, though their very secrecy marks them members of the same dark family.

But the secession of eleven States could not split the Fourth of July, or divide the Mississippi river; nor can these "unfruitful works of darkness put out the light of the stars on the American flag. Every day, every hour adds new forces to the armies of light. In the East, in the West, in the Canadas, and in the extreme South, witnesses are daily rising to the truth of Christ against the secret worships of "the god of this world." We have only to be faithful and fearless as were our Revolutionary fathers, and we shall "know the truth and the truth shall make us free."

THE CLAN-NA-GAEL AND FREEMASONRY.

Three prominent pastors in Chicago have lately preached to their crowded audiences, who interrupted them with repeated applause, on the Clan-na-Gael. They are Dr. Noble, of Union Park Congregational church, Bishop Fallows, Reformed Episcopalian, and Dr. McIntyre, of Grace Episcopal Methodist church. The discourses were all political (which explains applause on the Sabbath), and the applause in crowds so diverse shows the deep impression which the murder of Dr. Cronin has made on the popular mind and heart.

The doctrine preached was one; that Clan-na-Gael is treason; that in naturalization its members in this country have sworn allegiance to the United States, and renounced "all allegiance to every foreign prince, state or potentate." Yet this clan has, under another name, waged war on a foreign nation (England) at peace with us, by once invading Canada. It is now raising money and men to aid and abet Ireland against England; and by forming a government or clan within ours, and independent of it; and further, by their oath, claiming to inflict, and in the Cronin murder inflicting the highest penalty in enforcing their laws: thus superseding, setting aside, in fact, destroying the government of the United States, and substituting their own. The three pastors are correct, and their doctrine is, and will be, sustained by press and people.

But two of these pastors expressly, and the third by implication, disavow all opposition to other secret societies; though Coroner Hertz and his jury, with fearless candor, state: "*that all secret societies whose objects are such as the evidence shows that of the Clan-na-Gael to be*," are hostile to American institutions.

Now these three clergymen are not, or need not be, ignorant that the objects of Freemasonry are the same with that of the Clan-na-Gael, and its oaths far worse. The oath of the Clan-na-Gael furnished the *Inter Ocean* is this, after swearing secrecy and obedience:

"I take this obligation without any mental reservation, holding the same forever binding on me; and that any violation thereof, or any desertion of my duty to the B'd, is infamous, and merits the severest punishment."

The Junior Guardian adds: "Keep it at the hazard of your life." This oath is sufficient. It binds to obedience when ordered to dynamite buildings, or to murder Cronin. And by this oath, or its equivalent, Cavendish and Burke were cut to pieces in Phœnix Park, Dublin.

Let us now consider and compare with this the oaths of the Masonic lodge.

It should be borne in mind that English Masonry dates from York, A. D., 926; and was, till the year 1717, made up of mere workingmen's unions. The first Grand Lodge was formed at the Appletree Tavern, London, in 1717. All above the three York degrees is of French origin, invented by the papist Ramsay, and by popish priests at the Jesuits' College of Clermont, in Paris, in 1754, up to the "Rite of Perfection," of twenty-five degrees.

These were sent to this country by the Jew, Morin, who, with Mitchell, Dalcho, and others, added eight degrees to the twenty-five, making thirty-three in all, and named it "*Ancient Accepted Scottish Rite*;" which, by its Supreme Council, formed in Charleston, S. C., in 1801, now aspires to lead the Masonic world. The oaths of these thirty-three degrees would fill a small volume. We give what is necessary to reveal the nature and objects of the order.

The Entered Apprentice swears to conceal all of Masonry which has been or may be revealed to him "*under no less a penalty than having my throat cut across and my tongue torn out by the roots*," etc., etc.

The Fellow Craft swears not only concealment, but to "obey all signs and summonses" duly sent; "under no less a penalty than having my left breast torn open, and my heart torn out," etc., etc.

The Master Mason swears to obey "the edicts" of the Grand Lodge, and to conceal all the secrets of a Master Mason, "*murder and treason excepted, and they left to my own option.*" "Under no less a penalty than having my body severed in twain, and my bowels taken from thence and burned to ashes." "So help me God and keep me steadfast in the due performance of the same." He then kisses the Holy Bible.

In the tenth degree the Master Elect of Fifteen, under disgusting penalties, swears: "*I will always be ready to inflict the same punishment on those who shall disclose this degree*, or break this obligation." "So may God help and maintain me."

The Prince of Mercy (degree 26) swears not to confer this degree but by "a warrant from a Sovereign or Deputy Grand Inspector General, or Consistory; "*to whose Constitutions I now swear fealty and allegiance;*" under penalty, etc.

The Knight of the Sun (degree 28) swears, "Should I wilfully violate this, my obligation: *May my brethren thrust my tongue through with a red hot iron; pluck out my eyes, deprive me of smelling and seeing; cut off my hands, and expose me in that condition in the field to be devoured by voracious animals, and if none can be found may the lightning of heaven execute on me the same vengeance.*"

In the thirtieth degree, the Knight Kadosh takes four oaths. In the first he stabs skulls with a dagger; which skulls are supposed to represent tyrants. In the second he swears: "To help my brethren even at the peril of my life, if persecuted as members of the higher Masonic bodies." In his third oath he swears: "Should I ever violate or infringe any of my obligations, I do from this moment accept and consent to undergo the sentence which may be pronounced upon me by this dread tribunal, *which I hereby acknowledge as my supreme judge.* All which I promise under penalty of death."

These brief extracts from seven out of thirty-three degrees, though the other twenty-six degrees are similar, prove that Freemasonry and Clan-na-Gael are two branches of one system, and that the oaths of the lodge are more bloody and blasphemous than those of the clan.

Both are conspiracies to take secret advantages of outsiders. This is allowable only in war, which "suspends the rules of moral obligation;" and is only justifiable by the direst necessity. If part of the members of a family, or church, or of the people of a State, form a secret society, excluding the rest, they are conspirators. Both the clan and lodge are such. Every secret lodge or clan is a declaration of war in time of peace. And if met on their own ground, and their principles carried out, they would receive a drum-head trial, and be shot by a file of men.

Then both lodge and clan are treason; not constructive, but actual treason. Both take the sword from the hand of the State and wield it as they list; and that is treason. The clan killed Dr. Cronin. The Mormon lodge killed Dr. Robinson. Both were called to attend patients and assassinated. The Masonic lodge procured the murder of Pritchard in London, 1730; William Miller in Belfast, Ireland, in 1813; and William Morgan, Batavia, N. Y., in 1826. Many others could be added to the list. But these are enough. The Entered Apprentice swears his consent to be killed. Every degree beyond swears substantially the same thing; and in upper degrees Masons are sworn to kill them if they violate the by-laws of the lodge. (See above). And the Masonic oaths are far more blasphemous and bloody than the oath of the clan.

In the face of such facts as these, the profession of benevolence, etc., is but a screen. Thieves profess honor, and bandits relieve the poor. Nor will the good character of thousands of Masons alter the nature or change the treason of their lodge; since an average of four-fifths of initiates never learn the degrees, and abstain from the lodges which are supported by the dues of members who do not attend the meetings!

Then both the clan and the lodge live by swindling the masses. Cronin was assassinated to keep him from revealing this swindling by the clan leaders. And the report of the Masonic relief committee, after the Chicago fire, under the hand of DeWitt C. Cregier, showed ninety thousand dollars received, and only *thirty thousand dollars* paid for relief!

But the oneness of the lodge and clan, and, indeed, the whole secret family, consists in their religious character. Every such society must have some tie to bind the conscience of its members. And a solemn obligation imposed in the night is an oath; and an oath is religious, and every such secret combination bound together by religion is thus treason to God as well as man.

Now, therefore, as the above three prominent clergymen, in their Clan-na-Gael sermons, by dis-

avowing opposition to Freemasonry, endorsed it; and thereby have done great harm to the cause of Christ and our civil government—unintentionally we hope, we respectfully, in behalf of the people of Chicago and the country at large, request them to fully satisfy themselves whether the charges made against Freemasonry, by at least two millions of Protestant Christians in the United States, are true or false, and to report the result to the public from their pulpits.

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.—Deut. 29: 29. Heaven is both concealed and revealed. If a side door was opened, so that we could look from our prison-world upon the perfect bliss of heaven, we should be in an agony to get there. So heaven is concealed. But it is revealed dimly as in twilight by symbols, metaphors, tableaux, pictures, and pantomime. Our readers are reformers, and reformers need visions of heaven to soften our asperity caused by the friction between things as they ought to be and things as they are. We therefore give them in this number "*Jerusalem the Golden*," a paper of rare merit and originality. It is an attempt to extract sober, everyday truth from the glowing visions of prophets and seers. Our readers will thank us for it.

SULLIVAN LEFT OUT.

The grand jury, after sixteen days' diligent inquiry into the Cronin murder, returned indictments against seven men. These are: John F. Beggs, senior guardian of the famous camp 20 of the Clan-na-Gael, who is believed to have known something of the organizing of the mock tribunal which condemned Cronin to death; Coughlin, the ex-detective, who is supposed to have found the active men for the work and to have been general director of the conspiracy; Martin Burke, the Winnipeg prisoner, who is believed to be one of the men in the cottage at the time of the murder; Patrick Cooney, Burke's "pal," now a fugitive; P. O'Sullivan, the Lake View iceman, whose contract with Cronin made it easy for the other conspirators to lure the doctor to death; Frank Woodruff, alias Black, who confessed that he had carried the body to its catch-basin tomb; and John Kunze, a young German, whose name had not been mentioned in connection with the case until the indictment against him was returned before Judge Shepard. Kunze is brought into criminal connection with the murder through his relations with Coughlin. He seems to have been a tool of Coughlin in repay for protection in crime.

There is some surprise that the jury say nothing of Alexander Sullivan, whose past history as well as the fears of the victim have led the public to believe that he is the deepest in the conspiracy. If he is the greatest villain, he is likely to be the shrewdest, and has so well covered his tracks that only the confession of some of those indicted can convict him. No one questions his implication in the murder, to the very point of condemnation. If the popular surmise is correct, the very fact that he has now escaped will rouse the indignation of his partners, and ensure their confession. Their oaths will hardly endure the test, if they see him walking the streets a free man, while the less guilty are condemned.

A public meeting has been called for to turn the popular condemnation of the Clan-na-Gael into its legitimate channel, and make it reach all secret societies. Well, such meetings are being held. Last Friday evening Central Music Hall was filled at the instance of the Personal Liberty League of which Cronin was a member. This society is organized to promote the saloon and Sabbath-breaking. What good could come of such a meeting. God brought much good out of it. Mayor Cregier was to preside. He was conveniently absent, as were other politicians. Col. Rend, a business man, presided. Part of his speech is thus reported in the *Times:*

> Mr. Rend had prepared a speech from which it appeared he would declare that the American people must "stamp out organized oath-bound societies of every kind, whether native or foreign, know-nothing, or Clan-na-Gael." Instead of doing so, however, he said something somewhat different. "In this country," said Mr. Rend, "there is no place for secret, oath-bound Irish organization. In this country of liberty, of freedom of speech, of a free press, these secret oath-bound organizations are contrary to the spirit of our laws; are contrary to the spirit of its institutions."
>
> "Nevertheless they will exist," sung out a voice whose sentorian tones, those who heard them said, could only have come from the lungs of P. W. Dunne.
>
> The sentiment was greeted with mingled cheers and hisses.
>
> "They will not exist," shouted Mr. Rend excitedly, "they will not be allowed to exist, they are going to be wiped out, and I say the Irish people themselves will demand it."

Another meeting, with a wider scope, regarding this crime "*as one of the danger-lights*," meets in Battery D on Tuesday evening.

N. C. A. BOARD MEETING.

The second meeting of the Board of Directors for business was held Saturday morning last. There were present brethren Chittenden, Sutcliffe, C. A. Blanchard, Fischer, Richards, Gardner, Thomson and Whipple, Thomson being in the chair.

The prior meeting was held on the adjournment of the Annual Meeting when the Finance committee of last year was re-elected, namely, H. A. Fischer, John Sutcliffe and E. R. Worrell. The Building committee was also re-elected, composed of A. Thomson, J. P. Stoddard and W. I. Phillips. The Publishing committee was thus constituted: E. Whipple, H. L. Kellogg, J. L. Barlow. The first item of business was to receive the resignation of W. I. Phillips from the Building committee and H. L. Kellogg was elected. The meeting of the old Board June 15 having no quorum, the items of business then agreed upon were taken up and thus adopted:

1. "We hereby instruct the General Agent, J. P. Stoddard, to assign all control and other evidences of trust indebtedness to the treasurer of the N. C. A., and we hereby assume all liabilities of the said J. P. Stoddard in the said contracts or evidences of said trust indebtedness."

2. The Finance committee were instructed to assist the General Agent and Treasurer in completing the transfer and to employ such legal counsel as may be necessary.

3. For books and tracts in the hands of W. B. Stoddard which he desired to return to the Association $21 were paid.

4. The preparation of a tract by H. H. Hinman and J. P. Stoddard on the Clan-na-Gael and other secret orders was voted.

The Finance committee was instructed to purchase of J. P. Stoddard certain property donated in St. Louis, Michigan, and held by him in trust: and it was voted to repay J. P. Stoddard $56 83 expended upon the said property. It was likewise voted to pay to the same $135 41 expended by him on the Varney property in Fond du Lac, Wis. A memorandum of $900 was also credited to J. P. Stoddard on account of shrinkage of value on said Varney property; and $600 more is to be credited him when he shall execute a deed to the N. C. A. for land taken in exchange for part of the Varney property; also that unpaid balances on sale contracts held for balance of Varney property be made payable to the Treasurer and the contracts be deposited with him, and J. P. Stoddard be credited with the balances still due. Other notes were also to be assigned to the Treasurer by the General Agent.

W. I. Phillips was continued as publisher of the *Cynosure* for the year. The General Agent reported that the amount expended by the Association last year was about $5,600 and that there remains about $7,000 available for use. He presented the following which were adopted:

Resolved, That we instruct our agents to secure, where practicable, a place for this reform on the list of regular contributions from those churches that are in sympathy with our work, and that each church so contributing be requested to nominate some person for a corporate member of the N. C. A. to represent the church in the Annual Meeting.

2. That we request such ecclesiastical bodies as are in sympathy with the work of the N. C A. to recommend persons to become corporate members of the N. C. A. and that the number be one for local associations, conferences, synods, etc., three for State bodies, and five for National bodies

The salaries of General Agent, Treasurer and the editors of the *Cynosure* were continued as last year. The balance of a thousand-mile railway ticket, amounting to $7.40, purchased some years ago, was voted to be repaid to the General Agent. Voted that the granting of small loans be referred in all cases to the Finance committee. The revision of the by-laws was referred to a committee; H. L. Kellogg, John Sutcliffe and A. J. Chittenden being appointed.

The general raising of funds was discussed, and the relation of this important business to the three conferences of churches, etc., voted by the annual meeting. It was voted that the first of these conferences be held in Boston about the middle of October; the other two meetings recommended will be taken up at a later meeting of the Board. The recommendation of the annual meeting respecting a convention in western New England was passed by. The second recommendation on a Clan-na-Gael tract was approved, and 50,000 are be distributed. The petition to Congress referred to the Board was passed to the Publication committee, with Revs. A. Thomson and A. J. Chittenden, to be revised and circulated. The invitation to Miss Flagg to represent the N. C. A. in the W. C. T. U. national meeting was approved and her expenses ordered paid.

Miss Flagg's recommendation that Elder Brown and Mr. Spaulding be employed in New England was considered with some care, and the colporteur work in general was warmly approved. The recommendation was referred to the General Agent, who will probably soon visit New England. The action of the annual meeting on the instruction of children was referred to Prof. E. Whipple, Mrs. A. E. Stoddard and H. H. Hinman to suggest some measures in this line of work. It was voted that the Anti-secrecy League work be carried on under supervision of W. I. Phillips as last year.

A communication was read from Bro. H. H. Hinman respecting his future work, and suggesting some details of his appointment. The Board voted to pay him $25 per month, as much more in *Cynosure* subscriptions, to be secured by him; and recommended him to the Ohio State Association as State Agent. The plans of the Washington field agent were discussed after a communication from Bro. Stoddard, and his plan of work as outlined was approved. A general motion covering the contracts of all N. C. A. agents extended those contracts until the end of the N. C. A. fiscal year. The arrangement with Rev. S. F. Porter as College agent was continued, as was also the contract to assist the Iowa agent. The Board being notified that Mr. Enos W. Shaw, of Nora, Ill., a young man of ability, education and some experience in our work, was willing to undertake lecture work, it was voted to refer his engagement to brethren Whipple, Fischer and Chittenden. It was voted to pay E. R. Worrell $10 for keeping the records of the Board during the year. Pres. J. Blanchard was requested to represent this Association in the next annual meeting of the American Missionary Association. The publisher of the *Cynosure* was instructed to purchase new type for the paper.

THE OLD GUARD, AHOY!

The man of straw set up by our moral (?), political Nebuchadnezzar in Pennsylvania lies flat; but the principle of prohibition is still alive. Thank God!

> "Truth crushed to the earth shall rise again,
> The eternal years of God are hers."

Now the din and smoke of the temperance battle has passed, let us take our bearings on the secrecy question, and pray God to give us wisdom and courage to act our part. The Cronin murder furnishes a grand text (horrible as it is). Morgan, Brownlee and other murders; Rathbun, Baird, Countee and other murderous attacks; ostracisms, jury-hanging, bull-dozing, etc., furnish ammunition. Masonry, Molly Maguires, Clan-na-Gael, and others, with their oaths and penalties, are magazines of grape and cannister to shoot into the hellish systems.

Bro. Chalfant proposes March 5th, 1890, and the city of York as the place, to hold a State convention. I believe it wisdom to put the convention as far ahead as that, but I could wish for Eastern and Western conventions previous to holding the State convention. I realize that lack of funds speaks against three conventions, yet will not the same lack of funds militate against delegates or reformers in any number meeting at the centre of this State or at York? If counties are well organized by the 5th of next March my question will be removed.

As reformers—not individually, but as a body—we have not been educated to make the monetary *sacrifice* we should; too many of us pray, "*Thy* kingdom come; *Thy* will be done," yet in our penury or opulence are too parsimonious. The Lord's kingdom does not come, nor is his will done as it should be. Brethren, let us put our shoulders under the Juggernaut of secrecy, and with our consecrated strength and finance topple it into the pit, that the devil's master-piece may go to its natural home—the infernal regions.

Brethren and friends, funds, prayers and strong faith are needed for this cause that we labor, and not in vain. Will all reform editors having readers in Pennsylvania furnish good will, use of type and printer's ink, and a friendly notice in their columns, that we may make a long pull, a strong pull, and pull all together. Let us not neglect this opportune moment, when editors and people are staring aghast at the deed so lately done in our midst, as those awaking from a dreadful nightmare. Public conscience is partially awakened. Strike mightily and long. "Eternal vigilance is the price of liberty."

P. O. orders, or Wells, Fargo and Co.'s express orders, should be made payable at Custer City, Pa.; U. S. or American express orders at Bradford, Pa.; drafts on New York, all payable to J. C. Young. To checks on local banks please add exchange and save collection fee.

J. C. YOUNG, *Treas. Pa. State Association.*

THE HOME.

THE ETERNAL HOME.

Alone! to land alone upon that shore!
With no one sight that we have seen before,
Things of a different hue,
And sounds all strange and new;
No forms of earth or fancies to arrange,
But to begin alone that mighty change!

Alone! to land alone upon that shore!
Knowing so well we can return no more;
No voice or face of friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!

Alone! The God we trust is on that shore,
The faithful One whom we have trusted more
In trials and in woes,
Than we have trusted those
On whom we leaned most in our early strife;
O, we shall trust him more in that new life!

So not alone we land upon that shore;
'Twill be as though we had been there before:
We shall meet more we know,
And find our rest like some returning dove,
Our home at one with the Eternal Love!

—*Frederick William Faber.*

JERUSALEM THE GOLDEN.

READ BEFORE THE ALUMNI ASSOCIATION OF WHEATON COLLEGE, JUNE 18, 1889, BY MRS. JULIA W. FISCHER.

"If night's blue curtain of the sky
With thousand stars inwrought,
Hung like a royal canopy
With glittering diamonds fraught,
Be, Lord, thy temple's outer veil,
What splendors at the shrine must dwell!

"The blazing sun at noonday's hour,
Forth from his flaming vase,
Flinging on earth a golden shower
Till vale and mountain blaze,
But shows, O Lord, one beam of thine,
What, then, the day where Thou dost shine!"

The ancient Land of Promise was but an obscure country. Half the State of Illinois equals, in extent of territory, the inheritance of the children of Israel. Never could her capital compare in greatness or splendor with those of neighboring nations, save, perhaps, during the few short years of Solomon's reign. Why, then, should her name be taken for a perpetual type and symbol of that "city which hath foundations, whose builder and maker is God?"

It was not because of her situation—though *that* was "beautiful"—nor her stately temple, built in the time of her magnificence, of massive stones and glittering with gold; but because of the fact that from that city and its temple went forth the law: "*Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;*" so simple that a child may understand it, and so infinite in its scope and application as to include all we can conceive of perfect joy and blessedness in time and eternity,—nay, more, for "*God is love!*"

Within her walls was the only spot on earth in which God had chosen to place his name. Three times a year the children of Israel gathered there to pay their vows to the Lord, and cement more firmly the bonds of national brotherhood; and thither the captive Jew turned his face in prayer and passionate longing, crying out, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Gladstone attributes the great and increasing rage for fiction to the increasing seriousness and strain of our present life. If this be so, is it not a mistaken remedy? Were it not better to spend a quiet hour in communion with nature, or in meditation on the "rest that remaineth for the people of God?" For while it is true as Cowper wrote,

"God never meant that man should scale the heavens
By strides of human wisdom;"

yet it is also true that as those who seek God in his works, find him, so those who lift up their hearts to him in thoughts of heaven, find heaven all about them.

Christ, in his teaching, recognized local attachment, the love of place and home, which he himself had planted in the human heart. Over and over again, through all the long ages, since he spoke to that little band of disciples who had left their all for him, and whom he was now leaving, have troubled, homesick hearts been comforted with the words, "In my Father's house are many dwellings; I go to prepare a place for you." And to the natural question, Where? comes the answer, "Where I am, there ye shall be also."

The descriptions of heaven given us in Revelation are doubtless figures, but figures that come far short of the reality,—not exaggerations. We cannot expect to understand them, hemmed in as we are by material ideas and limitations; yet we may reverently study what God has revealed to us, and catch some glimpses of that glory which "eye hath not seen nor ear heard."

That great city, as it descended, glowing with the glory of God, clear as crystal, to John on his lonely island, was vast beyond human thought. An exact cube, fifteen hundred (1,500) miles in length, breadth and height. In comparison with such a building how insignificant seem the proudest works of man! What strength, what stability and what symmetry do these proportions indicate! And the wall, great and high, with its twelve foundations of precious stones and twelve gates of pearl, were not alone for protection—no attacks of besieging foes are suggested in the description—but for firmness, grandeur and beauty.

"Then the wide wall went east till it dimmed to the view,
And the wide wall went west till it passed into blue;
And the broad gates stood open, inviting the way,
Like the hands of the Lord to his children astray.
There were high towers, climbing still dazzlingly higher,
Till each shone like a fixed guiding pillar of fire;
And the angels who watched on their summits afar,
So lessened by distance, gleamed each as a star."

The twelve gates, like those in Ezekiel's vision, were inscribed with the names of the twelve tribes, for it is only as we are Christ's, and thus become Abraham's seed, that we can gain admission; and the twelve Apostles of the Lamb, by whose fearless, untiring labors the Gospel was established in the earth, have their names written in the twelve foundations.

How different are the foundations of that city from those of earth! How many cities here have been founded and built up in blood, in injustice and cruelty! The foremost nations to-day, Christian in name, are the foremost *debasers* of mankind, gathering their revenues from the sale of rum and opium, using the intelligence and strength gained from Christianity to bury the dark places of the earth in deeper darkness and more hopeless misery!

But this earth, cursed on account of Adam's sin, and with the added curse of the sins of all his children, is yet full of beauty. How convincing of the fact that God hath made everything beautiful in its time, to find a fish's scale daintily scolloped, or view the endless variety of loveliness of form or color in summer clouds, or mosses of the sea! If in spite of man's sin this earth is crowded with beauties, new every hour to him who seeks them, what must it be in the city celestial, of which it is written, "*Neither shall there be any more curse.*"

The interior of that city no fancy can picture, no imagination can conceive. That there will be *order* is evident by the exact proportions of the city, by its streets and gates, and is proved by all God's creation, where order prevails alike in the laws which govern the motion of worlds, and the hexagonal symmetry of the fragile snowflake. There will be the pleasure of the society and companionship of the redeemed of all ages. "Ten thousand times ten thousand and thousands of thousands" are the angels who stand round the throne, while the "nations of them which are saved shall walk in the light of it." There will be pleasures, best conveyed to our mind by thoughts of crystal streams and fruit-laden trees. The richness and splendor which here can be obtained only by great wealth, are there in abundance, for "The kings of the earth do bring their glory and honor into it;" and again, "They shall bring the glory and honor of the nations into it." Music and song shall be the language of heaven; not only the New Song of the redeemed ones, the voices of harpers harping with their harps and the responses of the angels, but "the voice of every creature which is in heaven and on the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

But there is a greater attraction in that city of the blessed than golden streets, rivers of pure water, crowns of gold or heavenly harps. To a soul sick of sin, weary of the sight of misery he cannot alleviate, of wrongs that he cannot right; or to a heart breaking beside a new-made grave comes with consolation unutterable the assurance that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

In the midst of the throne, the center and source of all glory and blessing, stands the Lamb that was slain, *forever* as yesterday and to-day, the brightness of God's glory "and the express image of his person." No temple is there, "for the Lord God Almighty and the Lamb are the temple of it." "And the city hath no need of the sun, neither of the moon to shine in it; for the glory of God did brighten it, and the Lamb is the light thereof."

This, *this* is heaven; to follow the Lamb whithersoever he goeth; to spend an eternity in serving and worshiping him who hath bought us and redeemed us to himself. No more struggling with bodily infirmity; no more weariness of head or heart; no more parting with friends dearer than life, nor dread of the voiceless tomb; no blackness of darkness, where the Father hides his face; but the bright shining of his presence where there is "fulness of joy;" at whose "right hand there are pleasures forevermore."

"Jerusalem the Golden;
There all our birds that flew,—
Our flowers but half unfolden,
Our pearls that turned to dew,—
And all the glad life-music
Now heard no longer here,
Shall come again to greet us
As we are drawing near.

"Jerusalem the Golden;
I toil on day by day;
Heart-sore each night with longing,
I stretch my hands and pray
That midst thy leaves of healing
My soul may find her nest,
Where the wicked cease from troubling
And the weary are at rest."

WHAT IS HEAVEN?

"What is heaven!" I asked a little child:
"*All joy!*" and in her innocence she smiled.

I asked the aged, with care oppressed:
"All suffering o'er, oh! heaven, at last, is *rest!*"

I asked a maiden, meek and tender-eyed:
"It must be *love!*" she modestly replied.

I asked the artist, who adored his art:
"Heaven is all *beauty!*" spoke his raptured heart.

I asked the poet, with his soul afire:
"'Tis glory—*glory!*" and he struck his lyre.

I asked the Christian, waiting her release:
A halo round her, low she murmured: "*Peace!*"

So all may look with hopeful eyes above,
'Tis beauty, glory, joy, rest, peace and love.

—*Philadelphia Call.*

THE CHARM OF GIVING.

What is it? When we give away something or do a kindness for somebody, what is it that makes a warm feeling enter our hearts and a pleased smile play around our lips, and a springing sensation come into our feet, so that we can hardly keep from skipping as we walk? Is it because we did not want the thing we gave away or because it was easy to do the act of kindness. Oh, no. When we give away what we do not care for we find no very great happiness in it. When we do a kindness with little effort it does not make our hearts leap with joy. It is only when it costs us something that we are made happy by giving; and the more it costs, the harder work it was, the more joyful we are when it is done.

A prettily-dressed little American boy was walking along the streets of Paris one day, when, as he tried to cross the crowded Boulevard, he was knocked down by the pole of a carriage. In a moment a crowd had collected, but the first upon the spot was a little crossing sweeper, ragged and dirty, who had seen the danger and sprung up to help the child, almost before the pole touched him. Tenderly and carefully the boy raised the rich man's son in his arms, carried him through the crowd and into a druggist's near by. It was found that the boy was not as much hurt as might have been expected, and soon the crowd dispersed. The druggist bound up the boy's wounds, the little crossing sweeper standing by in sympathy; and when the work was done he ran out, hailed an omnibus, and carefully helped the injured boy into it, paid his fare, and told the conductor where to stop. As the omnibus rolled away and the crossing sweeper turned back to his work, a gentleman who had been looking on spoke to him, offering him six cents.

"Here, my boy," said he, "you can't afford to pay that rich child's fare. Let me give it back to you."

The crossing sweeper put his hand behind him. "Oh, no," said he, "for then there wouldn't be any charm!"

He meant the charm of having done the kindness

would all be lost to him if it cost him nothing, and he was quite right. The poor little crossing sweeper understood the true secret of happiness in giving or in doing good.—*Sel.*

AN AMERICAN CHAMELEON.

One of the most interesting little creatures in the Southern States is the pigmy lizard (*Anolis principalis*). I have called it the American chameleon because it possesses the power to change its hue, but it bears little resemblance to its namesake in Asia and Africa. Its transformation of color is due to a desire to procure food and protect itself from its enemies by assuming the hue of its immediate surroundings. If placed on a piece of white paper it becomes in a few moments almost snowy in appearance; transferred to a bush it quickly changes to a light green; and if put on the ground it assumes the color of the soil with almost magical rapidity. Its ordinary hue, while running on my grove, is a brownish black, and I have seen it maintain that color for some time after running up a tree, or until it wished to display the "transformation scene." Anger or tranquility, sunshine or shadow, hunger or plenty affect its color, which soon changes with the state of its feelings. I have seen two of these lizards play together in the most animated manner for several minutes, until the stronger held the weaker down on the ground and refused to allow it to move. This seemed to rouse all the fury stored in the body of the latter, for it tried to bite the other, and being unable to do so changed gradually from a brown to a light green color. The alternation produced an immediate effect on the bully, for it scampered away to a lemon tree in such haste as to lead me to think it had forgotten something there and was in a hurry to get it, while its companion sought refuge on a weigelia and expressed its feelings by alternately inflating and depressing its flexible throat. I have seen others undergo the same change while cowering under the weight of a cat's paw, yet I have never seen puss injure one, although she would probably eat one willingly, if hungry.

Few persons, in watching the alert, graceful movements and intelligent actions of this beautiful little creature, would ever think it a relative of such voracious monsters as the alligator and crocodile, yet it belongs to the same family, and is one of the connecting links between the huge saurians and the ophidians, or snakes. It is simply a pigmy alligator adapted to living on land, and somewhat modified in form and character by its mode of life. Among its kindred are gavials, crocodiles, skinks, iguanas and geckoes. All are carnivorous, the larger feeding on whatever they can capture, and the smaller on flies and other insects. One of the nearest relatives of the American chameleon in the United States is the Gila Monster of Arizona, yet no two allied creatures can be more dissimilar in habits and character. The former is all activity, gracefulness and gentleness, whereas the latter is sluggish, ill-natured and moody, and secretes a poison so venomous that the bite of the animal is considered exceedingly dangerous to man and the larger quadrupeds. The monster is a foot long, from nose to tip of tail, and the chameleon half that.

All lizards present the phenomenon, extraordinary among land animals at least, of being able to renew their tails after they have been cut off, while the caudal appendage retains life for a considerable time after being severed from the body. The lobster enjoys much the same power among marine fauna, it being able to replace its claws almost as fast as it loses them. The tail of the lizard being brittle and easily broken, gave rise to the marvelous stories in circulation among old farmers concerning the glass snake, which would fall to pieces when struck, and subsequently reunite; no matter how far apart they might be. We know that an earth worm, if simply cut in two, will develop a perfect animal from each part, but no person would be bold enough to assert that if it were choped into small particles, and scattered broadcast, these would reunite in a complete whole.

The chameleon's tail averages about three inches in length, and tapers to a thread-like point. The head is flat and somewhat pyriform; the eyes are brilliant; the teeth fine, sharp and numerous; and the body is quite slender. It has four legs, and the hind pair are specially fitted for enabling it to run rapidly and leap a long distance, being elongated and widely set. The feet are quite large in proportion to the body, and the toes broad-spreading. These characteristics enable it to jump very high for a creature of its size, and to get over ground with a celerity which fully entitles it to the name of swift. I have seen it bound two feet in the air after an alluring insect, and outpace a cat in a run of fifty or sixty feet.

It is an excellent insect catcher, and does as much work in its favorite pursuit among trees as a toad does on the ground. It wanders over a tree for hours at a time, closely scanning the foliage for its prey, and promptly gobbling down all it meets. I have often been amused at the dainty way in which it holds a tempting insect in its mouth, as if reveling in anticipation over a delicious morsel. It may carry the fly in its teeth for several minutes before eating it, much as a cat does a mouse; then gulp it down suddenly. I consider it far more useful in a grove or garden than any species of bird; hence, I never allow one to be injured, if I am in time to prevent it. Some of the Negroes think it poisonous, and kill it at sight, but they do not repeat the offense on my grove so far as I can learn. I try to protect it in every way in my power, and it rewards me by destroying thousands of insects injurious to my trees. If I find one that has been disturbed in its hibernation during the winter, I replace it in its snug little bedroom and guard it from future annoyance by covering its retreat with brush and leaves. Like every other creature, this has its faults. If it gets into an apiary it will soon reduce the number of its inhabitants; yet it is not so destructive in this respect as the toad, for the reason that it cannot eat as much, and is not so quick in snapping up the *Aphides*. Bee-hives should therefore be protected from its visits.

The most ruthless enemy of the chameleon is the shrike, or butcher-bird, generally known as the loggerhead mocking-bird among the natives of Florida. This pounces upon it, and, carrying it to a lemon or orange tree, fastens it by the neck to a large thorn, where it is left until needed for food. The bird usually pins it through the back of the neck, and in such a conspicuous position that it can be readily seen. The shrike kills more than it needs; I have frequently found lizards which it had impaled on bushes, untouched, and in the last stage of decomposition.

The chameleon is quite fearless, and is therefore easily tamed by kindness. If allowed the run of a house, it soon becomes so familiar with the inmates as to take insects from their fingers, and even to look pertly in their faces with an inquiring glance which may be interpreted, "Haven't you any flies for me?" It cocks its brownish little eyes in the most knowing manner, first on one side, then on the other, and, after satisfying its curiosity, scuttles away to some favorite retreat. It is a pet in many households, and some ladies become so much attached to it as to keep several chained to their persons by silken bands fastened to their own headgear and the chameleon's neck. This may be carrying attachment a little too far; still it is doubtful if such women could find a more harmless, clean, graceful and innocent creature on which to lavish their affection than this diminutive reptile. Some may object to this sort of a pet, yet it is preferable to a lazy, worthless pug, whose sole aim in life seems to be to look as wrinkle-visaged and ugly as possible, and typify slouthfulness in the canine world.

The *Anolis* assumes an aspect occasionally, and puffs out its little throat to the fullest extent, but this is all mere demonstration, for it never attempts to injure anything more formidible than a lively fly or a fat caterpillar. Those who are not acquainted with its character may think these windy threats mean a daring attack, but the lifting of a finger will dispel that delusion by rousing the little pretender and sending it scurrying away. This trick is one which it inherits from remote ancestors, who found it useful in protecting themselves from fierce but cautious assailants which looked upon size as an indication of strength and ferocity. Alligators of the present day make the same display when encountered on land, and exhale a strong musky perfume, as if they depended on their ferocious aspect and pungent odor to frighten away all enemies.

As the *Anolis* is found in all the lower portions of the cotton States, and is very prolific, its chances of a prolonged existence are excellent, and it will probably be a familiar figure in grove and garden long after the alligator has disappeared from the face of the earth.—*John M. Murray, in the American Agriculturist.*

THE RELIGION OF THE LODGE.—A Freemason of Madras, defending the lodge against some alleged aspersions about the god worshiped in it, shows very distinctly the amount and nature of his religion, and no doubt that of many others, in these characteristic words—"Cock-fighting occupies most of my leisure time, and I would far prefer a present of a smart game-cock to controversies with padris!!"—*Bombay Watchman.*

TEMPERANCE.

"IT'S NOTHING TO ME."

"It's nothing to me," the mother said,
"I have no fear that my boy will tread
The downward path of sin and shame,
And crush my heart, and darken his name."

It was something to her when her only son
From the path of right was early won;
And madly cast in the flowing bowl,
A ruined body and shipwrecked soul.

"It's nothing to me," the young man cried;
In his eye was a flash of scorn and pride;
"I heed not the dreadful things you tell—
I can rule myself, I know full well."

'Twas something to him when in prison he lay,
The victim of drink, life ebbing away;
As he thought of the wretched child and wife,
And the mournful wreck of his wasted life.

"It's nothing to me," the voter said;
"The party's loss is my greatest dread;"
Then he gave his vote for the liquor trade,
Tho' hearts were crush'd, and drunkards made.

It was something to him in after life,
When his daughter became a drunkard's wife;
And her hungry children cried for bread,
And trembled to hear their father's tread.

—*Anon.*

A PICTURE PAINTED BY LIQUOR SELLERS.

The most heart-rending sight I ever witnessed, produced by fiendish drink, occurred in our city of Atlanta, where bar-rooms are in full swing, and are turning out raving maniacs to prey upon the blood of innocent women and children.

I was spending the evening with a friend of mine, a lady with a refined education, and with some of the bluest blood in Virginia and Georgia flowing in her veins. She had been the petted darling of a devoted Christian mother, and previous to her ill-starred marriage had never known want nor real sorrow. Her husband's family were also prominent people in his native State. They had two very pretty and unusually intelligent children, a little girl nine or ten years of age, and a baby boy, perhaps eighteen months old.

The evening I was there the husband came home about dark, and, as this poor, trembling wife feared, drunk enough to have all the demon in the poisoned whisky he had taken fully aroused in his manly (?) breast.

In spite of every conciliatory effort, he found fault with everything, raved and cursed, and severely whipped the little girl because he had nearly frightened her out of her senses, until I almost trembled with fright and horror, begging him to desist. His wife was sitting in the other room (they now had but three small apartments) nursing her baby at her breast. The little girl had run to her mother for protection, and because that almost broken-hearted mother feebly remonstrated with the drunken father about whipping her child for nothing, he turned upon her, I heard her scream, and running into the room, this is what I saw:

The mother was sitting there with her bared breast, to which still hung the drops of milk her baby had drawn in seeking dainty nourishment, but who was now cowering in her arms, clinging to her naked breast with his little helpless hands and screaming, oh, so pitifully! the little girl shivering and crying as if her heart would break, and was standing at the back of her chair with her arms tightly clasped around her mother's neck as if she —poor child—could protect her, and the mother, oh, my God, can I ever forget the look of fearful agony and amazed horror in her upturned face, as, her head thrown back, one arm clasping her screaming baby, the other was lifted in piteous appeal to heaven, while he who had presumed to call himself a man, and who had sworn before God to love, cherish and protect her life, stood over her with glaring eyes, the fiend stamped all over his bloated face, and with uplifted arms and a drawn knife in his hand, threatening to plunge it into his wife's soft white breast, to which his baby boy was still clinging and screaming with convulsive fright.

This is the picture just as I saw it. It was painted by the liquor sellers, wholesale and retail, at Atlanta, Georgia, with beer and whisky for colors, licensed bar-rooms the brush with which the colors are laid on, and we all know who supplied the brush to do the horrible work. That picture will haunt me to my dying day. It froze the blood in my veins, and burned itself into my heart right here in our fair city of Atlanta, in the midst of a aristocratic locality, in the midst of humanity (!), refinement (!), good government and Christian civiliza-

tion. And this is only one of scores and hundreds all over this country where men have license (not liberty) to break the hearts of women, and shed the innocent blood of her who has been called God's last best gift to man.

I have always heard that men are divinely-ordained and legally-appointed domestic, social and political protectors of women, whether money is made by it or not. If this be true, does not every man who refuses to save helpless women and children from what I have endeavored to portray, forfeit his right to the possession of the sympathetic humanity, the chivalrous courage and honor, and the nobility of principle which are constituent parts of the manhood to which woman appeals, and which she delights to honor in her heart and her life?—*Amie, in Atlanta Constitution.*

CHICAGO ONCE AGAIN—PLEASE STUDY THESE FIGURES, HIGH LICENSE PEOPLE.

The facts about the results of high license in Chicago cannot be too frequently presented. We repeat below the unchallenged figures showing the growth of crime and drunkenness in that city under $500 license. Figures are added for a number of years not heretofore given. All the figures of arrests here presented (except those for drunkenness and disorderly conduct), which were especially obtained for the *Voice* from the police department, are taken from the last annual report of the Chicago Citizens' League, an organization not hostile to high license.

Year.	License Fee.	Total Arrests.	Arrests of Minors.	Drunk and Disorderly.
1878.....	$ 52	27,268	5,400	....
1879.....	52	27,338	5 261	....
1880.....	52	28,480	6,144	....
1881.....	52	31,713	6,753	....
1882.....	52	32,800	7,199	....
1883.....	103	37,187	6,675	18,654
1884.....	150-500*	39,434	6,718	21,416
1885.....	150-500*	40,998	6,550	23,080
1886.....	500	44,261	6 841	25,407
1887.....	500	46,505	7,539	26,667
1888.....	500	50,432	8,923	31,164

*$150 for beer and $500 for strong liquors.

The figures that are most startling are those of arrests of minors. Although the Citizens' League, under the leadership of that bravest and most excellent law and order worker, the late Andrew Paxton, has fought desperately, spending thousands of dollars each year, to keep the boys out of the saloons, the arrests of minors last year were 33 7 per cent greater than in 1883, the last year before the $500 license law went into effect. Meanwhile the total number of arrests was increased by the appalling number of 13,245, or 35 6 per cent.

The arrests for drunkenness and disorderly conduct, in the same period, show an increase of 10,119 — 48.1 per cent.

The total arrests, arrests of minors and arrests for drunkenness and disorderly conduct, have all increased since 1883 at a rate greater than the rate of increase of population—*Voice.*

A GOOD PRICE.

Hastings, Nebraska, got $10,000 last year for granting the saloon-keepers the privilege, and they dragged down to death five helpless and uncared-for victims. The wise tax-payer, however, got $2,000 (less expenses) for the body and soul of each victim. Pretty fair price, wasn't it? One of the five came to town with a load of hogs which brought him $110, and all but a few cents were spent in the saloons before he left. He usually brought his little nine-year-old girl with him, so that if he got too drunk she might drive the team, but as he had hogs that day and high sideboards on the wagon she was left at home.

They helped him up on the wagon, finally, and he started for home, taking part of a flask of alcohol with him. After getting out of town he tipped up the flask for a last drink, and as he was too drunk to hold it he spilled it outside over his clothes. Then he lighted his pipe and allowed the match to kindle the alcohol-saturated coat, and was found later, where, while fighting the fire on his clothes, he had fallen from his wagon and died, his flesh having burned to a crisp.

Five widowed wives, five fatherless families, and five souls in perdition ——! But then, ten thousand dollars is a good deal of money.

—Announcement is made that in case of the loss of the McGraw-Fiske bequest Henry W. Sage, the Ithaca millionaire, will pay the cost of the library building of Cornell University—over $200,000—and will, besides, enrich it with an endowment of $300,000, in which case Mr. Sage's gifts to the university will reach about 1,000,000.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON II.—Third Quarter.—July 14.

SUBJECT.—The Sorrowful Death of Eli.—1 Sam. 4: 1-18.

GOLDEN TEXT.—His sons made themselves vile, and he restrained them not.—1 Sam. 3: 13.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Sam. 2: 12-17. T.—1 Sam. 2: 27-36. W.—1 Sam. 4: 1-18. T.—Psa. 78: 56-64. F.—Deut. 28: 15-25. S.—Prov. 1: 20-33. S.—Heb. 12: 1-13.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. Children may grow up bad amid good influences.
2. In disorderly families both parents and children are usually to blame.
3. God gives abundant time for repentance.
4. The most sacred religious forms will not save us without the spirit of religion.
5. God cares more for the worshiper than for the temple.
6. The punishment of sin will come in due time.
7. There is no escape but by forsaking sin.
8. Disobedience to parents can only bring disaster and ruin.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Battle.* Vs. 1-9. Israel, inspired by the appearance among them once more of a prophet of God, now rose in revolt against their inveterate foes, the Philistines. Our besetting sins, those faults which are a part of our natural temperament, like these enemies of ancient Israel, are always on the watch to drag us into bondage. It may be an ungovernable temper, a disposition to vanity, or avarice, or selfishness, or indolence. It matters not what name these spiritual Philistines bear. Unless we give them battle they will keep us miserable slaves all our lives. Many, like the Israelites, suffer defeat at the outset because they make a similar mistake. Instead of examining their hearts to see if they have any secret idol which separates between themselves and God, they scrupulously attend to all the ordinances of religion, prayer, reading the Bible and going to church, as if such ordinances possessed in themselves any saving or sanctifying power. So the Israelites evidently regarded the ark more as a sacred fetish than a mere symbol of Jehovah's presence, empty and valueless if that presence was withdrawn. And it evidently took them a long time to learn and apply the lesson of their defeat. We are told (ch. 7: 13) that twenty years after, another battle was fought, preceded by the putting away of all their idols, and a day of solemn fasting and prayer, with the result that the Philistines were completely subdued "and came no more into the coasts of Israel." Thus when a Christian puts away all known sin and consecrates himself entirely to the Lord, he may have a severe battle with the old nature, but there can be only one result. It will be so effectually subdued that he will be delivered entirely from all spiritual bondage. He will dwell in peace and safety. He will still have foes, but they will be from without and not from within.

2. *The Defeat of Israel.* Vs. 10-18. The equally superstitious Philistines fought with the courage of desperation, with the result of the complete route of the Israelitish army, the capture of the ark, and the death of Eli's sons, Hophni and Phinehas. Low, indeed, must have been the moral condition of the people, to imagine that a righteous God would go forth with them to battle against their enemies while they gave the guardianship of their holy things to such base and profligate men. Equally vain are prayers that God will save our nation from his just judgments if we elect for our rulers the vile and the unworthy. The history of the Israelitish people shows us in a mirror our own national sin and danger. The respect which our government may pay to the external shows of religion, like the honors paid the ark, will avail nothing while we "pass over judgment and the love of God," and pay homage to the vile and unworthy. Our nation is beset by foes more deadly, more fatal to its honor and prosperity than any with which Israel had to contend. The liquor traffic is one of these moral Philistines which has bound our government to its degrading service. The lodge is another, and Romanism still another. We have the perils resulting from emigration. Every year Europe sends an army to our shores—a peaceful army it is true, but one which represents all that is worst in her civilization: illiteracy, superstition, and entire ignorance of the first principles of true liberty. But there are cheering signs that our nation is waking up to the danger. The best class of the people have already revolted against the rule of the dramshop, and the number of those who hate and oppose the lodge are constantly increasing. But we must use God's methods. Israel imitated the heathen who carried the images of their gods into battle, and the result was disastrous. To seek to advance temperance through the lodge, or to try to raise money for Christian work by fairs and suppers, is an imitation of the methods used by the very enemies we are fighting. All the genuine piety of the aged Eli could not obliterate the effect of his life's one weakness. This shows how careful we must be not to tolerate in ourselves one known sin. It may render null and fruitless the labor of our whole lives.

RELIGIOUS NEWS.

—Pella, Iowa, which is the centre of the Iowa Holland Colony, contributed over $700 for the Johnstown sufferers. The *Iowa State Register* gives it the first place among the cities of Iowa in raising funds for this charity. Rev. William Moerdyk is still pastor there.

—The Dunkards, in National conference near Harrisburg, Pa., have decided that no ministers or deacons shall hereafter be installed who use tobacco. This is a step in advance of prohibition.

—Ben Hogan, the evangelist, who has lately been working in Jamestown, N. Y., Wheeling, W. Va., and Butler county, Pa., is about sailing for England, where he expects to pursue his vocation. He hopes also to visit Scotland and Germany. Mr. Hogan was a Roman Catholic, a saloon-keeper, and a prize-fighter before his conversion, and was successful in business, making money very fast—most of it, however, was lost in gambling almost as soon as it was made. He has not had nearly so much money to spend during the ten years that he has been serving his present Master, but is quite satisfied with his service, and rejoices in the belief that he has been instrumental in leading many souls to Christ.

—A crowd were at the Cunard pier, New York, on the 19th ult. to witness the departure of the American delegation to the World's Sunday-school Convention in London, in the *Bothnia*, which had been chartered for the exclusive use of the three hundred delegates. Every State in the Union was represented, and they were all as happy and jolly as if they were going up the Hudson on a picnic.

—The General Assembly of the Cumberland Presbyterian church, recently held in Kansas City, ordered that the board of education give no instruction to candidates for the ministry who use tobacco. It is made their duty to know that such candidate is free from this habit.

—The New York Chinese mission has between 4,000 and 5,000 Celestials in its Sunday-schools. About sixty have joined the various churches. The first Sunday-school for these people was founded in New York eighteen years ago.

—One of the new departures at Johns Hopkins University is the formation of an association for ethical culture. The move is a new one in student circles, and, it is said, the president and trustees do not look upon it with much favor. The purpose of the society is the execution of moral, social, and religious reforms in all parts of the city and its suburbs. The move will be known as the Students' Society for Ethical Culture, and it is expected to attach itself to the Charity Organization Society.

—To-day there are 500,000 native Christians in India. Yet there was a time when a discouraged missionary said: "If ever I see one of these natives converted to Jesus Christ, I shall see something more nearly approaching the resurrection of the dead body than anything I have ever seen."

—Arrangements are now making for a general conference of Protestant missionaries in China, to be held in 1890, at which the Rev. F. Ohlinger is to present a paper on "How far should Christians be required to abandon native customs?" Miss Cushman is to read one on "Best methods of reaching women." The Shanghai Conference of 1877 was an important assembly, making a distinct advance in missionary effort within the vast empire. It is time that another conference be held by the Christian missionaries who in God's name and strength have undertaken the task of evangelizing the millions of China.

—The London Missionary Society has reached a point where it must have an addition of seventy-five thousand dollars to the annual income, or must withdraw from some of the fields in which it is now working. This stringency is caused by the large increase of special funds. Although the income of the society is as large as formerly, a considerable portion is given for special objects, so that the income available for general purposes is much diminished. The society has resolved to encourage offers of service from men who have not had a collegiate or theological training, and who will go out to the mission as lay workers.

IN BRIEF.

Persons who are unable to resist the pleasure of reading in railway cars, and who, in consequence, endanger their eyesight by dependence upon the meager lamplight furnished by the railroad companies, can now obtain portable electric lights, arranged to hang upon a button of one's coat, and with a parabolic reflecter to concentrate the light. The storage battery for this lamp weighs only 1½ pounds.

A car containing several elephants was run alongside a locomotive at Chestertown, Md., one day last week. One of the elephants put his trunk through a crevice in the car, reached over to the tender of the locomotive, lifted the lid of the water-tank and helped himself. The other six elephants did the same, and in a short time the tank was dry. The train-hands did not see the performance, and only when the engineer tried to start his engine did he find that the water was gone.

Dr. C. F. Holder, in writing on the tendency to play exhibited by most animals, suggests that the otter may have been the originator of the popular Canadian winter pastime of tobogganing. Otters are fond of making their homes in the shelving bank of a stream. When the snow has fallen, they come out of their burrows and pat down a smooth slide leading from the bank to the water. After a little time, this passage becomes a glaze of ice, and then the fun begins. The otters start from the top, turning on their backs and setting themselves going by a push from their hind feet. When they get to the bottom, they turn over and splash into the water or dart out over the ice as the case may be.

Dr. Downes, of Lakeport, Cal., had a pet deer, to which he was very much attached. Last fall it ran away to the mountains, and that was the last he saw of it until the spring, when one day it appeared in the dooryard, and, walking straight to the doctor, laid its head on his arm, and seemed greatly pleased, as was the doctor. It hung around him in rather an unusual way, and finally disappeared. The next day it came again, and acted as though it wanted the doctor to follow it, and he did so. The deer led him some distance from the house directly to a little fawn which lay hidden in the bushes. The doctor took the little thing in his arms and carried it home, the mother following and showing unmistakably that that was just what she wanted.

A traveler from Iceland asserts that the people of that country are so honest that crime is almost unknown. They never lock their doors, and but two cases of thieving are known to have taken place within many years. One was an Icelander who had broken his arm, and whose family in the winter were suffering for food. He stole several sheep and was finally detected. He was at once put under medical care for his injury, provisions were furnished for his family, and in time he was given work. This was his punishment. The other case was a German who stole seventeen sheep. He was in comfortable circumstances and the theft was malicious. His punishment was to sell all his property, restore the value of his thefts and leave the country, or be executed. He left at once.

"Times are hard, money is scarce, business is dull, retrenchment is a duty—please stop my—" Whisky? "Oh, no, times are not hard enough for that. But there is something else that costs me a large amount every year, which I wish to save. Please stop my—" Ribbons, jewelry, ornaments and trinkets? "No, no; not those, but I must retrench somewhere. Please stop my—" Tobacco, cigars and snuff? "Not these, at all, but believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee and unhealthy luxuries? "No, no, not those. I must think of something else. Ah! I have it now. My paper costs me $1 50 a year. Please stop my paper. That will carry me through the panic easily. I believe in retrenchment and economy, especially in brain."—*Ex.*

A short time ago a small snake was killed near the residence of Mr. Fillabaum, near McKeesport, Pa. The reptile was left lying on the field of slaughter, and nothing more was thought of it until a few days later, when Mr. Fillabaum had occasion to go near the spot, when his attention was attracted to a number of pinch bugs crawling around in that vicinity. The gentleman watched the operations of the little insects, and soon discovered that they were digging a ditch or trench, which, when completed, was used as a receptacle for the body of the snake, which was rolled into the ditch and the dirt carefully relaid. Mr. Fillabaum investigated the matter, and claims that the snake was thrown near a nest of the insects, and they took objections to the body when it began to decompose, and consequently buried it.

According to a careful estimate, the number of war vessels launched last year by the naval powers of the world was 60, while more than 100 were building when it closed. England led, with 15 vessels launched and 28 building; France launched 9, and laid down 15; Russia launched 2, and began 10; Germany put 6 vessels into the water, and ordered or laid down 4; Italy launched 10, and laid down 18; Austria launched no vessel, but laid down or ordered 3; Sweden laid down 1; Denmark launched 1, and laid down another; China added 4 vessels to her navy, and ordered or laid down 4 more; Japan ordered 3, and launched 3; the United States launched 6, and laid down 6; Chili ordered a new cruiser in England, and the Argentine Republic contracted for a 4,300 ton ironclad; Brazil laid down a cruiser, and even Uruguay has contributed to the navies of the world, launching a small iron gunboat. The minor powers, like Greece and Portugal, have either contracted for or launched small vessels. Turkey has begun the work of building up her navy, laying down one ironclad and several smaller vessels.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 24 to June 29 inclusive:

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CHICAGO.

Wheat—No. 2	81	@	82
No. 3			77
Winter No 2	81⅛	@	83
Corn—No. 2	34⅝	@	35⅜
Oats—No. 2	22¾	@	27½
Rye—No. 2			43
Bran per ton			8 50
Hay—Timothy	8 00	@	10 50
Butter, medium to best	11	@	16½
Cheese	03	@	10¾
Beans	75	@	1 95
Eggs			12
Seeds—Timothy	1 28	@	1 50
Flax	1 16		1 46
Broom corn	2	@	4
Potatoes, per bus			50
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	3 85	@	4 40
Common to good	1 40	@	3 50
Hogs	2 50	@	4 55
Sheep	3 00	@	4 90

NEW YORK.

Wheat—Winter	86¼	@	99
Spring			
Corn	41½	@	45
Oats	27	@	39
Eggs			14¾
Butter	11	@	17½
Wool	14		39

KANSAS CITY.

Cattle	1 60	@	4 00
Hogs	4 00	@	4 17
Sheep	2 50	@	4 00

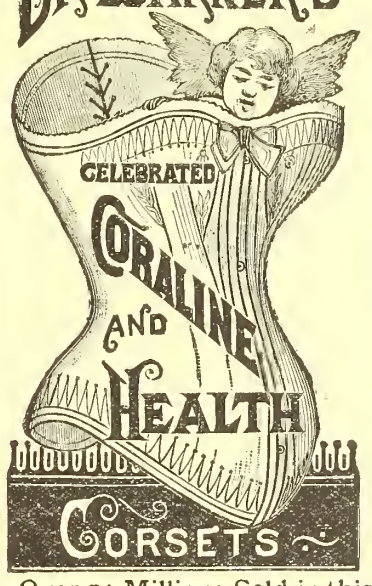
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HOME AND HEALTH.

SLEEP FOR BABIES.

It is to be regretted that to so many mothers, and not young mothers either, baby's nap should seem a matter of such slight importance.

During the first few weeks of his life, in which his hours are almost wholly passed in slumber, when he falls immediately asleep again upon being awakened, admiring friends are allowed to take him up whenever it plesses them.

To be sure he soon begins to resent this and to be "cross" when disturbed: and for this reason only his rights are respected as he grows older. Even then his slumbers are not really guarded against interruption, but he is put to sleep amid the sound of voices and the glare of light, and nature is expected to do her repairing under these circumstances.

And such a stupendous work as it is! Almost making over the whole tiny frame. Just compare a baby's strength with your own and then think of the work he performs during the interval between naps—kicking, crowing, grasping, trying to understand all the mysteries surrounding him, till every little sinew aches, every muscle is worn out, and the baby nerves cry out for rest and quiet.

An eminent physician has said:

"Infants must have sleep for repair and rapid growth; children for repair and moderate growth, middled aged folk for repair without growth, and old people for the minimum of repair."

So during his nap baby is not only made over but added to. How important, then, that nature be given a fair chance to do her work.

Much has been said about the importance of perfect regularity in the nursery, but any one who has had the sole care of an infant knows that this is always in a greater or less degree impracticable. Still, it is wisest and best to have his hours for eating and sleeping as regular as may be. Of course the little fellow can not be bathed every time he sleeps, but he should be rubbed gently with the palm and his hands and faced sponged with tepid water; then, after a very moderate meal, he should be laid in some cool, darkened room where he will not be disturbed.

Have it understood that it is his right to be let alone. The optic nerves need relief from the light, and the brain must not be kept from rest by hearing throughout his slumbers the noises which keep him sufficiently alert when awake. When he has slept quietly for some time turn him gently, and if he stretches as though weary of his former position, rub the little back and legs and he will cuddle down again and astonish you by the length of his nap.

I visited a young mother recently who had never thought to turn her month old baby over. It was allowed to lie until the little bones must have ached, and then when it cried she would take it up and give it food, when all that it really wanted was a change of position.

She said it was "such a restless child," though she told me it had slept all the night before without waking. I asked her if she had turned it over, and she answered in the negative with a good deal of surprise in her tone. That day I showed her the advantage of my plan, her baby sleeping almost the entire day under my care; and indeed, as soon as I mentioned the matter she saw the wisdom of it.

Think of a little tender baby's lying all night in one position. It does not seem possible that many mothers could be so careless; but I mention it for the sake of the little helpless darlings who may possibly suffer from just such thoughtlessness.

So give baby a fair chance to rest when he sleeps; put yourself in his place as nearly as possible and look out for his comfort accordingly. The little creatures have enough to go through during the first few years of their lives without suffering from any want of thought or care on the mother's part.—*Beulah R. Stevens in Ladies' Home Journal.*

HARD AND SOFT WATER IN COOKING.

All cooks do not understand the different effects produced by hard and soft water in cooking meat and vegetables. Peas and beans cooked in hard water, containing lime or gypsum, will not boil tender, because these substances harden vegetable caseine. Many vegetables, as onions, boil nearly tasteless in soft water, because all the flavor is boiled out. The addition of salt often checks this, as in the case of onions, causing the vegetables to retain the peculiar flavoring principles, besides such nutritious matter as might be lost in soft water. For extracting the juice of meat to make a broth or soup, soft water, unsalted and cold at first, is the best, for it much more readily penetrates the tissue; but for boiling where the juices should be retained, hard water or soft water salted is preferable, and the meat should be put in while the water is boiling, so as to seal up the pores at once. —*Journal of Chemistry.*

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FARM NOTES.

RAISING ROSES.

The raising of roses is a matter in itself simple enough, and yet how few are good and successful rose growers! A bit of dry garden ground, well enriched and kept so by the yearly addition of stable manure or some artificial fertilizer, this is the foundation for raising good roses. A low, wet place will not do; the original character of the soil makes but little difference, whether sandy or clayey, but the manuring from year to year cannot be omitted without the flowers telling plainly of their poor treatment. Now, these conditions are easy enough to secure almost anywhere. They are quite compatible with the ordinary country and village homestead, and the raising of a few or more roses on the lawn. When planted on the grass they should have a spot devoted to them at least two and a half or three feet in diameter, and the grass should not be allowed to encroach upon it. This spot can be manured and forked over and be kept so that the roots can secure the needed nourishment from it. The amateur who intends to raise a considerable number of plants and varieties will have a bed properly prepared for them. Our present varieties of roses, as already noticed, are the issues of generations of careful culture, and similar culture must be continued with them if we hope to have the best results. It is, then, simply a waste and a folly to plant out roses to take care of themselves; but this folly we see repeated every year. Some whale oil soap and a garden syringe, or a small watering pot in default of this last, are all that are needed generally to combat the insects of this plant. As for winter protection, some straw, or some dry leaves and soil, will usually make them secure from the severest cold. Lastly, attention to pruning; this operation, like the pruning of the grape vine, appears to be quite incomprehensible to many persons, and as a result we see all about us rose bushes growing up and producing some small flowers at the extremities of their branches. In time, the plants become so tall that it is quite inconvenient to give them shelter in the cold season, and they are finally left to struggle with old Boreas as best they may. As a result they become unhealthy, unsightly, a prey to mildew and insects, and finally are removed to the brush pile. But in the meantime the owner has not learned any thing from this object lesson before his eyes for years. If he plants another rose bush, it will be treated in the same way. It is an astonishing thing to see how that, year after year, the chances of obtaining the most beautiful rose blooms are frittered away through unintelligent pruning of the plants, even in gardens of great reputation. There are thousands of rose bushes all over the country which, in spite of being found in spring to have made fine growth during the previous season, never produce good flowers, and the explanation is generally to be found in the fact that no reasonable plan is followed in pruning.

The commonest mistake is the leaving of the older branching spray wood that has already flowered. Dwarf rose bushes at the beginning of the year generally consist of several much-branched stems which carried bloom in the previous summer, and several strong straight shoots springing from the base of the plant. In the case of Hybrid Perpetuals, these older branching stems should be cut completely out, leaving only the new shoots from the base which themselves should be then considerably shortened. If the old spray wood be left in it produces no flowers worth having, while the weak and crowded growths with which it becomes covered afford a perfect harborage to every known rose pest.—*Vick's Magazine for June.*

A Pennsylvania Botanical Society has received a rose of Jericho from Persia of which species of flower it is said that when dry weather is prevalent it wraps itself into a ball, and is to all appearances dead. The wind blows it from the stalk, and it goes bounding along until it reaches a moist spot, where it unfolds its leaves, drops its seeds and a garden of roses soon appears.

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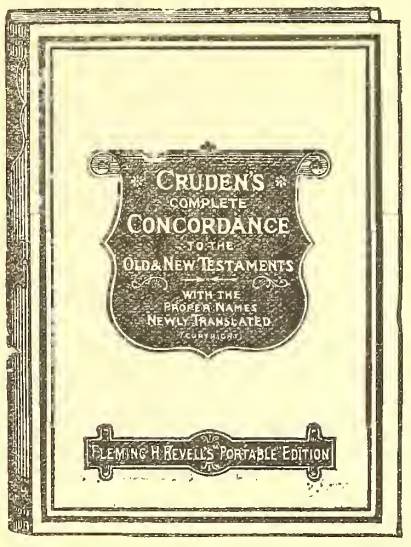
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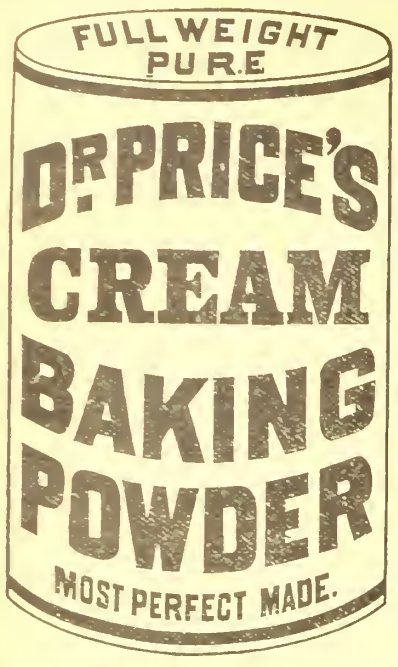
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NEWS OF THE WEEK

WASHINGTON.

President Harrison on Wednesday nominated Hon. William Walter Phelps to be Minister to the German Empire.

Among the appointments announced at Washington on Friday were W. M. Meredith, of Chicago, Chief of the Bureau of Engraving and Printing, and Frederick Douglass, Minister to Hayti.

Secretary of State Blaine has received a telegram from Mr Straus, United States Minister at Constantinople, saying the Sultan donates £200, Turkish money, for the relief of the Johnstown sufferers. Mr. Blaine directed the Minister to express the grateful appreciation of the President and Government of the United States for this generous donation.

There will be very few political movements in Washington this week. The President will leave on Tuesday. Several of the members of the Cabinet also expect to be absent. The week generally will be treated as a holiday. The President and Mrs. Harrison will spend the Fourth of July at Woodstock, Conn., the guests of Mr. Henry C. Bowen, the proprietor of the New York *Independent*, and there take part in the patriotic picnic which that gentleman annually holds in that pleasant New England village.

Several ladies representing the Woman's Christian Temperance union called on the President, Wednesday, and left an address in which they make a vigorous protest against the sale of liquor at the encampment of the National Guard of the District of Columbia at Fort Washington, Md., in July next, and appeal to the President on behalf of "many unhappy mothers" to discountenance the "liquor canteen" at the place selected, which is a government reservation. The President assured the ladies that the subject should have his consideration.

CHICAGO.

The special grand jury investigating the Cronin murder reported to the court and returned true bills against John F. Beggs, Camp 20's Senior Guardian; Martin Burke, who is marked as one of the principals; Patrick Cooney, the companion of Burke, and John Kunze, a close friend of Detective Coughlin, besides P. O'Sullivan, Dan Coughlin, and Frank Woodruff. Kunze, has been identified by William Mertes, the milkman, as the man who about 9 o'clock the night of the murder drove another man up to the Carlson cottage.

COUNTRY.

Maria Mitchell, the noted astronomer, died Friday at Lynn, Mass.

Hon. Simon Cameron, Secretary of War under Abraham Lincoln, died Wednesday evening, aged 90 years.

The wife of ex President R. B Hayes died in her home at Fremont, Ohio, at 6:30 o'clock Tuesday morning, having never regained consciousness since she was attacked on Friday last. The funeral took place Friday afternoon. The services were conducted at 3 o'clock by President McCabe of the Ohio Wesleyan university.

The transporation department was closed at Johnstown, Pa, June 27, and for a time no passes over any railroad will be issued. A telegram was received from Governor Beaver approving the committee's suggestions for the houses. The Governor is willing for the master carpenter to go ahead and build temporary houses out of the lumber shipped instead of ordering any more of the Chicago portable houses. Five bodies were found that day. Every effort is being made to get the bulk of the military away from here by Saturday. Many of the more conservative citizens are apprehensive that the contemplated departure of the soldiers will be a dangerous move. They are fearful that an abandonment of the military restraints will encourage lawlessness, as there are certainly many questionable characters now here, waiting an opportunity to pillage. The civil authorities are fearful that they have not sufficiently recovered from their paralyzation to assume control under the circumstances.

The report of the Johnstown sub committee shows 15,455 survivors and 1,194 drowned, while the morgue reports show more than 3,000 buried.

Fire Monday, at Johnstown, Pa, destroyed twenty-five houses that had escaped the flood, but a small amount of the furniture being saved.

Hot winds, which began blowing in the Missouri River slope in Dakota Thursday, are said to be proving very hurtful to crops.

The reports to the Illinois State Board of Agriculture show heavy damage to the corn plant throughout the State by excess of rain. The crop prospects in the Northwest are less favorable than a week ago, owing to lack of moisture and to hot winds, these conditions being particularly true in Northern Dakota. The ravages of the aphis are reported in Michigan, while in Iowa the wheat is showing the effects of rust.

The Supreme Court of Indiana have decided in the case of a barber named Knox, who had been fined for keeping open on Sunday, that shaving and haircutting were not works of necessity, within the meaning of the law.

Before the special commission at St. Paul, investigating outrages in the insane asylum at Rochester, Minn., evidence was given on Friday showing that patients, male and female, had been treated in an inhuman manner.

A combined cyclone, waterspout and hailstorm passed through parts of Winona, Houston, Fillmore, and Preble counties, Minnesota, Thursday night, sweeping everything in its path. The hailstones are said to have been as large as a man's fist. Two drownings are reported. The financial loss is placed at $100,000.

Burglars entered the house of Daniel Reynard, near Fort Wayne, Ind., Thursday night, chloroformed the entire family, and secured $1,100. The family were so completely stupefied that none recovered consciousness until late Friday afternoon. One, a young child, is said to be dying.

The New York Supreme Court decided on Tuesday, in the case of the murderer Kemmler, sentenced to die by electricity, that evidence shall be taken as to the effect of the electric current on the human body. Counsel for the condemned man set up the plea that death by electricity was cruel.

At Plains, Pa., Thursday, the yard and part of the cellar of Conrad Shafer's house suddenly sank. Investigation showed that a worked-out chamber of the Henry Colliery had caved in. It had been worked to within ten feet of the bottom of Mr. Shafer's cellar.

Near Latrobe, Pa., early Wednesday morning, two Pennsylvania railway freight trains were in collision. The wrecked cars crashed into another freight train standing near, pushing the locomotive and several cars over a fifty-foot embankment into the creek. The engineer, fireman, and four tramps were killed, and it is reported that other persons perished.

Two boys were playing in a large oat bin at Lima, Ohio, Wednesday, when the chute was opened and they were both drawn in and smothered.

The board of arbitration at Omaha agreed upon between the Union Pacific engineers and firemen and the road, rendered a decision in favor of the engineers.

FOREIGN.

A band of members of the Salvation Army was attacked and dispersed by the police Wednesday evening while marching along the Strand on its way to Exeter Hall, London. The musical instruments carried by the paraders were smashed and several of the "soldiers" were injured. A number of paraders were arrested. The police had previously warned the officers of the Salvation Army that they would not be permitted to obstruct the streets.

The Belgian government will subscribe $2,000,000 toward the construction of the Congo railway, the shares to bear interest at the rate of 3½ per cent. The interest on the other shares will be 7½ per cent. The bill stipulates that 92 per cent of the material needed shall be ordered in Belgium.

The government's proclamation forbidding the holding of a Nationalist meeting at Cork was disregarded, scattered meetings being held at several places in this city and vicinity. The result was that William O'Brien, M. P., and other speakers were arrested. After the arrest of Mr. O'Brien the crowd stoned the police, who in turn charged upon the people with drawn batons. A large number of persons were injured.

There is every prospect of lively times in Edinburg. Mr. Parnell, against the opinion of some of his best friends, has accepted the freedom of the city, voted by the town council, in spite of what is known to be a powerful, and is presumed to be an overwhelming, opposition in the city itself. He has named July 20 as the day when he will go to Edinburg. The Lord Provost has declined to take part in the proceedings, and those who know Edinburg and the temper of the Scottish people say that in these circumstances Mr. Parnell's reception will be very mixed. There will be demonstrations against him, as well as for him; and as feeling runs high on both sides blows may be exchanged before the day is over.

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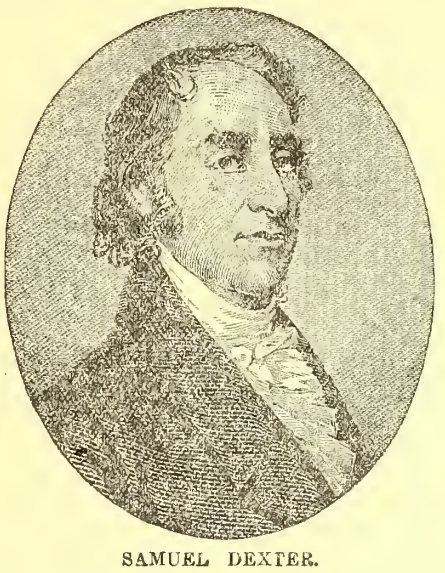
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The July statement from the Treasury Department is not financially hopeful. During the month of June there was a net decrease of $17,324,701 in the circulation of the country, and the accumulation of money and bullion in the U. S. treasury is nearly one-half the entire circulation in the country, July 1st; the figures being respectively $652,081,843, and $1,380,146,150. It needs no prophet to foretell national disaster if such reports continue. The farm mortgages will increase, instead of dying out entirely as they should; and the grip of monopolies and trusts will grow stronger in spite of legislation on every hand against them. The high tariff rates that are the beginning of this evil are the greatest monopoly, because fosteri[illegible]e rest. Governor Larrabee, of Iowa, says the value of lands in that State has shrunk $100,000,000 in a few years, and of farm products in proportion. This is suicidal.

The storms in Rhode Island and Pennsylvania have not washed prohibition out of the air. *America* publishes from "our friend in Dell Roy, Ohio," a platform of principles which reads thus: "Prohibition of the saloon; prohibition of immigration, except under rigid restrictions; prohibition of syndicates and trusts; prohibition of stock gambling and gambling in the products of the earth; prohibition of all combinations and associations which put a part of the community at the mercy of the rest; prohibition of political bossism; prohibition of bribery, miscounting, illegal voting, or any other offenses against the election law; prohibition of foreign interference with the affairs of America north and south." *America* subscribes to this platform "most cordially, and would hail with delight the day of its adoption, not only by a party but by the majority of the voters in every State of the union." The *Daily News*, with nearly a quarter of a million circulation, gives its hearty endorsement and adds: "The platform is ready. When shall we have a party to stand upon it?" The *Cynosure* readers will recognize the familiar doctrines of the American platform in some degree reproduced in the above; and, if the very general proposition respecting "combinations and associations" were more closely interpreted against the lodge, it would be heartily endorsed by our "Old Guard," which can die, but never surrender.



SAMUEL DEXTER.

The country was in an uproar last Monday because two brutish men were fighting each other near a Mississippi saw mill in the backwoods. One of them was the drunken wife-beater, for whose sake Boston has once and again scandalized herself. Governors Nichols of Louisiana and Lowry of Mississippi have seen fit to issue proclamations against this fight, send out orders to the constabulary, and even call out the militia. But of what account is a single prize-fight with a perpetual lottery in New Orleans, and the frequently-recurring assassinations of colored men in both States. They are right in suppressing this battle of bullies; but their zeal for law and order seems almost ridiculous in the face of their studious neglect of law and justice and mercy, when black preachers are to be shot or driven from their homes.

Senator H. W. Blair, of New Hampshire, prefers to take a cheerful view of the prohibition outlook in Pennsylvania and other States where the measure has been rejected. He writes to Col. Elliot Shepard's paper, the *Mail and Express*, that these are "prohibition victories," not defeats. The 26,000 votes in New Hampshire, 86,000 in Massachusetts, 10,000 in Rhode Island and 300,000 in Pennsylvania are prophetic. In each State thousands of voters refused to take part against prohibition. There is promise of an early success of the cause. The figures in Pennsylvania are eloquent. The total vote was: For the amendment, 296,617; against, 484,644; majority, 187,927. One half this majority (92,495) came from the single county of Philadelphia. This county at the same time gave 90,838 majority for woman suffrage, which was defeated in every other county but one which gave but 61 majority. Twenty-nine counties gave prohibition majorities, Mercer leading with 3,856 votes. The total vote last November was 997,586, therefore 216,307 abstained from voting June 18. Count these votes as Senator Blair would have us, and the liquor majority falls 28,000 short. With about 300,000 men to depend on the prohibition cause should win over this quarter of a million voters and make their cause as secure as it is just.

Governor Fifer has requested Judge Gould, of Moline, president of the State Board of Public Charities, and Mr. Wines, Secretary of the Board, to make an investigation of the reported suffering of the miners in the northern Illinois coal district. They will give a public hearing at La Salle to all parties interested who may choose to appear. They are not selected as arbitrators, but it is hoped that their labors will lead to an amicable adjustment of the difficulties. The Democratic anti-tariff press has so exaggerated the reports of suffering that the truth is discredited. The fact that great suffering exists is too well substantiated, however, and some of the striking miners must be saved from starvation by public charity. The Governor's committee may not be able to give us all the facts; but it will, no doubt, give us a clearer view of the responsibility of the mine proprietors. New fields opened in the south part of the State are mined with greater facility and get to the market a cheaper coal, and the difficulty of controlling the foreigners who form the bulk of the workmen is well known; yet a humane and equitable policy need have no such disastrous results as threaten several communities in this State.

Constitutional conventions are sitting in the four new States of North and South Dakota, Washington and Montana. Their work will be submitted to the approval of the people on the first Tuesday of October next, and on the same day State officers will be chosen, as well as Representatives and Senators in Congress. The President, having received the proper notification, will issue a proclamation formally announcing the admission of the new States to the Federal Union. To the next Congress the new States will together send eight Senators and five Representatives, two of the latter being furnished by South Dakota. The aggregate area of the added commonwealths is 400,000 square miles, which is larger than that of the thirteen original States, and their combined population is about 1,000,000 souls. The political complexion of each is carefully watched, Montana having already a Democratic majority; in the convention met at Helena. Of vastly more importance is the fact that the two Dakotas will probably stand for prohibition. In South Dakota one vote has been already declared overwhelmingly against the liquor traffic. The North Dakota convention at Bismarck will also meet this question squarely. The Farmers' Alliance, an organization having a large membership and great political influence, has enunciated a platform of principles which they wish to place in the constitution. Among these principles are the following: Government control of the railroads and of all public necessities; prohibition of the liquor traffic; election of the United States Senators by popular vote; courts of arbitration; abolition of the contract system in public works; self-sustaining criminals; woman suffrage; few appointive and many elective officers, and the Australian system of voting. They may not secure all they wish, but it is hoped that prohibition at least will be secured. That great object accomplished other reasonable reforms will readily follow.

CAST OUT THE HEBREW.

BY C. SEYMOUR BULLOCK.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." My thoughts ran out to these words of the Saviour as recorded in Matthew, when I read, in a book published for the evident intention of kindling fires of persecution against the Jews, the reasons why they should not be admitted into Masonic lodges. The writer is, by his own testimony, a Mason; yea, even "one of its most devoted disciples."

I quote: "Just as we do not admit women, just as we exclude certain other persons, just as our doors remain closed to criminals (?) so we can exclude the treacherous and perjured Jews. Why entertain any scruples against excluding the Jews, when these same impostors form 'lodges' (that is, "Kehslim") where we are not admitted? No Jewish *kehal* admits non-Jews; why, then, should we Masons be their dupes and admit these outcasts of other societies? Whatever we may have to talk over confidentially among ourselves is reported to the various *Kehalim*, and these report it, in turn, to the general grand *Kehal*—the Alliance Israelite Universelle, in Paris.....I would also suggest that we drop out the absurd Jewish superstitions, lies, and humbugs from our rituals, and adopt modern and sensible ones."

What? Adopt modern superstitions, lies, and humbugs? It will never work in America. Drop Solomon's temple, Jachin and Boaz, and the rest of this perverted Scripture, and you knock the bottom from the Masonic pail, and after "work" they could have no "refreshments."

On the preceding page the writer says: "I am a Mason myself, and I unhesitatingly declare that the Jews ought not to be tolerated in our lodges. We are a secret organization, and we have private affairs that concern nobody else. To transact private business in the presence of Jewish perjurers, traitors, and impostors is downright insanity. I do not claim or wish to insinuate that Jews reveal our secrets to the public. They know that Masons would be after them before they had time to think of escape."

Had these words been written by a non-Mason the cry would have gone up, Bigotry! But here they are, "before they had time to think of escape," written by one of the most earnest disciples of Masonry. "By thy words shalt thou be condemned."

Detroit.

CHRISTIAN UNION AND KENTUCKY HOME MISSIONS.

BY H. H. HINMAN.

There is a deep and growing conviction in the mind of eminent Protestants that the present divided state of Christendom is not only out of harmony with the mind of Christ, but is the occasion of wasted resources, inefficiency and moral delinquency that are everywhere apparent. This conviction has found expression in the utterance and writings of the leading bishops of the Protestant Episcopal church, and by eminent divines in the Presbyterian and Congregational denominations, as well as others on both sides of the Atlantic, who have given much time and thought to the consideration of methods of union. Church congresses have been held at Hartford, Conn., Cincinnati and Cleveland, Ohio, which were large, able and eminently representative bodies, in which there has been elaborate discussion. Among the large religious journals, the *Independent* has done much to urge the importance and practicability of such union. Foreign missionaries generally have felt embarrassed in their work of evangelization by such divisions; and to the heathen mind it has constituted a vast objection to the Christian system.

Within the last few years the Presbyterian and Congregational churches of Japan, made up of recent converts from heathenism, have felt impelled to seek for some plan of visible unity; and one has been recommended by the churches of those islands. All this indicates the drift of the most enlightened, as well as the most unprejudiced, Christian sentiment, and is important as a presage of the inevitable answer to the prayer of our Saviour, "that they all may be one."

The following from an editorial in the *Christian Statesman* presents clear and Christian views on this topic:

"In my judgment there is a divine foundation for the unity of the Christian church. It is found in the common relation of all believers to Jesus Christ and their actual separation or distinction from the world. The whole body of believers in one community *are* the church of Christ in that community by a divine, providential constitution, like that which makes a family or a nation. It is their duty to recognize the fact of their oneness, and to settle their differences afterwards as best they may, due regard being had to the right of dissent, and the liberty of agitation. It is, in our opinion, the duty of all those who recognize one another as Christians, to come together and restore the unity of the church on this basis. This would place under the one church which they would form the unassailable foundation of a divine constitution, strong enough to withstand all the agitations of subsequent controversy."

To these clear, strong words let me add, that while it is the manifest duty of all the Christians of any one place to come together and recognize those thus providentially united as the church of that place, yet no association, conference, or presbytery, made up of such or of any other churches, has any divine warrant for calling itself a church, taking any denominational name, or of separating from other Christian bodies. The New Testament seems to warrant no other than local churches and such *occasional* councils as may be needful for the settlement of such questions of doctrine or morals as may from time to time arise. The making of such conferences permanent bodies, and thus separating themselves denominationally from the rest of Christendom has been a great mistake of Protestantism.

A few Christian brethren, among whom is that veteran philanthropist, J. G. Fee of Berea, Kentucky, have undertaken anew the great work of Christian union. They have organized a missionary society for evangelization, but not in the interest of any existing or prospective sect. They will use such means as be placed in their hands to aid churches and support ministers in preaching an evangelical and undenominational Christianity, in which the name of Christ only shall be recognized and honored. Such means are greatly needed for the evangelization of the mountain regions of Kentucky.

VOLUNTEERS WANTED FOR INDIA.

100 PLAIN CHRISTIAN WORKERS NEEDED THIS YEAR.

LETTER III. HOW READEST THOU?

A young man in Allahabad was seeking salvation in 1874, and I was asked to speak with him. He was one of those chronic cases, of which sad specimens are found everywhere. He had several times been an active Christian, and had each time lapsed into downright sin. In a long talk I seemed to probe in vain for the cause of his wretched experience. At length he casually remarked that even in his deepest sin the thought had comforted him that he was one of God's elect, and that he would be saved anyway! I immediately drew the sword of the Spirit upon that big fox that was spoiling the vine. Turning to 1 Peter 1: 2, I showed him *God's* election ladder: "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." Do you begin at the top of a ladder to ascend it? No, that is God's end of the matter. You are to commence at the lowest step: "Sprinkling of the blood." After that, then "obedience" must follow. That leads to "sanctification of the Spirit," or holiness. This brings you upon the plan of God's "foreknowledge," and you are said to be "elect." Look at the references: Eph. 1: 4, "Chosen . . . that we should be holy;" and 1 Peter 2: 9, "A chosen generation, a royal priesthood, a holy nation," etc. Then 2 Peter, 1: 3-11; dwelling on the warning-promise of verse 10: "Give diligence to make your calling and election sure; for if ye do these things ye shall never fall." I told him he had been taking another Saviour in the place of Christ. I then wrote, "*I have election.*" That has been your creed, and it has encouraged you in sin; you have laid "another foundation," and it is one of sand. Then I struck the pencil through *election* and wrote *Christ*. Now, take that: "*I have Christ.*" While you have him you are saved. While you have not "Christ in you the hope of glory," and are not "bringing forth fruit unto holiness," you are lost.

He saw it, by the help of the Spirit, and gave his sin and error to Jesus. He soon became a zealous worker for souls, and successful because simple and spiritual. He distributed tracts with faith, preached in the streets, held prayers with native servants in Christian families, posted large Scripture texts in the bazaars, and hired coolies to carry such texts about upon poles. Though employed in the railway, he did as much work for Jesus as some I have known who are supported for their religious work. After some months I visited that station, and found Issacson working earnestly in connection with an active body of Christians; but he did not join their society, as he honestly thought that church membership depended upon the peculiar method of performing an initiatory ceremony. Again God's Word was brought to bear upon his difficulties, and he was free to be fully at home where he worked. You may hear more of him in a future letter.

Captain M., N. I., had been an active professor of conversion, but had lapsed into profanity and worldliness generally. He came again to a religious profession, and I have heard him tell of his "fourteen years of service of the Lord," counting in all those years of desertion and fighting against his King!

Soldier Smith was a devout once-in-always-in-ist. He once got so drunk that he could not get upon his cot, but slept under it. After some days he came to our testimony meeting. He looked a little humbler than usual, and modestly said he was thankful to the Lord for keeping him saved, though he had been "under a cloud." Did he mistake his cot for a cloud? Poor fellow! He was under a cloud of false doctrine which led him to think that his soul could follow Satan openly and yet be a child of God privately! Smith thought himself a "theolog," and used to try to doctor my divinity. One day he attacked me in the military hospital about his favorite theory. In defense I said: Here are about 200 men in this hospital; suppose they had died in infancy, would they have gone to heaven? "Yes." Then, do you expect to see them all up there at the end? "No, only a very few, I fear." How is that? Have they fallen from grace? fallen away? Smith was demolished, but he looked up, Phœnix-like, from his ruins and said, "I never thought of that before; I must study over it." A few days after he met me triumphantly with, "O, I have come to a conclusion about the children." What is it? "Why, that only a few infants are in a state of salvation." That reminds me of similar things in certain creeds, but I will not quote them, hoping that you are ignorant of them and that you may remain so.

The native convict who killed Lord Mayo said it was his *kismut*—fate—to do so. Mohammedans, Hindoos and Buddhists have given enough fatalism to Asia; I beg you not to bring any more.

There is often a thinly-disguised fatalism in the phrase,—"Waiting God's good time." When a Christian worker wanes in consecration and faith, it is easy for him to fall into a treadmill round (especially when well paid for it), and say, "I do my duty, and leave results with God;" and, "I will wait God's good time." These expressions may discover true faith; but very often they only cover heart-backsliding, unbelief, laziness, and dead orthodoxy.

Yesterday four applications came to me from young men in England who wish to enter mission work in India. Thank God for the hearty zeal they show for the rescue of souls. Will those who offer for mission work please give me clear and brief information upon the following matters: Your religious experience, work for Christ and success in it, church connection or preference, general doctrinal views, education, profession or trade, age, health, etc., and any special items necessary. Also give some references to Christian workers who know you.

The head of a religious institution writes me of two who wish to enter mission work. Of one he says: "He is an acceptable preacher and well educated, but he is troubled with self-conceit. He would be probably just such as you require for a colporteur-evangelist." Exactly! He will doubtless do beautifully for India after he has first taken a pack of twenty pounds of books from house to house in his present vicinity for a few months. If that does not take the self-conceit out of him, let the pack be increased to forty pounds for a time. A deep work of grace will also be necessary.

Will God's people pray much for his blessing on this effort to increase the number of mission workers in India. Mission papers will be sent free to all who wish them. Send full address with postage.

WALLACE J. GLADWIN, *Missionary.*

Miles, Iowa.

P.S.—I am prepared to give addresses upon mission work, etc., wherever suitable openings are presented.

—At the service in the Doshisha church, Kobe, Japan, March 24, there were 103 of the pupils who united with the church. Five were from the girls' school, sixty-two from the preparatory department, 20 from the first year collegiate, and sixteen from the second and third years.

THE LODGE MURDER OF CRONIN.

COMMENTS OF THE PRESS.

(Journal of Prohibition, Clarinda, Iowa.)

Chicago and the whole country is terribly excited over the murder of Dr. Cronin. It has been shrouded in mystery from the first, and all is not yet made clear, but enough is known to justify the conclusion that he was "removed" at the order of an oath-bound secret society—the Clan-na-Gael or the Ancient Order of Hibernians. The doctor was a member of these Irish societies, and editor of a paper, and he was about to expose some crookedness in the management of the society funds. At a meeting of one of these societies a resolution condemning his murder was voted down because one member said that "perhaps the order for his removal had come from their own executive committee." Immediately after Cronin's disappearance some of his friends and associates in the secret societies declared he was killed, and that they knew who killed him and why he was killed, but they would not tell, because they would not dare violate their oath as members of the secret Irish society. If all this is true it is another Morgan murder and will tell heavily against oath-bound secret societies.

(The Evangelical Repository, Pittsburgh, Pa.)

The coroner's jury, rendering their verdict in the case of Dr. Cronin, say that...."all secret societies, whose objects are such as the evidence shows those of the Clan-na-Gael or the United Brotherhood to be, are not in harmony with, and are injurious to, American institutions." The same thing may be said of all secret, oath-bound societies. Their oath-bound secrecy of itself puts them out of harmony with our American institutions, and also brings them under the condemnation of the law of God. They will probably be allowed to exist so long as they do nothing worse than tyrannize honest laborers, interfere with personal rights, boycott any who happen to cross their path, etc., etc. But when they introduce murder for accomplishing their purposes, they will hardly be able to retain the respect and confidence of so many good and upright citizens as they now do. Ministers who dare not open their mouths against them now, when this method of getting rid of opponents becomes more general, will probably then be able to muster sufficient courage to kick them as vigorously as they now do the poor carcass of slavery. Understand, secret society gentlemen, that you reach the point where "forbearance ceases to be a virtue" when your plans become so intricate, and your purposes so dark and deep that you have to resort to murder to carry them out.

(Critic, Halifax, Nova Scotia.)

It is somewhat curious to note the amount of editorial comment appearing here and there throughout the press on the Cronin murder in Chicago, in comparison with the remarkable absence of such commentary on crimes which have occurred in Ireland, which have only differed from the Cronin atrocity in circumstance, but have been equally the outcome of the horrible principle of secret societies, which set aside all human morality and all fear of God.

(Chicago Herald.)

At a meeting of the Dr. Cronin committee held yesterday afternoon at room 22, Major Block, it was decided not to make any great effort to raise money in Chicago for the present. Though no effort is being made to collect money from local sources, a considerable sum was contributed yesterday. In one envelope was found a new $100 bill neatly folded in a piece of blank paper. The envelope contained no printing matter, and the address was in typewriting. The unknown contributor was evidently very anxious to accomplish two things, viz: to aid in the punishment of the murderers and to keep his identity a secret. Smaller donations to the fund were made in the same way. Several gentlemen called at the headquarters and subscribed liberally after exacting a promise that their names be not made public. There is something remarkable in this desire to keep in the background, which is evinced by hundreds of reputable citizens who should be most anxious to come forward and place themselves squarely on record. What is the matter? Of what are they afraid? The police are complaining that their progress is being retarded by the same cause. Persons who are known to be in possession of valuable information not only have failed to come forward and volunteer all aid in their power, but have declined to talk even when closely cross-questioned. At the same time these people profess the uttermost solicitude in the matter, and declare themselves most anxious for a speedy solution of the mystery and conviction and punishment of the conspirators. There seems to be some strange and dominant power in the background, with an influence potent enough to place the seal of silence on lips which could tell the first chapter in the story of this tragedy.

(Advocate, Orleans, Neb)

The late murder of Dr. Cronin, of Chicago, by a secret order organization, is another warning to the public of the danger to society of this class of corruption. An exchange says, "There is nothing in the constitution to interfere with a member's duty as an American citizen, except that occasion might arise when he would have to violate the neutrality laws." This is virtually admitted, that if a member is not neutral on certain points at issue in this Clan-na-Gael tribe, he might be guilty of a misdemeanor, which in this case seems to be a death penalty. When will the public learn to beware of such un-American clans?

(New York Mail and Express, June 14.)

It is the confident belief of many that the Clan-na-Gael organization is antagonistic to the fundamental principles of American liberty, and that the society comes under the laws specially enacted in the State of Illinois to protect the people from the sins and follies and vile machinations generally of the anarchists. If it be found—and the question must now be settled—that these secret societies are in open conflict with our free American institutions, and that they exist on our soil, in opposition to our laws, there is no alternative but put them down; and they must be put down promptly and with a vigorous hand. If, again, it be found that the Clan-na-Gael, as known in Chicago, is an organization of that kind, specially provided against by the conspiracy laws of the State of Illinois, the result is equally obvious. It must be put down with a high hand, and without delay.

(Philadelphia Telegraph.)

This isn't an appropriate time for a revival of Know-Nothingism, which, despite the fact that some of its aims were not unworthy, made a disgraceful failure for the all-sufficient reason that the good sense and real patriotism of the nation revolted at the idea of having any secret society attempting to dictate its politics. President Harrison did right in administering a rebuff to the impudent fellow who attempted to pin the badge on his coat.

(St. Paul Pioneer Press.)

From this time forth there should be no place for secrecy in the Irish movement, and no organization should receive the countenance of Irish leaders which is not open to the light of day. As for the men who have attempted to use the liberty of America and the sacred name of Ireland's necessity to build up in this country a secret authority, and to rule in the name of the red terror, we cannot make too short work of them and the machinery which they have sought to turn to purposes of crime.

(Chicago Mail, June 17.)

The *Mail* has reserved its opinion until now. There is no longer any necessity of keeping back its candid belief. There is no longer any reason why the plain, honest truth should not be told. The evidence goes to show that Dr. Cronin's murder will resolve itself down to this: That the Clan-na-Gael society, as a society, had no more to do with the assassination than had the Masonic society to do with the murder of Morgan; that the Clan-na-Gael society was used simply as an instrument of self-aggrandizement in the hands of a few men; that its members were being robbed by a coterie of professional patriots; that Dr. Cronin's discoveries and revelations put an end to the gigantic robberies and threatened the exposure, condemnation, and damnation of those concerned in them. Instead of being a political crime it was a most vulgar, barbarous, brutal and cowardly murder, then, committed for the sole purpose of saving the reputation of a man who had squandered thousands of dollars belonging to the Land League and Clan-na-Gael society in the bucket-shops and railroad stock commission houses of Chicago.

(Times, June 15.)

Out of this situation will spring results helpful to the Irish in America, who are likely to let secret societies alone while they attend to their business as Americans. The change will not be agreeable to the professional Irishman, but it will be beneficial to men of good will. When in the face of the world the Irish in Ireland will have reared a standard of revolt and, with the sterling purpose of the farmers of Massachusetts who fought at Lexington, will rise against the red-coats, it will be time enough for Americans to declare their sympathies. A cartridge under London bridge has nothing but abhorrent significance. Another great fund in America may mean nothing more than added commissions or a stock broker.

SAMUEL DEXTER AND MASONRY IN 1798.

[An old tract found among the papers of Samuel D. Greene.]

In the year 1798, Josiah Bartlett, Grand Master of the Massachusetts Grand Lodge, published under his own name, in the *Mercury and Palladium*, an attack on the Rev. Dr. Morse, of Charlestown, for calling the public attention to Professor Robison's work on the connection of Masonry and Illuminism. To this Masonic attack, Hon. Samuel Dexter, the great lawyer and advocate, replied, in the following article, the original of which we have seen in his own handwriting. The eagle mind of Mr. Dexter penetrated Masonry at a glance, and the biting ridicule here exhibited, bears the stamp of his sarcastic powers:

To the Grand Master of the Grand Lodge of Freemasons of Massachusetts,—SIR:—As you have twice written to the public in opposition to Professor Robison and Dr. Morse, and a number of weeks having elapsed since your first favor, according to all the rules of epistolary etiquette you are by this time entitled to an answer. This burden I have taken upon myself, and shall now give you my opinion, and that of the most of my informed friends. After having read your publications with some care, I confess I am at some loss to determine their object. Thus much, however, I can discover, that your wish is to prevent the good effect of the publications of those gentlemen respecting *Illuminatism*. As I fully believe their writings are important warnings to the public, and have a tendency to prevent the evils which that *Box of Pandora*, the French Cabinet, is pouring upon the world, I must disapprove of your efforts, though I am not very apprehensive of their success.

Lest you should complain that my object is as difficult to discover as your own, I tell you explicitly, at the outset, that my intention is to endeavor to convince you, that after the concessions contained in your own publications, you are bound to desist from opposition, or relinquish all claim to the character of a man of probity and candor. In your last you admit the existence of an order of Illuminatism in the following words: "I pretend not to doubt the existence of this order, for there are documents in the Professor's book which are satisfactory to render it probable;" and you express your abhorrence of their "reputed principles and detested practices." For what then are you opposing Professor Robison? Because like an honest man he states and proves the existence of a horrible conspiracy against Government, Morals, and Religion, which you confess does exist, and guards the unwary from being seduced? Why are you opposing Dr. Morse? Because he first recommended this work to the perusal of Americans, and thus prepared them to resist the contagion of Illuminatism, and afterwards defended himself, when treated with scurrility, for so doing? There can be but one answer to this, and that is that *Freemasonry* was unjustly attacked, and you merely defended *that*. This is not the fact in any sense, in regard to Dr. Morse, for he has never in the least degree implicated Masonry: on the contrary, he said every thing that an honest man could say to allay the causeless jealousy of some of the fraternity. Must you, in faithfulness to Masons, oppose the opposer of *Illuminatism*, after all you have said against it? If so, you are called by a higher authority, as a man and a citizen, and in a voice of thunder, to abandon Masonry as an unjustifiable institution. If it be otherwise, let the Doctor quietly pursue his professional duties, for the *crimes* of Illuminatism are all that he condemns. But you have a *singular* objection against the Doctor. Without examining his evidence or his arguments, you complain that he has "occupied more than *eleven* columns in the *Mercury*." This is a new mode of managing a controversy, to count the columns in successive newspapers, and learnedly publish the aggregate to the world to enable them to appreciate his arguments. But I do not object to this on account of its novelty, for I have a due regard for original genius and useful inventions. And who can doubt the utility of this invention to those who can *count* better than they can *reason*.

As to Professor Robison, he expressly acquits the three first degrees of Masonry of the charge of criminality, and you have told us that these are all that exist in this country. At least, there are no others under your protection. You say expressly, "I pretend to no regular information beyond what the learned Professor calls "Simple *Freemasonry*." Will you undertake to say that the *higher orders*, of which you confess yourself ignorant, cannot be corrupt? Will you oppose this naked assertion, confessedly founded in ignorance, to the talents and integrity of Professor Robison, which you have explicitly acknowledged, and to the testimony which he pro-

uces? Though among the unenlightened in Ma- sonry on this subject, I have equal information with l the most worshipful of your fraternity. And rowing out of the question such respectable au- hority and evidence as the *name and documents* of e Professor, let me ask you whether it be incredi- le that these workers of mischief, who are turning he world upside down, should avail themselves of e *secrecy* of Masonry to cover their conspiracy, and e general diffusion of it through all civilized coun- ries, to inculcate their poison? And may I not add hat the principles of levelism which enters deeply into Masonry, well comports with the hyprocrisy of French despotism? Will you say, sir, that Masonry is incapable of being abused? In saying this you say that it is contemptible. If it possesses any character, any force or efficiency, it may be applied to produce mischief. Witness the modern abusive misapplication of the principles of civil liberty and philosophy. But I see the cause of your quarrel with the Professor. He is a *Mason*, and publicly confesses that Masonry is a *trivolous* institution. A deadly wound this, to the vanity of a man who hoped to derive some importance from being at the head of it in Massachusetts. If this be a mistake respecting the merits of Masonry, and contrary to all rules of evidence, a man is not to be believed when he testi- fies against himself, yet remember that it does not render it proper for you to attempt, from resent- ment, to prevent the good effect of his publication, to obstruct him in opposing vice, and guarding in- nocence against contamination. But as a misrepre- sentation here might impair the public confidence in the Professor, and prevent the complete good effect of his book, let me, for a moment, examine whether there be not every reason for believing the charge true. I will first consider what is known publicly of the institution, then hazard some conjectures as to what is said to be unknown. The world knows that Masons have most windy titles, such as Most Wor- shipful, etc., etc. It is known that their vanity prompts them to walk in formal procession, covered with trinkets that a well informed savage would blush to wear. It is well known that they have many symbolic figures which were highly useful be- fore men could read or write, and therefore are probably yet convenient to many of the brethren. It is known that with all these trinkets and symbols they follow the remains of a brother, looking as wise as the bird of wisdom, which no doubt greatly com- forts the ghost of the departed. It is known that on certain days they meet together and eat plenti- fully, and, if fame does not slander them, drink so too. But is it known that they have, merely as Ma- sons, one object of useful pursuit? Other societies are formed for promoting arts and sciences, agricul- ture, navigation, humanity, religion, etc. But this society, though claiming existence, if I am not mis- informed by the brethren, for centuries before crea- tion, and extended through almost all nations, has never yet produced any *known* good to the world. But we are told all this is answered by the claim of inviolable secrecy. Strange society that blazons its follies to the world, but buries its virtues in mid- night darkness! But, sir, you have no secrets; but mere ceremonies. I say this on the testimony of most respectable men who are Masons. I say it on your own testimony. And can secret ceremonies save the institution from the charge of frivolity? Can you, by accumulating in secret more baubles and more follies, excuse yourselves from the gew- gaws and trumpery which are seen? I need not rest this denial of important secrets on testimony The nature of the thing is stronger proof than wit- nesses can give. Amongst the weak and unprinci- pled, the intemperate, the offended, the revengeful Masons which successive ages have produced, in all nations, and of all colors, it is impossible that any such secret should have been kept. And if this could be supposed, such a secret must be important to all men, if important to any, and the withholding of it would be an instance of misanthropy disgrace- ful to the institution. I know it has been said that the sublime principles of the unity of Deity and moral philosophy are involved in Masonry. But these are principles which at this time are peculiar to no society. In these respects all the civilized world are now Illuminati. On these subjects the blaze of light has obscured the twinkling of Mason- ry, and this claim of merit, on that ground, reminds us of a part of their own ritual, in which they burn candles to enlighten the meridian sun. As this rit- ual is said to be typical, perhaps this is the very thing intended to be symbolically represented.

In short, sir, if there be no very important reason for upholding Masonry at a moment like the pres- ent, there is a reason against it. The system of the destroyers of human virtue and happiness is to un- dermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the re- publics of Europe, and an *extended, secret, leveling*, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot.

The good man's fears will be still further excited in this day of dark intrigue, when all the fallen na- tions have first been secretly corrupted and prepared for destruction, by beholding an effect on this sub- ject for which he can assign no adequate cause. Wonderful is the present revival and spread of Ma- sonry, and invisible is the cause that produces it. The public papers have informed us of new lodges instituted, or about to be instituted in Norton, Franklin, Concord, Reading, Watertown, Oxford, Brookfield, and several other towns in this Com- monwealth. I have no apprehension that these lodges can become corrupt *en masse*, but they afford opportunity for selecting abandoned individuals to mislead the simple. They secure from public detec- tion attempts at enlisting individuals in conspiracy, though such individuals should be incapable of being seduced. Thus, sir, I have done what Dr. Morse never did. I have ventured to call in question the utility of Masonry. Perhaps I may be ranked with the Professor in this respect, and be charged with being an "illiterate enthusiast." Though innocent of the charge, I shall be proud of my company. But at least the Doctor, who has given no such offense, ought to be suffered quietly to enjoy the approba- tion of the wise and good, and of his own conscience, for his able vindication of himself and the Profes- sor, without being disturbed by those who profess attachment to government and morals.

One further remark appears necessary to prevent misconception or misrepresentation. Though I can- not, without further information, respect Masonry, yet I highly respect many who have been initiated, and who are among my most valued friends. But it is a fact, unless all my experience deceives me, that the Masons who are most respectable as men are the least attached to Masonry. Such men daily take occasion to excuse themselves from bearing any part of the apparent frivolity of the institution, and speak of it in the same terms with Robison. On the contrary, those who are very busy about Mason- ry are generally men of light and frivolous minds, dazzled by tinsel, and having no substantial ground for public respect, wish, by unfounded pretenses, to impose on the ignorant and excite the wondering stare of stupidity.

S. D.

In the year 1816, it so happened that this same Samuel Dexter was the Republican candidate for Governor, and run against the Hon. John Brooks, the Federal candidate. A few days before the elec- tion, Major Benjamin Russell, then Grand Master of the Grand Lodge, came out in the *Sentinel* with the following Masonic proclamation; and brother John Brooks was elected by a small majority.

From the Boston *Sentinel*, edited by the Grand Master of the Grand Lodge:

To the Masonic Fraternity,—BRETHREN:—It need not be repeated that the internal regulations of your benevolent order exclude all *discussions* of political dogmas. But every *Master* knows that his *public obligation* compels him to discharge the duties he owes to the State with diligence and fidelity.

When two candidates, therefore, present them- selves for his suffrage, he is not bound to inquire to what party the one or the other belongs; but whether he is "a good man and true," and faithful to the Constitution which he may be called upon to admin- ister. And, all other things being favorable, he is bound by every *Masonic obligation* to give his vote for the one who is a Free and Accepted brother in preference to the one who is not.

Brother John Brooks shall receive the vote of

A MASTER MASON.

PERSONAL NOTES.

—Miss E. E. Flagg conducts the Christian Asso- ciation department in the *Christian Witness*, of New Market, and the *Independent Christian*, of Littleton, N. H.

—Rev. T. H. Hanna of Monmouth, Ill., preached the annual sermon to the Y. M. C. Association of Westminster College, Pa., at the late commence- ment.

—Bro. H. H. Hinman, after visiting Litchfield, Ohio, where he has an appointment, will join Rev. John G. Fee at Dayton, and visit Detroit and other places with him.

—L. W. Mills, one of the graduates at Wheaton this year, has returned to the Black Hills, where he has an appointment to preach in the church at Hermosa, near Rapid City.

—A notice was lately made in these columns of the election of Miss Mary A. Brigham to be presi- dent of Mt. Holyoke Seminary, the celebrated insti- tution founded by Mary Lyon. On Saturday, the 29th ult., Miss Brigham was killed in a railway accident at New Haven. This sudden death is widely and deeply lamented.

—On the 18th of June, Anna P. Sill, the founder of Rockford Seminary, Ill., died in her own room in the seminary at the age of 74 years. She founded this seminary originally as an adjunct for young women to Beloit College. For forty years she had been the head of the institution, during which time about five thousand women have gradu- ated from it.

—Rev. S. F. Porter, our College agent, is taking his vacation along with students and professors. His way of doing it is to search out a poor and needy community and give them his services free for three or four months. Such a place he has found in Benson county, North Dakota. Out on the frontier is the little town of Oberon, where there are two or three places where preaching is needed, and where he will spend the summer, and take his vacation in doing good.

—Elder B. L. Read, a pioneer preacher, passed to his eternal reward on the 31st of May at Osawat- omie, Kansas. He was a reformer for Christ's sake, and well sustained the reputation of the town where he lived, whose name is immortalized with that of the old hero John Brown. Elder Read was a man of exemplary character, whose life, kept in the fear of God, was spent in doing good, helping the poor and unfortunate, and inspiring love and esteem in all who knew him. He was about eighty years of age and had a remarkable history, of which we hope to know more hereafter.

—Rev. J. H. Leiper, formerly connected with the *Christian Statesman*, was returning from the funeral of a sister in Ohio, and was on one of the trains caught in the Johnstown flood. Mr. Leiper, says the *Instructor*, was one of the first to heed the alarm, and escaped from the train to a position where he witnessed the great mass of water, houses and trees moving down the valley of death. He described the scene as most intensely exciting and agonizing. Among the many whom he saw being carried to death he heard but few cries for help. They were rendered speechless, perhaps, by the sudden and overwhelming sense of immediate destruction.

THE MASONIC CLAN NA GAEL.

FOUNDED BY A FREEMASON ON THE PLAN OF MASONRY.

[From the Chicago Tribune, May 9, 1885, reprinted from the Brooklyn Eagle.]

"The Clan-na-Gael, the organization which must assume responsibility for Dr. Thomas and Ber- nard Gallagher, Lynch, and other alleged dyna- miters now under arrest in London, is a secret and oath-bound society," said a well-known member of one of the clubs which meets in the vicinity of Court and Fullton streets to the writer recently. "Its history is no secret to the advanced Irish revolutionists in this country, but it is a secret to ninety-five per cent. of the men who belong to it. Such a statement may seem paradoxical to a man like you, who knows nothing of Ireland and her revolutionary societies.

"The origin of the Clan-na-Gael was a somewhat peculiar one. In 1869 the Brian Boroimhe Circle of the Fenian Brotherhood of New York City had a membership of about 700, comprising business men and others influential in political circles. One of the members was a candidate for office, and his friends brought up the question of his indorsement in the circle. Mr. Michael Sheady, an honest and sterling patriot, opposed the dragging of American politics into Irish national societies, and vehem- ently denounced the proposed action of the circle. He held that every man could and should vote as he saw fit, regardless of the fact that the candidate was a member of the Fenian Brotherhood. The candidate was indorsed, and Mr. Sheady and his friends immediately left the circle.

"Mr. Sheady was a Freemason, away up in the order, so that he might be designated a distinguish- ed member of the craft. He called his friends to- gether promptly and proposed starting a new organization independent of the Fenian Brother- hood. He saw that the well to-do Irish-Americans, business men especially, kept aloof from the brother- hood, and he proposed getting them into the new organization. The United Brotherhood, now known as the Clan-na Gael, was started, and the club, known as No. 1, but the name of which I cannot

now remember, was formed. The intention of Mr. Sheady was that the United Brotherhood should be a tender to the Fenian Brotherhood by assisting them with money when they took any decided step for the advancement of Irish freedom. The intention of Mr. Sheady was, as I have already stated, to enlist well-to-do Irishmen in the cause. Many of that class kept aloof from the Fenian Brotherhood for various causes. As the members of the United Brotherhood were not expected to do any fighting, men of some means only were courted as members. The initiation fee was placed at $2.

MODELED ON THE PLAN OF MASONRY.

"I have stated that Mr. Sheady was quite a distinguished Freemason. Every member of the Masonic order belonging to the Clan-na-Gael must admit that fact, even though they had never heard of such a man as Mr. Sheady. The fact is that Mr. Sheady, as he stated publicly at the time, modeled the United Brotherhood, or Clan-na-Gael, as it is now known, on the plan of the Masonic order, there being very little difference between their workings or even the title of the officers. Freemasons—and there are some of them in the Clan-na-Gael—must have been agreeably surprised when inducted into a Clan-na-Gael club. The forms are quite familiar to them, so much so that they may have doubted whether some of their fellow-craftsmen of the Masonic order were not getting up a joke on them before they 'saw light.' Of course, few if any members outside of the Masonic body can realize the nature of the forms and never once suspect their origin. Ninety-five per cent. of the members of the Clan-na-Gael of Brooklyn will be very much surprised when I tell them through the *Eagle* for the first time that the forms of initiation of Masonry are no secret to them now.

"It must be said that none but the better class of Irishmen in this country belong to the order. The startling ceremonies attending the induction of a member fills him with the idea that the secrets of the society are something wonderful, and that his election implies extraordinary confidence in him on behalf of his associates. Three black balls exclude a man, so it will readily be seen that the society is in a sense exclusive. Its secrets have never been violated, and Lynch, the informer, if he really belonged to the order, apparently knew but little about it. In fact, but few members outside the executive of the club, whom I shall designate the Chairman, and the district member, know much about the secrets since the society became actively engaged in revolutionary objects. A feature of the initiation is that a man, when sworn in, does not see the members, although they see him. After taking the oath he is admitted to light and sees his associates. The outside and inside sentinels and the guides, and even the mode of addressing the Chair savor of Masonry. The forms certainly give eclat to the order.

THE CLAN NA GAEL'S FOUNDER A FREEMASON.

"Mr. Sheady was, most unquestionably, actuated by the best of motives in forming the brotherhood, and aimed at bringing the business and well-to-do class of Irishmen into the order who would have nothing to do with Fenianism. He thought it best to surround it with the safeguards of Masonry, so that well-to-do Irishmen could assist the cause of their country without being paraded in public.

"The United Brotherhood dragged along slowly until after the failure of the proposed raid on Canada in 1870. Many of the members of the Senate wing of the Fenian Brotherhood then joined the United Brotherhood or Clan na-Gael. The society has probably 10,000 members at present. Brooklyn is really most influential in the councils of the Clan-na-Gael, since we have about fifteen clubs here, while there are probably not more than ten in New York. Brooklyn, New York, and Jersey City are divided into five districts, as well as I can remember, over each of which there is a district member. You see the plan of Masonry is carried out here. The ancient craft has District Deputy Grand Masters, and the districts are given in numerical order. The name of the Executive of the Clan-na-Gael or the title of his office is not probably known to eighty per cent. of the members to-day. In this connection I will say that Lynch, if he ever belonged to the order, was kept in perfect ignorance of its workings, and most unquestionably knew nothing about its Executive or the title of his office. He referred to O'Donovan Rossa as the 'old man' who was to furnish the money, but Rossa had no more to do with the business than Gladstone. In fact, the man at the head of the Clan-na-Gael and Rossa are bitter enemies. But in tracing the history of the Clan-na-Gael I must say a few parting words as to its founder. When Stephens came to this country the second time and organized the I. R. B., Mr. Sheady was among the first to join it. In resigning from the Clan-na-Gael he stated that he did so because it had departed from the purpose for which it was organized. Too much American politics had crept into it. Mr. Sheady, who was, in my estimation, as good a patriot and as sincere a man as Fenianism ever produced, died four or five years ago."

"Has the Clan-na-Gael been long in the dynamite business?"

A MAIDEN EFFORT IN THE DYNAMITE BUSINESS.

"I had not intended to say much on that subject, but I may as well tell you all as I understand it, since it is bound to come out. The society was reluctantly forced into it by the revolutionary members not long since. The men I refer to clamored for action, and threatened, in case something was not done, to side with Rossa. The result was that it was decided to make a maiden effort with dynamite. The Gallaghers, and Lynch, and others, were probably sent over to do the work. They were novices in the business, and not trained revolutionists like the Fenians. Hence their failure and the arrest of the men. Had they been revolutionists, Lynch would never have lived to testify in dock after his failure to produce the box intrusted to his keeping."

"Then the Clan-na-Gaels were not concerned in the attempt to blow up the Government building in London?"

"As I understand it they were not, and the Gallaghers and Lynch were even in total ignorance of the men who did. The fact that Lynch could give no information on that point bears out my assertion. If the New York papers had applied the test of cold reason to the bosh they printed they would have seen that the so-called statements were simply a mass of contradictions."

"Then you consider that Rossa and his council are better revolutionists than the Clan-na-Gael chiefs?"

"I am forced to that conclusion by results. Rossa's men applied dynamite to the London Government buildings and there were no arrests. The men who executed Cavendish and Burke were very likely followers of Rossa. They did their work well, and had they exercised sufficient prudence and left the country, they would never have been discovered."

REFORM NEWS.

THE VINELAND FRIENDS.

WASHINGTON, D.C., June 28, 1889.

At this season many living in Eastern cities leave their homes for cottages at the various sea-side and other resorts during the warmer months. Owing to their convenience and attractions, together with contributions to good health, nearly all who are able, and some who are not, avail themselves of their privileges, thus leaving the city to those less fortunate. This I learned during my recent visit to Philadelphia, where I had contemplated spending some time in our work. After due consideration, and consultation with friends, it seemed best to defer meetings to a more opportune time.

An hour's ride on the New Jersey railroad brought me to the spacious city of Vineland. When I say this little city extends over miles, and that most of the property owners have door-yards of two or more acres, you will understand why I speak of it as spacious. The vines, together with many fruit and other trees surrounding the neat residences, give a restful appearance, and make happy contrast with those of the crowded city. A refreshing sea breeze contributed much to welcome and comfort.

I found the residents here largely of the Puritanic stamp, generally well educated, and of almost as many views as individuals. Probably a representative of nearly all the denominations claiming to be Christian, as well as the different lodges, could be found. The saloon is prohibited. Rev. J. T. Logan, pastor of the Free Methodist church, extended a cordial invitation to address his people Sabbath morning, and published that I would speak. The day was pleasant, and the church well filled. Bro. Logan urged his people to sustain our work as they were able. Some new subscriptions were taken to the *Christian Cynosure*, and a general interest awakened among those friendly.

Tent meetings absorbing much interest during the evenings, and the berry harvest demanding labor during the days, made it seem impracticable to attempt anti-secret lectures. Many wished lectures given later. I found a pleasant home with Bro. R. Ingram. He has read the *Cynosure* for many years. The lectures given by President C. A. Blanchard years ago were well remembered by the older citizens. Satan preferred the Garden of Eden in which to dwell, and I do not wonder he strives to control Vineland. Much earnest Christian work is needed, that those who have not been informed in regard to the subtlety of the lodge may be on their guard and not entrapped by its cunning.

A brief stop and canvass at May's Landing assured me that the way would open for lectures there in due time. Bro. Schenk, pastor of the Wesleyan church there, is struggling hard for the faith amid many seeming adversities. He served as pastor in the M. E. church for some time, but finding that he would not be there sustained in the utterance of his conscientious convictions against the lodge and general worldly conformity, stepped boldly out as Abraham of old. The Lord has blessed his efforts in the salvation of some, to whom he is a much beloved pastor. Yours, for Christ and reform,

W. B. STODDARD.

FROM NEW ORLEANS.

NEW ORLEANS, La.,

DEAR CYNOSURE:—The long-prayed for rain has come at last. The weather is quite warm. Thousands of people have been without water for several weeks, and although we have had rain these past two days, the supply is insufficient to even half fill the dry and leaky cisterns.

I preached at my church last Sabbath evening to a good and quiet congregation from Jer. 8: 20. The sermon made a deep impression, and as I read the associated press dispatches of the terrible Johnstown disaster, and spoke of the thousands who perished, even the strong and stubborn-hearted men seemed to quake and tremble. How can we expect less than to witness such or even worse disasters in New Orleans, whose streets are dyed with innocent blood. Some of the society people seem to think because my church is in debt, and because my people are poor, that this is the time to make me their prey, but they make a deplorable mistake. One of their number tried to get me to consent to preach a sermon and christen a banner for his society at my church, but I let him know he was mistaken.

FRANCIS J. DAVIDSON.

A DISAPPOINTED PROCESSION.

ELLISVILLE, Miss., June 29, 1889.

DEAR CYNOSURE:—I have some things of which to write you, as I promised. I have been sowing good seed, and have given out all the tracts intrusted to my care, and every copy of the *Cynosure*, after reading the same. I feel that God has blessed my labors, and your generosity, and may God reward you.

Tuesday we had a large turn out with the Masons. They claimed that it was St. John's day. I heard of it three weeks ago, and prayed that God would interfere so they could not have so much to boast of as they did last year, and God answered my prayers. The band boys would not play for them, and they were compelled to march after a reel played by an old fiddle. Oh, how disgusting it was to see Christians, and even ministers of the Gospel, marching after that old fiddle, played by the wickedest man that they could find. They had four preachers, two Methodist, one Presbyterian and one Baptist, and one poor old man behind the procession carrying a Bible, and by him walked an infidel. Yet they claim that they are not "unequally yoked."

I thank God that my husband has quite enough of Masonry. May God bless your cause, and may you live long to turn many from darkness to light, is my prayer: and that all Christians could speak from their hearts with old Paul in 2 Cor. 6: 14: "Be ye not unequally yoked together with unbelievers," etc. May God bless your work. There are two or three that have promised to subscribe for the *Christian Cynosure*. Yours in Christian love,

MRS. M. A. HOPSON.

THE RHODE ISLAND CONVENTION.

RESOLUTIONS ADOPTED MAY 23, 1889.

1. We are painfully conscious of the damaging influence of secret societies upon the church, recognizing the unevangelical and anti-Christian teachings of lodge religion, and deploring the subtle and fatal skepticism which emanates therefrom.

2. We record our conviction that all Christians who deprecate the power of secret lodges should unite in faithful testimony against the same.

3. We endorse the movement of the New England Christian Association to organize town, city, and county auxiliary associations in order to bring the evils of organized secrecy more directly before the people.

4. We rejoice in the well-directed efforts of the

National Christian Association to expose, withstand and remove secret societies: Freemasonry in particular, and other anti-Christian movements in order to save the Church of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption. And we commend its weekly organ, the *Christian Cynosure*, to the patronage of our friends.

5. We reiterate our conviction that the drink habit is a gigantic curse, without mitigating or redeeming features, and we re-affirm our unalterable hostility to legalizing the liquor traffic under any pretext or for any consideration. We believe it can never be legalized without sin, and we declare in favor of constitutional prohibition, state and national, backed by appropriate statutory legislation, well enforced.

6. We are humiliated and appalled in view of the alarming prevalence of the tobacco habit among the masses, and especially of cigarette smoking among the young, and we believe that the pulpit, the church and the press, as well as all other moral agencies, should do more to enlighten the people as to the deleterious effects of such usage.

7. We commit ourselves to the promotion of social purity by every means within our power.

8. We commend all that is noble and philanthropic in the work of the Woman's Christian Temperance Union.

9. We adopt the voice of the annual meeting of the National Christian Association at Washington, viz: "That the establishment of a National American party of reform on the basal principles of Christianity has become a necessary step in the march of events and in the onward progress of a Christian people, striving to get free from the depraving control of oath-bound orders of secrecy, and of oppressive moneyed monopolies, and from all old world or new world usages incompatible with a true Christian civilization."

10. We believe that all should "remember the Sabbath day to keep it holy;" and we disapprove of all modes of public conveyance, pleasure excursions, enforced or unnecessary labor on the Lord's Day, and of all Sunday newspapers, and deem it inconsistent for Christians to patronize them.

REV JOSEPH H. BROWN,
REV. LEWIS W. HORTON,
J. S. PERRY,
ELIZAETH E. FLAGG. } Committee.

CORRESPONDENCE.

THE HARVEST STILL WAITS.

CINCINNATI, July 1, 1889.

EDITOR CHRISTIAN CYNOSURE:—Yesterday morning I preached in the Lincoln Park Baptist church, Rev. R. C. Robbins, pastor. They have a neatly-finished church and a fine congregation of young people. Bro. Robbins is a New Englander. He had a charge at Troy, N. Y., before coming here. His wife's brother went as a missionary to China, and died two years after going, but the widow still remains in the field.

Of course this pastor and his wife are deeply interested in foreign missions. All the churches should be awake to this great work, but they are yet very sleepy. Dr. Pierson says: "How little do we appreciate the fact or the extent of the unoccupied fields. Aram, with twenty millions; Kurdistan, with three millions; an immense tract of the Dark Continent lying north of the equator; the vast Congo basin, touched as yet only on its edges, with fifty millions more; Afghanistan, with eight millions; Thibet, Mongolia and Arabia have recently been embraced in the great missionary girdle; but only a beginning has been made, and we might properly include them among the unoccupied fields. Only fragments of the vast populations of China, Africa, and South America have even come in *contact* with the Gospel. The Greek and papal churches hold three hundred millions under an almost unbroken spell of ignorance and superstition. There are one hundred and seventy millions of Islam's deluded followers, and while Christian missions have scarcely approached them, they are themselves making new converts to the False Prophet; in China alone, one hundred thousand proselytes to Mohammedanism are reported as the result of a recent aggressive movement.

"Meanwhile, every year a vast host, equal to the entire population of the United States, passes into eternity. The destitution of the great countries where missions are most thickly planted is still appalling. When, in 1881, Mr. Stevenson, of the China Inland Mission, travelled through China from east to west, he journeyed *sixty-one days*, over more than *a thousand miles*, from Bhamo in Upper Burmah, to Chun King in the province of Chuen, without finding one mission station between those points; and that awful shadow thus unrelieved by any Gospel light was a thousand miles broad, as well as long, for on either side of his line of travel stretched a territory five hundred miles in breadth, with only *one station*, Kwei-Yang, in its whole extent. In a word, here was a square of territory, one thousand miles broad and long, embracing one million square miles, thickly populated, and three mission stations, two of them on its extreme borders and one between. It is far better now; but even now the provinces of Kan-Suh and Kwei-Chan each has three missionaries for its three millions; Shen-Si has ten missionaries for ten millions; Yun-Nan, four missionaries for six millions. Here are four provinces, together nearly four times as large as Great Britain and Ireland, and twenty-two millions of people,—but only twenty Protestant missionaries.

"At such a rate the church of Christ, we repeat, can never overtake the unevangelized population of the earth. Yet our Lord meant no absurdly impracticable project when he said, 'Disciple all nations.' It would be easy for a consecrated church promptly to carry the banner of the cross to the ends of the earth, to furnish all the workers needful, and to make the missionary treasuries overflow. If one Christian woman can herself, disburse two millions of dollars in benevolence; if one Congregational deacon can appropriate a million to missions; if twenty persons in one year can together give nearly four millions,—what might not one hundred million Protestants give, if only a *tithe* were honestly and systematically laid on God's altar?"

The saloons were almost entirely closed on the Sabbath. Cincinnati is getting back her Sabbaths. It is said the saloon-keepers have formed a league to prohibit all common labor on Sabbath. Well, that is a good thing. We would be glad to see it. But it looks like "Satan casting out Satan."

J. M. FOSTER.

SECRET SOCIETIES IN INDIA.

MILES, Iowa.

DEAR EDITOR:—Many of the leading aristocracy and officials in India are Masons, but not *all*, as I was reported as saying. Their power over the natives is great, and thus many are being drawn into the lodges. Our zealous Christian friends in America who imagine that Freemasonry is founded upon the Bible, and a twin of Christianity, should see a lodge in India where heathen Asiatics of various sorts hob-a-nob as "brothers" with heathen Europeans. I can show you lodge lists where Hindoos, Mohammedans and Parsees are tied to drunken and vicious Englishmen by the crafty cable-tow. The fact should be emphasized that Masonic lodges in India are dens of drunkenness and debauch. There is a dear friend of mine, now a Sunday-school superintendent, who was led into habits of drunkenness through the "hail-fellow-well-met" conviviality of the lodge *refreshments*. Earnest prayers and toil followed him for many years. I have watched with him at night and followed him to the bazaar as he went to the native liquor shops, and then have taken the dram for which he had paid and cast it out upon the ground, trying every way to save him. Any man with an honest heart can see it was absolutely necessary to get that man out of Masonry in order to save his soul. The lodge was taking him to hell. Bless God, he was saved. Do you think you could get that man into a Masonic lodge again? No, not even if he saw a conference of Methodists, a synod of Presbyterians, a convention of Baptists and an association of Congregationalists, all joined hand in had in the semi-heathen "mysteries."

A few are waging a radical war against liquor, vice and other giant sins. In saying that 5,000 to 6,000 papers are issued monthly, the name of A. S. Dyer should also be mentioned. He is a thorough-going English reformer, who hates nothing but sin, and fears none but God. He is now editor of the *Bombay Guardian*, the paper which was conducted for thirty-three years by the noted missionary, George Bowen. Mr. Dyer is also editor of the *Sentinel*, of London, and co-editor with me of the *Banner of Asia*, the new and radical Prohibition organ of India.

The questions above suggested are very important factors in the great missionary campaign, and God's people in America should help us in the holy war.

WALLACE J. GLADWIN.

PITH AND POINT.

SUFFERING FOR THE TRUTH'S SAKE.

My heart is in the cause. I have suffered Masonic vengeance in consequence, but I consider it one of the greatest sins with which the world was ever cursed. A number of us were excluded from the Baptist church in Spencer several years ago, because we could not help support a Mason minister, nor hear him preach. We were forbidden the right of conscience. We chose to suffer wrong rather than do wrong. Well do I remember about the Morgan murder, and I have ever been opposed to all secret societies since, and am now 80 years old. I hope to take the *Cynosure* as long as I can read. —MARIA SPAULDING, *Spencer, N. Y.*

A FRAUD UPON THE WORKINGMEN.

This city is honeycombed with secret societies. Here comes the H. O G. and the accepted P. I. G. S, or some worthy "wolf" among unsuspecting sheep. Night after night some lodge is bleeding the purse of the workingmen. Keep us posted on the Dr. Cronin case.—C. SEYMOUR BULLOCK, *Michigan City, Ind.*

WAS THE CHURCH OF ROME EVER THE TRUE CHURCH?

There is no intimation, or a single passage in the New Testament that goes to show that the church of Rome was ever any other than the mother of harlots. To teach that the church of Christ, represented in Revelation under the figure of a woman standing on the moon, clad in nothing of earth, ever apostatized and fell, is to teach that Christ is mistaken, and did not tell the truth when he said, "On this Rock I will build my church, and the gates of hell shall not prevail against it." Whether Christ meant on Peter, whom he surnamed "Rock," or whether he meant himself, being called "the Chief Corner stone," it matters not. It is a serious mistake to suppose that this church ever apostatized. The first beast of Revelation was Pagan Rome. The second beast was Papal Rome, or the former christened, on which the mother of harlots rode, decked with earthly things. The color of the second beast indicates its character. And by reading the 13th chapter of Revelation we find from whence it originated. The Catholic church never was the church of Christ, or the Apostles are liars. Set it down as a fact that all the churches that came out of Rome as Protestants, receiving their ordinations and ordinances from her, are not Gospel churches, and their governments are unlike that of a Gospel church.—HARRIS JOHNSON, *Nebraska City, Neb.*

The church of Rome, as we know it, is not, as we believe, the true church, though it teaches much that is truth. The church, or churches at Rome, to which Paul wrote, and to whom he and others preached for centuries, were just as much Gospel churches as any the brother can mention. And it is a matter of history which he is not very wise to dispute, that these churches did apostatize and become what we behold of Romanism to-day. The Jewish church passed through the same sieve of the devil until the death of Christ was laid at its door. So churches are going through the same process to-day; and none are in more serious danger than those which boast of their own righteousness.

LITERATURE.

MANIFOLD CYCLOPEDIA of Knowledge and Language. Vol. XIV. Exclude to Floyd. Pp. 632. Price 60c. John B. Alden, New York.

As each succeeding volume of this work appears we notice the same skill in the selection and treatment of topics and the same careful editing which has characterized the work from the beginning. In fact, as it progresses its great merits become still more conspicuous. The combination of a dictionary and a cyclopedia is an excellent idea and is being well carried out. Covering the various fields of agriculture, manufacture, commerce, science, art, invention, history, religion, law, biography, and politics, the work is truly *manifold* in character as well as name.

"*College Fraternities Indicted and Condemned*" is the title of a sermon by Rev. John A. Wilson, D.D., delivered from his pulpit in the United Presbyterian church of Wooster, Ohio. Dr. Wilson came from St. Louis as the successor of Dr. D. A. Wallace, widely known and esteemed as the former president of Monmouth College. Dr. Wilson takes up this subject in a courageous and characteristic manner, showing these college societies to be contrary to the law of the church, as just objects of suspicion, as opposed to a frank and manly character, dangerous to society, profaning the oath, and of a bad record. His argument is conclusive, and we should be glad to see a hundred thousand of this pamphlet circulating among our young men of America.

Of the highest importance and interest are the chapters of the Lincoln Life in the July *Century*. The circumstances attending Lincoln's renomination are here set forth in the most authoritative manner, and other chapters deal with the Wade-Davis Manifesto and Horace Greeley's Peace Mission. A thrilling episode is described in Kennan's Siberian paper for the same month. The title is "The Free Command at the Mines of Kara," and a description is given of Kennan's night visit to the political exiles. Another cathedral article by Mrs. van Rensselaer, illustrated by Pennell, takes Winchester for the subject. Frederic Remington, the artist, himself describes his experiences among the Apaches and Comanches. An extremely timely contribution is Mr. Charles Barnard's long and profusely illustrated article on "Inland Navigation of the United States," with a brief accompanying paper by Mrs. van Rensselaer on the "Advance in Steamboat Decoration." Mr. Barnard surveys the whole subject, West and East, his account culminating in the new sound steamer, the Puritan, the largest ever built of its class. "Woman in Early Ireland" is the illustrated paper in Mr. de Kay's Irish series. Bishop John F. Hurst in his article, "The Temperance Question in India," gives results of a recent visit to that country, and discusses a subject recently brought to the

attention of the British Parliament. Rev. Dr. J. M. Buckley gives many curious instances and much good advice in his article on "Presentiments, Visions and Apparitions." In the department of "Open Letters" S. W. Powell writes ably in defense of Industrial education for the Negro, reviewing carefully the objections raised by those who prefer a high grade of classical instruction.

St. Nicholas for June opens with a Revolutionary story. Following this is "Louis the Resolute," which is, virtually, the true story of a boy who walked from his home in Massachusetts to Washington and secured for himself, by personal application to President Lincoln, an appointment to Annapolis. Theodore R. Davis, the war artist, contributes a description, "How a Battle is Sketched." There is also a bright little sketch by Eliza Ruhamah Scidmore of the Prince Imperial of Japan, with a portrait, and a stirring description of his hand-to-hand conflict with a small American boy whose hat His Imperial Highness had knocked off. "Laetitia and the Redcoats," by Lillian L. Price, is based upon a touching incident of the Revolutionary war. A natural history serial, "Among the Florida Keys," by Charles Frederick Holder, describing the strange adventures and observations of a party of boys during a vacation trip in Florida, begins in this number and will continue for four months. It will be found full of novel information and valuable knowledge. Other contributors of prose are Charles Barnard, Myra Goodwin Plantz and Mary E Hawkins.

LODGE NOTES.

The "Supreme Justice" of the Iron Hall receives $3,000 and the Supreme Accountant $2,400.

In North Carolina there are 1,400 Odd-fellows, who paid $1,955 for all sorts of benefits, about $1.33 each.

In Illinois the Odd-fellows number 34,463, who pay less than $3.00 each for relief of their "brothers," or $94,185, but raised a total of $326,109, or nearly $10 each.

The "Modern Woodmen of America" held their annual gathering in Belvidere, Ill. The principal items of interest were some speeches and a concert given by a hired band.

The Odd-fellows of Washington have 2,665 members, who raised last year $70,152, or some $27 each. Of this $9,376 was for relief, or about one dollar in seven raised.

St Louis Odd-fellow lodge, No. 5, of St. Louis, Mo., is worth about $100,000. It has over $75,000 in Government bonds. This is healthy for lodge charity, but not for the genuine article.

The Roman Catholic Union of the Knights St. John, at Washington, elected such officers as these: Supreme Spiritual Director, Bishop Watterson, of Columbus, Ohio; Supreme Commander, John Schueler, of Rochester, N. Y., etc.

The Odd-fellows' Temple, recently built in St. Louis at a cost of $775,000, is owned by eighteen lodges. California has a $500,000 temple, and now it is suggested that Chicago Odd-fellows should build a $1,000,000 hall. All for sweet charity's sake.

The Odd-fellows of Wisconsin number 14,679. Their net loss during the year was 135; total loss, 1,789. The assets of the order are over $573,000; annual revenue, $119,418; paid for funeral advertisements, $6,708; for other benefits, $11,615. A good record for benevolence!

The Illinois Division, Sons of Veterans, have decided to erect a monument at Petersburg, Ill., over the grave of Dr. B. F. Stephenson, the founder of the G. A. R. association in the United States. They thus expect to carry out the objects of their order and promote patriotism in America.

The first Odd-fellow lodge established in Vermont was located in Burlington. It was instituted in January, 1845. Some three years later the Grand Lodge was organized at Montpelier. There are now thirty-one active lodges, whose members exceed 2,300, all belonging to the order in violation of the laws of the State.

Fred Daub, an engineer employed to run a switch engine in the Chicago, Burlington and Quincy yards in this city, was assaulted by four ex employes of the road and beaten almost to death Monday night. After they had severely clubbed him he broke loose and started to run, when one of the men drew a revolver and fired at him. Daub recognized one of the four as an engineer who failed to get an engine after the strike of the Brotherhood of Locomotive Engineers was declared off. Daub is one of the new men who began to work for the company during the strike.

An address was issued to the working people of America, signed by S. Gompers and P. J. McGuire, of the American Federation of Labor, T. V. Powderly, John W. Hayes, A. W. Wright, and John Devlin, of the Knights of Labor; Wm. A. Simscott, of the Railroad Switchmen's Mutual Aid Association, and E. P. Sargent, Eugene V. Debs and John J. Hanahan, of the Brotherhood of Locomotive Firemen. It is a declaration of peace, which is, perhaps, very significant, in view of contests which have been waged during the last year between the Knights of labor, the American Federation of Labor, and other labor organizations.

The corner stone of the new Masonic Temple at Evanston, Ill., was laid last Tuesday. The procession was headed by the Elgin military band. All were under the honorary escort of Evanston Commandery, No. 58, Knights Templars. After passing through the principal streets the procession marched to the site of the new building, and the ceremonies of laying the corner-stone began. Most Worshipful Gen. John C. Smith, Grand Master of Masons in the State of Illinois, presided and laid the corner-stone at high noon, assisted by the sub-officers of the Grand Lodge. The invocation was made by the Rev. William Smith, Chaplain of the Evanston lodge.

Judge Crabtree decided an important case recently in Rockford, Ill., wherein an Odd-fellow had commenced action against the lodge to recover sick dues. G. H. Platner, of Winnebago Lodge, had been suffering for years from paralysis; and the amount due him from the beneficiary fund of the lodge, at $4 per week, ran up to $1,268. The lodge refused to pay it on the ground that his sickness did not come within the requirements, and that he was engaged in no business, and would not have been employed even if he were well. The Grand Lodge of the order decided against him. The case was then taken into court. The defense, represented by Mr. Garver, maintained that the decision of the Odd-fellows' court was a bar to any further proceedings. Judge Crabtree decided they must pay the sum sued for and costs; that no society could act as a court in property matters, prohibiting any member from further appeal to the civil courts of proper jurisdiction. Where a lodge contracts to give a certain benefit in case of disability, and receives dues in consideration thereof, it becomes an insurance contract, and the lodge must pay. The court reviewed the evidence of the disability of the plaintiff and decided that he was unquestionably disabled and unfit for his avocation in life.—*Odd-fellows' Herald.*

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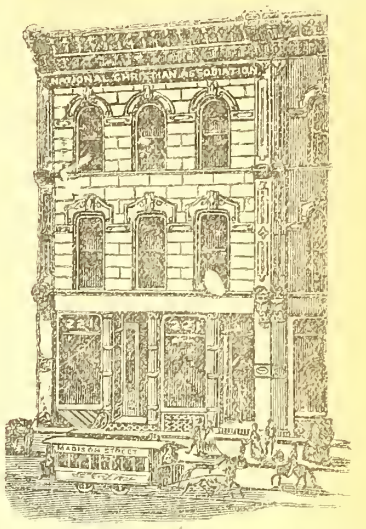
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The Christian Cynosure.

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CHICAGO, THURSDAY, JULY 11, 1889.

SAMUEL DEXTER.

The Chinese worship their ancestors. We cherish the memory of ours. The inspired Psalmist says, "The righteous shall be in everlasting remembrance." Psa. 112: 6.

Joseph Story, Chief Justice of the United States, said of Mr. Dexter, "He was a man of such rare endowments, that in whatever age or nation he had lived, he would have been in the first rank of professional eminence." And Daniel Webster, who eulogized but few men, said of him, "His statement of a case placed it where other lawyers left by argument."

He was born in 1761, and so was fifteen years old when Independence was declared. His cradle was rocked by the discussions which produced the United States. Of course his principles were American principles. The secret lodge,

"Born in th' eclipse and rigged with curses dark,"

had lately come to our shores to turn back the wheels of progress here set in motion, and darken the hopes of mankind. The first lodge had come from England to Boston in 1733, and was teaching despotism nightly there, while Sam Adams was holding town meetings and preparing for a Continental Congress. The Revolution succeeded, though the Freemason, *Benedict Arnold*, was one of its generals, and *Aaron Burr*, another Mason and traitor, was a member of his staff, and became Vice President before Jefferson arrested him for treason. Washington had already forsaken the lodge, and warned the country against it.

Samuel Dexter came on the stage when these great forces were in full play. He was graduated at twenty (1781) with the first honors of his class. He went to the Legislature, and thence to Congress, the House and the Senate, while the country was reeling in its first party struggles. But Dexter was not a partisan, but an *American*. Though ranked as a Federalist, with the Democrats he sustained the war of 1812. President John Adams made him, successively, Secretary of War and of the Treasury; and, says a biographer, "He discharged the duties of those offices in a masterly manner." When Jefferson came in power in 1801, Dexter resigned his public employments, and returned to the practice of law; and, for years, spent his winters in Washington at the Supreme Court, in the most important cases, where he had no equal, and scarce a rival. "And," says Story, "he seldom spoke without attracting an audience composed of the taste, beauty, wit and learning which adorned the national capital." And his tall and comely person was as magnificent as his speech. President Adams had offered him a foreign embassy, which he declined; and in 1815 Madison asked him to accept a mission to Spain, which he also declined.

This is not a biography, but a sketch. And, though a meager sketch, it is sufficient to make every sensible American wish to know how such a man regarded Freemasonry, which now spreads over the United States like mistletoes over Southern forests. When the first Boston lodge was but sixty-five years old, twenty-eight years before the Morgan murder, like "the pestilence" that "walketh in darkness," the lodge had everywhere crept into power. A friend of Dexter, Rev. Dr. Morse, had commended "Robison's Conspiracy," a book against Illuminism, for which Washington had thanked Rev. Fred. Snyder a short time before. A cheap dignitary of Massachusetts Masons attacked Dr. Morse, and Mr. Dexter defended him, in the remarkable letter which accompanies this sketch, on page 3. When our readers have looked carefully through Mr. Dexter's letter, let them as carefully consider what that great man would have said if Morgan had been then murdered, and the lodge secrets of crime and blasphemy had been all laid before him.

—Rev. George Warrington, editor of the *Psalm Singer*, has been chosen editor of the *Evening Journal*, of Beaver Falls, Pa.

—At the meeting of the Boards of the Wesleyan church at Syracuse, June 26, a proposition was made to remove the disagreement now existing by an overture to the proper committee about changes in the Book of Discipline. This committee can then draw up a form, embodying the change asked, and submit it to the churches. Meantime the columns of the *Wesleyan Methodist* are to be open to a Christian discussion of the points at issue.

SATAN'S DEVICES.

One of them is to keep those Christians from whom he apprehends most danger to his realm, busy with trifling disputes of doctrines, etc., when great fundamental questions press.

From 1826 to 1832 the Taylor and Tyler controversy was splitting hairs of doctrine; built a needless theological seminary at Hartford; and kept the best intellect and best scholarship busy while the lodge murdered Morgan, defeated the judiciary of New York, and screened his murderers! And though Bernard, Finney, Colver, and other sainted men testified to the lodge perjury and blasphemy, and witnesses swore to its murder, the leading churches and clergy of New England were, as a rule, too busy with Taylorism and Tylerism to take any notice or give any utterance concerning it.

In 1831 the slave question arose. The Presbyterian church, which could easily have prevented the war, was busy trying Albert Barnes for heresy, and deciding whether a minister might marry a deceased wife's sister. "The Albert Barnes case" merged into Old and New School; and split that great body in 1837–8. For twenty-three years Congress was in agony, and the country fast hastening to blood. But both assemblies were busy with the fag ends of doctrine, settling denominational law suits, and watching for each other's halting. Barnes, who was silenced two years as a heretic, published the only manful and Christian word against slavery. Dr. Junkins, the prosecutor of Barnes, preached and printed a sermon in defence of slavery, and though Drs. Beman, Hawes and Ide, pastors of leading churches, took ground with Abolitionists, the ecclesiastical bodies stood silent till the war began in Kansas. They were appointed and paid watchmen, and they saw the sword coming, but stood silent till the war was over, and then the Old School Assembly took back the New without any recanting of the errors of doctrine for which they were cast off! We read in Ezekiel 33: 6: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." On whom rests the blood of our poor soldiers?

In 1866 the Andover faculty signed a request for a tract to keep Congregationalists out of Masonic lodges. The Boston committee did not publish the tract; and many Congregational pastors have joined and are joining Masonic lodges. And the Andover faculty, Park, Phelps, Smyth, etc., who signed for that tract, look on and see the spirituality of the New England churches sucked out and the churches ruined by the lodges; and the faculty are discussing the future destiny of heathens, infants, and idiots who have not heard of Christ, which destiny they say God hath not revealed!

We respectfully lay these facts before our Swedish brethren. When their beloved Waldenstrom began to urge that, "Except a man be born again he cannot see the kingdom of God," he was at once assailed on small points of doctrine about the relation of the atonement to the immutability of God. O beloved brethren, do not be "ignorant of Satan's devices!" Imperfect theology does not prevent Christ's coming to our earth, but its FALSE WORSHIPS.

OUR AMERICAN SCANDINAVIA.

Scandia or Scandinavia (known to the old Romans by both names) may have derived its name from the Latin *scandere, to climb*, as it is in part walled in by mountains rising abruptly out of the sea. It includes Sweden, Norway, and part of Finland. It was once the "Northern Hive," from which successive swarms of pirates came south into ancient Gaul and Anglia, and seized the possessions, and mingled their blood with Saxons, Britons, Picts and Scots.

"Nothing," said Webster, "is so dry as statistics." There are between fifty and one hundred thousand Scandinavians in and around Chicago; and the rapidity of their increase can be seen in the fact that forty years ago the writer welcomed the good Dr. Hasselquist to Galesburg, Ill., and one or two Swedish ministers with him. He now lives at Rock Island, the beloved founder of Augustana College and Theological Seminary, sustained by a Synod with a church roll of between one and two hundred thousands. And this Synod is but one of half a dozen branches of Scandinavian churches whose aggregate leaves Augustana in the shade. The *Mission Friend*, Chicago, issues fourteen thousand five hundred copies weekly, ably edited by Rev. A. Hallner; and the Chicago *Bladet* issues twelve thousand. With these two sheets the *Cynosure* exchanges. Their houses do a general publishing business. But a newspaper directory would show Danish, Swedish and Norwegian prints falling all over the Northern States like a shower of Northern lights.

REV. PAUL PETER WALDENSTROM.

This gentleman has just landed on our shores. Boston welcomed him. Yale made haste to confer her doctorate on him. He last week addressed the Chicago Congregational ministers at the Grand Pacific hotel, and their club gave him an evening reception. He has spoken to congregations numbering thousands almost every night, and has published appointments running to the Pacific coast. The following is a brief sketch of him:

He was born in North Sweden in 1838; graduated at Upsal at nineteen years; became tutor in the Governor's family in Calmar; was there created anew in Christ Jesus, which turned his temporal and eternal destiny. The king, court and bishops of Sweden became Freemasons; and, worshiping devils in the lodge, grieved away the Holy Ghost from the State Church and turned its worship into dead formalism. The Spirit of God came on the peasants, and fifty or sixty years ago all Scandinavia was over-run with "*Readers*" of the Bible, whose meetings are now "Free" churches. The mantle of their apostle Rosenius fell on young Waldenstrom, and this remarkable man is now editor of the *Pietist*, which is the old "Readers'" organ. He is professor of Hebrew and Greek in the State College at Gefle, and member of the Swedish Parliament. Rev. John Martenson, 205 Oak St., Chicago, is publishing Dr. Waldenstrom's books, done into English by I. G. Princell.

"THE BLOOD OF JESUS"

is the title of a small book or pamphlet of forty-two pages, just issued by Mr. Martenson. It is one of the best pieces of writing we have read in a life time. In it Waldenstrom takes every passage in the New Testament where the words "*blood of Jesus*" occur and puts them under a shower of sunbeams. John Rogers said, "Few rare and worthy men continue such to the end;" and Waldenstrom's immense popularity will endanger him unless his brethren pray for him without ceasing.

TRACKING THE CLAN-NA-GAEL.

The *Cynosure* has shown conclusively that this Irish murder society is in spirit, methods, and results the counter-part of Freemasonry, and clearly represents the whole lodge system. We give a sketch of its origin on another page, and the authorities which give it historic value. The sub-headings declaring the relation of the Masonic and Clan-na-Gael lodges are also copied from the Chicago *Tribune*. We recommend to this influential journal that at this opportune time it also reprint this history from its own columns.

The press denunciation of this order of conspiracy continues. To the selections on another page we shall add from week to week until the volume of this testimony is made up.

The meeting at the Cavalry Armory last Tuesday evening to take into consideration the Cronin murder as a political danger light, was largely attended and was intensely enthusiastic. There were indications that it was under the control of some anti-Catholic lodge, as the United Order of Deputies or "Patriotic Order Sons of America." A Freemason presided, and another, Dr. Murdock, was one of the speakers. Gen. A. L. Chitlain made a good speech as chairman, but the principal speaking was by Judge Mason B. Loomis and Rev. Dr. C. E. Mandeville, president of the Illinois Sabbath Association. Every sentiment of these speakers against Rome and the secret political, un-American, societies, which have been allowed to gain a footing in this country, was greeted with the utmost enthusiasm; as was the sentiment of Judge Loomis that morality must underlie our institutions, and of Dr. Mandeville that the law must agree with the Gospel. The declaration of principles, adopted with cheers, was read by the secretary, Slason Thompson, editor of *America*, as follows:

We, American citizens, representing by our birth many nationalities, but by our loyalty and allegiance only one nation and one principle of free government, irrespective of religious or political affiliations, in mass-meeting assembled, unite to express our horror over the assassination of Dr. P. H. Cronin; to declare our detestation of the foul conspiracy of which he was the victim; and to urge upon the State and National authorities prompt measures for the punishment of the conspirators and the dissolution of all organizations not in harmony with American institutions.

Murder in any case is execrable, but the attendant circumstances lift the "removal" of Dr. Cronin above the rank of offenses against persons and place it in the category of conspicuous crimes against society, against hu-

manity, and against the supremacy of organized law.

We accept the finding of the Coroner's jury, which declared that Dr. Cronin's death was the result of a conspiracy or plot to which none but members of an oath-bound society of outrage, murder and perjury were parties, and we accept the unwilling testimony of its members as to the treasonable objects, oaths, and practices of this society. We view with alarm the ramifications of this league of crime which decrees and sanctions murder on American soil, while under the shelter of our flag it exacts allegiance to its own self constituted organization, and levies war upon a friendly nation by agencies repugnant alike to the law of nations and to the sentiments of civilization.

Before the authorities of the State of Illinois we denounce this society as responsible for the conspiracy to murder, or "remove" Dr. Cronin; we charge it with the formulation of the codes and committees by which he was tried and condemned; with providing the methods and assassins for his "removal," and with interposing its secret obligations between justice and the principals to this most foul and infamous conspiracy.

Before the officers of justice of the Nation we impeach the United Brotherhood, or Clan-na-Gael, as an association of assassination existing under the protection of the United States and usurping the highest atrtibutes of government in that it decrees death, exacts fealty, and levies war; we impeach it with treasonable conspiracy against the life, peace, and loyalty of American citizens; and we call upon the government at Washington to assert its supremacy to all such secret and oath-bound organizations, to stamp out treason under whatsoever flag it may conspire, and to declare that American allegiance recognizes only one sovereignty, the people of the United States, only one flag, the stars and stripes.

And finally, we pledge our influence to all measures that municipal, State, or National officials may take to vindicate the sacredness of human life in Illinois and the supremacy of American institutions in America. To this end we pledge our honor as men, our ballots as citizens, and, if need be, our lives as Americans.

Our readers will notice the demand upon State and National authorities for the suppression "of all organizations not in harmony with American institutions." This was aimed primarily at the Clan-na-Gael and like societies, but its terms include Freemasonry, which the Brooklyn and Chicago papers four years ago published as identical.

—A note from the Y. M. C. A. rooms at Beloit, Wisconsin, says that the *Cynosure* is welcome there. It is read by many young men, and its influence is good, especially among the young men of the College.

—Bro. W. B. Stoddard's report of work done in June shows that he gave eight lectures, made 175 business calls, took 65 subscriptions for the *Cynosure*, and collected $29.58 for the general work of the N. C. A. This is a good record. The heat of summer may interfere and prevent another like it for a time, but it shows the possibilities of the field.

—The *National Monitor*, of Brooklyn, an organ of the colored Baptist churches, is authority for the fact that Rev. Rufus L. Perry, pastor of Messiah Baptist church, lately took a Sabbath evening to preach a sermon to a "drum corps" of a lodge, and take a collection to help pay for new uniforms. Churches that use the Sabbath for such purposes should be closed up with the saloon.

—Rev. T. W. Chalmers, who has lately been ordained in the United Presbyterian church, has been serving a church at North Hamden, N. Y. He lately replied in the local press to an address given at a Masonic jubilee by a Rev. S. G. Keyser, who attempted to quote Washington as a great patron of the lodge. Bro. Chalmers so ably refuted the slander that no response has been attempted since.

—The thirteenth annual convention of the American Humane Association will be held at Louisville, Ky., on Wednesday, Thursday and Friday, Sept. 25, 26, 27, next. The officers hope to have a large meeting, and desire that wherever possible the full complement of *nine* delegates be sent from all American and Canadian societies for the Prevention of Cruelty to Children and Animals, Humane societies, and from all societies, under whatever name, which have for one of their objects the protection of children and animals.

—Elder B. Williams, of Warren, Ill., in spite of the infirmities of great age, improves every opportunity to enlighten his fellows. He was lately circulating "Stories of the Gods." A Royal Arch Mason whom he met said there was no Christ in the lodge. If there were he, for one, would not stay there. Bro. Williams put a copy of "In the Coils" in the free public library of the town. It was soon missing. A Hiramite told him it was burned up. A copy of Finney on Masonry, which was placed in a school library, was also abstracted and put out of the way.

NEW ENGLAND LETTER.

Two noted female teachers gone—A compliment to Rev. Thos. E. Leyden—Shall the lodge capture the British Americans—Irish military organizations—The Labor Union and the Park Commissioners still continue at war—The site of the Northmen's first settlement in New England discovered—Our Ware convention.

The late railroad accident near New Haven, though the number of killed and wounded was but small, included among the former Holyoke's new president, Miss Mary A. Brigham. That she should thus suddenly be called to "come up higher," just as a new career of usefulness was opening before her, is one of the strange providences that must forever remain uninterpreted. She was a woman personally endowed with a peculiarly fair and gracious presence, and even when represented by a coarse woodcut in a newspaper, her features, in passing through that trying ordeal, scarcely lost the delicate spiritual expression which was their chief charm.

The funeral of another and more noted New England woman, Miss Maria Mitchell, took place at Nantucket, Mass., on last Sabbath. She distinguished herself by becoming an original discoverer when only twenty-eight, and at a period when American women as a rule had not ventured into the domain of the sterner studies. And yet her school life was over at sixteen. She inherited her scientific bent from both her father and grandfather. The former, however, learned the trade of a cooper, and pursued his astronomical studies when and as he could,—often in the face of grinding poverty. Miss Mitchell was also distantly related to Benjamin Franklin.

The evangelist, Thomas E. Leyden, who was one of our speakers at Worcester last winter, and who has always borne uncompromising testimony against Freemasonry as of the same kith and kin as Jesuitism, was given a highly-deserved compliment last week in a testimonial benefit at Tremont Temple. A fine crayon portrait of himself was presented to him, and Dr. A. J. Gordon made an excellent speech in which, among other good things, he told how an old teacher, when he was a boy at school, showed to the pupils a curious jar, telling them it was a Leyden jar. "The Leyden jar before you," Dr. Gordon added, "emits sparks of electricity wherever Protestantism is touched." Bro. Leyden is certainly a full-charged electric battery, and it is to be hoped that the audiences which may greet him in the British Dominions will be roused by his eloquent utterance to see the danger of conceding an iota of Jesuitical claims.

The British-Americans are in some danger of being switched off on to the line of secrecy by a few persistent members who favor a ritual and password. The idea, however, met with some decided opposition at their late convention, especially from F. E. Bradbury, who could see no good but much harm in such a movement, "as the association was a political, not a secret organization, and had always been open and above-board." Delegate Fisch also opposed having a password on the ground that it would savor too much of the secret societism now in so much disrepute." He expressed his belief that the association ought not to be ashamed to let in the light of publicity on what it does; and also that it would prevent them from attaining their main object,—that for which the body was organized, the dissemination of their principles. I am glad to see that the *British American Citizen* adds a strong editorial against this attempt of the lodge to capture anti-Romanism and chain it to its car, as it has already captured almost every other popular movement. It very truly adds that "a secret political organization, especially when made up of foreign-born people, will be looked upon with suspicion in the United States." But anybody at all familiar with the power and craft of the lodge will not be surprised if the scheme is pushed persistently with the result of splitting the association, or else depriving the cause of its most manly and able supporters. There are already plenty of secret societies represented among its members. To say nothing of British-Americans who are Masons or Odd-fellows, there are those who belong to the various Orange lodges, the American order of Scottish Clans, which, by the way, has the un-American prefix of royal tacked on to every officer's name, besides other bodies of foreign origin, framed to keep alive race animosities. Thus it will be seen how strong a pressure may be brought to bear on the association to crush the opposition of anti-secret members.

It would be a disastrous thing indeed for the British-Americans to follow the plan of having secret military organizations. Protestantism can no more fight Catholicism with the weapons of the devil now than it could in Luther's day. A New York paper states that the object of the Irish military organizations is "to encourage the growth of a national feeling and brotherhood among Irishmen, and *to educate Irish-Americans in the knowledge of the use of arms.* But why should they particularly require this knowledge? and what is to prevent our nation from becoming eventually the theatre of intestine wars, if the representatives of each nationality among us adopt the same mischievous principle?

The contest between the Central Labor Union and Franklin Park Commissioners still continues. The former, after a heated discussion of the matter, chose a committee to wait on Mayor Hart and *demand*, not only the resignation of the commissioners, but the use of Franklin Park on July fourth. The latter of these demands the mayor cannot very well comply with. But the question started nearly two years ago by the heroic evangelist, Wm. F. Davis, will not down; and now that the Labor Union has taken it up, it may be carried on to a solution, and the Supreme Court be called upon to decide whether or no this strange refusal to let the people use their own public grounds, this embargo on free speech in the very places where speech ought to be freest, is constitutional. Rev. M. R. Deming, former secretary of the Boston Y. M. C. A., is reported as saying at the religious services held on the Common last Sabbath: "The request of the Evangelical Alliance and of the Central Labor Union that public speaking may be allowed at Franklin Park is in keeping with our American institutions. A separate place can be set apart for it the same as for athletic games. The park is big enough for all." As a matter of fact there has been serious complaint that base-ball playing on the common has come to be a nuisance—at least to people who are not sufficient admirers of the national game to take calmly the risk of being hit by a stray ball when they cross the grounds. To refuse public speaking, but freely allow base-ball games and things much worse, is a sketch of tyranny that should be possible only in some monarchial country where the policy of the rulers is to keep the people quiet by keeping them amused instead of elevated or instructed.

Prof. Horsford, Wellesley's greatest living benefactor, thinks he has discovered the very site of the old Norsman's house, Lief Erickson. If this be so, and the Professor is a man of vast learning in all manner of uncommon lines, it is in Cambridge, and near the residence of James Russell Lowell.

There is no stranger chapter in history than this discovery of a continent; and then allowing a whole new world to slip from their grasp like simple children playing with what they think is a glass stone when it is really a diamond for a queen's wearing. But Europe, wrapped in the night of the dark ages, was not then ready to profit by the discovery of America, nor were the rough old Vikings the kind of men adapted to the task of colonization. Still it gives one a thrill to think how boldly they pushed their prow into these unknown waters a thousand years ago; when, as the old Sagas tell us, the rivers were stocked with salmon and the climate was so mild that the pastures remained green throughout the entire year. Little did they dream of the changes a thousand years would bring to pass in their sunny Vineland. What, for instance, would they have thought of the temperance movement and the peace society?—those grim old warriors, whose lives were made up in about equal parts of drinking and fighting.

The latter part of August has been suggested as the best time for holding our Ware meeting. While the response of friends has been very cordial and encouraging so far as heard from, the writer would be glad to hear from a larger number. A note from President J. Blanchard brings the welcome news that our venerable standard bearer intends to try to be there. As the convention will be on the camp-meeting plan, and last a week, no pleasanter *outing* could be devised, and it has been arranged to reduce the expenses while there to a minimum, so as to accommodate the many with limited means. Fuller particulars will be given later.

We intend to have a varied and interesting program, which shall strike the lodge with its allied evils right and left; but our dependence will be as hitherto, not on eloquent speakers, but on God himself. If he blesses who can curse? Let us all pray earnestly for this convention, and at the same time let all make their arrangements to come to it who possibly can, remembering that "faith without works is dead."

ELIZABETH E. FLAGG.

—In our report of the proceedings of the N. C. A. annual meeting through some oversight the name of Ezra A. Cook among the auditors appeared as E. C. Cook.

THE HOME.

NATURE'S VOICE OF PRAISE.

The harp of Nature's advent strung,
Has never ceased to play;
The song the stars of morning sung,
Has never died away.

And prayer is made, and praise is given,
By all things near and far:
The ocean looketh up to heaven
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer,—
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain,
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed,
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

—*From Whittier's "Tent on the Beach."*

THE RELIGIONS OF INDIA.

Sir William Wilson Hunter read recently a profoundly interesting paper, before the Indian section of the Society of Arts, in London, of which the following is a synopsis:

It has slowly come to be understood, at least by some, that Hindooism, though utterly incapable of being, like Christianity, a missionary religion for the world, or like Islam, for two parts of the world, or like Buddhism, for Asia generally, being absolutely territorial, is yet, within its own sacred land, not only a missionary religion, but the chief missionary religion, having annually, it is said, more accessions by far than either Christianity or Mohammedanism. After 4,000 years of occupancy, it has not yet by any means closed up its assimilation of aboriginal tribes. And according to Sir William Hunter, there are still in India fifty millions of human beings lying outside or barely inside the pale of orthodox Hindooism and Islam. Here, he holds, is the line of least resistance, along which the church is called to regard it as her principal immediate duty to advance. He says: "I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England, whether they are chiefly incorporated into the native religions or into Christianity." This shows, as Sir William remarks, that Christianity in India has a vast area of extension opened before it, even if it should not for an indefinite length of time lessen the numbers, or even stay the advance of Hindooism and Mohammedanism. One-fifth of the people of India is a prize worth trying for even according to the canons of ordinary probability.

Islam has another fifth of the people of India, and these, both according to Sir William and to the author of an article only less important than his, published in the February *Contemporary*, are very far from having been principally won by the sword. Indeed, around the three centers of Mohammedan rule, Delhi, Agra, and Lucknow, the Mohammedans are under fourteen per cent. Islam, Sir William shows, while not forgetting its advantages of conquest, and its obligations to violent conversion of its Hindoo subjects, did also what the church invited to do, plunged among the teeming millions of the lower races, "fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hindooism had barely admitted within its pale." To these, he says, "Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal, who brought the Gospel of unity of God and the equality of man in his sight to a despised and neglected population." And in this century a great religious revival has purged our abject pagan superstitions and "fuliginous rites of low-caste Hindooism," amid which "the white light of Semitic monotheism had almost flickered out." But the author shows that it is unwarranted to suppose that Mohammedanism is advancing largely now in India. Of the five provinces outside the famine area of 1877, within which a religious census has been taken, the Moslem increase in one, from 1872 to 1881, has gained a good deal on the population, in two more has gained somewhat, in one has fallen behind, and in one has fallen a good deal behind. In Bengal, where Islam is strongest, the population has gained 10.89 per cent, the religion 10.96 per cent. Intellectually, it has made very rapid progress, of course, on lines laid out by Christian culture, within a generation, and Sir William declares, contrary to general impressions, that "Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world."

Though Christianity in India has been said to be advancing much less rapidly than Hindooism, and in several provinces much less rapidly than Mohammedanism, yet regarded as gaining on its own numbers, it seems to be growing must faster than either. Passing over, though not with disparagement, the 1,600,000 Catholic and Syrian Christians, who do not seem to represent at present "the new disruptive force" of Christianity, the author dwells mainly upon the 600,000 Christians of India. Protestant Christianity was introduced by Danish and German Lutherans, who still, though now overshadowed by the missionaries of the governing race, is going quietly and steadily on. "English missionary work practically began in the last year of the last century. It owes its origin to private effort. But the three devoted men who planted this mighty English growth had to labor under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian church; they gave the first great impulse to the native press; they set up the first steam engine in India; with its help they introduced the manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hugli river, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration of the faith of three poor men who dared to build on so noble a scale."

SUPERSTITION.

"The Ijos represent to-day the ruling people of the extreme lower Niger, of Bross, of New Calabar, Bonny, and Opobo. In times past, every little community of them had its 'Totem' or sacred animal, in whose species the ancestral 'Spirit'—the soul of tribe—was supposed to dwell. Thus, in Bross, they worshiped the python snake; in Bonny the monitor lizard. Only nine or ten years ago, this animal worship was so real that the British authorities in the Old Rivers were compelled to afford it a certain amount of recognition. Europeans were forbidden to kill the sacred lizard of Bonny, or the still more sacred serpent of Bross, and were heavily fined by their counsel if they infringed this prohibition.

"Ten or eleven years ago, an agent of the firm of Messrs. Hatton and Cookson, in Bross, found a large python in his house, and killed it. When the misdeed became known, the Bross people made a descent on the factory, dragged the agent out of the house on to the beach, tied him up by his thumbs, spat in his mouth, and inflicted other indignities on him. Then they broke open the store, and took out £20 ($100) worth of goods, which they confiscated. The British Consul, hearing of the disturbance, arrived in Bross, considered the case, and was unable to afford any redress, because he was supposed to have brought the punishment on himself.

"At Bonny, the monitor lizard became a sickening nuisance. They devoured the Europeans' fowls, turkeys, ducks, and geese, with impunity; they might lie across the road or the doorways of houses, with their six feet length, and savagely lash the shins of the people who attempted to pass them with their whip-like, serrated tails, and if you wounded or killed one there was no end of a to-do. You were assaulted or robbed by the natives, harangued by the consul on board a man-of-war, and possibly fined into the bargain. In the other parts of the Delta it might be the shark, or the crocodile, or some water-bird, that was worshiped; but nowhere was this zo-olatry carried to greater length than at Bonny and Bross.

"For its effectual abolishment, which has been of the greatest benefit to the well-being of Europeans and natives alike, we owe our thanks, not to the intervention of naval or consular officials, nor to the bluff remonstrances of traders, but to the quiet, unceasing labors of the agents of the Church Missionary Society, who, by winning the natives from their absurd practices, have brought such a change of affairs that now the python is promptly killed at Bross, whenever it makes its appearance, and the monitor lizard is relegated to the woods and swamps.

"About four years ago, when Bonny town was infested with many of these great lizards, the missionaries screwed the courage of the Bonny converts to the sticking point. A grand slaughter of lizards was arranged to take place on Easter Sunday. As soon as the morning bells of the mission church rang out, a large number of Bonny men and boys armed themselves with hatchets and sticks, and commenced the slaughter of the lizards. By the end of the day there was not one left alive in the town; and so great were the numbers slaughtered that the stench almost brought about a sickness, and for four or five days the town was almost unapproachable. But in slaughtering the lizards, much else of the superstition seemed to go, and that event marked the real revolution, and a turning toward better things on the part of the Bonny people.

"A change almost similarly abrupt put an end to the python worship at Bross. Before that time, if a python seized a child in the streets in its coils, and slavered it with its vicious saliva, the mother—so far from interfering to save it—must stand by and call out her thanks, and summon her friends and relations to rejoice with her that the god-python had so honored her family as to devour her child."
—*African News.*

WAIT AND SEE.

"I never let bairns or fools see my pictures until they are done," said a Scotch artist to me once, quoting a familiar proverb of his countrymen. We are all but bairns in God's sight, and we sadly play the fool in regard to his providential dealings. As no artist is willing to have judgment pronounced upon painting or statue until the work is completed, so our heavenly Teacher bids us possess our souls in patience. "What I do thou knowest not now, but thou shalt know hereafter." We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition day will come in another world. God's hand lays on dark colors very often; his chisel cuts deep. No trial of our faith is joyous, but grievous; nevertheless, afterward, it may work out the eternal weight of glory.

A LESSON IN POLITENESS.

"Why can't that horrid old woman do her calling in the daytime?" exclaimed Walter Lyman as he looked up from the interesting story he was reading. "I don't want to go way 'round to Twelfth street with her."

Mrs. Lyman stood by her son's chair, and she touched him gently on the shoulder. "My son, would you allow that poor old woman to go home alone to-night? What if it were your mother."

"I couldn't imagine such a transformation, mother. You'll never be like her. She's as ugly as—as—well so ugly that there is no danger of any one's running off with her between here and Twelfth street," and Walter laughed in derision.

"It is very icy, Walter, and just think how terrible it would be for her to slip down and hurt herself; it might be the cause of her death. She was very anxious to see your father, and she cannot see him any time but in the evening, you know."

Walter was just going to say "why doesn't father go home with her?" but he remembered that his father was always quite tired at night, for his work during the day was arduous. Walter got his cap, but he was not in a pleasant mood, and it did not make him feel any pleasanter to hear his younger

brother say as he went out of the door, "If it was only a pretty girl, Walt, that you had to go home with, you wouldn't have any objections to make, would you?"

"Now, Walter," said his mother, as he waited in the hall for Mrs. Hawkins to finish her conversation with his father, "I want you to be very kind to the poor old lady, and give her your arm so she won't fall. She isn't the most agreeable person, I know; but she has had a great many sorrows. She is all alone in the world. She had a boy like you, but he died, just when he was able to be of some help to her. The Lord took her boy, and now in her old age she expects other mothers' boys will care for her."

Walter was touched by his mother's words, for he was a tender, kind-hearted boy, and he really was very polite and thoughtful on the way home. He listened attentively to all Mrs. Hawkins's grievances, which she poured out in a confidential manner to him. He began to feel a sort of championship to the poor old body.

When they got to the one room in the tenement-house that Mrs. Hawkins called her home, she said, "Well, now, you're a good sort of a boy to be so kind to an old body like me. Most boys don't want to bother with old folks. Come in and rest you a while."

Walter had left his story in a place where his hero was in great danger of being lost at sea, but his heart was so touched by the old lady's evident pleasure at the attention he had shown her, that he went in for a few moments. She showed him all her treasures—the geranium in the window that had its first blossom just coming out; she unlocked the bureau drawer, and brought out the old daguerreotypes, and told Walter that this one was her husband's picture, and that one her boy's, and although he had been dead over forty years, she dropped a tear on the glass over the picture. Once Walter would have laughed at the quaint manner in which the boy was dressed, but it was too sacred a thing to make fun of.

"I think I must go now," he said, when the pictures were put away.

"You make me think of my boy," she said, as she followed him to the door. "Won't you come round sometimes of an evening and cheer me up a little?"

Walter promised he would, and did not forget his promise either. It became his particular missionary work to look after poor old Mrs. Hawkins. The school-boys laughed about it and joked him a great deal, but they soon learned to respect him for the work he had chosen to do. It was old Mrs. Hawkin's last few miles of the journey on earth. She soon went home to be with those loved ones who went away from her so many years before.

Walter received her dying blessing and her little Bible, soiled and worn with so many years of using. He keeps it as a reminder of his lesson in true Christian politeness, and he says he will always pay his first attentions to the wants of the aged, who have traveled so long on the way, and are worn and feeble from the cares and sorrows they have had.—*N. Y. Evangelist.*

TEMPERANCE.

THE STRUGGLE FOR PROHIBITION.

The great contest in Pennsylvania is passed, and an overwhelming defeat has been suffered by the friends of constitutional prohibition. The majority against it, announced in our last issue as 178,000, has since grown with the later returns to more than 193,000. The total vote cast was about 660,000, being a little more than two-thirds of the vote cast at the Presidential election in November last, and quite as large as is usually given on any "off year" in politics. Of this total, only 239,000 votes in round numbers were cast for prohibition, while 420,000 were thrown against it.

With this crushing defeat certain things become increasingly apparent. Let us trace some of the steps by which this consummation has been reached, and by which the path to ultimate prohibition has been blocked with the gravest difficulties for many years to come:

1. When the election of Governor Beaver was in peril through the candidacy of Chas. S. Wolfe, three years ago, Senator Quay bargained with temperance Republicans that if they would support Beaver he would employ his influence to secure the submission of the prohibitory constitutional amendment. This pledge he has fulfilled to the letter, carrying the proposal through the State Republican Convention and through two successive legislatures.

2. As an offset to this course, and as a check-mate to prohibition, the Brooks Restrictive Law was enacted, which palliates, but does not heal, and does not propose to heal, the sore. This compromise served, as it was designed, as a salve to uneasy consciences, and, at the same time, avoided the wrath of the liquor magnates, which any attempt to destroy their business would inevitably have brought upon the dominant party.

3. When the struggle came, the power of the political machine was quietly brought to bear for the defeat of the Amendment. A few of the leaders, such as Governor Beaver and Senator Quay, acted in harmony with their inmost convictions and personally supported it. But their political influence was not thrown into the scale in behalf of temperance. And to any one who had personal cognizance of affairs in this city, it was unmistakable that the great body of party workers, Republicans and Democrats, were for once in perfect accord in their opposition to the Amendment. The Democratic party had no inclination, and the Republican party did not dare, to offend the liquor power.

4. Notwithstanding this undeniable hostility of the Republican party to the cause of prohibition, its leaders feel reasonably secure of another triumph at the next election.

Weeks ago, to a reporter who asked whether the defeat of the Amendment would not imperil Republican ascendancy, Senator Quay said: "It will weaken but it will not imperil us." A leading Philadelphia politician says: "It will not hurt us as much as its adoption would." They have deliberately calculated that the hostility of the liquor power would harm them more than the displeasure of the temperance people. They will argue that if the Democratic party gains power in the State, the Brooks law will be repealed, and will appeal to the citizens to vote the Republican ticket to save high license and avoid the evils of free whiskey.

These have been successive steps in a deep, shrewd game, not yet played to its close. The prime motive, the one animating purpose in it all, has been to maintain the supremacy of the Republican party in the State, and so in the nation. The control of so mighty a government is a great prize to struggle for, and it is not strange that it calls out the intensest ambitions of the ablest minds. But it is strange that Christian men permit themselves to be divided on these lower issues, and are unable to combine and act together, under their Divine Leader, upon a frank and distinctively Christian policy for the State and nation.—*Christian Statesman.*

AN APPALLING STATEMENT.

The presiding judge of one of the Chicago courts has recently said to an *Inter-Ocean* interviewer: "You may ransack the pigeon-holes all over the city and country, and look over such annual reports as are made up, but they will not tell half the truth. Not only are the saloons of Chicago responsible for the cost of the police force, the fifteen justice courts, the county jail, a great portion of Joilet, the long murder trials, the coroner's office, the morgue, the poor-house, the reform school, the mad-house; go anywhere you please and you will find almost invariably that whiskey is the root of the evil. The gambling houses of the city and the bad houses of the city are the direct outgrowth of the boon companions of drink. Out of the thousands of prostitutes of Chicago, the downfall of almost every one can be traced to drunkenness on the part of their parents or husbands, or drunkenness on their own part. Of all the boys in the Reform School at Pontiac, and in the various reformatories about the city, 95 per cent. are the children of parents who died through drink, or became criminals through the same cause. Look at the defalcations; full 90 per cent. of them come about through drink and dissipation. Go into the divorce courts; fully 90 per cent. of the divorces come about through drink, or drink and adultery both. Of the insane or demented cases disposed of in the court here every Thursday, a moderate estimate is that 70 per cent. are alcoholism and its effect. I saw it estimated the other day that there were 10,000 destitute boys in Chicago who are not confined at all, but are running at large. I think that it is a small estimate. Men are sent to prison for drunkenness, and what becomes of their families? The county agent and the poor-house provide for some. It is a direct expense to the community. Generally speaking, these families go to destruction. The boys turn out thieves, and the girls and mothers generally resort to the slums. The sand-baggers, murderers and thugs generally of to-day, who are prosecuted in the police courts and the criminal courts, are the sons of men who fell victims to drink. The percentage in the case is fully 95 per cent. I have studied this question for years, and have passed upon criminal cases for years, and know whereof I speak. "This saloon," that "saloon," the other "saloon,"—saloons, saloons, saloons figure constantly and universally in the anarchist trial. Conspirators met in saloons, dynamite was discussed in saloons; armed revolutionists were drilled above, under, or in rear of saloons; treason made assignation in saloons, and time and again witnesses say, "we went to" such and such "a saloon for wine or beer." There is not a country under the sun in which lurks so much treason, revolution, and murderous treason as in our "saloons of the United States, and notably in all large cities. These saloons post harbor thieves, thugs, house-breakers, anarchists, robbers and murderers. Nine-tenths of the law breaking in America is hatched in saloons, and the admitted fact is palliated by the axiom that saloons are headquarters for town, city, and even national election gerrymandering. The liquor counter is the scaffold on which a half-hundred beautiful, vital American things are assassinated, and one on which scores of horrid public plagues are glorified.

ONE MISSIONARY AND 50,000 CASES OF GIN.

The convention of the Woman's Home and Foreign Missionary Society adjourned at Baltimore on Friday, June 14th. The most important business done was adopting a memorial addressed to Congress. It protests against the importation into Africa of intoxicants, and quotes largely from a letter from the Rev. David A. Day, missionary of the society stationed near Montovia, Liberia. He said:

"I sat on board a boat at one of the prominent African ports and saw landed on a single Sabbath from two large steamers about 50,000 cases of gin. Think of one missionary and 50,000 cases of gin coming in at once."

Seldom have truer words been uttered than the following by the New York *Tribune* a few years ago, and they are as true now as then: "There is to-day in the English-speaking countries no such tremendous, far-reaching vital question as that of drunkenness. In its implications and effects it overshadows all else. It is impossible to examine any subjects connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It lies at the center of all social and political mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion."

The Des Moines *Register* says that Iowa is having great difficulty to get enough convicts to complete its contracts at the Fort Madison penitentiary; that every year the number of prisoners is smaller, so that the convicts who would naturally belong in the Fort Madison territory do not begin to be enough to do the work contracted for, and that in consequence two-thirds of the State must be scoured for convicts to help out Fort Madison, where all the shops are and where the contract labor is done. This is one of the good results of prohibition.

Judge Gildersleeve, of the Court of General Sessions of the city of New York, in sentencing a prisoner a few weeks ago, said: "Your trouble is due to rum, and that is the cause of nine-tenths of all crimes. When we have prohibition, if we ever do, we shall have only one judge here, and one district attorney, and probably only two or three assistants. These will be able to do all the work. That would be a saving to the county of $75,000 to $100,000 a year, and of millions of dollars to the people throughout the country, and it would make happy thousands of families who are now miserable."

A Chicago newspaper organ of the liquor interests tells who are the real enemies of that interest. It says: "The enemy to be dreaded is the moderate, conscientious, although misinformed and misguided or cunning and malicious opponent of the saloon, who, through the imposition of an exorbitantly high license law and early closing and Sunday closing municipal ordinances, seeks to reduce the numerical strength of the saloons to such an insignificant figure that their influence and power for self-protection will be reduced, in fact, comparatively destroyed."

—The Executive Committee of the Baptist State Missionary Convention in Louisiana announce that the seventeenth annual session of that body will be held in the Old Baptist church, New Orleans, from July 10 to 14. The railways generally give reduced rates of fare to this meeting.

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—Third Quarter.—July 21.

SUBJECT.—Samuel the reformer.—1 Sam. 7: 1-12.

GOLDEN TEXT.—Cease to do evil; learn to do well.—Isa. 1. 16, 17.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Sam. 5: 1-12. T.—1 Sam. 6: 1-21. W.—1 Sam. 7: 1-17. T.—Psa. 130: 1-8. F.—Psa. 107: 1-21. S.—Psa 99: 1-9. S.—2 Cor. 7: 8-16.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. Long years of preparation are needed for a great work.
2. God will revive us again, when we turn from sin and serve him with all our hearts.
3. Leaving all sin, casting out "the idols of our hearts" is the proof of true repentance.
4. We should pray one for another.
5. Public religious services have great value.
6. Renewed interest in religion awakens new opposition.
7. God will give the victory to those who trust in him.
8. God will do the work, but we have our part to perform.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *Israel's repentance*, vs. 1-4. Twenty years had passed since the death of Eli; years of servitude and moral darkness. We can imagine Samuel going about among the people, gathering them together, perhaps in caves and wild fastnesses of the mountains, just as the Scottish Covenanters used to assemble, wherever they could hide best from their enemies. We can imagine what kind of sermons Samuel would preach in such places and to such audiences; simple, pungent, with no attempt at rhetorical display, no thought whether the people would admire and praise his eloquence. The times that try men's souls are not favorable to any rose-water and kid-glove kind of preaching. Doubtless Samuel set their sins before them without any toning down of the lurid colors. "Repent" was the burden of his preaching, and the record is that Israel did repent. But was it merely a desire to be free from the yoke of the Philistine? to be rid of the consequences of sin rather than the sin itself? Samuel applies the touchstone. "If ye do return unto the Lord with all your heart, then put away the strange gods from among you." No revival is genuine that leaves sin untouched. Samuel was very different from some revival preachers of the present day, who are afraid to say anything against the Baal of the lodge. It needs martyr courage to bring a whole people to repentance, and if Samuel had not possessed it God could not have used him to deliver Israel.

2. *The victory*, vs. 5-12. This seems to have been entirely a religious gathering. They did not assemble themselves together for the purpose of war, but to enter into a solemn compact to renounce idolatry and serve the Lord alone. It was a revival not only of religion but of patriotic feeling. Decay of the one generally means a decay of the other. As a people grow luxurious and haughty, as they tend more and more to the pursuit of the material, patriotism decays. This is a danger to our own country far more imminent than the perils of unrestricted emigration. The good and great men of a former generation are not so often held up as models for imitation to our youth, as the rich and successful men of to-day. As wealth is more and more sought after and looked upon as the chief good, there will be a decay of national virtue,—a condoning of vice in high places, an apathy and indifference to popular evils, which means death to all true patriotic spirit. It needs a great deal of the divine quality of patience to do the work of a reformer, for reforms proceed slowly. We have no record of Samuel's trials; of the periods of discouragement and depression which, without doubt, he passed through, but we do know that after twenty long years his patient endeavor to rouse the people from their moral lethargy bore fruit. And at Mizpeh, memorable as the gathering place of the first reform convention of which we have any account, Samuel begun to enter on his duties as judge. This was an office which, at least in his case, combined both the civil magistrate and the religious teacher. By Graetz "judge" is rendered "taught." The Philistines at once assembled their forces to fight against Israel, for they saw in this gathering a revival of the spirit of national liberty. The revolt from their gods was also a revolt from their government, and they so understood it. It is always a good sign when Satan rages. Instead of being alarmed and discouraged at the threats of wicked men, it should fill us with good cheer. Never before has the liquor traffic been so arrogant, so unscrupulous; never has it marshalled all its forces to the conflict as now, for never before was their craft in so much danger. Israel did not this time superstitiously send for the ark. They sought the prayers of Samuel. A reform that is rooted and grounded in prayer will succeed. One that depends on human methods will fail. "The Lord thundered," etc. A thunder storm in the time of harvest was like a thunder storm in Northern latitudes in January—unprecedented. The word Ebenezer is said to have not only a past but a future meaning. Every victory over our spiritual enemies is a guarantee to faith of their complete destruction.

RELIGIOUS NEWS.

—Dr. F. M. Spencer, of New Concord, former president of Muskingum College, has organized a United Presbyterian congregation at Zanesville, O.

—Rev. W. L. Ferris expected to go to Cherokee, Iowa, as pastor last week. The call which took him from Dundee, Ill., was cordial and harmonious.

—At the late meeting of the Wesleyan Board of Education it was voted to continue the classes at Wheaton Theological Seminary under the charge of Prof. J. N. Bedford, who has been assistant to Rev. L. N. Stratton until his resignation.

—Rev. B. Fay Mills and his musical associate, Mr. Greenwood, have planned to go around the world, holding revival meetings at the mission stations in the Orient and South Seas. They go under the direction of the American Evangelistic Society.

—A missionary society with the title "Christ's Mission" was organized in May, 1887, to strengthen and advance the work for the conversion of Roman Catholics that Rev. James A. O'Connor, formerly a Roman Catholic priest, has been conducting in New York city for the last ten years. This is the first and only society ever organized in the United States for the conversion of Roman Catholics to evangelical Christianity. The society has been incorporated according to the laws of the State of New York.

—In Canton, China, with its 1,500,000 inhabitants, are fifteen Christian chapels, where missionaries and the native ministers preach the Gospel, not on Sunday only, but daily, and from two to four hours each day, to audiences varying from fifty to several hundred. After the sermon, Chinese evangelists continue the services. Free conversations and discussions follow; rooms are at hand for private conferences, and Christian books and tracts are kept in readiness, and disposed of in large numbers. The preaching halls are thronged during the hottest months—July, August, and September—and from noon to three o'clock—the hottest part of the day.

—The number of converts in the Japan Mission of the American Board has increased in fifteen months from 4,226 to 7,098, a gain of 2,867. This is the most remarkable record in any mission connected with the board with the exception of the great gathering in the Sandwich Islands.

—Three thousand students attended the Moody conference of college students at Northfield, Mass., on a late Sabbath. This conference lasts until July 10, its object being to train for missionary work college students who feel called to become missionaries and desire special training.

—A band of the students of Knox College are spending their vacation in holding meetings for young men in the small towns of Illinois. They are under the auspices of the State Executive Committee of the Y. M. C. A. There are thousands of small places all over the country that would hail such a visit with pleasure.

—Rev. A. T. Pierson, D.D., pastor of Bethany Presbyterian church, Philadelphia, has received a unanimous call to the Union Congregational church, Providence, R. I. He has also been invited to a position in an Evangelists' and Missionaries' Training School about to be established in Boston.

—The Sunday-school Year Book of the Methodist Episcopal church reports 25,095 schools, with 2,086,848 scholars.

—There are forty-one vacant Congregational pulpits in Connecticut, the churches being supplied by licentiates and professors.

—A meeting was held recently in San Francisco by members of the American Sabbath Union residing in California to plan for the promotion of Sabbath observance in that State.

—The increase in receipts of the Baptist Home Mission Society, under the administration of the Rev. Dr. H. L. Morehouse have been about 300 per cent in ten years. During the same period the Baptist membership has increased 45 per cent.

—Rev. Matteo Prochet, D.D., of the Waldensian church, spent a late Sabbath in Pittsburgh. In the morning he occupied the pulpit of the First U. P. church, Pittsburgh, and in the evening the pulpit of the First U. P. church, Allegheny. His presentation of the Gospel and the claims of his church on the sympathy and help of the Protestant world for the work it is doing in Italy, was listened to with profound attention.

—A circular has been addressed to the Protestant churches of France by the French Society for Sabbath Observance requesting the pastors to preach special sermons on this subject. The circular also announces an international congress to discuss the weekly rest day in its social, physical, and religious aspects, to be held, by official sanction, in one of the halls of the Exposition building, in Paris, Sept. 24, 25 and 26. Special prayer for the Divine blessing is asked.

—In 1855 the Free Church of Scotland appointed its first medical missionary. Now it has twenty-nine such duly qualified missionaries at work.

—According to the last published statistics, the Established Church of Scotland has 519,002 communicants, the Free Church, 337,914, and the United Presbyterian church, 182,170.

—The Presbyterian Presbytery of Brooklyn has appointed a committee to which it has referred the questions submitted by the General Assembly in regard to the revision of the Confession of Faith. Dr. Henry J. Van Dyke is chairman, and is to report in December.

—The Cologne *Gazette* says there are a great many pastors in Germany whose income is less than 1,000 marks, many being as low as 800. It favors a minimum salary of 1,800 a year. The Emperor, for one, is willing, and drew special attention to this desideratum in his crown address. The new Prussian budget has set aside the handsome sum of 1,500,000 marks for additional salary to pastors.

EDUCATIONAL NOTES.

—The closing exercises of Lincoln University, Oxford, Penn., were held June 4. A class of seventeen colored men was graduated.

—Of the 247 Indian students sent home from Hampton in ten years, who are now living, only seventeen are doing poorly, or have fallen back in their old ways of living.

—The total number of students at Fisk University this year, according to the catalogue, is 505, which is a gain of thirty over last year, and last year the attendance was the largest the university ever had.

—Joseph Pulitzer, of the *World*, has offered to assist twelve boys a year from the graded schools of the city to get a college education, until the number reaches sixty. This is a beautiful and munificent gift.

—At the recent commencement exercises of the Tuskegee Normal and Industrial Institute, Alabama, twenty-two were graduated. It is interesting to note that this is the largest class yet sent out. There have been at the school during the past year 425 students.

—Mr. Moody, in answer to many inquiries, has issued a circular of the meetings at Northfield, Mass., this year. The training school for Gospel singers, conducted by Prof. D. B. Towner, began June 27, to continue five weeks. June 29, the College students summer school convened. This conference, although arranged specially for young men, welcomes to its daily sessions ladies from the neighborhood or from any school or college. The following are among the prominent speakers and Bible teachers invited: Right Rev. M. E. Baldwin, Bishop of Huron, Rev. Bishop Cyrus D. Foss, D.D., Professor Wm. R. Harper, of Yale University, Rev. Moses D. Hoge, D.D., Richmond, Va., Pres't. Patton, of Princeton, Charles Spurgeon, Jr., of London, Dr. Pierson, Dr. Driver, and others. This continues till July 10. August 1st, to the 12th, will convene the seventh General Conference for Bible study, to which a general invitation is extended to all interested. Speakers from abroad and this country will be present at this conference.

—The letter sent forth by Canon Westcott, in which he pleads with English Christians to use their influence to bring about a simultaneous reduction of European armaments, has met with a hearty response. At their May meetings both the Congregational and Baptist Unions gave a unanimous reply in favor of the movement. The Congregational Union emphasized its opposition to the spread of the military spirit as shown by the figures used by Mr. Gladstone. According to these figures the number of men under arms in the principal European States has increased during the past seventeen years from 6,142,000 to 10,480,000.—*Advance.*

IN BRIEF.

THE COUNTER-MARCH.

Tramp, tramp, tramp!
With the morning clocks at ten,
She skimmed the streets with footsteps fleet;
And hustled the timid men;
Tramp, tramp, tramp, tramp!
She entered the dry-goods store,
And with echoing tread the dance she led
All over the crowded floor.
She charged the throng where the bargains were,
And everybody made way for her;
Wherever she saw a painted sign
She made for that spot a prompt bee line;
Whatever was old or whatever was new,
She had it down and she looked it through:
Whatever it was that caught her eye,
She'd stop, and price, and pretend to buy.
But 'twas either too bad, too common, or good,
So she did, and she wouldn't and didn't, and would.
And round the counters and up the stairs,
In attic and basement and everywheres;
The salesmen fainted and cash boys dropped,
But still she shopped, and shopped, and shopped,
And round and round, and round and round,
Like a winding toy with a key that's wound,
She'd weave and wriggle and twist about,
One way in and the other way out,
Till men grew giddy to see her go.
And by and by, when the sun was low,
Homeward she dragged her weary way,
And had sent home the spoils of the day—
A spool of silk and a hank of thread—
Eight hours—ten cents—and a dame half dead.
—*E. J. Burdette, in the Brooklyn Eagle.*

A submarine bridge is about to be built across the strait which separates Elsinore, in Denmark, and Helsingborg, in Sweden. It will be encased in a double tube, having the outer skin of iron and the inner one of steel, the space between the shells being filled with concrete. It will be sufficiently submerged to allow ships to pass over it.

There is a project on foot to build a postal tube between France and England, at a cost of $5 000,000. The plan is to suspend two tubes, each about three feet in diameter, about forty yards above the waters of the English Channel, by means cables upheld by towers, eight hundred feet apart. Upon miniature railways in each tube, cars will run, capable of carrying 450 pounds in weight.

The south coast of France, near the mouth of the Rhone river, has been the chief landing place for the swallows coming from Africa. Engines for their destruction have been contrived, consisting of hundreds of wires connected with powerful electric batteries and stretching along the coast. Fatigued by their long flight across the Mediterranean, the birds perch on the wires and are struck dead. The bodies are then prepared, crated, and shipped to the Paris milliners. But this spring it has been noticed that the swallows are avoiding this scene of former slaughters, and have gone in large numbers further east, to other parts of Europe.

In an article in the June *Forum* Adelbert Hamilton says that "unlike capital invested in other business, insurance capital gets an income from two sources of constant investment: from mortgages and from insurance. As a consequence, in 1886 while the average rate of interest was about 4.75 per cent, and while railway capital stock earned less than 3 per cent dividends, insurance capital earned more than 13 per cent. In 1887 the dividends upon it averaged nearly 14 per cent. The following are a few rates of dividends declared in 1887: Fire Association, of Philadelphia, 40 per cent; Forest City, 28 per cent; Franklin, 25 per cent; eleven companies, 20 to 24 per cent; eighty five companies, 10 to 20 per cent each. Nor was 1887 an exceptional year."

The St. Lawrence is to be crossed at Quebec by a gigantic railway bridge, which will very materially affect the traffic of the two great railways of Canada—the Grand Trunk and the Canada Pacific—as well as an important part of the railway system of the New England States. The great depth of the St. Lawrence river opposite Quebec has hitherto been a powerful argument against the construction of a bridge, but engineering skill has overcome this obstacle with a scheme to build a cantilever bridge, which will cost close upon $10,000,000. The width of the river from shore to shore at Quebec is 24 000 feet (about 4⅔ miles). Two main piers are to be constructed of solid granite in 40 feet of water, about 500 feet from each shore. These two piers are to support a cantilever bridge of a span of 1,442 feet. The total length of the bridge, with the approaches, will be 34 000 feet (nearly 6½ miles). The top of the bridge from high water level will be 408 feet, and the largest ocean steamers will be able to pass under it. The principal object in building the bridge is to connect the Inter-Colonial Railway from Halifax and St John to Quebec, which is run by the Canadian government at a great annual loss to the country, with the Canadian Pacific Railway. This is the only link uncompleted necessary to give the Canadian Pacific Railway an uninterrupted line from the Atlantic to the Pacific Ocean through Canadian territory.—*Iron.*

DONATIONS.

For Cynosure Ministers' Fund:	
Joseph Morris	$ 5.00
H. Siemiller	.50
Mrs. H. R. Tinkham	1.00
Mrs. M. B. Nichols	3.50
D. E. Lincoln	1.00
Rev. R. R Whittier	1.00
Before acknowledged	700.25
Total	$712.25
For General Fund:	
A. J. Loudenbeck	$ 1.00
Free Tract Fund:	
Josiah Shaw	$ .50

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 1 to 6 inclusive:

C D Brooks, S S Grannis, A W Porter, J Powers, G McCullough, J N Norris, H Siemiller, M Fitch, H Hodges, J Agustine, D Molyneux, A A Pattison, Rev D W Rose, D West, Mrs M Spaulding, O T Bartholomew, J Howe, T Hodges.

The inestimable value of Ayer's Sarsaparilla as a blood purifier should be known to every wife and mother. It corrects irregularities, gives tone and strength to the vital organs, and cleanses the system of all impurities. The best family medicine.

A resident family physician—a bottle of N. K. Brown's Ess. Jamaica Ginger in the house. "N. K.'s."

MARKET REPORTS.

CHICAGO.

Wheat—No. 2	82	@	83
No. 3			79
Winter No 2	82½	@	83½
Corn—No. 2	35¾	@	36¾
Oats—No. 2	22¼	@	28
Rye—No. 2			44
Branper ton			8 50
Hay—Timothy	8 00	@10	50
Butter, medium to best	11	@	16½
Cheese	03	@	10¾
Beans	75	@ 1	95
Eggs			12
Seeds—Timothy	1 28	@ 1	50
Flax	1 16	1	46
Broom corn	2	@	4
Potatoes, per bus			50
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	3 40	@ 4	15
Common to good	1 40	@ 3	15
Hogs	3 50	@ 4	45
Sheep	3 25	@ 4	90

NEW YORK.

Wheat—Winter	87	@	99
Spring			
Corn	42	@	45
Oats	27	@	39
Eggs			13
Butter	11	@	17½
Wool	14		39

KANSAS CITY.

Cattle	1 60	@ 3	90
Hogs	4 00	@ 4	30
Sheep	2 00	@ 3	75

THE BROKEN SEAL;

Or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan.
By Samuel D. Greene.

One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

This deeply interesting narative shows what Masonry has done and is capable of doing in the Courts, and how bad men control the good men in the lodge and protect their own members when guilty of great crimes. For sale at 221 W. MADISON ST., CHICAGO, by THE NATIONAL CHRISTIAN ASSOCIATION.

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ON FREEMASONRY.

Sermon on Masonry. By Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. Five cents each; per dozen, 50 cents.

Stearns' Inquiry into the Nature and TENDENCY OF FREEMASONRY. With an Appendix treating on the truth of Morgan's Exposition and containing remarks on various points in the character of Masonry, and a Dialogue on the necessity of exposing the lodge. 338 pages: cloth, 60 cents each, per dozen, $5.00. Paper covers, 40 cents each; per dozen, $4.00.

Freemasonry Contrary to the Chris-TIAN RELIGION. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Bernard's Appendix to Light on Ma-SONRY. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

ON ODDFELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Patriarchs Militant Illustrated. The complete Ritual of the Patriarchs Militant Degree; the latest and highest degree; adopted by the Sovereign Grand Lodge of the Independent Order of Odd-fellows in September, 1885. This is an accurate copy of the Charge Book furnished by the Sovereign Grand Lodge, with the eighteen Military Diagrams and the Unwritten (Secret) Work added. Paper cover, 25cts. each; per dozen, $2.00.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2.00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen 75 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

Other Secret Society Rituals.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, paesworde, etc. 15 cents each; per dozen, $1.25.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Temple and Council, with engravings showing the signs, gripe, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Re-PUBLIC, with signs of recognition, passwords, etc. and the ritual of the Machinists and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Knights of Labor Illustrated, ("Adelphon Kruptos.") The Complete Illustrated Ritual of the Order, including the "Unwritten Work," and a brief history of the Order; also an article on Anarchism by John V. Farwell. 25 cents each; per dozen, $2.00.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order, and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen $2.00.

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MISCELLANEOUS.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, deeply interesting in narrative, should read this book. 389 pages; cloth, postpaid, $1.00.

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Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Copelette. 25c. each; per doz. $2.00.

In the Coils; or, the Coming Conflict. By "A Fanatic." A historical sketch, by a United Presbyterian minister, vividly portraying the workings of Secretism in the various relations of everyday life, and showing how individual domestic, social, religious, professional and public life are trammeled and biased by the baneful workings of the lodge. Being presented in the form of a story, this volume will interest both old and young, and the moral of the story will not have to be searched for. $1.50 each; $15.00 per dozen.

Sermon on Secretism, by Rev. R. Theo Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

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GREEN CORN.

There are several ways of cooking green corn which afford a pleasant change from the ordinary stew. One is to make a batter for wheat pancakes, and before baking them cut the kernels off several ears of green corn and mix in. They are very toothsome.

Another dish is green corn fritters, for which *Good Housekeeping* furnishes the following recipe: "Take a dozen ears of young green corn, silk carefully and grate them, scraping all the cobs carefully, so as not to take them off the husk, but to get all the milk and hearts that may be left. Add to the grated corn two table spoonfuls of fresh butter, two of sifted flour, three eggs well beaten, whites and yolks separately—salt to taste, and add a cupful of fresh milk. Put down in spoonfuls upon a well-heated griddle that is covered with boiling lard. Turn them over as soon as they are brown, for they burn easily. Butter and serve as soon as done. These are delicious for breakfast or tea."

REMOVAL OF FOREIGN SUBSTANCES FROM THE EAR.

In many cases they may be removed by fastening lint or a small linen rag to a stick or rod, moistening it with liquid glue or stiff mucilage, and inserting it in the ear so it will come in contact with the intruding substance, and after a short time gently withdrawing it and the attached substance. Insects in the ear have been removed by placing the head on a table with the ear to be relieved uppermost and dropping into it sweet-oil till the surface is distinctly visible. In a short time any living insect within will come to the surface, when a little skill will suffice to remove it. Insects breathe through pores or spiracles in various parts of the body, and are suffocated when the spiracles are filled with oil. Hence in their discomfort they seek the surface for air.

AS TO BREATHING.

A boy 14 years old, recently imported from Kentucky, handed the following in as a composition on "Breathing." The instruction was, "Tell all you can about the breathing." He said: "Breath is made of air. We breathe with our lungs, our lights, our liver and kidneys. If it wasn't for our breath we would die when we slept. Our breath keeps the life a going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get out of doors. Boys in a room make bad, unwholesome air. They make carbonicide. Carbonicide is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carbonicide got in that there hole and killed nearly every one afore morning. Girls kill the breath with corosits that squeezes the diagram. Girls can't holler or run like boys because their diagram is squeezed too much. If I was a girl I'd ruther be a boy, so I can holler and run and have a great big diagram."—*Washington Star.*

HOW TO PURIFY THE AIR OF A ROOM.

A very simple way of purifying the air of a room is to set a large open vessel of water in it; the colder the water the better. Water readily absorbs all impure gases in a room, and keeps the air of it in a healthy condition. So, on the other hand, water, or any fluid standing uncovered any length of time in an occupied room is entirely unfit to use. Water, milk, or any food kept for use for children or invalids through the night should always be closely covered, and with something that the air cannot readily penetrate. It is wrong to neglect this simple precaution.

To brighten the carpet, dampen a sponge in water having a few drops of ammonia in solution, and wipe off the dust.

If a bedstead creaks at each movement of the sleeper, remove the slats and wrap the end of each in old newspaper. This will prove a complete silencer.

Before using new earthenware place in a boiler with cold water, and heat gradually till it boils; then let it remain until the water is cold. It will not be liable to crack if treated in this manner.

Before beginning to iron, sprinkle the table plentifully with water and lay on the ironing blanket. This will hold it firmly in place and prevent all wrinkling and shoving about. Never try to iron with a blanket having wrinkles or bunches.

To restore rubber rings for fruit-cans, let them lie in water in which you have put one part ammonia to two parts water. Sometimes they do not need to lie in this more than five minutes; but frequently a half hour is needed to restore their elasticity.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Hall's Hair Renewer will cure it.

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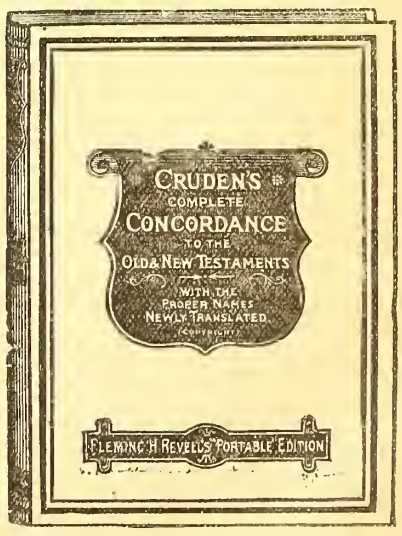
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FARM NOTES.

Charles L. Flint, ex-Secretary of the Massachusetts Board of Agriculture, in his work on "Milch Cows and Dairy Farming," says: "Grass cut in the blossom will make more milk than if allowed to stand later. Cut a little before blossoming it will make more than when in the blossom; and the cows prefer it, which is by no means an unimportant consideration, since their tastes should always be consulted. Grass cut somewhat green, and properly cured, is next to fresh green grass in palatable and nutritive qualities."

Prof. L. B. Arnold, in his work on American Dairying, in writing of food for dairy stock, says: "Hay alone, especially if cut after it is in blossom, will not be sufficient. When not in milk, a cow can get along well on good hay alone; but she cannot eat and digest enough to support herself and keep up a good yield of milk—either her flesh or her milk will fail Some richer feed should be mixed with it. But if hay is cut early, before it is in blossom, and well cured, it will do well alone. The difference between early cut hay and late cut hay is not generally appreciated. The later hay is cut the less is the percentage of flesh forming elements, the lighter colored its butter, and the more slowly does it digest. Grass cut a week before it is in blossom and grass cut a week after it is out of blossom are very different for feeding purposes. The later cut hay will contain about forty pounds in a hundred that will be made available for food, the fatty matter will be pale and it will take six hours to digest a meal of it. The early cut hay, on the other hand, will contain about fifty-five pounds of available matter in every 100 pounds' weight which will be in better proportion and better colors, and will digest in four hours as well as the other will in six. Horses and mules digest late cut hay very well, especially mules; but if eaten in a dry state it is not well adapted to the bovine stomach, and they fail to digest it thoroughly. This is proved by the fact that cattle will live and maintain themselves on a smaller amount of nutriment when given in green food, which is easy to digest, than they can if given in dry hay well matured."

The Germans have made very carefully conducted experiments to determine the value of different kinds of fodder for feeding purposes, and they have investigated as to the relative values of early and late cut hay. The experiment showed that the earliest cut hay contained the largest per cent of protein or nitrogenous substances and fat, while the later cut contained less of these and more crude fiber, which is mostly digestible, and of little value. The elements of early cut hay were also much more digestible than the late cut hay. One hundred pounds of the hay cut May 14 furnished sixty-nine pounds of digestible material, while one hundred pounds of that cut June 9 furnished only fifty-nine pounds, and one hundred pounds of that cut June 26, fifty-three pounds.

In his "Manual of Cattle Feeding," Henry P. Armsby, Ph.D., Chemist of the Connecticut Agricultural Experiment Station, says that plants while young and rapidly growing contain relatively more protein and less fiber than more mature ones. Dr. Armsby says: "While any crop is ripening, a large part of the protein and starch passes from the leaves and stem to the seeds, leaving the former relatively poor and woody. Now, in the case of grass, the seeds are nearly worthless for fodder, since they are so small as to escape mastication, while whole seeds are seldom digested, being protected by their integuments from the action of the digestive fluids. Moreover, they are easily lost in curing; so that these two circumstances, combined, cause the loss of practically all the nutrients contained in the seeds. The grasses belong to the same order of plants as the grains, and hay made from fully ripe grass is essentially straw. No farmer would expect to obtain nutritious fodder from a field of ripe oats if he neglected the seeds and collected only the leaves and stems of the plants; yet this is exactly what is done of necessity when grass is allowed to ripen before cutting. The straw is collected, while the seeds, which contain most of the valuable material, unavoidably escape."

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NEWS OF THE WEEK.

CHICAGO.

Dr. Kiernan, the medical superintendent at the Insane Asylum, which has been lately investigated, demanded the resignations of Dr. Florence Hunt, Dr. Noble, and Storekeeper Stafield Friday, charging them with conspiracy and intriguing with the County Board against him. They denied the charges and refused to resign, whereupon Dr. Kiernan summarily discharged them. The Board has asked Kiernan to resign.

Judge Jamieson entered a decree Friday setting aside certificates of naturalization issued to twenty-nine Italians in October last on the perjured testimony of William Walker, who has been sentenced for his unlawful work. Walker brought the Italians before Judge Altgeld, and had them swear that they had resided in this country for upward of five years, and Walker testified that he had known them for that period.

COUNTRY.

Secretary Mohler, of the Agricultural Department of Kansas, from crop reports received, estimates the total yield of wheat at 34,000,000 bushels, just double that of last year. The largest yield is in Sumner county, where 3,000,000 bushels have been harvested.

Representatives of all the labor organizations in Alabama held a meeting at Birmingham Friday to perfect the organization of a Labor Council. Its object will be to control the next Legislature, and to that end straight labor tickets will be put in the field in every county in the State.

Gov. Beaver, of Pennsylvania, sent a communication to Mayor Grant, July 5, saying that they had expended nearly $1,000,000 for the relief of the Johnstown sufferers in food, clothing, shelter, and furniture. No distribution of money has yet been made. Everything possible was being done to give prompt and intelligent relief.

Among the passengers on the Guion Line steamer Wyoming, which arrived at New York Friday, were 100 Mormon disciples, who left at once for Salt Lake City, Utah.

The baloon of Prof. Walborne Allen, who made an ascension at Providence, R. I., Thursday, collapsed when 1 200 feet above the earth and fell rapidly. The Professor was picked up in a semi-unconscious condition, but was not seriously injured.

The business district and a large part of the residence section of Ellensburg, W. T., was destroyed by fire Thursday night, resulting from a pyrotechnical celebration of the National holiday. One hundred families are homeless and penniless, and financial help is asked. The city is practically wiped out.

It is said that malignant diphtheria has broken out in 113 homes in Albany, Minn., and the churches and schools have been closed. No deaths so far.

The biggest display of fireworks ever seen in Milwaukee on a National holiday was witnessed Wednesday afternoon when the large Falk, Jung & Borchert brewery, in the southeast portion of the city, burned. The loss was immense.

A sad accident happened at the picnic of the Arch Street Methodist church, of Allegheny City, at Forest Grove, July 4, by which five young women were drowned. The five, together with Edward Shaffer, took an old barge and started for a ride on a creek. The stream was very turbulent and the barge capsized, throwing the occupants into the water.

Intense excitement was created at Silverton, Col., July 4, by the action of a Mormon named Joe Ainsworth, who made a raid upon American flags used in decorating. After tearing down quite a number Ainsworth was locked up by the police It was found that he was perfectly sober. When questioned as to his reason for destroying the flags he declared that they were opposed to his principles

The festivities at Oklahoma City, July 4, were brought to a sudden and sad ending when the crowded grand stand fell, carrying down nearly one thousand persons and burying hundreds in the debris. The child of Dr. J. A. Ryan died a short time after the accident. About 150 people were more or less injured. Fully a dozen were dangerously hurt, and are lying in a critical condition. Several received serious spinal injuries from which they may never fully recover.

The loss by the fire at Durange, Colo., on Monday, is estimated at from $3,000,000 to $5 000,000, with insurance about one third that amount. Eight blocks in the center of the city and twenty five dwellings were destroyed.

Near Magador, Ohio, Wednesday, David S. Wise was struck by lightning and instantly killed. The sun was shining at the time, and the bolt came from a very small cloud.

A fearful accident, by which many lives were lost and a large number of people injured, occurred on the Norfolk & Western Railroad at 2:30 o'clock, July 2, thirty-one miles above Lynchburg, Va. Rain had been falling almost continuously, and at times very heavily, for twenty four hours. The water had undermined the roadbed and caused a washout about eighty feet long and fifty feet wide. Into this watery gulch the engine made a frightful leap while running at the rate of thirty miles an hour, carrying with it the tender and eight cars. A number of chared bodies were removed from the debris of the wreck. The names of seventeen persons who were killed have been ascertained.

The business portion of Bakersfield, Cal, was totally destroyed by fire Sunday afternoon, involving a loss of $1 250 000, on which there is an insurance of $300,000. The fire department was utterly unable to cope with the flames, which spread rapidly, and before they had burned themselves out thirteen blocks were wiped out, including every hotel, restaurant and business place, with all their stock of merchandise, and about forty dwellings.

At Duluth, Minn, 1,500 strikers and the police had a fearful battle Saturday. The trouble had been brewing since last Thursday, when the strikers quit work on the sewer and street improvements because the contractors refused to increase their pay from $1 50 to $1.75 a day. The men who remained at work have been threatened, and in several cases have been compelled to quit. Forty policemen were guarding a gang of seventy men at work on the sewer trench at Garfield avenue, when the mob of strikers attacked them. It is believed that the first shot was fired by one of the strikers, but anyway it was followed by volleys on both sides. The fighting lasted for half an hour, when company K came to the assistance of the police and drove the rioters from the streets.

FOREIGN.

The *Imparcial*, of Madrid, asserts that the Spanish government having received a telegram from the Vatican authorities inquiring whether the Pope would be allowed a place of refuge in Spain in the event of his being obliged to leave Rome, Premier Sagasta, after consultation with the Queen and ministry, replied in the affirmative, granting the Pope an asylum in Valencia

During the last six weeks the Samoan islands have enjoyed a period of quiet. The native parties virtually declared a truce early in May, and since that time the political situation of the country has assumed a peaceful aspect. A box had been received from the State department at Washington containing about $1,100 worth of gold and silver watches and other articles, and $3 900 in gold coin, to be distributed among the natives who rendered assistance to the American ships during the hurricane. The distribution of gifts will be made by Consul Blacklock.

An explosion of fire damp occurred in a coal pit at St Etienne, France, Wednesday. Three hundred miners were entombed. A later dispatch says that 200 miners were killed by the explosion at St. Etienne.

The Pope has sent a copy of his recent allocution to each of the powers, asking whether or not they would interest themselves in his position. His decision as to his future action depends upon the nature of the replies received.

The Rome correspondent of the London *Daily News* says: "It is rumored here that the Pope, at the recent consistory, informed the cardinals present that the papal nuncio at Vienna had advised the Vatican that war is imminent."

The Governor of Tripoli has issued a decree abolishing the slave trade, and forbidding any one to engage in it under pain of severe penalties.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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British capital seems not to fear prohibition. The millions invested lately in our breweries give the business an aspect of permanence. So, too, does the vote of Pennsylvania and Rhode Island. But things are not always what they seem. Slavery seemed year by year to be more firmly established in our laws as well as customs. It has been suggested that, as our breweries and saloons dominate our politics, England is reaching to control this country through so vile a business.

The Grand Army managers are in a serious quarrel with the railroads. The latter do not care to repeat the cruelties of last year at Columbus, and refuse the demanded rate of one cent per mile fare. The lodge men, indifferent to everything but the glory of the order, insist on it, and threaten to keep every one at home who is not a member of the national encampment. The railway men are right. They wish to prevent the repetition of such horrors as are experienced year after year at these immense meetings, for which no comfortable provision can possibly be made.

Since writing the above, "department commanders" representing several States have issued a recommendation to members of the order to stay at home and thus revenge the railway companies. This is much like the boy who cut off his nose to spite his face. The city of Milwaukee is much moved; and as the prospect of gain begins to vanish, the numerous saloons of that German city are doing all in their power to check the tide that seems to be ebbing away from them. They urge the members of the order to come. But half fare is charged at most. But with the influence of the lodge leaders against them they need not expect to be overwhelmed with guests.

Success is turning the heads of saloonists. With Pennsylvania safe, and Rhode Island redeemed from prohibition, they begin to hope that Iowa and Kansas will yet again submit to their fiendish rule. Rum organs are beginning the agitation. The New York *Sun* and Kansas City *Times* are opening with loud mouth and Diabolian bellow: and there are men so lost to human feeling and the fear of God in these States as to welcome the vile proposal to resubmit the amendments. The Democratic press is expected to take up the cry, and a stupendous effort is likely to be made this fall to fill the legislatures with men pledged to vote for a repeal of prohibition. But if the money of the liquor power is put into one side of the scale, that of the farmers is in the other. They are finding prohibition the most profitable of investments, cutting down taxes one-half, emptying the jails and restoring to them the wealth that has been heaping about the feet of lawyers. Unless men are insane or abandoned of God they cannot for a moment give place to the thought of returning to saloon rule.

For a month or more the city of Cincinnati has been closing her numerous saloons on the Sabbath day. And so successful has been the effort of the authorities, that the saloonists in revenge are working for the enforcement of all the old laws that can be unearthed. The mayor last week ordered the general suspension of business and closing of shops that have usually been open, excepting milk wagons, newspapers and street cars. Thousands of workingmen had a quiet Sabbath in Cincinnati, and we hope they will be so well satisfied that they will wish for more. The city of Racine has also enforced the Sunday laws against the saloons, and soon after closed cigar and confectionary stores. The good work has begun in Kansas City also with a determination that promises success. If these cities, with their large foreign population, can enforce these excellent but much-neglected laws, there is some hope for Chicago, when a mayor can be elected whose sympathies are not with the lodge and all its train of Sabbath-breaking ills.

General Bragg, the well-known Democratic Congressman of Wisconsin, has just had the honor of being expelled from the Grand Army post of Fond du Lac. Five years ago he assisted to organize this post, and was its first commander. At the time of the debate on the dependent pension bill, which passed both Houses of Congress and was vetoed by President Cleveland, an attempt was made to oust Gen. Bragg for his opposition to the measure. The effort was defeated, and at the expiration of his term in Congress he was appointed Minister to Mexico. During his absence his enemies worked ardently against him, and on offering to pay back dues when he returned a few days ago, they were refused. His condemnation of Corporal Tanner's free hand in the pension office aggravated the case, and the post, after a stormy session, and during his absence, cut his name off the roll. His prominence in the Democratic party, and well-known character for pugnacity, promise lively times for the Wisconsin G. A. R., who have evidently forgotten all the rights of comradship in the zeal for secretism.

Bishop Foley of Detroit has spoken on secret societies. His utterances in favor of the American public school last fall were so little in harmony with the other prelates as to excite wide attention and remark. Now when the prelates of Romanism are silent and its priests are found to be members of murder lodges he speaks plainly. Of the working-men's secret societies he says that great vigilance is needed lest these societies be led by designing men to violate law. Of the Clan-na-Gael he says plainly: "There are many who have joined the Clan-na-Gael in good faith, believing tha through it good may result to Ireland; but learning that its workings are mere plottings against lawful authorities, it is the duty of these misguided people to renounce their obligations and free themselves from sin. If they shall suffer in person or in business because of this renunciation, they should nevertheless show true courage and do that which will make them better Christians and better citizens."

Some time since a colored man, J. C. Lawrence, was elected a member of the board of Education of Knoxville, Tenn. The white members of the board refused to recognize his election, and at one meeting forcibly ejected him. He brought suit and has gained his case. Judge Gibson, in rendering his decision, said the Constitution of the United States gave all the citizens of the States the same rights, regardless of color or race, and the constitution of Tennessee nowhere discriminated between her citizens. "A Negro can be lawfully elected President of the United States or governor of Tennessee. They are eligible to seats in Congress and in our State Legislature; and can lawfully fill any office under the United States or under the State of Tennessee that a whit man can lawfully fill. In a word our laws are no blind to the color of a man's skin. In Tennessee a man must show other title to pre-eminence than that which results from a comparison of cuticles." It will be a good day for the whole country when such principles are practiced as well as written in the laws.

We have followed with some care the progress of the Sabbath reform movement in America, because it is one of the fundamental questions in our national, as well as in our religious life. The railways have responded to the appeals of morality, and taken the initial steps in this great reform. The church needs now to meet the case with more vigor, and the conventions for which preparation is already being made should be a constant object of our prayers. The same good work is going on in Europe as with us, and engaging much attention. "From September 25th to 27th next," says the *Intelligencer*, "a congress on the subject will be held in one of the halls of the Exhibition at Paris, under the auspices of the Minister of Commerce and Industry. The subjects will be treated from hygienic and social points of view, but at other meetings, to be held at the same time, the religious phase will be considered. In Belgium the Minister of Railways has taken up the question of the weekly rest day, and effected remarkable reforms. Already some two hundred goods trains have been stopped from running on Sundays, and eight thousand workmen who toiled in the central depots are free all day. In other departments much has been done to a like end, and where the respite is not complete, work is reduced to the lowest possible limit. At the same time the offices of commercial houses in the large towns have taken to closing half day, while the post and telegraph service has been so rearranged as to liberate the employes every alternate Sabbath."

OPEN THE LODGE IN INDIA.

SECUNDERABAD, India, June 3, '89.

We thank God and gratefully acknowledge the receipt of $8.25, donations from friends in America. The *Cynosure* keeps us up with the anti-secret reform movements of America. But this only serves the more to call to mind the great need of some such work in India. We do much rejoice that there is prospect of some effort for India. I think you will better understand India when you have had Bro. Gladwin with you awhile. I see by the last *Cynosure* you have made haste to invite him. You will find him one of the old line of prophets, very little disposed toward the notions or "improvements" of this worldly age. If you can give us a man like him, he will be "a host" out here. I have sometimes thought some such work as I witnessed in Farwell Hall thirteen years ago, *i. e.*, Ronayne working the degrees of Freemasonry, would be a great good in the way of setting clearly before the eyes of the natives of this land the real character of secrecy. I see difficulties in the way. It would certainly get a cold go by from the Missionary Society people and most people in British Government service. Still if halls could be secured, immense crowds would throng them to witness the workings. Bro. Arnold's work would be in order.

In any case something must be done, and fiery opposition must be expected. It is therefore the more necessary that the pioneer in some very direct anti-secret work should be a wise, truly godly, well-informed missionary worker. I am afraid good causes suffer sometimes by unconsecrated advocates. I favor this work for Christ's sake in his spirit and power.

Thus far little has been done. God certainly has evidenced his will by calling out of secret societies scores of men in this country, when he begot them into the kingdom of his grace. Anti-secret reform work has done something to confirm such men and spread information relative to the nature of secrecy. But God himself has done most of the deliverances from the lodge directly thus far.

But surely the time has come for more aggressive work. Secrecy is a power for evil in this land. Little effort is made to hide the selfish and bad uses made of the lodge power in India. Immorality has a tremendous backing in Masonic respectability. In this place are two men in high Masonic rank living in open and shameless sin with women not their wives, and Masonry keeps these vile reprobates, so void of shame conscience, in places of uncommon honor and at the top of popular society.

C. B. WARD.

AN APPEAL FROM AFRICAN MOHAMMEDANS TO AMERICAN CHRISTIANS.

DEAR CHRISTIAN FRIENDS:—I am now appealing to my friends of the *Cynosure* and other Christian friends on behalf of the Mohammedans of Africa. Many of our friends may not see why I should particularly turn my attention to these followers of the prophet of Mecca in Africa, but a little explanation will convince them.

There are twelve millions of Mohammedans in the west and west central divisions of Africa. These multitudes of people have been long neglected, insomuch that there has been very little effort made, either to elevate them above the superstition and deism of Mohammedanism, or to lead them to Christ from the "false prophet." In Sierra Leone and other British colonies along the coast, where the religion of Christ is handed down to the natives not only in a weak but also in a false state, Mohammedans are abhorred, not only on account of their religion, but because they do not appear in public, as the Negro Christians, in English or American costume. The tests of Christianity in Western Africa are: English tall hats, American suits, cigars, billiard tables and brandy trays. These the Mohammedans of Africa cannot enjoy, and therefore they prefer their Koran, long native robes, and sober heads.

My reason for turning attention to them now is from the conviction that if they should embrace Christianity they will be better Christians. Even now in their Islamic state they practice more the teachings of Christianity than the African professing Christians. I believe they can be approached by good education.

I therefore propose to establish a Mohammedan college and night school in Foolah Town, a Mohammedan city in Freetown, where good education may be given to Mohammedans in English and higher branches, and the Bible read every night in Arabic and contrasted with the Koran. We would like the school to be undenominational in regard to creed or doctrine. Our Sabbath services will be based only on the simplicity of the Bible, so that Christians of whatever denomination, or Mohammedans, may be trained there.

Her Majesty the Queen of England's Inspector of Schools for West Africa, the Rev. M. Santer, is co-operating with me in this work, and has assured me that the Government will pay 10 per cent on cost of building, and will give a yearly grant in support of the institution. The Mohammedans here have agreed to contribute £100 towards the building, as will be seen in a letter received yesterday from the Almamy (high priest) informing me of their decision. The letter was written in Arabic, and here translated for your readers:

To Ola B'n Abayomi—called by the Christians, John Augustus Cole.

In the name of God the most merciful, the most gracious.

No man belongeth to God and maketh a lie. We believe that you belong to God, and therefore we have confidence in all that you propose. And herein do we show our confidence:

I have called a meeting of all the faithful (Mahommedans), and many have promised to contribute as much as they can towards the erection of the college at Foolah town. I have no doubt that we can raise £100 to assist you without difficulty; and if we can do more, it will be our pleasure; but count on us now for £100. By God, through God—there is no God but he, the self-existing. Amen. Your dear old friend,

ALMAMY AMARA.

On behalf of the Mohammedans.

The estimate of the school is about £600 besides school materials, and as our friends in America have promised to assist me in educational work in Africa, I feel this is the time to send an appeal. I will call the attention of my American friends to the resolution passed by them in the Congress of Churches at Chicago, on this subject. This is the time to fulfill this Christian obligation.

There is a prophecy in the Koran which foretells the overthrow of Islamism by Negroes, and its subjugation by the religion of Christ. If all the Koran is false, I lay hold on this passage. Come to the help of the Lord, to the help of the Lord against the mighty. I trust our friends will not turn a cold ear and insensitive heart to the appeal of one that has confidence in their promises and Christian charity.

Forward any amount for this special work to the *Cynosure* office, or direct to me.

J. AUGUSTUS COLE,
Pultney St., Freetown, Sierra Leone.

CHRISTIAN WORKERS WANTED FOR INDIA.

IV. PRACTICAL QUESTIONS.

These letters aim to be very practical, and hence will answer various questions sent us by persons who desire to go and work for souls in India. This will prevent the letters from being a very regular "series" as to subjects.

Language. A correspondent whose letter showed an excellent Gospel spirit, asks, "Do the people of India speak American, or would one have to learn their language?" There are many thousands of English in India, and many thousands more of the natives speak the English language, (the original of the American). Thus there is much Christian work to be done among those classes before you learn a vernacular. All who expect to work much among the natives should study a native language. A thorough education is a good foundation for deep study of languages. But those who have not this, may soon get a colloquial or *talkable* knowledge of an Indian tongue. Many men of only common education acquire good knowledge of foreign tongues. Many such have made excellent missionaries, probably as many as of the more highly educated laborers. One can begin to use his vernaclar very soon, and should be able to tell much Bible truth after a year's study and practice. The Holy Ghost has still much to do with both study and use of Eastern languages. Pentecost is an excellent antidote to Babel.

Passage. A candidate writes, "How is one to get there, cost of passage and time?" From America to England is about twelve days. Passage rates about $18 steerage and $35 second class. Steerage is the mode of ocean passage used by the great mass of emigrants and the working classes generally. I tried it in coming over with my children, and found it quite "palatable." The men room together, each having a separate bunk; women and children sleep in a room by themselves; all eat together. The food is plain but plenty. From England by steamer about thirty days. Passage can be arranged from £14 to £18; ($80 to $110). This is either second or third class. Third class and deck passage are not too hard for men with fully consecrated souls and bodies. I have seen European women doing quite well on deck passage to India; but most women would find it rather difficult. However, third class arrangements between Europe and India are improving; are now much better than I enjoyed eight years ago. Second class accommodations are now so good that I can see no reason why converted missionaries (unless dangerously ill) should travel first class on ocean steamer lines. Second class on "liners" and ordinary cabin on merchant vessels (generally cheaper than P. & O. second) are quite good enough for the aristocracy of the Nazarene's kingdom. Already some of the leading missionary societies are changing this part of their program.

"What is the climate; is it reasonably healthful?" writes one. Another asks, "Is it summer all the time?" India's cool season is November to February. March, April, May are hot, hotter, hottest. June begins with furnace heat, but in the latter part of it the refreshing rainy season sets in. What a blessed Providence to send the Monsoon just as the scorching heat threatens to destroy the land! The rains continue, with intermissions, until in September. The weather varies in different parts of the country. The sea coast is generally more equal in temperature than inland parts. The climate in most parts is quite healthful. Thousands of Europeans are scattered throughout India. Many mission workers spend scores of useful years in hard work for Jesus there.

"What line in regard to church matters are you working on?" asks one. When appointed to India eighteen years ago, I was Presiding Elder in the M. E. church in Arkansas. For some years past I have been in union or independent work, being engaged in evangelistic, editorial and book-agency labors, while Mrs. Gladwin had a Rescue and Foundling Home. We believe that most Christians do best to work in some regular connection with others. Organized unity for the sake of co-operation in soul-saving work is surely scriptural. "God setteth the solitary in families," in religious as in domestic life. When religious organizations degrade themselves into mere mutual admiration societies, and a selfish sectism takes the place of holy fellowship of the saints, what can be done? Shall we get sour, scold all organizations and cease our labors? or shall we set up a "no-sect" party to become more sectarian and selfish than the older societies? All these things have been tried in India many scores of times. I have recently been led to work independently, but I regard this as exceptional. Those who may be led through our labors to go to India, will feel at perfect liberty to join any evangelical society there, or to labor in union work, as the Lord may lead.

Evangelists and pioneers are greatly in demand in India. Scores, yes, hundreds are urgently needed to strike out beyond the limits of present organized work. You may not feel able for such bold and new work, but if you have the qualifications of Acts 6, God can give you ability as you go forward. Some of the most pressing calls of which we are now aware are as follows: Colporteur evangelists, city missionaries, Rescue workers (women), native mission laborers, besides special openings. Fully saved men could go to India and secure employment where they could earn their support, devoting spare hours to direct work for souls. Such should regard themselves as appointed by the Lord to mission work, and should labor as pointedly as though paid by a missionary society.

Correspondents may please inform me fully of their desires and opportunities as to self-supporting work abroad. Be free to ask questions as you wish. Indian papers sent free to any who desire them, upon application. WALLACE J. GLADWIN,
Miles, Iowa. *Missionary.*

The outcry made by public men and public newspapers against such societies as the "Patriotic Sons of America," and the "United Order of Deputies." which have at heart the interests of this country, may be justified, at least in part, by the mistaken zeal of those societies. Still, they are the natural result of the spread of secret societies of foreigners which swarm in the United States. It is time to disband all such secret societies; but let the oath-bound foreigners disband first. The Americans have nothing in view save the protection of American institutions against foreign influence. The men of foreign birth by coming out from behind their oaths and becoming wholly American, can cause the American societies to fall to pieces by their own weight.—*America.*

The rainbow that plays in the adverse sunlight seems for a moment a vast stable arch that spans the earth and reaches the clouds. We look again and it is gone. Thus it is with all earthly things. —*Dr. Spring.*

OUR WORK AND ITS FOUNDATIONS.

FROM AN ADDRESS BEFORE THE RHODE ISLAND CHRISTIAN CONVENTION, PROVIDENCE, R. I., MAY 23, 1889, BY ELIZABETH E. FLAGG.

First, we want to come close to Him in whom is no darkness at all, who is the Light itself. And here is just where so many reforms have failed. They lacked the grand point of union. For to agree that certain things are wrong and sinful and ought to be put down, will never create a bond of sympathy strong enough to make a society or an organization continue to work harmoniously together. It will be sure to split sooner or later over some real or fancied difference into rival bodies; and while the forces of evil are strong, because united, the forces of good are too often feeble and weak, because there is no union among them.

It is not because we are agreed on the lodge question, or the rum question, or the tobacco question, that we stand as a unit, and that no whisper of discord disturbs our councils. It is because we have agreed to put Christ and his kingdom first in all our deliberations; and have realized that before that kingdom can come and fill the earth it must first come in our own hearts. For this reason our meetings have been largely meetings of prayer, and we give a prominent place in them to a few topics that some may think altogether outside the legitimate province of a reform convention.

For instance, what possible incentive to fight evil courageously like the thought of our Lord's speedy appearance in glory? When a garrison is sore pressed and almost ready to surrender, what inspiration does it send through their ranks when the news reaches them that their commanding general is on his way with reinforcements! And so we generally include this among our regular convention topics; for we feel that to comfort each other's hearts with the thought of our Master's coming, and all that it means for us who are fighting, not against flesh and blood, but against the principalities and powers of darkness, is, or ought to be, an essential part of reform work.

And so of divine healing. I am a learner on this great subject; but I believe the God who created our physical natures can make them whole, and that of all men and women reformers need healthy minds in healthy bodies. They have to meet trials and crosses and discouragements and perplexities—poverty oftentimes, for though we have the King's promise, "Thy bread and thy water shall be sure," we are guaranteed our bread only, we are nowhere told that we shall have butter with it; and how ill-fitted are weak nerves and aching heads and disordered digestions to tread a way so thorny! Instead of being foreign to reform work, it seems to me eminently fitting that the subject should have a place among the leading topics discussed in every reform convention.

On this basis our New England Christian Association stands. First, Bible holiness. There is nothing in the world that will so unite Christian reformers, and keep them united, as to get close to God. The closer we get to him the closer we get to each other. Second, opposition to all evil, the lodge especially, for that is the evil which is poisoning the springs of religion at the fountain head. It is the evil which most needs to be fearlessly exposed. We have got to show Christian ministers, and all these good people who think we are so many Don Quixotes fighting windmills, just what it is.

Well, what is Masonry? I answer, "It is a religion." I am perfectly aware that among the classes who are forever debarred from entering the lodge, and so getting any inside view of its mysteries, Masonry specifies in particular *women and fools!* I am a woman, and thank God, I am willing to be a fool for Christ's sake. It has been said to me, "How do you know the lodge is so bad when you were never in it, and cannot possibly speak from personal testimony?" I want to know if Miss Willard, and Mary A. Lathrop, and our other noble W. C. T. U. women, must take a few glasses of wine and get into the condition of some of the society women at the late Centennial Ball in New York, before they are qualified to pronounce alcohol an evil? Shame on such shallow reasoning! Shall we not take the testimony of men who have gone way up to the top most round of the Masonic ladder, and wear the title of Grand Inspector General, whatever that may mean? Is the testimony of Mackey, and Morris, and Sickels, and a host of others to be disregarded? Sickels, on p. 97 of his Monitor, says of a candidate who has been "passed and raised" to the "sublime degree" of Master Mason: "We now find him complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole, *nor can we conceive of anything which can be suggested more that the soul of man requires.*" What can the church do for a man who has reached so high a pitch of moral and spiritual perfection? What does he want of Moses or the prophets, or Christ himself? The natural effect of such teachings is seen in our slimly-attended churches, in the few revivals, and the preponderance of female over male communicants. In Bunker Hill District, in Boston, there are seventy-five secret lodges to nine Protestant churches! Is it strange that these churches complain of empty seats, of waning power and lack of funds to carry on their work?

One reason why it is so difficult to make people believe that secret societies are an evil, is because their influence is like an unseen miasma, impalpable to sight or touch. The poison is everywhere. You may tell a man of some fever-breeding nuisance on his premises, and till the work of death is wrought he won't believe you. Why? Because it is nothing he can see and handle. Just so with the Masonic lodge. All over our land to-day it is instilling its lessons of infidelity and preaching another salvation than the way of the cross, and if it continues to go on unchecked the words of a distinguished Mason to the venerable President Blanchard will prove to be no idle boast: "We respect such gentlemen as you are because we know you are sincere, and *because you must be aware that we are disintegrating your churches.*"

Our organization, as I said, opposes all evil. We feel ourselves bound by every motive of religion and patriotism to fight the drink traffic to the death. But what do we find hand-in-glove with the saloon? We find that wine flows like water at Masonic banquets. We find that late hours and convivial entertainments are as much a part of the lodge as a prayer meeting is a part of the church. We find that the same obligation of secrecy which shields the liquor seller, shields the liquor drinker too. We find that a large proportion of the saloon keepers of the country, and the large brewers, distillers and wholesale dealers, almost without any exception, are Masons; and by the terms of their lodge oath all their brother Masons, not only in the United States but the world over, are bound to "espouse their cause," help them on in business, and shield them from punishment if they violate the law. We find lodge and saloon uniting their political influence together to prevent liquor laws from being enforced; and then pointing us to the failure of prohibition in your own State of Rhode Island, in order to dishearten temperance men in Massachusetts, in Connecticut, in Pennsylvania, and every other State where the question of Constitutional Amendment is pending.

In the name of brokenhearted wives and mothers, whose dear ones would have continued to tread the path of temperance and virtue if the lodge had not joined hands with the saloon for their destruction, we propose to show all temperance workers, and especially our white ribbon women, the power behind the throne that is silently and secretly laboring to annul and make fruitless every effort they put forth.

There is still another reason, not least in importance because it is placed last, for making opposition to the lodge our main issue. Charity, or love, is divine. God is love, we are told; and to call selfishness and fraud by the name he has appropriated to himself is nothing short of blasphemy. The principal way in which the lodge has reached its present position as a rival to the church of Christ is by claiming to be vastly more charitable than the church; and there are thousands on thousands of unreflecting people who really believe that this is so. While the church is pouring out her benefactions in a stream that never ceases, and knows no distinction of black or white, bond or free, or whether outside or inside her pale, what is the record of Odd-fellowship, which of all the secret orders makes the greatest pretentions to charity? She excludes "all women, the deaf, dumb and blind; men with chronic diseases, or any infirmity which may prevent them from gaining a livelihood; Indians, Negroes, half-breeds, Polynesians, all races and colors except the pure white Caucasian." And this is the order that is more benevolent than the church!

Why, New York City Mission alone pays forty-seven agents and thirty-six district visitors, commissioned to hunt up cases of destitution, besides sending out seven trained nurses whose services could not be had by the rich for less than twenty-five dollars a week, to do work in tenement houses. One single church in the same city supports an employment society for poor women, a kindergarten, a training school, an industrial school, a free day and night school, a reading-room and library for men and boys, a down-town relief bureau, a physician and dispensary for the sick poor of the district, and a seaside home for children on the Long Island coast. But what single benevolent work among the miserable and degraded has Masonry or Odd-fellowship for its sponsor?

Yet it is by such false pretenses that these orders are increasing their membership daily, and becoming to countless deluded souls the only church they know. Shall Christian men and women to whom the honor of Zion is precious, to whom she is, and must always be, that fair and queenly Bride seen by the dreamer on Patmos, in whose brain is the wisdom of ages, in whose soul is the flame of undying devotion, in whose heart is eternal motherhood, take no pains to contradict this lie? Shall we keep silent and let the lodge dragon spit out his venom unrebuked on the white robes of the Bride of Christ? By all he has done for us, by all we owe to the souls of our fellow men, we do not propose to keep silent.

We address ourselves in words of friendly greeting, not only to the W. C. T. U. and other reform organizations, but to every body of Christians who are interested in evangelical labor, and whose motto is, "The world for Christ!" We ask of them union and co-operation. For as the church stands or falls, their work stands or falls. A tide of true, living Christianity has got to sweep over our land, and battle with this counter-tide of drunkenness and licentiousness, and dishonesty, and Sabbath-breaking, as the stars in their courses fought against Sisera. But instead, there is sweeping over our country a flood of secret orders.

"When the foundations are destroyed what shall the righteous do?" When the church instead of riding on the flood is engulfed by it, what ark of refuge remains to which we can point the poor victim of the intoxicating cup, or the wandering and the fallen, whom, with the Christ love in our hearts, we are seeking to save?

Now the enemy makes a great many boasts, and I don't believe all he says. I don't believe he can destroy the church of the living God, for "when the enemy comes in like a flood, then the Spirit of the Lord shall lift up a standard against him."

That standard is now being lifted. All over our land to-day, earnest Christian hearts are praying that the altars of Baal may be overthrown, and everywhere Christian women, both in the W. C. T. U. and out of it, are beginning to see the connection between the reign of infidelity and the reign of these secret false worships; between the downward course of many a beloved son and brother, and the influence of his ungodly lodge associates.

And now the question before us is, Shall the lodge disintegrate the church? Shall it continue to yoke unequally the believer and the unbeliever? Shall the ways of Zion mourn because her solemn assemblies are forsaken for the secret chambers of the lodge? Shall the gates of hell prevail against her? Never, if we are loyal to our God.

A PROPHECY.

In the *Telescope* of January 5, 1881, Rev. A. K. Root, of the Erie conference, has an article headed, "Fifty Years Ago," in which he shows that the *Christian Advocate* fifty years ago published articles freely against Freemasonry. He gives several quotations from the *Advocate* charging the blood-guiltiness of the murder of Morgan on the order and says: "It seems from these editorials that the chief paper of the Methodist Episcopal church fifty-four years ago was not afraid in strong language to denounce the tyranny of the lodge, which made 'liberty but a name,' and a 'state of society as revolting as would be the vicinity of the prowling savage with his midnight tomahawk.'" He adds: "But how changed! Not the character of Freemasonry, nor the evidence which sprinkles its garments with the blood of murder, nor the power Masonry possesses to defy courts and wrap the decisions of those whose duty it is to measure out impartially the requirements of justice. All these are the same as half a century ago, but there has been a change in the attitude of religious journals toward popular wrongs." Then, with almost prophetic vision, he looks forward to what may be the attitude of our church and the *Telescope* toward the orders fifty years hence. But who would have dreamed that the time would be so short? He says:

"If so, may we not hope that in fifty years hence, when some of our young men's dark locks have faded, or their tongues hushed by the rebuke of death, in that golden age for which some sigh, lodge influence inside the church of the United Brethren in Christ will say to this pastor, 'Be thou

stationed here,' and to that minister, 'Labor thou yonder?' The beloved *Telescope*, too, when that period arrives, like the silence of the grave will no more warn against worldly associations, but hushed forever will be its voice concerning popular sins. The zenith sun of such a day is drying up the life-blood of some of our loved and respected sister churches. And to the careful watchman in our own beloved Zion the gray dawn of such an awful day seems fast approaching. May God forbid and the sun of such a morn never dawn upon us. But let the Sun of Righteousness continue to reign and shed upon us the light of life and truth."—*Conservator.*

CLAN-NA-GAEL HISTORY.

In addition to the important history of the Clan-na-Gael reprinted last week from the columns of the Chicago *Tribune*, we give herewith a further sketch of this child of Freemasonry. The first is from the New York *Star*, No. 6,509, and the date, we believe, September 15, 1885. The second is from the New York *Mail and Express*, reprinted in the *Inter-Ocean* of this city, dated May 19, of the same year.

From the N. Y. Star.

There has been a long-standing contention going on inside the ranks of the secret Irish revolutionary society known as the Clan-na-Gael, growing out of the abuse of that organization for American political purposes and the squandering of a large sum of money from its treasury by the clique who have controlled its machinery only for personal and political ends. When questioned as to the money that had been lavishly poured into the treasury of the organization these men replied in mysterious whispers of "active work" being done in England, the details of which could not be given without endangering the lives of "men in the gap." These answers satisfied for a time, but the impertinent questions being continued the men who wanted to know were expelled from the clan. The numbers of the expelled have incressed to such an extent within the past few years that they have become numerous enough to make a respectable organization of their own, and hence the recent meeting in this city.

These expelled men charge that over $300,000 have been squandered during the past four or five years, and that there is nothing to show for it but a few alleged explosions in London, which were, they say, mere subterfuges to cover up the corruption here, and the duping into ignominious deaths or the horrible fate of English penal servitude for life of a score of brave but misguided men. They now demand a thorough reform of the men, methods and details of the whole organization. Their meeting was not, as was falsely asserted, to seek for more dynamite work, but to devise some means to rescue the organization from the control of the gang of political adventurers who have had charge of the money contributed to its treasury by the hard working and earnest toilers that form the main body of its membership. These genuine Nationalists are in favor of giving Mr. Parnell and his program all possible latitude and support, and want him to exhaust the limits of constitutional agitation before they attempt to come in again with the doctrines of physical force. Their opponents, they say, who are now in control of the Clan-na-Gael, don't want Mr. Parnell to succeed, because if he did, then their occupation and influence as professional patriots would be gone, and the Irish question taken out of American politics, in which they now find it so profitable to keep it.

The Clan-na-Gael is now run by a ring in Chicago, of which Alexander Sullivan is the inspiration and controlling power. He it was who developed the scheme by which the machinery of the Irish organizations was used to aid the election of *James G. Blaine in 1884*, and the same methods and influences are now at work to repeat the scheme in the coming Presidential election, with Blaine again as the candidate. Hence the desperate methods to which these men have resorted to keep control of these organizations, and the corresponding disgust among the members who are in them for Irish national purposes only.

The Clan-na-Gael *is a secret oath-bound Irish revolutionary society.* It was founded in New York city in 1876, by Michael Sheady, under the following circumstances: He and a number of others were members of the "Brian Boru Circle" of Fenian Brotherhood, and left it because another member, who was a candidate for a local political office, intrigued to drag its influence into the contest. He contended that every man ought to be able to vote for the candidates he thought fit, regardless of the fact that he was or was not a member of the Fenian Brotherhood. Sheady was a Freemason, high up in the craft, and he started on Masonic lines a new Irish organization called the United Brotherhood, now known as the Clan-na-Gael. It has an oath, ritual and passwords, and its head is called the triangle, the members of which are three men selected by the executive committee, and supposed to be known only to the committee. The executive committee is named at the national convention held every two years by delegates selected in the various districts into which the country is divided. These districts are designated by letters, New York being District A, New Jersey District B, Brooklyn District C, etc., and are presided over by district members who are named by the executive, and through whom their orders come to the individual members. These districts are made up of the separate organizations, called camps, each of which is govered by officials known as the senior and junior guardians, and who are elected by the members, who are supposed to know nothing of the personnel of the triangle or the executive, and to give blind obedience to their behests, when made through the district members and the guardians, but a great deal of the secrecy is a myth, like that which was supposed to veil the proceedings of the recent convention, and one has only to keep his eyes and ears open in the resorts most frequented by the patriots to learn the drift of most that is going on.

After the United Brotherhood was established it drifted along with passable success until smart politicians saw that it could be used to advantage in American politics, and they got into it to make it pay. Its most notable record in Irish events was the rescue of the Fenian prisoners from Australia by means of the ship Catalpa, which was bought, fitted out and officered by the Clan-na-Gael society, John Breslin, of New York, and James Reynolds, of New Haven, being the prime movers in the enterprise. When the Land League was started its success and the propagation of the idea of parliamentary agitation alarmed the physical force advocates in the ranks of the clan, and they started in to get control of the League. This they did at the Philadelphia convention in April, 1883, when Alexander Sullivan was elected president of the League through clan members forming a majority of the convention. Sullivan has proved a very Frankenstein's monster, and has seized the powers that created him for his own purposes.

From the Mail and Express.

The Clan-na-Gael society, which numbers among its members two United States Senators, the Governors of several States, the Mayors of a dozen cities, as well as Congressmen of national importance, is completely disrupted, and the fight among the camps has become so bitter that certain members have been openly charged with giving information to the British Government, which, it is alleged, has been the means of supplying information to the London *Times*. The Clan-na-Gael society was formed in the United States after the abortive revolution in Ireland during the spring of 1868. Camps were organized in every city in the United States and every town of consequence. Brooklyn had nearly a dozen camps with a membership of 2,800. New York has more, Philadelphia follows next, then Chicago, St. Louis, Pittsburg, Troy, Buffalo, Albany, San Francisco, New Haven, Boston, Lowell, Providence, Scranton, and Hoosick Falls. Powderly was one of the chiefs when Mayor of Scranton. The society's oath-bound object was to free Ireland. To-day the society is not only split in halves, but one of its members, said to reside in New Haven, is charged with appropriating $40,000 from revolutionary funds, and other members of the Supreme Executive Board are taxed with living on assessments drawn from members. Open warfare has been instituted between the leaders, and the camps are divided into almost equal factions, the seceders taking with them the name of Clan-na-Gael, the camps remaining in the original order adopting another name. Patrick Egan of Lincoln, Neb., Alexander Sullivan of Chicago, Colonel Michael Boleand of Louisville, and Reynolds of New Haven, form the leaders of the original faction, while John Devoy, William B. Wallace, and Lawyer Goff of Broadway, are the leading men in the new Clan-na-Gael. The cause of the split, which occurred several months ago, was directly brought about by an order from the executive to the various camps, demanding that fifty per cent. of all moneys in the treasury of each camp be immediately forwarded to the unknown head of the organization. For years they have wondered where the money was going to which they contributed. According to the constitution they are not allowed to ask. The members are supposed to know only the local officers. Before the demand came for fifty per cent. of the moneys in the 365 camps of the country, Alexander Sullivan and Patrick Egan secured the expulsion of John Devoy and his followers. Open charges of robbery were then made. It was alleged that British spies had gained a foothold in the order. The result was a majority of the camps refused to turn over the fifty per cent. of their receipts to the tressurer. Some of these camps were promptly expelled. Others did not wait for expulsion, but, disregarding their oaths, withdrew from the order. A majority were against an assessment so enormous, and they withdrew from the organization, taking with them the name of Clan-na-Gael. The new Clan-na-Gael proposes to drive Alexander Sullivan, Patrick Egan and their followers out of all Irish societies. They will be placed upon the black-list. They refuse to give the old camps any account of the moneys expended, claiming it is a secret matter. Charges of fraud have been made, affecting in one case a man holding a public office in Brooklyn and another of great prominence in Boston. The Rev. Dr. Betts, a leading Protestant clergyman of the West, until recently located at St. Louis, is the leader of one of the factions.

THE LODGE MURDER OF CRONIN.

COMMENTS OF THE PRESS.

(Wesleyan Methodist, Syracuse.)

The murder of Dr. Cronin is opening the eyes of a startled public to the true character of the terrible lodge system, which, in numberless forms and for numberless professed purposes, has been tolerated until the very foundations of our social, civil and religious institutions are dangerously undermined.

(Northwestern Christian Advocate.)

The doubt existing in many minds as to whether the obligation taken by members of the Clan-na-Gael is consistent with the duty of American citizens, might be solved if the court would demand the books or papers of the society, or at least a copy of the oath as it is administered. The right of the State to look into such things can scarcely be questioned; or rather the right of a set of men to organize in such a way and for such a purpose that the State cannot know its principles and aims, is most seriously questioned.

(Lutheran Standard, Columbus, O.)

The position of the *Standard* on the secret society question is well known. Its readers are kept informed on the evils and evil tendencies of the lodge. If it be true, as alleged, that the Clan-na-Gael society has confessed the murder of Dr. Cronin, the evidence is clear that the society is similar to Masonry in its horrible principles, and we have merely a repetition of the Morgan murder of half a century ago. If the final issue of the trial now going on in Chicago is such as many predict and results in the conviction of members of a secret society as having acted in accordance with the sworn obligations which they have taken upon themselves, then, we trust, many of our citizens who have hitherto looked upon secret societies as harmless will have their eyes opened, and will unite with us in opposition to the lodge.

(Signs of the Times, Oakland, Cal.)

The fact that so many thousands of men should band together in this country in secret societies which are similar to this one, is a menace to our republican institutions. No citizen of the country should owe a higher allegiance to any power, except to God, than that which he owes to the government under which he lives, and yet the members of the Clan-na-Gael owe to this society a higher allegiance than they owe to the Government. In this case the perpetrators of this crime know that the laws of the State in which they live forbid murder and provide for its punishment, and yet at the behest of the secret tribunal they have deliberately violated the law. We do not pretend to say that all secret societies are equally bad. Some, we know, provide no punishment other than fine and expulsion from the order, and while we would not justify any secret society, we are not prepared to say that such orders should be prohibited by law. But certainly those societies which bind their members to do, under certain conditions, illegal acts, should be prohibited, and the laws of conspiracy should be so far extended as to make accessory before the fact every member of any society, which, under any circumstance, commands any of its members to commit crime.

(Christian Nation, New York.)

The investigations in the Cronin murder case in Chicago reveal the essential despotism and terrorism of the Clan-na-Gael—the secret oath-bound society of which he was a member. More honest and honorable than many of his fellow members, he intend-

ed exposing the misappropriation of certain funds belonging to the society. The members met in secret conclave—so it is reported—and decreed his death. Those chosen by lot to commit the dreadful deed, supposed they were bound by their false oath to obey the behests of the society. The horrible deed was perpetrated in a horrible manner, as the world knows. This Clan-na-Gael, which means the clan of the aboriginal Irish, is essentially un-American, and should be immediately abolished. All, or nearly all of its members have taken the oath of allegiance to the Government of the United States, and yet they have bound themselves by an oath to oppose the British Government and set up a rival government upon the soil of Ireland. It seems to us that England herself might with the utmost propriety and justice demand of our government the suppression of the Clan-na-Gael. All secret orders where the members are bound together by extra-judicial oaths are un-republican and despotic in their very nature, and should be prohibited by law. No interest of government, humanity or religion requires their services.

NEW ENGLAND LETTER.

A juvenile secret society in Chicopee—"A snake in the grass"—Will foreign military organizations embroil us in a war with Canada?—Prohibition—Miss Kate Field—Two new W. C. T. U. papers—Our W. C. T. U. Tracts.

The boy who thinks it manly to smoke because his father does, ought not to be judged any more hardly if he adopts a similar line of reasoning in regard to the lodge. If a man who is mentally and morally matured can see nothing inconsistent with his duties as a citizen in taking on himself the oaths and obligations of a Mason, a Noble Red Man or a Knight of Pythias, why should his son think there is anything wrong in *his* joining a secret society? In Chicopee a juvenile secret society called the "Dumb Dozen" has been unearthed, which seems to be a miniature Clan-na-Gael, and, like the Masonic fraternity, bound to mutually protect and assist each other, "right or wrong." When captured two of the gang were induiging in a prize fight, *a la* Sullivan and Kilrain. The boys were brought before Judge Hitchcock the next morning, and made a full confession. As usual bad literature was the bottom cause, the youngsters having had their imaginations excited by reading dime novels, and by the talk about the late brutal prize fight at the South.

The dime novel needs to be suppressed as much as the cigarette; and if the law cannot be made to bear on the journals that can spare whole columns of space detailing all the degrading particulars of a slugging match, and only half a dozen lines to the report of a reform convention, or to some piece of news of general interest in the religious or educational world, let them feel at least the frown of indignant public sentiment. I do not believe that the number of high minded, purity-loving citizens in our land is too few to institute a successful boycott of such papers, or I should certainly despair of our country. It is a curious fact, by the way, that when a company of juveniles band together under oaths and penalties for mutual protection, nobody credits them with a good intent. It seems to be taken for granted by both the police and the public that such banding together must be for purposes of petty burglary and general lawlessness; but when a company of men do the same thing, and call themselves Masons, or by the name of some other secret fraternity, nobody seems to dream that their object is not altogether pure and laudable until something like the Morgan or the Cronin tragedy shocks the the entire nation.

It has been a puzzling and not altogether cheerful question to many minds what these foreign military organizations on our soil, spoken of in previous letters, bode. For instance, why are thousands of French Canadians in New England arming and drilling under such names as the Canadian Zouaves, Canadian Institute, Canadian Union, etc.? The *British American* sees in this fact "a snake in the grass," and believes that their real object is to embroil this country in a war with Canada, and through Canada with the United States. There certainly is at present an unusual degree of hostility between the two races, and if there should be trouble in Quebec, arising out of the Jesuitical claims, it it would be very convenient for the Catholic party to have such reinforcements ready at a moment's notice to cross the border. It seems, on the authority of the New York *Herald*, that there are fifty Romish colleges in the country which are supplied by the United States Government with an officer detailed from the army expressly to give instruction in military drill and tactics to the pupils. There is one department of W. C. T. U. work, that of Peace and Arbitration, which perhaps more than any other would seem to a superficial view to have no connection with the anti-secret reform; but letting alone the unwritten history of Freemasonry and the Rebellion, one can easily see how foreign secret associations on our soil may at last embroil us in war with a foreign power.

The Prohibition party in Connecticut has begun to work actively for the Amendment, although their hopes of success cannot be very sanguine. It is said that every daily in the State, and all the weeklies of large circulation, will work for the continuance of the saloon. This includes most of the Republican journals, while the Democratic and Independent press are solid in opposition to the Amendment. The *Home* publishes a complete list of the Connecticut newspapers, showing a particularly large percentage of neutrals who desire to be counted as on neither side in the approaching struggle. Meanwhile, whatever may be the result of these local contests, they will do their work of educating the people, and so the grand cause keeps moving on. Kate Field has probably made some converts; so has Robert Ingersoll; but neither have succeeded in shaking either religion or prohibition a hair's breadth. It costs something to preach up "true temperance" with Miss Field for its apostle. The greatest star lecturer on the temperance platform never began to cost what she is costing the California Liquor Bureau. But then they never give wine collations with their lectures. No wonder the Viticultural Commission is inclined to grumble when her salary and expenses amount to $562.50 in one month!

I am in receipt of a sample copy of the *Pacific Banner*, a small monthly published at Winthrop Center, Me., in the interests of "national peace and arbitration." Mrs. H. J. Bailey, who has charge of that department in the W. C. T. U., is its editor. A *fac simile* of the beautiful banner presented by her to the Paris Exposition, forms a portion of the heading. Mrs. Bailey also edits a smaller paper for the children called the *Acorn*. Both are very dainty in their make-up, and it is to be hoped will do a good work. Who knows but this branch of the white ribbon army may, by its sweet influence, prevent the dark cloud of war from ever again darkening our beloved land.

I have already mentioned Mrs. Bailey as a friend of the anti-secret cause. A note received this week from the president of the Massachusetts W C. T. U., Miss E. S. Tobey, puts her name also in the list of noble women who are opposed to the lodge. Our new tracts to the W. C. T. U. are already doing a good work. Will not all anti-secret women, particularly those who are also serving in the temperance ranks, do their best to distribute them as widely as possible among prohibition workers?

ELIZABETH E. FLAGG.

REFORM NEWS.

PRESIDENT HARRISON'S PASTOR TALKS ON LODGERY.

WASHINGTON, D. C., July 11, '89.

DEAR CYNOSURE:—When in this city over Sabbath, President Harrison usually attends service at the Covenant Presbyterian church. The pastor, Rev. T. S. Hamlin, D.D., is a middle-aged man, in manner and address much resembling Pres. C. A. Blanchard. He announced that on last Sabbath evening he would devote the service to the answer of questions bearing on religious matters. Any having such questions were invited to present them. This service proved to be very interesting and profitable. Would it not be well for all pastors to have such services to find what their people are thinking about and what will most profit them? The first question sounds strange to one taught to "Remember the Sabbath day to keep it holy." It was, "What attitude should a Christian assume toward the Sunday newspaper?" The first reply was, "No attitude." But the Doctor seemed to remember there were doubtless those present who loved these papers, and though bearing a testimony against them, he quoted the very convenient text, "Let every one be fully persuaded in his own mind."

Another question, with evident reference to Herod's oath, read, "Is it not doing evil that good may come to break a bad promise?" The Doctor decided it was not. A bad oath, he thought, was always better broken than kept.

Some time was given to the following questions: "What does the Bible teach in regard to oath-bound secret societies? Are they a help or hindrance to the Christian life?" The Doctor believed them to be a hindrance. Said he, "Our first allegiance is to God. There is a tendency to put these orders in place of the religion of Jesus Christ. I have never belonged to any secret society. I simply judge by what I see. I see that when the question comes between spending an evening with the church or lodge the decision usually favors the latter. I think their their tendency is against the highest spiritual life. As insurance orders there may much be said in their favor, but the trouble is, the tendency is to the order and away from the church." After dwelling for some length on the injurious effects of the orders in taking the husband from home evenings, he spoke of the case of a poor fellow he was called on to see in his early ministry. He found that he had gone high up in one of the first of the secret orders, and, said the Doctor, "I found it utterly impossible to approach him on any religious subject. He constantly replied, 'As long as I am a good —— I have all I want.'"

This testimony caused no small stir. As we were going out at the door we heard a gray-haired man declare he should never go there to church any more. What less could an honest man say than did this pastor? Yet the lodge will silence him if possible. Coming from the source it does, under circumstances adverse, this testimony should have great weight.

My work has been in this city for some time past. Several have added their names to the *Cynosure* list. The thermometer being much of the time above 90 deg. in the shade, does not inspire one unacquainted with the climate to great exertions, unless it be to keep cool.

W. B. STODDARD.

AMONG THE PASTORS OF NORTHERN OHIO.

GENEVA, Ohio, July 13, 1889.

DEAR CYNOSURE:—I left Oberlin on Monday, the 8th, for a brief canvass in the northeastern part of the State. A stop over night at Berea, showed that the few tried friends of our reform at that place are still steadfast, and that others are interested. The Lutheran pastor very cordially gave me his subscription. The Congregational and German M. E. pastors expressed their sympathy and would be glad to read our paper, but did not at present feel able to subscribe. I sent their names for the free list. At Cleveland I found a pleasant stopping place at the Bethel Home on Superior St., where cheap and pleasant entertainment is provided, and religious worship held every evening. Rev. C. Conkling, whose work is here, gave me important aid in sympathy and counsel. The Lutheran ministers of the Missouri Synod have eight churches in the city. The pastors are all in hearty sympathy with our work. All these churches make non-membership in a secret society a condition of admission to their communion. Most of them subscribed for our paper, and others wished a little time to consider it. The two U. P. ministers, Revs. R. A. George and A. H. Elder, expressed their hearty sympathy and gave their subscriptions, as did Rev. F. A. Wight, of the Disciple church. Rev. T. Doty, of the *Harvester*, and others, had words of cheer. Rev. Neiman, of the Lutheran church, related his experience a few years since in Little Rock, Ark. He went there as a Lutheran pastor. He found the church worshiping in a Masonic lodge room, and that most of the male members were Masons. In that lodge room he gave his first testimony against Masonry, and was faithfully warned by an old minister (who said that his views were right) not to preach against the order, as he valued his reputation and success. While there he was a reader of the *Cynosure*, and the church is now under better influences. Last year he visited his former field and found that the power of the lodge had materially diminished.

A brief trip to Bedford gave me a pleasant visit and entertainment with Mr. R. J. Hathaway, who also aided me in my work. I found here a faithful few.

On the 12th I came out to Geneva, Ashtabula Co., reaching here just at night. This morning I have called on the three resident pastors. Rev. E. H. Votaw, of the Congregational church, says that he was thoroughly indoctrinated in the principles of the N. C. A. by the senior editor, while a student at Wheaton. He still holds to them, but has not been pleased with the course of the *Cynosure* on political matters. Rev. J. S. Cleveland, Baptist pastor, had never heard of our paper or our movement, does not belong to any secret order, but has always thought well of them; is willing to investigate. Rev. G. W. Gray, M. E. pastor, has had much experience in pastoral work; has always opposed the lodge system, and deplores its influence over the church and the ministry; will be glad to read our paper. I go from here to Rock Creek to spend the Sabbath.

H. H. HINMAN.

CORRESPONDENCE.

THE KENTUCKY CHAUTAUQUA.

CINCINNATI, July 8.

EDITOR CHRISTIAN CYNOSURE:—Friday last was Sabbath Reform day at the Kentucky Chautauqua, Lexington. The Kentucky Chautauqua Assembly has been three years at work. The Assembly owns Woodland Park. Their auditorium seats 3,000. They have four neat buildings for class work, and an elegant dining hall. Their program was rich and full, from June 25 to July 5. Dr. J. L. McKee, of Danville, Ky., Rt. Rev. T. U. Dudley, Bishop of Kentucky, Dr. P. S. Henson, of Chicago, and Dr. Sylvester F. Scovel, president of Wooster University, were among the speakers.

The last day was in charge of the Kentucky Sabbath Union. This Union was organized at the Chautauqua Assembly, one year ago. Rev. Geo. S. Savage, of Covington, Ky., is their president. They have five standing committees, which indicate the breadth of their work: 'On Publication and the Press," Rev. J. R. Deering, chairman, "On Sabbath Laws and Legislation," 'On Instruction by the Churches," 'On Finance," "On Organization and Co-operation." They were to have been addressed by Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, but he could not fill the appointment. I was invited to take his place, and that was the occasion of my going there last Friday. Dr. Scovel's lecture on "The Sabbath Situation, and How to Meet It," was a grand review of the conflicting forces that are meeting on the field.

The Kilrain-Sullivan fight in Mississippi to-day, and the widespread interest in it, indicate the low state of public morals in our country. It is a disgrace to our Christian civilization, that two men should deliberately set themselves to destroy one another. And that such crowds will go and pay such high prices to witness it, and the press devote so much space to reporting all the details, clearly show that the missionary field at home needs the Gospel quite as badly as the heart of the Dark Continent.

Yesterday I preached in Christie M. E. Chapel, Rev. M. L. Sourd, pastor. In the absence of their pastor I used the Psalms found in their collection. They are right with us on Sabbath Reform. One of their deacons said, "That was shaving pretty close; but any man who exercises common sense and believes the Fourth Commandment must accept what you say." Another said: "I am surprised that the fathers did not have Sabbath law embodied in the United States Constitution. It ought to be there. The need of it is maifest to all." Another said: "Victory will come by and by. Preaching the truth is sure to triumph." Yes, "they shall overcome by the blood of the Lamb and by the word of their testimony." Is the church ready for this world-wide campaign?

Dr. Pierson says: "England paid for the war in Afghanistan sixty millions, while one-eighth of that sum was all the entire church of Christ could devote that year to the evangelization of the heathen, the the world-wide campaign for Christ. As Dr. William Ashmore says, 'Whisky is the standpipe in our comparative expenditures;' it shows how much money there is now spent for one article of harmful indulgence, that might be spent for missions, without touching our actual necessities or comforts; and the whisky level is *nine hundred millions* annually." Bayley says: "A deified appetite outranks a crucified Christ."

J. M. FOSTER.

A CALF WITH TWO HEADS.

EDITOR CYNOSURE:—The temperance battle rages, and reverse after reverse has come to non-partisan effort, and it is not all an accident. If the *Voice* and *Signal* reflect the situation, the Prohibitionists have acted very unwisely in spending time and money working shoulder to shoulder with Republicans and Democrats. The Prohibition forces have been mercilessly slaughtered, and the *Signal* thinks it is time to call a halt: and it is.

But both these able and representative Prohibition journals fail to get at the heart of the trouble. The lodge and saloon are Siamese twins. The lodge shelters the saloon. Yet the *Voice* is busy just now booming that defunct humbug and swindle, the Grange; and Miss Willard, at the Dominion Convention, fawning to the "Royal Templars of Temperance," presenting their delegates with the W. C. T. U. pin, is to be deplored by all true temperance people.

The *Cynosure* has told us fully of the debasing, degrading ritual of the Grange, its obscene mythology and heathen philosophy. Does any decent man or woman care to revel in the worship of Proserpine, and Ceres, the lewd Isis of Egypt? The social purity movement of the W. C. T. U. should look into this matter. Is the *Voice* going to support the filthly Grange ritual, allow its members to blow their horn through its columns, and then expect the support of intelligent Christian men and women? Is the Grange a suitable school for the youth of America? Is God going to prosper a movement whose official organ is the mouthpiece to boom the worship of old heathen gods and goddesses, or a movement whose president must needs wheedle lodgeites?

"The Prohibition party must shake off its secret barnacles, or God will shake it off. A party made up in part of secret temperance lodges, pledged or sworn to conceal their proceedings from the open temperance alliance, is a monster, like a calf with two heads, one black and the other white; and the black head will suck all the milk and starve the other."

This is a novel portrait, but a true one. The Prohibition party is made up of such unequal elements, and nobody pretends to deny it, and yet for two campaigns we Americans have been starving and letting the colored head have all the milk. Please hereafter excuse a good many of us. Let all true American Prohibitionists rally to the American standard in '92.

AMERICAN.

A GOAT STORY.

NASHVILLE, Tenn.

DEAR CYNOSURE:—The following narrative was told me yesterday by a seceded Mason, and an eye-witness to the truth of the statement. About the year 1872 he said it was announced in the 1st Baptist Church on the Sabbath that the Masons were going to have a grand banquet and festival that week on Thursday, and everybody was invited to be present. After the notice was read, the preacher made the remark that they might have the opportunity of seeing the Masonic goat. So the night came, and there was an immense crowd of ladies and gentlemen. Sure enough they thought it would be a good thing not to disappoint the assembly, and procured a goat, lean and lank, one of the ugliest looking they could find. At the proper time of the meeting, just after the Masonic prayer, Mrs. Nannie, with her staring eyes and immense horns, and udder almost reaching to the floor, made her appearance from the ante-room, a "brother" leading the monster by a cable-tow round the room several times. The ladies and gentlemen were all forced back against the walls of the room, while Mrs. Nan. demurely walked round, not knowing what was going to happen any more than the one who led her.

Finally the guide brought his beast of burden square up in front of his lady love, whom he had brought there to see the goat, to let her have a full view and be especially entertained. So just as Mrs. Nan. was brought to a halt, she introduced herself by saying ma-a-ha. Perhaps it meant Mah-hah-bone. So saying, proceeded to make a stable of the lodge-room floor. The crowd of ladies screamed; the gentlemen abashed out with handerchiefs to their noses. Goats are at a discount ever since. They don't use any more since then, at least. I have brought out these facts in the case to let the other moral abominations of the lodge be seen. To be seen is to be hated. May God sweep away their refuge of lies; for all they deal in is abominations.

I was out Saturday giving out tracts and papers. A policeman hurried me off the walk without any ceremony. It happened that I got into a nest of secretists and had a contention with them. The crowd was divided in sentiment. One Mason asked me if I ever heard of Morgan. I said, "Yes." "Well, there may be another Morgan affair." I told them I was pretty well known; if they put me out of the way it would make a stir equal to the Morgan or Cronin case; that was all. I was hustled off and told to go to the other side of the square; but instead I went to the curb in another place and kept the crowd from gathering.

A. J. SMITH.

PITH AND POINT.

TWIN HORRORS.

Is it not remarkable that, as the Masonic cry, "The craft is in danger," has gone forth, that the secretists of every hue are belching forth against political secret societies and using all the designing trickery to mislead and cover up their tracks by cunning, intrigue, and misleading falsehood and Masonic speech, which is to be understood as speaking by opposites. The Morgan and Cronin cases are twin horrors. The shock will soon sear the public conscience, and the Masonic protestants, and the unprincipled press, led by the Masonic preachers, will show the goodness of Masonry, that swears its adherents to defend comrades, whether right or wrong. Masonic orator Lorimer and Bishop Fallows bellow against secret political societies to whistle up courage to be rewarded with popularity and salary, when they know all secret societies copy after Masonry.—ANTI-CABAL, *Chicago.*

THE CHURCH CONFERENCES.

I am glad to know that a congress of churches is proposed in three different cities. The car of salvation from soul-bondage is moving with the story of freedom from secret lodge oaths and from the long list of evils connected with them.—M. L. WORCESTER, *Kingston, Ill.*

A THEME FOR NAST.

I would like to see a cartoon by some Nast, representing a dead Irishman with a live Irishman, a club in his hand and a slouched hat on his head, standing over the body. Underneath the words, "Clan-na-Gael, 1889." Then behind and at the right, a York State American with a tall hat on his head, standing as on the shore of Niagara river, a boat just behind him from which he has just stepped, an oar in his left hand, and behind him out in the river a hat floating on the water. The right hand of the American extended pointing to the Irishman, and from his mouth come the words, *"Stop thief."* Underneath written is *"Masonry, 1826."*—J. M. HAYES, *W. Salem, Wis.*

HOW THE BEST PEOPLE WANT TO VOTE.

I stand with M. N. Butler and Mr. Britten and others on the American party question. I fail to see that the Anti-secrecy League, endorsed by the N. C. A., makes the platform of our American party perpetual. I think it one of the grandest mistakes made by good men when we stepped off the American platform and stepped on to the Prohibition Masonic party. As I see things from my standpoint, there never has been such an opening since the days of Morgan to crush the secret orders as the present. My working time will soon be over. The best thinking people of the nation feel like operating with the American party. My humble opinion is, if we stand to our principles, God will be with us and we will be victorious.—JOHN LEEPER, *Senecaville, O.*

LITERATURE.

THE WATER SPIRIT'S BRIDE and other Poems. By Charles J. Bayne. Pp. 116. Price, 16 mo., 60c. John B. Alden, New York.

This small collection of poems is by a young Georgian, who takes pains to tell us that he has not yet reached his majority. It is one of the books better read from the middle both ways than begun at the preface, which more needs an apology than all the rest together. Indeed, it is seldom that poetry of so much merit is accompanied by prose of so bad taste. Some of these short pieces promise much for the future of this young writer, but some kind friend should advise him to give good heed to his favorite Horace and not be in haste that the world shall know his powers.

The *English Illustrated Magazine* for the current month opens with an art "Study of a Head," which forms a very attractive plate. The illustrated papers are "Recollections of Suakim," "St. Andrew's Marine Laboratory," and "Who Liveth so Merry," from *Deuteromelia*, 1609. The former is full of interest to all who followed the course of the British armies down to Khartoum to relieve General Gordon three years ago. The Egyptian features of the glaring landscape are strongly drawn in these illustrations.

An excellent portrait of Professor Green of Princeton Theo. Seminary greets the eye of the reader of *The Old and New Testament Student* for July. This new journal, with its sixty-four pages crowded with material on the Bible, is the successor of *The Old Testament Student*. The first number contains some new features calling for special mention. The portrait of Professor Green with an accompanying biographical sketch by Dr. McCurdy, an old friend and pupil, will be attractive to all lovers of sound learning. The article on Expository Preaching contains a review and criticism of Dr. MacLaren's exposition of Philemon, bringing out briefly and forcibly some essential elements of expository preaching. An important article is the Soteriology of the Talmud by Prof. Stevens of Yale, which throws light, by way of contrast, on the New Testament. Inductive Studies on First Samuel (covering the Sunday-school lessons) are of great helpfulness to pastors, Sunday-school teachers, and all devout Bible students.

Vick's Magazine for July notices the death of Prof. Heinrich Gustav Reichenbach, the greatest authority on orchids. He was for many years the director of the Hamburg Botanic Garden, and the herbarium which he had accumulated is said to be one of the richest in the world. By the singular terms of his will this herbarium is given to the Imperial Hof Museum at Vienna with the provision that the preserved orchids and drawings shall not be exhibited for twenty-five years from his death. Scientists are regretting this disposition of so valuable a collection. The magazine discusses "Science Applied to Agriculture," and has numerous brief articles on pansies, hyacinths, quinces, apples, water-lilies, etc.

LODGE NOTES.

The Grand Lodge of Iowa, by an almost unanimous vote, has interdicted the Cerneau bodies of the Scottish Rifle.

In Rochester, New York, lately, an Odd-fellow Grand Canton of Patriarchs Militant drank up a box of wine won by that canton at Utica.

John C. Smith, Grand Master of Masons in Illinois, laid the corner-stone of the new public school building at Carrollton, June 6th, 1889.

The Knights of Pythias promised 10,000 for their parade in Cincinnati. From a reliable source it is learned that there were only about 3,500 chevaliers in line.

The Indiana Knights of Pythias received $102,2761 last year; spent $16,585 for relief and burial advertisement; and had cash in hand $44,665. The accumulations of this lodge amount to nearly a quarter of a million dollars.

The Grand Lodge of the "Benevolent and Protective Order of Elks" opened their annual meeting at the Masonic Temple, New York, July 9. Among those present were Exalted Grand Ruler Dr. Hamilton E. Leach of Washington, D. C.

Portland, Me., has more Odd-fellows in proportion to its population than any other town in the world. One out of every four of the citizens over 21 belong to the order, and the seven lodges of the city have a fund of $159,615.74. The richest lodge is the Unity, which has $34,430 in its treasury.

Past Grand Master of Odd-fellows, Joseph Kidder, in the Manchester (N. H.) *Union*, says: The great drawback to the rapid growth of our order is the non-payment of dues and consequent suspension or dropping of those in arrears. In the State of Illinois alone last year the number dropped reached almost 2,500. These suspended members are mostly lost to the order.

At the meeting of the mayor and other citizens of Milwaukee, July 8, with the G. A. R. encampment managers, the latter agreed to try and stop the movement to make the coming encampment merely a meeting of delegates instead of a general gathering of veterans. Commander Warner will be notified that unless the movement to discourage attendance is stopped the city will cease preparations and withhold its offer of $50,000 for entertainment.

One remarkable thing about the Knights of Pythias order in Nebraska, as we learn from a lodge organ, is the number of its members who hold public offices. More than two-thirds of the State Senate and Legislature are claimed as members of the order. The same is said of State officers, while the officers of each county and city in the State, in a majority of cases, are held by K of P.'s. There is much to be considered in this statement by the citizens of Nebraska.

The Committee on correspondence of the New Jersey Grand Commandery says: "A little of that 'Masonic charity' and the practice of the 'Christian virtues,' which we hear so often quoted, applied to this case, would have averted any harsh measures. The arbitrary edict of the Grand Master disfranchises over three thousand Knights Templar, who had no voice or vote in determining the question at issue. This may be practicing the 'Christian virtues,' but we fail to comprehend."

On the 28th of last May Charles Roome, Grand Master of Knights Templar of the United States of America, issued an edict that the resolution adopted by the grand encampment at St. Louis September 24, 1886, should be properly carried into effect regarding the new ritual. The grand commandery of Iowa refused to adopt the measure. This refusal called forth another edict from Grand Master Roome interdicting the knights of Iowa and forbidding intercourse with them by knights of other jurisdictions. Several commanderies of Iowa have repented and submitted to their grand mogul.

A meeting of representatives of all the labor organizations in Alabama was held at Birmingham, July 5th, to perfect the organization of a trades and labor council, or federation of labor. This is regarded as a political movement, the purpose of which is to control the next Legislature. The labor organization of the State expect to hold conventions and to put straight Labor tickets in the field in every county. They express confidence in their ability to elect their ticket in several of the counties. The color line has been drawn, and no colored man will be admitted to the federation.

A secret meeting of about 700 delegates of the Brotherhood of Locomotive Engineers, including Grand Chief P. M. Arthur and the Grand Chaplain, George R. Doherty of Boston, and representing twenty-six divisions, was held in Tammany Hall, New York, Sunday, July 7. The delegates had swept down upon the city without any announcement whatever, but the doors were as jealously guarded as though from a besieging army. The delegates, one and all, declared with smiles that the meeting was purely social, that no action of any importance was taken and that no strike in the order was impending. Some of them admitted that a resolution was adopted commending the course of Chief Arthur as the head of the order. A question as to whether that commendation included approval of his statement that "there would never be another strike," was like a giant fire cracker in the midst of the group to which it was addressed.

The ninth annual conclave of the Supreme Temple of the Patriarchal Circle met in this city last week. There are two bodies — the law-making power, which is the "Supreme Temple," and the "Uniformed Patriarchs," who come for parade. It was intended to make this a grand exhibition of the magnitude of the organization and to have several thousand of its representatives in attendance, but owing to failure to make suitable terms with railroad companies, there was some disappointment. The visitors assembled at the Madison Street theater Wednesday, where they were welcomed to Chicago by Mayor Cregier. The names of the officers of this lodge are of genuine lodge coining. They are: Supreme Counsel, Supreme Venerable Oracle, Supreme Commander, Supreme Oracle, Supreme Vice Oracle, Supreme Secretary, Supreme Treasurer, Supreme Marshall, Deputy Supreme Oracle for the Northern District of Illinois. There was a grand street parade and a prize drill at the base ball park.

Hood's Sarsaparilla is peculiar in strength and economy—it is the only medicine of which can truly be said, "100 doses one dollar." Try a bottle and you will be convinced of its merit.

A fact that all men with gray and many shaded whiskers should know, that Buckingham's Dye always colors an even *brown* or *black* at will.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

1. Historical Sketch—National Christian Association.
4. Freemasonry in the Family.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
16. Selling Dead Horses.
17. History of Masonry.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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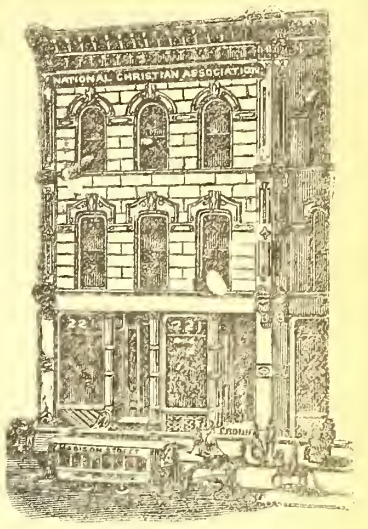
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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 18, 1889.

THE CHRISTIAN MINISTERS

of the United States number 94,457 (World Almanac, 1889). THE NATIONAL CHRISTIAN ASSOCIATION at its last annual meeting voted, That a special effort be made to furnish the ministry of the United States with the *Christian Cynosure*.

The reasons for this grand effort are many; among them are these: no other body of men of equal numbers can compare with the evangelical ministry in piety, intelligence and self-sacrifice for the kingdom of Christ. Taught in the schools and seminaries about the past conflicts, suffering and triumph of the church, but ignorant as to the present conflict between Christ and Baal,—the Church and the Lodge.

The *Cynosure* will give them the facts. And if prayer to God for them go with our gift of the *Cynosure*, he will raise up Ezekiels who will "hear the word of his mouth and give them warning from him," the Holy Spirit will be poured out, and multitudes will be saved.

You have seen in the past few years what the *Cynosure* has done: A Maryland minister wrote: "I firmly believe it is one of the best papers published to put in the hands of a young convert. It saved me from being caught in the lodge snare (Freemasonry), which has proved the eternal ruin of so many young men."

A Texas minister wrote: "The *Cynosure* has been a blessing to my home. I have been a Mason myself, but I praise Jesus Christ, our Lord, that he has given me grace to witness a good confession, even in Texas, against Masonry and the Secret Empire."

A Georgia minister wrote: "I was connected with the Masonic order; am not now. I had an idea to join a secret temperance order, but shall not now."

A Presbyterian pastor in New York, whose letter is just at hand, writes: "The *Cynosure* gives such clear views of the present moral conditions, and sounds the alarm so faithfully, that the paper ought to be in the hands of every minister and patriot in the land. I am glad for the suggestion that an effort is to be made to give it to the ministry. I will send you five dollars for this work."

A FEW SUGGESTIONS.

Shall the *Cynosure* be furnished to ministers at $1.00 per year? If funds were raised to send the paper to all the evangelical ministers in the United States, it would give us a list that would enable us to send it for the dollar without loss, but unless a successful effort be made in this line we cannot do so. At present every volume costs the Association $1.50. Now, shall we have a grand response to the action of the annual meeting? How many shares at $1.00 each will you take? How many will you get others to take? Rev. T. M. Chalmers says he will be good for $5.00; another friend promises $10.00, and there ought to be some for $100. What encouragement can you give to this? Write us. Plan for it. Pray for it.

HOW SHALL CHURCHES TREAT THE LODGES?—Wesley and the first United Brethren, as Otterbein, Boehm, Newcomer and others, excelled in minute instructions to keep churches pure. Words are of no account if not followed by actions. The College Church of Wheaton questions every candidate for membership; and if they belong to secret societies, they put the case in a way to be instructed and labored with in love, and shown the wickedness of concealing an important part of their public moral conduct from their brethren, and "brothering" with a promiscuous club. No child of God wishes to do so absurd a thing. The church is prosperous, and no members have been lost.

J. L. KEPHART, D.D., in his salutatory as the new editor of the *Telescope*, in a column and a half gives no hint that he will do or say anything concerning the secret societies which are sapping the life of the churches. He says, "The keynote of the Gospel is 'Peace on earth.'" But the Prince of Peace said to a lodge-ridden church, "I came not to send peace, but a sword." Matt. 10: 34. Does this brother (who, if we recollect aright, was once opposed to the lodge) really suppose Christ is at peace with the Freemasons, Knights of Pythias and their ilk, who so far control the Brethren churches as to silence the editor of the *Telescope*? whose oaths and blasphemies out-do the Clan-na-Gael, which is a child of Masonry? Are there now, as in Micah's day, prophets that bite with their teeth, and cry "Peace?"

W. J. SHUEY in the same *Telescope* says of such men as Dr. Davis, Bishop Wright, etc., "The leaders are running to and fro, gathering up as best they may, by fair or foul means, as many fragments of their ruinous work as they can." "But if they expect to carry with them our property, and our loyal people they will find it a hard road to travel." "*Our property.*" The printing house in which those words were written was built by the money of the men whose rule against secrecy, constitution, and confession of faith, Shuey, Weaver & Co. have cast away. Judge Gibson, of Pennsylvania, gave a Presbyterian church building to the Old School body, which kept the constitution and confession of faith, though all the members of that church were New School but a single one.

MICHAEL DAVITT, an Irish agitator, was testifying before the "Parnell Commission" in London July 2nd and 3rd inst. The newspapers give the following points made by his answers:

He came to America eleven years ago, in 1878; had known Alexander Sullivan ever since, and he believed him incapable of a dishonorable act. He had no doubt murders were committed by members of the Clan-na-Gael, but their leaders had nothing to do with it! That is, poor hireling cut-throats carried on the trade of murder at their own expense! Davitt also declared his utter ignorance of the Phœnix Park murders; and that Mr. Parnell felt so bad about them that he (Davitt) had all he could do to prevent Parnell's resigning and quitting the Irish movement; with much more to the same effect.

It would seem that this Davitt is called before the "Parnell Commission" to whitewash murderers, and keep the papers full of Irish affairs; make an excellent appearance of doing something for Ireland, and keep up the swindling collections from the Irish masses,—a game of deception and fraud which has been kept up steadily for fifty years, since O'Connell began his collection of "The Repeal Rent," and promised his monster meetings to show them "an Irish Parliament sitting on College Green, as sure as yon sun is in the heavens." One thing Mr. Davitt's testimony proves beyond question: That the Clan-na-Gael are murderers and dynamiters paid by money drawn from ignorant Roman Catholics, and that the criminal and capable leaders on both sides the Atlantic are in most intimate relations.

WINNOWING PROHIBITION.

Bishop Fallows, of Chicago, is interviewed by the *Lever* on the failure of prohibition in Pennsylvania, and its overwhelming defeat in Rhode Island. This Bishop Fallows made a speech at a meeting of Chicago lodges in Oriental Hall, on "*The Mission of Masonry.*" The burden of his speech was that the mission of Freemasonry was to suppliment and supply the deficiency of the Christian religion. His speech can be read in the files of the *Voice of Masonry*, which printed it. This Masonry consists of thirty-two degrees of lying legends, blasphemous oaths, and false worship, some of which oaths bind to murder delinquent Masons, in clearer, stronger terms than the oath of the Clan-na-Gael. Do the excellent men who support the *Lever* endorse those who practice such abominations? Never till Satan casts out Satan will prohibition succeed by such men and such means.

The Bull Runs of reform are to winnow God's host; to weed out of the Union armies false Union men like McClellan. This once done, it was a short road to Appomattox. This is the history of reforms. Wilberforce moved the abolition of the British slave trade in the English Parliament *thirteen times* in twenty years. The last time he made that motion, but one, he got but a mere handful of votes. The next time there were scarcely any votes against the abolition of what from that time has been piracy, punishable by hanging by the neck! The Prohibition party will not succeed till it sloughs off from it men who are sworn to secrecy to gain secret advantage of outsiders. Prohibitionists who have not sworn such oaths are outsiders to Freemasons. And saloon keepers who have taken Masonic oaths are insiders—"brethren!" And if they are like to be punished for selling liquor their Mason brothers are bound by oath to aid and defend them; and if they are honest Masons they will do it. If dishonest, they will betray the best cause, as rogues and villains ever do. We respectfully submit these considerations to Messrs. Packard, Hobbs and the good men associated with them in the Prohibition party.

The late reverses give no reason for despondence, much less despair. The sale of liquors is an unmitigated evil and curse; and it must and will go down. But its means are mighty, and it must fall as the foes of Israel fell, by their putting away idolatry and turning unto God. See 1 Sam. 7: 3.

ROMAN CATHOLIC WITNESSES.

We are indebted to the Chicago *Standard* for the following facts. M. Paul Bert, of the Catholic University of Paris, and member of the French Chamber of Deputies, astonished the House by reading the Jesuit morality of testimony from Father Gury, long teacher in the Jesuit College at Rome, whose book, from which Prof. Bert read to the House, was published in 1875, fourteen years ago, but dark and diabolical as the Dark Ages:

"In true Jesuit fashion, what ordinary people would designate as lying, or perjury, is by these deft casuists expressed by the learned word, 'amphibology,' or using words in two senses.

"Father Gury asks this question: 'Is a witness compelled to declare the truth, if he has learned the fact by a secret opportunity, or by a natural secret?' and this is his answer:

"'No, if mutual interests do not compel him: for a witness is not held by himself to obey the judge, when the knowledge of the truth comes from a natural secret or a confidence; because, putting aside the special reasons of the common interest, the judge cannot compel us to violate a principle of natural law. Therefore, in this case, the witness is entitled to say that *he absolutely knows nothing about it.*'

"We put the last words in italics because the sound of them has been made so entirely familiar in processes of legal inquiring going forward in Chicago during some weeks past. Another question: 'Is a witness held to denounce a crime which has been kept perfectly secret?' The answer is as follows:

"'No, is the *more probable* opinion, drawn from the common right, if the witness is certain that his crime is known only by himself, because before declaring a man guilty, two witnesses are necessary. From this the axiom: *Testis unus testis nullus.*'

"That is to say, one witness is no witness at all, so that whatever a man may know of the perpetrators of a crime, unless somebody else knows of it too, he is under no obligation to tell the truth even when examined under oath, since if he *did* tell the truth it would not, according to this musty Latin axiom, be competent testimony."

This book, which the *Standard* tells us "has just appeared in an American edition," should be furnished to every American judge, and the courts instructed by our legislatures to regard and treat every American Jesuit as a broken witness, and deny him his oath till he disavows its diabolical teachings. Surely, Rome is the mother of all moral abominations, "the great whore who sits on many waters." Rev. 17: 18.

FROM FOREIGN LANDS.

Our brethren in India and Africa are on the rostrum this week, and speak to our readers with an earnestness born of enthusiasm and self-denying experience. Bro. Ward's suggestion may be answered by some one already in India. Bro. Gladwin, now for a season with us in America, has been a member of four secret lodges. If the work of public exposition is needed, God may put it upon him or some other seceder to begin it. But we doubt if this is the most efficient way of overcoming the lodge in India. The tract distribution and colporteur-evangelist work promises great results. Let us aid these brethren during the present fiscal year to at least five times as great an amount as last.

Bro. Cole many of our readers met during his visit to this country two years ago. The action of the congress of churches to which he refers was as follows:

"Having heard the statements made by Rev. J. Augustus Cole, a native of Africa, a convert from Mohammedanism and a seceder from seven secret heathen orders; . . . who has determined to found an institution of learning and a missionary station in Africa, free from the damaging influence of secret orders; therefore,

"*Resolved*, that, as he moves among our churches for the collection of funds and arousing the Christian sympathy of the people, we will give him as far as practicable our encouragement and financial support."

His work we believe to be an important and promising one, and we will gladly forward to him such gifts as the Lord may dispose any who read his letter to send.

FOR AND AGAINST SULLIVAN.

The history of the Clan-na-Gael, which we give from New York papers of several years ago, is being repeated in the ranks of the Irish nationalists. Each year a great picnic has been held in Chicago to aid the funds controlled by the Clan-na-Gael triangle, ostensibly raised to aid Parnell. The preparations for that event this year are interesting. Cronin or anti-Cronin is the word; but Sullivan or anti-Sullivan is the meaning. The murderer of Hanford has not lost his power in Irish circles, and out of sixty appointed on the committee for this picnic his adherents were almost ten to one.

It is proposed by this majority to send the profits of this picnic to Parnell. But its managers are already implicated by the evidence in the Cronin case with dynamite plots against England; and more funds from such friends will be an "Old Man of the Mountain" on Parnell's shoulders. Therefore the friends of Cronin urge that the money should be devoted to the prosecution of that case.

The legal developments of the week are meagre. Every effort has been given to the extradition of Burke in Winnipeg. That seems now to be settled, and as soon as he is landed here the trial will begin.

A report prevailed a while since that Edward Spellman of Peoria, the head of the Clan-na-Gael in this district—as well *as president of the whisky trust* that controls the distilleries of the country—had disbanded Camp No. 20 in order that its books and records might be destroyed. But these records are in the hands of the district attorney. Spellman did come to Chicago to disband Camp 20, but his scheme failed. He was met by prominent Irishmen who persuaded him to wait until the Cronin case was disposed of. It is said that John Beggs, one of the accused men, and late "Senior Guardian" of that camp, was expelled at the last meeting of that body.

—Rev. S. F. Porter has accepted the last proposition of the N. C. A. Board for work among colleges, and promises to begin his visitations about the first of November.

—A new secret swindle named "the Supreme Lodge, Order of Mutual Protection," was incorporated at Springfield, Ill., on Friday by C. P. Graham, A. Cella, and T. J. Gleeson. We advise all members of the Clan-na-Gael, pick-pockets, house-breakers, burglars, assassins, etc., etc., to avail themselves of the "mutual protection" herewith provided.

—In the S. S. lesson notes for next Sabbath on "Samuel the Reformer," the *Christian Inquirer* of New York compares Samuel to the walking-delegate of a modern Knights of Labor lodge. If Samuel was inspired of the Holy Spirit of God to be a prophet and law-giver for the Jewish nation, this borders on blasphemy. The children at Bethel who cried after Elisha did no worse.

—Mr. Enos W. Shaw, one of the Wheaton graduates this year, offered his services to the N. C. A. for *work*. The Board of Directors considered his case favorably, and the engagement has been made. Mr. Shaw began work in this city on Monday, distributing the last document on the Clan-na-Gael. He is assisted by his brother, and both met with such immediate success as to fill them with enthusiasm. The General Agent hopes to have several more distributors this week.

—Prof. A. W. Burr, of Beloit College, must be an Oberlin man. He acknowledges the gift of a library of Anti-masonic books, saying that they will be put in the College Library with the hope that they will help to overcome the evil influences that operate on every hand to draw the young men of the institution into the secret orders. Beloit College has always, we believe, maintained the rule that no student shall belong to a secret lodge while connected with the institution.

—A friend in Osage City sends us a dispatch from Wichita, Kansas, dated May 30, which says that Dr. James B. Lawrence dropped dead of heart disease while taking the third degree in a Masonic lodge the night before in that city. He is said to have been one of the leading physicians of the State and should have had sense enough to have made some inquiry about the performance he was to go through. Having taken two degrees, he might have known with little inquiry that he would have to go through the farce of Hiram. The blow of Jubelum would not then have so fatally affected him. This is also an evidence that the lodge does not give over its blasphemous and vile performances, concocted for the purpose of terrifying the candidate, as well as giving him a lesson in heathenism. The play of the ruffians is continued. Had this doctor sought the Lord, instead of lodge necromancy, his heart would have been healthfully exercised in uniting with some Christian church. It is an awful thought to be called into the presence of one's Maker from such a scene as the Master Mason's initiation.

PERSONAL NOTES.

—Rev. R. C. Wylie, agent for the National Reform Association for college work, is visiting the constitutional convention at Bismarck, North Dakota. He Thursday, by request, addressed the convention in favor of incorporating in the new constitution a recognition of the Christian Sabbath and of Christ as ultimate law giver for the nations.

—Rev. S. F. Porter reached Oberon, North Dakota, on the 6th inst., and found two appointments waiting for him. The prospect for crops in the region about Fort Totten is poor, owing to severe frosts last fall, and a continued drought this summer, yet the people need the Gospel, and Bro. Porter is sowing the seed with faith for a harvest.

—Hon. Frederick Douglass may not go to Hayti after all. His colored brethren are objecting to his appointment as minister to that turbulent island. They say he is too old, does not speak French, does not know international law, and deserves something better of his government and the Republican party anyway. There is some force in the last objection. An administration that could send the Clan-na-Gael Pat Ryan to Chili, ought to be thankful for such men as Douglass for no less a place than minister to England.

OUR WASHINGTON LETTER.

WASHINGTON, July 12, 1889.

Commissioner Tanner is tasting the sorrows of official life. The inevitable reaction which follows a too pronounced success has set in, and the Commissioner's life is not a happy one. The removal of his private secretary by Secretary Noble has been followed by an order from the Interior Department prohibiting the promiscuous making of claims "special." This, in its turn, was followed, during Mr. Tanner's absence on Monday, by the discharge of three members of the medical corps of the Pension Bureau. Commissioner Tanner refuses to acknowledge that his relations with the Secretary are strained, or that these discharges are intended as a rebuke. One of the discharged employes, a Dr. Carpenter, alleges that he was discharged because he was too liberal in allowing big re-ratings of pensions.

Re-rating, as a system, was discovered by General Black as a very neat means of showing that former administrations had not dealt liberally with the soldier. These re-ratings were, however, not allowed to greatly deplete the Treasury by their size, and were generally restricted to the doubtful States. They attained their greatest number during the campaign of last fall.

Corporal Tanner's accession to power was regarded by a vast number of ex-soldiers as an unalloyed blessing. The cry was, "The old flag and appropriations." There was to be enough money for all, and one would but have to ask to receive. In the Pension Bureau itself is a small but powerful clique of pensioners, whose members are continually applying for increase. An assistant chief of one of the divisions has applied for increase seven times in the last three years. This clique saw a golden chance to obtain re-rating, and in about the time it takes to tell it, a dozen of the crowd had mysteriously had their claims reconsidered, obtaining thereby from eight or nine hundred to thirty-five hundred dollars each. They literally passed on the merits of each others claims. The game finally attracted the attention of the Secretary, with the result described. The muttered threats heard against the Secretary, from a small circle of these people, he does not heed.

Last fall the Knights of Labor and other workingmen's lodges made an attack on the use of steam presses in the Bureau of Engraving and Printing. Through some of their tools the matter got into Congress, and a committee of investigation was sent over to find out the trouble. The committee made a thorough examination of the work of the steam and hand presses. The lodges charged that the work of the former was inferior. It was found fully equal to hand work, and saved the government a heavy bill yearly; but at the same time it cut off the employ of a large number of men, who through their lodges would influence many votes. Congress could not afford to disturb the relations with these voters, nor would it do to directly order a change. But the patentees of the presses were receiving $1 per thousand impressions. This royalty was cut down to 1 cent. Secretary Windom concluded that the intent of this vote was to accommodate the "Knights," and ordered the change.

So last week an order was issued directing the employees to report for duty at 7 instead of 8 o'clock in the morning. Soon these gentlemen will object to these early hours and will again threaten Congressmen with revenge at the ballot box. Thus in spite of the protests of Senator Fry of Maine or of Representative Butterworth of Ohio, the lodges go on dominating in Congress, and more than one Cronin case will be needed to stop them.

The number of delegates who came here to secure quarters and make other arrangements on the part of Knight Templar commanderies for next fall's conclave, is increasing. The triennial committee requests that it be distinctly understood that the accommodations of the city are not nearly exhausted, and that over 100,000 more people can be accommodated than have applied. It is expected, however, that the crowd will be far larger than during the inauguration.

The local press is exercised over the civil service law; in fact, the regular summer discussion of the question has been resumed. The editors attack the system and zealous correspondents, in more or less ambiguous English, much to its defence. Inasmuch as the discussion can effect nothing, as the Washington papers are without weight or influence, the correspondents are wasting their ink. *

NEW CLAN-NA-GAEL TRACT.

A powerful document has just been issued from this office showing: 1. The history of the Clan-na-Gael, and its close relation to the Masonic lodge. 2. The likeness in character, oaths, etc.

If the Clan-na-Gael could be used for the promotion of treason, the plotting of murder, and infamous dynamite conspiracies, Freemasonry can much more be so used as its oaths are more barbarous and its organization older, more complete and extensive. See the publisher's notice on page 13, and send by all means for these tracts.

SPECIAL TO MICHIGAN FRIENDS.

Is there need of a consecrated, cultured, energetic young man to labor in the anti-secrecy reform work in the State of Michigan? Such a man can be had if the friends desire his services. The N. C. A. will aid in his support, and co-operate if desired. Will friends who favor employing a competent, wide-awake lecturer and agent in Michigan write at once to

J. P. STODDARD,
Cor. Secretary N. C. A.

THE KEITH-FALCONER MISSION.—We have before referred to the most interesting company of captives taken from slave ships on the Red Sea, and committed by the government to this mission for education. These children now number fifty-one. It was at first supposed that they were Abyssinians, and hence nominally Christians; but it now appears that they are Gallas, and that none of them had ever heard the name of Christ. The boys and girls are developing rapidly, and show an earnestness and spirit which promises well. Teachers have been sent from the United Presbyterian Mission in Egypt, who will help in the education of these youth, and it is hoped that they will return to their native land to preach the Gospel.—*United Presbyterian.*

Dr. Mutchmore, quoted by the *United Presbyterian*, says concerning India: "Secret societies have been the agents of her destruction, her humiliation, and her everlasting servitude. Society is made a very hell by its divisions and their cruelties, and these have grown so hoary that all conscience has been lost, all resistance has ceased, and the most atrocious deeds of fraud and murder are carried on with the sanctities of religion."

—In Spain, under its Roman Catholic government, it is illegal to exhibit the name of a Protestant church outside such building. A man was quite recently sent to jail for having refused to salute a cross that was being carried in front of a funeral.

—In Persia religious toleration is making rapid progress. Moslems attend Christian services, and converts from Islam make public confession of religion. This would have been impossible a few years ago. An American medical missionary has become private physician to the heir-apparent to the Persian throne, with full liberty to teach Christianity.

THE HOME.

DUTY.

Launch out into the deep,
The awful depths of the world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye
But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!

—*Sunday Magazine.*

THE PROTECTION OF YOUTH.

(From the Executive Committee Report to the Western Society for the Suppression of Vice.)

In addition to the earlier works of Chavasse, Elizabeth Blackwell and Anthony Comstock, we have of late the earnest words of Simeon Nash, Dr. E. P. Miller, Mrs. E. R. Shepherd, Dr. Bolton Bangs, The White Cross Series, the publications of the Women's Christian Temperance Union and many others. These are all good for the guidance of parents, but how far to use any of them for direct influence upon youth must be determined by the character and age of the individual; but to cultivate in the child a manly desire for protection to the weaker sex, a love of physical and mental vigor, and a reverence for the human body from a physiological and divine standpoint is the noblest phase of our work, and one in which every member of each society can take an active part. The watchword of the intelligent of our second century will be mental purity and physical vigor. A joyous life through strong parents securing for their children vigor of mind and of body is, next to divine leading, the best preparation for the peace, prosperity and usefulness of the nation. Thousands of anxious parents are grasping the idea that personal, thoughtful, sympathetic and entertaining care of their children, is a work most worthy the lives which have brought them into being. The parent who in these times of unparalleled progress does not use his utmost efforts to secure for his child a life of higher enjoyment and usefulness than his own, is guilty before his Maker and humanity.

Our work brings us in contact with sad examples of guilt of this nature and the abuse of power. A few instances may give a more vivid idea.

A. D., a misguided young man became infatuated with lascivious literature and pictures. Being a printer, he gradually came to do an extensive business in advertising and distributing these things from three separate towns. He was arrested, convicted, his stock destroyed and a fine of $500 and costs imposed. Mentally and physically he was a complete wreck, needing the care of a reformatory institution.

For eight years past, one small postoffice, separated some fourteen miles from any other, has been the source of complaint on account of publications of a questionable nature, but which so far as found in the unsealed mails did not reveal sufficient ground for action. Numerous investigations have been made to no effect. The name of the guilty company has been changed as many as twelve times. Recently a careful official watch was given to all the mail sent out, and at last abundant reason was found for trial which resulted in conviction with fine of $500 and costs, a very light sentence. The package discovered was addressed to a small postoffice in a distant State, the postmaster of which, located within a mile of an old office, was supplying himself and a few families only. His place was searched and he was found to be in partnership with the sender of the package, having copies of many or all of the same articles and pictures, and a collection more important, more to be dreaded, of a worse description than any which has been found for a long time. The guilty one is under arrest and held for trial.

Five large western cities have had flaming advertisements describing a surgical and medical establishment of over thirty years' standing, boasting of cures in great numbers, promising no charge without improvement, with the usual claims of ability in special diseases of both sexes, inviting correspondence and describing peculiar literature. The principal and assistants were arrested in three cities and are now under bonds for $13,000 to appear for trial. He has no medical standing, claims to have had a diploma from a defunct institution, but to have lost it. He has employed inexperienced men to swindle the people who were unfortunate enough to call on or write to him. He has been paying thousands of dollars for advertising, and in return for answered advertisements was sending most debasing literature. The villainy disclosed in these and similar establishments has been demoralizing beyond the power of description.

There are many instances, however, of the contaminating influences of vile thoughts expressed in writing or print having no financial motive, but exhibiting the natural tendency of human nature towards depravity of thought, and the danger which a single individual or a single circular may easily bring to a community.

A case is now pending in which a man from pique and jealousy, vainly hoping also perhaps to drive the victim, a young lady of respectability, to him, after having been rejected by her, had recourse to the type-writer and distributed through the school in which she was a worthy pupil, and elsewhere, a large number of disgustingly obscene statements and insinuations having reference to her character.

A young man in a large city took from a younger brother and brought to our agent a disgusting piece of literature. With it was the envelope bearing the address by which it was mailed to him from an unknown party. The boy was in one of the most prominent schools of the city. He had become listless and worthless, and in a few weeks was so affected by the current of thought his mind had taken that his unbecoming conduct even in public conveyances was such as made his arrest necessary. He belongs to one of the best families, and until a short time since was an exceedingly promising youth. It is impossible to estimate the cumulative damage a vile thought or a debasing composition will accomplish, extending through youth to manhood, and even old age.

In one recent case a boy of less than sixteen was arrested at the instance of a principal of a school for mailing to students of the school of which he was a pupil the most foul material imaginable. He had received his supply from the boys connected with an insurance office, who made manifold typewriter copies after office hours. This office was conducted by Christian gentlemen, who expressed confidence that their boys could not be guilty, yet investigation proved that every boy in the establishment was engaged in distributing and actually had copies on their persons at the time.

We have from one source an organized persistent vicious opposition not only in legislative halls, but frequently when an important arrest is made, an attack is commenced upon the members of court and all interested, from the judge to the least important witness. We refer to the American Secular Union, formerly called The National Defense Association, an outgrowth of the National Liberal League. One object of this society seems to be to raise funds with which to defend criminals prosecuted at our instance.

In one case of a reprobate woman who had been doing a large amount of mischief and was planning much more, there appeared long sensational articles with flaming headlines in the numerous newspapers published by this organization. The officers of the court and lawyers and editors in the district were supplied with printed slips making grossly false statements about our societies and their agents in the most abusive language, stating that the defendant was a Christian, a martyr, and saying, "when the benefactress of mankind and womankind is brought into court, even if the District Attorney does not order the indictment quashed, the learned Judge before whom it will come surely cannot league himself with those above described." This "Christian" criminal refused to be sworn on the Bible, saying, "I don't believe in that old thing; I don't believe in heaven or hell, God or devil, or anything of that kind." The jury brought in a verdict of "guilty" as to all the charges.

A correspondent of the *Pall Mall Gazette* declares that there are no fewer than 20,000 women and child prostitutes in Calcutta alone, largely the result of the horrible Indian custom of putting widows and fatherless children under the ban socially.

Let a parent teach his child to obey, and he will give him the most precious lesson that can be given to a child. Obedience is the grandest thing in the world to begin with.

HER WORK.

I was much cheered in Birmingham by a circumstance I heard of when I returned after an absence of eight years. I was told of a lady who had gone to one of the meetings eight years ago, and heard the speaker remark that he "pitied any man or woman who had themselves been in the kingdom of God for any length of time, and never had the luxury of leading a soul to Christ." Then she heard Mr. Sankey sing, "Nothing but Leaves." She knew she never had the luxury of leading a soul to Christ; her profession, up to that time, had borne no fruit. But she had set to work, and the first thing she did was to speak to a poor fallen sister in the street. She got so interested in that one woman, that she gave up all her spare time to this class; now she has the names of between 200 and 300 who have been rescued from a life of shame, and have been helped back to live pure and useful lives. I think she is the happiest woman I met in Birmingham.

She thought she had no special ability, but she did what she could, and God has blessed her in the work. It seems to me as if she were one of the most useful women there is in that town to-day. Every one speaks in the highest terms of her and her work. It is a quiet work, but my experience leads me to think that the people who make the most noise accomplish the least after all. A little brook runs near the house where I was born. When there comes a flood of rain, you can hear the brook rushing and roaring if you are nearly a mile off. But after a few days of sunshine there is scarcely anything left in it. There is a great river that flows by, and I never heard it in my life. Towns have been built upon its banks, and everything prospers where it flows. So this woman has not blown any trumpet, but she is doing a most blessed work.—*D. L. Moody, in The Watchman.*

TEASING.

It seems to me that one of the most annoying traits of character is a disposition to tease, for when that disposition is freely indulged there is nothing that can cause more unhappiness to others. To be obliged to spend one's life with an inveterate tease is like living in a bramble bush, or suffering constantly from the torture of innumerable pin-pricks. To be sure, one pin-prick is nothing much, but when one has to bear ten thousand of them it is quite another matter.

"Pshaw!" says the tease, "I did not hurt you any. I wouldn't make such a fuss about nothing. I did not mean anything. I was only teasing."

Exactly. And it is just because there is no meaning in it, no necessity for it, because it is "only teasing," that poor, tormented, insulted human nature cries out sometimes in a passion against it. It is astonishing what an unerring ingenuity a born tease will show in choosing his victim's weakest point, and in sticking his little pin straight into it. Is his victim timid, quick-tempered, or has he some infirmity of speech, or peculiarity of person about which he is sensitive? That is the very place which the tease selects for his thrusts; and a tease never misses a chance. If he cannot find anything else to annoy, he will tease an animal or torment a child, and he thinks it is fun; but it is the most malicious, most dreadful and most dangerous fun in the world. I once knew a lady who was literally almost frightened to death by a miserable man who followed her home through the twilight; she had reached shelter and dropped fainting upon the floor, and the thoughtless fellow who occasioned the distress explained that he "just followed her to tease her, because he knew she was timid, and he did it just for fun." He found that it was not so enjoyable, as he waited while she hovered between life and death, the victim of his wretched joke. Fortunately for him and for the friends who loved her, she recovered, but she never entirely got over the effects of the nervous shock which she endured at that time.

I think that a genuine tease is a coward, for he never attacks his equal. His victims are the helpless animal, the little child, the timid woman. If you will notice, it is never the smallest boy who teases the larger one. And then, a tease can never bear to be teased himself. Nothing makes him angrier than to be paid back in his own coin.

But really the most distressing thing about the whole matter is the effect which the habit of teasing has upon the nature of the one who indulges in it. A confirmed tease becomes positively heartless. He can look upon mental or physical distress quite unmoved. Indeed, he is not satisfied with the results of his teasing if he does not cause one or the other. That is the part he enjoys, and it is why he teases.

If there is a boy who reads these lines who likes

to tease his little sister until she runs in tears to her mother, or who torments some little fellow at school just to see him flush crimson and bristle with impotent indignation; if you want to make a man of yourself stop it. For it is a most ignoble and unmanly thing to take delight in causing pain to any living creature, especially if it is smaller and weaker than yourself.—*Lutheran Standard.*

HIS HEART IN IT.

A manufacturer in Philadelphia lately told to a friend the story of one of his superintendents:

Twelve years ago a boy applied to me for work. He employed at low wages. Two days later the awards of the premiums were made to the manufactories at the Centennial Exhibition.

Passing down Chestnut street early in the morning, I saw Bob poring over a bulletin-board in front of a newspaper office. Suddenly he jerked off his cap with a shout.

"What is the matter?" some one asked.

"We have taken a medal for sheetings!" he exclaimed.

I said nothing, but kept an eye on Bob. The boy who could identify himself in two days with my interests would be of use to me hereafter.

His work was to deliver packages. I found that he took a real pride in it. His wagon must be cleaner, his horse better fed, his orders filled more promptly, than those of the men belonging to any other firm. He was as zealous for the house as though he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm have added to their capital so much energy and force.

"Never buy a draught horse," says the *Farmer's Guide*, "which needs the whip to make him pull."

We find in a Southern newspaper a remark which points to the same truth in other circumstances:

A Northern man with a small capital settled ten years ago in a town in Georgia. He established a thriving business, started a library, a lyceum, street-cars and a hospital and became one of the most popular men in the town.

When he died, last summer, the leading journal said: "The secret of the powerful influence which this stranger acquired among us was that he never said, 'I and mine,' but 'we and ours.' *And he meant it.*"—*Youth's Companion.*

A LESSON IN ARTICULATION.

George Riddle, writing in *Youth's Companion* on the subject of Elocution, gives this helpful little lesson in articulation. Try it.

Separate the words of a sentence into syllables, and shape the lips to suit the sounds you are uttering. Try the following paragraph very slowly, both aloud and in a whisper, and when you practice in a whisper, imagine you are addressing a slightly deaf person in your room who must be made to hear what you have to say, but your big brother and sister in the next room must not hear you.

Don't--you--know--that--I--am—in--the—hab'--it—of—drop'—ing—my—fi'—nal—g's—and—of—run'—ning--my—words—in'—to—each—oth'--er? My--big—broth'—er—who—has—lived—in—Eng'—land—says—doncherknow. My—teach'—er—says—that—I—do—not—sound—my—con'—so—nants—clear'—ly. I—must—cor'—rect—my—faults. I—shall—not—mind—if—the—boys—and—girls—do—laugh—at—me. Aft'—er—pa'—tient—prac'—tice—I—shall—laugh—at—them,—and—then—my—big—sis'—ter—will—not—call—me—an—af—fect'—ed—lit'—tle—ped'—ant.

FINISH WHAT YOU BEGIN.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing they had to complete it. If they undertook to build a cob-house, they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labor devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four.—*Christian Observer.*

The fact that twelve millions of children are being taught in the public schools the injurious effect of alcohol upon the human system is most encouraging.

TEMPERANCE.

THE TEMPERANCE QUESTION IN INDIA.

From an article by Bishop Hurst under the above title in the July *Century* we quote the following: "An army surgeon, of twenty years' intimate knowledge of India, in a paper read before the Colonial Temperance Congress in 1886, wrote thus:

"'Twenty years' personal observation in the Northwestern provinces has demonstrated to me the appalling fact that the entire race of hereditary owners of the soil have all been swept off by drink. Brandy or Government rum is what these poor creatures take to when the taste has been lighted up; and it is certainly a subject for thoughtful consideration, that, while we in this country are rejoicing at the reduction of the excise revenue in Britain, what are we to say of the gradually increasing liquor revenue in India?'

"What wonder? A penny's worth is all that is needed to intoxicate, madden and wreck. Even if a poor native has no money, he can manage to get liquor. He can get it on credit, and mortgage his few possessions if so be he can quaff the intoxicating cup. Then the back door—that invention of the saloon-keeper in Great Britain and the United States—is made to do its full work, if the proprietors prevent ingress by the front door.

"Now, dark as this picture is which we have unwillingly been compelled to draw, there is no real ground for discouragement. The Gospel has never been carried to a country without at the same time, if not earlier, the transportation of the vices of the land which sends the truth. Already the missionaries are awake to the danger. The English people are becoming aroused to it. The real rulers of India do not hold council in Calcutta, or enact laws in the Westminster Houses of Parliament, but are the vast commonality of the British Isles—or, rather, are the whole Anglo-Saxon race. India will be conquered for Christ. It will be a complete conquest—alike over the evils of false faiths and over the vices which still grow, as tares among the wheat, in Christian lands."

WHOLESALE PROSTITUTION OF PENNSYLVANIA PAPERS.

The chairman of the Prohibition Amendment State Committee, of Pennsylvania, ex-Attorney General Henry W. Palmer, a Republican of undoubted party loyalty, says:

"The liquor men have had a prodigious fund, and have spent not less than $100,000 upon the newspapers of the State. The leading journals have been so debauched that in touching upon the essential points of the Prohibition controversy they have told hardly a word of truth from the beginning. The liquor men's campaign, as made through the press, has been a campaign of lies from the very start.

"NOTHING BUT COMMON PROSTITUTES.

"The newspapers of the State, with few exceptions, have been nothing but common prostitutes. This language, in view of the truth, is not strong, but calm and gentle. I do not complain because they have opposed Prohibition, but because they have permitted the saloons to use their columns for the most shameful purposes—for systematically deceiving the people. They have printed bogus dispatches and unhesitatingly used what they knew was bogus matter in a way to mislead even newspaper men. If their editors deny this charge they deliberately write themselves liars. They have printed articles manufactured right here in Philadelphia under the guise of honest dispatches from Des Moines, Topeka, Atchison and other places in Prohibition States, giving what pretended to be facts and figures, and asserting the failure of prohibitory laws and the havoc wrought by them. These 'dispatches' have been printed in the ordinary way in the news columns, without any marks to distinguish them as paid matter; yet they have been paid for from the rum funds at so much per line, and this disgraceful work has been going on all over the State right along from the beginning of the campaign.

"A GREAT PHILANTHROPIST'S ORGAN.

"We have sent to the Prohibition cities and obtained from the highest authorities the most conclusive denials of the statements made in the bogus 'dispatches.' These denials we have carried to the newspapers that printed the false assertions, hoping that motives of decency and fairness would persuade the editor to make corrections. But their charge for doing justice was 50 cents a line, with the condition that each correction should appear with an advertising mark.

"We took some of these denials to the Philadelphia *Ledger*, George W. Child's paper, and the best that the organ of that great philanthropist would do for us was to print them in the anvertising columns under the head, 'Political Notices.' On the other hand the *Ledger* has given two columns of the space on its editorial page to matter furnished by the liquor dealers, which was inserted in such a way that even newspaper men would not know that it was not genuine reading matter.

"When we had our great meeting in this city, at which Gov. Beaver presided and spoke, we had to pay the *Inquirer* $200 for a two-column report, the other papers giving the affair only meager notices. Had it been an ordinary political meeting it would have been worth at least two columns to any paper as a matter of news.

"A SHAMEFUL PROPOSITION.

"Money, money, was what the newspapers greedily clamored for. I know of one daily paper in this city that stood ready to sell itself to the Prohibitionists for $10,000. 'Pay us $10,000 and we are yours; otherwise we go in for rum and all that it is worth in dollars and cents. Come down with that $10,000 —— you, or we will lie about your cause, print all the dirty slanders that are furnished from liquor headquarters, and play the deuce generally with Prohibition, and you shall have no redress or fairness from us, —— —— you, except at the rate of so much per line, advertising rates.' That is what this servant of the people and devotee of the noble art of journalism practically meant by its attitude.

"THE LIQUOR MEN'S BROOKS LAW.

"The liquor men had the newspapers, and they also had the Brooks law. By an administration of its prohibitory features on the part of the judges, the Brooks law has reduced the number of saloons in Philadelphia from 6,000 to 1,200, and the superficial observers have thought that perfection has been reached, and that nothing better lies beyond. THE TRUTH IS, THE BROOKS LAW WAS PASSED FOR THE VERY PURPOSE OF BEATING PROHIBITION, AND IT WAS ACCEPTED WITH THAT UNDERSTANDING BY THE BREWERS AND DISTILLERS. They had the power to defeat it when it was on its passage in the Legislature, but refrained in order to defeat Prohibition. The $500 license fee has never deterred a man from receiving a license. In Wilkesbarre last year, under a $300 license, we had 114 saloons, and this year, under a $500 license, we have 145.

"THE POLITICIANS ARRAIGNED.

"The money to make the first anti-Prohibition canvass in this city came from New York, and IT WAS DISTRIBUTED AMONG THE WARD POLITICIANS OF BOTH PARTIES, WHO PAID A REPUBLICAN AND A DEMOCRAT IN EACH PRECINCT $10 APIECE TO MAKE THE CANVASS. Dave Martin handled the money for the Republicans, and George McGowen for the Democrats.

"Among the workers for the amendment the utmost harmony and good feeling have prevailed. This battle is only a skirmish. The work will go right on."—*Voice.*

The Missouri legislature has passed a law forbidding in saloons all superfluous attractions, such as billiard and pool tables, card tables, bowling alleys, music, etc.

The *Palm Leaf*, published at Bombay, says that the Maharajah of the State of Baroda and his entire court are total abstainers and do all in their power to discourage the drinking habits of the people, but that the British Government is making success difficult.

One head of a public school said he could always tell when a boy commenced to use tobacco by the record of his recitations. Professor Oliver, of the Annapolis Academy, said he could indicate the boy who used tobacco by his absolute inability to draw a clean straight line.—*Medical Record.*

Rev. C. E. Bentley, a Baptist minister of Nebraska, says: "In Omaha and Lincoln wine-rooms are now attached to saloons where people of both sexes meet regularly and drink in a fashionable way. One of the blighting curses of our high-license law is the demoralization of women through these channels.

Twenty-five snakes running through the streets—that's free whisky. Twenty-five snakes gathered into a box into which twenty-five holes are made by authority of the court—that is low license. Ten of the holes are closed and the snakes all get out through the other fifteen—that is high license. Drive all the snakes over to the next village—that is local option. *Kill all the snakes*—that is prohibition.—*An English Journal.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON IV.—Third Quarter.—July 28.

SUBJECT.—Israel asking for a King.—1 Sam. 8: 4-20.

GOLDEN TEXT.—Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us.—1 Sam. 8: 19.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Sam. 8: 1-22. T.—Deut. 17: 14-20. W.—1 Kings 12: 1-15. T.—Acts 13: 16-33. F.—Psa. 106: 1-15. S.—Psa. 118: 1-16. S.—Matt. 23: 29-39.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. The best of men sometimes have bad children.
2. We often earnestly desire things not best for us to have.
3. There may be sin and folly as well as danger in the desire to be like other people.
4. Be very careful of the feelings of the old.
5. We reject God when we refuse to obey him; when we insist on our will contrary to God's; when we neglect his Word, and reject his ministers, and do not believe on Jesus.
6. God sometimes yields to our requests because we are not worthy of the better things he has planned for us.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Israelites desire a king*, vs. 4-9. Goodness is not hereditary. Samuel's sons "walked not in his ways" But this was only a convenient excuse. Their real reason for wanting a king was that they might resemble the nations round them. A desire to be conformed to the world is the real reason for many things in the practice both of churches and individual Christians, which they cloak under different names. Their other excuse that Samuel was old shows the same spirit, which now turns off a faithful pastor because he has reached the meridian line of life,—the very time when a doctor or a lawyer is considered to be in the prime of his mental powers. It is without doubt one grand reason why the noblest profession in the world now goes begging for applicants to enter its ranks. It takes more faith in the Lord than most men possess to front cheerfully the prospect of being turned off as superannuated when the first freshness of their youth has past. The elders do not ask Samuel to seek counsel of the Lord. Their mind is made up; and the result is, God lets them have their own way, but under protest. We can have our choice of good or evil, but we are always faithfully warned of the consequences. Christian reformers often feel discouraged at the contumely and neglect with which their message is treated; but they should remember for their comfort that it is God's word, not theirs, that is thus scorned and rejected.

2. *Israel warned*, vs. 10-18. This is a graphic picture of an Oriental despot; this was the kind of government which they preferred to the mild, just rule of Samuel—a man who had never during all his term of office sought to aggrandize himself at the people's expense. He who serves the world always chooses a hard master. The question is, shall it be the world or God? How many choose King Alcohol to reign over them, a king who will rob them of money, reputation, and life; and all hope of eternal bliss. How many choose the foul Tobacco King, poisoning their bodies, demoralizing their whole natures, and perhaps consigning them at last to die of the slow torture of tobacco cancer. Multitudes choose the irresponsible tyrant of the lodge, bartering away their freedom for its empty, grandiloquent titles. King Fashion, King Mammon, King Popularity, all have their obedient votaries, and all are alike unscrupulous tyrants. This king the Israelites desired would claim their children. How many children does King Alcohol claim every year! How many are born with diseased nerves, and wills powerless to resist evil, because their fathers were slaves to King Tobacco! And so we might go on through the entire list. Secondly, they would be claimed for ignoble purposes and doomed to lives of slavery. God claims the children, too, but always that he may use them for the highest objects of which their nature is capable. He claims them in order that he may make of them, not slaves but sons and heirs. This king would take a tenth of their property. God also claims a tenth, but here the resemblance ceases. When rum, tobacco, or the lodge takes a man's money, he receives no equivalent. It is worse than a dead loss; but when a Christian gives of his income to the Lord, this "mammon of unrighteousness is changed into the coin of the heavenly kingdom, and repaid with interest in another world. So sorely would the nation be oppressed that they would cry out when too late against their self-chosen king. How true is this of many who yield to the slavery of bad habits, less from self-indulgence than because they want to be in the fashion and do as others around them do.

3. *The people make their choice*, vs. 19, 20. Again Israel vindicated its right to the name of a stiff-necked and rebellious people. With childish stubbornness they cry, "Nay, but we *will* have a king over us." Men are warned of the evil consequences of smoking, drinking, living beyond their income, yet they persist in these evil ways. They enter the lodge though told that it is a system of slavery; and many a one, forced to violate either his conscience or his lodge oath, has cursed in bitterness of heart the day he joined such an institution. Persistent refusal to hear God brings its own punishment. Man is a free agent. His choice once made, God himself cannot revoke it.

RELIGIOUS NEWS.

—The indications are that if the Fall Conferences do their duty the Methodist Episcopal church will pass the $1,200,000 line in gifts for missions.

—According to the statistics of the United Presbyterian church the average salary of its ministers is $998. The highest average attained was in 1875 when it was $1,012. In 1880 it was $896, since when it has been gradually rising. Last year it was $940.

—There were 120 new Christian Endeavor Societies reported in a single week at the headquarters in Boston. This was the largest number ever reported in one week, though nearly that number are frequently recorded. Many societies are being formed in the churches of the Friends and the United Brethren.

—Rev. F. W. Kramer, D.D., pastor of the First Reformed church, Lebanon, Pa., was instantly killed June 14, while crossing the Lebanon Valley railroad at the head of a funeral procession, at a point about one-half miles west of Lebanon.

—Rev. Arthur Pierson, D.D., editor of the *Missionary Review of the World* and pastor of the Bethany Presbyterian church, Philadelphia, has resigned his pulpit. Which of the many calls he has had he will accept is not yet known.

—At a recent "Young People's Institute" of the United Presbyterians, which represented the whole denomination, and at which ninety-nine ministers were present, much attention was given to the Christian Endeavor Society, and it was apparent that it was regarded with much favor by the denomination. A resolution was unanimously passed commending the Society to the careful attention of the Standing Committee on Young People's Work.

—The Society of Christian Endeavor held its general convention in Philadelphia last week. It now has a membership of 470,000. These are found in 22 denominations, the majority, however, being in the several branches of the Presbyterian, Methodist, Baptist and the Congregational churches. There has been an increase in the past year of 3,000 societies and about 160,000 members. About 45,000 members have joined the evangelical churches during the year. The convention was composed of from seven to eight thousand delegates.

—The first woman ever ordained among the Baptists is Rev. May C. Jones, ordained in 1882 by the First Baptist church of Seattle. She is now at Spokane Falls, and is preaching to a large congregation on a salary of $1,200 a year.

—Miss Cassie Tel Sono, a lady lawyer from Japan, came to this country to avail herself of its educational and reformatory methods, was converted to Christianity, and is now a member of the Deaconesses Training School in Chicago, preparing for reform work in her native land.

—During his recent tour through the South, Rev. H. Grattan Guiness, of the London Missionary Training School, secured in Baptist institutions thirty colored students, who will ultimately go as missionaries to the Congo.

—At the Baptist anniversaries in Boston, more than a score of young men presented themselves at the missionary meeting and said: "We are willing to go to the heathen and give our lives in missionary work—will you send us?

—Among the converts from Mohammedanism at Oroomiah there are five Sayids, direct descendants of Mohammed, who are held in especial awe and reverence; they attribute their conversion to the reading of the New Testament.

—A new religion has sprung up in Toungu, Burmah, a sort of mixture of Buddhism and Christianity. The founder is a timber merchant, Koh Pai Sah. His disciples keep the Christian Sabbath and abstain from strong drink. They already number several thousands.

—Rev. W. R. James, notable as a bazaar preacher in India, is to lead a fresh experiment. Himself a bachelor, half a dozen earnest young men are to be sent out to him. They will live together in the native quarter of some great city, and Mr. James is certain that they can do so for less than $250 a year each.

—The *Indian Witness* says: At the present time there are, in round numbers, about half a million Protestant Christians in India. One-half of these are comparatively recent converts, and it is too soon to expect them to exert a very perceptible influence on their neighbors, but even allowing for this, the little body of Christians forms a most important factor in the body politic of the empire. It will not be long till the half million will be a million, and many of our readers will live to see the day when there will be ten million Protestant Christians in India. When that day comes these ten million Indians will be the leaders of Indian thought and Indian progress. Their voice will be more potent in England than the voice of all India is to-day. They will be bolder innovators than any men in India now, and they will be recognized by all classes as the natural leaders of the Indian people.

—There are now eighty-two medical missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians. There are large mission hospitals and dispensaries in Pekin, Tientsin, Shanghai and Canton and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the Gospel of Christ goes hand-in-hand with the medical treatment, and the good accomplished is very great. In no part of the world is the medical missionary more highly appreciated than within the Chinese Empire, and a great part of the current expenses of the hospitals and dispensaries are borne by Chinese officials, the gentry and the merchants. Foreigners residing in China also give a good deal. If there were one hundred medical missionaries in China among three hundred millions of people, each physician would have more than twice as many people to attend as there are living in New York.—*Medical Missionary Record.*

EDUCATIONAL NOTES.

—The Archbishop of Canterbury is said to be of opinion that education among the middle and upper English classes is retrograding very much; he shares this opinion with several headmasters of public schools.

—Dr. A. G. Haygood, general agent of the John F. Slater Fund, in his annual report, just published, states that aid has been given to forty schools, all in the Southern States, in sums ranging from $400 to 5,000, aggregating $44,310.

—The annual meeting of the National Educational Association is to be held on July 16, 17, 18 and 19, in Nashville, Tenn., the educational center of the South. Five thousand teachers from the North and an equal number from the South, including several Negroes, are expected to attend. Many of the topics to be discussed are of the highest interest.

—Amity College, so far as known, says the *Midland*, is entirely free from secret fraternities, which destroy harmony and love among the students, and are a curse to the colleges where they exist. Having never gained a foothold in this noble institution, it is sincerely hoped they never will. Such is the opposition to all secret fraternities in College Springs that no secret oath-bound society can live in its pure atmosphere. All the churches in the place are opposed to such fraternities.

—The New York *Weekly Post* referring to the recent annual report of Hampton (Va.) Normal and Agricultural Institute by its principal, Gen. S. C. Armstrong, says: He presents first an impressive showing as to what has already been done by Southern taxation and Northern benevolence for the education of the Negroes. Rev. Dr. Atticus G. Haygood, of Georgia, agent of the Slater Fund, computes that since 1862 there has been given for this object $10,000,000 through the American Missionary Association (chiefly Congregational), $2,250,000 through the Methodist Society, $2,000,000 through the Baptist Society, $1,600,000 through the Presbyterian Society, and probably $1,000,000 more through other channels—in all, say seventeen millions from the North for the education of ex-slaves. This is less than half the amount devoted to that object from the self-imposed taxation of the South, the total Southern aid for Negro education since 1868, in common and normal schools, having amounted to over $37,000,000. This money for the eduction of the blacks, it must be remembered, has come almost entirely from the pockets of the whites, Gen. Armstrong's estimate being that for every $100 paid in Southern taxation $91.50 is paid by white people.

IN BRIEF.

OUR BLUE BLOOD.

Two centuries and a half ago,
Off trudged to work with shouldered hoe
A woman, barefoot, browned and rough,
With pluck of Puritanic stuff.
Six lusty children tagged behind,
All hatless, shoeless, unconfined,
And happy as the birds that flew
About them. Naught of books they knew,
Save one they read at twilight hour,
Brought with them in the staunch Mayflower.
* * * * * * *
A pretty lady thin and white,
In a hammock swinging light,
Languishes, and in the shade
Devours rhyme and lemonade,
While bending near, her lover sighs,
And gently fans away the flies.
She murmers: "'Tis so nice that we
Are neither of low family,
But of old Puritanic stock,
That landed upon Plymouth Rock."
—*Harvard Lampoon.*

The great bridge which is to cross the St. Lawrence at Quebec will, with its approaches, be 34,000 feet or nearly six and a half miles long. The top of the bridge will be 408 feet above high-water level, allowing the largest ocean vessels to pass under it. One span in the bridge will have a length of 1,442 feet.

James Wilson of Toronto, Ohio, captured a live crow in his corn field. While carrying it home he was attacked by hundreds of other crows. He first tried to run away; then he made a vigorous attempt to defend himself with a club; next he sought shelter in a shed, where the besieging crows kept him a prisoner for more than an hour.

An orange grower near Lake Eustis, Florida, found on one of his trees a fruit that seemed to be about two-thirds orange and one-third Japan persimmon. The latter resembles a full-grown and ripe red pepper. He dug down to the roots of the orange tree and there found the living root of a Japan persimmon twined among the orange tree roots.

Dr. Moffat, the distinguished African missionary and father-in-law of Dr. Livingstone, once preached a long sermon to a crowd of natives. Shortly after he had finished he saw a nnmber of Africans gather about a simple-minded young savage. He went to them and discovered that the savage was preaching his sermon over again. Not only was he reproducing the precise words, but imitating the manner and gestures of the white preacher.—*Rehoboth Sunday Herald.*

"The Swiss Good Night" refers to the custom of the Swiss mountaineers of calling through their speaking trumpets at dusk, "Praise the Lord God." One herdsman starts the call, and his neighbors from every peak echo it. The sounds are prolonged by reverberation from one mountain to another. After a short period, which is supposed to have been devoted to prayer, a herdsman calls "Good Night." This, too, is repeated, and as darkness falls, each retires to his hut. These calls may be heard for miles and are re-echoed from the rocks, for some minutes after the original call has died away.—*Detroit Free Press.*

The Audubon Society for the Protection of Birds, founded in February, 1886, has attained a membership roll of 40,000, representing all parts of the United States and Canada. Not less notable than this remarkable numerical strength is the society's success in practically accomplishing the peculiar mission its promoters had in view. The Audubon workers have not only killed the barbarous fashion of bird-feather wearing by women, but they are steadily promoting a wide spread interest in bird study, and awakening a general appreciation of birds in their relation to agriculture and other interests of mankind.

At a recent meeting of the French Academy of Science, M. de Malarce, speaking of the extension of the metric system of weights and measures, gave some interesting figures. In 1877 the aggregate populations of the countries in which the metric system was compulsory was over 302,000,000, being an increase of 53,000,000 in ten years. In 1887, in countries with a population of close on 97,000,000, the use of the system was optional; and the countries where the metric system was legally admitted in principle and partially applied (as in Russia, Turkey, and British India) had in 1887 a population of 385,000,000, being an increase of 54,000,000 in ten years. The increase is due to the growth of population in countries which had already adopted the system, and to its adoption by new countries. The systems of China, Japan, and Mexico are decimal, but not metric. The metric system is thus legally recognized by 794,000,000 of people, and the three last-named countries have a population of about 474,000,000. So that only about 42,000,000 of inhabitants of the civilized world have systems which are neither metric nor decimal.—*London Standard.*

Zebehr Pasha, the old slave-king of Central Africa, who is now a prisoner in the British fortress of Gibraltar, whither he was taken from Egypt about two years ago, under suspicion of being implicated in the Soudan rebellion, said recently, in talking about the slave countries on the White Nile, which are entirely savage, that "at Benghieh and Sakara, in the very heart of the slave country, there are tribes as white as Europeans, with long and silky hair. The beards of the old men sometimes reach down to their feet." So it would appear that it could hardly be possible to write of or even imagine anything so wonderful or improbable that we need be surprised to receive, at some time, confirmation of its truth. He also asserts that cannibalism still prevails among many of the black tribes, and says: "Men and women are sold in the markets by the pound exactly as one sells beef or mutton."

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 8 to 13 inclusive:

C Atwood, D Thurston, D Carpenter, R Dow, Mrs L B Streeter, F A Armstrong, Mrs R Schnellbacker, J. R. Denison, M Gregorian, D Riggs, O N Carnahan, J K Weber, Mrs C H Crabtree, L F Keeney, R Montgomery, A L Watcrbury, Mrs C A B Ashley, E Brace, D B Sherk, J Grove, Rev C E Gibson, C A Webb, S Creswell, J Ramsey, H D Jones, H A Card.

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HOME AND HEALTH.

FLIES

The fly is a vulture, a buzzard on a small scale. It is the most important, because the most numerous, destroyer of pest-breeding material. It gets in on foul and decaying matter that can be reached by no other insect or animal, and it destroys it. The quantity of this pestilential matter thus removed cannot be estimated, because the fly is always getting away with it in summer, while in winter the cold prevents its evil influences being felt. When, therefore, there are too few flies to thoroughly consume all the forms of the dead and decaying substances that fills the earth, the surplus pollutes the air, the soil, and water, and creates and propagates disease.

In contradistinction to the above Dr. Grassi, in an article in the *British Medical Journal* in 1883 on danger from flies, claimed to have made an important and by no means pleasant discovery in regard to flies. It was always recognized, said the learned Doctor, that these insects might carry the germs of infection on their wings or feet, but it was not known that they are capable of taking in at the mouth such objects as the ova of various worms, and of discharging them again unchanged in their fæces. This point has now been established, and several striking experiments illustrate it. Dr. Grassi exposed in his laboratory a plate containing a great number of the eggs of a human parasite, the *Tricocepalus dispar*. Some sheets of white paper were placed in the kitchen, which stands about ten meters from the laboratory. After some hours, the usual little spots produced by the fæces of the flies were found on the paper. These spots, when examined by the microscope, were found to contain some of the eggs of the tricocephalus. Some of the flies themselves were then caught, and their intestines presented a large number of the ova. Similar experiments with the ova of the *Oxyuris vermicularis* and of the *Tænia solium* afforded corresponding results. Shortly after the flies had some mouldy cream, the *Oidium lactis* was found in their fæces. Dr. Grassi mentions an innocuous and yet conclusive experiment that every one can try. Sprinkle a little lycopodium on sweetened water, and afterward examine the fæces and intestines of the flies; numerous spores will be found. As flies are by no means particular in choosing either a place to feed or a place to defecate, often selecting meat or food for the purpose, a somewhat alarming vision of possible consequences is raised.—*Scientific American.*

A NOVEL COOKING PROCESS.

Some time ago Mr. Edward Atkinson, in his lectures, introduced to the public an arrangement for economically cooking meats, vegetables and other foods. His plan had many features to recommend it, but it has never come into practical use, there being some obstacles which were not overcome, and there was no apparatus devised for doing the work. This desideratum has, however, been supplied by Mr. R. M. Wanzer of Massachusetts, and recently a dinner was given by him at Newton, in that State, which is described as a great success. Four courses were cooked—fresh salmon, roast beef with vegetables, chicken and dessert. All of these articles were placed on the cookers at 3:30 in the afternoon, and the dinner was served at 6, each thing being perfectly cooked. The apparatus is a simple contrivance. An important feature is the lamp which provides the heat. In the standard is a clockwork which operates a small fan, forcing the air around the oil reservoir and into the burner. The combustion is so perfect that all the products are entirely consumed, and a paper held over the flame collects no soot. No chimney is used, and the lamp can be rolled around the room without danger of explosion. The cooker is supported a few inches above the lamp on a tripod. The cooker consists of two tin drums, one within the other, and the necessary dishes to hold the food to be cooked. Either steam or dry heat may be used. Potatoes cooked in the same dish with the onions did not have the slightest taste of the latter. The dinner was not touched from the time it was put in until served. The cost for the oil consumed was less than one cent.

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Did you ever stop to consider that twenty-five hens will make as much manure as one cow, when each is reduced to its solid form? Well, it is so. It would require the manure of forty cows to make the manure that one thousand hens would make. Now to keep forty cows means much hard work, and to keep one thousand hens means light work and plenty of it, but when it takes three or four men to do the general work of the farm for forty cows, it takes but one man to take care of and manage a thousand hens, which is a large saving in the cost of labor. To erect a hen house for a thousand hens would cost $700 to $1,000; to erect a barn with barn cellar for forty cows would cost from $1,500 to $2,000. Ten acres would be sufficient for a thousand hens, but from fifty to one hundred and fifty would be required for forty cows. All the expenses are in proportion in dairy farming, and it costs nearly twice as much to start a dairy farm for forty cows as it does a poultry farm for a thousand hens.—*Farm, Field, and Stockman.*

It may not be known that the hens will thrive much better without the presence of cocks than with them, and as soon as the chicks are hatched, and no more are desired, remove all the cocks. One advantage in so doing is that the eggs from hens not with cocks will keep three times as long as will those suitable for hatching, which is very important as the season becomes warmer.

TO MAKE HENS LAY.—Most of the special foods to cause hens to lay are secret preparations, but the following is recommended as a good formula: Two pounds each of bone, linseed-cake, dried meat, oats, oyster shells, all finely ground; one ounce of sulphur, two ounces of red pepper, four ounces each of common salt and copperas, and one ounce of baking soda. Mix the whole thoroughly, and allow a teaspoonful of this three times a week to each fowl. As the cost of these substances will be but little, quite a large quantity can be made at once.

A TIMELY SUGGESTION.—Keep the land busy with a crop and in good humor with manure, observes a Western gardener, and it is wonderful what a lot of vegetables may be obtained. To this end, if any crop is now (in August) coming off, spade or plough up the land again, burying any green weeds or plants in the way, and sow spinach, turnips, radishes, lettuce or endive. There is abundance of time for any of these to mature. With a cool, moist soil celery also has yet time enough to give good heads before winter.

BUCKWHEAT VS. CUT WORMS.—It is in print that Zimmer Bros. of Mobile, Ala., recently gave the Agricultural Bureau, at Washington, their experience in turning under a crop of grown buckwheat to manure the land and kill cut-worms. Buckwheat is well known to be an excellent crop to clean lands from weeds and grass, and Zimmer Bros. declare that they have practiced ploughing it under for fifteen years, and have uniformly found that it kills out the cut-worms on such tracts for several years.

AGAINST LARGE FARMS.—A Western writer, who has evidently "been thar," at least as an observer, makes this point against big farms: To drive the plough or the harvester is as grand an achievement as directing Cæsar's army, but to be driven over a farm of a thousand acres by an army of poor ploughers, idle, uncontrolled harvesters, an army of bugs and worms and a drove of weeds, and to hear the land cry out from hunger and thirst and a feverish consumption and exhaustion, is a nightmare which has troubled a great many men with farms too big for their care.

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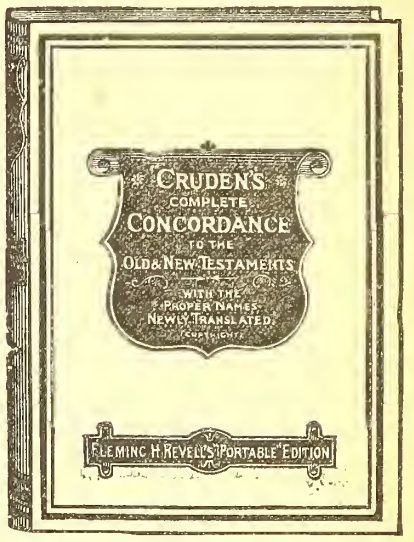
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NEWS OF THE WEEK.

COUNTRY.

Upon arrival at Nashville, Tenn., Thursday, Sullivan and his backer, Johnson, were arrested on instructions from the Governor of Mississippi, but a few hours later were released on a writ of habess corpus and continued their journey northward. The Kilrain party reached Columbus, Ind., in the afternoon, ordered supper at a hotel, but did not wait to eat it, leaving hurriedly for Edinburgh or Shelbyville. The sheriff, with a posse, is on their track, tempted by the reward for their capture offered by Governor Lowry. Sullivan was in Chicago Friday on his way East.

Governor Lowry of Mississippi will instruct the State Attorney General to institute proceedings against the New Orleans and Northwestern Railway, believing that its charter can be forfeited for its acts in connection with the Sullivan-Kilrain prize-fight.

In court at Syracuse, N. Y., on Tuesday, motion was made for an accounting, a receivership, and a dissolution of the Oneida community, the complainant alleging that it is now conducted contrary to the intention of the founder, and that its stock has passed into the hands of a trust.

At Kansas City, Mo., last Sunday afternoon and night, by order of the police commissioners over thirty arrests were made under the State or Downing law, which not only prohibits the sale of liquor on Sunday, but makes it obligatory upon the trial judge to order the license of every person convicted to be revoked. The commissioners are determined that the saloons shall be closed on Sunday.

The first attempt at Sunday base-ball at Wheeling, W. Va., was checked. Two base ball teams were twice arrested at the Ball Park Sunday under the State law. The first arrest was made just as the first ball was pitched. The management gave bond and the game was resumed, but at the close of the first inning the men were again arrested and had a close call to keep out of jail.

The strike at the Homestead steel plant of Carnegie, Phipps & Co., Pittsburgh, Pa., is definitely settled, and work will be resumed just as soon as the furnaces are heated. The terms of the settlement are not postively known, but it is understood that concessions were made on both sides. The men have three years to work under the rate agreed upon.

The Mayor of Cincinnati has directed the police to enforce the law against performing common labor on Sunday by arresting all grocers, tobacconists, ice cream and soda stand proprietors, and barbers. This action is taken at the request of an organization which is hostile to the movement which has caused the closing of saloons on Sunday, and is thought to be in the interest of a repeal of the Sunday law.

A statement of the work done by the committee of the Johnstown flood commission has been given to the public. This says that in round figures the expenditure to date for relief in the Conemaugh Valley, including the amount of $500,000 appropriated at Tuesday's meeting of the commission at Cresson Springs, aggregates $2,200,000. This expenditure includes the work of the Pittsburg, Johnstown and Philadelphia relief committee and the flood commission; also disbursements of the State in abatement of nuisances and payment of military detailed to staff and police duty. The number of persons to be fed has varied from a maximum of 31,950 to a present commissary roll of 7,000.

New York City on Thursday transferred $250,000 and Philadelphia $500,000 to the Conemaugh Flood Commission.

Julia Gardiner Tyler, second wife of ex President John Tyler, died Wednesday evening at the Exchange Hotel at Richmond, Va., aged 69 years.

A shock of earthquake lasting three seconds was felt Thursday night at Charlestown, S. C., the movemont being accompanied by a slight noise.

The village of Krazburg, Dakota, seven miles east of Watertown, was almost wiped out by a terrific wind and hail storm last week. The storm swept over a piece of country four miles wide and six miles long, and all crops in the strip were totally destroyed.

Mrs. H. H. Olney was burned to death in her house at Clay Center, Kan., Thursday. She had already rescued her two children and went back for some household goods, when she was overpowered by the heat.

A disastrous fire occurred at Jacksonville, Oregon, July 12, in which three persons perished. The jail, containing three prisoners, was discovered to be on fire, and before the cells could be reached the prisoners had been suffocated.

FOREIGN.

The inquiry into the recent mine disaster at St. Etienne, France, has resulted in establishing the fact that the explosion was due to the negligence of a man who failed to notice the presence of fire-damp. Altogether 108 bodies have been recovered from the mine.

By the wrecking of a train on the Mexican Central Railroad near Chihuahua, Mex., Tuesday morning four persons were killed and twenty-five were injured. The wreck was caused by the washing away of the foundations of a bridge by a cloud burst.

Emperor William's Norwegian trip has nearly had a fatal termination. While the Emperor and his party were viewing the great glacier a great mass of ice became displaced, and a fragment struck the Emperor on the shoulder, dashing him violently to the ground. Full particulars of the accident have not been received, but it is knewn that the Emperor's injuries are not at all serious.

The 100th anniversary of the fall of the Bastile was celebrated by public meetings and fetes in Paris and throughout the provinces. Transparencies bearing representations of Gen. Boulanger were displayed.

The Egyptian government is forming grain depots along the Nile for the purpose of supporting fugitives who are fleeing before the advance of the dervishes. Many tribal sheiks are tendering their services to the government.

The dervish prisoners arriving from Assouan are terribly emaciated, having suffered greatly from hunger and thirst. Among them are many women and boys. An Italian woman named Marieta Cavagalo says she was brought from Kordofan by Nad-el Jumi. There were five nuns and two priests still alive at Khartoum. The dervishes left Dongola with 8,000 men and six guns. Nad-el-Jumi hoped to reach Bimbau without fighting. On the march many died and deserted, while many others were killed. Colonel Wodehouse estimates the dervish killed and wounded at 2,500.

The French law relating to three years' military service has been finally adopted by the chamber of deputies in the form in which it was voted by the senate. According to the terms of the law, which will probably be promulgated by President Carnot during the course of this week, all Frenchmen are liable to personal military service, which includes three years in the active army, seven years in the reserve, six years in the territorial army, and nine years in the territorial reserve, making a total of twenty five years.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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An incident in the national convention of teachers at Nashville last Thursday was an address by Hon. John Jay, the eminent publicist of New York. Mr. Jay gave emphasis to a quotation from Professor Dwight, president of Columbia College Law School, "that it is well settled by the decisions of the leading States of the Union that Christianity is a part of the common law of the State." It was a noble sentiment for such an occasion. A close and necessary deduction from this great principle is that Christianity's book, the Holy Bible, should have its place in the common schools of America.

The Salvation Army has not achieved great success in America, but it has been in power in England. It finds the work of salvation for the London poor means more than simply proclaiming the Gospel message. The gin-houses of English cities destroy faster than General Booth's Army can save, and so a monster petition has been prepared for the House of Commons in favor of closing the saloons on the Sabbath day. The roll was signed by 436,500 persons, and was borne through the streets of London drawn by four horses. Six men were required to carry it into the Parliament building. God Grant this prayer be not made in vain.

Our Iowa letter this week deserves especial notice because of the example of lodge work in prohibition. The *Cynosure* has taken the ground that Freemasons and members of other secret orders will and do regard their vicious oaths rather than their higher obligations to society and its laws. This Iowa case is, we believe, but one of many. But of far more importance is the news of the great change among the Methodist ministers. We hail it, and bless God for it. These brethren are already leading all the larger denominations in the Sabbath reform and against the saloon curse. Let them go on. They may yet be ahead of us all when they see clearly the nature of lodge worship. Amen! Where they lead we will follow, if but Christ is first of all.

The papers give us this incident of the Chicago race course: "Pat Sheedy got off his box and escorted a Sister of Charity through the betting ring in the interest of a collection for a hospital, and each of the forty book-makers contributed a $5 note." Pat Sheedy is king of the gamblers in this city. How would the suggestion strike the sisters of the W. C. T. Union, or of the church missions, who are always in need of money for their works of charity, to have Pat Sheedy pass the hat for them also? Is it any better for the reputation of a Sister of Charity than it would be for Mrs. Carse, or Mrs. Plumb, or "Aunt Lizzie" to be found in such company? The N. C. A. needs money also, but as Pat Sheedy is a Knight Templar Mason, we must deny ourselves the pleasure of sharing his charities.

Never since the beginning of the effort to close the saloons on the Sabbath day in Cincinnati, was the law so well enforced as on the first day of the present week. The members of the Law and Order League as well as the police were vigilant and a number of arrests were made. The League only seeks to enforce the law against the saloons; these retaliate upon the cigar and drug stores and barber shops. Daily papers are sold and the street cars run, but compared with former days the city enjoyed a Sabbath of quiet and peace, and none were more benefited than the very men upon whom the doors were shut. After a few weeks, when they have become habituated to the change, they will thank the law whose rigors they now condemn.

The *Daily News* of Chicago has begun to press for the enforcement of Sabbath law in Chicago. Its edition of Monday morning had a remarkable series of illustrated articles contrasting the disgraceful scenes in Chicago, with every saloon and tobacco store open, with Cincinnati. The argument was overwhelming. The difference between the two cities was the difference between right and wrong. Mayor Cregier is urged in the name of consistency and of righteousness to enforce the laws which he has sworn to maintain, and which he has abundant power to maintain. The people of this city will support such a movement honestly undertaken. The time is opportune. In the suppression of anarchy and the uproar over the Clan-na-Gael, the saloon power has been broken and distracted. In a part of the lately annexed territory the Mayor is obliged to close the saloons on the Sabbath. Let him give the word for the whole city.

Remiss as he has been when atrocities are visited upon the long-suffering Negro, we do not forget to thank Governor Lowry, of Mississippi, for scaring the pugilists. One of the two bullies who lately fought in that State had the humiliation to submit to the police of Nashville and wear handcuffs. Others of the party dodged about the country to escape arrest, one has gone to England, others have plead guilty to the governor, and the State authorities are moving upon the railroad company as the most guilty of all concerned, because receiving most favor from the State, and so under most obligation to prevent gross violation of law in the very face of a special proclamation. If this company shall be badly pinched it will have ten times the effect to stop the disgraceful business than the simple prosecution of the human brutes who are set on to fight. A policeman who should stop a dog-fight by clubbing the four-legged brutes and letting the two-legged ones go would be cashiered.

Last week the Pope sent an autograph letter to the authorities of Laval University, Quebec, thanking them and the citizens of that city for the resolutions adopted by them at the demonstration on April 28 last in favor of the restoration of the temporal power. He commended their action as not only prudent but sagacious, and so very positively confirms the recent messages from Rome about the anxiety of the alleged successor of Peter for temporal as well as spiritual dominion. The Canadian Protestants are not indifferent to the issue that is presented them in the Jesuit Estates bill. The worst feature of that bill was not the bestowing of $400,000 upon the Romish church, but the distinct recognition by the legislature of Quebec and the Canadian Parliament and Government that the Pope has a right to interfere in civil affairs, to say whether an act of legisiature shall go into effect or not. This bill incorporates into its preamble a dozen pages of correspondence between the Pope, the Catholic Cardinal and premier of Quebec, and the order of Jesuits, and practically exalts the Pope into an estate of the British realm, superior to all others. In Italy there is no such subserviance. The Jubilee medals, struck off last year, ascribing to the Pope the title of King, and representing the nations as joining to honor him with their gifts,—these are confiscated by the Italian government and seized by the police.

It is said that Secretary Blaine said to Senator Palmer when the latter sailed as minister for Madrid: "We consider, Senator, that your mission is far more important, just now, than that confided to either Mr. Lincoln or Mr. Reed." This is the first time our relations with Spain have been paramount to those of England or France. An interesting reason lies behind the remark. It is understood that Mr. Palmer has instructions to negotiate with the Spanish authorities for a treaty which, while admitting American products to Cuba without the payment of import duty, will also admit to ports of the United States the products of Cuban plantations without export duty in Cuba or import duty in this country. That is, the duty on sugar will be practically abolished, and the greatest thief of the day, the "sugar trust," will be choked off. The policy of the trust in forcing sugar from six or seven cents to ten cents a pound within a year is a public robbery almost without parallel. The craig barons of old Germany were saints compared with the bag barons of America. This sugar trust is said to have a surplus of $10,000,000 out of the profits of 1888, and to have made profits thus far in 1889 of $13,000,000 more, the expectation being that the surplus at the end of 1889 will be $30,000,000. The value of the sugar refineries is only $20,000,000, and a combination that forces out of the people a profit of 150 per cent on its actual capital in two years is bound to arouse the indignation of the public.

AN OPEN LETTER TO BISHOP FALLOWS.

BY A PRESBYTERIAN MINISTER.

DEAR SIR:—The *Advance* of a recent date says: "There were some ringing sermons in the Chicago pulpits last Sunday against the oath-bound clans which set themselves against government" It quotes two paragraphs from your discourse, from which I copy two sentences: "Not one, but many foul and brutal murders have been committed at the instigation of this society." "The danger of such an organization I cannot exaggerate." These things are affirmed in reference to the Clan-na-Gael and the murder of Dr. Cronin.

It is well understood that Masonry sets itself above civil government in claiming power over the lives of its members, as really as does the Clan-na-Gael. It is well understsod that what you affirm of that society in the sentences given above, in the paragraphs referred to, *may be as truly affirmed of Masonry*. It is understood that you, Bishop Fallows, are a Mason of many degrees. The murder of Cronin in 1889, in all its esseutial features, is only the duplicate of the murder of Morgan in 1826, when the writer was fourteen years of age.

Now, dear sir, it may be affirmed that while you retain membership in the Masonic lodge you endorse and approve the murder of Captain William Morgan, and it is not known outside of the lodge how many other murders were committed by Masons both before and since Morgan sank in the Niagara river. Your outcry against the Clan-na-Gael, however just, and however it falls short of showing the real wickedness of that society, reminds me of the shrewd thief who pointed to another and cried, "Stop thief! Stop thief!" to divert attention from himself.

The *Advance* alludes to the applause with which the utterances were greeted by the large congregation. I know not how many Masons were present, but query, did not Masons start that applause, so un-American in Sabbath worship, and all to concentrate attention on the Clan-na-Gael and avoid a comparison unfavorable to Masonry?

It is not known how many other ministers of the Gospel, and editors of papers, secular and religious, horrified like yourself at the murder of Cronin, stand in the same relation to Masonry and cry, "Stop thief!" Be assured that when you have separated yourself from Masonry, totally and forever, then and not till then can you consistently decry the Clan-na Gael as sinners above all men. Hoping you may yet cease to fellowship the works of darkness, as other bishops have learned to do, I am with due respect,

J. M. HAYES.

VOLUNTEERS WANTED FOR INDIA.

100 PLAIN CHRISTIAN WORKERS NEEDED THIS YEAR.

V.—SEVEN MEN WANTED AT ONCE AS COLPORTEUR EVANGELISTS.

There is immediate need of a colporteur-evangelist for each of the following sections of India, etc.: Bombay Presidency, North India, Northwest Provinces, Bengal, Madras Presidency, Burmah and Ceylon. Able-bodied, hard-working, humble men are wanted there, to visit railway stations and other towns with printed and spoken Gospel. Selling books and tracts from house to house, laboring personally to lead souls to Christ, holding meetings where practicable, scattering the best tracts everywhere and securing subscribers for our papers, are the duties of such workers.

What books? Special and important subjects are used. Repentance, Conversion, Holiness, Soul-saving, Romanism, Ritualism, Temperance, Prohibition, Social Purity, Secret Societies, Sabbath Observance, etc. Also Scripture, Standard Tracts, and some of the best general literature.

What qualifications? A leading Christian recommended a young man to me for this work, writing, "He is not in a spiritual state, but would do to sell books." What sadly low view of Christian colportage! Read Acts 6. You see the Apostles wanted men of good report and wisdom, full of faith and the Holy Ghost, to appoint over that business. What business? Only the ordinary duty of dealing out food to the widows. If stewards of almsgiving needed such high spiritual qualifications, do not our colporteur evangelists need fully as much power in going out to reach thousands with the Word of life?

Personal appeal will be their chief means of reaching immortal souls. They will meet many daily who attend no meetings, and who are not visited by other workers. They will be able to collect a few persons for meetings in most places. They should speak the Word with power. They should also be successful book-sellers. Thus the four qualifications stated in Acts 6 are necessary for this line of work.

What method of work? A "cartridge-box" with about twenty pounds of books, a box of 100 or 200 pounds more, and a valise for clothing. Careful accounts are to be kept. We cannot engage any who neglect to make prompt and accurate reports and returns. Sales are for cash only. No transactions of business, and no traveling by public conveyance on Sundays.

Classes to be reached. We begin this work among the Europeans and the English speaking natives. There is room for a score of such workers in the English language in India, Burmah and Ceylon. As workers and means increase, the work can be extended in the vernaculars.

Single men will be more apt to offer for this work than the married. One would travel about most of the time, like the seaman. A man who had a "true yoke-fellow" (as suggested in Letter I) might take up this work for a year or two as an introduction into other work.

How are colporteur-evangelists supported? The *India Watchman*, which I commenced ten years ago, developed the "Watchman Book Repository," and the Repository developed the "Colporteur-Evangelist Mission." There is a small advisory committee,—W. E. Robbins, missionary in Bombay; A. S. Dyer, editor Bombay *Guardian*, and myself. Our Repository owns about $375 worth of books. It has no fund nor pledged support. Colporteur-evangelists live among the people as they visit, so their food costs but little. They trust the Lord and his people for their traveling expenses and other needed support. The Colporteur-Evangelist Mission can offer no pledged support, for the reasons above stated. Men of faith, wisdom and zeal will make the work a success.

Do you expect Christian workers to go out without a financial certainty? Yes, certainly. Hundreds of such workers are already in the mission fields, and we gladly expect hundreds more. Yet we earnestly hope that "no man will take this honor unto himself but he that is called of God, as was Aaron." What was the apostolic plan of mission support? Did those sent out by Christ, and those afterward sent by the Holy Ghost, have an assured financial support? Can we not now-a-days find hundreds glad to go out in the apostolical succession as to support and style of living? Can the church of Christ not now produce and send out a host with the zeal, consecration and faith which moved the men who turned the world right side up eighteen centuries ago?

Examples. George Bowen, the well-known humble missionary and founder of the Bombay *Guardian*, went about selling books to seek and save souls. This he did during his vacations while studying for the ministry in New York, and also in India among the natives in Bombay. Other missionaries have frequently done the same. Our Colporteur-Evangelist Mission has had useful and fruitful workers in India.

Among other good results we expect our Colporteur-Evangelist Mission to be the means of introducing workers to other posts of usefulness. Traveling over the great field, our workers will find needy points, and will assist in getting more laborers to supply them.

"We want no cowards in our band
Who will their colors fly,
We call for valiant-hearted men
Who're not afraid to die."

And not afraid to carry around a pack of salvation books, and to be hawkers or peddlers for Christ's sake, and the sake of perishing souls. Those who see that this mission affords a splendid means of access to the hearts and homes of thousands in India, giving to multitudes the glorious message of grace, please write me and say what you will DO. Write freely and fully. I shall gladly correspond with any who wish to do earnest work for dear old India.

WALLACE J. GLADWIN,
Miles, Iowa. *Missionary.*

P. S.—Join our "India for Jesus" Circle. It is a special union for correspondence, information and united prayer for the salvation of India. W. J. G.

Mr. Moody impressed his hearers with a practical thought when he said: "I have a good deal of respect for the old woman who, in the time of war, started out with a poker when the enemy was approaching. She was asked what she could do with that, and replied, "I can show them which side I am on."

THE EDUCATION OF THE NEGRO.

The most unique and altogether wonderful chapter in the history of education is that which tells the story of the education of the Negroes of the South since 1865.

The friends of the Negro's education really began during the war. The work was taken hold of with a vigor the world never saw before as soon as hostilities ceased. The government expended through the Freedmen's Bureau large sums; Northern benevolence poured many millions of dollars into the South to teach, enlighten, lift up, and better Christianize the emancipated people. Presently most of the Southern States began to make appropriations of public money to institutions that best prepared colored men and women to teach in the common schools. The churches of the North organized great societies to raise money and carry on the work of education among the colored people. Counting all the higher schools, whether called universities, colleges, or seminaries, there are about one hundred and fifty able to prepare men and women to teach in the common schools, some of them fitted to do thorough college work. In these institutions, working on small salaries, I have met, many times, men and women "of whom the world is not worthy," graduates of the foremost schools in America—Harvard, Yale, Princeton, Colby University, the University of Boston, University of Michigan, Oberlin, Wellesley, Vassar, Mount Holyoke, and the best of them all. Among these teachers some of the best are colored men and women who were taught during the first decade of this great Christian experiment.

There has been some prejudice excited by the over-naming of the institutions established for the colored people. Many are called "university," but not one does university work, nor is there now occasion for such work; many more are called colleges, but the least part of the work they do is college work. I had occasion to look carefully into this matter. In 1883-4, in the schools receiving aid from the "John F. Slater Fund," there were employed 303 teachers, and enrolled 7,273 students. They were in colleges, universities, institutes. An actual count, as the catalogues classed the students, resulted in the following conclusion: "The percentage of the whole number engaged in classical studies, the higher mathematics, and other college studies, and studies preparatory to admission to the college classes, was less than five per cent. of the whole number." The ninety-five in each hundred were learning just what they should have been learning; they were fitting themselves to be intelligent men and women, and to teach in the public schools for their people. The president of one of the best of these institutions tells me that "more than 1,000 of his former students have taught in the public schools."

In connection with some of the best of these institutions are professional schools. The Negro preacher has abundant opportunity to use his gifts. The Negro lawyer has not much encouragement. The Negro doctor is rapidly winning his way. There are three really admirable medical schools for colored men in the South Medical Department, Howard University, Washington City; Meharry Medical College, Nashville, Tennessee; and Leonard Medical School, Raleigh, North Carolina.

No people were ever helped so much in twenty-five years, and no illiterate people ever learned so fast. The most painstaking and long-continued investigations justify me in making the following statements, using the round numbers nearest the actual facts:

1. There are in the South, in 1889, 16,000 common schools conducted by colored teachers; in these schools about one million colored children receive elementary instruction from three to four months at public expense.

2. Not less than two millions of the colored people can at least read.

3. In higher education the best ones succeed as well as other people with the same sort of preliminary training.

4. The African churches in the South are fired with commendable zeal to do what they can in the education of their people. In some enterprizes they have done notably well, justifying the firm persuasion that some day they will be capable of conducting their own institutions.

5. The introduction of industrial training into all the leading institutions for the colored people has been an unmixed blessing. It has helped scholarship, discipline, and the building up of self-restraint, a self-maintaining manhood and womanhood.

6. There is a growing friendliness toward the cause of Negro education. Grants of money are

made with less reluctance; the States and cities are putting every year larger sums in the work of educating the Negro, and those who teach him are beginning to receive something like Christian recognition.

7. The white churches of the South are beginning to move in the actual work of teaching the Negro. What they have begun they will carry on.

8. There is substantial progress. Investigation in every available direction, with the best helps I could get from the highest official sources in each of the twelve States specially considered in this paper, led to these results, comparing 1882 and 1888: Total colored school population, 1888, 2,057,990, an increase from 1882 of fourteen per cent.; total colored enrollment for 1888, 985,552, an increase of thirty-four per cent. This is hopeful; the gain in numbers at school is relatively more than the gain in the population.

Comparing the case of the white people with the case of the Negroes in these respects, we find: For 1888, total white school population, 3,383,618, an increase from 1882 in six years of nineteen per cent.; total white enrollment, 1888, 1,997,558, an increase of thirty-seven per cent.

9. What the higher-grade institutions for colored people now most need is endowment sufficient to secure for many years to come thoroughly efficient instruction.—*Rev. Atticus G. Haygood, D.D., L.L.D., in Harper's Magazine for July.*

CAST OUT THE JEW.

BIG ROW IN THE ORDER OF TONTI.

The Order of Tonti is a secret benevolent organization which has been in existence for a number of years, and has a large membership all over the country. The headquarters are at Philadelphia, where the supreme president, H. K. Wheeler, has is office. Chicago is probably second in importance to the Quaker city in the order, the membership here being very large, and there being a score or more of subordinate lodges and three deputy presidents. The present trouble is an alleged fight against the Hebrew members of the society, and has been conducted with such acrimony that the Hebrews have risen against those in power, and go so far as to declare that either they or Supreme President Wheeler will have to leave. Their own ranks and accessions from other nationalities have given them a strong following.

Some of the Jews here discovered the attitude the supreme president had assumed toward them through his committing his opinions to paper, and the paper fell into the enemy's hands. Some time ago it was deemed advisable, owing to the rapid growth of the order in Chicago, to form more subordinate lodges, and also to appoint another deputy supreme president. As the appointive power lies with Mr. Wheeler, it was necessary to consult him. He objected to the desire that a new deputy be chosen, and his reasons for sustaining the objection led to the correspondence which has caused all the trouble. The Jews were naturally rather aggravated when they discovered the president had written: "Do not institute it unless the applicants are all worthy, as we do not want any more Jews or niggers in our order. I think it is in the interest of our order to keep out that kind of vermin."

But this was not the only sentence which aggravated the Hebrews. The correspondence was quite a lengthy one, and one letter says: "There are a certain class of people that I propose to keep out of our order henceforth and forever, or as long as I have a voice to keep them out. They are not white nor black, but Jews. Look out for them, and do not forget the black ballots when the time comes." And again: "Jews, dynamiters, and communists. 'Good Lord, deliver us.' We do not want any of them." Another letter, and the last of the correspondence, says: "No Jews need apply at this office if I am supreme president. They are like the Chinese in America. They may be good enough for Jerusalem, but they are below par in the United States. It has been my experience that they are a very undesirable people to have in societies, and we do not want them. Large black ballots should always be used when these Jew sharks apply."

This correspondence finally fell into the hands of one of the Hebrew members of the society, and, of course, made him and his associates very angry. The language was also regarded as intemperate by the more conservative of those who profess other religions. The Jews say that of course every man has a right to his opinion, but they deny the supreme president's right to express his opinion in official correspondence when it casts ridicule upon any sect. They claim that they went into the Order of Tonti in good faith, as they would into any beneficiary society, and, in fact, that they were largely instrumental in founding it. Now that they have served their purpose they say they do not propose to be ignominiously kicked out of the place to which they have advanced.

The Hebrews were so active in their resentment, and in bringing it to bear, that they have succeeded in dividing the Chicago lodges into two factions—Wheeler and anti-Wheeler. The latter demands that the supreme president must resign, and the former, while deprecating the language he used, thinks he should be retained. The fight is becoming interesting, but the Hebrews are apparently in the lead, as they have succeeded in getting a resolution denouncing Wheeler through a joint convention of all the Chicago subordinate lodges. This resolution states that the supreme president has "deliberately offered insult to a large number of our members and a great portion of the community at large," and that thereby "he has shown himself unfit for the position he occupies." The resolution is to be sent to the trustees, with a request to act thereon. It is signed by one representative from each lodge---twenty-one in all.—*Chicago News.*

ARTIST NOTES IN GERMANY.

MUNICH, May 19, 1889.

Of course you have heard that the Queen-Mother died day before yesterday after several months' illness with the dropsy. She was always very kind to every one here, and the people seem to care more than when the Emperor died, but nothing is draped as it was at home when Garfield died. You know she is the mother of the "Poor King Otto" of Bavaria, the idiotic king, instead of whom the Prince Regent rules. The last king, Ludwig II., who drowned himself in Lake Starnberg three years ago, was her other son. They were both very talented and handsome young men until this inherited insanity came upon them. The Queen is laid in state in the chapel of the royal palace, and perhaps I will go to see her, but there is always such a crowd that it is impossible to go without being nearly crushed to death. There will be a great procession Tuesday when the body is carried to the vault in the Theatiner church where her husband, King Max, is entombed. I am to have a place in a window where I can see into a street when the procession passes. All the nobility have to wear mourning again for three months. The Duchess Charles will come, perhaps, to the funeral, unless the Duke's patients keep him, as I hope they will, so that she will come later when I can see her. The Empress is coming and all her relatives so that I would have no chance at all now. By the way, they say the Empress is melancholy, insane, too, since Prince Rudolph's death, and will probably not live long.

I wanted to tell you some funny expressions that are used in the studios here. I suppose they are "artist-German-slang." When an artist here is discouraged with his work and "blue" as we say, he says he is "tom-catted" (verkatert), or, he has a tom-cat. If it is very bad he says he has a big tom-cat, or a great black tom-cat; and some of the girls say that they have a "great black tom-cat with a long bushy tail." When it gets so bad as that, they say they must "bumm" (bummeln) a day or two. That is slang, but the best educated people call "the blues" the "cat-sorrow" (katzenjammer). When they do something stupid they call themselves "camels" instead of "geese." They have numbers of expressions that are just as funny, but I can never think of them when I am writing. I have not begun the Vandycke picture yet. An artist has been copying it for more than two months and is not through. I hope it will not take me so long.

JUNE 3, 1889.—We have had very warm weather the last three weeks, as if it were July almost. It was so last year too in May, and then the rest of the time, when it ought to have been summer weather, it was like March. It is predicted that we shall have just such a season this year again. We were in Tegernsee one day last week, when it was too hot to paint, and brought back armfuls of flowers, wild pinks and geraniums, hare-bells (whole fields are blue with them), daisies, "Tyroler balls" (a yellow flower that looks like a little butter-ball to me), and what we used to call "Johnny jump-ups." They grow wild here a foot or more high, and in nearly all colors, and the Germans call them the "little step-mothers" (stiefmutterchen). Pansies they call "day and night shadows."

A few days after I wrote last I saw the funeral procession of the Queen-Mother. There is always such a crush in the streets here when a funeral or any kind of a procession comes, that it is not agreeable to be in the crowd; but I was invited to look out of the windows in the house of a lady I know here, and could see very well without being jostled. The procession was more than an hour in going by. First came, not the hearse, but companies of priests and nuns, then the Protestant clergy and deacons, the theological students, and companies of "brothers" dressed in costumes, some of which were very pretty, and carrying banners. After them followed all the boys out of the institutes, the young men from the gymnasiums, and the students from the university; then the different professors; all the "professors of law" were dressed in long red gowns and caps, the medical professors in green, the chemists in blue, I believe, and the philosophers in crimson. At any rate each branch has its special color, and they looked quite gay. After them came monks again and priests, the bishops and archbishops of Bavaria, and a choir that sang a dirge just preceded the hearse. The hearse was driven by the Queen's coachman, who had been her coachman since she was married, more than forty years ago. It was much larger than a common hearse, and was covered with garlands and wreaths of flowers mostly blue and white (the Bavarian colors), and was drawn by eight black horses, so draped in crape that one could hardly see their movements at the slow pace they kept. The Prince Regent walked as chief mourner alone behind the hearse, and after him followed in twos and threes the other princes and dukes, counts, etc. Somewhere in the procession were all the liveried servants of the nobility, the body guards of the various personages, and other court officials, but I think they were among the first ones. Directly after the princes came twenty men all draped in black, so that nothing except their eyes was to be seen. They looked like masked robbers or something of that kind, but they are in every royal funeral procession. Each one bore the Queen's coat-of-arms on a shield before him. The end of the procession was priests and nuns and sisters of mercy again. The Duke and Duchess Charles Theodore could not come, because the Duke had got blood-poisoning in his arm from an operation and was very sick. He is better now, but they haven't come back yet.

JUNE 15, 1889.—I found your last letter when I came home from a few days in the country where we went to get a little fresh air and make sketches. We were at Passenfofen a little while, and then went to Tutzing, a village three or four miles away. There are six holidays in this month, when shops and all public buildings are closed. I am glad we [in America] don't have so many. The Pinacothek, where I am copying Vandycke's Madonna, is closed on those days, too, and most of the models will not sit. We found plenty of wild strawberries in Tutzing and went bathing in the lake twice, which was all the pleasure we had for our trip. When we came home the train was so overcrowded that they put a hundred or two people in the cattle cars. They amused themselves by putting their heads out and bleating, mooing, and squealing at every station, and found it very funny.

I have just got my great canvas for the Madonna covered with the "underpainting" as they say here. It has taken me two weeks, and I suppose the rest will need three or four more. I think when I have finished it I shall copy one or two of Murilla's, or something of Ruben's. I don't like any of the old masters so well as Vandycke, and Andrew del Sarto in Italy. Ruben's figures are all so dreadfully stout and red, but some of his children are pretty, and there is a very celebrated portrait of his mother here. Perhaps I will copy that.

Yesterday I went with Countess Geldern to Lenbach's studio. I don't remember if I ever wrote much about him? He is one of the greatest German portrait painters; has painted all the Emperors, Bismarck, the queens and nearly every distinguished person in Europe and has become rich, and got a title, which most artists don't. He built a new house two years ago like an Italian palace. His studio is three rooms and is full of his sketches, copies, etc., which are very interesting. Countess Geldern knows him because she was with Princess Sophie when she was painted, and she introduced me to him. He is tall, has a long reddish brown beard, and small sharp blue or grey eyes, and he always stoops down and looks in everybody's face when he is introduced.

The Duke and Duchess came back from Meran a few days ago, but were only in Munich two hours. The Duchess is coming again in a few days, and then I shall probably see her again.

There were long accounts of the Johnstown flood in the German newspapers, which made it appear as if we were a set of barbarians at home. One said, "No doubt we had police in the cities, but in the country there was evidently no government at

all, otherwise so large a number of people could not have been lynched;" and another said we had no macadamized roads in the whole country. They print every such thing possible to prevent people emigrating. When they say anything about it to me, I tell them if they find the country so bad they should only stay at home; we are very glad to have them stay away.

I forgot to say that while the Duke was in Meran he performed 189 optical operations, of whom 68 were what are called here "starr-blind," and have their eyesight again. He got blood-poisoning from one operation, and was very sick for two weeks himself. R.

CLAN-NA-GAEL INTERPRETATIONS OF LODGERY.

(New York Herald.)

At every step in the trial so far the invisible hand of the secret society is felt. Evidence is dragged from unwilling and perjured witnesses. Clan-na-Gael has the detective system of Chicago by the throat. It wields an immense political power. Some of the very men who are engaged in the exposure are indebted to this organization for their positions. Pressure will be brought to bear on every one connected with the case, from the judge on the bench to the twelve citizens in the jury box. Heaven, earth and hell will be moved to stay the hand of justice, every inch of the road to conviction will be blocked by obstacles, and if it is possible to save these rascals from the clutch of their deserved doom it will be done.

(New York Tribune.)

What Americans have to do is not to take sides with either faction, but to punish mercilessly the persons who have broken the laws of this country, be the pretext what it may. That infamous opinion which justifies the most dastardly crimes against society, at the behest of a secret, partisan, and irresponsible tribunal, will never be tolerated by Americans, and if executions of men high in places of influence are necessary to stop such crimes the sooner they come the better.

(New York World.)

The one thing which is clear in the Cronin case is that there is a well organized conspiracy to prevent the authorities from unraveling the mystery. Obviously the desire to have nothing found out affects a very considerable number of people who are acting together in that interest.

(New York Mail and Express.)

After the courts and juries have done their work there should be a general uprising and expression of American sentiment against all secret and oath-bound organizations like the Clan-na-Gael. It should be made a criminal offense to belong to them. In their origin, purposes, and methods they are hostile to American ideas and institutions, and they should be so held up to American scorn, contempt, and righteous wrath that no like organization shall ever again be able to acquire any considerable power.

(Chicago Times.)

Beggs is a typical clansman of the later period. A penitentiary bird he became a senior guardian, lording it over a camp of shallow knaves and dull fanatics. He was fitted by nature to lead Coughlins and O'Sullivans, but even with such people he had to have the artificial aid of a cause so-called and the mummery of a society oath-bound to secrecy.

(The Boston Pilot.)

One good result will surely follow the Cronin murder: Irishmen of good sense will see that secret societies are out of place in America, and are apt to affect men injuriously even in a worldly way.

(Chicago Morning News.)

Another phase of this organization, which has not been made public but which is now being privately commented on, is that for years the Clan-na-Gael, or rather its triangle or nonagon, has been used in our National, State, county and city elections as a means of bringing grist to its mill, or rather the mills of a portion of its members. The modus operandi has been simplicity itself. On the approach of a political contest the "triangle" or "nonagon" would have a room in one of our business block, borrow a few chairs and a table, and the clan was ready for "work." Each of the candidates of both parties was notified that he must "be and appear" to give an account of himself and of his proposed acts in the stewardship to which he aspired, and, particularly, to do something for the liberation of Ireland. How much money has been collected in this way from candidates for the various offices, including the judges of our courts, no one knows but the despotic members of this modern Vehmic tribunal. Neither does any one know, save these parties, what has become of the immense sums so collected. And yet some of the leaders in this organization for the utter debauchment of our political methods—and not among the worst of them—have become themselves so oblivious to correct and conscientious ideas of American citizenship as to publicly declare that there is nothing in the constitution and methods of the Clan-na-Gael that is contrary to its requirements and its duties.

(Gate City Daily, Keokuk, Iowa.)

A solemn obligation rests upon the Clan-na-Gael. That secret organization, the members of which are bound by fearful oaths of allegiance, must purge itself of the horrible odium and suspicion resting upon it, vindicate itself before the American people, open the way for a full and fair investigation of every circumstance that may sustain relevancy to this monstrous and inhuman crime, and if any of the members instigated or perpetrated the murder, prove the organization's fealty to the genius of American institutions by pursuing unrelentingly the guilty fiends until the bloody deed is expiated on the gallows. The American flag protects all that it floats over, and disaster and death await the oath-bound members of any order that tramples upon the right of American citizenship and assumes one of the gravest governmental functions — that of taking life.

(Christian Inquirer, New York.)

The developments in regard to the Clan-na-Gael are bad. They show that a death-bound, oath-clad organization exists on our soil, composed of foreigners, which claims the right to try men for their lives and execute them without due process of law. How extensive the organization is, how bad its aims, how desperate its membership, no one outside can tell. The murder of Dr. Cronin is its work, and the eyes of the public authorities should be fixed upon its slightest movement. Even the Boston *Pilot*, John Boyle O'Reilly's paper, has the virtue to say: "Irishmen of good sense will see that secret societies are out of place in America, and are apt to affect men injuriously even in a worldly way."

(Northwestern Christian Advocate.)

Secret political societies are obnoxious to Americans. This fact is undeniable, and no good reason can be given why there is not justice in the saying that they must go. There is, however, more or less of secrets in all societies, and in all corporations, business firms, churches, and families. It is not the secrets simply that are reprehensible, but the political objects and methods that shun the light, and require oaths and pledges inconsistent with personal freedom and independent judgment.

[The Independent, June 20, 1889.]

Let justice follow the conspirators to the bitter end, and teach them, and all persons like-minded, that law, and not any secret organization of assassins, rules in this country.

Wesleyan Herald, Chicago.

There can be no such thing as an even current of justice in a country where secret oath-bound lodges are allowed to exist. Beginning with the Mayor, we might stand every city official in line down through the whole police force of Chicago, and in an actual count, probably nine out of ten would be found to be members of some secret order, and some of them of half a dozen. When will the people arise and condemn to the silence and oblivion of past ages all secret societies as the mask-visaged foes of society and good government?

EDUCATIONAL NOTES.

—The parochial schools of Milwaukee, Catholic and Lutheran, have an enrollment of more than one-third as many pupils as the public schools.

—Dr. Magill, who has just resigned the presidency of Swarthmore College, will leave this country about the middle of next month, and spend a year abroad, chiefly in France.

—Miss Helen Gladstone, the president of Newnham College, Cambridge, says: "The full cultivation of women's intellectual powers has no tendency to prevent them from properly discharging domestic duties."

—Rev. Mr. Davidson, who has been secured as pastor by the First United Presbyterian church of Washington, Iowa, gives great satisfaction to the people. Twelve united with the church at the last communion.

—The founding of the old "Log College" at Hartsville, Buck county, Penn., where began in 1726 the great educational work of the Presbyterian church in this country, will be fittingly commemorated on Sept. 5. Appropriate exercises will be held, and President Patton and ex-President McCosh, of Princeton, are announced to deliver speeches.

NEW ENGLAND LETTER.

Free rum in Rhode Island—President Gates' definition of politics—A too enterprising Prussian journalist in New Haven—The Standish monument—Illiteracy in the kitchen—Our national flower—Arrest of Salvationists at Quincy—Colored Knights of Pythias.

The liquor men mean to push their victory in Rhode Island. If the Brennan License bill, which has been framed to come before a special session of the legislature, called by the Governor to meet in Providence, July 9, should become a law, as seems quite probable, low license will rule. It fixes the fees at sums ranging from one hundred and fifty to five hundred dollars, and whereas Rhode Island has had hitherto local option, those towns which under it have steadfastly refused to grant any license, will now be forced to pull down their colors to the enemy, the privilege of fixing the license rates between those limits being all that is allowed them. This is about as near free whisky as even "the party of Rum, Romanism and Rebellion" can desire. But weren't we assured over and over again by Republican leaders and editors that the move to repeal the prohibitory amendment was all in favor of high license, and to give respectable (?) rumsellers a chance to monopolize the business and drive out the keepers of the low dives? How the latter look upon it may be learned from the following significant item in the *Outlook*:

"Pat Higgins of Providence was so delighted to find that the law was in favor of reopening his saloon that he drank himself into a fit of delirium tremens, and died."

There is a cheering probability that the liquor party, finding itself in power, will carry matters with such a high hand that the pendulum will swing round to prohibition again. Meanwhile the Republican party, by thus going hand-in-hand with the wicked, and outraging every sentiment of truth and honor, is hastening the preparations for its own funeral as fast as possible. President Gates, of Rutgers College, said a true word at the application of the *Mail and Express* for remarks appropriate to the Fourth, when he wrote: "Politics is a moral science. When it is not that it is intentional immorality. Politics is applied morality, and the history of politics is the history of how men fail when they try to find a shorter or a better way than God's own honest way of doing things." This is certainly the history of high license in a nutshell.

The editor of the *Connecticut Republican*, a German liquor paper, is Herr Von Hortig Krug, who obtained and published the diary of the Emperor Frederick. In America this would have been simply journalistic enterprise, but the Prussian government not viewing it in this light, he was obliged to flee the country as well as suffer the confiscation of his property, and has now settled with his family in New Haven, Ct.

The Standish monument on Captain's Hill, at Duxbury, Mass., is now nearly completed, and when surmounted with the colossal granite statue of the Puritan hero will be three hundred feet above the sea level, and the first object visible to navigators as they enter Massachusetts Bay. He stands facing the sea with his right hand holding the Pilgrim charter of the colony, and stretched towards Plymouth,—his left resting on his sword hilt. The rough old soldier, who cast in his fortune with that little praying band from Leyden, probably never thought that thereby he was carving for himself an enduring niche in the temple of fame. It is one of the hopeful signs amid so much that is unhopeful, that New England still cherishes her forefathers' rock.

The illiterate population of Massachusetts is given in the census report of 1885 as 122,263, the females outnumbering the males almost two to one. Of the former over seventy-six per cent. are engaged in domestic service. No wonder "the servant girl question" is and must continue to be a vexed one so long as illiteracy rules our kitchens. A short time ago I had a conversation on this subject with the principal of a female seminary, whose opportunities of meeting it and forming an opinion had certainly been fully as great as attend the average housekeeper. This thoughtful, cultured woman's panacea for our domestic ills was comprised in a very few words: "Elevate household service to the dignity of a profession." This has been done in the case of nursing, which is now on a par, so far as dignity is concerned, with any other employment in which a woman can engage. But it has been done, so far as I have been able to observe, by the heroic, high-souled women who have entered

its ranks and thus educated public sentiment to a truer standard.

The contest over a national flower grows warmer, with the result of bringing some very inappropriate floral nominees into the field. One of the latest aspirants to this honor is the flower-de-luce, as it is generally called, the purple flag of our American meadows. This flower, as is well known, is the national emblem of France, only hers is the white species.

"As Dante in abhorrence
Of red corruption wished aright
The lilies of his Florence."

The red variety being the one borne on the Florentine ducal standards. It is certainly a flower that more than any other which has been named combines brightness with delicacy, and a royal richness of attire beyond King Solomon's, with a democratic commonness; for every country child knows its favorite haunts. Wasn't it Benjamin Franklin who wanted the turkey to be our national bird instead of the soaring, but rapacious and unloveable eagle? Quite likely he would vote for the useful, but unsentimental, clover blossom, which is the candidate put forth by the *American Cultivator*.

Quincy, Mass., has had a new city ordinance prohibiting the parading of the Salvation Army, and last Saturday several members were arrested. If our public authorities would but show a corresponding zeal against evil doers! Why it is worse for the Salvation Army to parade than for a secret society is one of those inscrutable things which the unofficial mind cannot fathom.

The Grand Lodge of colored Knights of Pythias have just held their annual State meeting in Boston, succeeded, as with their white brethren, by dancing kept up till the small hours. If intelligent colored men could be made to clearly understand that they are bowing in homage to the same dark power which, disguised as Ku-kluxism, has killed and tortured so many of their race at the South, how long would they allow themselves to be held in its degrading fetters? ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, July 19, 1889.

President Harrison returned from Deer Park Wednesday, and will probably go back to the hill-top Saturday for a long vacation. Even the few days' visit from which he has returned seems to have immensely benefited him, bringing a bronze tinge to his generally pallid face. During the two or three weeks' vacation which he will take, any necessary business will be transacted at Deer Park. It has not been decided whether or not official announcements of matters decided upon by the President will be made from Washington or Deer Park. The probabilities are that the appointments, at least, will be announced from the White House. This visit, together with the promised stay at Bar Harbor as the guest of Secretary Blaine, will likely constitute the President's entire vacation, although he may thereafter take short trips from the city until the heated term is over, which in Washington does not end before the middle of October.

Such of the candidates for the speakership of the next House as come here from time to time and talk with the President, express themselves as confident of an early extra session. Judge Perkins, who is just at present the only candidate in town, says that from conversation with President Harrison he believes that the session will be called for the early part of October. He thinks that very little time will be consumed in organizing the House. He differs from nearly all Congressmen who have been interviewed on the subject in anticipating only a short fight over the rules. He believes that the extra session will have some time to devote to the tariff, as well as to discuss a national election law. The contested election over, will not, in his opinion, receive immediate attention.

The Indiana politicians who come here so frequently have much to say about Mr. Harrison's partiality for Indianapolis people, and cite numerous examples to show that the only first-class positions he has bestowed upon Indianians have been given to Indianapolis. The comments are very bitter. The same conduct cost Mr. Cleveland a good many votes in New York. There was a Democratic association of New Yorkers here that was by no means a unit. Nearly a fifth of the total membership, and and nearly all the really influential people, were from Albany and Buffalo. Of course the New York city Democrats never recovered from the mortification.

I accidentally met an old friend with his wife and a son of about 4, the other evening. The father has been in the departments so long that the people of his Illinois home have quite forgotten him. He has not even been home to vote for ten years. His wife is the niece of a prominent Republican Senator, and he depends upon that relationship to retain him in office, and just at present to obtain him a substantial promotion. He is a great Republican now, but four years ago was a howling Democrat, though before Mr. Cleveland's election he had been a Republican. "Pretty child; what's the boy's name?" I ask the father carelessly. "Grover," he replies. "Just Grover; no middle name?" I inquired. "No middle name," puts in the mother. "Only Grover. It is an old family name, my Grandfather Baker's name."

I knew her Grandfather Baker, and his name was Cyrus, though he was not great. And I remember, also, when the child was baptized during the opening of the last administration, and the name on the church register is "Grover Cleveland S——s." The Bible teaches that no man can serve two masters, but in a humble way many government clerks may be said to come very close to striking success in this direction. *

REFORM NEWS.

MICHIGAN LECTURE WORK.

The note from the General Agent to the Michigan brethren is calling them out. Rev. C. C. Foote, to whom we all look as a Nestor, says, "Michigan needs the young man mentioned, and I think most of the reformers want him. I hope the president and secretary of our State society will say they do."

State treasurer George Swanson, Jr., of Bedford, Mich., has not so much faith, but his enthusiasm will grow if a successful worker takes the field. Ten or fifteen years ago there was ten times the interest in the reform.

There are about $100 in the treasury which is available. He is willing to co-operate with the other brethren if they will move on.

President Richards, the friends look to you to give the word. Shall it not be, *Forward, in God's name?*

A GRAND REPORT FROM THE M. E. MINISTERS.

GETTING ONTO THE LORD'S SIDE OF THE LODGE QUESTION.

DEAR CYNOSURE:—After the annual meeting of the National Christian Association in Chicago I visited and cared for my family at Wheaton, and then returned to my work in Iowa. I stopped and labored at Ainsworth, Washington Co., where I spent the Sabbath with the U. B. minister, and did what I could to encourage him to still faithfully testify against the lodge. By invitation I preached at one of his appointments. I also visited the U. P. minister, who is slowly recovering from a severe illness, and was just beginning to resume work. In my canvass for the Iowa C. A. I took nineteen subscriptions to the *Cynosure*. These, with four that were taken in this locality before going to Chicago, make twenty-three, all for a year but one.

Here, as elsewhere, the people talked to me of the crooked ways of the lodge. One gentleman spoke of the efforts to enforce the prohibitory laws. They had an organized league for that purpose, one of the members of which is a Freemason. Another Freemason had violated the law, and a council of the league was called to determine what to do about it. The prohibition Mason was asked to join with several others of the league in filing information against the offender. But he asked to be excused. The other members of the league insisted on his acting with them, and gave strong reasons why it was important that he should do so.

"Now, boys," he replied, "I cannot do it. There are difficulties in the way you don't know of."

But some of the league still insisted on his acting with them, when my informant spoke, and said, "Gentlemen, they are both Masons; and after they get up a little in that order they are not allowed to inform on each other."

"Yes," said the prohibition Mason, "and he is pretty well up, but he has violated the law, and he ought to be punished, but I cannot inform against him."

While here I visited and conversed at length with the pastor of the M. E. church. I spoke of the extent to which their ministers had gone into Masonry, and I said I was told that twelve or fifteen years ago 91 out of 95 ministers of the Northwest Iowa Conference were Masons; and that at that time 100 out of 115 ministers of the Upper Iowa Conference were Masons. He said that then nearly all the ministers of the Iowa and Des Moines conferences were Masons; but that *now* very few of the young men were joining the lodge, and nine-tenths of the old men who were Masons twelve years ago had withdrawn from the lodge.

This reminds me of what Dr. Coleman, then pastor at Geneva Lake, Wis., told me three years ago. He said that four-fifths of the Masons of the Wisconsin M. E. Conference had withdrawn from the lodge. Some, he said, confessed that Masonry was wicked, and that they could not be Christians and continue Masons. Others simply said that they found they could not have the influence as Masons that they could if they were not.

The Ainsworth pastor said that his brethren hoped to increase their influence for good by going into the lodge; but they had been disappointed, and so the old men were coming out, and the young men, as a rule, were not going in.

From Ainsworth I went to Keota, and called upon Rev. Mitchell, the U. P. pastor, and several of his congregation; and then came to Birmingham, calling at Washington and Fairfield by the way. I found the veteran reformer, Dr. J. N. Norris, and the most of the other friends in usual health. I have just sent eleven new *Cynosure* subscribers to the N. C. A. office, nine of which were taken here, and the canvass is not completed. "The mills of the gods grind slow;" but, when we think of the M. E. ministers of Iowa going so generally into the lodge twelve and fifteen years ago, and the wonderful revolution since then, we must emphasize the fact that *they grind*.

Let all the friends of the anti-secrecy reform take courage, and come up to the help of God against the Masonic anti-Christ, and with the simple weapons of truth that God has made us mighty in the past, let us pull down this stronghold of Satan. The battle is the Lord's, and Christ *can* and WILL prevail. C. F. HAWLEY.

TRACT WORK IN CHICAGO.

A BRIEF REPORT FROM A NEW WORKER.

DEAR CYNOSURE:—I came to Chicago the 15th inst., and began work by distributing the Clan-na-Gael tracts on the West and South Sides. I encountered some difficulty on the boulevards with the police. But all whom I met, except one, so construed their orders that I was permitted to do my missionary work unmolested.

The people, in general, received the tracts with interest. A policeman, after reading one, followed me and requested half a dozen more. I gave them to him gladly. A number of other people made the same request.

As I left the tracts at the doors, or handed them to the people on the streets, the parable of the sower touched me as it never had before, and I prayed that much of this seed might fall on good ground and bring forth much fruit for the Master.

ENOS W. SHAW.

BRO. DAVIDSON'S WORK IN NEW ORLEANS.

NEW ORLEANS, La., July 17, 1889.

DEAR CYNOSURE:—My zeal for the reform is just the same as when employed by the N. C. A. The Louisiana Missionary Baptist State Convention met in this city July 10 to 15. The delegation was not so large as last year, yet some two hundred were in attendance. I met many ministers who had been reading the *Cynosure*, who last year at Shreveport were strong lodge men, but this year have given up the lodge. I think it wise for the N. C. A. to continue sending the *Cynosure* to ministers in the South.

I am sorry Bro. Stoddard, in his annual report, spoke of me as having switched off and engaged in other work from which I expected great things, but in his judgment is a delusion. He is certainly mistaken in this, for I have never entered a work expecting great results. I accepted a pastoral charge for reasons I need not here mention, and I think I have acted in the best spirit. I have been instrumental in keeping two of my church members, who had been proposed, from joining the lodge; and now I have got all who were members to quit, but one, and I hope ere long to get him out. Of course we are straining every nerve now to raise $1,000 to pay for the church building and repair it, and I trust some Northern friend will help me raise the amount and then we will have one church in New Orleans decidedly against lodgery. God bless you.

F. J. DAVIDSON.

Readers of the *Christian Cynosure* are requested to mention this paper when answering advertisements.

CORRESPONDENCE.

WHY DID THE CLAN-NA-GAEL KILL DR. CRONIN?

How adroit is Satan!

Dynamite is unpopular; Masonry is not. So, instead of denouncing Masonry, the mother of all secret orders, and the model of the Clan-na-Gael, pulpit and press vie with each other in denouncing foreigners who do not become *Americans*, and secret oath-bound organizations of a *political* nature. At the same time they nearly always put in a disclaimer of waging war on the system of oath-bound secrecy which made the Cronin conspiracy possible.

Even *Our Day*, which takes such a noble stand on many "current reforms," and whose editor holds the same opinion as the *Cynosure* on the general subject of secret societies, quotes with approval from a sermon beginning with the sentence, "It is no part of my purpose to use the present occasion to denounce secret societies in general, or to protest against their existence."

The fact that the Clan-na-Gael is an Irish patriot league had no more to do with the murder of Dr. Cronin, than the fact that Masonry claims to be a benevolent organization had to do with the murder of Morgan.

In no sense can it be called a political murder. Dr. Cronin was killed for attempting to bring a leader in his order to justice; Morgan for attempting to reveal the oaths by which wicked men make weak men criminals. Both murders were the direct result of organized secrecy. MRS. J. W. F.

A QUIET SABBATH IN OUR AMERICAN PARIS.

NEW RICHMOND, O., July 15, 1889.

EDITOR CHRISTIAN CYNOSURE:—The *American Sentinel* last week reviewed my article on "The Basis of Sabbath Legislation." He denied the proposition that the state is the keeper of both tables of the Decalogue, and repudiated the assumption that the Ten Commandments are the basis of moral legislation. Sallust tells us that a bill was once proposed in the Senate of Rome declaring that "a republic cannot be governed without injustice." Scipio opposed this as follows: "As, among the different sounds which proceed from lyres, flutes, and the human voice, there must be maintained a certain harmony which a cultivated ear cannot endure to hear disturbed or jarring, but which may be elicited in full and absolute concord by the modulation even of voices very unlike one another; so where justice is allowed to modulate the diverse elements of the state, there is obtained a perfect concord from the upper, lower and middle classes as from various sounds; and what musicians call harmony in singing, is concord in matters of state, which is the strictest bond and best security of any republic, and which by no ingenuity can be retained where justice has become extinct." Scipio was a clear-sighted statesman. He saw that law is founded on the eternal distinctions of right and wrong, distinctions strong and irreversible as the granite bases of the mountains. The moral law is the basis of the moral order of the nation.

The *Woman's Tribune*, of Beatrice, Nebraska, a weekly having a circulation of 9,000, quoted the following passage from my letter: "Every thing that can be said in favor of the Sunday newspaper may be urged in behalf of an open saloon. And until the church is ready to banish the Sunday paper she cannot close the saloon. The men who issue the Sunday paper, like the men who open the saloon, are fugitives from justice. They ought to be in the penitentiary, for they are law-breakers," and then followed it with an editorial justifying the Sunday paper. I have written a reply to the *Tribune* which will no doubt appear in due time.

Last week Mayor Mosby issued an order that all common labor must cease on Sabbath, works of necessity and charity excepted. He defined this so as to close groceries, meat-shops, bakeries, drug-stores, barber-shops, cigar-stores and ice cream saloons. Street cars and milk wagons are allowed to run, and the Sunday newspaper to be issued and sold, on the ground of public necessity. This order was issued in pursuance of the demand of the Saloon-keepers' League to enforce an old law prohibiting common labor on the Sabbath. It was universally observed, and we had a quiet Sabbath. If all this were done from principle, good people could rejoice in the outlook. But "in the Mayor's flaring enthusiasm the discerning eye can see the smoke of egotistical self-deceit." The day has not yet come of which Papias dreamed when he said, "The days will come in which vines shall spring up, each having ten thousand stems, and on each stem ten thousand branches, and on each branch ten thousand shoots, and on each shoot ten thousand clusters, and on each cluster ten thousand grapes, and each grape, when pressed, shall give twenty-five measures of wine. And when any saint shall have seized one cluster, another shall cry, 'I am a better cluster; take me, through me bless the Lord.'"

Last Sabbath I preached in the Fifth Presbyterian church. This congregation is still without a pastor. At the close of service in the Lincoln Park Baptist church a young man came forward and said, "I am a letter carrier in the West End. We are required by law to work every Sabbath. There are three at our table in the distributing office, and we take turns; so that every third Sabbath I am on duty from nine in the morning until noon. We have also formed a club of five to gather up the mail on Sabbath; so that every fifth Sabbath I am on duty from 4 to 7 P. M., gathering up the mail on five routes. So far as I know the other carriers' work independently and are on duty every Sabbath. We are all rejoiced at the action of Postmaster General Wannamaker in closing the postoffice department in Washington on Sabbath, and we expect him to relieve us in the near future. He will if he can."

Monday I visited River View Chautauqua at New Richmond, O., sixteen miles up the Ohio river from Cincinnati. This is a new enterprise. It is quite successful for the first year. Joseph Cook, the Boston Monday lecturer, and Rev. P. S. Henson, of Chicago, are among their speakers. Their list of departments is complete. It will be in all respects the equal of the great Lake Assembly.

J. M. FOSTER.

A GREAT JESUITIC FARCE.

YORK, Pa., July 10, 1889.

EDITORS CYNOSURE:—The most stupid Prohibitionist in Pennsylvania has come to the conclusion that there is something rotten in Denmark, and also that a screw is loose at Philadelphia. The Prohibition chief engineer, Palmer, believes that the "machine politicians" of both parties played tricks on us June 18th; and the ladies of the W. C. T. U. are now firmly of the opinion that Quay, Cameron and Company know how to manage a first-class spiritual or spirituous rapping performance. At any rate we "cranks" got a good rap, and the "saloonatics" can get all the spirits they crave. The truth is, the whole Amendment entertainment was only a great Jesuitic farce, at the expense of the hoodwinked people of the State.

It is now in order to ask the anti-secret reformers of Pennsylvania whether we shall take a nap until Boss Quay can get up another little circus for us, or whether we shall obey General Grant's famous order and "*push things.*" It seems to me that a Pennsylvania Prohibitionist might as well make himself a rag baby and feed it on goat's milk, as to march up to Quay's ballot-box and help him to play "Now you see it, and now you don't see it." I know from experience that "bought wit is the best." So, I hope our Pennsylvania reformers will now try to go ahead with the wit we now have, and which we have paid well for.

Prohibition in Pennsylvania would be a damaging blow right between the eyes of the Romish beast. Archbishop Ryan and Cardinal Gibbons both see it; and they both advised Quay and the Republicans to strangle the dear little infant which the W. C. T. U. was trying to raise without a bottle.

In the city of York and in York county the Jesuits and Masons were "caught in the act" of aiding the Romish rum power to defeat the Prohibition Amendment. A reform of any sort would be anti-Catholic and un-Masonic; and therefore it is unreasonable to expect it while the Romish church and Jesuitic secret orders rule us.

The great anti-secret reformation is the first part of the reform program. Until it is finished it is foolish to try prohibition, civil service, woman suffrage, anti-monopoly or any other much-needed reform. Let us act wisely in the future, and always begin at the beginning. EDWARD J. CHALFANT.

SATAN'S CHURCH WORK.

DEKALB, Iowa.

God ordained his church. His human instruments organized it. Because of the human part the church militant is imperfect, but there are "things that remain" which can be "strengthened" through the Spirit.

Satan in many respects imitates God in his work. He, too, works through human instrumentality and organizes his church the synagogue of Satan. This church has not even "a name to live," because it is not called a church but a lodge. Its members are as devoted worshipers as those of a church of Christ, though it is not common for them to pray in his name. It would be un-Masonic, consequently lodge devotion is the worship of devils, exalting fallen man "above all that is called God," by giving many of the members the title of "Noble Grand," "Worshipful Master," "*Most* Worshipful," and other names equally blasphemous.

Satan intended that the lodge would become so popular that all professing Christians would worship at both altars, and thus corrupt totally the worship of God, in Christ, by all church members, trying to "serve two masters," which cannot be done. Should Satan succeed fully the world could not stand another day, but would be destroyed by fire. Satan, with his organized deception, has deceived the churches and good men to an extent that only could be done by "the powers of darkness." Many ministers are fearfully deceived and dare or will not "cry aloud and spare not" this modern "Baal worship." It is strange that this enemy of God can so silence the pulpit that it is unpopular to investigate the lodge publicly. But God commands, "prove all things." We can obey "in the strength of the Lord God." CYRUS SMITH.

LITERATURE.

THE POLITICAL PROHIBITIONIST FOR 1889. A Handbook for the Aggressive Temperance People of the United States. Price, 50 cents. Twelve copies, $4.25. Funk & Wagnalls, New York.

For temperance workers in general, for Prohibitionists in particular, and for all intelligent readers—whatever their sex, color, politics, or religion—who desire to keep pace with the great reform of the age, this book seems indispensable. It is a marvelous compendium of facts. The reader will get some idea of its scope and value by glancing at the following topics: A general view of the situation; Presidential campaign of 1888; the platform, of eight national parties in the field; strange methods of the great rival parties; startling facts and incidents; ballot-box bribery; counting out Prohibition votes; present attitude of the old parties, gathered from the platforms adopted in every State; an abstract of the temperance laws of each State and Territory, brought down to April 20, 1889; the benefits of Prohibition, as shown by indisputable facts, figures, and testimonies; the stupendous failure of high license, in the light of abundant, specific, and reliable evidence; recent votes on Constitutional Prohibition; national developments and decisions; remarkable expressions on the liquor question; national organization of the Prohibition party, with all the State committees; the liquor traffic in Great Britain; the full Prohibition vote, with names of candidates, in each State and county, for 1884 and 1888; votes of the different parties in the leading cities; Prohibition votes summarized by States for seventeen years; and a complete index that makes all easily available. It is surely *multum in parvo*.

The *Missionary Review* for August opens with an article of extraordinary interest on "Islam and Christian Missions." The writer's name is withheld for prudential reasons, say the editors, but he has long enjoyed the very best opportunities to study the system discussed in the light of its historical development and practical results. We doubt if anything finer was ever written on the subject. Rev. J. C. Bracq has a paper of deep interest on evangelical work in France. Dr. Pierson writes in his usual earnest and eloquent style on The Attitude of the Papal Church towards Progress, and on Spain, the Land of the Papal Inquisition. Dr. Sherwood's article in reply to Dr. Cuyler, Have we too many Missionary Periodicals, furnishes food for serious thought on the part of churches, pastors, and missionary societies. The seven other departments as usual are full of intelligence and correspondence and brief papers and statistics from all parts of the world-field, gathered, analyzed and arranged with great care and skill. Two of the Editorial Notes are sure to attract attention and remark: President Harrison and Missions, and The Fight with Jesuitism in Canada.

The *Statesman* for July has an article on "The Pension System," which affords a mass of information on a vital subject. Any who wish to understand this question, which is becoming more involved and perplexing with the lapse of years, will do well to study the tables of this article. Four and a half million were paid in 1864, eight and one-half in 1865, and then the figures rapidly grew until 1871 when thirty-three million was reached. The amount of payment diminished from 1871 to 1879 when it recovered the lost ground at once, and has been gaining from that day till the present when $80,400,000 is the demand. There are some 750,000 veterans and their widows have been pensioned, and 300,000 more wish to be. Dr. Wheeler's article on "Woman Suffrage" is a summing up and closing of a discussion which has continued through the last six months It is an article which a candid reader will be likely to ponder. "The Farmers' attitude toward the Tariff" is a most suggestive article in a kindly spirit.

LODGE NOTES.

The Odd fellows' temple at St. Louis, which cost about $1,000,000, was formally dedicated on May 21.

Utah has twelve Odd fellow lodges and a membership of 664. The Mormons are all Odd fellows in more senses than one.

The Knights of Honor lodges reported in 1888, 125,514 members, who paid $3,198 136 89 for lodge insurance or about $25 each.

Governor Beaver welcomed the State Council, Junior Order of American Mechanics, Tuesday, at Harrisburg. The order numbers 40,000 in the state of Pennsylvania.

In Texas recently a candidate was debarred because one toe was shorter than that on the other foot, it having been cut off In another jurisdiction a hunchback was rejected because he would make a poor show in a public procession.

At Bluffton, Ohio, Tuesday, Thomas Kincade and George Weirick, "White Caps," were tried and bound over to the grand jury for outrages committed near there some time ago Thomas McHenry, who was implicated in the affair, had escaped.

Dermott, the great Masonic historian, says a Masonic journal, calls the Holy Royal Arch "the root, heart, and marrow of Masonry." Oliver says that it is "indescribably more august, sublime and important than any which precedes it, and is, in fact, the summit and perfection of ancient Masonry."

California, says the Rochester *Evening Times*, is rapidly becoming known as a State whose soil is favorable to the growth and spread of secret societies. She has many prominent men, and many of them are as well known in the mystic fastnesses of secret society lodge rooms as they are in public walks of life.

A Masonic Grand Secretary says: A copy of the Boston *News Letter* of 1721 mentions that the ship "Free Mason" sailed from Boston for the West Indies, Sept. 18, 1721. This was four years after the organization of the first grand lodge of England, and ten years before the establishment of the first known lodge in this country.

Two hundred members of the Brotherhood of Locomotive Engineers held a secret session July 14 in Springfield. Chief Arthur said there was no truth in the report that the object of the meeting was to unite the associations of the engineers, conductors, switchmen, and brakemen, and that the only purpose was to get together in a social way.

Bro. Wilson, 33 deg , 90 deg., 96 deg., Deputy Grand Master of the Imperial Confederation of Rites of the world, has had delegated to him by the Grand Hierophant, Giam Baptiste De Pessina, 33 deg., 90 deg., 97 deg , the power to settle all matters concerning the recognition, etc., of all Sov.·. Sanc.·. and other bodies of Egyptian Masonry which are not now recognized by the Imperial Confederation of Rites.—*Masonic World.*

E V. Thorn, "Special Deputy Grand Sire" at Yokahama, Japan, has been commissioned to institute an Odd fellows lodge in that country. The lodge will be composed exclusively of white residents in Japan, and not of Japanese. The American Consul-General has signified his desire to become a member, also the Vice-Consul and Secretary of the Consulate. But no "Jap" need apply for admission to this band of "Brothers."

Judge Buckles of Solano county, Cal., became a member of Suisun lodge Knights of Pythias, at its institution in 1884, and has been a member of the Grand Lodge ever since the session in 1885 at Los Angeles. At the session held at San Francisco in 1886 he was elected grand prelate; at Santa Rosa in 1881, grand vice chancellor, and at San Francisco, 1888, grand chancellor. He is also an Odd fellow, a member of the A O U. W. and Druids, and a prominent Grand Army man.

Wisconsin will have none of the Northern Legion of Honor. A bill recently introduced into the legislature of that State to give that organization permission to do business has been defeated. Not only has that desired permission been refused, but the legislature has clinched the matter by passing an act making it a punishable offence for any officer, agent, person or persons acting for any such association within the State after such association has been prohibited from doing business therein. This bill was secured by the influence of a rival secret order. See the *American Legion of Honor Journal* for May, 1889.

A Cincinnati dispatch of July 11 says: "The Ancient Order of United Workmen is in trouble. It is deeply rooted in this city and trouble is brewing here which threatens to disrupt the organization. Members in this county claim that Cincinnati is being legislated against, and unless something is done to counteract it the order must die. In Philadelphia the same complaint is heard. The death rate assessments, it is claimed, are coming too strong against the cities, and there is a determination to resist the alleged inequality, and they ask for an injunction to restrain the officers from enforcing certain death assessments."

Sov.·. Sancs.·. of Egyptian Masonry now exist by virtue of the authority of the Imperial Confederation of Rites of the world, and, by consent of the same, in countries as follows: Italy, Spain, France, Scotland, India, Roumania, Australia, Canada, and the United States of America Besides these, there are two other Sov.·. Sancs.·., which are at present not recognized by the Imperial Confederation of Rites of the world, namely, the one presided over by Bro. John Yarker, of Manchester, England, and the one at Alexandria, Egypt, presided over by Bro. Oddi. It is hoped that these Sov.·. Sancs.·. will soon be admitted to the Confederation of Rites. It will be seen that the time is not far distant when Egyptian Masonry will be, what it should long since have been, the Universal Masonry of the world.—*Masonic World.*

Sweet is the "brotherhood" of secretism. The editor of the *Knight* thus discourses of a "brother" editor in the same order, Knights of Pythias: "If it were not such a serious matter, the duplicity of this fellow would entitle him to the term which the lamented Artemus Ward applied to one of the animals in a menagerie, 'an amoozing cuss.' Here is a fellow who has received more support from his own and the Grand Lodge of Pennsylvania than all other Pythian papers have ever received. He has been bloviating about his immense circulation, and made general nuisance of himself by his treatment of other brethren in the same business. Now he sends out his paper in two sections—one for the North, where he has received so much that even his monumental cheek will not permit him to ask for more, and the other fixed to attract the sympathy and assistance of the brethren in the South. Bosh; the whole business makes us very weary."

On petition of G. Del Vecchia. Supreme Secretary of the Supreme Lodge Order of Mutual Protection, Judge Collins of this city issued a writ of injunction restraining C. P. Graham, A. Cella, and T. J. Gleeson from entering for record a charter obtained by them in Springfield for the incorporation of the Supreme Lodge Order of Mutual Protection of Chicago. Mr. Del Vecchia says that the order to which he belongs was incorporated under the laws of Missouri for the insurance of lives of members. Among the members in Chicago were the defendants, who, the bill alleges, have been continually quarreling with the officers and raising dissension in the lodge. It is alleged that the incorporation of the Illinois company was had for the purpose of damaging the Missouri concern by leading the public to believe they were one and the same, when in fact they had nothing in common. This is a thieves' mutual protection society as we predicted.

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THE CYNOSURE

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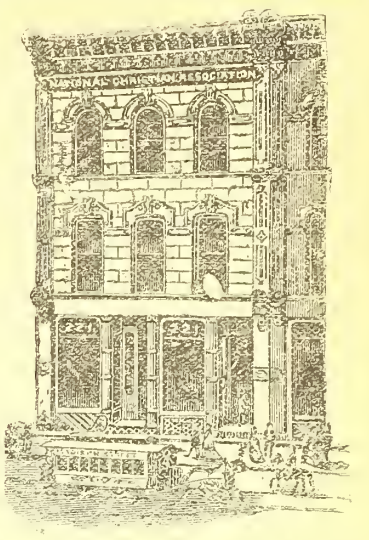
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, JULY 25, 1889

Are you planning to get the *Cynosure* into the homes of your ministers? How many are there in your city or village who will take the paper for one year and pay for it? See the note on 13th page in this number, "How to get new subscribers." Will you try it? But do not forget to visit or write to the pastors of the churches in your town. They will thank you when they become acquainted with the *Cynosure*. Three dollars has been received this week from an Illinois friend, who stipulates that three ministers in this State who would like to read the paper shall have it. This is one of the many good ways of using the Lord's money. Appropriately to the above is the following from a pastor in Montana:

"Thanks for the offer of the *Cynosure*. I am with you in sentiment and feeling. I know some parties who are contemplating joining the lodge. I will put the *Cynosure* in their hands. I have done what I could to discourage Christian men from making such alliances."

Are you not encouraged by such letters? Let us do all that we can to get subscribers for the *Cynosure*.

"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity." Lev. 5: 1.

The Mason hears the voice of (sinful) swearing in every initiation. And whether he sees or knows of any actual wranglings and murders, contingently sworn in the lodge or not, if he *do not utter it* he commits sin. As a recusant witness who disobeys a subpœna is held for all the crime his testimony might have prevented, so every silent Mason must bear all the sin of the blasphemy, fraud, treason and murder which the lodge oaths contain, "if he do not utter it," and so renounce and cast off the oaths.

If nine men kill a man, and a tenth man comes up and sees the murdered man lie, and shares the money of the dead man which the nine are dividing, there are ten murderers there. He is accessory after the fact. His only way to escape the guilt is to repent, renounce and *reveal the secrets*. A brother minister once confessed that he erred greatly through ignorance, when, after a great revival, he consented to receive members who promised forever to forsake, but did not openly renounce the lodge. All so received have since been followed, haunted and snared by Satan.

"A Methodist preacher began at St Johnsbury, Vt., and traveled in succession contiguous circuits till he reached Texas. He joined the Central Illinois Congregational Association, and said to us, when he joined, "I have never, among the hundreds I have received into the church, known one Mason or Odd-fellow to give evidence of conversion to Christ."

The *Masonic Chronicle* says, "We clip the above from the *Christian Cynosure*," and suggests, "This Methodist preacher is probably a myth," and adds, "Will the *Cynosure* give this preacher's name?" We assure the *Chronicle* the above is no myth; and the preacher's name is on the records of the "Central Congregational Association" (now Central West) "of Illinois," received by that association from the M. E. church on his conference certificate. A multitude of similar testimonies could easily be gathered and given. The Spirit of God is opposed to the spirit of the lodge. President Finney has often said of the lodge in our hearing, "As soon as I was converted to Christ my moral nature loathed it." And Dr. Collins of Pittsburgh said, "Lodge worship leaves something in a man's soul which can only be removed by repentance and the blood of Christ."

THE NATIONAL EDUCATIONAL ASSOCIATION met last week at Nashville, Tennessee. These annual meetings draw together several thousand teachers from all parts of the United States. The president this year was Albert P. Marble, superintendent of schools in Worcester, Mass. This organization meets at points where pleasure and public benefit unite to draw large gatherings of that worthy and useful class of our citizens. The meeting at Nashville this year was made uncommonly interesting by a discussion of the Romish Parochial and American Public Schools. The leaders in this discussion were Bishop J. J. Keane of Washington, rector of the Romish University there, who read a paper from Cardinal Gibbons, supplementing it by an address of his own, and Mr. E. D. Mead of Boston. Both spoke eloquently, but we judge by the papers that Mr. Mead carried the crowd with him.

DEFECTS OF THE NASHVILLE DISCUSSION.

1. It allowed the Romish schools to stand on a level with Presbyterian, Methodist, and other denominational schools. But they do not. None but Roman Catholic schools are governed by a handful of priests, who are ruled by a foreign priest or pope, who claims both spiritual and temporal power. If Baptist, Congregational or Methodist ministers should threaten to discipline parents of their sects unless they would send their children to their denominational schools, the cases would be alike.

2. The discussion was superficial. To be thorough, a parochial and public school should be laid side by side and the routine of each given. When a child we went to the "District School," and the first line we ever read in Noah Webster's spelling-book was the simple and sublime sentence: "*No man may put off the law of God.*" Nothing more *sectarian* than that was ever taught in that school.

A FEW YEARS SINCE we were in San Jose, California, and visited Santa Clara College and an academy of "Our Lady of the Angels," attended by young girls. A tall priest was the conductor through the college and the chapel or church connected with it. As we went back and forth in front of the altar he got down on his knees upon the floor every time we passed across the room, though nowhere near the altar. He showed the beautiful grounds and plants, trees, etc., and said he had seen every one of them set there. He had been there near fifty years, and his locks were tinged with white.

"Suppose," he was asked, "your superior should order you to leave this beautiful college and go as a missionary to a squad of Digger Indians on the Columbia river?" "I should go at once," was his reply. This amiable old priest had no wife and no child. He belonged, body and soul, to his bishop! This is a Roman Catholic school, and many Protestants send their children to those priests for instruction.

Bishop Spalding, of Peoria, Ill., is reputed a gentleman, and something of a reformer. He had lately held a protracted meeting, called "A Spiritual Retreat," at a school building in Kankakee, Ill. While waiting for car connections we met an agreeable young priest who had come from that meeting. He said that all the priests of the diocese attended it except some excused for funerals, etc., and that one feature of the meeting was absolute silence. They were forbidden to recognize or speak to their friends in the halls while going to and from lectures! We hope next year the teachers' association will lay the routine of Roman Catholic parochial schools and our American common schools side by side, that we may know what they are, and what citizens they are like to make.

"CHRISTIAN SCHOOLS;" WHAT ROMISH PRIESTS MEAN BY THEM.

Rome has seven sacraments, viz., "Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony." The Council of Trent, seventh session, decreed:

SEC. 4. "Whosoever shall affirm that the sacraments of the new law are not necessary to salvation; or that men may obtain justification by faith only, without these sacraments,—let him be accursed."

This decree was made 1547.

We were conversing with a priest in a steamboat cabin on the Illinois river, when he said, "You Protestants say that you 'hope in Christ.' You have nothing certain. But *we* have. We do not '*hope*,' we know." He then ran rapidly over the seven sacraments, as named above. "These," said he, "make our salvation sure." This is what priests mean by "Christian," in opposition to "godless" schools.

Dr. Pusey of Oxford, England, said, "Baptism gives, the Holy Eucharist preserves and enlarges life." Penance then atones for sins past, and "orders" furnish a priest to declare absolution, and send the man to heaven by "extreme unction" or draw him out of Purgatory by saying masses for his soul.

The above is Roman Catholic Christianity, and schools in which that salvation by sacraments is not taught are "godless" in their account. Now we must pay for such teaching by appropriating public money for the Romish schools; or (which is the same thing) exempt Roman Catholics from paying school taxes; or stand the howl, sure to be raised, that we are taxing the Roman Catholics to educate Protestant children, and then compelling them to educate their own.

For teachers' associations and statesmen to blink, ignore, or dodge the point of this difficulty is mere fatuity. e must meet it, or it will speedily meet us. We must soon decide whether we will pay priests for saving men by their finger-tips, by the virtue of their priestly functions, or take the ground that such salvation is a shame, and that Christ is our only priest and Saviour: that is, that the United States is a Christian and not a heathen nation, as it was originally founded by a seven years' war. Our fathers drew their "inalienable" rights from God, and not from priests.

If the Pope was the only priest we had to deal with our task were light. The poor sham is now begging surrounding nations to help him against his Italian lazzaroni. But every system which teaches salvation by ceremonies, whether in heathen or Christian lands, is salvation by priestism, for priests must perform the saving ceremonies. And whether the system be called pagan or papal, Mormonism or Masonry, it is Christless or Gentile religion, and Gentile worship is paid to devils and not to God (1 Cor. 10: 20).

We are in the last of the last days; and in the convulsions of those times of "perplexity of nations," "men's hearts failing them for fear, and for looking after the things that shall come on the earth," all systems of false salvation will flow together as water drops on an oil cloth: as popery and Masonry are now blending in the Clan-na-Gael. Seven popish sacraments save a man; three degrees of Masonry fit a man for "the lodge above," and every offshoot of priestism is a sprout from the same Upas. To undertake to destroy Mormonism and spare Masonry, to shut off paganism and let in popery, is to build with one hand what we would destroy with the other. We are in the midst of the Apocalypse, and Christ is sure to conquer; but he will conquer because those who are with him will be "called and chosen and faithful." Rev. 17: 14.

PARVIN ON MARSHALL.

T. S. Parvin, in a late Chicago *Voice of Masonry*, under a heading "*Cynosure Falseness*," quotes from us the following:

"It is well known that almost every great statesman America has produced has been opposed to secret societies: John Q. Adams, Daniel Webster, John Marshall, the great Chief Justice, Wirt, Sumner, Seward and Chase."

And Mr. Parvin adds, "How is that for truth as a lie? John Marshall was not opposed to secret societies, but a friend to them, or to the Masonic institution, the greatest of the class. He was elected Grand Master of the Grand Lodge of Virginia October 28, 1783; and presided over the Grand Lodge at ten consecutive sessions, when he signified that it was his wish to retire." And he continues, "You can safely say that one-sixth of the (*Cynosure*) editor's statement is a lie."

Let us see. John Marshall entered military life when young, and joined the lodge. He "signified his wish to retire" in 1803, two years after he became Chief Justice, and he continued in public life thirty-two years after quitting the lodge. If, as Mr. Parvin says, he was "a friend" to Masonry in early life his friendship had ample time to cool in *thirty years!* It is noteworthy that Morin and his apostate Jews, with John Mitchell and Frederick Dalcho, formed the Scottish Rite of thirty-three degrees, and the first Supreme Masonic Council in the world, in the city of Charleston, S. C., in the year 1801; and two years after that Council was formed, instead of taking the A. and A. Scottish Rite, under what is now the Pike Council, Judge Marshall "signified his wish to retire." And when Morgan had revealed the secrets, and 1,500 lodges went down, this great Chief Justice wrote a calm condemnation of the lodge in reply to an Anti-masonic committee, saying he "had not been in a lodge more than two or three times in forty years;" and that no good could be achieved by a secret which could not be better done in an open society. That is, that Masonry is worse than useless.

We were recently in Cedar Rapids, Iowa, and should have called on Mr. Parvin had we been aware at the time of his residence there. Fourteen years ago (1875), bearing the Masonic titles Past Grand Master and Grand Secretary, in an oration at Keokuk, he scouted the idea that Solomon was a Mason, or either of the Saints John. He also ridiculed the Masonic writer who said that "all the Presidents, from Washington to Grant, were Masons." He said the elder and younger Adams, Van Buren and Fillmore, with Grant, were Anti-masons. And he adds, "That Arnold, the single traitor of his age, *was* a Mason, as is well attested by the records of his lodge in Connecticut, his native State."

Thus Mr. Parvin boldly proclaims that Hiram Abiff Masonry is founded in sheer falsehood! And

we cannot believe that a man so bold for the truth, now in the gray evening of his life, could have made the above coarse charge of "lying" against the *Cynosure* for stating the simple truth about Judge Marshall, unless he had been misled by the Masonic sea of falsehood in which he has so long been swimming.

HUMILIATING TO AMERICA.—The daily *Transcript* of Portland, Maine, speaks with unusual liberty on the outlandish titles of the lodge: "Of the forming of 'orders' there is no end. The chief end of man, now-a-days, seems to be to join a secret society and sport a big title. The English language is exhausted of its superlative adjectives to adorn the highmightinesses of these secret orders. The list of Grands, Nobles, and Supremes is humiliating to common people. The latest gathering of these superlative orders is that of the 'Imperial Council of the Ancient Arabian Order of Nobles of the Mystic Shrine,' at which, it is said, 400 Nobles were in attendance. Who would have thought we had so many noblemen among us! If this thing goes on a new language will have to be invented to give fitting designations to those grandiose people."

—"The Royal Arcanum—a dream of the world's true charity," was a toast proposed at a lodge banquet at Warren, O., lately. True—lodge charity is only a dream.

—The distribution of Clan-na-Gael tracts went on in Chicago successfully last week. Some 30,000 were put out. The distributors meet scarce an objector, and these rare cases are generally women. They find on the contrary much encouragement, people at times asking for tracts to distribute themselves.

—Rev. William Fenton has put out another issue of the *Christian Liberator*. The lodge is never spared by Bro. Fenton, and he sends out an eight-page sheet that bristles with arguments in every paragraph. Copies can be had by writing to 74 Robert street, St Paul; price 2 cents each, or $2.00 per hundred.

—The Personal Rights League of this city has exhausted every means in behalf of Oscar W. Neebe, the anarchist who received a sixteen-year sentence. This claim is made by the organ of the society. It is a mercy that Governor Fifer has been steadfast in this case; though in the release of the ballot-thief, Mackin, he has been justly and severely condemned.

—In connection with our letters from Munich, the following item from the daily press will be read with interest. Our artist friend was private tutor in the Duke's family for about a year: "The Duke Charles Theodore of Bavaria, who mastered the subject of eye diseases and their treatment in order that he might serve the poor, has returned home from a long sojourn at Meran, where he treated over 1,000 cases, including nearly 200 in which operations were necessary among patients of the humbler classes. His wife accompanied him and acted as nurse."

—John C. New, ex-Treasurer of the United States, late editor of the Indianapolis *Daily Journal*, friend of President Harrison and now Consul-General at London, lately put in his application for membership in the Anglo-American Masonic lodge in that city, as we learn from the London *Freemason*. He attended a meeting of that lodge along with Darius Wilson of Boston, the 96-degree Mason, head of Egyptian Masonry, founder of the Royal Arcanum, Royal Society of Good-fellows, etc. New made a speech during the banquet had by the lodge, and was proposed for election to membership.

—The Knights of Pythias, Odd-fellows and Freemasons have each a representative sheet in Columbus, O., and these have each lately printed an editorial on the late action of the majority United Brethren conference at York, Pa. These lodge sheets claim that action as "A VICTORY" for their hateful cause. They accept the result as an entire surrender to the lodge, which is the legitimate interpretation of the case. They say "the victory is won and the body known as the 'United Brethren in Christ' have taken an honorable position among the churches of the land." The brethren who stand firm are treated to choice epithets, and individuals of their number to gross insult. Will the *Telescope* feel honored by such compliments?

—"*Life of Pythagoras, the Founder of Freemasonry*," is the title of a lecture in Coppin Lodge by W. Dacre Wright, "Past Deputy Grand Master G. S. D. United Grand Lodge of Victoria," Australia. Pythagoras died about 500 years before Christ. His religion was a mixture of the pagan systems of Greece and Egypt with the addition of the theory of transmigration of souls. In Egypt he learned the mysteries of Osiris, which formed the basis of a secret society established by him at Croton in southern Italy. This society was entirely broken up or had died out centuries before Christ. Yet the Freemasons claim that John the Baptist and John the beloved disciple were eminent patrons of their order—that is, were disciples of the Pythagorean system. There is no doubt that system resembled modern Masonry, which is essentially pagan in its origin, teaching and effect.

PERSONAL NOTES.

—Brother Hinman is still in northeastern Ohio, and meeting with much encouragement. He was expecting to spend the Sabbath in Litchfield, and go on from that place to Ashland.

—The *Wesleyan Herald* gives us the painful news of the severe illness of Rev. J. A. Richards of Fort Scott, Kansas. He is so low that his wife and the physician only are permitted to see him.

—Joseph X. Dillier, who has been for some ten years visiting the neglected people in the mountain regions, is raising a fund to buy a tent for his meetings, so as to enlarge his work and carry it on with less difficulty. A fund has been started for this object, and additions to it may be sent to Bro. Dillier at 29 Gold street, Chicago.

—Dr. Lewis Davis of Dayton, Ohio, is just recovering from a critical illness. He is now in his seventy-sixth year. The work of his life in the United Brethren church has not been lost, although the unhappy division of the denomination and the turning away of so many from the principles that have so long and honorably characterized that people, seem for the time to becloud it. There will be a day of vindication for all who maintain the truth in righteousness.

—Bishop Milton Wright, of the United Brethren church, has lately experienced a severe trial in the death of his devoted wife. She died at her home in Dayton on the 4th inst., after an illness that had been prolonged into years. She was a woman of modest bearing, of deep piety, and most devoted spirit in her duties as wife, mother, and member of the church of Jesus Christ. Her hospitality and uniform kindness of heart were widely known as a beautiful characteristic of her life. She leaves a husband, four sons and a daughter. The sincere sympathy of the *Cynosure* and its readers is given to Bishop Wright in this time of deep affliction.

—Rev. W. J. Gladwin of Bombay, India, leaving his two interesting boys with a sister at Miles, Iowa, to be educated, is again at his mission work,—but in this country. He is visiting churches, camp meetings, and other convocations, arousing the people to the needs of more workers and more consecration for the salvation of the world. He spoke last week in the prayer meeting of the First Congregational church in this city, and attended the Desplaines camp meeting He goes this week to Oberlin, Ohio, and to eastern Michigan to attend conventions. He is a man of humble and very devoted spirit, and every church visited by him will be greatly benefitted. He will be at the camp meeting, New Haven, Mich., from August 1st to 7th.

FOR IOWA READERS.

Will the friends in Iowa who have received the *Cynosure* from the State Agent of the Iowa Association, please pay your subscriptions as soon as you can? Don't forget it. Pay at your earliest convenience, please. Also those who have subscribed to pay to the Treasurer of the Iowa Christian Association to meet the expense of carrying on the anti secrecy reform work in the State, will please pay as fast as is convenient. Send donations to Dr. Wm. Crawford, Treasurer, Washington, Washington Co., Iowa; and subscriptions to the *Cynosure* to Dr. Wm. Crawford, or, if it is more convenient, to W. I. Phillips, 221 West Madison St., Chicago, Ill. If you should forget to pay a *Cynosure* subscription that I have taken, your State Agent would have to suffer the loss. I cannot well afford it. So please do not forget to pay at your earliest convenience. C. F. HAWLEY,
State Agent.

What are Sunday newspapers good for, anyhow? It has long been a favorite delusion of a large class of merchants that they are valuable advertising mediums. Now comes John Wanamaker, the great merchant prince of America, who spends $5,000 a week in advertising, and pays a man $1,000 a month to look after it, and says: "I advertise in every issue, *except Sunday*, of every daily newspaper in Philadelphia." Marshall Field, whose business rivals, if it does not surpass, that of Wanamaker, never advertises in the Sunday issues of the Chicago newspapers, because he does not believe in advertising on a day when his store is closed. And so we have the two greatest dry-goods merchants in America repudiating the Sunday newspaper as an advertising medium. If it is not good for this purpose, what on earth is it good for?—*America.*

THE BRIGHT SIDE OF ARIZONA.

PHOENIX, Arizona, July 14, 1889.

DEAR CYNOSURE:—I am about to return for awhile to the State of Missouri, after being here for eleven months. A little of my experience and some description of this country may be interesting to the readers of our paper.

I came to this city (Phœnix) last August, and have been much up and down the valley. The Salt river and the Gila both flow from the eastern part of Arizona to near Yuma on the Coidorado. The valley is from five to twenty miles wide, and very level, sloping always in one direction as though it had been leveled by hand. The Salt river is a very rapid stream, and has a fall of about eight feet to the mile; it is a very beautiful stream, but very dangerous to ford or ferry. The country is called desert, but is mostly covered with timber and brush and grass in places. It is all, or nearly all rich, and will produce nearly all kinds of grain and vegetables and fruit. The orange and the apricot, the grape and peach, pear, quince, apple and other fruits do well here. But the greatest crop is the alfalfa, which produces from four to seven crops a year, and makes the best of hay and pasture, and the best for bee pasture. It is truly the land of milk and honey. This country is a literal fulfillment of the prophecy of Isaiah, chapter 35, where it says, "The parched ground shall become a pool and streams in the desert," for here there are hundreds, if not thousands of miles of irrigating ditches and canals flowing with nice clear water.

It is very certain that in the remote past all of this valley was inhabited and cultivated by some race of people, for their towns and cities are yet visible everywhere. Their houses were built of cement and adobe. Some of them are yet thirty-five feet high, others have crumbled and fallen, and only a heap of ruins or a mound of earth remains. Here, too, are their ditches and canals. One has been traced seventy miles.

The city of Phœnix is a nice little town and the capital. It is nicely laid out with broad streets and water flowing on both sides of the streets. This keeps the trees green all the year round, for we have no winter here. The people are very much like the people of other Western towns, some good and some bad—some very bad, for here we have no Lord's day, and we have that curse of curses, the open saloons, night and day and Sunday, the same. I have wondered often whether Sodom was worse than this city, and yet it must have been, for there could not be found ten righteous in Sodom, and here we have more ministers than ten; but some of them meet on the level and act on the plumb and part on the square. Woe unto them if they repent not. But there are a few who have never seen the widow's son, and who do make war with the beast. One of them, Bro. Gill, the Presbyterian minister—God bless him—reads the *Cynosure*, and gives it to others to read.

After I came here and distributed tracts and papers it just raised the old devil. The Masons were going to stop me, and I began to think it was not safe here, but I kept up good courage, and found friends, and their persecution turned out for my good. I find many Anti-masons here, but they are very tender and cautious about how they talk about the Masonic lodge. Of course I thought one while of that true saying of Jesus, "Ye shall be hated of all men for my name's sake."

We have churches here, but they are all weak and cold and thinly attended; the ministry is mostly weak also. The schools are better. As to land, it is nearly all prices, but without irrigation it is nearly worthless, but will produce wonderful crops with irrigation. So you can see that water is the most important thing here. As to health, it probably is one of the healthiest places in the country. Here we have no rheumatism, or consumption, or kidney disease, or catarrh. I came here with rheumatism so bad that I could not walk, and of the worst kind, the sciatica in my hip joint. At the Caliente hot springs in Arizona I have become entirely well, and am as active as a boy. Besides, I have never taken cold, and have no hoarseness as I have had in other States. It would be an Eden to live here, but for the hot weather in summer. There are two or three months of hot weather, so hot that a great many leave the valley and go into the mountains for a few weeks, and some go to the sea. Yours for the truth and right, J. K. GLASSFORD.

THE HOME.

THE WIND ACROSS THE WHEAT.

You ask me for the sweetest sounds mine ears have ever heard?
A sweeter than the ripples' plash, or trilling of a bird.
Than tapping of the rain-drops upon the roof at night,
Than the sighing of the pine trees on yonder mountain height;
And I tell you, these are tender, yet never quite so sweet
As the murmur and the cadence of the wind across the wheat.
Have you watched the golden billows in a sun-lit sea of grain,
Ere yet the reaper bound the sheaves, to fill the creaking wain?
Have you thought how snow and tempest, and the bitter wintry cold,
Were but the guardian angels, the next year's breath to hold,
A precious thing, unharmed by the turmoil of the sky,
Just waiting, growing silently, until the storms went by?

Oh! have you lifted up your heart to Him who loves us all,
And listens, through the angel songs, if but a sparrow fall,
And then, thus thinking of His hand, what symphony so sweet
As the music in the long refrain, the wind across the wheat?
It hath its dearest echoes, from many a lullaby,
Where the cradled babe is hushed beneath the mother's loving eye.
It hath its heaven promise, as sure as heaven's throne,
That He who sent the manna will ever feed His own;
And, though an atom only, 'mid the countless hosts who share
The Maker's never-ceasing watch, the Father's deathless care.
That atom is as dear to him as my dear child to me;
He cannot lose me from my place, through all eternity;
You wonder when it sings me *this*, there's nothing half so sweet
Beneath the circling planets, as the wind across the wheat!

—*Margaret E. Sangster.*

GRANDMOTHER'S STORY.

BY REV. MARK TRAFTON, D.D.

It was a quaint old house, that of my grandfather, on the western bank of the river, one story on the street, while so steep was the bank that it was two stories next the river. He had built this house and a wharf near by, when he left the log hut on the high ground on the hill some distance from the river, which he entered when he brought his young wife to this then wilderness in 1771.

But it was the first framed house erected in the little settlement of log huts in what is now the populous city of Bangor, on the grand old Penobscot river, and there it still stood until within some twelve years of this writing.

The front of the old house was shingled to the ground, with a door in the center, divided laterally, so that, while the upper part might be opened, the lower half remained closed and barred. This expedient was doubtless devised as a means of defence.

My father's house was but a few rods away, and so we children—three of us then—used often to run into grandmother's when permitted; and a rare treat it was to get her tongue in running order, and listen to her tales of the olden time. I have said get her tongue running, for as I remember her, she was not one of those loose-tongued, garrulous old people who are always ready to talk when listeners were to be found, and when such were wanting, talk to themselves. She was, as I recall her after seventy years, a large, fleshy woman, with a massive head covered with hair white as snow, a high, broad forehead, with a keen gray eye that glittered when excited. She was reticent, introspective, with real Scotch courage and pluck, or she would not have been here to tell stories to her grandchildren.

It was a day of pouring rain, and grandfather was at Castine on what the British called a "tour of duty," required of all the settlers on the river, in building Fort George, and the old lady was left alone. And so, perhaps—for we children could never be quite certain of a welcome—she might be glad to see us, though her immobile Scotch face would give no sign. There she sat as we went in, in her large rocking chair, her knitting needles snapping as the stocking grew, with a little fancy-colored basket, the work of some Indian woman, on the stand by her. 'Come in," she said, "and wipe your feet on the mat, and sit down."

After a few moments of inquiries, my sister, older than myself, and not so timid, said, "Now, grandma, please give us the story you promised us about little Jack." The old lady looked gravely upon us for a moment, took off her glasses, wiped them carefully, and then replaced them, saying: "It is a pretty long story and painful to recall. It is connected, too, with hardships and suffering of which you cannot conceive, which we endured when we came into this wilderness. I do not know how we lived through it. But the good Lord remembered us.

"At the time of our marriage in 1769, there was great excitement created by the effort made to settle this region of country. Perhaps the reason people were so reluctant to come here was fear of the Indians, who claimed all this part of the country, and whose home was on this river only a few miles above us. But the General Court at Boston had offered great inducements to settlers, promising 100 acres of land to each settler who would build a cabin and live here. There was, where we were then living, a great deal of talk about it, and your grandpa caught the fever, and some others got interested in it and used to meet at our house to talk it over.

"Well, after many meetings, an agreement was arranged and signed by all, embracing five families besides my three brothers. The women did not enter into it with much heart, for some of them had young children, I having two—your Aunt Sally, two years old, and little Jack, a babe in my arms.

"But the idea of gaining a home, and the reports of the wonderful pine forests and the abundance of game, and all for the taking, overcome our scruples, and we at once began to prepare for emigration. We got our household goods packed up, provided a good stock of provisions, extra clothing, fire-arms and ammunition, and then my brother Thomas, who commanded a schooner, brought her into Portsmouth, and we embarked and sailed away. It was but a short run into the bay, and then through that into the mouth of the Penobscot river.

"It was May, and everything was fresh and beautiful. As we passed Fort Pownal, built in 1754 to hold the Indians in check, the soldiers gave us a hearty cheer. Should danger threaten us we could retreat to the fort. Our intention was to go up to the head of the tide-waters for our location. We came to the mouth of a little river flowing into the Penobscot, and here dropped our anchor. But what a prospect was before us!

"Well, now we began life. Each family selected a lot. My husband took this where we are now. They then united to build log huts, and it was surprising to see how rapidly it was done. We were soon all ashore and began housekeeping, if such it could be called—two little rooms, beds set up, and the first fire lighted. But we did not feel at ease. How would the savages so near to us regard our intrusion upon their lands? The doors were strongly barred, guns loaded and standing by our beds, and we were prepared for an attack, but none came. Indeed, many weeks passed before we saw any Indians.

"One day, while your grandpa was off felling trees, and I was alone in the cabin, in the morning quite early, two savages came suddenly into the house, and smiling, said, '*Dar-na bah*,' which meant 'How do?' I saw at once that they had been drinking, but I showed no fear, though I felt it. 'Some eat,' they said. So I told them to sit down while I prepared breakfast for them. But before it was quite ready they began to fight between themselves, and were soon down on the floor pulling each other's hair and pounding each other as well as they could. Just then a third Indian stepped in. Looking a moment upon the two on the floor he laughed, saying, 'Berry good fight,' then seeing the food on the table, he sat down and soon had devoured the whole, saying as he rose, 'Berry good breakfast, too.' Then, seizing the struggling Indians on the floor, he threw them both outside the door, and marched off to the river. I shut the barred door quickly, and heard no more of the drunkards.

"But I must tell you, as I promised, of the loss of our little darling Jack. Time ran on, and he was now 5 years of age, your Aunt Sally was 7, and your mother 3. But Jack, as the only son, was the idol of the house; and I recall the saying that 'the only son is the spoiled son,' and Jack ruled the house, especially your grandfather. He often took him into the patch he had cleared, when planting and hoeing, and when in the house he was seldom out of his arms. He was a large boy of his age, with rosy cheeks and bright gray eyes, and his auburn hair fell in curls on his shoulders. The little darling!"

Here grandmother dropped another stitch, and took off her glasses to wipe them with her pocket handkerchief, but we observed that she wiped her eyes rather more than her glasses.

"Well, as I was saying when I dropped that stitch, Jack was the light of the house in those hard times, and a favorite with a few neighbors. They would often beg to take him home with them to spend a part of the day, as his cheerful prattle relieved the loneliness of their lives. The Indians, too, who often came to our house, were greatly interested in Jack, bringing some little toy or specimen of handiwork for the 'Pooty pappoose,' as they called him. Well, our hearts, so soon to be torn, were bound up in Jack.

"It was the 10th of September. I shall never forget that dark day. I had been in the loom all the morning until almost time to leave it to prepare dinner for the men at work in the woods, for I was in haste to get the web out for our winter garments; and little Sally was at the quill-wheel filling quills for my shuttle, which she had learned to do quite well—and a great help it was to me—when all at once I looked round with the question, 'Where's Jack?' I had been so busy that I had not missed his voice, never silent when in the house. He had slipped out, and the clatter of the loom had drowned the closing of the door. I ran out and called, 'Jack!' No response. I looked down toward the river, but could see nothing of him. Had he started off to find his father where he was chopping in the woods? I ran in that direction until I reached the choppers, and again shouted, 'Jack!' There was an echo, nothing else. My husband heard my call, and dropping his axe, came running toward me, asking, 'What's the matter?' 'Where's Jack?' I called. He had not seen him. The men left their work, and we all returned to the house and commenced a diligent search for the lost child. We went to the neighbors; no one had seen him. The news flew from cabin to cabin, and all the men and women joined in the search, but there was no sign of the lost darling. Some jumped in a canoe and paddled down the river, closely scanning the banks for the body, but in vain. Night closed down upon us with no tidings of the lost boy. There was no sleep for us. I walked the floor all the long night, now thinking of the bears which were numerous around us, attracted by our cornfield, and expecting every moment some one would bring in a bloody garment, as of old to Jacob, with the question, 'See if this is your son's coat?' Or I fancied his body floating down the cold, hungry river. I thought of the Indians—could they have stolen him? I remembered the old White Chief of the Penobscots, who had once been in our hut when we first came here, was stolen from his parents at the old fort at York—a son of the commander, Col. Dunnels—and when taken back when he was 18 years old refused to remain, but came back and became the great chief Orono. Had some Canada Indians stolen my darling, and is he now trampling through the forest to Montreal? I could not think our Indians would do this. My brain was on fire. Oh, what a night of horrors was that! Had he died and we had laid him in his little grave, then we should know where he was; but this uncertainty —'It will kill me,' I said.

"The morning came at last, but brought no relief. Parties were out all night, my husband with them, scouring the woods, firing guns and shouting. Morning came, but no tidings of the lost. I dragged myself about the house, hardly knowing where I was or what I did. I tried to pray, but I could only say 'O Jack!' I opened the Bible, but my tearful eyes only fell upon the words, 'O my son! my son! would God I had died for thee.' And the second night closed in upon our despair. I would drop into a doze, but only to start up as a piercing scream would seem to come from my lost darling. My poor husband slept none at all, but walked the house, or sat for a few moments in his chair. The possibility that some strange Indians from Passamaquoddy or Canada might have been prowling around and picked him up, struck me, and I suggested it. 'Yes,' said your grandfather, 'I have thought of that, and in the morning I am going to take Parranieux and go up to Oldtown and see the Indians about it.' This Frenchman was working for us, cutting timber. After an early breakfast, taking their guns, they started on their tramp. It was twelve miles, and they would return by night.

"Another long, weary day. I went about the house in a daze. I picked up the poor little fellow's playthings and clothes, and put them away wet with tears. Only a mother can know what I suffered. But just as the sun was going down your grandpa came wearily into the house, and I saw in his pale face that his tramp had been in vain. 'No; the Indians were troubled by the story of our loss, but they knew nothing of his whereabouts. No Indians from Quodda or Canada had been seen here "for many moons," they said. They offered to send out a party of their young men to search for him; and they will, I think, but it will be in vain.' This was all; we must give him up. Poor little fellow! If I could only go to his grave, and say, 'Here he is!' Then we tried to go about our work, but everything was so heavy!

"About noon the next day I heard little Sally, who had gone out, calling to me and saying, 'Some Indians are coming up the river, three canoes.' I slipped out of my loom and ran out where I could get a view of the river, and I saw them rapidly paddling up. The thought that they had found his body—for I still believed that he had been drowned —gave me a moment's hope, as I ran down the bank to the water, my husband following, for I had hastily called to him. On they came, four or five in each canoe, and as they came near they set up a great

shout, flourishing their dripping paddles in the air—their usual manner of salutation. In one, the head canoe, stood a child dressed in the finest of Indian toggery. He stretched out his hands and shouted, 'Mamma! Mamma!' O Lord, it was Jack!

"Well, I remember only a sensation as of falling a thousand feet, and then of striking the water and going down a thousand feet more, while in my ears was the sound of waves breaking upon the rocks, mingled with the cries of the sea-birds. The next thing I knew I was in my house, the room full of Indians and neighbors, all talking at once, with smiles and tears, shouting and laughter, and my darling boy with his arms round my neck, calling me to 'wake up.' Yes, there he was, dressed in the highest style of Indian art—on his feet a pair of moccasins worked in with beads and porcupine quills, red leggins, a sort of tunic of bright French calico, with a belt of wampum, attached to which was the skin of a young loon for a pouch, and on his head a red comical cap stuck full of sea-birds' feathers. It was so comical that I burst into a fit of hysterical laughter till the tears ran down my cheeks, the squaws joining, clapping their hands, shouting, 'Pappoose buful, buful!' while the sannups, who never laugh aloud except when drunk, looked on smiling, saying, 'He big Injun. He make big white chief like Orono. 'Spose you give us him; make big chief!'

"Well, as soon as the excitement was over we learned how it all came about. This company of Indians were on their way to Castine for trade on the day of Jack's disappearance, and the rogue was on the shore throwing stones into the water. As the canoes ran along the near shore there was a mutual recognition, and Jack called to his old friends to 'Gi me ride.' Some one of them hauled up and lifted him into the canoe, intending to put him ashore on the point by old Junion's store, only a few rods below our house. But the little tyrant, whom his doting parents had taught to have his own way, obstinately refused to be put ashore, but insisted on 'more ride.' So, as they were to be gone only a few days, and as they knew he was perfectly safe, and hadn't power of thought as to what his parents could not know or suffer, carried him to Castine. But the sad thing about it was that the little fellow actually cried to go off with the Indians when they left, and become 'big chief.'

"There, children, I have told you the story of Jack; and now the rain holds up, run home, or your mother will think the Indians have got you."

So giving us each a braided doughnut, she dismissed us.

After writing the "Grandmother's Story," as he remembers it, not fancy so much as fact, the writer left his desk, went to a book-case, and took down an old, time-worn quarto Bible, the first and last pages gone, with one cover also missing, and read on the lining of the one cover these words: "John Dennet, his Book. God give grace therein to look. May 29, 17—" The last figures are lost. Between the Old and New Testaments is this imprint: "Edinburgh, printed by the Assigns of Alexander Kincaid, His Majesty's printer, MDCCLXXXIV." And this was Jack's Bible! And there's the same old stand by me on which it lay when grandmother told us the story.—*Pacific.*

CHILDREN TAUGHT TO PRAY.

To wait, as some people illogically advise, until children are old enough to understand about God before teaching them to pray, is to behave as nobody behaves in regard to any other thing under the sun. The sensible way is to do as a mother whose children are the best trained and best behaved I know, tells me she always does, viz., long before the child can talk, in the very dawning of intelligence, to clasp the tiny hands in hers, and say the little prayer while yet it can be only the mother's saying.

The habit may be established by the time the baby is walking, the blessed thing about it then being that the whole conscious life of the child will be fast bound to God. There will never be the memory of the time when the heart's burden was not rolled off at his feet, when the day did not begin and the evening closes with a sweet Amen.

As children grow older they should learn to repeat reverently the Lord's Prayer, and should be encouraged in the tender bed-time talks with mamma's most precious opportunity for winning their confidence and keeping them close to herself, to make prayers of their own. A child's day, like the day of a grown person, has its lights and shadows, its trials and anxieties. Temptation has met the little one in the playground, the street or the school-room, and she has had her fits of naughtiness, her gusts of temper, or her disappointments, as great to her as her father's to him. So the child, as well as the adult, may learn the comfort of just resting on that precious truth, "He knows."—*Mrs. Sangster, in Harper's Young People.*

A BOY SHOULD LEARN.

To build a fence scientifically.
To fill the wood-box every night.
To shut doors in summer to keep the flies out.
To shut doors without slamming.
To shut them in winter to keep the cold out.
To do errands promptly and cheerfully.
To get ready to go away without the united efforts of mother and sisters.
To be gentle to his sisters.
To wash dishes and make his bed when necessary.
To sew on a button and darn a stocking.
To be kind to all animals.
To have a dog, if possible, and make a companion of him.
To ride, row, shoot and swim.
To be manly and courageous.
To let cigarettes alone.
To tell the truth.

No one can be good, or great, or happy, except through inward efforts of his own.—*F. W. Robertson.*

TEMPERANCE.

YOUNG MEN IN THE SALOON.

It is a lamentable fact that the young men are so generally away from the house or God. Out of seven millions of young men in the United States five millions never go to church; seventy-five out of a hundred never enter a church; ninety-five out of a hundred are not members of the church, and ninety-seven out of a hundred do no work and carry no cross for Christ. Where are the young men? There are 100,000 tramps in this country, most of them young men. A marshal, whose duty it was to look after the tramps, was asked, how many of them were young men, and he answered, "*All of them.*"

On a certain evening 252 men entered a saloon in Cincinnati within one hour; 236 of them were young men. In New Albany, Ind., in an hour and a half, 1,109 men entered nineteen of the seventy-six saloons; 983 of them were young men. C. H. Yatman saw sixty-two young men enter a saloon in Newark, N. J., in five minutes, and in thirty minutes 592 entered. "A city of 17,000 population, and 3,000 young men, 1,021 (over one-fourth), entered forty-nine saloons in one hour one Saturday night." A city of 38,000 population, 6,000 young men; on a certain Saturday evening ten per cent. of them visited seven of the 128 saloons." These are typical facts. They should arouse the church. The young men must be rescued. J. M. F.

A SURPRISING DECISION.

(Christian Instructor, Philadelphia.)

The judges of the license courts in this city and elsewhere used the discretionary power which they believed the law gave them in granting or refusing licenses, and they applied the same principles to wholesale and retail dealers. It was denied by some that the judges had this power so far as the wholesale and bottler's licenses were concerned. A test case was made by a mandamus issued in behalf of the Prospect Brewing Company of this city. The point made was that no remonstrance by citizens had been made against this company receiving license. The Supreme Court was asked to command the court below to issue the license. The decree was issued on the ground that as there was no remonstrance, the court had no right to inquire into character, etc., and to exercise any discretionary power. Chief Justice Paxon delivered the opinion of the court. It was intemperate in its language, and sounded more like a campaign speech than a dignified decision of a Supreme Court. It is difficult to resist the impression that the late election in the State had its influence, at least upon the manner of the court. Had there not been an overwhelming majority against prohibition the language of the judges, at least, would have been more temperate. It is well known that the liquor power has been declaring that it would next give its attention to the judges who have specially applied the restraints of the Brooks law. We ourselves heard them threatened openly at the polls on the day of the late election.

The license judges in this city have obeyed the Supreme Court and have issued a license in the contested case, and also in the case of several hundred others who had been refused at the discretion of the court. In obeying the Supreme Court the judges have done what is extraordinary—they have issued a statement explanatory and defensive of their action in refusing to grant the licenses in question. They are evidently not in a sweet mood and are specially incensed at the supercilious manner of the decision of the court above. We think they have just ground of complaint in this regard, and we also think that their interpretation of the law is more reasonable than that of the court above.

The immediate effect of this decision is as we have stated, that several hundred additional licenses have been issued to wholesalers and bottlers in this city. This is not all. We see now no difficulty in the way of any number of applications being made for license to sell liquor as bottlers by the very persons who have been refused license to sell at retail. If they get liberty to sell by the bottle, it is easy to see that the Brooks law will be well nigh nullified as to its restraining effects. Time will show what will be the result in this regard. In the meantime this decision of our Supreme Court has sent joy into the whole camp of the rumsellers of the State and the nation—yes, and beyond the ocean, too. Since it was issued Englishmen are negotiating anew for the purchase of breweries in this country.

Yet in view of all this we must not be cast down. This decision of the Supreme Court only adds another feature to the likeness between the rum power and that of slavery. We all know how even the Supreme Court of the United States was swayed by the slave power. We have not forgotten the Dred Scott decision. That decision, while it seemed to be a triumph for slavery, did more perhaps than anything else to bring about its overthrow. In view of this, decisions of even Supreme Courts should not lead us to think that the cause is lost. The Brocks law did more than any other single consideration to defeat prohibition in the late election. If a large part of its restraining influence is now removed the people will demand something better in its stead. We trust therefore that this decision, while it seems to be a step backward, may prove to be really a step towards the desire of a multitude of hearts—Prohibition.

ANOTHER STEP TOWARD "TEMPERANCE AND MORALITY."—President Harrison has appointed Mr. Charles McK Loeser one of the American experts to the Paris Exposition. This snug and interesting little Government plum secures for its recipient a pleasant trip to Paris, great consideration while there, a good deal of deadheading, the comfortable sum of $15,000 out of the United States purse for salary and "sundries," and some excellent opportunities for pickings. Mr. Loeser is the publisher of the *Wine and Spirit Gazette*, a well-known liquor-dealers' organ. The appointment was the result, probably, of the prohibition fights in Pennsylvania and Rhode Island, and is warmly approved by the Republican organs. But if the publisher of the liquor dealers' organ had received a State office from Gov. Hill, what a howl would have gone up from those same organs about "another bid for the saloon vote!"—*New York World.*

STRONG FOR PROHIBITION.—A number of leading editors of South Dakota met at Huron, D. T., July 10, and adopted resolutions urging all the editors to stand together for the adoption of constitutional prohibition, recognizing the non-partisan prohibition organization as an important factor in this campaign, and asking a generous support for it, denouncing the rotten-egging of prohibition speakers in Sioux Falls as an outrageous attempt to interfere with the right of free speech on a question of vital importance to the people of the coming State.

Strong drink is a dreadful enemy of the human race. It has destroyed thousands in civilized countries where it has long been in use, but its effects seem to be still more deadly among the inhabitants of some lands where it has recently been introduced. It is said that the traffic in liquor has practically cut off six-sevenths of the inhabitants of the Sandwich Islands within the last century, and the British rum has actually obliterated the Hottentot. That was a pathetic cry which escaped the lips of Keshub Chunder Sen, of India, when seeing whole families of his people swept away by strong drink, he said to a missionary, "My countrymen have not the same constitution as yours, and therefore die sooner when they take to drink." When the rum curse gets well advanced in Africa, its desolations will be almost equal to those wrought by the Arab slave hunters.—*New York Advocate.*

BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON V.—Third Quarter.—Aug 4.

SUBJECT.—Saul Chosen of the Lord.—1 Sam. 9: 15-27.

GOLDEN TEXT.—By me kings reign, and princes decree justice.—Prov. 8: 15.

Open the Bible and read the lesson.

DAILY READINGS.—M.—1 Sam. 9: 1-14. T.—1 Sam. 9: 15-27. W.—1 Sam. 10: 1-16. T.—1 Sam. 10: 17-25. F.—1 Sam. 11: 1-15. S.—Psa. 2: 1-12. S.—Psa 72: 1-20.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. God's guiding providence is over all.

2. The smallest things rightly used may lead to the largest issues. Saul sought for stray asses and found a kingdom.

3. There is scarcely a limit to the possibilities of our lives.

4. If God has a work for us to do, his Spirit will prepare us for it.

5. The proof of our election to a position is our capacity to fill it.

6. God has called us all to be kings.

7. We become kings by accepting God as the King of kings.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *God's word to Samuel.* Vs. 15, 16. The figure here used is that of a confidential friend to whom is imparted a secret for his ear alone. It beautifully represents the relation which may and should exist between the Lord and his believing ones. Unless there is daily communion with him, such a relation cannot exist. It is the friend whose company we prefer above all others, with whose plans we are always in full hearted sympathy, from whom we may expect confidential communications. If we want the great Jehovah to confide in us we must pay the price—such a consecration to his service as will give us that understanding of him and his purposes without which even in the case of earthly friends there can be no mutual confidence. Unless we keep ourselves habitually on a plane above the sounds of the world they will drown out his still small voice. New aggressions on the part of the Philistines seem to have made it imperatively necessary that the people, having rejected Samuel, should now be given the chance to try a leader of their own. Rebellious and froward as they were, their cry still came up to God and stirred his heart to pity as when four hundred years after they had groaned under the yoke of their Egyptian taskmasters. His ear is still open to the cry of the oppressed laborer or of Rum's wretched victims, and when the hour strikes for their deliverance the human instrument will be ready for the accomplishment of his purpose.

2. *Saul pointed out.* Vs. 17-24. Israel's future king is introduced to us engaged in a very humble employment—seeking his father's asses. True greatness always finds men in the path of their every-day duties. Samuel does not consider it beneath his dignity as a seer to be consulted in regard to such a small earthly matter. The greatest results may and generally do hang on the merest trifles. They who think it irreverent to pray for God's guidance through all the minutia of their daily lives, have but a low and unworthy idea of either his works or character. And yet in a certain sense the asses about which Saul was so anxious were really of very small account as implied in the words in which Samuel breaks to him his high destiny, "On whom is the desire of all Israel? Is it not on thee and on thy father's house?" While we would not wish to strain the natural interpretation of Scripture, there is a beautiful lesson taught here. To each one of us God's holy Spirit is saying, "Why set thy mind on trifles? Why be unduly troubled over thy worldly losses? A crown and a kingdom awaits thee, and two worlds are concerned in the issue." We may plead our lowliness of station, our few talents; but as God chose Saul out of the smallest tribe in Israel, so he often chooses those he would especially honor from the humblest ranks of life. William Carvasso, to whom many thousands have owed their conversion, was a fisherman and learned to write at sixty-five. Samuel paid to Saul great honor because he saw in him Israel's future king. So every Christian, however poor in this world's goods or destitute of human learning, is worthy of reverence as the heir to an eternal kingdom.

3. *Saul anointed.* Vs. 25-27. This conversation must have been a wonderful and startling revelation to Saul. We may imagine that when he went home to his father's house, though no one suspected him of being a king, all his natural instincts would keep him from associations or pursuits unworthy of a crowned head. The strictness of a true Christian is like that of a king or queen who refuses to engage in the sports that are becoming enough in a peasant. The entertainments and amusements which are consistent enough for the world's people he can have nothing to do with; much less with anything in itself sinful. When a Christian consents to receive the mock honors of the lodge and wear its lofty-sounding titles, he dishonors his royal inheritance. It would be well if this thought could be more dwelt upon, if Christians would think more of the glories which await them and the dignity of their high calling. It would prove a most powerful conserving influence to keep them from conforming to the follies of the world.

RELIGIOUS NEWS.

—The *National Baptist* has been looking up the statistics of the leading Protestant denominations with a view to comparing their contributions to foreign missions. It gives the following as the result: American Board (Congregational) contributions, $667,289; Presbyterian Board, North, $901,180; Presbyterian Board, South, $88,040; M. E. church, North, $826 784; M. E. church, South, $234,584; American Baptist Missionary Union, $390,835; Southern Baptist Convention for Board, $68,385. The United Presbyterian church last year gave $108,585.

—Rev. B. Fay Mills and his musical associate, Mr. Greenwood, have planned to go around the world, holding revival meeting at the mission stations in the Orient and South Seas. They go under the direction of the American Evangelistic Society.

—Whitefield's Tabernacle, in Tottenham Court-road, London, of which Rev. J. Jackson Wray is pastor, had to be suddenly closed lately in consequence of a serious sinking in the foundations. It is feared that the famous old building will have to be razed to the ground and a new one erected in its place.

—The World's Sunday-school Convention met in London, at Dr. Parker's Temple, July 2, Memorial Hall being too small to accommodate the large number in attendance. Among the American speakers were Rev. Drs. John Hall, Warren Randolph and F. N. Peloubet and Mr. B. F. Jacobs. The discussion was very interesting, and the results will doubtless be productive of great good.

—At this convention the fact was brought out in reports that 10,000,000 people weekly study the International S. S. lessons; out of the 50,000,000 in India, only 100,000 are in Sunday-school, and 217,000 in mission day schools. France and Switzerland do not use these lessons, thinking the cycle, seven years, too long, and the subjects too difficult for children.

—There was a large gathering in Exeter Hall, London, lately, to bid farewell to eight missionaries about to leave for Central Africa in connection with the new mission to the Balolo people, of whom there are about 10,000,000 in the valley of the Upper Congo. The mission is an extension of the Livingstone Inland Mission, founded in 1878, and now occupying a chain of seven stations from the coast to the equator. These new recruits go out under the auspices of Dr. Guinness' East London Institute, and will reinforce the Livingstone Inland Mission, which, four years ago, was transferred to the management of the American Baptist Missionary Union. The enterprise now becomes undenominational, and appeals strongly to those to whom hard work, rather than a large salary, is an attraction. Fifteen hundred pounds has been subscribed to the new mission.

—Corea was entered by the Presbyterian Mission in 1884. The first missionary was Dr. Allen, a medical evangelist. Now the mission has grown so that some sanguine spirits hope that the Lord will do even greater work than in Japan. There is a probability of the Japanese Christians sending helpers to this as their foreign mission field! The people of Corea are a fine set of men—clear headed and independent, not so conservative as the Chinese, nor so radical as the Japanese. The recent troubles in Corea arose from the Roman Catholics here, as in Pekin, beginning to build a cathedral in full view of the royal palace. But these have not affected the missionary work to any great extent, and, with proper caution, the missionaries are able to prosecute their work with hopefulness. Prayer on the work is earnestly asked.—*Presbyterian Messenger.*

—It is reported that in the China Inland Mission Hospital and Dispensary at Chefoo, 5,539 out-patients have been relieved, 217 surgical operations performed, 96 in-patients treated and brought under spiritual influences, not a few of whom are believed to have accepted Christ as their Saviour; and all this work is done at the small cost of 143*l*. One of the most encouraging signs in the missionary work in China is the hold the Gospel is gaining on the hearts of the women. One lady has from forty to fifty present at a women's meeting each Sunday. Miss Guinness, of the C. I. M., tells of the eagerness of the women to hear the truth. Mrs. Cassels gives the same testimony.

—Mr. Guinness is maturing plans for a grand advance of three columns of missionaries to go simultaneously up the three branches of the Congo—Northern, Central and Southern. The central one may be considered as started a fortnight since, by the departure of eight missionaries from London, to work as an English auxiliary to the American Baptist Union.

—Missionary letters to the London Anti-slavery Society say that the Mahdists have made Western Abyssinia a desert. Whole flocks and herds have been destroyed, thousands of Christians have been thrown into slavery, thousands of others have been butchered, and hundreds of the noblest inhabitants have been taken to Mecca as slaves in violation of treaties.

—The remarkable work carried on by the American Baptist Missionary Union among the Telugus is still a cause for surprise and gratitude. It is reported that since the beginning of 1889 there have been over 1,000 baptisms in the Ongole district and 471 in the Vinukonda district. Dr. Clough, of Ongale, reports the baptism by himself of 420 during the month of February.

—There are now eighty-two medical missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the Gospel goes hand-in-hand with the medical treatment, and the good accomplished is very great.

—The Government has totally suppressed the Lutheran Church in Russia. There are no less than three million Lutheran inhabitants of Russia, mostly, if not all, of the German Government, and frequent intervention has been made in their behalf from Berlin. They occupy the Russian Empire, and are exceedingly anxious to become German subjects. The present action of the Czar in thus depriving such a large number of employes of their church and of their religious liberty will arouse intense indignation at Berlin, and may lead to action on the part of the German Government.

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IN BRIEF.

A New York correspondent of the Springfield (Mass.) *Republican* brings forward an interesting fact in a statement made by Gov. Gordon, of Georgia, to an Englishman at a banquet in New York during the recent Centennial celebration. Gordon informed the Britisher that more men were killed and wounded in our civil war than England has lost in battle since William the Conqueror. The statement is absolutely true, and it offers to European military men food for reflection regarding our military capacity.— *World.*

In regard to the natural soap mines of Owens Lake, California, it is said by one of the company now working there, the waters of the lake contain a strong solution of borax and soda. In these waters there breeds a grub that becomes a fly. The flies die in the water and drift ashore, covering the ground to the depth of a foot or more. The oily substance of the flies blends with the borax and soda, and the result is a layer of pure soap. These strata repeated from year to year form the soap mines, where large forces of men are now employed.

Romanism in the Province of Quebec has attained a degree of strength and wealth, and is supported by a self-denying and resolute spirit, not known or appreciated until recently by even well-informed Canadians. At the recent meeting of the Canadian Branch of the Evangelical Alliance, Principal McVicar presented carefully compiled statistics showing that the Papistical church receives on an average, annually, from 200,000 families in the Province of Quebec, the enormous sum of $8,000,000 for the exclusive ends of Catholic worship. She owns 900 churches and the same number of parsonages, together with the palaces of the cardinal, archbishops and bishops, valued at $900,000; 12 seminaries, worth $600,000; 17 classical colleges, worth $850,000; 259 boarding schools and academies, worth $6,000,000; 80 convents, worth $4,000,000; and 68 hospitals and asylums. worth $4 000,000; making a total of $61,210 000. Besides, certain ecclesiastical orders are enormously wealthy. The Sulpicians, for instance, on Catholic testimony, are wealthier than the Bank of Montreal, the most powerful moneyed corporation in America. The lady superior of the Longue Point Asylum recently informed a press representative that the nuns built that splendid building at their own cost of $100,000. To every one familiar with history the growth of Romanism on this continent is a menace to free institutions, to the public schools, and to a competent and honest administration of public affairs.

A dispatch from Deming, New Mexico, says: "Lieutenant Schwatka has arrived here. His party has been successful beyond expectations in their explorations, and especially in Southern Chihuahua, where living cliff and cave dwellers were found in great abundance, wild as any of the Mexican tribes at the time of Cortez's conquest. The abodes they live in are exactly similar to the old abandoned cliff dwellings of Arizona and New Mexico, about which there has been much speculation. It was almost impossible to get near them, so wild and timid were they. Upon the approach of white people, they flee to their caves by notched sticks placed against the face of the cliffs, if steep, although they can ascend vertical stone faces if there are the slightest crevices for their fingers and toes. These cliff dwellers are sun worshipers, putting their new-born children out in the full rays of the sun the first day of their lives, and showing many other forms of devotion to the great luminary. They are usually tall, lean, and well formed, their skin being a blackish red, much nearer the color of the Negro than the copper-colored Indian of the United States. Schwatka claims that nothing has heretofore been known about these people, except by the half-Indian mountain Mexicans, and thinks his investigation will be of immense anthropological and archæological value. He estimates the cave and cliff dwellers to be from 3,000 to 12,000 in number, armed only with bows, arrows, and stone hatchets."—*Scientific American.*

The *Christian Evangelist* gives the following figures as the approximate of what tax-payers are compelled to provide for: "For compensation of Senators, $380,000; for compensation of members of the House, $1,695,000, or a total of over $2,000,000 a year, just for salaries of members of Congress. Then there are $150,000 for mileage expenses of members; $47,000 for stationery, and $684,000 for the pay of officers and clerks and messengers and aids to the law-makers. There are 400 members of the House and Senate, and to wait upon them and run errands and hold open the doors as they pass in and out, and carry the cards of their callers and take care of the thousands of bills they put in, they have employed about 400 people, who are paid the snug little sum of $684,000 for doing so. Every member has an average of about one employe, and for the services of the same there is paid an average of about $1,800 each. To run Congress and the Capitol costs, in salaries alone, about $3,000,000 a year. About $52,000 are paid for reporting debates, $150,000 for committee clerks, $3,000,000 for the collection of internal revenue, making the bill for legislative, judicial and executive expenses reach over $20,000,000. Then the bill for 'sundry' civil expenses will be as much more, for it has not fallen far below $20,000,000 in this decade; army and navy, $40,000,000; rivers and harbors, $20,000,000, and so on until the grand total of appropriation bills, for running the daily expenses of the Government, including the Postoffice Department, amount to $250,000,000 for the year. To this are to be added the pension appropriations and the interest on the public debt, the whole reaching an aggregate of between $250,000,000 and $300,000,000 a year."

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

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HOME AND HEALTH.

IN THE KITCHEN.

M. F. H. in the New York *Observer* writes that she happened across a rule for corn chowder the other day, and it made such a good luncheon that she gives the rule for the benefit of those who do not know the dish:

Corn Chowder.—One pint of canned corn, chopped fine, one and a half pints raw potatoes sliced thin, three or four slices of salt pork, one onion, milk, flour, and Boston crackers. Fry the pork in a deep kettle, and then take out the pieces. Slice the onion and fry in this fat; put in corn and potatoes in layers, sprinkling with salt and pepper, and dredging well with flour. Pour over one generous pint of hot water, cover, and cook until the potatoes are tender, which will be in about twenty minutes. Mix two level tablespoonfuls of flour with a little cold milk, add to it one pint of milk and stir into the chowder. Split six Boston crackers, dip in a little cold water for a minute, add them, boil up once and serve. This makes a very satisfying luncheon dish, or it may be served as a soup course at dinner, in which case little else will be required, save a simple salad and dessert. Another way to prepare canned corn is in the form of

Corn Oysters.—For this take one can of corn and chop it fine, season well with pepper and salt, add two eggs, one tea cupful of flour, and a quarter cupful of melted butter. Have a little nice dripping in a frying pan, and when hot, drop in the mixture in small spoonfuls, the size of an oyster, and fry to a delicate brown. This makes a nice side dish, or it may be used as a garnish for French chops, or it is good for breakfast with fried bacon. Of course green corn is better than canned for these dishes, and it should either be grated or cut from the cob. In cutting it, but a very thin slice should be taken off, and the remainder scraped; in this way all the substance is secured, while the dry husk is left on the cob.

NEGATIVE ADVICE BY A PHYSICIAN.

"It is not so much what to do as what not to do," is the maxim in the title page of "A Doctor's Don'ts," published by G. W. Dillingham, New York. Below are a few "don'ts" culled from the volume:

1. Don't ask a druggist to prescribe for you.

2. Don't torture the body with heavy clothing in summer.

3. Don't forget that moral defects are as often the cause as they are the effects of physical faults.

4. Don't read medical books except those that teach the intelligent avoidance of disease.

5. Don't direct special mental or physical energies to more than eight hours' work each day.

6. Don't allow your servants to put meat and vegetables into the same compartment of the refrigerator.

7. Don't endeavor to rest the mind by absolute inactivity; let it seek its rest in work in other channels and thus rest the tired part of the brain.

8. Don't neglect to constitute yourself a public protector by thrusting into the gutter every banana or orange peel you may encounter on the sidewalk.

9. Don't neglect any opportunity to insure a variety of food.

10. Don't pamper the appetite with such variety of food that may lead to excess.

11. Don't sleep in a room provided with stationary washstands.

12. Don't neglect to have your dentist examine your teeth at least once every three months.

13. Don't eat or drink hot and cold things immediately in succession.

14 Don't pick the teeth with pins or any other hard substance.

15. Don't wear pointed shoes, which have a tendency to dislocate the second toe upwards and to produce ulcerations, sometimes so severe that they demand amputation

16 Don't wear a shoe the sole of which is not broader than the outline of your sole when pressed by your full weight upon a piece of paper and marked with a pencil.

17. Don't keep the parlor dark, unless you value your carpet more than your and your children's health.

18. Don't hesitate to avail yourself of every opportunity to rest at midday during hot weather. Follow the example of the denizens of hot regions, who quite rationally indulge in the needed "siesta."

19 Don't delude yourself into the belief that you are an exception as far as sleep is concerned; the normal average of sleep is eight hours.

20 Don't miss an opportunity to sleep from 10 at night to 6 in the morning ("beauty sleep").

21. Don't continue to strive to earn money when you are advanced in years; devote the remainder of your life to entertaining occupations, preferably for the benefit of humanity at large, and thus avoid premature death, or perhaps paralysis, which may leave you a helpless imbecile and a burden to others.

22. Don't, under any circumstances, believe the printed statements of "wonderful cures" made by advertising quacks, as they are the results of self deceit, deliberate fraud, entirely fictitious, or the consequence of a desire to see one's name in print.

23. Don't decry irregular practitioners as complete humbugs; remember the homeopathists showed us that most pneumonias can be cured by supporting the patient; the eclectics taught us that it is not necessary to poison our patients with mercury; and the dosimetrists showed us the value of active drugs given in small doses frequently repeated.

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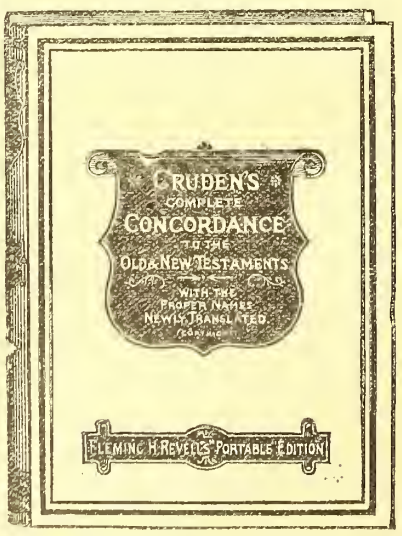
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FARM NOTES.

THE PUBLIC DOMAIN NEARLY EXHAUSTED

One of the revelations of the census next year will probably be the showing that the public domain is nearly exhausted. The settlements of new lands during the present decade have greatly surpassed those made in any other ten years. If these lands were all placed in one solid body they would comprise an area larger than France or Germany and twice as large as Great Britain and Ireland. In the eight years preceding the 1st of last January about 124 000,000 acres were settled under the Homestead and Timber Culture laws, and this year and half of 1890 will doubtless add enough to bring the total up to 150,000,000 acres.

Here is an empire in itself which in 1880 was almost unproductive. The most of this newly occupied land lies in the great Northwestern States and Territories, Dakota showing the largest number of settlers and the greatest area of land taken up. The knowledge that the arable lands of the public domain are approaching exhaustion was doubtless one of the leading causes which contributed to the recent rush to Oklahoma. There are, it is true, millions of acres in the Rocky Mountain region and on the Pacific coast still unoccupied, but much of it is arid, fit for nothing but pasture, or cultivable only by irrigation. The Indian reservations comprise perhaps 100,000,000 acres, but if these were all opened now they would not appease the and hunger of the country for more than five years.

The inevitable result of this exhaustion of the public domain in the Far West must be a rise of farm values in the East. When lands can be no longer obtained for the mere cost of surveying them, Eastern farmers will be less eager to sell their holdings for a song and emigrate Westward, as they have been doing for a generation past. It must also result in bringing into the market the large tracts of unoccupied lands still remaining in the older States. The extent of these is much greater than is generally known. Leaving out the States east of the Alleghany Mountains, there are probably 300,000,000 acres of available land in the regions bounded on the east by those mountains, on the south by the Ohio River, and on the west by the western limit of Minnesota and Nebraska. The Southern States have also nearly as much more.

All of this land that is cultivable will have an increased value when it is once known that fertile farms are no longer attainable in the trans Mississippi States and Territories. It will react also upon the lands already in cultivation. They are nearer the great markets of the East and can be tilled to much more profit than the rich prairies of the West, the product of which must be taxed for the cost of the carriage which is to bring it within the reach of the consumer. As the Western States and Territories become more densely populated they are certain also to demand a larger share of their own crops for home consumption and have less to send elsewhere. This will compel the older States to rely more and more upon crops raised within their own limits. All these causes are certain to result during the next ten years in a steady and permanent rise in the value of farm lands in the Eastern States.—*Philadelphia Press.*

WHAT IS THE USE OF SNAKES?—Persons who dislike snakes continually ask, "What is the use of them?" That they are not without a use will, I hope, appear. In the habit of "going on their belly" lies one of their greatest uses, because that enables them to penetrate where no larger carniverous animal could venture—into dark and noisome morasses, bog jungles, swamps among the tangled vegetation of the tropics, where swarms of the lesser reptiles on which so many of them feed would otherwise ontbalance the harmony of Nature, die and produce a pestilence. Wondrously constructed for their place of abode, they are able to exist where the higher animals could not. While they help to clear these inaccessible places of the lesser vermin, they themselves supply food for a number of the smaller animals which, with many carniverous birds, devour vast numbers of young snakes. The hedgehog, the weasel, the ichneumon, the rat, the peccary, the badger, the hog, the goat and an immense number of birds keep snakes within due limits, while the latter perform their part among the grain-devouring and herbiverous lesser creatures. Thus beautifully is the balance of Nature maintained.— *C C. Hopley.*

ROTTING MANURE.—To rot manure without loss of quality two things are necessary: First, fork it up into heaps after a heavy rain when there will be plenty of moisture. This is the best time to do it, because the land is too wet to work at such times, and the help can be spared best Second, be sure and leave your piles flat on top. This will equalize the temperature and prevent the heap from drying out and becoming "fire-fanged" If you will put two cords of manure in a flat heap four feet high, and beside it, at the same time, build a conical heap with the same amount of manure, and a month later examine the two piles, you will then appreciate the importance of the shape of a manure heap. The flat pile will be moist and uniform in quality, and there will be but little loss of ammonia. The conical heap will smoke like a furnace, and give off a pungent odor, and when you examine it a month later, you will find a large part of it dry and unfit for use. I find it pays to turn manure, which is to be used on the wheat land, twice, as it reduces the bulk, and saves labor in the final handling, and enables us to spread it more evenly, and make it cover more ground when applied. By doing the work when the material is wet, and taking pains to mix coarse and fine, and keeping our heaps flat, we find no difficulty in reducing the accumulation of straw and cornstalks to a good condition for top dressing by the first of August.— *W. F. Brown.*

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NEWS OF THE WEEK.

WASHINGTON.

Commander D. W. Mullan, who saved the steamer Nipsic from destruction during the hurricane, in Apia harbor last March, has gone to Washington to assume charge of the Bureau of Equipment and Recruiting.

Col. John M. Wilson, commissioner of public buildings and grounds, recommends that an office building be erected for the use of the President just west of the White House. He says the time has come when the chief magistrate of the country should no longer be obliged to have his private residence and his office under the same roof. He is entitled to the same privacy in his home life as the humblest citizen. These ideas are submitted with the hope that Congress will take the initiative and at least pass a law inviting all the architects of the country to submit designs for buildings to be used for the purposes named.

CHICAGO.

Three men were killed and several injured by the explosion of a boiler in the yards of the R. B Stone Lumber Company. At the time of the explosion a dozen men and boys were working in and about the shed.

The papers still tell of gambling in the city and the *Inter Ocean* says, "The trouble is the citizens are forced into the belief that Mayor Cregier, notwithstanding what he says, does not desire to stop gambling. In every interview had with him on the subject he has dwelt upon the difficulty of suppressing the vice without ever referring to the means the law has put at his command for such suppression." Another trouble is, Pat Sheedy, the "boss" gambler, is high Mason and "brother" of Mayor Cregier.

FLOODS.

Heavy rains in large districts of country on Thursday last are reported. In Chicago the fall was at the rate of 4.8 inches per hour, much beyond the capacity of the sewers. Basements were flooded in all parts of the city. From Montana, Dakota, and all the interior States, reports of heavy rains came in, but the worst report is from West Virginia. The greatest disaster which ever befell the Little Kanawha Valley came in the shape of a terrible cloud-burst which completely flooded the county, destroying many lives, carrying off thousands of dollars in property, and ruining the crops for many miles. The deluge fell here about dusk and continued to fall in torrents, doing much damage in Parkersburg. In three hours the Kanawha rose six feet and ran out with such velocity that it carried off everything before it. The worst story of all comes from Morristown, a small village near the head of Tucker creek, where the cloudburst concentrated in all its fury, coming down on the village and totally destroying it, together with many of its people. The first report gave the loss of life at eleven, but later news seems to fix the loss at a greater number. An estimate can hardly yet be formed of the great calamity that has swept over the Little Kanawha Valley, but enough is known to mark it as the most destructive in life and property ever occurring in West Virginia. The scene of the greatest disaster was on Pond creek, Jackson county, and Tucker creek, Wirt county. The two streams head together, and a cloud-burst must have occurred near the water-shed. Pond creek rose twenty five feet in an hour. The water spread from hill to hill, and carried all before it. Sixteen lives are reported lost.

COUNTRY.

Gov. Lowry, of Mississippi, Attorney-General Miller, and District Attorney Neville were in conference Friday concerning the prosecution of the persons connected with the Sullivan Kilrain fight. It is believed the conference was in reference to instituting proceedings against the New Orleans & Northeastern railroad for the forfeiture of its charter.

The Missouri State board of railroad commissioners has decided that all the railroads in the State must reduce their rates on grain 10 per cent and on live stock and coal 25 per cent. The new rate is ordered to go into effect as soon as the railroads can publish their new tariff sheets. Local freight agents of the roads affected express universal dissatisfaction with the order and say its enforcement will be disastrous to the roads.

The Northern American Salt Company filed articles of incorporation in the Secretary of State's office at Albany, N. Y., Friday. Franklin Woodruff, Horace K. Thurber, William A. Hazard, and Charles F. Burger are the incorporators, with a capital of $11,000,000, divided into 275,000 shares of $50 each. They state that they are to manufacture and sell salt and salt products in their various ramifications.

It was learned that the representatives of the English syndicate in Minneapolis have consummated a deal by which the whole line of Vandusen elevators along the Chicago, St. Paul, Minneapolis and Omaha Railway is transferred to the syndicate.

A Dakota dispatch says: "The wheat crop of the Territory will be 20,000,000 to 30,000,000 bushels short In many counties mass meetings are being held to provide for the farmers' wants. A central committee was appointed to solicit aid for destitute farmers to enable them to live through the winter and commence again in the spring. This action, which will be repeated in a dozen different localities in the Territory, indicates that further attempts to disguise the real condition of affairs will not have any weight; that with the frost of last year and the drought of this, the majority of farmers will require assistance to enable them to make another crop."

The Johnstown committee at Pittsburg, Pa., has decided to wind up its affairs and leave the State Commission in charge. Tuesday the committee voted $400,000 of the funds on hand for distribution by the commission. Bodies are almost daily discovered in the debris.

W. B. Tate, a wealthy Tennessee bachelor, on Thursday distributed $20,000 among forty one legged and one-armed Confederate soldiers of East Tennessee.

The mining companies and strikers of Northern Illinois have agreed to arbitrate. W. P. Rend and Lyman J. Gage of Chicago, and J. E. Williams have agreed to act.

The stables of the Lowell Horse Railroad, at Lowell, Mass., were burned Wednesday, together with 120 horses and forty cars. Loss, $150,000

While endeavoring to recover a watch which had fallen into a cesspool at Lincoln, Neb., Wednesday, four men were overcome by gas and foul air and were killed.

Two men were killed and eight injured at Washington court house, Ohio, Friday by a terrible boiler explosion. A portable sawmill engine of 25-horse power was pumping out water from wells for the new water works in process of construction at that place, when suddenly the boiler went to pieces with a terrible report.

An explosion at the Eagle Valley Tannery at Ridgway, Pa., Friday morning set the building on fire. A man named Striker was burned to death and six other employes were badly scorched.

A train on the Pennsylvania road carrying miners to their homes was wrecked near Shamokin, Wednesday. Two were killed, and twenty were more or less seriously injured. The passenger train was running at its regular speed, when the miners who were standing on the rear platform of the train saw two freight cars rushing down upon them. The cars had become detached at some colliery and were running wild down the heavy grade. The miners shouted to their companions to jump, which many of them did from the windows and platforms of the coaches, but the runaway cars overtook the train before all were out, telescoping the cars with the above result.

FOREIGN.

Commodore H. B. Slaven, the president of the American Contracting and Dredging Company, has gone to Paris to make a final contract with the newly-organized Panama Canal Company to complete the Panama Canal. The Commodore said that the work of completing the canal, which was abandoned so hopelessly at one time, will cost within $200,000,000, a sum that does not frighten the stockholders and officers in the least. Five miles on the Pacific coast and seventeen on the Atlantic coast are already finished, leaving twenty-two miles still unfinished.

Mr. Parnell, Tuesday, withdrew his case from the Parnell commission, Sir Charles Russell announcing as soon as the court opened that he and Mr. Asquith had been instructed by Mr. Parnell to no longer represent him before the commission. Messrs. Reed and Lockwood, counsel for other members of Parliament against whom charges were made by the *Times*, also withdrew from the case.

The steamer City of New York, which arrived at San Francisco July 15 from Hong Kong and Yokohama, reports that on the morning of the 2d inst. the districts of Chan Ping and Ping Yuen were flooded by a water-spout, and six villages were swept away. Upward of 6,000 lives were lost.

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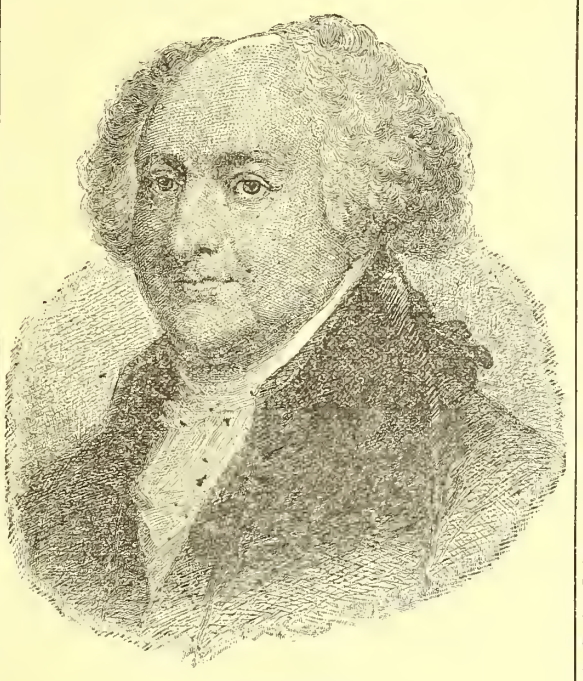
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A long meeting of Powderly's Knights of Labor executive committee closed last week in this city. They heard complaints and adjusted difficulties relating to their secret order, but gave no hint that the interests of the laboring man was their affair, aside from the pay there is in it. The most important business was a proclamotion against Austin Corbin, president of the Reading railroad. The Knights of Labor led in the strike on that road four or five years ago and were defeated. No member of a labor lodge was allowed thereafter on the road. Hence Powderly's imperial disgust and proud resolve that his lodge will be avenged upon Corbin.

The Cincinnati saloonists resolved last week to make fight and sell as usual. They had not wisely reckoned the cost of such a movement, and were badly beaten. Last Sabbath nearly 200 tried it and were arrested. Two or three riots took place, but were quickly subdued. Their effect was to make both the police and the public more determined to enforce the law. The whole city is taking sides and the vast majority seems to be against the deadly traffic. In Kansas City a similar struggle is begun, with the disadvantage that the courts fail to sustain the police. Yet there is a determination to stop the infamous drink trade on the Sabbath at least.

It has been one of puzzling questions for two months—why do British capitalists want our breweries? And from breweries the question has turned to flour mills, iron mills and patent medicine mills. They have not found the Pennsylvania iron mills ready to sell, but they may secure Warner's pills and elixirs and the flour mills of Minneapolis and Milwaukee. Already they have invested thirty millions in beer, and everybody wants to know why. One eminent temperance worker says the liquor business is all secretly organized, and word has been passed across the water that beer is safe, sure and profitable. Another says the American brewer foreseeth the evil of prohibitory law and hideth himself; and English brewers, losing their trade at home, have come across to us. But this explanation is worthless for a mill. One daily paper says that it is merely British capital seeking an investment that will pay more than three per cent. Another gives a more serious explanation: that this capital comes from Europe as well as England, but through English channels, and the fear of continental war is driving it here for safety. Whatever it may be it suggests at least that Americans should be on their guard. It is easier to be prostituted by foreign gold than by foreign fashions. These investments are likely to begin an era of speculation which will not fail to be disastrous.



JOHN ADAMS.

[See pages 4 and 8.]

An interesting inquiry has been made by the *Tradesman*, a Chattanooga journal, with reference to the value of Negro labor. Replies have been received from manufacturers, representing various industries, who employ 9,000 Negroes, of whom 2,500 are skilled workmen. The average wages paid for common labor is $1.10; for skilled labor from $1.75 to $2.25. The replies, without a single exception, show that there is no difference at all between the pay of whites and blacks for the same class of work. The manufacturers are practically unanimous in the opinion that for common labor in the Southern States the Negro is more efficient than the white, and without an exception they declare themselves well satisfied with the Negro in the factory, and announce their determination to continue him in his place. The *Tradesman* adds that the condition of the Negro is constantly improving, and as an industrial factor his usefulness is now recognized by all. These facts tell their own story. Taking in connection the grand intellectual progress of the black race, the question of race supremacy, which is being continually and obnoxiously paraded by the whites, will settle itself. There should be no such question. God made mankind of one blood. It is wisdom for the whites, North and South, to rejoice in the evidences of progress among a people so long down-trodden, and by all means encourage it.

Rev. R. C. Wylie of the National Reform Association is proving a worthy representative of the reform urged by that body in the Dakota constitutional conventions. He has addressed one or two of these conventions and many gatherings of their constituents. In South Dakota constitutional prohibition will be submitted to the people separate from the constitution itself, but at the same time. The friends of temperance are awake. Six large tents are moving about the country gathering in crowds of voters. Among the speakers is our lively friend Jordan, whose reputation as a speaker is becoming national. The liquor party dare not hold public meetings, but depend on the press, which is being used with all the power of money. The draft of the constitution prepared for submission to the North Dakota conference contains one commendable feature. It makes the reading of the Declaration of Independence in the English language a test of a voter's qualifications. The Committee on Temperance in this convention has reported in favor of the submission of the prohibition question to a vote of the people at the same time the constitution is submitted, and there is no doubt but that the question will be adopted. The Idaho convention has finally passed the article on election and suffrage, which is intended as a death-blow to Mormon political power in Idaho. This has occupied much time the past three weeks, and was the great question of dispute.

Last Thursday Mr. Gladstone and his wife celebrated their fiftieth wedding anniversary. The day was spent in receiving congratulations, presents and friends. This half century event is of unusual interest. Mr. Gladstone is the great figure in European statesmanship to-day though on the confines of 80. He has been thrice premier—and only he,—and he is the only commoner who has occupied that eminent position who has remained a commoner to the last. His name is inseparably connected with some of the greatest British reforms of modern times. Though so absorbed in public affairs he has found time for frequent and popular contributions to the leading reviews on religious, political and literary subjects. His first and only bride was Miss Catherine Glynne, daughter of Sir Stephen Glynne. She has during these years proved a worthy mate for her notable husband and has borne him eight children, of whom all that survive are likely to perpetuate their father's name in honor, and some have already become eminent.

On this important anniversary Mr. Gladstone made the day doubly memorable by a short speech in Parliament in which he opposed the members of the Liberal party of which he is leader, and for the first time in years listened to the applause of the Tories directed toward himself. It was the debate on "royal grants." The report before the House of Commons advised that a law be passed providing that future sovereigns shall have no claim to Parliamentary provisions for their grandchildren. Mr. Labouchere, for the Liberals, moved the rejection of the report and the substitute that the sums already voted by Parliament to the royal family should be amply sufficient for all proper purposes, and that if further supplies are needed, they ought to be provided through retrenchment of the expenses of the royal family, not by fresh demands upon the taxpayers. The debate was continued two days and the Liberals were out-voted. Mr. Gladstone said he was opposed to all measures of economy that impaired the dignity and splendor of the crown; and for the first time in many years the London *Times* gives him unqualified praise. Mr. Gladstone is probably right. If a nation will have the luxury of a royal family, they must put their picture in a suitable frame.

THE SYMBOLISM OF FREEMASONRY.

BY H. H. HINMAN.

"By their fruits ye shall know them."

It is not what are the ceremonies of Masonry that we are concerned most to know, but rather what it teaches and what it does for humanity. It professes to be a beautiful system of morality, illustrated by symbols. One of its landmarks is, that it "teaches (by symbols) piety, morality, and science." I propose to examine this symbolic teaching and see how it compares with the teachings of Christianity. What are the Masonic ideas of:

1. God and religion.
2. The sacred Scriptures.
3. Depravity, regeneration, and sanctification.
4. Christ and ultimate salvation.

The religion of Masonry is said to be that in which all men agree. Dr. Mackey, who wrote more fully and learnedly than any other Masonic writer, says that it is "pure theism." Dr. Rob Morris, who next to the above author was one of the most learned and accepted Masons in America, says of it that "the Christian, the Jew, the Mohammedan may and do harmoniously combine with the Buddhist, the Parsee, the Confucian, and the worshiper of deity in every form whatever." (*Webb's Monitor*, p. 285). Mackey says: "Masonry requires only a belief in the Supreme Architect of the universe and a future life. Under the shelter of this wise provision the Christian, the Jew, the Mohammedan and the Brahmin are permitted to unite around one common altar." (Mackey's Masonic Jurisprudence, p. 95). Such a conception of religion is of course not a Christian conception. It is directly the reverse. Christianity is *exclusion*. It separates from the world. It refuses to be unequally yoked with unbelievers in any religious organization or worship. Its fundamental doctrine is that, "He that believeth on the Son hath life. He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36.

From this Masonic conception of religion there springs an idea of God that is entirely different from that of the Christian. To the Mason he is simply the "Grand Architect of the universe." His symbol is G. A. O. T. U. Not God, the Father of our Lord Jesus Christ, but simply God the builder. Should Masonry accept the Christian idea of God, it would destroy its unity and its essential character. But the true Masonic idea of God is brought out in the name by which he is designated. It is a part of the legend of the third degree that at the building of the temple of Solomon the master Mason's word (the true name of God) was lost, and a substitute had to be provided. This true name reappears in the Royal Arch degree, which is regarded as the supplement to the Blue lodge. This, the "ineffable name," is given as a most wonderful secret, only under a living arch and in a whisper.

IT IS JAHBULUN.

Now, any one who will consult Mackey's Masonic Lexicon will find the three parts of this word given and defined, and will be told that when put together they constitute the Divine Name. *Jah*, we are told, signifies Jehovah. Reference is made to Ps. 68: 4. *Bul*, we are also told, is a contraction of Bel, or Baal, the sun-god of the Phœnecians. *Aun* is but a modification of On, the sun-god of Egypt. Joseph married the daughter of "the priest of On."

So the word which stands for the Masonic idea of God, and is said to be his *true* name, is Jehovah-Baal-On. Such a conception of God is not only anti-Christian, but, as applied to our God, it is blasphemy. Baal and On represented the most prevalent forms of idolatry. Paul says that their worship was the worship of devils. "The things that the Gentiles sacrifice, they sacrifice to devils, and I would not that ye should have fellowship with devils." 1 Cor. 10: 20.

It will be noticed, too, that in common with other pagan conceptions of God, it represents him as a trinity or triad. Thus the Hindoo notion of deity is that he is Brahma, Vishnu, Siva; or the rising, the setting, and the noonday sun. This is pure sun-worship, such as is described in Ezek. 8: 16. But the Masonic notion degrades our God to a level with Baal, and makes the Trinity to consist of one God and two devils. All Masons do not have such a conception of God. I am not talking about the views of *Masons*, but of *teachings* of *Masonry*. The Father, Son and Holy Spirit are a very different Trinity from that of Masonry.

So, too, the Masonic conception of God and religion necessitates a very different idea of the sacred Scriptures from that held by Christians. Our Bible is the only infallible rule of faith and practice. We test all doctrine and all conduct by its teachings, and we admit no other standard. Not so with Masonry. It is one of the landmarks of the order that "a book of the law" shall be a part of the furniture of the lodge, but this book of the law need not be the Bible. It needs only to be the sacred book of the country where Masonry is practiced. The Bible is used as a symbol of divine truth, but the Koran is equally so with Islamites. The Bible not being the universal symbol, no one is required to believe its teachings. The Grand Lodge of Alabama truly says that "some Masons may teach the Divine authenticity of the Holy Scriptures, for some Masons are Christians; but Masonry *does nothing of the sort*, but leaves every man to his own opinion on that subject."

Again, it says that "Masonry is not founded on the Bible." Thus it will be seen that Masonry does not make the Bible its rule of faith and practice, but puts it on a level with the Koran and other books of heathendom.

Again, there grows out of this idea of God and religion a corresponding conception of depravity, regeneration and sanctification that are utterly at variance with the Christian ideas of these doctrines Masonry, in common with all forms of paganism, teaches the doctrine of human depravity. It is the one ever-present, indisputable fact in human history. To reform men morally has been the great problem of the ages. Paganism and Masonry have sought to save men by ceremonies. Christianity proposes a far different method. The Masonic idea is thus presented in Dr. Mackey's description of a candidate about to be made a Mason:

"There he stands without our portals, on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking the withdrawal of the veil that conceals Divine truth from his uninitiated sight." Ritualist, p. 22.

All outside of Masonry is "polluted and profane." All inside are called "The Sons of Light." The change that takes place in initiation is called "a death to the world and a resurrection to a new life." The symbol of depravity is "darkness or the hoodwink." Dr. Mackey says darkness becomes the symbol of initiation, and is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify, and of the world in whose obscurity he is wandering, from which Masonry is to rescue him. (Rit., p. 44). Next to this is the shock of the entrance, symbolized by the sword pressed against the candidate's breast. It represents "the agonies of the first death, and the throes of the new birth" (p. 23). Next comes the gavel. On the night of his initiation he is told that it is used to break off the corners of rough stones, the better to fit them for the builder's use, but we are to use it "for the more noble purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as lively stones for that spiritual building, that house not made with hands eternal in the heavens." "The common gavil is the symbol of the purification of the heart." (Mackey's Ritualist, pp. 39 and 40).

So, too, we learn the Masonic idea of regeneration in the symbols of the "rough" and the "perfect ashler." The rough ashler is the stone just taken from the quarry and represents man in his natural state. The perfect ashler is the stone fitted for the builder's use, and represents the Mason after initiation.

But this idea of regeneration is as diverse from the Christian doctrine as is salvation by the gavel or the hoodwink. It is not a change in the outer man that is required. It is a change of heart. Too often we see the polish of culture substituted for the new man in Christ Jesus. The one idea is Masonic; the other is Christian. The lambskin apron is presented as the evidence of Masonic regeneration. It is "the emblem of innocence and the badge of a Mason." It is the profession of Masonic sanctification.

But, lastly, I notice the most striking symbols in the Master Mason's degree. They are the Setting Maul, the Spade, the Coffin, and the Acacia. These symbolize the work of the Master's degree. Every Master Mason is symbolically slain (by the setting maul), buried and raised again from the dead. These ceremonies are the essential elements of Masonry. So they were in the ancient mysteries, where the same characteristics are found. In all cases, then as now, the ceremonies were distinctly funereal. In all cases they represented a death, a burial, and a resurrection to a new life. By these ceremonies the *new birth* is said to be *completed*. The Master Mason, says Dr. Mackey, has been "raised from the grave of iniquity and quickened into another and better existence." (*Ritualist*, p. 109.) Mr. Sickels says that to the Master Mason, "Nothing more can be suggested that the soul of man requires."

Now this Masonic notion is not simply a plagiarism of Christianity, it is its caricature—the devil's substitute. The unregenerate man, who is called into the kingdom of our Lord, does indeed die to the world. He is crucified with Christ, "buried with him by baptism unto death," and raised with Christ to a new and hidden life. But it is as absolutely different from Masonic life as heaven is from hell. The Christian life is one of simplicity and godly sincerity. Masonic life is one of concealment. The Christian strives always to publish the great truths of his system and lead all men to receive and adopt them. The Mason strives always to conceal his system, and is forbidden even to invite any man to enter into their mysteries. Hiram Abiff, the grand exemplar of Masonry, it is said, died to conceal from the world its most valuable truths; but Christ, the complete and Divine Head of every Christian, died to publish them to all mankind.

It means but to consider what is the relation of Masonry to our Divine Saviour. From the very necessities of the system it must wholly ignore him. A religion in which all men agree cannot, of course, include Christ. It is laid down as fundamental law that "prayer in a Masonic lodge must be of a general character and contain nothing offensive to conscientious brethren. In theory the whole Masonic world is supposed to be present in every meeting of every lodge, and prayer and religious instruction should be directed accordingly." (*Webb's Monitor*, p. 285.)

In harmony with this law, all the forms of prayer in either lodge or chapter contain no mention of our blessed Lord, and if there are any allusions to him in the ritual they are of such a character as to be just as well understood to mean something else. But not only from the prayers, but from the Scripture quotations, is this name eliminated. Long passages are read from the New Testament. They are quoted as though they were *entire* and *correct*, and yet the sacred name of Him, because of whom all Scripture is given, is carefully left out. What Paul, in 2 Thess. 3: 6 and 12, commanded, "in the name of our Lord Jesus Christ," Masonry commands in its own name, and misquotes the sacred writer. So also in 1st Peter, 2nd chapter, the name of Christ is also omitted and the whole passage changed so as to destroy its original import.

WHEN GOD LEAVES US.

BY REV. J. M. FOSTER.

Hosea prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, a period of some sixty years. The scene of his ministry was the northern part of the kingdom of Israel. His prophecy is divided into two parts, the first having been given in the beginning and the second near the close of his prophetic career. The first and third chapters inclusive constitute the first part. In this the sin of Israel's apostasy is held up in the symbol of the prophet's twice marrying an adulterous woman, and their final rejection in the names given to the children which were the fruit of these marriages.

The second division is made up of two discourses, the first occupying the fourth and eleventh chapters inclusive; the second the twelfth and fourteenth inclusive. These discourses are made up of warnings, threatenings, judgments and promises. The keynote is the *chastening love* of God for his people. God called the people to return to him. When they would not hear he visited them. Crysostom says: "God threatens that he may not smite. He smites that he may not destroy." He sent the moth—slow but sure destruction. This they disregarded. Then he sent the lion—swift and overwhelming destruction. This was also ignored. Then as a last resort God said: "I will go and return to my place until they acknowledge their offense and seek my face; in their affliction they will seek me early."

Judicial abandonment is the greatest possible calamity any people can endure. It was a sad day for Israel when God left the camp in the wilderness and the pillar of fire stood far out in the desert. No wonder the people put off their ornaments when their Great Ornament had forsaken them. No wonder they were alarmed, for their Rock had forsaken them and they must sink in the mire. Their shield was gone and they were exposed to the enemy. "Lord lift thou upon us the light of thy countenance, and so we shall be safe." No wonder Moses said: "If thou go not with us, carry us not up hence." God promised to send his angel. But this did not satisfy him. He could not go unless they could sing:

"God in the midst of her doth dwell,
Nothing shall her remove,
The Lord to her an helper will
And that right early prove."

The judgments of God are two-fold, outward and inward. The outward are fire, flood, etc. The inward are "blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience and vile affections." The Johnstown disaster, the Seattle fire, the cloud-bursts, etc., are the first. A missionary meeting is held and the papers give a short paragraph to report it. Sullivan and Kilrain enter the ring for a prize fight and two pages are devoted to reporting it. The first is not read; the second is devoured with an unnatural relish. What does it mean? Judicial abandonment. God has departed from us.

Last Thursday evening the barbers of Cincinnati held a meeting and resolved to sustain the Mayor in prohibiting common labor on Sabbath and closing their shops. They need the Sabbath rest. They want it. And now that they have it they are for holding on to it. The Mayor has relented a little. He allows meat shops and groceries to be open till 8 o'clock Sabbath morning so that the poor who cannot afford ice may get their perishable eatables, which they had purchased the evening before, on Sabbath morning. No purchases are allowed on Sabbath. This concession is not necessary, and the grocers and butchers are not pleased with losing the morning hours of their rest day. But we had another regular Puritan Sabbath in Cincinnati yesterday.

High Bridge camp meeting has just reached the last of a ten days' service. Sam Jones was here last week. A telegram that his boy was lying very low took him home Saturday. Ten thousand people heard Sam Small here yesterday.

High Bridge, Ky., July 22.

THE BIBLE IN THE PUBLIC SCHOOLS.

THE TEACHING OF THE PRINCIPLES OF THE CHRISTIAN RELIGION THE SAFEGUARD OF THE AMERICAN REPUBLIC.

A word spoken in due season.—Prov. 15: 23.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bring all our glory in profound obscurity.—*Daniel Webster.*

Of all the multitudinous questions now agitating the public mind, perhaps there is not one which more justly claims attention, or appeals more strongly to the patriotic heart, than the subject of religious instruction in the public schools of this country. Much has been said and written of late regarding the claims of the Bible in the school-room's daily curriculum, until now it is very generally conceded that, in order to prevent our institutions left us by our forefathers from falling into decadence, and preserve the fabric of our national union, the public schools—the palladium of our liberty—must give instruction in virtue and morality as much as in the common branches of knowledge, and a training of the intellect in the common processes of the mind, virtue and morality being as indispensable to the existence to the state as intelligence itself. Our public schools are very sacred to every patriot, and they must be preserved and protected in their original design of not only imparting knowledge, but inculcating in the youth a sense of religious and moral obligation, lest the national greatness which our forefathers dreamed for us, and which has been the song of poets down through the decades, will be lost, and the oft-quoted prophecy of the Old World writers be realized.

In the discussion of this general subject it seems to me that nothing connected with it is so striking as the total failure upon the part of so many really intelligent persons to apprehend the history, the purpose, the spirit, or the scope of the provision to reinstate the Bible in our public schools. In the discussion of this subject, which is truly one of great national import, there are those who, while laying claim to patriotism as burning as ever fired the hearts of the "Signers of the Declaration of Independence," and who believe that morality and virtue should be cultivated and taught the youth of our country, yet contend that the use or even presence of the Bible in the school-room should not for one moment be tolerated by an intelligent public mind. The bulk of these objectors are of three general classes, viz.: The Catholic clergy and the slaves under the stress of their clerical lash; infidels, of the school of thought of Ingersoll, Seaver, Putnam, etc., and, lastly, those who reverence the teachings of the Bible, and believe in the promulgation of its doctrines as the only hope of our country's welfare and perpetuity, but at the same time object to the intrusion of its wholesome pages of thought in our public schools. As an objection they urge that this sort of instruction should be turned over to the clergy, to the churches, to other influences, and to the family especially. But these same apostles of *iniquitous lethargy* evade or forget the fact that there are not far from one-third of the children of this country who never see the inside of a church, and who in their family relations are so unfortunate as to have little, if any, training in the ordinary principles of virtue and morality. Certainly no man of patriotism or heart, much less of sense, will agree to this idea of turning adrift these unfortunate children of vice and misery, who are so destitute of all religious influence but that of the schools, and yet are declared to be unworthy of citizenship without its elevating spirit. If it be indispensable that they have training in these ideas, that these ideas be implanted in the young mind with a virtue to a safe and proper citizenship in the future, the instruction must be given as that noble patriot, Senator Blair, says, "by the public schools dependent upon the power of the state."

As regards the Catholic and infidel objections to the use of the Bible in our public schools, I need scarcely remark to an intelligent public that their legitimate reasons for so resolutely opposing is under a mask. The Catholic clergy claims for their church "Catholicism" and "Catholicity"—a claim as impudent and absurd as it is false; for it is a fact too well established in the minds of all intelligent and thinking people, that the greater part of the Romish church have rested contented in mental indolence, and ignorance has been its inseparable companion. While Rome thus believes *ignorance* to be the mother of devotion, infidelity always fights under a mask. David Hume, standing among the most noted of modern skeptical philosophers, left some infidel manuscripts, with directions that they should be printed and published after his death. "He loaded a blunderbuss," said Dr. Johnson, "directed it against Christianity, and sneaked into the grave, leaving another to fire it off." So it is here. "The American Secular Union" is putting forth their most strenuous efforts in opposing the introduction or continued use of the Bible in our common schools. Why? They say, in speaking of the proposed educational bill of Senator Blair, which contains in the second section these words: "*Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all children living therein . . . in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion,*" because "it is absolute tyranny," "a degradation to American citizenship," and "a practical union of church and state." But the true reason is they are so "liberal" that they cannot suffer the volume of Holy Scriptures to gain that much prestige in the eyes of the law, and the legal acts of the nation; possibly forgetting — nay, probably evading—the facts that there can be no religion without the Bible, and no morality without religion.

To prove that this assertion is not biased or prejudiced by any expressed opinions of scholars eminent in the department of Theology and Biblical criticism, I quote Prof. Huxley in an address upon education, whose eminent services in natural science placed him among the leading scientists of the age —"so thoroughly a materialist and evolutionist," says Dr. Luther T. Townsend, "that no one would think of charging upon him anything like biblical predilections"—makes, nevertheless, the following confessions:

"I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the *essential* basis of conduct, was to be kept up in the present utterly chaotic state of opinions on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble stoic, Marcus Antonius, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible-reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."

From the time this government was instituted it has firmly recognized religion as being essential to good government and the rightful administration of the laws thereof. In this connection it is impossible to suppose that religion, being thus recognized as essential to our well-being, can at the same time be admitted that it may be false or of human origin, or anything else than it purports to be. Upon this proposition the decision by the Supreme Court of the United States, in the case of Videl et al vs. Girard's Executors, is exactly in point. It declares and reaffirms the Christian religion to be a part of the common *law* of the State of Pennsylvania. Again, if the Scriptures had free access to our common schools—where are educated the boys who are to furnish the pillars upon which this great government shall rest—they could never hope of securing recruits from this noble element, but would (as has always been their custom and privilege) continue to draw them from the ranks of the foreign horde of marauders with which this country is to-day flooded and cursed.

Our common-school system was organized with the view of giving religious instruction to the youth, as well as giving instruction in the other branches of knowledge. A resolution, passed by Congress, Oct. 12, 1778, read as follows:

Whereas, True religion and good morals are the only foundation of public liberty and happiness;
Resolved, That it be, and it is here earnestly recommended to the several States to take the most effectual measures for the encouragement thereof.

Another resolution, on the 7th of March, 1778, appointed a day of fasting and prayer to God, that among other blessings "it may please him to bless our schools and seminaries of learning, and make them *nurseries of true piety*, virtue, *and useful knowledge.*"

Manifestly, then, schools were to be established for the purpose of disseminating religious, as well as general, knowledge and the principles of morality. Our forefathers thus entertained none of those speculative theories of "secularizing" education—but tell us that religion and morals are the only solid foundation of liberty and happiness; and that our schools and seminaries should be "nurseries of true piety, virtue, and useful knowledge."

Religion is, always has been, and always will be, the great conservative element of national life. It cannot be otherwise. Show me a people without religion and I will show you a people without government, without laws, without civilization, without national life. Take away all religion, and you leave only barbarism. Washington, in that inspiring message to the American nation, known as his "Farewell Address," which is a national composite of the ideas of Madison, Hamilton, and the first President of the United States—the work of two lieutenants, permeated and inspired with the genius, wisdom, usefulness, far-seeing statesmanship, and love of country of their veteran chief—says:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in courts of justice? And let us, with caution, indulge the supposition that morality can be maintained without religion."

The religion taught in the common schools in those States which commend and sanction the use of the Bible, and to be taught in the schools throughout the entire country should the Blair educational amendment bill become a part of the organic law, is not sectarianism, but the eternal, immutable, and essential principles of the Bible, the religion taught by the great Teacher of all religion. It appears that out of twenty-eight States and Territories, twelve have no law upon the subject of religious instruction in the public schools, five content themselves with prohibiting Sectarianism, in two morals and good behavior are insisted upon, and New Hampshire only provides for the election of religious teachers. Iowa's terse law declares the Bible shall not be excluded, and no pupil shall be required to read it contrary to the wishes of his parent. New York makes no provision for any part of the school hours being used for religious exercises, but forbids the exclusion of the Scriptures. Massachusetts, Rhode Island, and Minnesota lead the van in explicit and admirable legislation, requiring piety as well as morals; the fear of God as well as due consideration of the rights of man. This recognition of Christianity—and I wish to say that I use the term in a very broad sense, as meaning the religion of the Bible—not in any limited or narrow sense—this recognition of Christianity or the religion of the Bible results from propositions which are at the foundation of and necessary to the constitution and stability of society.—*F. W. Kimball in America.*

Brother Shipman, of Wapello, Iowa, said he was frequently troubled with a sister who got excited and shouted when he reached the climax of his sermon. He tried in vain to break her of the habit until one day when she broke out as usual, he stopped short and told the brethren that as the sister was feeling so good, he believed they would take up a collection. The hat was passed and it cured her, for she never went off in that way again.—*Rev. M. A. Gault.*

VINDICATION OF JOHN ADAMS

FROM THE ASPERSIONS OF THE LODGE.

BY HIS SON, JOHN QUINCY ADAMS.

Quincy, August 22, 1831.

Sir:—The letter from my father to the Grand Lodge of Massachusetts, which Mr. Sheppard has thought proper to introduce into his address, was a complimentary answer to a friendly and patriotic address of the Grand Lodge to him. In it he expressly states that he had never been initiated into the order. He therefore knew nothing of their secrets, their oaths, nor their penalties. Far less had their practical operation been revealed by the murder of Wm. Morgan. Nor had the hand of the avenger of blood been arrested for five long years—and probably forever, by the contumacy of witnesses setting justice at defiance in her own sanctuary. Nor had the trial of an accomplice in guilt marked the influence of one juror under Masonic oaths upon the verdict of his eleven fellows.

That Mr. Sheppard should resort to a letter from my father, a professedly uninitiated man, to liberate the Masonic institution from the unrefuted charge of unlawful oaths, of horrible and disgusting penalties, and secrets the divulging of which has been punished by a murder unsurpassed in human atrocity, is to me passing strange. All that my father knew of Masonry in 1798 was that it was favorable to the support of civil authority; and this he inferred from the character of intimate friends of his, and excellent men who had been members of the society. The inference was surely natural; but he had never seen the civil authority in conflict with Masonry itself. To speak of the Masonic institution as favorable to the support of civil authority at this day, and in this country, would be a mockery of the common sense and sensibility of mankind.

My father says he had known the love of the fine arts, the delight in hospitality, and the devotion to humanity of the Masonic fraternity. All these qualities no doubt then were, and yet are, conspicuous in many members of this society. They, and qualities of a yet higher order, were not less conspicuous in the Order of the Jesuits. They were conspicuous in many of the Monastic orders—in the inquisition itself, whose ministers, in the very act of burning the body of the heretic to death, were always actuated by the tenderest and most humane regard for the salvation of his soul.

The use of my father's name for the purpose of which Mr. Sheppard would now apply it, is an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. You observe, he says, he never had been initiated in the Masonic order. And I have more than once heard from his own lips why he never "enjoyed that felicity."

Mr. Jeremy Gridley, whom he mentions as having been his intimate friend, was Grand Master of the Massachusetts Grand Lodge. He was also the Attorney General of the crown, when, in October, 1755, my father, having finished his law studies, and his school keeping at Worcester, presented himself—a stranger—poor, friendless and obscure, to ask of him the favor to present him to the Superior Court of the Province, then sitting at Boston, for admission to the bar. Mr. Gridley, in his own office, examined the youthful aspirant with regard to his professional acquirements; gave him advice truly paternal and dictated by the purest virtue; and then presented him to the court, with the declaration that he himself had examined him, and could assure their Honors that his legal acquirements were very considerable, and fully worthy of the admission which he solicited.

This kindness of Mr. Gridley was never forgotten by my father—I trust it will never be forgotten by his children. From that day forth, while Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to him for friendly counsel, and, as he was Grand Master of the lodge, once asked his advice, whether it was worth his while to become a member of the society. In the candor of friendship, Mr. Gridley answered him—NO,—adding that by aggregation to the society a young man might acquire a little artificial support, but that he did not need it, and that there was nothing in the Masonic institution worthy of his seeking to be associated with it.

So said at that time the Grand Master of the Massachusetts Masons, Jeremy Gridley; and such I have repeatedly heard my father say was the reason why he never joined the lodge.

The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is, in my opinion, as unwarrantable as that of my father's name. On the mortal side of human existence, there is no name for which I entertain a veneration more profound than that of Washington. But he was never called to consider the Masonic order in the light in which it MUST now be viewed. If he had been, we have a pledge of what his conduct would have been far more authoritative than the mere fact of his having been a Mason can be in favor of the Brotherhood. If you wish to know what that pledge is, please to consult the recently published writings of Thomas Jefferson, Vol 1, from page 416 to 422, and especially the paragraph beginning at the middle of page 418. I would earnestly recommend the perusal and meditation of the whole passage to all virtuous and conscientious Masons, of whom I know there are great numbers. If they wish to draw precepts for their own conduct from the examples and principles of Washington, or from the deliberate anxious opinion and solicitude of Jefferson, they will find in those pages lessons of duty for themselves which they might consider it as presumption in me to offer them. The application of the principles, in a case not identically the same but in every essential point of argument similar, and in many respects from a weaker to a much stronger basis, I would leave to their own discretion, though first divested of its passions. It is, in my opinion, an unanswerable demonstration of the duty of every Mason in the United States at this day.

I never heard, and do not believe, that the Rev. Dr. Bently ever delivered or published a sermon censuring my father for anything he had ever said upon the subject of Masonry. The electoral vote of Massachusetts in 1801 was unanimous for my father.

You are at liberty to make what use of this letter you please; giving notice, if you publish it, that it is in answer to a letter of inquiry received by me.

I am, very respectfully, your obedient servant,

John Quincy Adams.

JOHN ADAMS AT HOME.

The venerable historian, George Bancroft, contributes to the *Century* some personal reminiscences which are accompanied by full-page portraits of John Adams and Oliver Ellsworth. We quote as follows concerning his visit in 1818 to the second President of the United States: "We arrived early in the afternoon. The venerable ex President received us cordially in the parlor of his homestead at Quincy; and so did the wife of his youth, the accomplished woman now known to the world by the publication of two volumes of her own letters, and two more of letters which she received from her husband. Several younger persons, seemingly their grandchildren, came in and went out as occasion served, and it was plain that the aged man was thoroughly well ministered to by youthful attendants whose whole demeanor was marked by reverence and affection. A more respectable or a more lovely family group, of which the head is an octogenarian, can hardly be conceived of.

"Presently the tea-table was spread in the middle of the room, and my friend and I sat down with the family. It was indeed a great privilege for one just out of college to sit at table with the venerated man, under whose colossal courage and inspiring eloquence the men of the Congress of 1776, who had not the gift of speaking in public, confidently sheltered themselves. He did not look younger than the record of his birth indicated, but he was hale and vigorous; and as I sat near him I could not but notice that he carried his full cup of tea to his lips as safely as any one around him, without spilling a drop from tremor. The table was spread with the neatness and simplicity that prevailed at that day in New England homes. Could a foreigner have looked in and seen the second President of the United States at his sufficient but unostentatious meal, the central figure in the group of his own family, it must have been confessed that his manner of life presented a perfect pattern for a republican chief magistrate in retirement."

The Knights of Labor can never restore their organization to the position which it held for a year or two, nor can they form in its stead another body of equal prominence. The socialistic idea has probably seen its best day among the workingmen of the United States, and the boycott and the strike, with rioting, bloodshed and terrorism, that made the Knights of Labor feared, will never again exercise the power for evil which shocked the country three years ago.—*Cleveland Leader.*

NEW ENGLAND LETTER.

The British American Convention—Toronto and Boston—The park matter again—A natural curiosity—An old fashioned revival—The prohibitory law in Maine—A curious find—Our Ware meeting.

The annual meeting of the British Americans, held last week in Boston, was an interesting and important convention. The address by President Wemiss was a very able one, though it gave more space and time to castigating Governor Thayer for his un-American defense of Patrick Egan, and a briefer notice of the Clan-na Gael than the relative importance of the two subjects seem to merit. The association has already adopted a password, and in other ways shows that the influence of those members who would fain make of it a secret society is strong enough to give the organization a trend in that direction. A ritual was recommended with passwords, signs, etc., by a majority of the committee having this matter in charge; an adverse minority at the same time presenting their report. On the motion of F. E. Bradbury, who is a pronounced anti-secretist, the action on both reports was indefinitely postponed. It is something certainly that the association will be called the General instead of the Grand Council, as was at first proposed. That adjective has been used by the whole Masonic spawn of secret societies to such a nauseating extent that any self respecting British American ought to be more than willing to let the lodge retain it as its own exclusive property.

Evangelist Leyden, who is now in Canada, writes of the imposing procession of Orangemen that filed through the streets of Toronto on the recent anniversary of the battle of the Boyne, "the serried ranks reaching as far as the eye could see." The unusually bitter feeling in Canada between the Catholics and Protestants is the reason why the 12th of July this year has been the occasion of a larger demonstration in the Canadian cities than ever before. But opposing secret orders, kindling into a flame the religious animosities and race hatred of centuries, may do a terrible work yet that future ages will shudder to read. Toronto, however, enjoys—with shame be it spoken—more religious liberty than Puritan Boston. "There," Mr. Leyden writes, "the Salvation Army parade the streets in hundreds headed by a band of over twenty instruments. Saturday evening on the main thoroughfare men and women are respectfully listening to a street preacher expounding God's Word. Sunday the city is quiet; no street cars, no excursion parties."

A mass meeting was held in Faneuil Hall Tuesday evening, to discuss the much talked of Park matter. The first speaker was the Rev. A. H. Plumb, who represented the Evangelical Alliance and spoke at length, denouncing "a law that would prevent a party of women and children from even singing hymns," and expressing his hope, which it seems as if every one with true Yankee blood in their veins ought to share, that it will soon be repealed. Prominent Labor men spoke, and resolutions were passed denouncing the action of the Park commissioners and asking them to resign,—a request with which those gentlemen have apparently no idea of complying, in spite of the storm that their arbitrary closing of the Park against all popular assemblies is raising about their ears. But

> "The night is mother of the day,
> The winter of the spring,"

and all this tumult of opinion denotes that the spirit of religious freedom still lives. Even that venerable "piece of petrification and putrifaction," as somebody calls the Romish church, contains soil in which the seed of truth can lodge,—which a curiosity of nature in Biddeford, Me., strikingly illustrates. Growing out of the masonry in the French Catholic steeple in that city are two young trees, supposed to be a willow and a poplar; and computed, as well as the distance will allow one to judge, to be respectively six and eight feet high. They are green and healthy, and show a rapid growth.

The First Baptist church at Weston has just completed its 100th birthday. Weston is a quiet, rural village; the home of that venerable and devoted friend of the anti secret cause, Dea. I. Leadbetter, although his postoffice address is Auburndale. Helen Hunt Jackson's early childhood was connected with this place, and it was also the home of the Garfield ancestry. The President was said to have had in mind a trip through New England incognito, during the summer interim, which should take Weston in its way, when the bullet of the assassin laid him low and plunged a nation into mourning. In 1776 there was a remarkable revival in the town, denominated for many years afterward "the Reformation." Would that to every so-called religious revival such a name could be applied. If so the

lodge and the saloon would find their days numbered.

The *Voice* publishes an interesting table giving the result of inquiries made in Maine as to the workings of the prohibitory law in that much-slandered State. The testimony is almost without exception: first, that prohibition does prohibit so far as to close up the open saloon. Second, that drunkenness as well as crime and pauperism would be vastly increased by high license. Thirdly, that a National prohibitory law is needed before the State law can be successfully enforced. On the question whether the law against liquor selling is enforced as strictly as other criminal laws, there is less unanimity of opinion, the majority, however, taking the ground that it is. But thieves and murderers do not, like the saloon-keepers, have a vast moneyed power behind them to buy immunity from punishment. It is not pleasant to one born and bred, as was the writer, in the old Bay State, to think that most of the rum supplied to Maine, except what is smuggled over the border, comes by the way of Boston. And yet what an educating process the American people have gone through with on this great question in forty years!

An old house in Andover, the residence of one of the professors, was being repaired some time since, when in tearing away the roof of the portico, a workman found a smooth pine board six inches by ten, which had been nailed to the ceiling between the timber and the roof. Upon it, written with a black lead pencil, was a memorandum of the date of the building, which was July, 1845, and the name of the person doing the work, to which was added, whether in a mood of disgust or congratulation is not clear: "Very hot weather I assure you, and not a drop of rum. Yours with respect, C. M." Which proves that the century had almost half gone before the practice of supplying rum to workmen had wholly died out even in Andover.

The W. C. T. U. will be ably represented at our approaching Ware Convention by Mrs. M. E A. Gleason, who, after August 14th, will be released from her usual pressure of engagements, and can stay with us until the meetings close. Mr. and Mrs. Henry J. Pierson of Boston will lead the devotional exercises, and none in our association who have heard them need be told of their wonderful power and ability in this direction. Come one and all who can, and under no vaulted roof made by man, but in one of God's first temples, let us seek that baptism of his Holy Spirit which alone can fit us to war successfully against evil. Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, July 26, 1889.

The appointment by Secretary Noble of a commission of three to inquire into the conduct of the Pension Bureau during the last year, confirms what I wrote you just after Commissioner Tanner's appointment of the bitter feeling between himself and the Secretary. The principal objection urged upon the President against the Corporal's appointment was that he would be "too liberal." It appears now, however, that he had developed a great talent for simple blundering. When he appointed George B. Squires, who was removed in disgrace at the end of eight weeks, his private secretary, he followed the error by the scarcely better mistake of appointing his daughter, an inexperienced school-girl, his private secretary. Another personal appointment of his was that of Harry Phillips, a Brooklyn man, as chief of a division. Phillip's appointment was objected to by Secretary Noble on the ground that he seemed without endorsers except the Commissioner himself. At last the appointment was made and charged to the Commissioner. That is only a little over two months ago, and Phillips is already implicated in the re-rating frauds that Secretary Noble's commission is investigating. The re-rating frauds that are the principal subject of the present investigation are among the most daring swindles ever perpetrated. About a dozen Pension office clerks that have been drawing pensions for years got together for mutual benefit, and agreed to apply for re-rating from the date of discharge. The combine invited Grand Army men to join them, but for some reason, only reached a half dozen men and they were in government employ.

Re-rating is authorized by law only "when manifest error" is found to have occurred. These men were old and experienced clerks in the Pension Bureau, and had never before discovered that there was any error, under the law, in their ratings. Still by the combination, and by literally pressing in the merits of each others' claims, this combination managed, every man of it, to secure from $2,500 to $4,000 each. No claim was rejected, and while in several instances six months or a year passes before claims are reached for consideration after they are filed in the Pension Bureau, these claims are all rushed through in two weeks from the time they were filed. The champagne suppers of the visitors could not be kept quiet, and the press soon got possession of the facts. The exposure followed.

For some reason Commissioner Tanner paid no attention to the matter, and it remained for the Secretary to recognize the scandal by discharging three members of the Medical branch of the Bureau, and by the appointment of this commission. Nobody dare accuse Commissioner Tanner of dishonesty, or of a guilty knowledge of these frauds, but his opposition to the appointment of the commission places him in a most unfortunate light. The Secretary is also damaged in the opinion of many by the breach between him and the Commissioner. Some look upon it as an attempt to restrict the liberal policy toward the soldiers. Such is the substance of Gov. Foraker's dispatch to Corporal Tanner this week. The newspapers who dare talk are full of the matter; only a few over zealous Republican newspapers of the musty order failing to recognize the importance of the trouble.

The secret service, that branch of the government that the small boy who faithfully reads his bloody bones nickel novels is given to admiring, is about to have a new chief. It is probable that the new man will be Thomas Furlong, a St. Louis railroad detective. Russell Harrison is actively supporting him. His appointment has been delayed thus far by petitions sent in against it by various labor organizations, including a letter from Grand Master Powderly, protesting against his appointment, on account of his work during the St. Louis strikes. It is stated to-day, however, that Mr. Powderly has formally withdrawn all opposition, and the protests are cancelled. *

Prof. Huxley on Bible Reading.—Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under "the precepts of men"; it is so certain, to my mind, that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstition which has been piled round it by the so-called Christians of later times; it is so clear that the only immediate and ready antidote to the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example. If the New Testament is translated into Zulu by Protestant missionaries, it must be assumed that a Zulu convert is competent to draw from its contents all the truths which it is necessary for him to believe. I trust that I may, without immodesty, claim to be put on the same footing as the Zulu.—*From "Agnosticism; A Rejoinder"; in the Popular Science Monthly for June.*

Reform News.

BRO. HINMAN REVISITS BOYHOOD SCENES.

Mansfield, Ohio, July 25, 1889.

Dear Cynosure:—The hurried harvest season is not the most favorable time for the work of an itinerant lecturer. Nevertheless, I have found both work and encouragement. From Geneva I went by stage to Rock Creek, a pleasant village in Ashtabula county, where I spent the Sabbath, preaching twice in the Disciples' church. The church is without a pastor, but their former minister expressed a cordial sympathy with our work.

I found two Congregational ministers, the former and the present pastor. The latter had never joined any secret order, but saw no evil in them. He thought them on the whole to be a blessing. As for a worship that ignored the Lord Jesus Christ, while he did not approve, he saw no reason to condemn it. He thought his duty was to preach *general principles* and leave their application in all cases to his hearers. The other minister (now disabled by ill-health) has had much experience in the lodge system. Brought up in the South he had, early in his ministry, gone into the lodge at the solicitation of his brethren. He was disgusted with it from the first, but continued to be a Mason and Odd-fellow for six years. It is his firm conviction that no man can intelligently be both a Mason and a Christian; nor can a man be loyal to any Christian church and be also loyal to any secret society.

From here I went to Messopotamia in Trumbull county, where I found a band of Wesleyans who stand fast for the truth among a gainsaying, pleasure-loving people. I could not lecture, but purpose to visit this region again.

At North Bloomfield I found cordial sympathy, and by the request of the Congregational pastor I lectured on Africa and the mission work, one of our African missionaries having gone from this place. I have rarely found any one who was interested in the work of sending the Gospel to the heathen, who did not also see that our lodge heathenism is hostile to Christ.

From here I went to Lennox, where I lectured in the M. E church on the lodge system. The night was dark and rainy, but the audience was fair and highly appreciative. Here I found some old brethren who lived in the vicinity of Batavia, New York, and had very clear remembrances of all the facts concerning the murder of William Morgan. One of them, an aged M. E. minister, is a nephew of Mr. Miller, Morgan's publisher.

From here I went to York, Medina county, where I was entertained by our earnest friend, M. R. Gardner. Next day Rev. Beard, the Congregational pastor, took me to Litchfield, where I spent my boyhood, and where I still find some grey-haired men who were my companions in other years. I preached here to a good congregation in the Congregational church, which, if it was not the first, has always been the leading church in the town. I was glad to learn that the Masonic lodge here had gone down, and that there is but one (and he but nominal) Mason in this church. The pastor, Bro. Barton, does not fail to declare God's truth in reference to the lodge iniquity. At present they are having a conflict with the liquor interest. Having voted out the liquor traffic, they find themselves confronted by liquor peddlers, from the Akron distilleries, who deliver jugs of whisky at the houses, and they are powerless to prevent it.

From Litchfield I was kindly conveyed to York, where I preached to a full house in the Congregational church. From there I went to Ashland, Savannah and this place. At each of these places I found friends and helpers. I hope we may hold a State meeting in the fall at Ashland, where the Brothren (German Baptist) College will open its doors to us. I go from here (D.V.) to Galion and Dayton. Yours for truth, H. H. Hinman.

Correspondence.

A NOTEWORTHY CHRISTIAN CONVENTION.

Chelsea, Mass., July 10, 1889.

Editor Christian Cynosure:—The Chelsea All-day Convention of Christian workers held its sessions on the beautiful summit of Mt. Washington, yesterday. The grassy height on which the conference tent was pitched, commands magnificent views north, south, east and west, of the Atlantic and its curving coast, and the busy city of Boston with its great number of outlying and rapidly growing towns and villages. The vision is an inspiring one, and marks the spot as wondrously adapted for an assembly of this kind.

The meetings, morning, afternoon and evening, were well attended by deeply interested audiences, workers arriving from Chicago, New York, Worcester, Providence and various New England cities.

The general arrangements were cared for by Evangelist William F. Davis, whose preaching on Boston Common and consequent imprisonment a year in Suffolk county jail have attracted wide interest in the subject of free preaching of the Gospel on public grounds, which for years has been prohibited by corrupt political officials.

The morning services were ably led by Evangelist H. W. Brown, of Chicago, a faithful worker of extensive experience, with Bible readings on the 1st chapter of the 1st Epistle of John, opening with the perfect demonstration of the incarnated Word of Life to eye-witnesses, and closing with the declaration of restoration to fellowship.

Excellent remarks were made by Mrs. Pearson, of Gospel Wagon work, upon the 11th chapter of Mark, clear points being made upon confession of sins by their true names when forgiveness is sought, completeness of service required by Christ, and the difference between "faith in God" and "the faith of God."

Pastor A. H. Plumb, of the Walnut Avenue Congregational church, Boston Highlands, deeply interested the audience with a stirring discourse upon

the obstructions and barriers increasingly thrown up by ungodly officials in conjunction with the Romish priesthood, to keep the open Bible and true knowledge of Jesus Christ from the perishing masses in our great cities.

Wm. F. Davis followed with a forcible statement, briefly made, of the present difficulties in the way of free public preaching of the Gospel on common grounds, and the position occupied by him in relation to their removal. Most excellent singing was rendered by a quartette of young men from D. L. Moody's Mt. Hermon school at Northfield, Mass. A hymn composed in Suffolk county jail was sung by request, by brethren Davis and Williams.

The exercises of the afternoon were increasingly interesting. The first address was given by Pastor Bliss, of South Boston, son of the missionary at Constantinople, upon the subject of Christian Socialism. Pastor Cyrus Cunningham, of the Shawmut Avenue Baptist church, Boston, delivered a sermon of great earnestness and power upon the second coming of Christ. Seldom has it been our privilege to listen to so grand a presentation of Bible truths.

A very expressive and apt address from Bro. Schwab, a young Christian worker among the Germans, followed, and he in turn was succeeded by Evangelist H. W. Brown, with an inimitable relation of personal work and experiences, interspersed with many beautiful and touching incidents. The afternoon closed with general witnessing for Christ by nearly every one present.

The evening services were made memorable by a finely illustrated explanation of the prophecies contained in the 2nd chapter of Daniel, touching the vision of Nebuchadnezzar, with a chart prepared for the purpose, from Pastor Cyrus Cunningham. Further remarks upon this subject were made by the son of the foregoing brother, and who is pastor of the First Baptist church of Somerville, Mass.

Altogether the day abounded in rare feasts to all permitted to be present. It is proposed to make next year's meetings cover one month.

J. C. Davis,
149 Broadway, New York.

THE U. B. CHURCH, ITS DANGER AND NEED.

Editor Cynosure:—I have not written much for a year or two for your columns, owing largely to the conflict in the U. B. church. I have given my help and attention largely to this struggle as being, for the time, of main importance.

The *Cynosure* declared at the outset that this was an assault of the lodge system for the destruction of the U. B. church. This I have persistently doubted and have applied myself for four years now to see if there was foundation for such belief. There is not perhaps one in a hundred in the church that even now believes this is the case.

But the awful fact that a relentless and murderous power, the secret power of rankling infidelity and anti-Christ, has deliberately planned and is now carrying on the destruction of the old U. B. church, has now dawned upon my unwilling mind.

Within the last four years I have put together words and phrases that have fallen from the lips of secretists, principally Freemasons, and have formed sentences, till I have volumes of evidence satisfactory to my own mind that the lodge power has engineered this heart-rending trouble in our church. And I have noted the fact that the actions of Freemasons, Odd-fellows, G. A. R., Sons of Veterans, etc., have dovetailed into these sentences making the evidence very complete.

Within the last few weeks, especially, I have been enabled to read the result of my investigation as follows: "The immediate total overthrow and final total extinction of the original or anti-secrecy U. B. church." And this gives me the key to further contemplated action in regard to other denominations. The same plan is now in operation in the Wesleyan Methodist church that has been carried on for twenty years in our church, but is only about half ripe. It is the next one to be divided or destroyed if possible. Then comes that little giant, the Free Methodist church. Many of the leaders in it are seceding lodgeites, and the lodge will probably bring such pressure to bear on them as to bring them back to their allegiance, so that they will surrender the Free Methodist church with hardly a struggle.

There will always be found enough false and fearful brethren to cause division unless the church takes prompt and decided action in their expulsion. Enemies will never be as effective outside as inside; and if the U. B. church had commenced twenty years ago expelling insubordinates, when this revolution was in its incipiency, the church to day would be a unit and be doing great things for the Master's kingdom.

I have noticed that when it comes to a hand-to-hand contest, the lodge liberals, with their aids and abettors, concentrated their entire force on one individual, bringing every plausible argument to bear they can command. He is a special object of friendship, and is button-holed at every turn, and promised and wheedled and threatened in a blind way, till he is confused and scared into submission or neutrality and ceases to identify himself with those who are for the old church. Then he is induced to attend the services of the liberals, and through and by him the liberals operate on his friends and relations, till they get, if possible, all of them on the liberal side. Then another and another, till the ranks of radicals are thinned to the verge of despair in many instances, and they are unable to make any respectable showing as to numbers or effectiveness. And the liberals laugh with hellish delight at the depleted ranks of the old church.

The younger men are the ones they work upon, as a rule, hoping to leave nothing but old people in the old church, who, after a vain struggle, will soon die off without issue of any consequence to keep up the old anti-secrecy church. Thus having the young in the liberal ranks, they will by natural process as by secrecy additions rapidly gain numerical strength.

Long since they have fortified themselves financially by gaining those who have means. For four years they have been turning out of office loyal officials, and that without cause, and filling their places with the most pronounced liberals, pro-secretists and members of secret societies. They have thus gained the keys to a large amount of the property. But their locking some of our churches against us early in the fight, just after the General Conference of '85, put our people somewhat on their guard. But oh, what a dreadful wail they send out through the church when we in self-defence lock them out! In some instances, when we have trusted them with the keys, they have turned around and locked us out. In other instances when we let them in, retaining the keys, they put on another lock and never let us in again. Now this is a glimpse at the condition of our church. Who will come to our rescue? Hitherto we have tried to maintain the fight alone against foes within and foes without, against the whole lodge power of the United States, and all the rankling infidelity and anti-Christ hidden under secret societies. The odds are too great, I fear, and if we are rendered ineffective for any considerable length of time, other churches will be brought to the same ordeal and we will not be able to help them.

Let all anti-secrecy churches, parts of churches, individuals and the N. C. A. open fire all along the line. Go into U. B. communities and preach and lecture and uncover this foul plot for the extinction of the original U. B. church with its anti-secrecy principles, and for the final overthrow of all other churches and organizations that oppose the lodge system. But all this is nothing but rankling infidelity in disguise, and its ultimatum the overthrow of Christ's kingdom upon earth. "Soldiers of Christ, arise and put your armor on." * *

PITH AND POINT.

REV. L. JOHNSTON HAS A NEW OBSTACLE TO ENCOUNTER.

The Roman Catholics have purchased a block of ground in Pine Bluff, Ark., at a cost of $1,500, and have laid the foundation for a Colored Industrial School that is to be opened this fall. It is their hope to establish a large and flourishing colored church. Four-fifths of the population of the county (Jefferson) are colored. The Presbyterian Board of Missions for Freedmen have a church and school at this point, under Rev. Lewis Johnston. This school, Richard Allen Institute, will need better accommodation to cope with its new competitor.—Com.

SEMPER PARATUS.

I see what a grand thing the Christian Association is—like an army in the field ready to meet the enemy at every point, and to take advantage of every opportunity to deliver battle. You have such opportunity in the "Cronin" murder. This is a thing to be expected only one time in a thousand, as it were. How can men hold up their faces for Masonry in the presence of the legal exposure of the "Clan-na-Gael?" Hammer away at the stone walls of secrecy; they are bound to fall, though the impression of no single blow is visible. There is an overruling Providence that times a faithful testimony to events in the world's onward movement.—D. S. Faris, *Eparta, Ill.*

THE PROVIDENCE OF THE CRONIN CASE.

I think this an auspicious time to "boom" our anti-secrecy reform. A fresh deed of blood has been committed, and the crime has been traced to the savagery of a secret clan—a clan whose obligations and penal sanctions are no worse, and precious little better than those of its ancient (?) harlot mother. By the extensive publication of the Cronin affair the hitherto blind eyes now begin to see (imperfectly though) "men as trees walking;" deaf ears now hear a "sound in the top of the mulberry trees." This vantage ground should not now be idly occupied, nor listlessly and basely surrendered to the enemy of God and man and good government, but should be sedulously cultivated and worked for all that it is worth.—J. N. Norris, *Birmingham, Iowa.*

LITERATURE.

The Double Nature of the Kingdom of Christ; or prophecy applied to the American government as the restored Israel. By Isaac H. Curtis. Pp. 191. Price $1.00. Published by the author, Paris, Ill.

The author of the respectable volume is a farmer who says that many years ago while engaged about his work he became impressed "that the 'Manchild' spoken of in the twelfth chapter of St. John's Revelation was a civil government. On referring to a similar prediction of the birth of a manchild, found in the last chapter of Isaiah, was still more strongly impressed with that opinion, and that the Spirit, through the prophet, was foreshadowing the spiritual birth of a nation; and a close study of the prophecies since that time has confirmed me in the faith that Christ's kingdom comprehends the spiritual birth of the American nation." Acting under this impulse the Bible was studied and this book written. The author has pursued this work on an independent line, and he gives little heed to other interpretations, creeds and dogmas, if he does not ignore them. He shows the difficulty of following this principle in some of his interpretations of Scripture, which are extremely crude and unwarrantable; much of his reasoning is also obscure, although the proposition which he hopes to establish is one which has its attractive features.

May Women Speak? A Bible Study. By Rev. Geo. P. Hayes, D.D. Pp. 88. Price 50 cents. Woman's Temperance Publication Association, Chicago.

Dr. Hayes is one of the ablest of the Presbyterian divines, and this Bible study, dedicated to the female missionary workers and supporters at home and abroad, etc., is a remarkably able and exhaustive review of the question at its head. He begins with the Old Testament and goes through the new, omitting nothing bearing in any way upon the case. His argument is not only conclusive, but very instructive also, throwing a flood of light upon the situation of women in ancient Greece and Rome. The two passages in Paul's letters, 1 Cor. 14: 34, 35 and 1 Tim. 2: 11, 12, he examines carefully in the light of other Scriptures, and overthrows the opinions long maintained by good men and women that they greatly restrict the sphere of Christian women. The thing reproved in these passages, he says, is "a disorderly and immodest speaking on the part of women in the midst of such communities where such speaking was by public sentiment looked upon as savoring of impurity." This little work should be everywhere read by those opposed to the conclusion or in favor of it.

The August *Scribner's Magazine* is interesting as a Tennyson number. There is a fine portrait of the English laureate in his old age, and another from a photograph taken a dozen years ago. Two papers accompany them. Prof. T. R. Lounsbury in "The Two Locksley Halls" writes in a sympathetic and discriminating manner of Tennyson's attitude toward life in youth and in old age. Dr. Henry Van Dyke writes on "Tennyson's First Flight," tracing the tokens of genius appearing in the earliest poems which Tennyson published in connection with his brother. Everyone should be interested in Prof. Henry Morton's article on "Electricity in Lighting"—the third in the series which was begun in the June issue. Professor Morton takes the reader with him into the great factories where the dynamoes and glow-lamps are actually made, and entertainingly explains the processes. Many of the illustrations are from photographs taken at the factories while the men and women are at work. "How to Feed a Railway" is the attractive title under which Benjamin Norton, Second Vice-President of the Long Island railway, describes the Purchasing Supply department of a large railway system—a most important element in its economic management—as important in its sphere as the commissary department of an army. Several short stories and two articles on summer sports fill the number, one on Lawn Tennis, the other on "Tarpoon Fishing in Florida," which is an intensely interesting account of the greatest of game fish.

The June *Manufacturer and Builder* is a very interesting and important number for the general public, as well as for the printing fraternity. Large space is given to an illustrated account of the Linotype, an invention by which ordinary printing is made without the necessity of setting types. The invention seems to be a labor saving device of great merit, and valuable for large offices. There is also a finely illustrated description of the New Mausoleum for the dead, an enterprise in which Senator Pomeroy, of Washington, is interested. The description of this mausoleum is interesting, and the illustrations very fine.

The most valuable book in the world is said to be a Hebrew Bible at the Vatican in Rome. In 1512 Pope Julius, then in great financial straits, refused to sell it to a syndicate of rich Venetian Jews for its weight in gold.

The Bible weighs more than 325 pounds, and is never carried by less than three men. The price refused by Pope Julius was therefore about $125,000, and that, too, when gold was worth at least thrice what it is now worth.

The August *Century* will contain a "symposium" on wood engraving, including a number of papers written and illustrated by a group of well-known engravers. The articles are, "Wood Engravers in Camp," by Frank French; "Originality in Wood Engraving," by Elbridge Kingsley; "Painter Engraving," by W. B. Closson; and "The New School of Engraving," by John P. Davis. Fourteen wood engravings, of unusual interest, are contributed to the series.

The Saturday Globe, New York. Whoever wishes an organ of the Democratic party had better subscribe for the above paper. It believes in Democracy, from Jefferson down; and its articles, original and selected, evince a grasp, style and energy which entitle it to the post it aspires to as the exponent of a party, which, in all its mutations, has changed its name but once; and which has administered the Government of the United States more than half the time from its birth.

"The Value of an Egyptian Girl's Gold Necklace," is the title of an article by Rev. Dr. Charles S. Robinson, contributed to the forthcoming August number of *St. Nicholas*. In lecturing on Egypt recently, Dr. Robinson exhibited a necklace taken from a mummy, and to help the boys and girls who were present to realize what a great while ago thirty-six hundred years must be, he asked them to make this calculation: How much would the money which bought the gold chain, if it had been American money put out at compound interest for thirty-six hundred years at six per cent., amount to to day, if the original price had been twenty dollars? The *St. Nicholas* article contains several answers to this problem, but it may be said that they are expressed in figures so great that they cannot be read. For convenience in reckoning, it may be assumed that the amount will double itself every twelve years.

Lodge Notes.

The Masonic Temple of New York cost, with the land, about $2,000,000.

Liquor selling is a Masonic offense in Arkansas, Dakota, Kentucky and Missouri.

St. John's Lodge in Boston was established in 1733, and is the parent lodge of Freemasons in America.

During 1887 the Grand Lodge of New York lost in "dimitted" (*i.e* clearances) and suspended members no less than 4,080.

The first Masonic office warrant granted for America was that granted by the Grand Lodge of England to Daniel Cox, of New Jersey, and dated June 5, 1730.

The Grand Master of Pennsylvania has issued an edict declaring the Cerneau Rite clandestine, and ninety days are given members to sever their connection, or stand trial.

The Worshipful Master of a lodge is infinitely more than the presiding officer of the Masonic society. There is no officer in sacred or profane usage that is his equal in privilege, power and honor. —*Victoria Freemason.*

"The Clan-na Gael, the United Brotherhood and the Irish Republican Brotherhood are substantially the same sort of organizations," says Bishop McQuaid. "The oath they take has been condemned by the Catholic church."

The G. A. R of Greensburg, Ind., recently elected a saloon keeper as their commander. The Woman's Relief Corps strongly protested against this action, and the white ribbon officers refused to attend the memorial services under such leadership.

Oklahoma Tribe, No. 95, Improved Order of Red Men, has caused a vast amount of trouble to the lodge, including the deposing of the "great sachem" and "great chief of records." It was finally organized at one of the Grand Army halls of the city.

Frederick the Great, the infidel friend of Voltaire, had the honor of introducing Freemasonry in Prussia. He organized a lodge at Reimsburg. In 1740, June 20, on his assuming the reins of government, he conducted the work at Charlotteburg. On the 13th of September, 1740, he organized a lodge at Berlin, which assumed the protectorate of all lodges in the kingdom, and was styled the Royal Grand Lodge. Frederick was the Grand Master of that lodge.

Major Warner, Commander-in-chief of the Grand Army of the Republic, has issued general order No. 10, in which he urges all the Grand Army of the Republic posts of the country to send as large delegations as possible to the National Encampment at Milwaukee.

The two corner stones of the Masonic and Odd-fellows' building were laid in Sycamore, Ill., July 22, by ex-Lieutenant Governor John C. Smith, who bears the ponderous titles, "Most Worthy Grand Master of the Grand Lodge of Masons" and "Past Grand Master of the Grand Lodge of Odd-fellows" of this State. The building is constructed jointly by the two lodges.

A circular has been issued bearing the signatures of T. V. Powderly, general master workman, and John W. Hays, general secretary of the Knights of Labor, Samuel Gompers, president of the Federation of Labor, W. N. Sargent, chief of the Brotherhood of Locomotive Firemen, and others, with the object of forming an alliance. The circular is an outcome of a conference held some time ago in Philadelphia. It has been issued privately to the organizations, and is not supposed to be known to the citizens. If the alliance is realized it will be the most formidable labor organization that ever existed in the United States or elsewhere.

The vicissitudes of climate are trying to most constitutions, especially to people having impure blood. For all such, and they constitute the majority, the best safeguard is Ayer's Sarsaparilla, the use of which cleanses the blood and strengthens and invigorates the system.

A mule's kick is not as certain to hurt as N. K. Brown's Ess. Jamaica Ginger is certain to cure pain.

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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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9. Ministers at Rival Altars.
10. A Pastor's Confession.
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16. Selling Dead Horses.
17. History of Masonry.
22 Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Nathaniel Colver, D. D., on Masonry.
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37. Why a Christian Should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
44. D. L. Moody on Secret Societies.
45. Ought a Seceding Mason to Keep his Lodge Oath?

Christianity and Odd-fellowship. Part 1, 4 pages; part 2, 4 pages.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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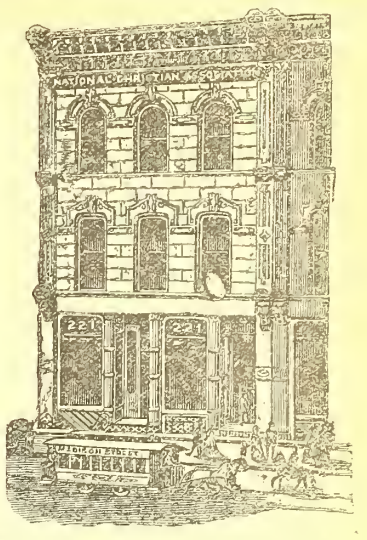
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 1, 1889

LICENSE, says an Indiana court, is "a restrictive special tax imposed for the public good, in the exercise of the police power of the State." But if a saloon is a public good, who has a right to "restrict" it? But the saloon system does no good, public or private. If so, what? Nor does license "restrict" in a moral sense. Every license declares the sale of drams a good and lawful practice in the holder of the license. Were every license good, more the better.

CARDINAL GIBBONS of Baltimore is bringing out a book on "Our Christian Heritage," which is (says the *Associated Press*) not to assail the Protestant denominations, but to vindicate Christianity against the systems which assail it. This Cardinal has written ably against the attempt to divorce education from religion; and all Christian truth put forth by Roman Catholics is, and should be, matter for rejoicing The Spirit of God goes ever with the truth of God. And when "the Spirit is poured upon us from on high," the papacy, priest-celibacy, the mass, and salvation by sacraments will appear abhorrent both to reason and Scripture.

"What is the practice of churches excluding members of secret societies What invitation do they give to the communion?" J. B. GALLOWAY.

ANSWER.—Their customs vary; but if faithful they all put members of secret orders under discipline as soon as they are known or apply for membership. They consider secret "*orders*" bound together by oaths of solemn obligations as "religions, invented by men, administered by priests, and inhabited by devils." The writer has received some hundreds of members into churches, but never knowingly received a Freemason or an Odd-fellow; and if one should be found in any church where we were members, the steps pointed out by Christ would immediately be taken to reclaim or remove him.

A CORRESPONDENT from Ligonier, Ind., asks concerning the beasts of the Apocalypse.

Prophets have ever pictured conquering nations and cruel movements of men as wild beasts. The seven-headed ten-horned beast is Rome, "the seven-hilled city;" and interpreters agree that it means Rome pagan, while the lamb-dragon beast is Rome papal. The scarlet woman filled with filth and blasphemy, we are explicitly told, Rev. 17: 18. No other city ever claimed to reign over kings. The whole book is a series of pictures, pantomime and tableaux, representing scenes, persons and events as caricatures, image characters of persons and things, producing effects on our minds like the realities. But these pictures cannot be fully known and understood till events fulfil them. But this magnificently sublime book has given courage and comfort to Christians in the darkest times. It is an august drama of the history of the church to the close of time; and shows that false religions will fall and Christ triumph in the end. Dr. C. E. Stowe, our learned and beloved teacher, used to say to us: "Read the Revelation right along, without trying to find out what every picture means, but let the book make its natural impression on your mind, and it will be a great blessing to you."

HE MADE THE STARS ALSO (Gen. 1: 16).—That is, Christ made them. "By whom also he made the worlds." Heb. 1: 2. This is about all we know of them except what we see by our eyes and our glasses. But if Christ made these shining orbs, they are included in his administration, and are interested in his atonement, finished on Mount Calvary. And we suggest to the distinguished Swede Waldenstrom, now in this country, that the atonement is *governmental* as well as *evangelical*. If God had pardoned the violators of his law on our little globe by wholesale, without the life and death of Christ, it would have shaken the stability of his government over mind in this and other worlds. Christ did not die to appease the Father's vindictive wrath, and make him willing to pardon sinners; but to make it possible that God *could be* (and appear to outsiders) "just, and the justifier of him that believeth in Jesus." Rom. 3: 26. And this is but one of a million of motives which made it "please the Father to bruise him," and please the Son to be bruised; for they were both one. And the legions of angels who looked on the cross impatient to avenge Christ, all rejoiced that he suffered for our sins to "magnify the law and make it honorable," and make guilty believing penitents wonder to all eternity at the "great mystery of godliness." 1 Tim. 3: 16.

JOHN ADAMS.

THE SECOND PRESIDENT OF THE UNITED STATES.

John Adams was the son of a farmer in Braintree, Mass. He was graduated from Cambridge College in 1755 when 19 years of age, just twenty years before the battle of Bunker Hill. And writing to Judge Sewall in 1760, he gives a key to his after life in this single sentence:

"Though I have very few hopes, I am not ashamed to own that a prospect of immortality in the memories of all the worthy to the end of time would be a high gratification to my wishes."

He was then a student at law. He lived to be "the Colossus of Debate" in the Continental Congress, and the next President of the United States after Washington.

His father died in Braintree in 1761; and from that time till his marriage to the daughter of a neighboring clergyman in 1764, he lived with his mother at the homestead in his native town; and, like his father, grandfather and great-grandfather, he was elected to and filled the town offices of highway surveyor, select man, assessor, etc. At this time, Adams' law practice was limited. But he attended court in Boston and heard an argument by James Otis, which, though the case concerned but a few merchants in Boston, galvanized the Province by the principles of the American Revolution, and transformed the young lawyer into a patriot, which character he bore to the close of his life. That speech of Otis was published fifty-seven years afterward from notes taken by Mr. Adams.

Of the young lady whom he had married, it is sufficient to say that she was the mother, teacher and guide of *John Quincy Adams*.

There are hinges on which human life turns. March 5, 1770, was not so much a hinge as a pivot of the life of John Adams. He was then 34 years old, and simply a lawyer, in which profession, by steady and incessant toil, he had gained the front rank. He had not attended the famous town-meetings of which his kinsman, Samuel Adams, was the moving and guiding spirit. But a few years before while in his rural home at Braintree, that town-meeting, moved by its clerk, Samuel Adams, had united him with the Chief Attorney or Crown Lawyer of the Province to argue a case before the Governor and Council; and he had removed to Boston a little while before the Boston Massacre, in which a corporal and six soldiers fired into a mob of thirty or forty citizens, who insulted and pelted them, and shot down five of the crowd. Drums on each side beat to arms, and the nearly empty street was filled and drawn to the spot where the dead men lay weltering in their warm blood which crimsoned a new-fallen snow. Capt. Preston and seven others were tried for murder and John Adams successfully defended them. This case drew on him the attention of two continents and turned him from a lawyer into a statesman. He soon after went in the Colonial Legislature and continued in public life till the close of his Presidential term. Samuel Adams would not have defended the red-coats. His death, with that of John Hancock, had been threatened by the King's Council; and as *inter arma leges silent*, Samuel Adams considered the sending of the regiments to Boston as warfare begun. But though the infuriated masses looked on John Adams and Josiah Quincy as little better than abettors of murderers and assassins hired by a king to rob the people of their rights, the leading patriots, Adams, Hancock, Warren, and Otis, justified them as lawyers enforcing the law, and lost no confidence in their fealty to the American cause.

Gov. Hutchinson had left the country, to which he never returned to the great promotion which he hoped for from the King when the colonies should be subdued. Gen. Gage was Governor, and he had procured an act of Parliament fixing the place of the meeting of their representatives, not at Boston but at Salem, which Gage wrote to Lord Dartmouth was a fatal blow. Samuel Adams and Joseph Hawley set to work to prepare for the Salem meeting. The House assembled, ordered the door locked, locking the Governor outside, and proceeded to vote for a meeting of committees from all the colonies in a Continental Congress. A spy got out and told the Governor what they were doing. Gage instantly wrote a paper dissolving the body and sent it by his secretary; but he found the door locked and read his paper outside the building. Meantime the House went on, chose five delegates to Congress, among whom was John Adams, raised $5,000 toward expenses, then opened the door and obeyed the Governor's order to dissolve. That was the last provincial assembly which ever met in Massachusetts under royal authority. The Congress thus extemporized held through the Revolution, and the career of Mr. Adams from that time was before the world.

He was the perfect supplement of his kinsman Samuel Adams, learned, eloquent, and accomplished; while Samuel was, like Moses, slow of speech, fearless and capable. One of them led the colonies out of bondage; the other moulded them into a nation. And the historic picture of these two great men is incomplete till their wives are painted by their sides. They were wonderful women. Mrs. John Adams was the mother of John Quincy, who nightly repeated the prayer his mother taught him till he died in Congress above 80 years old. Her grandson, Charles Francis, was our minister to England through our slavery war; and her great-grandson, Charles Francis, junior, has evinced the possession of the talents of his ancestors, and may yet emulate their fame.

WALDENSTROM'S THEOLOGY.

We take up the *Pacific* of San Francisco (Congregational) and find Drs. J. C. Holbrook and G. F. Magoun writing, one from Minneapolis, the other from Chicago, both giving profound attention to Dr. Waldenstrom; the latter sharply criticizing Waldenstrom's views of the atonement.

It is now some forty years (more than a human age) since the senior editor of the *Cynosure* labored in Dubuque and Galena in revivals with these two brethren, now correspondents of the *Pacific*. In these forty years, since our first pleasant acquaintance, these two brethren have been, and still are, prominent American Congregationalists; much in the papers of the denomination, and aspiring to and exerting a leading influence over Congregational churches. During these years past the United States have experienced important events. Several of the leading religious denominations have been split by the discussion of slavery. Fifteen hundred Masonic lodges had sunk in the North, and Masonry, become a "Southern institution," nursed and reared rebellion in Southern lodge rooms, and eleven States went, and four more States half went, out of the Union. Our armies went South, and our Union waded through a red sea of blood, and left eighty-two Southern cemeteries filled with Northern dead. And the secret lodges, which had suspended from the Atlantic sea-board to the Rocky mountains, walked back into power during the nation's agony. Slavery fell twenty-five years ago, and every good cause lifted up its head in the jubilee of free discussion which followed. The saloon has been put on trial before the people; and the grinning lodge-monster which skulked behind it has been assailed from Florida to Alaska. And though the Congregational people, as bearing the clearest light, have suffered most from the arrows and raids of the dens of organized deism, these good brethren have looked on it in silence; while Boston, the home and head-center of Puritan Congregationalism, has gained more than two and a half secret lodges to one church,—not counting the Jesuits, the head secret order of the world. The Grand Lodge of Massachusetts, composed of Christians, deists, Universalists and infidels, covered with spangles, with flags flying and blare of instruments, has wheeled into Plymouth Harbor and laid a corner-stone of the Puritan monument; and Dr. A. H. Quint, who has sworn thirty-two degrees of lodge blasphemy, has boasted himself the Grand Chaplain of the lodge, and the Boston *Congregationalist* has been its shield! Yet these good brethren, with whom we have taken sweet counsel in years past, have busied themselves, and are still busy, in teaching us Congregationalism. No word was heard or read from either of them in favor of Abolition while our churches were struggling with the question; and they observe the same wary silence concerning the lodges, which now chloroform the country and disintegrate our churches; and we do not know whether they would have us license liquor or prohibit it by our votes!

The great-hearted Swede, whom some are anxious to make a Congregationalist, has not this style of piety. Born to prominence, and educated at Upsal, he left all for Christ. He was ejected from state priesthood, and went to those scoffingly called "Readers." Yet God went with him, and he became a state college professor, and the Readers sent him into the Swedish Parliament. But, though member of a government whose king, count and bishops are Freemasons, he writes thus:

"Ministers of the Swedish church are frequently high dignitaries in the order of Freemasons. Dancing clubs, gaming

clubs, etc., are permitted, and all this without being called Separatists. "Can we believe Christ and his apostles would have been high or low Freemasons, and such like as now the bishops and priests of our church are?"

And when the lodge was becoming unpopular, and spawned lodges of Good Templars to draw in godly people on pretence of temperance, Dr. Waldenstrom attacked them in the *Retisten*, and sent for a bottle of their temperance drink. He had this drink analyzed, and published that it was exactly "the State Church Punch," only "with a little more sugar." This put Good Templarism in Sweden at a discount!

But Dr. Magoun has found a hole in Waldenstrom's theological coat, which is this: The Augsburg Confession, 1530, read to a Popish Diet called by Charles V., and attended by the Protestant princes, was made as inoffensive to papists as Melancthon could honestly make it. It asserts that "the real body and blood of Christ are truly present in the Eucharist;" and "that the efficacy of the sacraments is not destroyed by hypocrisy in the administrators."

The Swedish king, following the lead of England, had joined the lodge to protect his government from the machinations of Masons, and his count and bishops followed him; and, as the lodge claims to send men to heaven by ceremonies, the Swedish church became mere dead formalism. They perverted Melancthon's Augsburg articles to mean that they could live as they would, and, as Christ's atonement was "vicarious" (a word not found in the Bible), they could be saved by his atonement. Waldenstrom drove at that state church Masonic error, and insisted that men could not go to heaven without regard to how they lived or died. And he may have leaned a trifle over the line of truth in his honest zeal against a practical error which was ruining souls.

Dr. Magoun says that "he (Waldenstrom) denies that there is anything vicarious in the sufferings and death of Christ; that there is any reconciliation or propitiation of God at all; only of man." And this is verbally true.

But we apprehend that when Waldenstrom's Swedish gets into exact English, he will not be found to teach that God's love could pardon sinners without the death of Christ; or that the Father would be harsh to let Christ suffer for us, since both are one. And if "it pleased the Father to bruise him," it also pleased the Son to be bruised. Isa. 53: 10. But the "vicarious atonement," which he denies, is, that ungodly men, who seek their "good things in this world" only, cannot claim salvation on the ground that Christ has died for them. While his assertion, with great learning and force, that God is love, eternal and immutable, is a solace for which we all should be grateful.

Prof. Gottfried Fritchel, D. D., of Waterbury Theological Seminary, Mendota, Ill., died on the 13th of July. Some time since the *Cynosure* noted his severe illness, but the hope also of his recovery. But in the providence of God this was not to be. The *Lutheran Standard* of last week says of him:

"He was born on the 19th of December, 1836, in Nuernberg, Bavaria, and as a young man was sent to America by Pastor Loehe. From the very start he took a prominent position in the German Iowa Synod, and practically has been the leader of that body for several decades. His activity as pastor, professor and writer were untiring, his latest book having been dictated during his last illness. He was a man of scholarly attainments and a prominent figure in the Lutheran church of America."

Professor Fritchel was a man of engaging manners, happily uniting with a child-like simplicity and Christian courtesy that evidence of moral worth and intelligence which immediately attracts and wins the stranger. In writing for the enlightenment of the German Lutherans in respect to the lodge he spent some time in the *Cynosure* office, studying the documents deposited here. The acquaintance formed was of a most agreeable nature, and the result of his work though published in the German tongue we hoped would be translated and widely read in English.

—The *Lutheran Standard* of last week publishes the remarkable letter of Hon. Samuel Dexter, addressed to the Masonic Grand Master of Massachusetts.

—A State mass convention of the friends of the Christian Sabbath in Minnesota was held in Minneapolis, commencing June 10, and continuing through the next day. Strong resolutions were adopted in favor of a strict religious observance of the sacred day, approving the Blair bill, commending the railroads for reducing Sunday traffic, and crediting Cardinal Gibbons and Roman Catholic prelates with their interest in this work.

—A summer assembly similar to the Chautauqua course is now being held at Lake Bluff near this city. Last Sabbath sermons were preached by Bishop Fitzgerald of the M. E Church, Rev. C. E. Mandeville, and Pres. C. A. Blanchard. The latter spoke on "The Sabbath and the Working Man."

—The article on the Bible in the public schools on another page will deserve a careful reading. The *Catholic Telegraph* lately replied to Rev. Dr. Ellis of Baltimore, who had said, "Rome has already declared her intention of driving the Bible from the public schools." The *Telegraph* rejoined: "Rome has not said anything about driving the Bible from the public schools." The New York *Advocate* responds to this denial: "Have we, then, been deceived for twenty-five years? We have distinct recollection of having witnessed a hot contest in Cincinnati twenty years ago, in which Roman Catholics and infidels combined to exclude the Bible from the schools, and succeeded, at least for a time. We doubt whether the attempt has been made in any city to exclude the Bible from the schools without Rome having figured very prominently in the case. When one dodges the truth, we know assuredly that he is in an uncomfortable corner."

PERSONAL NOTES.

—Prof. A. R. Cervine of Augustana College, Rock Island, Ill., has been for several years sending the *Cynosure* to the Royal Library of Stockholm, Sweden. He lately received an official acknowledgment from the chief Librarian Klemming thankfully mentioning the gift.

—A report from Mrs. I. R. B. Arnold in the *Wesleyan Methodist* gives an account of great interest of the labors of Bro. Arnold and his family for prohibition, and the conversion and relief of the poor. At an M. E. class meeting Mrs. Arnold spoke on the danger of the lodge system.

—Rev. J. N. Bedford, being compelled to devote his whole time to teaching in the Theological Seminary, lately resigned the pastorate of the Wheaton Wesleyan church. Rev. H. A. Day, editor of the *Wesleyan Herald* of this city, has been chosen pastor of the church, and will soon remove to Wheaton. He will continue the publication of the *Herald*.

—Rev. William Thompson of Salem, Mich., Wesleyan church, is a seceded Mason, and is true to the testimony of the church. He was lately speaking on the lodge, when a prominent Mason disputed him and claimed that the case was misrepresented. He wished to have a discussion at some future time, but the pastor declaring that he was "ready now," the lodge master subsided.

—Rev. P. Moerdyk, pastor of the Reformed (Dutch) church at Grand Rapids, Mich., edits the *Church Record* in addition to his pastoral work. Mr. Moerdyk spoke ably against the lodge several years ago when that system was under discussion in the General Synod of the church. He was lately given the D. D. degree by Heidelberg College of Tiffin, O. His brother, William Moerdyk, formerly located near Chicago, is still pastor of the large church at Pella, Iowa.

—Rev. David Metheny, M. D., a well-known missionary of the Reformed Presbyterian church in Asia Minor, has just arrived in this country with his wife and family. In 1864 when 28 years old, he went to Syria, and there labored as a medical missionary for seventeen years. In 1882 he removed to Asia Minor, making Tarsus the centre of operations. A man of undefatigable diligence and zeal, he has accomplished wonders, notwithstanding the opposition of the Turkish authorities. In Mersino, where he resides, he has a church numbering fifty communicants, and in Mersino, Tarsus and Adana he has established eleven schools, with an average attendance of 240 pupils, under the instruction of thirteen teachers. He is now in Pittsburgh, Pa.

The pistol is out of place in civilized society. It is an odious and mischievous relic of barbarism. For one innocent life which it protects and saves, ten innocent lives are destroyed by it. Its most terrible fruits are not the purely accidental sacrifice of life, but the murders for the commission of which it affords the ready means and the continual temptation. Enlightened legislation will yet prohibit the manufacture and sale of pistols, and perhaps other firearms, as needless and mischievous implements of death. Livingston traversed Africa with nothing but a walking stick in his hand, and counted himself safer for the want of any more serious weapons. —*Christian Statesman.*

N. C. A. BOARD MEETING.

The regular quarterly meeting of the National Association Board of Directors was held Thursday last at 9 A. M. There were present brethren Whipple, Thomson, Gardner, Richards, Sutcliffe, C. A. Blanchard, Fischer and Chittenden. Prof. E. Whipple offered prayer, and in the absence of the secretary, Mr. Worrell, was made secretary *pro tem.*

The committee on engaging Mr. Enos W. Shaw reported that they had arranged that he should work under the direction of the General Agent at $40 per month.

The publishing committee reported that in order to save time and expense, and with the advice of friends interested, they had departed somewhat from the directions of the Board and had reprinted from the *Cynosure* on a single sheet two articles, one giving the history of the Clan-na-Gael from the Chicago *Tribune*, showing that order to be immediately derived from Freemasonry; and the second showing the likeness in character of the oaths of Freemasonry and Clan-na-Gael. It was also reported that 40,000 were printed and all but 4,000 distributed in Chicago, the total expense being $75.90. The two reports were approved.

The resignation of Rev. F. J. Davidson of New Orleans as local agent was read and accepted with the thanks of the Board for his efficient services.

There was some discussion respecting the remuneration paid Mr. Davidson, and regrets that so faithful and active a man should leave the work, although well employed as pastor of a church. It was also voted that the General Agent should correspond with Bro. Davidson respecting another engagement for partial or entire services.

Prof. H. A. Fischer presented his resignation as member of the Board, which was accepted. He resigned from the Board on account of the pressure of other duties. He accepted the position at the annual meeting only to complete the transfer of valuable papers from the General Agent to the Treasurer, with the details of which he was familiar as member of the finance committee.

It was reported that of those chosen to membership in the N. C. A., at the annual meeting, Revs. C. H. Abbott, A. W. Parry, J. P. Richards, W. L. Ferris and Jerome Howe and Prof. E. Whipple had written accepting the election.

The proposal of Quincy Leckrone of Pleasantville, O., to engage in N. C. A. work was regarded with favor, and the General Agent was directed to correspond with him. The treasurer's bond was presented with the endorsement of the finance committee, and was accepted.

It was voted that after the arrangements for the New England conference of churches were made copies of the *Cynosure* should be circulated among the ministry of New England, these copies devoting considerable space to special topics relating to the conference. A circular specially prepared for this meeting was also voted to be distributed in Boston and vicinity.

The Washington building being now left in charge of the field agent by the resignation of Elder Bancroft, it was thought wise to have this care transferred to a real estate agent so that the work outside the city should not be hindered. W. B. Stoddard was requested to inquire for such an agent and report.

Mr. J. M. Hitchcock of Chicago was chosen to fill the vacancy made by the resignation of H. A. Fischer.

WESTERN MASSACHUSETTS MEETING.

Ware, Mass., July 19, 1889.

Permit me to say to the dear friends who anticipate attending the Convention at my grove, commencing Aug. 22, that by going to W. H Weeks, Church St, they will be supplied with as good conveyances from the railroad station to the place of meeting, and on as reasonable terms, as can be had in town. He can carry from one to twenty-five passengers. We shall, however, do all we can with our limited conveyances, and those writing to us will be met at the depot, if possible.

We are expecting a good time, and hope all will come who can do so. Use of grove and lodgings free to everybody who can *camp out* Board on reasonable terms. Address, Mrs. L M. Hoyt,
Box 26, Ware, Mass.

"For seven years," says D. P. B. Randolph, once a noted, but subsequently a reformed spiritualist, "I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, who, in that guise, gained my soul's confidence, and led me to the very brink of ruin."

The Home.

A SUMMER SABBATH.

"O perfect day!
A mellow haze hangs over stream and wood;
The grasses bend beneath the sun's hot rays;
All nature seems but mighty solitude,
Unbroken but by thrush's song of praise,
Or robin's roundelay.

O day of bloom!
The bustle of the work-day world is stilled;
Man rests—set free from toil and anxious care;
With praise of Nature's God the world is filled,
And breath of June's bright roses loads the air
With sweet perfume.

O day sublime!
Afar the river winds among the hills,
Flashing the sunlight from its silver sheen;
The grand old mountains rear their hoary heads
In the blue distance, silent, calm, serene,
And sweet bells chime.

O Sabbath blest!
I hear the murmur of a little brook;
I seek it out, and lie upon its grassy brink;
Tall oaks above me form a shady nook,
In which I lie and watch the clouds, and think
Of heavenly rest."

—*Selected.*

REMOVING THE DYKE WHICH SAVES THEM.

For workingmen we have profound sympathy, and we are always ready to speak a word for the betterment of their condition. Because we have regard for their best interest we feel called upon to protest against the holding of labor-meetings on Sabbath, which is becoming too common.

It is of almost weekly occurrence that the "unemployed" of London are called to meet in Trafalgar Square on Sabbath. The Reading strikers just the other day held a convention on Sabbath to discuss their grievances and remedies. A few Sabbaths ago a peripatetic lecturer of the Knights of Labor undertook to hold a meeting in Nashville on Sabbath, and but for the good sense and piety of the workingmen of the city, of whom scarcely a score went to hear him, he would have had a high day of secular agitation.

It is not enough to say that the exacting toil of the week permits no other time for such meetings. Waiving the consideration that if such were the case it would not justify the breaking of God's law, we deny that the statement is true. The "unemployed" of London, one would suppose, were possessed of rather too much leisure, and the Reading men were on a strike, with every day in the week for such meetings as their situation required.

We are inclined to think that this disposition to appropriate Sabbath for such purposes is symptomatic of a moral disorder among the labor organizations of which most of the members are not duly aware. We fear they are being used by agitators who neither revere God nor regard man, and who, finding the workingman's religious convictions in the way of their designs, go to work to weaken them by destroying his respect for the Sabbath. It is from such men as these that Mr. Powderly has received the most opposition; and by their follies and sins the cause of organized labor most frequently and seriously hindered.

No class of people are more vitally affected by the preservation of the Sabbath-day than working people; no class would suffer more if it were modified by continentalism or utterly overthrown. The salvation of workingmen for all worlds is dependent upon the power of that religion which proclaims, as does no other teacher in this world, the brotherhood of man; and the power of that religion, not to say its very existence, is dependent upon the right observance of the Sabbath. It has been well said that "Christianity, teaching the sanctity of the workman's weekly day of rest, has proved itself a good though strict keeper of his liberty."

Besides all these and higher considerations, which might be urged upon the laboring man why he should do nothing to impair popular reverence for the sacred day, motives of worldly prudence should impel him to resist any encroachments upon its sanctity. Let Sabbath once come to be used generally throughout the country for secular assemblages and worldly discussions, and "the collar of work will be fastened as tightly around the necks of the workingmen on Sabbaths as on any other day." John Stuart Mills said: "Operatives are perfectly right in thinking if there were no Sabbath rest, seven days' work would have to be given for six days' pay." This has been the result wherever the experiment has been made. Bishop Potter, of New York, said some years ago: "In such a capital as Paris, it has already come to pass that the workingman's Sabbath is often as toilsome a day as any other; and since the law no longer guards the day from labor, the capitalist and contractor no longer spare nor regard the laborer."

Let laboring men depend upon it, their Sabbath meetings tends to results most hurtful to their interests. The tendency is to relax the hold of the Sabbath upon themselves and upon all the people. And when—if the time shall ever come, and may God forbid it!—when capital has grown more grasping for lack of at least one day in seven on which it is called before the court of conscience, and when labor has been degraded and enfeebled for lack of a day of rest and reflection, the doom of the galley slave will have overtaken the working man.

While offering these reflections to workingmen, we have a word to say to Christians of all classes. If the churches were doing their duty these agitators who are undermining the Sabbath by secular meetings could not succeed. The laboring masses do not follow such such persons until they forsake the churches, and they do not forsake the churches until self-respect drives them from altars devoted more to fashion than to fraternity. In what we are saying at this point we are not calling for more frequent exhibitions of that spirit which condescendingly says, "Go to now, let us evangelize the masses." The common people resent that, and they do right to do so, if any resentment can be right. What we are calling for is that genuine brotherly kindness which, having provided places of worship wherever needed, leads the rich and poor together in them with no consciousness of superiority or inferiority, but with the worshipful feeling that the Lord is the maker of them all. When capital graciously condescends to build an inferior chapel into which it never enters, but, sweeping by in a chariot says to labor, "Stand thou there, while I go worship yonder in a splendid temple," it denies the faith and makes infidels of its employes. As sure as we live, Christianity is a vastly more practical, and therefore more difficult, religion than many people have imagined. —*Christian Advocate.*

LORD'S DAY LAWLESSNESS.

Of the importance of the observance of Sunday, in the vital economy of the American people there is no longer any doubt. With all the periodical rest it brings us, we still find ourselves overworked; and the wrecks of paralysis are strewn around us on every hand. Without it, we should find ourselves despoiled of our most efficient and reliable safeguard in the dangers which beset the paths of business enterprise. As a matter of economy, therefore, as a conservator of health and life, and of the power to work, the Sunday observed strictly as a day of rest from secular labor is of the utmost importance. We cannot afford to-day, and we never shall be able to afford, to give it up to labor, either in city or country.—*J. G. Holland.*

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Though my hands and my mind have been as full of secular business, both before and after I was judge, as, it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But, on the other hand, if I had, at any time, borrowed from this day any time for my secular employment, I found it did further me less than if I had let it alone.—*Sir Matthew Hale.*

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What are the chief causes of Lord's day lawlessness? 1. Avarice, especially the greed and unscrupulousness of the whisky rings. 2. The exigencies of immense railway systems in America and Europe. 3. The disproportionate growth of great cities, and the accompanying increase of municipal misrule, especially under universal suffrage. 4. The example of Sunday advertising sheets, Sunday sporting papers, Sunday loafers' journals, and the general audacity of Sunday newspapers in securing a wide distribution by special trains and expresses. 5. Contagion from the loose Continental Sunday fashions of Europe, through an immense immigration. 6. Skepticism, infidelity, false liberalism. 7. Rude habits and religious destitution of many large frontier populations. 8. Inadequate effort of the church to instruct the masses by both example and precept, as to the right use of Sunday. 9. The growth of luxury, the separation of classes, and the apathy of the well-to-do as to the condition of the poor. 10. The very general introduction of machinery in nearly every branch of productive industry. —*Joseph Cook.*

SUNDAY TOIL IN GERMANY.

Industrial Germany has reached such a pass in the prosecution of its enterprises that the practice of dividing the Sabbath from the rest of the week has become the exception rather than the rule. So prevalent is this disregard of the day of rest that the imperial government has been making an inquiry all over the empire with a view to considering the propriety of regulating Sabbath labor by legislation, and the results of the investigation have been forwarded to Washington by the United States Consul at Leipsic.

The most complete statistics were gathered in Prussia, and these will afford, doubtless, a fairly accurate view of the subject. Some 500,156 establishments of all kinds in the thirty Prussian administrative districts, employing 1,680,000 hands, made detailed statements, from which it appears that 288,939 establishments, or 57.7 per cent, employing 668,000 hands, or 42.2 per cent, work on Sabbaths, while the remainder do not. The larger establishments, as a general rule, do less Sabbath work than the smaller ones. In trade and transportation the practice of laboring seven days in a week is even more prevalent. Here 77.6 per cent of the establishments and 57.8 per cent of the laborers are so employed. Such is the condition of things in Prussia, by far the most important State of the empire. Saxony, on the other hand, prohibits Sabbath labor in the manufacturing and farming industries.

But this is an exception to the general practice over the empire. The figures are certainly startling, doubly so when we consider that the German laborer works more hours a day by three and five than does the Englishman. The whole tendency of the times in the empire seems to be in the direction of harder work and longer days and weeks, and to what end? The German laborer is more poorly paid than the American laborer. In the toil of fourteen hours a day and seven days a week, he reaps less reward than does the latter in nine hours of work a day and less than six days a week. And how much richer materially is the nation because of it all?—*Sel.*

A TALE OF DAKOTA.

"Oh, ma, why can't we go somewhere, or do something?"

"Why, my child, you know there is no place to go to. Won't you run out and see how the hens"—

"Oh, no; I'm tired of the old hens. I want to go to a Sunday-school, or church, or see somebody, or do something! I *hate* Sunday!"

"Why, bless your heart, child, you know that the nearest church is more than forty miles away. Why do you talk so? Do try to keep still a little while—until the clock strikes ten, then I will read you a nice story." The mother bent down and gave her restless little 8-year-old daughter a kiss, and then hurried to finish her morning work.

Nearly two years before, Mr. Smith with his wife and this little daughter had left a small farm near a pleasant village in Illinois and, moving westward with the tide of emigration, had settled upon a claim on the almost boundless prairies of Dakota,

Where the dipping sky meets the waving grass
On the hazy, far-off hills.

They had erected a house, or a sort of combination of house and dug-out, and, like thousands of other sturdy pioneers, were doing their utmost to build up a home.

Mr. Smith was one of those energetic, driving farmers who chafe like caged lions on a small farm. He wanted elbow room. "An open field and a fair fight," as he expressed it. He desired to own a hundred hills and have his cattle on every one of them. He vowed he would be "somebody or nobody."

His wife, on the other hand, was a quiet, demure, home-loving little body who delighted in good company, churches, and all the refinements of civilization to be found in the thickly settled portions of the older States—utterly unsuited to be the wife of a hustling pioneer.

Of course she made a mistake in marrying such a man as Mr. Smith, who cared much more for good horses and numerous cattle than for the serenity of a quiet home amid pleasant associations. But young love covers everything with a shimmering rainbow-hued veil that is seemingly impenetrable.

The first summer on this new farm was such a busy one that Mrs. Smith had little time to think about the warm friends and hospitable neighbors she had left behind; but when fierce, wintry winds held high carnival on the prairies, and the hills and valleys resembled vast rolling billows of glittering snow, her heart ached for the cosy little home where

redbirds and titmice played hide-and-seek among the dark evergreens all winter long.

Sunday was the most wearisome day of all. No church, no Sunday-school, no pleasant neighbors to drop in and chat awhile—as little Nettie emphatically declared, "No nothin'!"

Mr. Smith spent the greater portion of his time among his stock, in which he was so altogether absorbed that he talked of little else when he came into the house. The mother and daughter were thus thrown upon their own resources for entertainment, and before the second winter had passed it became quite a task for Mrs. Smith to find something to keep the restless little midget employed. Dialogues similar to that recorded at the beginning of this story were the regular Sunday morning services, as Mr. Smith facetiously termed them.

Late the following spring, however, a new settler appeared and took up a claim only half a mile from the home of our friends, and at once proceeded to construct a nice residence of the dug-out type. This accomplished, he transferred his household effects from his capacious prairie schooner into it, and immediately began work on a stable for his horses.

Mr. Smith did not call upon him for the reason that he regarded him somewhat in the light of an interloper. The stranger had unfortunately located upon a quarter section which he had intended to add to his own possessions as soon as he became able, and he was not a little chagrined to see it taken by another person.

Mrs. Smith, on the contrary, was delighted at the prospect of having a neighbor; and as she had noted, with pleasure, that the new-comer rested from his work on the Sabbath day, she at once decided that he would prove to be a very desirable one.

One Sunday afternoon a few weeks after his arrival the stranger was observed by Nettie, who had watched his movements as closely as a spy, to be leisurely approaching their residence. She promptly announced this fact to her parents, and then, despite the protests of her mother, proceeded to give a lively description of his general appearance and actions.

"He has on a round hat nearly like pa's old one," she exclaimed. "And his coat and pantaloons are black, like that land agent's that came here last fall. He has on a white collar, and a red tie like Uncle Sam's, and he has a little cane, and he walks so straight—Oh, my! I just believe he thinks he's *somebody!* And, bless you, ma, his boots are as shiny and"—

She darted into the house and behind her mother's chair, and the next moment the gentleman appeared at the door. Mr. Smith arose and invited him in. He gracefully introduced himself as John Tate, from the State of Ohio, and at once entered into conversation with the family.

Mr. Smith was at first inclined to be somewhat cool, but under the genial glow of Mr. Tate's smile and pleasant chat he soon thawed out and made himself quite agreeable. Mrs. Smith and Nettie were overjoyed when Mr. Tate informed them that his wife and two daughters, aged 9 and 7 years, were on the way to join him, and would arrive the following Friday or Saturday. Before returning to his home he extended a cordial invitation to the family to call when his wife and daughters arrived.

The next day Mrs. Smith was actually startled at finding herself wondering what she should wear; the first time such thoughts had entered her head since she came on the prairie.

All the following Friday Nettie kept a close watch on Mr. Tate's residence, which could be seen quite plainly from the hilltop just west of the house, and as darkness hid it from view she came in and sadly informed her mother that she "hadn't seen nothing of anybody."

The watch was assiduously continued the next day, and just as the sun was sinking beyond the western hills she came skipping into the house clapping her hands and excitedly shouting, "They've come! They've come! Oh, ma, they've come at last!" Then suddenly dropping into a chair she hid her face in her hands and bursting into tears cried as though her little heart would break.

"Why, my child," exclaimed Mrs. Smith, quite alarmed, "what is the matter?"

Throwing herself into her mother's arms she told her, between the great sobs she could not repress, that she had been praying to God every night for more than a year to send some little girls for her to play with. "You don't know, half-know, how lonesome I've been, ma," she sobbed; "and I just told God that if he didn't send me somebody to play with he needn't blame me if I got bad. And now," she added, "I'm so—so glad that—he has sent—them that I could just hug—hug him!"

The mother had many times felt her isolation from kind friends and neighbors even more keenly than her little girl, and often had her pillow been bedewed with the silent tears she had shed when the darkness concealed her emotion. Now, not only the prayers of her little daughter, but her own also, were answered.

Soon after dinner the following day the three set out for Mr. Tate's home. "And oh, such a splendid visit as we did have!" said little Nettie, in a letter to her auntie. "It seemed as if heaven had come right down here!"

As they returned homeward that evening Mrs. Smith declared that she felt, as she really looked, ten years younger. Even Mr. Smith acknowledged that it was a pleasant thing, after all, to have a nice neighbor, even if he had lost a good piece of land thereby.

That night the mother and daughter knelt on the dewy grass beneath the silent stars, and returned their heartfelt thanks to the Giver of every good and perfect gift for His abounding goodness.

But the best of all was yet to come. At his old home in Ohio Mr. Tate had been the superintendent of an excellent Sunday-school, and he said that he now felt like Nettie, utterly lost on a Sunday morning without some place to go to.

After talking the matter over the two families agreed to start one of their own, and the next mail from their distant postoffice carried an order for *seven* lesson leaves and one teacher. In due time they came, and one of the pleasantest tiny little Sunday-schools in the world was duly organized, with Mr. Tate as superintendent, and Miss Nettie Smith secretary and treasurer. One Sunday they met at Mr. Smith's and the next at Mr. Tate's. The lessons were studied with zeal, and each Sunday was looked forward to with the greatest interest. Even Mr. Smith became so interested in the lessons and discussions that he talked about them almost as much as about his stock.

As the summer wore along other settlers came into that section, so that when Jack Frost began to spread his mantle over the landscape the Smiths and Tates had quite a number of neighbors about them. Each new arrival was cordially invited to attend the Sunday-school, and most of them gladly responded. And when the merry Christmas time came with a pretty little festival at Mr. Smith's, nineteen joyful people were gathered to listen to the happy songs, the stirring declamations, and to heartily applaud the encouraging words of the beloved superintendent.

It is needless to add that amid such associations the school has grown better and better, that the people have prospered, and become bound together by the pleasantest of all social ties, and that the founders of the school are among the best beloved of all. —*The Examiner.*

Life is much reduced in simplicity when we resolve to live one day at a time, and to make that day blessed to others. The cares and the vexations and the troubles of life are allayed or banished under the spell of this central purpose.—*Christian Register.*

TEMPERANCE.

WHICH SHALL IT BE?

A tidy little home for Betsy and me
With just enough room for one, two, three?
Or a tumble-down hut with a broken gate,
And a sad-eyed woman toiling early and late;
Which shall it be
For mine and me?

A five-cent glass of beer for me,
Or a five-cent loaf for all of us three?
Beer or baby—wine or wife,
Which do I hold more precious than life?
Which shall it be
For mine and me?

Potatoes and salt with a crust of bread
For the best little woman the Lord ever made,
While the rum-seller's wife feeds on turkey and wine,
Bought with my money if I so incline?
This shall it be
For mine and me.

Tatters and rags for my little one,
My fair, comely baby, my own darling son,
While the rum-seller's children go warm and well clad
On my earnings, wrested from my bonny lad;
This shall it be
For mine and me.

Well, man, d'ye think me a whole-eyed fool,
Blindly to serve as the rum-seller's tool?
Ah! How can I hesitate which to choose,
When it's all to gain—or all to lose;
For mine and me,
For mine and me.

—*Mail and Express.*

WHO IS RESPONSIBLE?

The State of Connecticut is profoundly stirred over the Swift murder case. The facts, in brief, are these:

On the afternoon of July 7, 1887, John H. Swift, aged 23, shot and killed his wife Katie Swift, aged 24, on Trumbull street, Hartford, as she was going from work to supper. The immediate cause of the shooting was the wife's refusal to live with her husband, because he was drunken and cruelly abusive. Swift had for several days been seeking for a good opportunity to shoot her, having announced his intention in the various saloons which he was in the habit of frequenting; but nobody paid any attention to his threats. Swift was tried during the following December before Judge Sanford and a jury, in the Superior Court for Hartford county. He was found guilty of murder in the first degree, and sentenced to be hanged April 5, 1889. Just before the sentence Swift made a statement, declaring that he had no recollection of the murder, and that it was all a blank to him. His counsel appealed the case to the Supreme Court of Errors, but no error was found. Appeal was then taken to the present legislature, with petition for commutation of sentence to life imprisonment, on the ground that the prisoner was crazed by long indulgence in liquor, and therefore not responsible. The matter was referred to the Judiciary Committee, who, after extended hearings, reported a bill for the commutation of sentence to life imprisonment, on the ground that "excessive" indulgence in alcohol for two years had rendered Swift such a mental wreck that at the time of the murder he was not capable of the conditions of murder in the first degree, namely, intelligent, deliberate, malicious intent to kill. After a long debate, the Senate approved the bill by a vote of 14 to 8, and the house, after an exciting discussion, concurred by a close vote of 113 to 106. As the Legislature is the supreme authority in the State, Swift's sentence is commuted to imprisonment for life.

Various motives entered into the action of the legislators, as shown by the speeches made. The opponents of the bill comprised members who thought the case should be referred to the State Board of Pardons; others who thought the legislature should not interfere with the courts; still others who thought Swift deserved to hang. The advocates of the bill comprised those who were opposed to capital punishment anyway; those who had yielded to the personal importunities of Swift's sister; and those who endorsed the report of the Judicial Committee as to Swift's irresponsibility. In view of the vote of the house a few days before, refusing to accept a bill abolishing capital punishment, it is probably fair to say that the controlling motives in the Swift case were, the endorsement of the committee's report on the one hand, and belief that the law should take its course on the other.

Great popular dissatisfaction is manifested at the result, especially in Hartford. The opinion seems to prevail throughout the State, indeed, so far as can be judged by representative utterances, that the legislature has done wrong, and that the law should have been allowed to take its course. It was known that Swift was a worthless creature of nameless vileness, while his wife was reputable and industrious, and there is a deep public feeling that her death, because his case and hers are typical, should have been avenged and the public safety conserved by allowing the sentence of the law to take its course. The New Haven *Palladium* seems to voice the popular feeling in these words: "There were forty murders of one kind and another in Connecticut last year, and the vigorous exercise of the law against murder is the only way to check the awful crime."

Without entering upon a full discussion of the significance of the Swift case at this time, suffice it to say that "the vigorous exercise of the law against murder" is *not* "the only way," nor indeed any way at all, to check the awful prevalence of crime in Connecticut. The way to stop an effect is to stop the cause. The State may hang every murderer within its borders within fifteen minutes after the crime is done, if it chooses to be thus summary, and yet the awful record will grow. Why? Because the source of by far the larger share of these dreadful crimes is in the saloon, an institution which exists in the astounding number of 2,700 legalized places in Connecticut, protected and fostered by our laws and social practices, and constantly turning loose upon the public just such vile and irresponsible "mental wrecks" as John H. Swift.

And this is not an abstract question of indefinite popular responsibility. The responsibility is fixed and plain, and the very names of the individuals can be given if necessary. Here is the specific statement, so plain that he who runs may read:

The saloon is protected by law. Our liquor laws represent a certain "policy" on the saloon question, so-called. Under that policy the saloon and its fruits are growing at a far more rapid rate than our population. Yet the ruling political organizations of the State, the Republican and Democratic parties, deliberately stand by this system. Therefore, every citizen who casts his vote for either one of these parties, thus assisting and enabling them to retain joint or alternate control of the government while continuing adherence to this hellish system—we care not whether that citizen be clergyman, deacon, church member, moralist or professed friend of law and order and opponent of the saloon—he casts his vote and effective influence with and for the saloon, and he bears just that share of responsibility for the John H. Swifts, the Hodels, the Ruffs, and all the lesser products of this iniquitous saloon system. And the responsibility is the more striking and inevitable, when we reflect that if this class of saloon supporters would only cease their alliance with license parties and concentrate their political power where their professions point, the saloon system could not live in Connecticut one hour beyond the time it would take them to frame their convictions into law and enforce them.

Professed anti-saloonists and friends of law and order may call this fanaticism, and deny the charges, but the truth of our words yet remain and every honest heart knows it. To plead that other questions demand old-party allegiance does not avail. The saloon question, not by our assertion but by general consent, and by the facts, is *the* question confronting the American people to-day and demanding settlement and first attention.

Poor, wretched Swift, vile and worthless as he may be to society, is yet far less responsible for his miserable life and murderous act than are the laws and social customs framed and sustained by "the best people of the State!" The Hartford *Times and Courant*, which plead so pitifully for justice to the memory of innocent Katie Swift and the scores of women similarly circumstanced or threatened, are daily exponents and defenders of that political and social saloon system which more than any other one thing is directly responsible for Katie Swift's death.—*Sel.*

Bible Lesson

STUDIES IN THE NEW TESTAMENT.

LESSON VI.—Third Quarter.—Aug. 11.

SUBJECT.—Samuel's Farewell Address.—1 Sam. 12: 1-15.

GOLDEN TEXT.—Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.—1 Sam. 12: 24.

Open the Bible and read the lesson.

DAILY READINGS.—M.—1 Sam. 12: 1-15. T.—1 Sam. 12: 16-25. W.—Josh. 24: 1-16. T.—Josh 24: 16-28. F.—Deut. 10: 12-22. S.—1 Kings 18: 20-40. S.—Heb. 3: 1-19.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. Lessons from the life of Samuel: 1, patriotism; 2, unselfishness; 3, a noble character and useful life makes success; 4, the best life is one wholly given to God from childhood.
2. Teachers should practice what they teach.
3. The past is the teacher of the present.
4. God's book of Providence illustrates his written Word.
5. Obedience to God is the only way to success.
6. The hope of a nation is in righteousness and religion.

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *A Righteous Ruler.* Vs. 1-5. Samuel's tenure of office had now far exceeded what we shall find was the average length of kingly rule under one sovereign. About to retire and make room for his successor, he calls the people and God himself to witness how perfectly pure and upright had been his official life. Samuel was human. He may have wished to bring before the people in emphatic contrast the difference between his own rule and what God himself had shown them would be the character of the monarchial government they desired. But it is something more than this. It is a picture for all time of an honest ruler, incapable alike of corrupting or being corrupted, who has no concealments, no craft, no political trickery. This was the God-appointed ruler the people were rejecting for one of their own choosing. For although God pointed out Saul to Samuel as their future king, we are nowhere told that he was a ruler after the Lord's own heart, as we are elsewhere told of David. He was one after the people's heart, with a magnificent outward presence, a king who would lead them to battle against their enemies, but farther than this they did not look. It is only God who looks on the heart, and it is only as a people grow to be like him in true wisdom that they begin to demand of their rulers those same inward qualities of mind and heart which he demands. In every election held in the United States God has a hand. Whether the people elect the man of his choice or their own, God will work out his plans. That is not the question at all. It is the *manner* in which they shall be worked out that is decided by our action at the ballot box. There is no question but the rum traffic must go as slavery went, even though the temperance vote be defeated in every State. The real question is, how shall it go? whether in prolonged conflict and turmoil and perhaps bloodshed, or at one decisive blow? God is opening the eyes of the nation, by means of the Cronin tragedy, to see the dangerous character of secret combinations. Will the people act accordingly, or will they still continue to cherish this evil principle till it wrecks our government as it has wrecked others before it?

2. *Samuel's Farewell Address.* Vs. 6-15. No thoughtful mind can fail to see a strong parallel between God's dealings with his chosen people, and his Providence as manifested in our own history. He delivered us from foreign oppression and set us in a large place; and like them, blinded by material prosperity, we forget him and serve other gods, and are scourged, not by other nations as were they, but by our own popular vices and sins. No truth is more plainly taught in history than this of national responsibility; and the reason why, next to the study of the Bible, historical studies teach us most about God, is because nations are judged in this world, while men receive their rewards and punishments in a future life. It is true that biography is a great source of instruction and help, but it is too narrow and limited in its scope for human vision to see in it any full reflection of God's great plans of government. Innumerable as were their backslidings, every time they repented God sent a deliverer. When they were slaves, writhing under the whip of the Egyptian taskmaster, he sent them Moses. At the last great national crisis when it seemed as if they would be blotted out as a nation, Samuel came; but in their ingratitude they ask a king, as if God was not as strong to save them now as heretofore. The truth was that they wanted the outward shows of monarchy, and evinced the same disposition that made them, over a thousand years after, reject the spiritual reign of Christ. Perhaps nothing on earth has done so much to retard the advancement of Christianity and reform as the tendency among even God's people to adopt worldly methods, and make outward prosperity their gauge of progress. God's kingdom "cometh not with observation," and its most wonderful victories are those the world takes little account of.

Religious News.

—The Elizabeth Gamble Deaconess Home of Cincinnati has had a house of ten rooms placed at its disposal for hospital purposes.

—There were 516 conversions and accessions in the mission churches served by students of Garrett Biblical Institute last year.

—Mr. and Mrs. McCormick have given in various ways to the McCormick Theological Seminary during the past year the sum of $130,000.

—In all, one-hundred and thirty-four Congregational churches have been organized in the State of Missouri, of which eighty-two remain. The shrinkage has been nearly thirty-nine per cent.

—The Moravian church has, in its American province, 11,219 communicants, an increase of 253 the past year, 1,341 noncommunicants, and 5,269 children. The number dropped last year was 512, and the number excluded 10.

—The Presbyterian church in South Australia, that of Millicent, has distinguished itself by adopting a new method of paying its debt. Having got the loan from a friend of sixty acres of good land, the minister, the Rev. T. Cunningham, and some twenty of his flock, ploughed and sowed the ground, and the crop, which found a purchaser as it stood, realized $775, sufficient to meet the bank overdraft.

—In the midst of serious dangers the missions of Nyassa are prospering. The Free Church of Scotland has opened a new station at Malindu, on a high plain at the north of the lake. Malindu is surrounded by seventeen villages, embosomed in gardens of magnificent bananas. A teacher evangelist and printer evangelist have started to reinforce this new station.

—The statistics of the United Presbyterian church were ready in advance of the meeting of the Assembly. They show that that body has 753 ministers, of whom 243 are "without charge," 903 congregations, and 101,858 communicants, an increase of 2,866 for the year. There has been a gain in the contributions for home and foreign missions, church extensions, education and ministerial relief. The total of contributions for all purposes is $1,110,853, an increase of about $90,000. Nearly one-third of the ministers of this denomination are without charges. The average salary paid is $998. The average contribution is about $11 per member.

—The Methodist Episcopal church now has 2,154,237 communicants, against 2,093,935 last year, indicating a net gain in 1888 of over 60,000.

—In a series of union meetings at Carthage, N. Y., under the leadership of Mrs. John W. Dean, the Quaker evangelist, about seventy-five have been converted, thirty-six of whom have joined the Methodist Episcopal church on probation and the remainder going to other churches.

—A great revival in Methodist missions is going on in India. Rev. E. W. Parker reports that in the Rohilcund district 900 adults, all firm Hindoos and Mohammedans, were baptized the past year. Including children who were formerly baptized the increase in communicants has been over 1,300. There are 144 centers of work and 463 villages in which Christians live, the total membership being nearly 5,000. A call is made for $50 a year to maintain evangelical schools, as these Christians are greatly in need of instruction.

The Helplessness of Heathenism.—M. Ross, of Chian Chiu, sends to the *Chronicle* of the London Society an account of the fearful epidemic of cholera which has been raging in that city, so that for weeks hundreds of people were dying daily. With no sanitary protection, and the air filled with poisonous disease, the condition of affairs was truly terrible. The customary ceremonies for the dead were dispensed with; at times no coffins were used, and the general populace were panic-stricken. In the midst of this commotion and fear many of the native Christians were calm, and the city church has not lost a member. A native pastor at Chang Chow reports that when the epidemic reached this city the mandarin ordered several hundred soldiers to fire off guns for the purpose of scattering the "epidemic ghosts." As this was of no avail, a proclamation was issued ordering that the people eat no meat for seven days, and "live on vegetable diet, and beg health of the spirits." All sorts of enchantments were tried; carved images of the gods were borne in a procession with beating of gongs and drums. "Red cloth, flags, swords and guns innumerable were every day in use. The banging and rattling was terrible, and those who had no gong made use of their brass washbasins, and some used brass looking-glasses." The wailing all over the city was oppressive. Here, as at Chiang Chiu, only a few of the Christians were carried off by the disease. The church was constantly in prayer, and was remarkably kept in safety and in peace.—*The Missionary Herald.*

PITTSBURGH'S PURITAN AND PEACEFUL SABBATH.

Probably no other given community of 330,000 people in this country is restrained more by the laws governing the observance of the Sabbath day than Pittsburgh and Allegheny City. Every legalized saloon and hotel bar is closed tight, and one can get no intoxicating liquors of any kind from these. The 120 drug stores will sell nothing in their line save medicines on prescription. The traveler who may want tooth-picks, tooth-brush or tooth powder, or any other toilet article or necessary thing, must wait until Monday. The doors of the barber's shops are locked and the man who has not had time for a shave on Saturday must shave himself or go to church or elsewhere, with stubbles on his face. The sizz of the soda water fountain is hushed, and in but three places in the two great cities is it possible to get soda, lemonade, sarsaparilla, milk, or other soft drink to quench the thirst and cool the suffering citizen. The thousand stands and stores where cigars and tobacco are dealt in six days of the week are silent and deserted on the seventh, and the man who has forgotten to provide himself with a Sunday supply of these comforts must do without or borrow from his neighbor.

Children can get no candy in Pittsburgh on Sunday, housewives no groceries or meat, lovers no ice cream, readers no newspapers unless they catch a boy in the forenoon, for the news stands do no business on the Sabbath day. Only the street cars, the newspapers, the hotels and restaurants, and the churches carry on their affairs unobstructed. The hotels and restaurants serve meals, but do no bar business, and sell no cigars even for after-dinner smoking.—*New York Times.*

In Brief.

Four locomotives, to be run by soda, which takes the place of fire under the boiler, have been built in Philadelphia. They are for service on the streets of Minneapolis, where steam engines are forbidden.

The population of the city of London is now, according to the most reliable estimates, 4,250,000. Of these fully 900,000, or something over 20 per cent, are at present in receipt of some form of pauper relief.

The total Indian population of this country is less than 250,000. Of these 21,232 live in houses and 9,612 families are engaged in agriculture. And among these so-called savages there are 26,663 church members.

Last Thursday a party of explorers unearthed a number of human skeletons buried in chalk bluffs ten miles east of Yankton, D. T., on the Nebraska side. Fifty skulls and 200 headless skeletons were found, which local physicians pronounce to be the remains of white people, children and adults. The indications are that they have been buried for forty or fifty years. Two theories are advanced to account for their presence. One is that they were immigrants bound for California in 1848 who were murdered by Indians, and another is that they were Indians of some tribe at war with the Sioux and that they were murdered. Investigation will be made at once.

The sea-lion pond at Lincoln park, Chicago, that has for so long missed the presence of its former interesting occupants, is again a center of attraction. At noon, Friday, a dozen sea lions were dropped into it. They are part of a cargo of these strange animals just brought from the Pacific ocean by Capt. C. A. Eastman, who on June 28 signed a contract with the Lincoln park commissioners for their delivery. In the party there are nineteen sea lions, including a baby only thirty days old. From this little one, that weighs only thirty pounds, they range in size to monsters weighing 850 pounds. They were caught on the island of Santa Cruz, a few miles from Santa Barbara, on the California coast, and are considered fine specimens. Three of them belong to the Alaska white faced variety, which are seldom found off the California coast.

The fact that a man ten years from poverty has an income of $20,000,000—and his two associates nearly as much—from the control and arbitrary pricing of an article of universal use, falls strangely on the ears of those who hear it as they sit empty-handed while children cry for bread. Economists have held that wheat, grown everywhere, could never be cornered by capital. And yet one man in Chicago tied the wheat crop in his handkerchief and held it until a sewing woman in my city working for 90 cents a week had to pay him 20 cents tax on the sack of flour she bore home in her famished hands. Three men held the cotton crop until the English spindles were stopped and the lights went out in 3,000,000 English homes. Last summer one man cornered pork until he had levied a tax of $3 per barrel on every consumer and pocketed a profit of millions. The Czar of Russia would not have dared to do these things, and yet they are no secrets in this free Government of ours! —*H. W. Grady, Atlanta, Ga.*

Arrangements have been completed for the exportation of an unusually large number of cattle within the next three or four months. Nelson Morris, of this city, has secured all of the vacant room on all of the outgoing steamers from New York for Liverpool, Glasgow and London for a period of two or three months. J. L. Hathaway, of Boston, and his syndicate have engaged all of the room on the steamers of the Warren line from Boston, for the months of July, August and September, and Meyer Goldsmith, of New York, has engaged the same line steamers for October. Nearly all of these cattle will be sent forward from here and some will go from Kentucky. The reason of this heavy export movement of meat cattle is the low price here and the shortage of cattle in Europe and the consequent high prices there. The export rates, however, are much dearer than they were a year ago. At that time the rate to Liverpool and Glasgow from New York was 38 to 40 shillings per head. The room just engaged was taken at the rate of 80 shillings to Liverpool and Glasgow, and 90 shillings to London.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 22 to 27 inclusive:

H Vander Haar, N Countryman, Rev E Pfeiffer, Rev P S Burton, Rev A H Bennett, W Bandeen Jr, W G Davis, C Fisher, Mrs K L Harpst, H Fry, Rev W H Ross, Mrs C H Gillett, W J Feemster, C T Collins, A Walston, A Worman, R Canning, Rev S Matthews, Mr Ingraham, E Jarvis, J Grove, A Burgess, Rev D Simon, J Swisher, Mrs H Loker, W Wright.

The evanglist D W. Whittle calls the production of tracts *making cartridges*. Some 80,000 pages have been run off during the past few days to supply the demand for the Clan-na Gael and Miss Flagg's tracts. Volunteers are wanted to fire these cartridges. Quite a number have responded to the call and sent 10 cents for a sample package. In one village of two thousand inhabitants, four boys between the ages of 8 and 13 put a Clan-na-Gael tract in every house in one day. We want more to have this experience. Let the boys and girls begin missionary work at home.

When Southern people begin to pay for such a paper as the *Christian Cynosure*, we see the morning light shining upon their faces. Such signs of coming day have been an inspiration recently.

Rev. Wm. Frazier, of Louisiana, sends two dollars to renew his subscription, and speaks of his efforts to get subscribers: "I am not discouraged, for I intend to do all that I can for the cause of Christ. The *Cynosure* is a healthful and life-giving paper."

The Southern time for revival meetings is in the summer, and we may expect a revival of interest in the *Cynosure* as "a life-giving paper" to those in bondage to the secret lodges. Get subscribers for the *Cynosurs*.

MARKET REPORTS.

CHICAGO.			
Wheat—No. 2		79¾@	81
No. 3		70	72
Winter No 2		79½@	82
Corn—No. 2		36½@	38½
Oats—No. 2		22¾@	30
Rye—No. 2			42½
Branper ton	8 75	11	00
Hay—Timothy	8 00	@12	00
Butter, medium to best	11	@	16
Cheese	08	@	08
Beans	75	@ 2	05
Eggs			11
Seeds—Timothy	1 40	@ 1	53
Flax		1	31
Broom corn	2	@	4
Potatoes, new, per brl	90	1	35
Hides—Green to dry flint	03¾@		08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	3 40	@ 4	40
Common to good	1 50	@ 3	00
Hogs	4 15	@ 4	75
Sheep	3 40	@ 4	80
NEW YORK.			
Wheat—Winter	88	@ 1	00½
Spring			
Corn	44	@	52
Oats	26	@	40
Eggs			13
Butter	11	@	17½
Wool	14		39
KANSAS CITY.			
Cattle	1 50	@ 4	15
Hogs	4 00	@ 4	22
Sheep	2 50	@ 4	00

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News of The Week

WASHINGTON.

President Harrison will probably leave Washington for Bar Harbor, Maine, Tuesday or Wednesday, Aug. 6 or 7. He will probably go by rail to New York, thence by the Fall River Line to Boston. He will probably remain one day and night in Boston, and if there should be any reception there it is suggested that it be of as general a character as possible, under the auspices of the authorities. The President desires to avoid ceremony as much as possible, and speech making. It is not known whether Mrs. Harrison will accompany the President.

The State Department at Washington received a cablegram this morning from Minister Dinsmore, dated Seoul, Corea, stating that the report that Mrs. Heron, the missionary, had been condemned to death for preaching Christianity was wholly without foundation.

CHICAGO.

Chicago is the second city by several lengths as far as postoffice receipts are concerned. During the four months ending June 30 there was received by the New York postoffice $1 351 804; Chicago, $696 623; Philadelphia, $499 452; Boston, $475,157; St. Louis, $255 139; Cincinnati, $190,740; Brooklyn, $167 581; San Francisco, $169 672; Baltimore, $148,006; Pittsburgh, $121,638.

The Clan na Gael triangle is making a desperate fight at Winnipeg to prevent Burke being extradited, and have retained Senator Kennedy, of Wisconsin, to assist in the defense. It is confidently believed that considerable money is being sent him from this city.

COUNTRY.

The city was visited Saturday evening by the heaviest rainfall known in years, the amount of precipitation being 4 12 inches between 6 45 and 9 40 o'clock P. M., filling basements and cellars and doing much damage generally. During the storm the unfinished three story brick building at the northeast corner of Twenty-first and Leavitt streets was blown down upon a one-story frame cottage adjoining, burying it out of sight, killing a mother and two children in one family and both parents and two children in another. The four survivors were badly injured.

Mrs. Margaret Sullivan, wife of Alexander Sullivan, of the Cronin case, returned from a long professional sojourn as newspaper correspondent in Europe Sunday by the *City of Berlin*, of the Inman Line. She left for Chicago the same day. On her way across the ocean she assumed the name of Mrs. Fyffe.

Hon. A. N. Cole died at Wellsville, N. Y., July 15, in his 68th year, after a long and painful illness. Mr. Cole claimed to be "the Father of the Republican party." His first deep-seated impressions on the anti slavery question were received from Joshua R. Giddings, who directed his attention to Horace Greeley, with whom he afterward became intimate and for whom he worked as correspondent and confidential secretary.

The earnings of Michigan railroads for May is placed at $6,727,742 16, an increase over the corresponding month of 1888 of $245,078 89. The earnings from Jan. 1 to June 1 were $30,869,358 24, an increase of $875,038 79 over the same period in 1888.

The Richmond Paper Company, of Providence, R. I., suspended Friday morning. The company suspended some time ago, and has been working under a suspension. The latest statement show assets of $884,000 and liabilities of $668,000.

Surprise was occasioned in business circles of Philadelphia, Thursday by the announcement that the firm of Lewis Bros. & Co., wholesale dry goods dealers, had made an assignment for the benefit of their creditors. While the exact amount cannot as yet be ascertained, it is thought the liabilities of the firm will sum up nearly $4,000,000. The firm is one of the largest in its line of business in the city and perhaps in the country. It has houses in many of the large cities of the United States, notably New York, Chicago, Baltimore, and Boston.

At a meeting of the saloonists at Cincinnati, Thursday, at which 1,200 were present, Adam Loth, chairman of the committee, offered a resolution to this effect, "That the saloonists keep open their saloons in defiance of the law." The resolution was unanimously adopted, and a fight is to be made.

It is said that all the natural gas fields in Ohio and Indiana are to be consolidated under the management of a trust, Calvin S. Brice, chairman of the Democratic National Committee, and other Democratic magnates of the Standard Oil Company being interested.

Lawyer John R. Dunn, of New York, was sent to Sing Sing prison, Friday, to serve out a sentence of nine years and six months. Dunn was found guilty of having induced Cashier Scott, of the Manhattan Bank, to steal $185,000. As soon as Dunn received the greater part of the steal he advised Scott to fly the country. Subsequently the cashier came back and appeared as a witness against Dunn.

The heavy rains of last week in Kansas, which were welcomed as a sure preventive of the hot winds and as the savior of the corn crop, seem to have done almost as much harm as good. The rains were the heaviest in the small grain sections of the State, where much of the wheat and oats had not been stacked. The damage in this direction will be considerable. At Topeka, Fredonia and other points much property was lost by the sudden rise of streams, and thousands had to flee for life.

Four clerks in a wholesale house at Cincinnati put a Negro into a box along with a skull, with the intention, as they said, of giving him a glimpse of Hades. The Negro broke his leg in trying to get out, and is now suing for $10,000 damages.

FOREIGN.

The Princess Louise Victoria Alexander Dagmar, eldest daughter of the Prince of Wales, was married at high noon Saturday to Alexander William George, Earl of Fife, in the private chapel of Buckingham Palace.

Elections for members of the Councils General were held throughout France, Sunday. General Boulanger contested 451 cantons. Returns from 550 cantons show that General Boulanger has been successful in only twelve. Returns are still awaited from 903 cantons. The hopes of the Boulangists have fallen to zero.

A cyclone in Hungary, Transylvania, and Bukovinia, Sunday, swept over several thousand square miles of territory. Hundreds of persons were killed, the crops were destroyed, and enormous damage was done to houses and churches. The districts of Grosswondcin, Shegadin and Mohacs were completely ravaged.

Thursday was the golden wedding day of Mr. and Mrs. Gladstone. The Queen telegraphed a congratulatory message to the distinguished couple, and the Prince and Princess of Wales and other members of the royal family sent letters to them. The Prince of Wales also sent a gold inkstand to Mr. Gladstone. A number of Liberal ladies presented a portrait of Mr. Gladstone to his grandson. The portrait was painted by Millais. A large number of other presents were received.

The latest reports from the Isthmus of Panama received at the State Department, show that it is very quiet there. Chili, desirous of adding to her laboring population, furnished 3,000 of the canal workmen thrown out of employment transportation to her ports. The United States Congress appropriated $250,000 to enable the State Department, by its representatives at Colon, to furnish transportation to their homes of such American laborers as desire to leave the Isthmus, but up to the present time less than $30,000 has been thus expended. The State Department has not been notified of the beginning of work upon the Nicaragua Canal by the American Company as reported.

The wedding presents received by Princess Louise of Wales were displayed at Karlborough house. The total value is £150,000. The jewels alone are valued at £120,000. Mrs. Mackay sent a pair of turquois and diamond pendent earrings.

The Yellow river has again burst its banks in Shantung, China, inundating an immense extent of country. There is twelve feet of water throughout ten large governmental districts. The loss of life and property is incalculable. The government authorities at Pekin are dismayed. Owing to the incapacity of the local authorities, foreign engineering aid in order to permanently repair the channel of the river is considered imperative.

General Von Schellendorf, in a speech at Kœnigsberg, Germany, said that all fears of war are groundless. He hoped that this assurance would be widely circulated.

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Is the Vatican becoming a secret lodge-room? It is now reported that everybody who would now be admitted to audience by the Pope must previously sign a document by which the applicant pledges himself to neither ask anything of "his holiness," nor to publish or repeat anything which "his holiness" may say.

The flood-stricken city of Johnstown is coming up from its valley of trial. The music of industry resounds on every side, homes are re-established and business is resuming its former channels. The most interesting accounts of the great flood are the letters appearing from time to time from survivors. But these are scattering reminiscences. The whole history may never be written, and the dead may never be found. A directory of the city was completed just before the flood. There were 29,000 names. The utmost effort has yet secured but 22,000 for the official list of the survivors. Only 2,500 bodies have been recovered. Where are the rest?

"None but the brave deserve the Fair," is just now the motto for Chicago. In three years the 400th anniversary of America's discovery will be her opportunity. Several years ago one of our papers proposed an inter-national exposition in this commercial center of the New World, and now the work has begun in earnest. The Mayor has selected a general committee of some two hundred and fifty prominent citizens, and sub-committees are already at work incorporating and raising a five million subscription. Even the pulpit is enlisted, and last Sabbath one of our sensational preachers laid aside the Gospel and took up the fair. New York is also preparing for the same event, but she is handicapped by political squabbles and the dismal recollections of her celebration last April.

The department commanders of the G. A. R. lodges of Illinois, Indiana, Iowa, Kansas, Minnesota, Missouri, Michigan, and Nebraska, at a meeting in this city last week, decided to accept and endorse their manifesto of July 2. This was in effect a resolution to discourage general attendance on the encampment at Milwaukee unless the railway companies give a 1 cent per mile rate. Numerous local bodies in Illinois have endorsed this boycott, while in other States the enthusiasm seems to hardly be so great. The national commander has advised all to attend who can, and the Milwaukee people are moving with all diligence to draw the crowd. The railway companies are quiet and seem determined to maintain their ground, but a tremendous pressure is made against them, and the political press, which works with the G. A. R., is joining the outcry.

Grandmother Victoria kissed the young German Emperor on both cheeks the other day when he arrived in England. That was a wholesome and Christian salutation which should have affected the young man. The remembrance of it should have checked him when his uncle, the Prince of Wales and Grand Master of Masons, asked him to go to Portsmouth on the Sabbath day to inspect the British navy. It should have encouraged him to declare his Anti-masonic sentiments to his uncle, and remonstrate with him for so ill an example to his people. It should have softened his warlike spirit, also, and have led to a conference between the heads of two great European powers on the all-important subject of disarmament. Some will tell us this visit is a guarantee of peace. It can guarantee no such thing when millions of men and hundreds of millions of money are continually preparing for wholesale butchery.

A plan of immigration is being quietly discussed in Washington before which all anti-foreigner arguments are dropped. After wrestling for ten centuries with glaciers, lava-fields, geysers and volcanoes, the 70,000 people of sterile Iceland are many of them willing to remove to a more propitious region. It is suggested that the whole people may be persuaded to remove to some of the best localities in Alaska, where are found the desired conditions of climate and soil. This being accomplished, the government of Denmark must be compensated for the loss of a colony, and the removal of this old and renowned people can begin. It is an enterprise at once mutually beneficial and of such international and historical interest as to be worth the best effort of any statesman America has left. The Icelanders are far-famed for their home virtue, the vigor of their Protestantism, and the rectitude of their civil life. They would make Alaska a favored spot, if our American vices did not penetrate to their new retreat. There are already large colonies of Icelanders in Manitoba who maintain a distinct Lutheran Synod of their own.

Dr. Gunsaulus, the popular orator of the Congregational churches of this city has fled from the cool lake breezes of Chicago to Bay View, near Petoskey, Michigan. This is a fine "summer assembly" resort, and just now Miss F. E. Willard is on the ground with a strong detachment of the W. C. T. U. The other day Dr. Gunsaulus was walking about the resort smoking a cigar, as if supposing that in such a rural retreat the liberty of smoking would not be denied him by ten thousand women. But he found himself amazingly ignorant. Miss Willard had just given a King James counterblast at tobacco at Lake View, and Mrs. S. M. I. Henry opened the battle by moving: "Is it a good example for a minister to walk these grounds with a cigar in his mouth? I move you that it be the spirit of this large audience that no person be allowed to smoke on these premises." There was a lively time. Some bold people of the male sex assailed the women for snuffing. Miss Willard argued that three-fourths of the people at Bay View were women who could not abide tobacco. Finally the vote was carried against smoking by men and taking snuff by women at the resort. The Chicago papers have made light of the good women, but the good sense of all good people is with them. They have, however, a more legitimate objection to Dr. Gunsaulus. Let them put before the people his unlawful and unworthy connection with the Masonic lodge with such arguments as may be readily adduced, and the sneer of the press will change to respect and wholesome fear.

The constitutional convention which is preparing for the new State of Washington was discussing an acknowledgment of God last week. Every member professed great reverence for the Deity, but several did it with a *but*. These wished no union of church and state; while those wished nothing sentimental in the constitution. Shallow as these objections were, they were enough for a recommittal. Were there no men in that convention—men who could see that the first and greatest fact in human government is the authority of God, by whom "kings reign and princes decree justice." And if our new statesman can be so easily scared by a church-and-state bug-a-boo they should stay in some outside Jericho until their courage has grown with their beards.

In Idaho, too, there seem to be some members of the constitutional convention on whom religion acts like water on a mad-dog. When the proposition was made the other day that the Bible should have a place in the public schools, they turned pale and red, and finally made so hard a fight that the question was settled by forbidding any religious sectarian books or papers in the public schools. This, as it reads, is well enough, for it does not touch the case under discussion. The Bible is not, as the Idaho convention seem to understand, a sectarian book, and their action does not touch it. They meant it should, however. But why do they discriminate against "religious" sectarian books. Do they propose to allow political sectarian books and social and scientific sectarianism the freedom of the schools? It is a fact full of dread that men cannot abide religion when it is fundamental to their most important interests. These Idaho people wish to be rid of the Bible. Let them be careful that they do not cast aside their best defense against the Mormon heresy which they have reason to dread.

Christ built no church, wrote no book, left no money, erected no monuments; yet show me ten square miles anywhere on earth without Christianity, where the life of man and purity of women are respected, and I will give up Christianity.—*Prof. Drummond.*

A patient English gentleman, who collects statistics, brings out some figures to help the cause of peace. It seems that from 1852 to 1877 war killed 1,948,000, people, and what is still more wonderful, the killing of each man cost more than $10,000. The total cost was $12,065,000,000; so that peace has its good points from an economical side.

MASONIC CATECHISM.

BY REV. H. H. HINMAN.

Rob Morris wrote a catechism of Freemasonry designed for the use of learners. I have written a lesson on *Anti masonry* which may perhaps help some. I commend it especially to our Southern friends. Nothing has been put down in malice nor have I aimed at exaggeration. Let Masons compare it with what they may find in their own books, and what they have learned in the lodge.

CATECHISM.

What are some of the older and more influential secret societies?

Answer. Freemasonry, Odd-fellowship, Knights of Pythias, etc.

Which is the older and most widely diffused?

A. Freemasonry.

What is Freemasonry?

A. It is a speculative society founded on an operative art, and includes oaths of secrecy, obedience and mutual aid, ceremonies of initiation, signs of recognition, certain moral lectures and a religious worship.

What connection is there between speculative Freemasonry and operative masonry?

A. None whatever, except that the first lodges of Freemasons were made up of those who were working masons, together with some who had been accepted as such though ignorant of the art.

From whence did the term "lodge" originate?

A. From the place of meeting. It being in the lodging house of the operative masons.

Who are eligible to be made Masons?

A. Men, freeborn, of lawful age, perfect in all their members, and well recommended.

What makes a man a Mason?

A. His oath or covenant.

What are the sanctions or penalties of the Masonic oath?

A. In terms, they are the death penalty in its most terrible forms.

Does Masonry provide for the release of any man from his Masonic covenant?

A. No. It declares that the oath is irrevocable. "No law of the land can affect it, no authority of the church can weaken it."

Is any covenant except the promise to serve God of perpetual obligation?

A. No; for all other covenants can be set aside for cause.

Has a Masonic society a right to administer oaths?

A. No; for if this right exists at all, it belongs solely to the civil authorities.

Has Masonry a right to administer or threaten the death penalty?

A. No; for this right, if it exists at all, belongs to the government.

What, then, is the moral character of a Masonic oath?

A. It is blasphemy; for it takes God's name in vain; it calls God to witness what is not true; it asks God to help do deeds of wickedness.

When did speculative Freemasonry commence and after what was it patterned?

A. As now practiced, it had its origin in the early part of the 18th century (from 1717 to 1738) and was patterned after the Ancient Mysteries, the secret worship of the pagan gods.

Which of these pagan idolatries are especially imitated in the Masonic ceremonies?

A. The worship of Osiris and of Baal, together with some things copied from the Hindoo worship and from Judaism.

What was ancient idolatry?

A. It was, in its various forms, but so many modifications of the worship of the sun, moon and stars, often represented by deified heroes.

In what respect is a Masonic lodge like the Hindoo worship?

A. In a Masonic lodge there are three principal officers: 1. The Worshipful Master, who represents the sun in the East. He also represents wisdom. 2. The Senior Warden, who represents the sun in the West. He also signifies strength. 3. The Junior Warden, who represents the sun in the South; who also stands for beauty. In the Hindoo worship the same offices are filled by Brahma, Vishnu and Siva, who represent the sun in the East, West and South, and also stands for wisdom, strength and beauty.

Is this ancient sun worship mentioned in the Bible?

A. It is. In Ezekiel 8: 17 it is said that "there were twenty-five men with their backs toward the temple of the Lord and their faces toward the East, and they worshiped the sun in the East."

Was this sun worship regarded as a great crime?

A. It was. Job, the oldest of known writers, said: "If I beheld the sun when it shined or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judges." Job 31: 26, 27. By the law of Moses the crime of sun worship was punished with death.

Was it a prevalent form of iniquity in ancient times?

A. Yes; and only the most faithful and courageous of the Hebrew kings were able to combat it successfully.

What is the religion of Masonry?

A. It professes to be that in which all men agree. It is called pure theism.

What does this religion teach about God?

A. It teaches that he is the Great Master Builder of the universe. In the Royal Arch degree he is called Jah-bul-un or Jehovah-Baal On.

Is such a conception of God in accordance with the origin and character of Masonry?

A. Yes; for since it is patterned after the sun worship it is quite appropriate that Baal and On (names for the sun) should be worshiped as truly as Jehovah.

Is this the only trinity of which Freemasonry speaks?

A. Yes.

What does it teach about Christ?

A. Nothing.

What does it say about the Holy Spirit?

A. Nothing.

What about God as loving the world?

A. Nothing.

What does it teach about the Christian Scriptures?

A. That they are to be regarded as the Book of the Law in Christian lands, while the Koran is such among Mohammedans.

Does Masonry require its members to profess to believe the Bible?

A. No; no more than to believe the Koran.

For what, then, is it used in the lodge?

A. As a symbol of the Divine will.

What does Masonry teach about repentance for sin?

A. Nothing.

What about the new birth?

A. It teaches that all needful changes are effected by Masonic ceremonies.

What is every Mason told on the night of his initiation?

A. That the common gavel is used by operative masons "to break off the corners of rough stones the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones for the spiritual building, the house not made with hands, eternal in the heavens."

To what is the natural man compared?

A. To a rough ashlar, or a stone just from the quarry.

To what is the Mason compared?

A. To the perfect ashlar, or the stone fitted for the builder's use.

What does Masonry require about prayer?

A. That it shall be offered at the opening and closing of the lodge.

Does it provide forms of prayer?

A. Yes.

What is there peculiar about those Masonic prayers?

A. They contain no confession of sin, no invocation of the Holy Spirit and no recognition of a Divine Mediator.

Can such prayer be acceptable to God?

A. No; for "he that honoreth not the Son honorthe not the Father that sent him." John 5: 22. Christ said: "I am the way, the truth and the life. No man cometh unto the Father but by me." John 14: 6.

What is the character and what must be the tendency of such worship?

A. It is in its nature blasphemous and tends to the rejection of the Christian system.

Does Masonry make use of the Christian Scriptures?

A. It makes extended quotations from both the Old and New Testaments.

Do not these quotations mention and give honor to Christ?

A. No. On the contrary his name is carefully excluded from the passages in which it occurs.

Why is the name of Christ excluded from the Masonic lodge and chapter?

A. Because it proposes to unite the adherents of all religions in one worship, those who hate Christ together with those who profess to love him.

What does the Bible say of such union?

A. "Be not unequally yoked with unbelievers." "Come out from among them and be separate." 2 Cor. 6: 14-18.

In what respect is Blue Lodge Masonry like the ancient pagan mysteries?

A. Like the Mysteries, Masonry is funereal in its character. In the third degree it represents a death, a burial and a resurrection, the same as in the old worships.

Is there nothing like this in Christianity?

A. Yes. Christians are spiritually "crucified with Christ," die unto sin, are "buried with Christ in baptism" and raised with him to a new life.

What is the difference between this Masonic "death, burial and the resurrection" and that of the Christian religion?

A. The difference between the *false* and the *true*. Masonry makes no change in man's moral nature. It does not bring him into harmony with God, but leaves him "dead in trespasses and sins." "But if any man be in Christ, he is a new creature. Old things are passed away and all things have become new, and all things are of God." 2 Cor. 5: 17, 18.

What does Masonry teach about the communication of important truth?

A. It swears the candidate "to always conceal and never reveal" what he has learned in the lodge.

What did Christ command?

A. "Go ye into all the world and preach the glad tidings to every creature."

What important character does Masonry hold up as its great exemplar?

A. Hiram Abiff.

For what special act does it honor him?

A. For concealing the Master Mason's word, and dying rather than reveal it.

Who is the great exemplar of Christianity?

A. Our Lord Jesus Christ.

For what do we most love and honor him?

A. Because while we were yet sinners Christ died for us, and that he brought life and immortality to light by the Gospel.

Is there any likeness between these two exemplars?

A. No. They are in *striking* contrast. Hiram Abiff (according to the legend) was true to his Masonic oath, but false to justice and humanity. His fellow craftsmen had a right to know the master's word, which we are told was the true name of God, and he had no right to conceal it, even if he had so promised. The whole transaction was a most terrible exemplification of selfishness. Christ presents to all men the only perfect embodiment of virtue and true benevolence.

What is the natural tendency of the two systems on the minds of those who espouse them?

A. Masonry tends to make men clannish, deceptive, selfish and forgetful of Christ. Christianity tends to make men holy, just and good.

Oberlin, O.

VOLUNTEERS WANTED FOR INDIA.

100 PLAIN CHRISTIAN WORKERS NEEDED IN INDIA.

LETTER VI.—MISSION STYLE AND EXPENSES.

Some think this a difficult or even a delicate question. Certainly it is important, for Jesus gave it a prominent place in instructing his workers. There is much theorizing about this question now-a-days, and many misstatements are made regarding it. As I am now writing for those who are most practically interested, I shall give the "logic of facts." This may be best done by stating some of my experience.

When appointed to India by the Mission Board, my salary was $1,000 per year, and free rent. At that time this was equal to about Rs 200 per month. This was the rate for a single man; married men received $1,200, and more for each "arrow" in the quiver. The first year I gave up my mission salary. During fifteen years of married life, we lived in a simple and plain style. Here is our carefully kept account book, showing all items for several years. It proves that our family of four lived on less than half of the amount that we would have received had we been on the above scale of mission pay. We lived in various parts of India, so that we knew the rates of living quite generally. Our experience shows that a family of four can live comfortably on Rs 100 per month. Adding rent it would be about Rupees 125. For a single worker, Rs 30 or 35 would be sufficient. Railway fare and other unusual expenses would be extra. At present rates of exchange that is about $120 to $140 per year (£24 to £27.)

Let it be noticed that I am now speaking of a plain European style of living,—i. e., living as the average working classes—the railway guards, middle class clerks, etc.—wearing European clothing and eating

such food as Europeans use in India. We kept a good table, not luxurious, but with plenty of the substantials, fruit, etc. So our plain plan does not mean asceticism, stinginess, nor hindering one's usefulness by too low a diet. We dressed comfortably and were so beautifully happy that we had no need of personal ornament, of showy tinselry in our home.

It may be noticed that the modes of mission living may be divided into three general styles:

1. The style usually followed by missionaries who are paid good salariesby regular missionary societies. These live about as do the British government officials. As soon as I reached India I felt that such a mode of life was not what the Lord wanted me to follow. It kept me too far above the people I wished to reach. It was not enough like the example set by Christ and the apostles. The free display of mission money would tend to awaken sordid motives in the natives. Many missionaries feel these things. It is difficult for them to live quite different from the style which has become popular among missionaries. They take rank among the English "gentry," and it is hard to "break caste" by adopting a plain mode of living. Some go so far as to argue that it is necessary to keep up this style of living in order to have a stronger influence with the Europeans and natives.

2. The next is the plain European style which I am now advocating. Many have followed this mode of life long and safely. The celebrated missionary, George Bowen, labored on this line for forty years, and he had as great an influence with all classes as though he had kept up the style of a British officer. Yes, far more so. Some German missionaries live in a simple way; also some Methodists and others. Of Mr. Zieman we read: "At Chuprah he had to pay his house rent, and had besides to pay his teacher, so that out of Rs 50 salary a month not very much was left him and his wife for their own support. But still they were happy, considering it a great privilege to work in the vineyard of the Lord." We have reason to believe that most of the China inland missionaries take a frugal line of personal expenditure for Christ's sake. The line that I have held for many years is this—that the minister of the Gospel should live about as the working classes of his people or nationality, and not as do the wealthy and the official classes.

3. The "ascetic" style which is now chiefly represented by the Salvation Army in India. They wear native costume, usually go barefoot, eat plain food (often as plain as that of the natives) and occupy houses about like the middle class of natives. The questions are often asked, "Is this right is it expedient is it useful?" Yes, for those who feel a call to it and can wisely carry it out. The officers of the S. A. in India are not starving, suffering and dying off at the terrible rate which some of their critics state. And their success is more real and lasting than such criticisms allow. Doubtless some S. A. officers have overdone in asceticism and in compromise with native customs, but some other missionaries have overdone fully as much in the way of useless extravagance and in compromise with worldly customs. Let these comparisons be made only in the spirit of love and for kind mutual help in God's cause.

"Let every one be fully persuaded in his own mind." Let those who so desire go to preach to the heathen living in the style of English or American city pastors. Let those who wish to imitate native styles of living in mission work do so cheerfully as unto the Lord. Let us have hundreds, besides, go out in as cheap and plain a style as is consistent with health and usefulness. I have tried each of the above methods. I went out on full pay, and have been much among my brethren who live in the British official style. I have been with the S. A. and tried its native mode of living. For many years I and my family lived in the "intermediate class." In our recommendation of this line of living "we speak that which we do know and testify the things which we have seen."

Let Christians at home support whichever style of Foreign Mission work you prefer, The 260,000,000 of precious souls in India, Burmah and Ceylon need your help most urgently. Do you not hear them calling, "Come over and help us?" Do you not hear our Jesus commanding you, "Go ye into all the world and preach the Gospel to every creature?" Does not he mean that every converted Christian must either go personally or else help to send others? Yes, and that means far more than the shilling or the dollar a year with many who try to satisfy their consciences. Why do not hosts of our saved men and women volunteer for self-sacrificing, soul-saving work in the heathen lands? Why, oh why? Jesus is now asking why. God will ask you why at the Judgment Day, when the heathen—who might have been saved by your labors or through your consecrated offerings, shall stand at his left hand.

All whose hearts God hath touched in these calls may write me freely. WALLACE J. GLADWIN,
Miles, Iowa. *Missionary.*

P. S.—The India *Watchman*, 75 cents post free per year, and the *Banner of Asia*, 48 cents, will do much good in America. They are issued in Bombay monthly, and will be sent both together one year for one dollar. Friends will help our mission cause by securing subscribers and sending to me promptly. W. J. G.

A COVENANTER TESTIMONY.

REPORT ADOPTED BY THE REFORMED PRESBYTERIAN SYNOD.

Secret societies are on the increase. The land is filled with them as with the unclean spirits of the Apocalypse. Various causes contribute to this. The claim or pretense of secrecy exerts a fascinating influence on many. Curiosity to know what is concealed is the lure that attracts weak minds. Gain or advantage is the bait of both the avaricious and the ambitious. The anticipated pleasure of social fellowship weighs with the generous and free-hearted. Admission into the charmed circle of good society, i. e., gay, fashionable and influential society, the bon-ton, is the convincing argument that swells the initiation fees and dues of the great and powerful secret orders.

All these and many other like inducements are offered to candidates by the swarm of secret societies of our day.

Add to these the many offices to be filled, the magniloquent titles, the balls, the receptions, the entertainments, the pretentious processions, the glittering regalia, the excursions and parades in uniform, the lodges and grand lodges, the chapters and commanderies and temples, etc., etc.; of worthy, most worthy, grand and most excellent Masters; of illustrious Knights, Royal Arch companions; of High Priests, Patriarchs, and Supreme Sovereigns; no wonder men's brains are addled and multitudes of the young and unwary, as well as the crafty and designing, become eager to share in such grandeur and greatness.

Besides these are the ostentatious promises of help in trouble, care in sickness, honor and burial at death, of countenance and succor in peril of liberty and life, even from just process of law; and it is not so difficult to account for the number and popularity of secret societies.

We testify against all secret societies from Jesuitry and Freemasonry down to the last and silliest of the progeny of darkness and blasphemy:

1. Because they are at war with true, independent manhood. Their fundamental principle of secrecy, as secured and developed by blindfolding and travesties of death, by horrid oaths and solemn pledges, is to secure unquestioning and unhesitating obedience to the authority and will of the leaders and masters; as Loyola expressed it, that each initiate became "*ac cadaver*" in the hands of his superior. This is the underlying and unifying principle in them all, though unavowed and scarcely suspected by many. This is the key to the blasphemous oaths and horrid imprecations of the Masonic lodge.

2. We testify against all secret societies as anti-republican and antagonistic to true patriotism and civil liberty. Each secret society is an *imperium in imperio*, binding men by pledges, and often by oaths, exacting the most implicit obedience to its will, denouncing withdrawal and renunciation of its authority as crime of the most impious and damning character; exalting allegiance and obedience to their officers and laws infinitely above allegiance to civil authority. Their whole tendency is to lower the tone of respect for civil government and to pervert allegiance into blind fealty to partisan leadership.

3. We testify against secret societies, but especially Freemasonry, as anti-Christian.

Masonry is or has a religion; a religion without Christ; a righteousness of Masonic works, that wholly ignores the imputed righteousness of Christ. Instead of the fundamental doctrine of Christianity, that we are saved by faith, and that not of ourselves, but of the operation of God, Masonry proposes and teaches a salvation by being a good Mason and keeping faithfully Masonic secrets and laws. For heaven it substitutes a grand lodge above; for God, the creator and preserver of men, a Supreme Architect in the lodge above.

For Christian worship, it substitutes a ritualistic jumble of Christless prayers, emasculated Scriptures, blasphemously misapplied, and Masonic hymns in praise of the lodge. For instance, at the giving of the Most Excellent Master's degree, the 122nd Psalm is read as belonging to the lodge worship and this degree, begins, "Let us go into the house of the Lord." At a later stage this hymn is sung:

> "Almighty Jehovah, descend now and fill
> This lodge with thy glory, our hearts with good will
> Preside at our meetings, assist us to find
> True pleasure in teaching good will to mankind.
> Thy wisdom inspired the great institution,
> Thy strength shall support it till nature expire.
> And when the creation shall fall into ruin,
> Its beauty shall rise through the mist of the fire."

Then some incense is burned. Bernard says that bits of paper dipped in turpentine burned in an old teapot will do. Then 2 Chron. 7: 1–4 is most profanely read. This caricature of worship winds up with Psalm 134, read by the Most Excellent Master, while all kneel. "Behold, bless ye the Lord all ye servants of the Lord which by night stand in the house of the Lord."

But we need not enlarge here. Our embarrassment arises from the painful abundance of testimony, which the most cursory study supplies to prove that the Masonic ritual and that of the Oddfellows, as well, is irreconcilable with evangelical Christianity. Like Belshazzar they drag in the precious things of God's Word to countenance a mummery not only foreign, but antagonistic to their character and purpose.

We declare with emphasis that no Covenanter can become or remain a member of any secret society. We will have no fellowship with the unfruitful works of darkness. J. MCCRACKEN, } *Of the*
D. MCFALL, } *Committee.*

LODGE BURIAL.

A short time ago, there appeared in one of our leading dailies a notice of a burial where no less than sixteen burial services were read over the remains of the departed. The daily in which the notice appeared kindly protected its readers from the unmerciful task of endeavoring to decipher even the initials of the varied fraternities represented in the perpetration of the senseless and intolerable imposition, if not on the corpse, yet still on the bereaved and their friends who were present at the interment.

How men of even ordinary intelligence can so far lose their heads as to allow themselves in such wholesale ways to ignore all sense of propriety, as to inflict such an unmerciful experience as is involved in enduring such oft-repeated, Christless and comfortless mummeries over their beloved dead at such a solemn hour, the writer cannot conceive.

Indeed, it is hard to conceive how such a senseless "performance" under such solemn and trying circumstances can be looked upon with any degree of allowance by right-thinking persons as anything else than a grievous form of "inhumanity to man."

After the Christian minister had, in the name of God, offered the burial rites of the church of Christ over the dead, then came one after another of the fraternities, and repeated their burial mummeries in which, as a rule, the name of Christ is studiously ignored, that no offense may be given to Jew or Gentile, Greek or Cythian or Barbarian; whilst the humble Christian is expected to accommodate himself to such shameless unrecognition of Christ as best he may. And it is a sad fact, made too patent by the open confession of many a fraternity devotee, to be successfully gainsayed, that with only too many the Christless and creedless fraternity is regarded as broader, and therefore better than the church of Christ; and its spiritless exercises to be preferred before the worship of God; whilst at the same time, its Christlessness and creedlessness is supposed to give the fraternity a claim upon all the world and a means by which they may gather new recruits from among all men.

Fifteen fraternity burial services read over a single corpse in rapid succession after the burial services of the Christian church have been spoken! Kind reader, please pause and reflect for a brief moment and then ask yourself the question, "What will the harvest be?" Fifteen, one, or one hundred fraternity burial services rendered either before or after the burial rite of the Christian church, the principle remains the same. Who will tell us what its purpose is? Are the burial rites of the Christian church not sufficiently solemn, impressing and comforting enough to answer all the purposes for the burial of the dead? If these are not sufficient, then it may well be asked, what improvement is made upon them by reading to the dead an address on the frailty of human life, and the certainty of death? Is it presumed that the dead will hear the harangue, and if so, then is it supposed that the living are in a position to teach the dead anything

about the change of worlds which they have learned by solemn experience must remain an impenetrable mystery to all who are yet on this side of the grave? And what is there of comfort to the bereft who can find consolation in such a sad hour only in the thought of the triumph of Him who is the resurrection and the life in the heartless lamentations addressed to the living in which the name of Christ is not so much as once mentioned. Ah, such bald mummery is at once unkind, unjust and unmerciful. Yea, it is soul-sickening to the extreme. Then why insist on its perpetration? There can remain but the semblance of a single excuse. It gives the fraternity an opportunity to make an exhibition of their mysteries that they may win those who delight to feed on the husks of vain and empty show. This and nothing more. And this is indeed little to commend, but much to deplore and condemn.—*Rev. A. B. Kaplin, in Christian World.*

NEW ENGLAND LETTER.

The Plymouth Celebration—A strange incongruity—The Grand Army at Lake View—The anti-moral and anti-religious attitude of American journalism—Shall we have a day of special prayer for our coming N. E. Convention?

Last Sunday Tremont Temple was filled to its utmost capacity to hear Rev. Dr. Lansing deliver his second address on "Romanism Antagonistic to the Constitution and Laws of the Republic." Tremont Temple is the American Exeter Hall. It is there that all great questions, as soon as they get popular enough, come to be discussed; and of all these questions Romanism seems to be the one that has sprung with a bound into the position which the anti-slavery and anti-saloon movements only achieved after hard and protracted struggles. But only three centuries separate us from the days of the Spanish Armada, and that terror of Romish domination which then haunted with too good reason every English fireside. There is no doubt but that the bulk of true-born Americans hate Rome even if they think there is no occasion to fear her. And yet to-day the grand Plymouth celebration comes off with what the newspapers call "fitting ceremonies," but which are surely enough to make the Pilgrim Fathers turn over in their graves, could they have any sentient knowledge of what is going on.

For instance, think of the monument to their memory being dedicated by the Masonic Grand Lodge; and the whole occasion made one for the display of regalia and secret society badges! And why must Massachusetts, which has certainly given the country her share of eloquent speakers, go outside of New England to find the orator of the day? And strangest of all, why must she select John Boyle O'Reilly, an Irishman and a Catholic, to be her poet laureate? The Pilgrim Fathers are hardly honored by ceremonies which they would have held in utter abhorrence, or by inviting a representative of the very system whose persecutions they fled over the water to escape, to sing their praises though in never so silver-tongued and melodious verse. The gigantic statue of Faith, thirty-six feet high, resting her foot on the granite pedestal, and with her right hand lifted heavenward, while in the other she holds an open Bible, well represents the Puritan spirit; but what concord hath light with darkness? The Pilgrims came here for freedom of conscience, and the two most despotic systems on earth clasp hands over their graves, as it were, to do them mock homage.

There seems to be a growing disposition to recognize secret societies and give them a place—which no undue modesty ever prevents them from accepting—at all kinds of celebrations, national and religious. The latest instance of this is the installation of Grand Army Day at the New England Chautauqua held at Lake View, Framingham. It is fitting to have a national day when the veterans who saved our Republic shall receive due honor, but why our New England Chautauqua should set apart a day for the glorification of a secret order to which many of our noblest and bravest veterans refuse to belong, because they will not bow themselves to the lodge yoke, passes understanding.

The hostility which almost all our leading journals show to prohibition has surprised many good people, but it is only part of a general letting down of the moral standard on the part of American journalism. Mr. A. H. Sliegfried in *Christian Thought* attributes this lamentable fact to the Sunday newspaper, and reasons very justly that they who corrupt others by thus secularizing the Sabbath cannot fail themselves of being corrupted. Of the editors of leading dailies, of whom inquiries were made regarding their religious principles, only one-fifth responded. Of these the larger part either made no secret of their contempt for religion, or else masked their indifference under a show of seeming respect. It is safe to assume that the other four-fifths are indifferent or hostile. The daily press of the country has been steadily prostituted for gain till it has ceased to be a teacher or even a faithful echo of the true voice of the people.

Will all the friends of truth and righteousness, who are longing the forces of evil overthrown, which are combining to destroy our beloved country, hold a solemn season of prayer on Sunday, August 18, for God's blessing on our approaching New England Convention. The enemies of our cause are many and powerful, but we have the same Jehovah who walked in cloud and fire before his people of old. Let the incense of united prayer go up that he will make bare his holy arm in the conversion of sinners, and the pouring of Gospel light into the secret chambers of lodge iniquity.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 2, 1889.

Ex-Secretary Whitney announces that the story that he is about to back a new weekly paper in Washington, having for its purpose his nomination as the next Democratic candidate for President, is without foundation. To this he adds the denial of any willingness to accept a nomination to "this or any other office." Of course there will be ample time for Mr. Whitney to change his mind. So far as founding a Washington weekly for the purpose of influencing politics is concerned, Mr. Whitney is too good a business man to make such an unprofitable investment. The Washington papers are now, and have been for several years, without weight or influence in National affairs. The best of them, the *Star*, is merely a local news gatherer. Add to this the fact that Mr. Hudson, who was named as editor of the new sheet, is a weak sort of society reporter who brilliantly managed to ruin the *Sunday Capital*, and Mr. Whitney's denial of the newspaper scheme is easily believed. So far as his avowal that he would not accept office is concerned, Mr. Whitney will excuse those who know him for having mutual reservations on the subject.

The projected conclave of Knight Templar Masons will be badly handicapped financially, unless some new device is invented by the committee for raising money. It was expected that the hotel keepers, liverymen, butchers, grocers and saloon keepers—the latter gentlemen especially—of Washington would give, in the aggregate, about $20,000. Cities where the conclaves have been held have never given less than $35,000 to $40,000. But after a hard canvass the committee has secured only $1,800 from the business men of the capital. The merchants and others to be benefited go right ahead with their preparations for making a big haul in October, but will give nothing. The reason for this is in the fact that the conclave is decided upon and is beyond danger of failure, and they do not propose to give up their money unless they are compelled. *

REFORM NEWS.

NEW ENGLAND GROVE CONVENTION.

A convention of the New England Christian Association is hereby called to meet on Thursday, August 22, 7:30 P.M., in the grove owned by Mrs. L. M. Hoyt, Ware, Mass., for the purpose of worship, business, and the discussion of reform issues; especially the question of secret societies in their relation to evangelical work, and other reforms of the day.

"In the name of our God we will set up our banners." Realizing that our strength is in him alone, let us come together, praying for a fresh baptism of the Holy Spirit, that thus we may gather new wisdom and courage to fight the good fight of faith against all prevailing evil.

The meeting will last a week, and be held on the camp meeting plan. A request for reduced railroad fares has been made, but as it is not yet known whether it will be granted, friends from a distance are recommended to make inquiries before buying tickets. All friends desiring to make inquiries respecting lodging and entertainment will please write to Mrs. L. M. Hoyt, Ware, Mass.

A general program, subject to change as occasion may arise, has been arranged as follows: The opening exercises of the convention on Thursday evening will consist of a prayer and praise service, conducted by Rev. H. J. Pierson and wife, evangelists of Boston. After devotional exercises, the business of each day will be transacted in the morning, and addresses by able speakers, hereafter to be selected, will fill up the interims. Friday at three P M. an address on Christian Possibilities, and at 7:30 P M. a lecture on "Prohibition vs. License," both by Rev. A. A. Hoyt. Saturday, 3:30 P M., a lecture on "Secret Societies vs. American Citizenship," by Rev. J. P. Stoddard, and at 7:30 P.M. a lecture on Freemasonry, illustrated by stereopticon views. On the Sabbath the exercises will consist of preaching in the morning by President J. Blanchard, on the subject, "The Bible and American History," a sermon in the afternoon on the "Supernatural in Christianity," by Elder S. C. Kimball, and other general services. Monday, discussion, "How to win Souls," led by Rev. H. J. Pierson, and participated in by others; and in the evening an address on "Home Evangelization," by Rev. Charles Warren Ryder, or some other selected speaker. Tuesday, addresses on W. C. T. U. work, and in the evening a lecture on "Tobacco and Narcotics," by Mrs. M. E A. Gleason, superintendent of that department in the W. C. T. U. Wednesday, address on "Masonic Salvation," by Rev. Jacob Davis. Other addresses by able speakers; the whole concluding with a general prayer and consecration service in the evening.

ELIZABETH E. FLAGG, *Sec.*

J. A. CONANT, *Pres.*

SAMUEL A. PRATT,
PHILIP BACON,
Rev. H. J. PIERSON,
Elder S. C. KIMBALL,
Mrs. L. M. HOYT,
Mrs. A. A. P. CAVERLY,
} *Ex. Com.*

GOOD WORDS FROM A NEW WORKER.

ELGIN, Ill., July 29, 1889.

DEAR CYNOSURE:—I found Elgin with thirty secret societies and thirty saloons,—a great harvest-field with few laborers. But there are some here who are really awake to the magnitude of the danger from the lodge system. Of these are Rev. Fruechtenicht and Mr. Held, a school teacher. In the hands of these gentlemen, the *Cynosure* is a kind of Gatling gun. But there is a great deal of sentiment here against the lodge which is of no more service to our movement than the millions of dollars in the U. S. Treasury are to the business men of the country.

My work here has been in the lines of tract distributing, conversation and getting subscriptions. I have reason to believe that by using Webb's Monitor, with notes by Rob Morris, in conversation, I accomplished some good. I met an old gentleman who is an Anti-mason and said that his brother-in-law was one of the three who killed Morgan. I have made a pretty thorough distribution of tracts, and have placed them so that they cannot fail to be handled, when distributing from house to house. I have taken and renewed only six subscriptions. I went to see all whom I had any reason to think I could get to subscribe. The secretary of the Y. M. C. A assures me that the *Cynosure* on file there is much read, and he was glad to have it sent again this year. He is in sympathy with our work. I go from here to Geneva.

E. W. SHAW.

In another letter a few days previous, Bro. Shaw writes:

"The promises of God strengthen me. He prepares my way. I have met and talked with a good many Masons and they have treated me better than I feared they would. I went into a law office and discussed secretism with the three men who were there, two being members of lodges and the other one favorable to them. I had Webb's Monitor in my hand and with it routed them. But even then they were courteous in general. Then, too, I have faith in the rectitude of an educated public opinion. 'You may build your capitol of granite,' said Wendell Phillips, 'and pile it high as the Rocky Mountains; if it is founded upon or joined with iniquity, the pulse of a girl will in time beat it down.' On with this 'rub-a-dub agitation' of ours! We can, in time, bring against the temples of Masonry the pulse-beats of millions of men, women and children."

CORRESPONDENCE.

THE OHIO PROHIBITIONISTS, THEIR CANDIDATE AND PLATFORM.

OBERLIN, O., July 31, 1889.

DEAR CYNOSURE:—I had the pleasure of an interview with Rev. J. B. Helwig, of Springfield, Ohio, pastor of the Lutheran church of that city, formerly president of their Theological Seminary, and now the Prohibition candidate for Governor of the State. The Prohibitionists of Ohio are to be congratulated on having as a candidate a man of eminent ability and learning, and of wise, earnest and untiring devotion to their cause. I was glad to learn, too, that he is not a member of any secret order. He has had some experience in such relations, and is probably not as pronounced in his convictions on this matter as some of the readers of the *Cynosure*. Still he does not belong to them, and represents a denomination that is largely committed to opposition to the lodge system.

The Zanesville Convention is to be congratulated, also, because of their platform, which is not only excellent as a whole, but especially the ninth plank, in which they condemn "all combinations of labor or capitalists which have for their object to control the price of labor or its products. This declaration is, perhaps, more comprehensive and far-reaching than was intended. It not only condemns the "trusts," at which it was specially aimed, but the secret labor unions, the combinations of capitalists, and the whole protective tariff system. All these are but combinations to effect and control the price of labor and its products. If the men who framed, and the convention which adopted this platform fully comprehended the scope of the principles which are involved, they are surely to be admired, both for wisdom and courage. The principle is simply this: *the great law of supply and demand ought to regulate all commercial transactions*, whether in labor or in any of its products, and all interference with its operations, whether by legislation or social combination, will, in the end, be injurious to society. The laws of gravity sometimes brings injurious results. An overstocked labor market will inevitably work a reduction of wages and temporary suffering, just as the heaping up of the waters at Johnstown caused the great flood.

But the remedy is to be found in the diffusion of the accumulated surplus, and not in the abrogation of the fundamental law that caused the calamity. That law was most beneficent. It was the trifling with it that brought death to thousands. There will never be more labor in the world than the world needs. It needs only to be rightly directed. There never will be more of the products of labor than can be used for human good, provided they are properly diffused, and that there is a right adjustment between production and want.

The whole matter is one of adjustment. As no law so wisely regulates the level of the ocean as the law of gravity, so no law so fairly regulates the prices of all things, labor included, as the law of supply and demand. It would not be wise, even if it were practicable, to dam the Mississippi, or to keep back the tides. Let them flow on; they will regulate themselves. So, too, it is not wise to interfere with prices, either by legislation or combination. They will find their safest and best adjustment if left to their own natural law.

H. H. HINMAN.

JOSEPH COOK AT RIVER VIEW.

CINCINNATI, July 29, 1889.

EDITOR CHRISTIAN CYNOSURE:—It was my privilege to hear Joseph Cook last Thursday at River View Chautauqua, Georgetown, O. His subject was, "The Seven Wonders of the World." He talked two hours and a half. About 800 people heard him. They listened with rapt attention throughout. He seemed to carry us into the "Holy of Holies" as he unfolded God's plan as revealed in history. There are no hermit nations. It took Cæsar one hundred days to drive his chariot around his empire. Now a postal card will go around the world in ninety days. A speech delivered in the English Parliament is reported here three hours before it is uttered. A ship crosses the ocean at the rate of eighteen miles per hour, faster than the average speed of any railroad train crossing the continent. The Red Sea on the north is parted into two arms. The eastern arm is called the Gulf of Akabah. It is not far from the Dead Sea. The Dead Sea is 1,300 feet below the Mediterranean. It is proposed to cut a canal from the Gulf of Akabah to the valley of the Dead Sea. Then there will be a continuous waterway to within six miles of Jerusalem. The world is near of kin. The 1,500,000,000 people in the world could be seated in an audience fifteen miles square, and with a telephone a speaker could be heard. The world is one audience.

Settle the Sabbath question in America and you settle it for all the world. A victory over the saloon in Cincinnati means a victory in every city in the world. The population of the United States doubles itself every thirty years. By the year 2000 there will be 800,000,000 here. Gladstone thinks England will have 200,000,000 English-speaking subjects then. Will the 800,000,000 set the fashions for the 200,000,000? I think so. What kind of fashions will we set? A whisky firm yonder near Boston has contracted to send 3,000 gallons a day for seven years to the Congo. The liquor traffic not only injures us, but all our neighbors to the ends of the earth. If we do not destroy it, it will ruin us.

God called Abraham. He promised that the man should become a chosen family, the family a chosen nation, from the nation would come a Chosen Teacher, the Teacher would found a church, that church should become universal. This is the gulf stream of history. Christianity has been steadily advancing. In the first 1,500 years there were added 100,000,000 souls. In 1800 there were 200,000,000. Now there are 410,000,000 professing Christians. The Bible is translated into 310 languages.

He referred to the New Testament criticism. The mythical theory does not explain the facts. Nero died A. D., 68. Paul was beheaded by Nero about 66, A. D. He wrote his letters before he died. They were written before the death of Agrippa in 60, A. D. It is incontrovertible that they were written in 54 or 56, A. D. Paul went into Arabia after his conversion. After fourteen years he went up to Jerusalem. There you have 48, A. D., and 56, A. D. These two dates are the two blades of the shears. They cut the web of the mythical theory into such fragments that not a fig-leaf is left to cover their nakedness. And poor Robert Elsmere! George Eliot revived the myth and thought she had a throne. But it was a punctured bubble. She sat down upon it and there were results.

Gen. Grant was born five miles from New Richmond, and spent twenty-four years of his life there. Some have the impudence to call him the useless Grant. But when God was making the fabric, one strand was Lincoln, another Seward, another Sumner, and the red cord of war which he shot across all was Grant. Our lives are all a part of God's plan. "There is a divinity that shapes our ends, rough hew them as we may." The hand that guides the stars directs the course of events. The providence of God makes for righteousness, and against wickedness. "The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign forever." We live here but once. We soon pass hence. Life is made up of thoughtless teens, studious twenties, ambitious thirties, active forties, thoughtful fifties, reflective sixties, calm seventies, aching eighties, and we go hence. Find out God's plan and put yourself in line with it.

I was invited to preach a sermon on National Reform at River View Assembly last Sabbath evening. But an appointment in the city for Sabbath morning made me decline the offer. Last Sabbath I preached in the Central Presbyterian church. Our city had another quiet Sabbath. Thursday afternoon some 600 saloon keepers met in Turner Hall and resolved, in the German language, to keep open the next Sabbath. But the Saloon Keepers' Association repudiated their action, the Mayor declared his purpose to enforce the law, and so it was generally observed.

LAKE BLUFF, Ill., August 1.—Wednesday afternoon I lectured at Lake Bluff Assembly. The Associated Press reporter was there and the Chicago *Inter-Ocean* gave almost a full column report. The Chicago *Tribune* and other papers also gave reports. Pres. C. A. Blanchard's talk on Sabbath Reform was highly appreciated. Rev. Cunningham's address on the Negro Problem and Mrs. Allison's talks on the Mission among the Bohemians in Chicago were excellent. Give the Gospel to Africans, Bohemians, Chinese, Irish, Germans—to all, and we will have one great Christian nation. In the audience were Mrs. Pierce, Sr. and Jr., wives of the father and son who run the Sherman House in Chicago so successfully; Prof. Nickle, the evangelist who accompanied Mr. Moody three years and is now assisting Rev. H. W. Bolton of Chicago; Rev. A. W. Patten of Aurora, Ill., who is superintendent of the Assembly.

Lake Bluff is a delightful retreat, a grove of 240 acres, 100 feet above the level of the lake, having about 100 cottages, an auditorium that will seat 3,000, a hall of philosophy and tabernacle, two elegant hotels and many tents. It is just the place to go for rest.

J. M. FOSTER.

AN "OLD TIMER" ON OLD TIMES.

FOOTE, JACKSON AND CLARK.

(From a letter to George W. Clark.)

JOLIET, Ill., July 22, 1889.

DEAR SIR:—I received through the office of the Ypsilanti *Commercial* a copy of your "Songs for the Times," addressed to "Old Timer," whose real name you will find at the end of this letter. I will not attempt to express in words the effect upon me in mingled emotions at seeing the inscription on one of the fly leaves, "To Old Timer, with the compliments of the author, Geo. W. Clark." I commenced and had made some progress with this acknowledgment of the donation when sickness and delays incident to that interruption came between me and its completion.

However late, I wish you to accept my hearty thanks for the gift of the book and the good will which that gift implies. You will have no recollection of me, as we had no opportunities for close acquaintance. I have often seen you and heard you sing at numerous points in western and central New York. I was once or twice introduced to you, but among the millions whom you have met in the same way I would hardly be a subject of a passing thought.

The place referred to in the article that came under your eye is Prattsburg, Steuben county, N. Y., and the man who requested the song—Excelsior—was Henry Bradley of Penn Yan.

It gives me joy even now that my life was cast upon those times, and that I was permitted to cling to the skirts of the promoters of that great cause of freedom for the slave. While I was far from the front rank in position and influence, I was not, therefore, a laggard in the adoption of advanced ideas as light was shed on our pathway; nor did I withhold my activities in the direction that right and conscience dictated. My vote counted as much as did that of Gerrit Smith. That vote went to make up the few that were cast for James G. Birney, the first candidate of the Liberty party for President of the United States in 1840. To that party I gave a steadfast adherence until 1856, in which year I cast my vote for John C. Fremont. Looking back, it gives me much comfort that I was not swept from my feet in that great defection of 1848, when so many of our brethren at right and left were bewitched by that "sly old fox," Martin Van Buren.

The early advocates of Abolition had many rebuffs and some compensations, too. I am not sure that it was at the time to which I have alluded, but at one time during my sojourn at Prattsburg, C. C. Foote and J. C. Jackson came to hold a series of meetings there. The anti-slavery sentiment of that place and vicinity was healthy—more than the average—yet the dominant influence of the Presbyterian church was opposed to such meetings being held in its assembly room. Our meetings during the week, days and evenings, were held elsewhere; but through strategy of some members of the church in question who were also staunch Abolitionists the privilege of holding one meeting on the Sabbath in place of the regular service by the pastor, and one meeting in the evening might be held in the auditorium. The only reserve in the permit was that the "spit-fire," J. C. Jackson, should not desecrate(!) the pulpit at the time of regular service. In the evening *he might* speak,—as though that was not a part of the Sabbath. Jackson's reputation had got ahead of him. He was a hard hitter, and they were sure of a scorching if he was let loose upon them. Mr. Foote carried with him the credentials of a Congregational minister, and they would not take the chance of offering an indignity to that large and influential denomination by refusing one of its accredited preachers the use of their pulpit. Rev. Mr. Foote then was allowed to conduct one of the Sabbath services.

If you did *not*, I wish you *could have heard* that sermon. If ever a people got raked down, the pro-slavery part of that large church got most thoroughly scarified. Jackson and Foote were earnest men—both; no time for trifling had they; but there was nevertheless in their composition a spice of grim humor. They concocted a scheme to give their audiences a surprise. Foote was to give them no quarter, and he outdid himself. Cauterizing their guilty backs—then applying caustics without mercy or stint. Jackson occupied the evening with a premeditated mildness and suavity that was an astonisher to both friends and foes. He was faithful, though, to the great cause for which he stood, while he exhibited a patience and love that had not been attributed to him.

Taking the two performances as a whole it was most decidedly rich. There were glad faces and sad faces passed out of that church that night. As they went out, and the next day, and for a week after, the discomfited were heard agreeing together that they had admitted the wrong man into the pulpit and kept the right man out. I love to recall our experiences in those old times, and I have no doubt you do.

I believe it is a truism that history repeats itself. We are at least passing through another cycle of parallel incidents in a cause that meets no less obstinate resistance. It is interesting and instructive to note that the veterans of the conflict with slavery are standing shoulder to shoulder in the struggle for the discouragement of the drink habit, and the total distruction of the liquor traffic. My heart swells as I write with a consciousness that "it is good for me to be" so engaged.

Very truly yours, CHARLES WHEELER.

ATTENTION, SECEDERS!

York, Pa.

In a late number of the *Cynosure* our old friend E Ronayne advises all seceding Masons to hold a convention, to give to the public their testimony as to the infamous character of certain secret society oaths and penalties. And he reminds us of the fact that the Cronin case gives us a grand opportunity to expose this diabolical secret system.

It is always in order to strike while the iron is hot: and the Cronin murder has given the iron in Uncle Sam's forge a white heat. And many strong men stand ready with hammers—even sledge hammers. Many of our seceded Masons can swing a sledge as well as Vulcan ever did. The murder of Cronin by the Clan-na-Gael proves that it is the secret society system that is murderous, and not merely Freemasonry or the Ku-Klux or Molly Maguires. And just here I will state that I have often entered Know Nothing lodge rooms in Baltimore, Maryland, with "*Death to the traitor*," as a password.

I suggest that the proposed convention be for all renouncing lodge members, as we are all "traitors" to old Diabolus, the Great Supreme Ruler of all Slimy Sons of Sin.

It is a mistake to believe that seceding Masons are persecuted more than seceders from other secret orders. We are all persecuted because we *expose* the secret lodge system, rather than because we withdraw from it. So, all seceders are brethren; and all are on the devil's black-list, and are pointed out to all the imps for vengeance, whether it be murder, slander, teasing or deranging business, etc.

A host of martyrs have been the victims of the great Jesuitic secret society system, which is still loading revolvers, sharpening butcher knives, concocting plots and conspiracies and selecting assassins, as slyly and cunningly as it ever did in former times. The leaders of the Jesuitic Secret Empire are determined to rule us at all hazards, and to use extreme measures when necessary "for the good of the (Jesuitic) order."

The time for a more vigorous and a more systematic crusade has come. Every anti-secret girl, boy, woman and man must now be mustered for earnest and persistent work. We will exempt the cowards, but not the cripples. I solemnly pledge my services for life for all I can do to exterminate organized secrecy. Let all now report for duty. But we call upon all seceding lodge members to form a league, association or organization, for aggressive work, such as only renouncing lodge members can do for the good of the Christian denominations and the Republic. The need of a seceded or renouncing lodge members' organization has long been felt by hundreds of persecuted seceders in all portions of the United States. I therefore suggest that the renouncing lodge members of Chicago meet, at an early day, to issue a call for a convention of seceders from the Jesuitic Secret Empire of the United States. Edward J. Chalfant.

DAKOTA CROP REPORT.

Monango, Dickey Co., Dak.

We of Dickey county, south line of North Dakota, have the poorest crop we have ever had since the Territory has been settled. The country will not average more than four or five bushels of wheat per acre. This is the result of long periods without rain. We need rain here as elsewhere, every two weeks during the crop season; but we have had but four rains here for twelve months, aggregating not more than ten inches in the year. These rains have been local and not general; consequently in many places there has been less rain than here. According to reports nearly every county in both North and South Dakota has had as dry a season as we of Dickey county. In many places in the Territory the farmer will not be able to harvest enough for seed and bread. This will cause many destitute ones, I fear, to suffer with cold and cry for bread.

Many good people of the East would contribute to the relief of those who are destitute and likely to perish during the coming winter if they knew the facts, and knew how to reach those who are needy indeed. But there is a persistent effort on the part of those who have always boomed this country to keep our great failure a secret. They are opposed to any public measures for the relief of the destitute, on the plea that it would injure Dakota's fair name abroad. So the real facts about the failure of our crop this year will be suppressed. As Dakota's boomers, and they number thousands and control all the journals, are all opposed to soliciting aid for the needy, this false pride will block the way of those who would initiate the proper system of relief before the rigors of a Dakota winter are upon us. We believe the people of Dakota are as industrious and as thorough-going as any people in the world. And many of the early settlers have endured many hardships and privations, and should not now be left to perish for want of food or fuel.

Our neighborhood is highly favored of the Lord, as we have a plenty to live on and enough to feed our stock through the coming winter. I feel very thankful to God that he has given us the necessary temporal blessings. We are willing to deprive ourselves of the luxuries, and would be glad to see all others properly cared for. C. G. Fait.

A SIGN OF THE TIMES.

National Home, Wis., July 29, 1889.

Dear Editor:—As your paper is against all secret organizations, and also the trusts that are binding or being bound together, such as the sugar trust, salt trust, iron and steel trust, and others too numerous to mention, I would ask or suggest a question, by what means or power is this being done? I verily believe the Savicur's words are being fulfilled in Matt. 13: 30, "In the time of the harvest I will say to the reapers, Gather ye together first the tares and bind them into bundles to burn them." The 39th verse tells us the reapers are the angels. The 49th verse also says, "So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just." By what means will the angels do this harvesting work? Revelation, 16th chapter, explains how the wrath of God will come on the earth. Will these plagues come near the righteous? Psalms 91: 10, 11, say, "There shall no plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways."

Now, I see no other way to do only to keep out of the bundles of tares that are being bound to be burned. For this work is surely being done, and who can stop it? All we can do is to persuade men to keep clear of this binding up of the tares. Keep out of all secret societies; and so it may be we may be found among the wheat at last. The *Cynosure*, I see, comes to the National Home every week.

E. V. Higgins.

PITH AND POINT.

AS WE PROFESS SO LET US LIVE.

How many unconverted persons are to day stumbling over the faults of professing Christians? If we profess to be Christians, let us show to the world by our every day walk that we are the people we profess to be, and not be ashamed to own Jesus anywhere and everywhere. If we trust the Lord and ask him in faith, he will help us so to live that sinners may have confidence in us. Let us have more faith in our Lord, and live honestly and uprightly, and we may be the means of many more precious souls being brought to the Saviour.—Mary E Hanson.

CLAN NA-GAEL AND PARTY INFLUENCE.

How many names has Irish patriotism been obliged to assume, say, since our own civil war? The loyalty of slavery required the "Bars and Stars" instead of "Stars and Stripes." The loyalty of Irish-American patriots requires the shamrock above the eagle. Their oath to America is sacred, but their oath to Irish orders is *secret!* and therefore is first obligatory! Fenianism was a happy, popular name for a time, and invaded Canada on the strength of it. But it got wore out, and Clan-na-Gael superseded it! But Dr. Cronin dead compels another change. Shure, won't nobody tell us what'll best decave the Yankees, and kape our influence with both their political parties?—A. N.

AN EXCEPTION.

The *Christian Cynosure* I like very much in all respects, except you advertise corsets, and they are killing, or are helping to kill, all who wear them.—M. W. Pratt, *Lawrence, Kans.*

EVERY WORD MUST TELL.

My health has failed very much, so I cannot preach as much as formerly; but I still lift up my voice against secret combinations. We are much pleased with the *Cynosure*.—Samuel Matthew, *Canby, Oregon.*

JOHN G. FEE PREACHES AGAINST THE LODGE.

I have been taking the *Cynosure* for some time, and have never read any paper that gave such grand instructions, because it opposes the greatest evil of our land, and takes God's Word for it. I have seen some of the evils of drunkenness. I do not know much about the lodges. There are not many Masons in this country, and I think it would be better if there were none.

Rev. John G. Fee of Berea preached at Pine Grove, Ky., on the first Sunday in July. He condemned secret orders and drunkenness, and such like evils. I will try through the fall season to get some subscribers for the *Cynosure*. I would like for everyone to read such a paper.—James Lunsford, *Clover Bottom, Ky.*

LITERATURE.

Life of David Livingstone. By Thomas Hughes. Pp. 204. Price 35 cents. John B. Alden, New York and Chicago.

He who could write "School Days at Rugby" and "Tom Brown," would be of all men the one to appreciate the manly courage of the great explorer missionary. Best of all, he who could write of moral courage in the "Manliness of Christ" would best measure the virtue of Livingstone. And so we find in this brief resume of a great life and its work, the story told with such an appreciation of the noble traits of character that it entrances like a novel. We may have lost sight of the missionary in the explorer. In this volume we cannot forget it, for the Christian work of the great-souled Scotchman is always put foremost. This biography we wish could be in the hands of every young man. It is a text-book in the great school of life; a manual of courage, sacrifice and achievement. There is no moral tonic like the story of a noble life; no other form of teaching has such persuasive and inspiring power; such stories make heroism and nobleness contagious. Livingstone has been described, by so cool, dispassionate a judge of men as Stanley, as "a character that I venerated, that called forth all my enthusiasm and sincerest admiration. You may take any point in Dr. Livingstone's character and analyze it carefully, and I will challenge any man to find a fault in it." Such a tribute from such a man carries with it the weight of a demonstration. And it is the moral elevation of this character in unusual and difficult situations that gives to this life its wonderful interest. Mr. Alden is a public benefactor for placing this book so near to everybody's hand.

Chicago is now the largest city in America, larger than London even, having an area of 174 square miles. A map of this great and growing city is as beautiful and attractive as a picture to people who are reading Chicago papers—and who does not when they can. Rufus Blanchard, the well-known publisher of historical maps, No. 141 Wabash avenue, Chicago, has just issued a map—a beautiful piece of work, on the best of paper, two feet by three in size, showing the present city limits twenty-four miles long, with streets, boulevards, parks, railway system, Stock Yards, the rivers and canals, of which so much has been said the past year in our legislature, which will soon be enlarged to a ship channel. Such a map has a value in every family in the broad interior of which Chicago is the metropolis. Price, 25 cents.

The frontispiece of the August number of the *Century* magazine is a portrait of Alfred Tennyson from one of Mrs. Cameron's celebrated photograps; and in connection with this portrait the Rev. Dr. Van Dyke gives the results of his study of Tennyson's use of the Bible, under the title of "The Bible in Tennyson." Dr. Van Dyke incidentally discusses the relation of the English Bible to English literature. The chapters of the Lincoln History describe "The Chicago Surrender," "Conspiracies in the North," and "Lincoln and the Churches." In the last named chapter the authors discuss Lincoln's religious character, and publish for the first time a document, written by Lincoln himself, which throws light upon this subject. A highly interesting chapter in the Kennan series describes "State Criminals at the Kara Mines." One of the most interesting of the old masters (Fra Angelico) is presented in this number in the Cole-Stillman series, engraved from the originals by Mr. Cole. Three full-page engravings are given from the works of the "angelical" painter. In "Open Letters" there is a communication by George L Kilmer, of the Grand Army, on "Union Veterans and their Pensions," which gives a sketch of the various pension schemes hitherto presented by the Grand Army committees, the estimated amounts of their cost, and the total expenses of the Government on this account at present. This is a genuine midsummer number, with its opening article on "The Stream of Pleasure—the River Thames," by the Pennells,—husband and wife,—who have written about and minutely pictured that gay and thronged resort of boats and boaters. Little and big, there are twenty pictures in this article alone. Mrs. Foote's "Afternoon at a Ranch" has also a midsummer air; and all inland vacationists will find matter of interest in Dr. Weir Mitchell's profusely illustrated article on "The Poison of Serpents,"—a line of inquiry in which he has made important discoveries. Remington, artist and writer, describes with pen and pencil his outing with the Cheyennes; and a group of well-known wood-engravers—French, Kingsley, Closson and Davis—describe in their own language, and with drawings and engravings by each, a wood-engraver's camp on the Connecticut River, as well as the methods of the American school of wood-engraving.

The Conemaugh Valley will be an historical spot. Our illustrated papers give us some idea of little sections of the great flood destruction, but the best idea of the region is obtained from a fine lithographed "Bird's Eye View of the Valley" from Nineveh station to the South Fork Lake and dam, showing the topography of the Pennsylvania railroad for twenty miles, of which Johnstown is the center. Photographs do not convey the idea

of the relative positions of the localities brought so prominently forward by the flood, but in this view the whole extent of country is spread before the spectator from Ninevah, "the City of the Dead," to the site of the ill-fated dam at South Fork, Pa. The chart has also pictures of the dam and of its cross section and measurements, and a map showing the streams, etc., from the dam to the crest of the Allegheny mountains This view is prepared from personal sketches and surveys by A. T. Lee, civil engineer, 96 Fourth Ave., Pittsburgh, Pa.

"*Gospel Truth*" is a monthly tract paper, published by Rev. A. Sims of Otterville, Ont. The first issue was in January last, and each contains from one to four practical, pointed tracts well adapted to a wide circulation. Such topics as "Sabbath Desecration," "Compromising Preachers," "Prohibition a Bible Doctrine," "Secret Societies," etc., receiving careful attention, as well as those particularly relating to soul conversion. We take pleasure in recommending Elder Sim's publications. They have never manifested a world pleasing spirit.

The Converted Catholic for August is a number of great interest and value. Such articles as the "Remarkable Conversion of an Irish Priest," "The Virgin Mary's Sandal," "The Church of Rome not the Church of Christ," should be well pondered by the mistaken Protestant preachers who put Catholics in the same class with Protestant Christians with much parade of their would-be liberality. Published at 60 Bible House, New York.

The August *St. Nicholas* begins with one of Mary Hallock Foote's inimitable drawings. It contains a full and interesting article by Dr. Jastrow, concerning the late Miss Laura Bridgman, with a portrait—an exceedingly good likeness. Young readers will read with intense interest of the achievements of this lady, who was both blind, deaf and dumb. George Wharton Edward's story, "Little Menan Light," will be found to furnish pathos for the girl readers, heroism for the boys, and some excellent bits of character study for their elders—all will enjoy the illustrations. Miss Howells, already known by her sketches, contributes a bit of verse called "Sweet Peas." Dr. Charles S Robinson offers to mathematicians some curious speculations as to the present value of "An Egyptian Girl's Gold Necklace," if its value is regarded as having increased at compound interest for over 3,000 years.

Lodge Notes.

The Executive Board of the Knights of Labor decided that the next General Assembly should meet in Atlanta on the second Tuesday of November next.

Andrew J. Duggan has been chosen Senior Guardian of Clan na-Gael Camp 20, Chicago. This is the Cronin-murder camp, Beggs, the old S. G., is one of the indicted men.

General Martin, commander of Illinois G. A. R, is also president of the Southern Illinois Old Soldiers' Association, which has rousing meetings and royal good times. At their meeting General Martin is the big gun, and some of the G. A. R. men complain that his manifesto recommending the soldiers to form associations and attend them, and remain away from the G. A. R. encampment, looks to me like an attempt to boom his association instead of, and at the expense of, the G. A. R. encampment.

General Robert Anderson Post, G. A. R, of Waterloo, Iowa, one of the largest posts in the State, has just adopted resolutions asking Department Commander Smith to recall his circular discouraging attendance at the National Encampment at Milwaukee. The reasons set forth for taking this position in opposition to the circular are as follows: First, he (Commander Smith) has no right to abandon the parade nor the comrades who attend, be they few or many. Second, the action taken is a great injustice to the comrades of Milwaukee, and, if successful, is a death-blow to all future encampments Third, it is an attempt at boycotting, places the G. A. R. in a bad light before the country, and ought to be frowned down by all good citizens.

The Knights of Friendship, at their annual meeting in Indianapolis, had a breezy time last week, which resulted in a vote of censure upon several of its most prominent members. A dozen or more of the visiting delegates attended the meeting of the Republican club and made speeches regarding the suppression of the colored vote in the South. When the convention met next morning a delegate read an account of the speeches in a local paper, and moved a vote of censure. This was followed by a protracted discussion, in which it was disclosed that the offending delegates had endeavored to drag politics into the order, and that in so doing they had violated the principles of the constitution. The resolutions were then adopted by a large majority vote, and the presiding officer rebuked the offenders in the presence of the body.

The controversy which has been general among the Freemasons throughout the country, between the Cerneau Scottish Rite and Albert Pike's Scottish Rite, has culminated in Washington in the issue of an edict by Harrison Dingman, "Most Worshipful Grand Master of Masons," of the District of Columbia, under date of July 25, pronouncing the Cerneau organization clandestine, and warning all members of that rite that they are liable to discipline from the Grand Lodge unless they at once withdraw from that body. The main reason for the edict, aside from other questions arising in the Scottish Rite controversy, is stated to be that the Cerneau organization has established relations of amity and Masonic correspondence with the Grand Orient of France, the governing body of Masons in that country, which is under the ban of at least every English speaking Grand Lodge of the world, because the Grand Orient has stricken the name of God from its rituals. The Grand Lodges of this country, it is said, have an additional grievance against the Grand Orient of France because the latter persists in recognizing the Negro Grand Lodges of the United States. Grand Master Dingman's edict directs that all visitors to lodges in the District of Columbia shall be required to state before admission that they are not members of the Cerneau organization. The meeting of the Cerneau organization in any Masonic hall is also prohibited.

This is a picture of Masonry managing the affairs of Chicago, taken from the *News*: 'Gossip about the superintendent of the police department is as uncertain as ever. Some persons apparently close to the mayor and Water Superintendent Hamilton say he will succeed Chief Hubbard. Mr. Hamilton is a warm personal and Masonic friend of the mayor, but Mr. Cregier's intentions are as much an enigma to his friends as to everybody else. 'Nobody can tell what he means to do,' said a gentleman close to the mayor. 'He is perfectly independent of everybody and doesn't take many people into his confidence. Personal friendship and business affiliations don't count for much with him when he sees the man he thinks best fitted for a place.'

"Mayor Cregier has worked in State Masonic matters with Mr. Hamilton for many years When the mayor was Grand Master of the State Mr. Hamilton was his secretary, and since that time Mr. Cregier has worked for his secretary's advancement in the order. Mr. Hamilton never served in an executive position until he became superintendent in the water office. He has been in the coal-mining and real-estate business, and for eight months was connected with the special-assessment department under Mayor Harrison.

"Another city hall politician who has kept his eye on the police department said yesterday: 'Hamilton has a good job with less work and nearly as good pay as the superintendent of police. I should'nt be surprised to see Hubbard remain where he is. He's a good Mason and a friend of the mayor. I predict that John O'Neil or John C. Smith will be chief of police before Hamilton is. While John C. Smith is a Republican, he isn't very much of a one. When Cregier was nominated Smith came out for him. Smith is a way up Mason, too, [Grand Master, and Grand Secretary of the Odd-fellows. He came near getting the Republican nomination for governor] and has worked for years in the order with Cregier.'"

The importance of keeping the liver and kidneys in good condition cannot be overestimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

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Other Lecturers.

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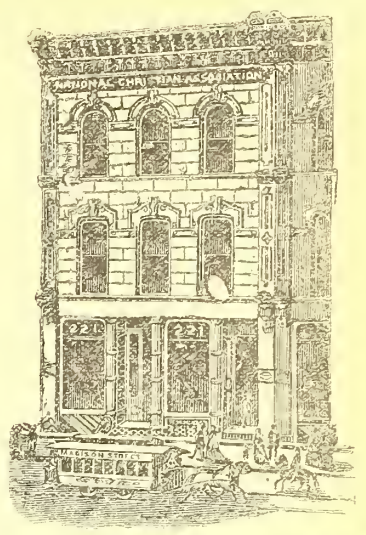
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The Christian Cynosure.

EDITORS.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 8, 1889

AFRAID OF LODGE MEMBERS.

Many Christian people are afraid to speak with secretists upon their lodge connections, or oppose their proselyting. They have not studied the Bible on separation, and hence have not learned why they should warn and entreat men to shun such alliances. They have not found out how to meet the cavils of lodge members, and are therefore weak in their presence because they have not put on the whole armor of God, and acquainted themselves with the proper and conclusive answers to the lodge argument of the day. It is the simple duty of Christians to be posted and "war a good warfare" against organized secrecy.

To meet and refute the lodge arguments of the day there is no current literature equal to the *Christian Cynosure.* It can be had one month for 15 cents, six months for 75 cents, and one year for $1.50. Is there any excuse for being afraid of lodge cavilers or advocates, with the best articles on secretism at such cheap rates?

"THE CYNOSURE is reminded that the Lord's Supper was instituted in secret, and what God approves cannot be wrong."—*Voice of Masonry, May, 1889.*

ANSWER.—The Lord's Supper was not "instituted in secret." A group of families partook of it at first, if one family was not large enough to eat the whole lamb. Ex. 12: 4, 5. And in Luke 22: 15, a man who chanced to be carrying a pitcher of water in the street guided them—not to a lodge-room, but to a "guest-chamber," where Christ "sat down with the twelve" without oath, pledge, or promise of secrecy. No man ever followed Christ into a secret society. John 18: 20.

"Teach me thy way; lead me in a plain path." Ps. 27: 11. This means God's way of doing things,—how he would do if he was a man, and in our circumstances. Whenever we are in doubt how to do, or in perplexity which way to choose, this is the proper prayer to use. David used it abundantly and often. He was a shepherd boy, a doer of errands to the camp, a soldier of adventure, courtier, king's son-in-law, captain of a turbulent crew, a partisan king, and thirty-three years monarch of the realm; and in his endless diversity of duties and dangers his prayer through life was, to know what God would do if a man and in his place; and seldom or never was there a life of success like his. And this prayer will avail for us as it did for him. Try it.

IS THE LODGE ATHEISM?

Yes. And the proof is this:

1. A few years since the Grand Orient of France voted to erase what, till then, was held to be the cardinal principle of Masonry, viz, "*The existence of God, and the immortality of man.*" A motion has since been made to restore those words, but the motion was voted down.

2. Above two years ago (1887) a Mason in the lodge at Vienna, Ill., published a pamphlet entitled, "Believe and be damned." H. L. Arnold, Worshipful Master of Vienna Lodge, wrote Grand Master Darrah of Bloomington, Ill., stating the fact, and that the author, in the said pamphlet, said of the words, "In the beginning God created the heavens and the earth," "I pronounce the first sentence of this old Jewish book a lie."

By advice of Grand Master Darrah the Vienna Lodge tried and convicted Crum, the atheist, not for atheism, but for treating their ritual, which recognizes God and the Bible, with contempt. But after convicting Crum, by sustaining the charges, the Vienna Lodge refused to punish him as provided by their rules. In this state the case came before the Grand Lodge of Illinois, which censured their Grand Master for introducing "sectarian matter," and sustained the ruffian atheist as in good standing in his lodge. Thus the Grand Lodge of "Free and Accepted Masons" in Illinois decides that an atheist is a good and true Mason, not liable to censure.

No appeal lies from a Grand Lodge, of which there is but one in each political jurisdiction. So this decision of the Grand Lodge of Illinois is good till itself reverses it, which it is not likely to do.

The Constitution of Great Britain is unwritten, found only in the customs of the Empire and the decisions of Parliament and the courts. There is also an unwritten constitution of the United States found in the axioms of the Common Law, the division of time into weeks, etc., which need no statutory enactment. And if there be one thing settled by custom in the United States deeper and lower than local and Federal constitutions, it is the existence of the God of the Bible and the obligatory nature of the oath taken in his name. The atheism of the Grand Lodge of Illinois, therefore, is moral, fundamental treason against God and man. It not only denies all distinction between good and evil, but is tantamount to the nullification or repeal of all laws against perjury and false swearing; makes the judicial oath but a hollow mockery, and leaves nothing of government but its physical force. And as no nation ever did or will exist with a recognition of some deity, and as there are but two, the God and Father of our Lord Jesus Christ, and the god of this world called the devil and Satan, this action of the Grand Orient and the Grand Lodge of Illinois takes away from men the God of the Bible and shuts them up to the worship of the devil. For the above facts, see the *Voice of Masonry* for April, 1889, pp. 352 and 361.

THE PILGRIM MONUMENT.

Last Thursday the Pilgrim Monument was dedicated at Plymouth, Mass., by the Grand Lodge of Freemasons amid a crowd of thousands. The orator was an ex-rebel Congressman from Kentucky; the poet, a Roman Catholic, John Boyle O'Reilly, editor of the Boston *Pilot;* and ex-Governor John D. Long was president of the day. Gov. Long is an able friend of our public free schools. Other speakers followed; among them James G. Blaine, Secretary of State, Congregational church member in Maine, and toady to Romish priests in Washington, D. C. Quint and Dexter of the National Congregational Council do not appear in the program, but they doubtless stood behind the screen, rejoicing in this attempt to wipe out the memory of all that John Robinson and his followers held and taught. Our readers will remember that Dr. Quint voted for and endorsed Franklin Pierce, who went into the Mexican war to "spread the area of slavery," and whose inaugural as President contained this sentiment in nearly these words: "*The involuntary servitude existing in our Southern States is compatible with the law of God and the best interests of men.*"

This is the second splurge the Grand Lodge of Massachusetts has made over that monument to insult the memory of the Pilgrims and glorify itself, as the devil proposed to join Christ in spreading his religion over the world. It is well-known that the Masonic lodge denies all the doctrines which the Puritans and Pilgrims taught. The Pilgrims landed in 1620. At that time no Masonry existed, such as performed at Plymouth last week. The only Masons then extant, and for ninety-seven years after, till 1717, were mechanics' builders, layers of stone and brick. How many of the wretches who strutted in Masonic regalia at that monument last week could lay a brick with a trowel? (For the definition of the word "wretches" see the *Daily Telegram* of Worcester, Mass., on George F. Hewett, 32d degree, Thrice Puissant Grand Master, in an editorial entitled "Mighty Lord, Heavenly King," last March.) As the good Dr. Aydelotte, Episcopalian president of Woodward College, Cincinnati, said: "What is the matter with Masonry? It is a lie all over."

Bradshaw's Apology, in the reign of Elizabeth, says of those Pilgrim Puritans: They hold—

"That to institute and ordain any mystical rites or ceremonies of religion, and to mingle the same with the Divine rites and ceremonies of God's ordinance, is gross superstition."—*Neal's Puritans, Vol. I, p. 248.*

And our American historian, Bancroft, says:

"The austere principle was now announced that not even a ceremony should be tolerated unless it was enjoined by the Word of God. And this was Puritanism."—*Bancroft's Hist. U. S., Vol. I, p. 279.*

Now is there a college Freshman so ignorant as not to know that the Pilgrims to whom that monument was last week dedicated at Plymouth, loathed and abhorred the mystic lodge ceremonies which were performed at its base?

The writer of this protest, going down from Boston to Plymouth Rock, called at Braintree to see the venerable and beloved Dr. Richard Storrs, then above eighty years of age. While we walked the platform, waiting for the train, I asked him: "Dr. Storrs, the aged pastors in the New England pulpits when you were young, knew pastors when they were young, whose memories reached back to 1733, when Freemasonry came into Massachusetts. Can you tell me what those great and good men thought of Freemasonry?"

Dr. Storrs replied: "My grandfather Williston used to say: 'A Freemason is hand-in-hand with the devil.'"

"Was such the general opinion of the New England clergy at that time?"

"Certainly," Dr. Storrs replied.

In Prof. Park's Memoir of Emmons there is a letter of Dr. Hopkins of Newport, R. I., in which he speaks of a Masonic lodge building in view from his study window as belonging to the kingdom of Satan. Of Nathaniel Emmons the encyclopedias informs us: "When Masonry was popular he zealously opposed it." And if the bones of the holy dead were permitted to shudder in their coffins, there would have been an earthquake on Burial Hill last week when Cain's libation of "the fruits of the earth," "corn, oil and wine," were poured out by godless men to infernal spirits, at the foot of their monument in mockery of the memory of the pioneers of civil and religious liberty, whose remains slumber by the American Memorial Rock.

The able and accomplished editor of that great Presbyterian paper, the Chicago *Interior*, not long since, writing of that Masonic ceremony, said: "Incense and the smoke of sacrifices were supposed to ascend to, and propitiate the pagan Olympian deities; while libations poured out on the ground were offered to the infernals." Will the Boston Congregationalists, enriched by the hard-earned cash of the Christian farmers of New England, tell them whether Dr. Gray of the *Interior* was deceiving us or telling us the truth? If truth, then last week on Burial Hill, Plymouth, in the words of the eloquent, learned and pious Dr. Edward Beecher concerning the lodge: "*Christ was dethroned and Satan exalted.*" But "*the Lamb shall overcome them.*"—Rev. 17: 14. J. B.

DONN PIATT.

"We can have all our free institutions intact, and yet see the foul spawn of millionaires hatched into sharks, while the masses live only to be fed upon. * * * A hundred and sixty thousand miles of railroads, distributing the entire products of the country, are under the control, and literally the ownership of less than sixty families. And this fearful monopoly comes from the franchise given by the Government. Our telegraph system belongs to one man. The amount paid over to private interests, taken from the masses under the name of a tariff, is large enough yearly to liquidate the national debt. This takes no account of trusts that cover all we eat, wear, and use as clothing or shelter, for they have grown up outside of and in defiance of law."—*Donn Piatt in the N. Y. World.*

The senior editor of the *Cynosure* has seen the city of Cincinnati three days and nights in the power of a mob, which destroyed Dr. Bailey's anti-slavery press which issued the first numbers of "Uncle Tom's Cabin." The above Donn Piatt and his fellow Democrats, N. C. Read, Vallandigham of Dayton, etc., were then the open, avowed friends and champions of slavery, and leaders of the Democratic party in Ohio. They were revilers of temperance, and of every good cause, and of all good men. And the part they took in the war that followed is written in the histories of that struggle for national life. They aided and abetted treason. They held conventions and denounced our armies and officers; and nominated Vallandigham Governor of Ohio, whom Lincoln had sent out of the country for a traitor. How such men can be called and considered "Democrats" by average Americans is an unsolved mystery of human nature. How can

"————He be the nation's friend
Who is, in truth, the friend of no man there."

One would suppose the natural sense and honesty of ordinary men would spurn such men as leaders of a party. The explanation must lie hid in the philosophy of partisan blindness. Once embarked, the life of the party becomes to each devotee the chief good; and a brilliant defence of that covers and conceals all moral delinquences.

IOWA GRAND LODGE REPORT for 1889 is sent us by the courtesy of Prof. T. S. Parvin, Grand Secretary. It is a handsomely printed volume of some 320 pages, containing the report of proceedings of the last meeting of Iowa Freemasons, and statistics at length, both of particular lodges and of the Grand Lodge; also the report on "Fraternal Correspondence." The volume is a valuable addition to the *Cynosure* library, and it would be an accommodation if other officials would copy Prof. Parvin's liberality.

—A special prayer meeting was held by the College church, Wheaton, for the New England work and workers, especially for success upon the mission of the General Agent, and of the editor of the *Cynosure*, who expects soon to go to Massachusetts for a few weeks' field work.

—The *Evangelist*, representing the Brethren church, notices the gift of several books on secret societies to the college library at Ashland, Ohio, from a friend of the institution. The *Evangelist* notices the contents of the expositions of Freemasonry, and hopes no member of the church will be ensnared by the order.

—Rev. L. A. Rutherford, a colored missionary teacher, wishes to spend his vacation in good work among his people in North Carolina. He will travel and distribute tracts and visit Sabbath-school conventions and schools. He has had a personal acquaintance with the lodge, and can meet that evil case in a practical way. He only asks that a 1,000-mile ticket be given him to secure his journey. If some liberal-hearted friend of our cause will help in this case a good work can be done in a new field.

—The Ohio Prohibitionists nominated at Zanesville Rev. J. B. Helwig, of the Springfield English Lutheran church, for governor. Bro. Hinman writes of him this week. From others who have met Mr. Helwig we have the same testimony that he is opposed to the lodge. Gideon T. Stewart, of Norwalk, who in 1884 gave assurances that the Prohibitionists were in favor of open work only in temperance, is nominated for supreme judge. Dr. H. A. Thompson, formerly president of Otterbein University, and well known to our readers as having left the Masonic lodge after taking one or two degrees, is chairman of the State Committee.

—At a meeting of the Chicago Presbyterian ministers a while since Rev. W. W. Totherot, of Hyde Park, read a paper on Romanism, which fairly represented too large a class of our pastors, who, for the sake of a false peace, will stand by mutely while Christ is cast aside by the lodge, and the name of God blasphemed in wicked oaths, without from them one word of rebuke. On the contentions of Romanism against our public schools he said, "Where the presence of the Bible is interpreted as sectarian, and made a reason, however fallacious, for the destruction of the common schools, we should consent to its withdrawal." It is under the instructions of such men we are becoming a race of moral cowards.

—Our readers in every part of the country are interested in every effort for the redemption of New England from the lodge. They will therefore read the notice of the grove meeting at Ware, Mass., on the fourth page of this number and pray for the blessing of God on the enterprise. The grove is four miles from Ware. Friends from Springfield, New York and the western part of the State will change cars at Palmer for Ware: from Boston the Massachusetts Central road runs to Ware direct. A grove meeting is somewhat new to our reform, but there is no reason why it should not be as profitable for this as for any other topic so closely related to the salvation of men and the growth of the Christian church.

PERSONAL NOTES.

—Elder I. Bancroft, after spending a year in Washington as N. C. A. local agent, has resigned and removed to Cantrall, in Sangamon county, central Illinois.

—Prof. W. G. Frost, the prohibitionist of Oberlin College, has been elected to the presidency of Berea College to take the place vacated by Dr. Fairchild, and is strongly urged to accept it.

—Seeretary Stoddard took the Michigan Central train Monday for Boston. He will attend the Ware grove meeting, and remain in New England until after the Eastern Conferences of Churches is closed.

—Prof. J. R. Millen, of Knoxville College, Tennessee, is lecturing among United Presbyterian churches in northern New York, in the interest of the work of the Board of Missions to the Freedmen.

—Miss Gertrude Hulbert, principal of the Ladies Department in Wheaten College for several years, and a very popular and devoted teacher, is to have charge of the same department in the new Missionary Training School to be opened soon by Mr. Moody in this city.

—Mary Allen West, editor of the *Union Signal*, is traveling on the Pacific Coast this summer visiting the various W. C. T. Union centers, and conducting a "School of Methods" at available points. The *Inter-Ocean* has secured Miss West as a special correspondent during this trip.

—Joseph Cook, the Boston lecturer, passed through Chicago last week from the River View Chautauqua to the assembly at Monona Lake, Wis., and other points. In a few moments' conversation at the train he informed us that the next number of "*Our Day*" will contain a searching article by Pres. C. A. Blanchard on secret societies, from the Clanna-Gael text.

—Our esteemed correspondent, Rev. J. M. Foster of Cincinnati, District Secretary of the National Reform Association, made the leading address at the Lake Bluff Assembly last week Wednesday. He spoke on "The Moral Basis of Reformation," with especial reference to the religious amendment to the National Constitution. The Chicago press gave a synopsis of his able argument.

—Rev. W. J. Gladwin left for eastern Michigan last Wednesday, after spending over a week in this city and vicinity. He visited Western Springs, Wheaton, Des Plaines and Prospect Park. He addressed audiences in each place, and at one he was recalled. His sermon in the College Hall, Wheaton, was of thrilling interest. He also addressed the Sabbath-school, and two children's meetings at private houses. The Wheaton friends wish him to return later in the season to speak to a union meeting.

—Prof. Oliver Comtois, a converted Roman Catholic priest, has been in this city a few weeks raising funds to begin a work for his misguided friends in Pittsburgh. He is a Frenchman of agreeable manners and an earnest purpose to labor as zealously for the Lord Jesus Christ, as he once did for Mary. He lately spoke in the West Side Christian church, and so pleased the people that they secured another appointment from him. Pastor J. W. Allen, who gave his pulpit a while since to an address on the irreligion of the lodge, by the editor of the *Cynosure*, cordially endorses Prof. Comtois and his effort.

—David West, of Sycamore, Ill., and for many years a faithful officer of the Congregational church of that place, has been an invalid for eight months, too feeble to go about without assistance. His life is wonderfully prolonged contrary to all human expectation. His mind is quite clear, and his hope in the promises of God is like an anchor for his soul. He is yet anxious to spread the Gospel light against the dark orders. Years ago for his testimony against Satan he felt called upon to sever his connection with his church. He lives, however, enjoying the presence of his God, and in conscious rectitude.

LECTURES ON INDIA.

Wallace J. Gladwin, co editor of the *India Watchman* and the *Banner of Asia*, who has returned after eighteen years' absence in mission work in India and Ceylon, is prepared to give addresses upon the following subjects:

1. *The Women of India*: Their degradation, damnation and salvation.
2. *Mission Work in India.* Work and workers, raw material and rich returns.
3. *Prohibition for India.* How the British Government is murdering and robbing India's millions by the liquor and opium traffic.
4. *Anti-christ in India.* What Romanism is, and what it is doing in India.
5. *George Bowen:* Forty years missionary in Bombay.

Addresses on other subjects, missionary, evangelistic, etc., will be given if desired.

Mr. Gladwin makes no charges,—only requesting expenses to be met. *Address,*

WALLACE J. GLADWIN,
Miles, Iowa. *Missionary.*

—A new mission for Central Africa has been originated by the Primitive Methodists, who have arranged to open a station on the Zambesi river, on the east coast.

—There were added, on profession of faith, nearly 1,000 souls a week, on an average, during the year ending May 1 last, to the church connected with the Presbyterian General Assembly, North. The total number added on examination is given at 51,962.

—The State Sabbath School Association of Kansas passed resolutions declaring that prohibition in Kansas is a success; that instead of impeding the growth and prosperity of Kansas it had stimulated it; that it was the only solution of the liquor problem, and expressing the hope that for these reasons the Prohibitionists of Pennsylvania may be victorious in their coming struggle.

—The *Chinese Evangelist* gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,600. This total does not include the missions of the Pacific coast, in connection with which there are 217 Christians. In schools in New York and Brooklyn there are thirty-five schools, with an average attendance of 700, of whom sixty four are Christians.

CHRISTIAN CONVENTION.

A convention of evangelical ministers and laymen is to be held in Chicago for ten days, commencing about the 20th of September, the exact date of which will be announced as soon as definite replies are received from the speakers who have been invited from abroad. The singing will be led by Ira D. Sankey. It is hoped this will be one of the greatest religious movements of the season, and a good preparation for winter work in all the churches. The Bible Institute will be open about the first of October. Information about the ladies' department may be had by addressing Mrs. S. B. Capron, or about the men's department by addressing F. G. Ensign, 154 Madison St., Chicago, Ill. Yours truly,

D. L. MOODY.

PRESS COMMENT.

It is said that the American Tract Society never issued a tract against slavery. Who believes that it is to-day particularly proud of that record? And there are some gray-headed clergymen yet living in our Northern States who once boasted that they had resisted "abolition fanaticism." They have quit boasting of that, we believe.—*N. Y. Voice.*

In Medford, Mass., an exciting meeting was lately held by the Grand Army Post to consider the case of Rev. James P. Abbott of the First Baptist church, a contributing member of the Post. The day previous to voting on the Prohibitory Amendment, which was Sunday, he had preached upon that subject, and in his sermon took occasion to reflect rather severely on the drinking habits of Grand Army veterans, saying that "more men owed their disabilities to whisky from the sutler's tent during the war than to shot and shell." The lodge has retorted by refusing to retain him as contributing member, and also by returning his fee with an accompanying statement characterizing his remarks as false. But where and when did the Grand Army ever show itself to be on the side of temperance and prohibition?—*Miss E. E. Flagg in the Independent Christian.*

The absurd story now current that a great labor organization is to be formed to cover the whole country would only find credence in hot weather. The collapse of the Knights of Labor after an experiment in that field, and the wretched history of squandered funds and unsuccessful strikes, which has marked the downfall of many ambitious organizations of this character, show how hard it is to maintain them for any length of time. The best of them are based upon the theory that the skilled artisan shall sacrifice something of wages and opportunity for the unskilled, and are held together by a degree of moral coercion. It is safe to say that the labor organizations are not a great help to the industrious and prudent workmen. Even in the individual trades it is difficult to keep them up, and when the attempt is made, as in the Knights of Labor, to still further put the industrious laboring man at the mercy of others in regard to his labor and his capacity to contract for his own wages, the artificial barrier is built too high and falls of its own weight.—*Boston Advertiser.*

The *United Presbyterian* has a few careful words on the late meeting of the Christian Endeavor movement: "The Christian Endeavor convention that met in Philadelphia two weeks ago was pronounced the largest ever held on this continent. It was a convention, of course, of young people, or mainly so, and had an interest from that fact as well as that which is connected with a new enterprise. Many addresses were made, some of them being reported as excellent, business relating to the society was transacted, and considerable time was spent in devotional services. While many of the names of speakers and officers were familiar as having been long before the general public, others were new, having been brought to the front by this movement. The tone of the convention was high. 'Loyalty' seemed to be a prominent idea in it, as if it was necessary to forestall criticism by this characteristic. The Christian Endeavor enterprise is an outgrowth of the feeling pervading the church that the youth ought to be educated for active service. Its aims, of course, are good. Whether or not it will be permanent, and whether, if it do last, its enthusiasm will continue, must be determined by time and the wisdom of those who manage it. It is wise for all the churches to get what good from it they can, but also to watch it carefully as an institution subject to abuse and perversion."

—During the past fifteen months the American Board at the Japan mission has registered 2,867 converts.

The Home.

MOTH-EATEN.

I had a beautiful garment
  And I laid it by with care;
I folded it close with lavender leaves,
  In a napkin fine and fair;
"It is far too costly a robe," I said,
  "For one like me to wear."

So never at morn or evening
  I put my garment on;
It lay by itself, under clasp and key,
  In the perfumed dusk alone.
Its wonderful broidery hidden
  Till many a day had gone.

There were guests who came to my portal,
  There were friends who sat with me,
And clad in soberest raiment
  I bore them company;
I knew that I owned a beautiful robe,
  Though its splendor none might see.

There were poor who stood at my portal,
  There were orphaned sought my care;
I gave them the tenderest pity,
  But had nothing beside to spare;
I had only the beautiful garment,
  And the raiment for daily wear.

At last, on a feast day's coming,
  I thought in my dress to shine;
I would please myself with the luster
  Of its shifting colors fine
I would walk with pride in the marvel
  Of its rarely rich design.

So out from the dust I bore it—
  The lavender fell away—
And fold on fold I held it up
  To the searching light of the day.
Alas! the glory had perished
  While there in its place it lay.

Who seeks for fadeless beauty
  Must seek for the use that seals
To the grace of a constant blessing
  The beauty that use reveals.
For into the folded robe alone
  The moth with its blighting steals.

—*Margaret E. Sangster, in Harper's Bazar.*

MORAL INFLUENCES IN THE SCHOOLS.

When educational training is so largely committed to the schools, the religious element should be jealously guarded. Public education is usually non-religious. But the inevitable drift of the non-religious among those whose nature is sinful and ever tending to sin, becomes irreligious. Moral truth is ever needed as an incentive to moral duty. The conscience left uneducated loses its sensitiveness. The temptations of evil, and the examples of evil-doers, will rise and prevail where moral instruction is not present to impart moral restraint.

Of course, in all cases good impressions are received from the personality of teachers and from their general statements of revealed truths and principles. For, however sinful and careless men may be, they are particular in the choice of the instructors of the youth. A person of bad character cannot long retain position as guide in schools. The extent of this personal influence of teachers is variable, and depends upon the individual in each case. Sometimes the moral influence is very marked; at other times, like the personality itself, it may be very feeble.

Yet beyond all this it seems a constant wonder that our American people do not demand a more exact and thorough inculcation of moral principles in all classes where youth are being prepared for life. It is a marvel that Christian people will sit contentedly and see the sacred Scriptures ruled out of the school-room. Not merely shut out of the curriculum as a text-book, but closed even as a volume of morals to be read before the children. The Bible is not sectarian. It is not sectarianism that needs it in the presence of youth as an educational power. It is Christianity itself in its general character, in its moral code, rising above all divisions of sects, that is hurt and hampered when the Bible is shut out of the schools. Even non-believers admit the morality of the Scriptures, and the number of those who reject its authority as precepts for a rule of life are in a vast minority. Why, then, do Christian people consent to the rejection of the Bible from the schools?—*Mid-Continent.*

The conductors of the "Netherlands Mettray"—one of the model reform schools of Holland—use the "sentence system" as a means of moral education. They hang on the walls such sentences as these: "He who seeks himself will not find God;" "A poor man he who has nothing but money;" "He is a fool who lives poor to die rich;" "Labor has a golden bottom;" "Care for the moments, and these will care for the years."

Sometimes a boy is made to learn a sentence by heart. One boy was overheard using foul speech to a comrade; he was ordered to read to the boys every morning for eight days this sentence: "It is better to be dumb than to use the tongue for filthy talk." It made him clean in speech.—*Companion.*

A GOOD WORD FOR THE SMALL COLLEGES.

The New York *Mail and Express* has the following, which well deserves consideration: "It is the quiet, faithful, earnest, personal, hand-to-hand contact of the professor in the small college with his pupils which produces the 'large results.' His influence is moral as well as intellectual, and is concentrated on a comparatively limited number of students. He takes a personal and intelligent interest in every one of his pupils. He knows not only their names, but he knows their personal traits, their particular habits, their respective talents, their methods of reasoning and of study, the strength and weakness of each. He is thus generally able to develop each mind along its particular trend, correcting errors, encouraging right methods, and bringing out all that is best in each student.

"One result of this effort is shown in the greater proportion of graduates of small colleges who achieve distinction or marked success in after life. Not the total number, of course, but the proportion. A comparison of college catalogues will demonstrate this fact. The reason is evident. The boy who is properly prepared, who is strong in mind and body, who can resist all temptations, and who has made up his mind to work, is bound to succeed in any college. But the large colleges attract that class of students who go to college to have a good time, or because it is the thing for their set to do, because that college won the foot-ball championship or the base-ball pennant, because such a 'jolly crowd' go there. These generally fall by the wayside about the close of the sophomore year, but their names go in the catalogue all the same. They may even linger on and secure a diploma, but are seldom heard of afterward.

"The small college, on the contrary, attracts a larger proportion of young men with little means, but with earnest purpose and great ambition. They are drawn thither, perhaps, by the fame of some one of its professors, the thoroughness of its course, of the personal character or eminence of some of its alumni. These are the students who generally succeed in college and after graduation."

THE HEALTH OF COLLEGE GIRLS.

An English correspondent of the *Critic*, in a recent letter, speaks rather mournfully concerning the health and beauty of college girls. The "sweet girl-graduate," according to this observer, exists only in the poet's fancy. In reality, the girl-graduate, looming on the English public, contradicts the traditions of centuries, and instead of being round, rosy, dimpled, plump, lovely, is a pale, scrawny being, waxen and inert, with short hair and spectacles, as a rule; wearing her weight of Greek and Latin on shoulders bowed and bent, she does not realize the ideal of English girlhood, which flowers into vigorous wife-hood and motherhood.

With ourselves, unless observation be wholly at fault, the college girl has fallen into a happier lot. Those of us who have attended recent commencements, have not been pained by the sight of wispy waists, round shoulders, hollow eyes, or angular elbows, in the girls who have earned their college honors. On the contrary, the rate of health, and the consequent ratio of good looks among the diligent school girls and college girls of our country is so high, and so marked, as to be a cause for congratulation. Athletic culture among the young men is not more popular than attention to gymnastic and calisthenic exercises by the young women, and Vassar, Wellesley, Bryn Mawr, Swarthmore, Wells, Smith and other colleges for women, are sending out those who have sound bodies as well as sound minds, to take charge of the future homes of the land.

That overstudy, to which is added the excitements of social life, as frequently happens when a girl pursues her educational work at home, may break down health and exhaust nervous tissue, is an evident fact. That lack of exercise, inattention to diet, deprivation of sleep, and too much piano practice, or other straining for accomplishments of little use to the average girl, may and do combine to render her an invalid, we all know. But the American girl at college is usually very fortunate as to healthful conditions, and carries in her bright face and elastic step the best answer possible to those who fear that the higher education of woman will ruin her physique.—*M. E. Sangster.*

STORY OF AN OLD-FASHIONED SCHOOL.

One bright summer morning some children were waiting about the door of the village school house. They were talking pleasantly together and listening to the song of a merry mocking-bird across the way, when Master Lewis himself came up and said, in a cheery, hearty voice, just as he always did:

"Welcome, my children!"

"Welcome, master!" cried they.

Then they went into the school-room and took their seats; and they sat very still while the master read a few verses from the Bible, and then prayed that God would bless and teach them all through that day.

The thumb-worn books were brought out of the desks and school began. The lazy boys forgot to sigh and frown and wish for recess that morning; for Master Lewis talked so kindly to them, and made all their lessons so clear and simple by the way in which he taught them, that the hours passed very quickly by.

When the studies were over the master took from his desk an odd-looking box with pictures of birds painted upon it. He called the boys to his desk and told them that he had brought each one of them a little present. Then, while they stood around, he drew out of it some pretty toys which he gave to them with kind and pleasant words.

But the most lovely thing of all was a little statue of an angel. She stood with her small white hands folded over her breast, and her face uplifted, and appeared so fair and so pure that the children gazed at her with eyes full of joy. They had never seen anything like it.

"Oh, the dear angel, the beautiful angel!" they cried.

The good master smiled, and said:

"This little angel is too lovely to be given to any child who is not good and true of heart. But the one who brings me to-morrow the brightest thing on earth shall have the angel for his own."

The children looked at each other, not feeling sure that they understood the master. But he said no more and they went home.

The next day, after the lessons were finished, the children gathered around the master to show him what they had brought. Some had picked up sparkling stones by the roadside; one had polished a small piece of silver until it shone like a mirror; another had brought a watch crystal which his father had given him; and Henry, the merchant's son, had brought a breast-pin with a stone set in the center that shone like a diamond.

"Ah, mine is the brightest!" cried Henry.

"But where is little Carl?" asked Master Lewis, looking around. "We cannot decide until Carl brings his offering."

At that moment little Carl, the baker's only son, came running into the room. In his hands, held up lovingly against his neck, was a snow-white dove. Some red drops on its downy breast showed that it had been hurt.

"Oh, master," cried Carl, "I was looking for something bright when I came upon this poor dove. Some cruel boys were throwing stones at it, and I caught it up quickly and ran here. Oh, I am afraid it will die!"

Even as he spoke the dove closed its soft eyes; it nestled closer to Carl's neck, dropped its little head, and died.

Carl sank upon his knees beside the master's desk, and from his eyes there fell upon the poor dove's broken wing two tears, large and bright.

The master took the dead bird from his hands and laid it tenderly upon his desk. Then turning to the school boys he said: "My children, there is no brighter thing on earth than a tender, pitying tear."

"Give the white angel to little Carl!" cried the boys. "We know now what you meant; and his offering is better than any of ours."—*Harper's Third Reader.*

Think of praying, "Hallowed be Thy name," and then voting to license the liquor traffic, which causes God's name to be continually blasphemed; "Thy will be done," and then voting that it shall not be done; "Lead us not into temptation," and then voting to place temptation in every one's path; "Deliver us from evil," and then voting for the greatest of evils, if so be that a little money may come to the town treasury; "Give us this day our daily bread," and voting to license that which takes bread from thousands of almost starving children.—*N. Y. Witness.*

DAY DREAMS.

While the slighted grammar unopened lay
The little maid dreamed of a fairy clue,
A magic thread that led far and away
The deep, tangled maze of the forest through.

"Oh! I wish there were things to do to-day,
Queer riddles to solve, great prizes to gain,
Enchantments to break, magicians to slay,
And that I, a queen, on a throne might reign!

"But the puzzles are lost, the queens are dead,
And there's nothing to do," she sighed and said.

A little lad leaned on his hoe in the morn,
And longed for a horse and a burnished shield,
To ride away from the pumpkins and corn,
To the tourney's lists on the tented field—

"Oh! I wish there were things to do to-day,
Great dragons to kill and battles to fight;
I would break a lance in the fiercest fray,
I would fling a glove at the proudest knight.

"But honor is lost, and glory is fled,
And there's nothing to do," he sighed and said.

And the poor little maiden never knew
That Knowledge was ready to crown her queen,
And the clue that led this labyrinth through
Lay hidden the leaves of her book between.

And the little lad never even guessed
That the dragon Sloth conquered him that day,
While he lightly dreamed of some idle quest,
And his unused hoe in the young corn lay.

But honor and fame passed the dreamers by,
And crowned brave Toil, who found no time to sigh.
—*S. S. Times.*

JOHNNIE'S CURE.

"Mamma! mamma!" cried Johnnie, "do you know where my cap is? I can't find it anywhere, and papa wants me to go to the postoffice for him right away."

Mamma was busy sewing, but she laid down her work to look for the missing cap. As Johnnie had said, it was nowhere to be seen.

"Where did you put it when you came home from school not half an hour ago?"

"On the hat-rack, I know, and now it isn't anywhere. Oh, dear, how provoking!"

After fifteen minutes' diligent search, shared by all the members of the family, the cap was found tucked away in its owner's coat pocket, and Johnnie ran off to do his father's errand, while the others returned to their interrupted work and tried to make up for lost time.

"Johnnie is growing more careless every day," said his mother. "I don't know what to do with him. It isn't always possible to make him look for his own things, and I'm afraid nothing else will cure him."

"Suppose we try setting a frightful example?" suggested his older sister.

"Perhaps that would do," replied her mother, as the details of a plan presented themselves.

The next afternoon Johnny rushed in from school crying, "Mamma, Mr. Harris says the ice is strong enough to bear us, and we are all going skating, but I've just torn my coat. Can you please mend it right away?"

"Yes, if I can find my thimble. See if it is in the basket."

"Why, I don't see where it can be," said Mrs. Blake, feeling in her pocket and not finding it. "Look all around the room."

Johnnie, in too much haste to think how very strange it was for his orderly mother to mislay anything, hunted diligently, but no thimble came to light.

"Go ask Jennie for hers." Jennie's was also missing. "I think you will have to stay at home; you certainly cannot wear that coat as it is."

Sore as the disappointment was, Johnnie was obliged to submit. For a week the very spirit of disorder seemed to rule the house. Every article was left where it was last used, until the once tidy rooms looked fairly cheerless with the accumulated litter. There was one exception. While Johnnie was constantly called upon to look for Jennie's gloves, or mamma's scissors, or papa's umbrella, his own cap was more frequently on the rack, his skates on their hook, his slate and books straped together. Finally, after an unusual trying experience, he exclaimed one day, "I never saw such a house as this is getting to be. I seem to be the only one that ever puts things where they belong." The shout of laughter that went up at this extraordinary statement somewhat abashed the speaker, but he sturdily maintained his point; whereupon the others promised if he would continue to set such a good example they would certainly follow it. That week taught Johnnie a lesson he never forgot.—*Morning Star.*

TEMPERANCE.

ELI PERKINS IN KANSAS.

I was lecturing out in Kansas last spring, where they have prohibition. An intemperate man came to me one day and said:

"Yes, Mr. Perkins, this prohibition will bring ruin to the State."

"It will, will it?"

"Yes, it will impoverish us and destroy our business houses."

"Now, let's see about this, my friend," I said. "Let's examine this a little.

"If a Kansas farmer brings a thousand bushels of corn into Topeka, he gets how much for it?"

"Three hundred dollars," answered my friend.

"Now, if they take this thousand bushels of corn over to Peoria, how much whisky will it make?"

"Four thousand gallons."

"And if this whisky should come back to Kansas you would have to pay wholesale about $8,000 for it?"

"Yes."

"Would it be worth anything to your citizens?"

"No; I suppose it would cause a great deal of idleness and crime. It would hurt us. I never did think whisky a positive benefit. I——"

"Well, how much would it hurt you," I asked.

"Oh, I can't tell. I——"

"Well, I'll tell you," I said. "It will hurt you directly about eight thousand dollars worth. You would sell the corn from which this whisky is made for $300, and then buy back the whisky for $8,000. You would be directly out of pocket just $7,700. And, indirectly, it would cost Kansas, in idleness and crime—caused by the four thousand gallons of whisky—about $20,000. It would take 16,000 men a day apiece to drink it up, if they drank a quart a day each. The loss of 16,000 days' labor to Kansas would be $20,000, wouldn't it?"

"Well!" exclaimed my friend, "I never heard it put in this way. I see it all plainly now. I'll never say anything about prohibition damaging Kansas again."

"Yes," I said, "if Kansas can save $25,000 on every thousand bushels of corn by letting the whisky made from it stay in Kentucky, the more she is damaged that way the richer she will become, till finally Kentucky, utterly impoverished, will have to call on Kansas to lend her money to build poor-houses. But there is one thing in Kansas," I said, "that will be ruined by prohibition."

"What is that?" asked my friend.

"Why, her poor-houses. Your poor-houses and jails will become empty. Think of a poor-house with not a soul in it but the poor-master! Think of a jail without a convict—poor bankrupt jail and poor-house!"

Kansas used to send out $19,000,000 a year to Peoria and Kentucky and St. Louis for drink. She sends now about $1,000,000 a year. She is saving $18,000,000. That is what is keeping up the boom in Kansas. Her crops have been bad, but her policy has been wise, and she will soon have a surplus large enough to buy the poor rum States.—*Eli Perkins in Kansas City Journal.*

FATAL END OF A DEBAUCH.

C. J. Horan, a conductor on a State street cable car, met his death yesterday morning in a peculiar manner. About 5:30 A. M. he went to M. Schneider's livery stable, at No. 3820 Wabash avenue, and said he wanted a horse and buggy to go to Forty-seventh street and Ashland avenue. There was no one at the stable except a hostler, who refused to let him have a rig. Horan said that his name was Doyle and that he would return the horse all right. The hostler went to Mr. Schneider's house, telling him of Horan's visit. "Doyle's all right," said Mr. Schneider. "Let him have a rig." The hostler went back to the barn and harnessed a horse. Horan, who was under the influence of liquor, drove south and whipped the horse into a run. He drove into Washington Park, but did not keep in the road. Over grass-plats, flower-beds and walks the horse continued to run until he came to the small lake, when he rushed in and did not stop until he was entirely under water, only his ears appearing above the surface. Then Horan recovered his senses, and, shouting for help, jumped into the lake and attempted to release the horse. He failed, however, and before the men who heard his shout for help could reach him, went down and was drowned. The horse never raised his head above the water and was also drowned. Although search was begun at 6:30 for Horan's body, it was not found until after 10 o'clock, when it was taken to the morgue. In the afternoon D. J. Horan, a cousin, removed it to his undertaking establishment, No. 169 Eighteenth street. Horan was a widower and had no children. Three men who saw him drive into the lake say the horse was on a dead run and was covered with foam. —*Inter Ocean, July 20.*

INSANE FROM DRINK.

Six cases of insanity have developed within forty-eight hours at Elizabeth, N. J., says the *World* of July 2, and all from the result of alcoholism. During the past year about sixty insane patients from Union county have been sent to the Morris Plains Asylum, which is more than was sent to the asylum from Union in the five previous years, and is more than one-third of the total number sent from the county since its formation, thirty years ago. The number of patients from Union county in the Morris Plains Asylum is nearly 160, and the maintenance of these unfortunates is a severe burden on the taxpayers.

The physicians attribute the remarkable increase of insanity to alcoholism. The police and jail warden concur in the opinion of the doctors.

TOM MARSHALL, THE GREAT KENTUCKY ORATOR.

The latter part of the life of Thomas F. Marshall, the great Kentucky orator, was a continued struggle against the power of strong drink. But the drink had been so long indulged that it was too much for him and finally overcame him. He said: "I sought relief, I took the pledge, and have not wanted to drink since. I would not drink again—I would not have the appetite return, not if this earth were one entire chrysolite, set all over with the richest gems of Golconda—not if the city of New York with all the wealth and magnificence it acquires for half a century to come—not if all this wealth were placed at my feet; by my honor and my soul, I would not have this appetite return."

These were doubtless honest words, yet the last utterance this great man made was: "This is the end. Tom Marshall is dying—dying upon a borrowed bed, under a borrowed sheet, in a house built by charity, and without a decent suit of clothes in which to be buried."

"Let him that thinketh he standeth take heed lest he fall."—*Ex.*

PAUPERISM IN MASSACHUSETTS.

Dr. Daniel Dorchester presents in the *Independent* some instructive facts relating to the liquor problem, gathered from the official reports of Massachusetts. They show that pauperism has greatly increased under the license system, as compared with previous periods of prohibition. Comparing the records of four no-license towns during the same period, Dr. Dorchester shows that with an increase of population of the no-license towns of 21 per cent, the increase of pauper expenses was 69 per cent, but that with an increase of the population of the license towns of 26 per cent, the increase of the pauper expenses was 267 per cent! This is only one, and not the weightiest of the facts that he presents.

"Do you know," said Mr. Roosevelt, of the civil service commission, "that there is not a thought in a hogshead of beer; that there is not an idea in a whole brewery? I mean," continued the New York politician, "that nothing of merit was ever written under the inspiration of lager beer. It stupefies without invigorating, and its effect upon the brain is to stagnate thought. Do not imagine that I am a temperance orator. I am simply comparing stimulants. Some of the brightest of literary efforts have been made while under the influence of spirituous liquor, taken by the poor, overworked author to avoid a complete physical and mental collapse. I shall wait to see if any man can write anything who has a drop of beer in his system."

Intemperance has spread to such an extent among boys and girls in Austria that the Vienna School Board is again moving to have a law enacted prohibiting the sale of intoxicants to children under 15 years of age. The appearance of a boy at school in a state of drunkenness is said to be by no means a rare sight in Vienna.

Some years ago, when it was the custom to attempt to cure delirium tremens by giving brandy, one out of every four died at Edinburgh Hospital. Since then the professors of the medical department of the hospital have treated over 300 cases of delirium tremens without alcohol, and have not lost a single case.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—Third Quarter.—Aug. 18.

SUBJECT.—Saul Rejected by the Lord.—1 Sam. 15: 10-23.

GOLDEN TEXT.—Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—1 Sam. 15. 23.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Sam. 13. 1-23. T.—1 Sam. 14: 1-23. W.—1 Sam. 14: 24-52. T.—1 Sam 15: 1-23. F.—1 Sam. 15: 24-35. S.—Ps. 51: 1-19. S.—Ps. 1: 1-6.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. God has prepared a kingdom for us.

2. He proves and tests us whether we are fitted to use and enjoy it.

3. The great question of life is whether we will obey God or not.

4. Sin is certain to be revealed. "Be sure your sin will find you out."

5. Sin leads men to be mean as well as wicked.

6. Obeying a portion of God's commands is no excuse for disobeying in other things.

7. No sacrifices or forms are substitutes for obedience.

8. Those who disobey God lose the kingdom of heaven.

[Miss Flagg's notes for this lesson were lost in the mail, and as she could not re-write them in season the following is taken from the *S. S. Times*.]

The duty of exact obedience and the consequences of disobedience stand out as the teachings of this lesson. Even a king over a great people has the duty of obeying; and if he is not willing to obey, he is not to be trusted to rule.

Saul received his power as a king from God; and if Saul could look to God for his right to be a ruler, he had need to look to God for the limitations of his power as a ruler. Saul had a specific mission from God in this campaign against the Amalekites. If he could not perform that mission, he was incompetent to rule. Whatever power any person has he has received from God. To God he is responsible for the exercise of that power. A failure to do as God directs proves incompetency or insubordination on the part of him who is directed of God.

But Saul thought he could improve on God's directions, and he confidently shaped his course accordingly. It is a very common thing for one who calls himself a servant of God to think he sees a better way than God's way in the duties of every day life. In the use of time and of talents, and of influence and of money, in matters of Sabbath observance, and of public worship, and of private devotions, it often seems to a man that God's commandments are not to be followed strictly. He discerns a wiser course than God's word points out, and he proposes to do better than God has asked him to do. Whoever acts on this view of duty shuts himself off from the right to be called a servant of God. He practically claims the right to direct God, or to act independently of God, instead of serving God submissively. At all events, he thinks that what he does for God ought to cover any lack of his in refusing to obey God. "And thus," as Dr. Green says, "men have thought to atone for lives of sin by giving their riches unrighteously acquired to pious uses. They would compound with God for acts of transgression by gifts which they lay upon his altar."

When Saul was confronted by God's messenger, Saul claimed that he had obeyed God wholly because he could show that he had obeyed God in part. There are few persons who are not more ready to tell wherein they have obeyed God, than to tell wherein they have disobeyed God; who would not, in fact, think that their partial obedience ought to count for more than their partial disobedience. But partial obedience never can stand for full obedience; while, on the contrary, partial obedience is practically full disobedience. Dr. McLaren says on this point: "Partial obedience is complete disobedience. Saul and his men obeyed as far as suited them; that is to say, they did not obey God at all, but their own inclinations, both in sparing the good and destroying the worthless. What was not worth carrying off they destroyed—not because of the command, but to save trouble. This one failure seems but a small thing to entail the loss of a kingdom. But is it so? . . . Disobedience which will not do a little thing is great disobedience. . . Nor can any act be called small, of which the motive is disregard of God's plain command: 'He that is unjust in the least, is unjust also in much.'"

While Saul claimed that his conduct, as a whole, was better than exact obedience, he wanted it understood that, if there was any blame in the matter, somebody else than himself was at fault. And here, again, he did as all imperfect men are wont to do. As Dr. Schauffler says: "Human hearts remain just about the same from age to age. In the smallest child we see the same tendency that we see in Israel's king. The teacher must be very young who does not know with what readiness the scholars throw the responsibility of evil deeds on to others; 'He' or 'She' are the first words that we often hear as we reprove a scholar for some misdeed that we have witnessed with our own eyes. The truant from school says, 'So-and-so asked me to go.' The profane boy excuses himself, saying that the other boys 'made him mad.' The vituperative girl, when remonstrated with, says, 'Well, she abused me first.' Farther along in life the business man excuses himself for keeping open on Sunday by saying, 'All the others do so, and I am obliged to keep open in self-defense.' All along the line of human activity we find this same tendency."

The truth brought out by Samuel, which is the truth of truths in this lesson, is that nothing pleases God more than exact and loving obedience. "Can kisses and presents from a child make mother so happy as daily doing what she bids you?" asks "Faith Latimer." And even a child can answer that question intelligently. "Obedience is better than [offered] sacrifice, especially when the sacrifices are stolen," says Bishop Warren.

Dr. Geikie sums up the more important teachings of this entire lesson when he says: "The principle laid down by Samuel is the very soul and spirit of all religion worthy of the name, and marks the high moral office of the true prophet as contrasted with the merely ceremonial duties of the priest. Religion is what we are, rather than what we affect by outward acts. The heart right, our acts also will be right; but even actions in themselves right lose their moral or spiritual worth when they are not the expression of loving and devout loyalty to God."

And this principle has its special application to every one who is now studying this lesson.

RELIGIOUS NEWS.

—The Bible Institute of the Chicago Evangelization Society, under the personal direction of Mr. Moody, is to open its fall term Sept. 20. It had commonly been expected, says the *Advance*, that Miss Dryer, so long and widely known for her city mission work in Chicago, in connection with her trained corps of Bible readers, would be associated with Mr. Moody in this new enterprise. This, it seems, is not to be the case. Miss Dryer is to go on with her own work in her own way independently. But the Institution is fortunate in securing Mrs. S. B. Capron, for many years missionary in India.

—Rev. James T. Brennan, a successful business man in Central Pennsylvania, was recently ordained to the ministry of the Wesleyan Methodist church. He has been elected secretary of the Allegheny Conference of that church. Mr. Brennan is a converted Catholic, his family being one of distinction in Catholic circles in Ireland and England.

—The Synod of the Reformed Presbyterian church was held in Belle Centre, Ohio, June 5–11. The following items are gathered from the statistical summary: Congregations, 124; ministers, 124; elders, 498; deacons, 331; communicants, 10,817; number attending Sabbath-school, 13,508; baptisms, 477; net increase in membership, 213. The contributions were as follows: Foreign missions, $15,-567; home, $5,697; freedmen, $5,729; Chinese, $1,-801; theological seminary, $6,275; education, $2,-667; sustentation, $2,081; church erection, $24,171; pastors' salaries, $80,883; National Reform, $6,480; miscellaneous, $64,450. The total is $215,701, over $21 for each member of the church. This proportion cannot probably be excelled by any other denomination.

—A nephew of Robert Browning, Francis Browning Owen, of Detroit, a lawyer, whose life of late has been "fast," and whose abode not long since was the House of Correction, has announced his conversion from infidelity, his renunciation of the legal profession, and his intention to become an "evangelist."

—George W. Cable is to lecture before the Yale theological students the coming year on Bible Class teaching, and Prof. Graham, of Amherst, is also to deliver a course of lectures.

—The Knox College students who are spending their vacation as evangelists, traveling from point to point, write of a visit to Providence, Ill., in the *Watchman:* "July 3 we arrived in Providence. Here we were among college friends, and we took a 'Fourth' vacation for three days. We were all entertained in the country near together, and nearly all at the same house, Mr. Cushing's. On Saturday and Sunday our meetings were held, and were, as usual, by God's grace, successful. It did us good to be in a community like Providence, where nearly all were Christians. It was a Christian atmosphere, and it gave us strength. The few days spent here will always be remembered by the boys as a pleasant, soul-inspiring time. There were no direct results, as nearly every one in the community is a Christian." Mrs. Cushing, their hostess, is a niece of Senator Pomeroy.

—In the Presbyterian General Assembly at New York Tuesday Rev. Dr. Nicolls, chairman of the committee on Home Missions, made a report recommending that $375,000 be appropriated this year for home missionary work.

—The American Baptist Publication Society held its sixty-fifth annual meeting in Boston. The report of the board of managers showed total receipts for the year ending March 26, 1889, to be $626,360. There have been ninety-eight new publications during the year. Of these 290,406 copies have been printed. The total number of copies of books, pamphlets, tracts and periodicals, new and old, printed during the year is 30,108 390. The number printed last year was 1,512,053. The total issues since the organization of the society number 390,215,371 copies of books, pamphlets, tracts and periodicals.

—During the last century the extension of the Protestant church has more than doubled the increase of the Roman Catholic, and almost quadrupled the territorial advance of the Greek church.

—It is reported that in Mr. Spurgeon's church recently, earnest prayer was offered for the conversion of Queen Victoria's son, the Prince of Wales.

THE LAKE EVANGELIST.

Of Captain Henry Bundy, the sailor preacher, our readers have often heard in years past in these columns. He has been fourteen years in the noble work of lake missions, and on the great lakes, among the men "who go down to the sea in ships," he is as well known and as well beloved as is that other great evangelist, Moody, on land.

The first boat which carried him around on this work was only nineteen feet in length by six foot beam. It was loaded with Bibles, Testaments and all kinds of religious reading. It went from Chicago first to Washington Island, at the north end of Lake Michigan, at the entrance to Green Bay, through Death's Door. Several Sabbath-schools were started on the island, to which people who had never heard the Gospel before flocked in large numbers. After this argonaut of the Gospel had returned from its summer cruise, the keel of a new thirty-three ton vessel was laid. This, like the first vessel, was christened "The Glad Tidings." Forming a part of the cargo of books and papers of the first trip of this new mission vessel were several hundred cases of Bibles and Testaments, contributed by the American Bible Society of New York. In addition to these books there were Sabbath-school papers and religious papers in almost countless numbers. During the season the boat went to Lake Superior and started several schools on its shores. At every house within reach of the vessel the people were prayed with, the Captain always being received with a warm welcome. This vessel soon became too small for the accommodation of the Captain's family, consisting of his wife, son and two daughters. This was in 1882, and in that year a new vessel was built in Manitowoc, the new vessel being one of fifty tons burthen.

On this vessel the Captain has sailed ever since, carrying on his noble work on the waters and opening new missions. These missions have increased so rapidly that it has become impossible to reach them all in one season, and hardly in two seasons, in a sailing vessel, owing to delays caused by frequent calms and head winds. The necessity of a small steamboat to carry on the work was seen, and prompt measures were taken to build one. This boat was lately launched in this city. The new vessel cost in the neighborhood of $10,000, and is A 1 in every respect. It is eighty feet in length, with eighteen foot beam, and ten feet in depth. It will have a compound, high-pressure engine, ten by eighteen, with twelve-inch stroke, and a screw propeller. Her frame is made of three-inch angle steel. She is to be fitted up with a small chapel forward, which will seat about forty-five people. Beneath will be a kitchen and dining-room. There will be two state-rooms in the main cabin.

Captain Bundy expects, this season, to do three times as much work as he has has been able to do with a sailing vessel, as he will be able to make appointments, and not only to make them but to fill them.

The whole amount needed for the season, including both the cost of the new vessel, the missionary work and the expense of running the vessel, was $12,550. The crew of the steamboat will consist, besides Captain Bundy, of an engineer and two missionary sailors, all three converted by the Captain. Captain Bundy's wife will act as cook, and his daughter, now seventeen years of age, will help, and also lead the singing at the meetings and play the organ.

It is estimated that the Captain, during his many cruises up and down the lakes, has reached at least a quarter of a million of people, a large proportion of whom had practically never before heard of the Gospel. Lumbermen, wood-choppers and longshoremen have all come to his meetings, shyly at first, but afterward with glad willingness. For the last fourteen years these meetings have averaged one a day during the season when the Glad Tidings has been in commission.

In Brief.

Berlin is very much taken with a young Cossack giantess now on exhibition in that city. She is only eleven years old, but is nearly nine feet high, weighs about 280 pounds, and is still rapidly growing. She has large, dark eyes and a pretty face, and in the costume of the Don Cossacks, which consists of a red skirt, blue jacket, and long apron, embroidered in gold, she presents a most interesting appearance. It is said that she spends much of her time in playing with her dolls.

The only house ever built by George Washington at the capital city of the nation is still standing in Washington City. It was originally a three-story brick, but when the street on which it stands was graded two more stories were added, making it a five-story building, which is now used as a hotel. Some of the rooms are pretty much in the same condition as they were when occupied by Washington in 1792. A few old pieces of furniture are said to be still secreted about the house.

A large building going up in Atlanta is attracting considerable attention because of several inscriptions on its walls. "This Is the House That Jack Built" stands out in bold relief near the top of the structure. At the second story is the sentence, "J. N. Smith's Building; Commenced 100 Years after the Inauguration of George Washington as First President of the United States." A third inscription, cut in stone at the top of the first story, reads: "Paul Says Owe No Man; Let Posterity Take His Advice."

There is an old man in Washington named Roger Evans, who claims to have polished the boots of every President since the time of Jackson. He has been obliged at times to resort to peculiar devices to accomplish his designs on the shoes of a new executive. Up to a few weeks ago he had not been able to capture Harrison's feet, but he met the President one day recently about a block from the White House. Harrison's shoes were dusty, and in an instant Evans had his box on the ground, and, before the President realized what had happened, had begun to wield his brushes vigorously. Harrison had to submit.

There are about 6,000 different descriptions of postage stamps in existence. The museum of the Berlin Postoffice alone contains between 4,000 and 5,000 specimens, of which half are from Europe and the remainder divided between Asia, Africa, America and Australia. Some of the stamps bear a coat of arms and other emblems impartially borrowed from the heavens above, the earth beneath, and the waters under the earth—stars, eagles, lions, horses, serpents, railway trains, dolphins, and other "fearful wild fowl." There are, moreover, the effigies of five emperors, eighteen kings, three queens, one grand duke, several inferior titled rulers and many Presidents.

The various cold storage companies now springing up over the south and west promise to work wonders in trade and household affairs. The anhydrous ammonia, which is their cooling agent, comes from the soft coal used in making gas. It is driven off in process of cooling. It costs nothing but for fixtures to refine and make use of it. A ton of coal yields twenty gallons of ammoniated water, from which the ammonia is separated in vapor, then forced into liquefaction by a pressure of about 120 pounds to the square inch. When allowed to return to gas, it takes away the heat of whatever it touches. As it can be sent through pipes and come back to be used over and over again, there is little cost to the process.—*New York Telegram.*

There is a famous ice cave near Decorah, Iowa, on the bank of the Iowa River. The bluffs at this point are about four hundred feet high. There is a steep climb of 200 feet, and a rock, having the appearance of gypsum, juts out for fifty feet. The entrance to the cave is a fissure ten feet wide and twenty feet high. A strong current of cold air was issuing from the cave. Thirty feet inside the cave the path turns to the left and downward toward the river. The slope is gradual, the walls and roof being within reach most of the time. One hundred feet from the mouth the roof and walls were found coated with ice, which increases in thickness. There is no dripping or mud, and pieces of ice two feet long are scaled off the roof. Owing to the danger of exploration, the cave has never been fully visited. The path continues to incline toward the river, and the temperature is freezing.

The business of the Eiffel tower is immense. M. Eiffel calculated that when everything was in working order the gate money would be $5,000 a day. Since the lifts have been in operation he is thought to have averaged more than this. It costs a franc to enter the tower, two francs to get up in the lift to the second floor, and four francs to the top. On any one of the ordinary full price days more than twenty thousand people have paid admission, and, with the increased prices for those using the elevator, the entire receipts exceed $10,000 The original cost of the Eiffel tower, all included, was a little less than one million dollars. The proprietor has to keep it in repair and hand over one-fourth of his gate-money to the exhibition. It is estimated that it will be half paid for when the exhibition closes, and then it will remain certainly three years more, and perhaps ten.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 29 to August 3rd inclusive:

Rev G Allen, D H Coulter, J M Hayes, Mrs C E Eno, Rev P Sjoblom, P A Weaver, F M Salisbury, J J Cox, W H Gates, R A Cullor, J Breane, J M Frink, A Lewis, T Hodge, J B Wells, E M Harrison, J L Glasgow, A F Dempsey, W Cooper, A C Lemm, M V Holt, H Donsland, Mrs M Phillips, Rev A B. Kenyon.

THE COLORED MINISTERS' FUND.

The value of this fund has been well established. We do not intend to make less of it but more, if possible, than ever during the coming year. The short term subscription, if less than six months, would not be best for the Southern ministry, because they need good literature and are too poor as a rule to pay for it, and they welcome it as a "healthful and life-giving paper," using the recent words of one of them. At the N. C. A. Annual Meeting it was voted that the *Cynosure* was the cheapest and most efficient agency that we are able to employ. Christian friends of these Southern ministers, let us keep this in mind whenever we have any of the Lord's money in hand.

DONATIONS

To Cynosure Ministers' Fund for the South:

Mrs. H. Loker	50
Andrew Hamilton	5.00
E. Sutton	5.00
Mrs. S. H. Nutting	1.00
Before acknowledged	712 25
Total	$723 75

There has not been such a demand for tracts in many months as at this time. The Cronin murder may account for it in part, but whatever the cause, when there is a "sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself, for then shall the Lord go out before thee." Twenty cents will furnish a tract for each of one hundred and fifty homes! This is the way to reach the masses. Children can go out two by two, distributing from house to house, and their pleasant, cheerful ways will make their work like apples of gold in a picture of silver.

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On the same day we will forward to you sample copies of the *Cynosure,* subscription blanks, return envelopes, and special instructions that may be useful to you.

Thus you will know that the other specimen copies have been sent to the persons, and that it is about time to go and call on them, and *ask them if they have received the papers.* If so, tell them that they were sent by the publisher, *at your request.* Thus the way will be opened for you to ask them to subscribe. Try it. You will be almost sure to succeed.

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Wheat—No. 2	77¾	@	78
No. 3	70		72
Winter No 2	77½	@	78
Corn—No. 2	36	@	38
Oats—No. 2	21	@	27
Rye—No. 2			43
Branper ton	8 75	11	00
Hay—Timothy	8 00	@12	00
Butter, medium to best	11	@	16
Cheese	03	@	08
Beans	75	@ 2	05
Eggs			11
Seeds—Timothy	1 40	@ 1	53
Flax		1	31
Broom corn	2	@	4
Potatoes, new, per brl	90	1	35
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	3 40	@ 4	70
Common to good	1 50	@ 3	00
Hogs	4 20	@ 4	55
Sheep	3 60	@ 4	85

NEW YORK.

Wheat—Winter	86¾	@	96
Spring			
Corn	43¾	@	51
Oats	26	@	40
Eggs			15
Butter	11	@	17
Wool	14		39

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Cattle	1 50	@ 4	25
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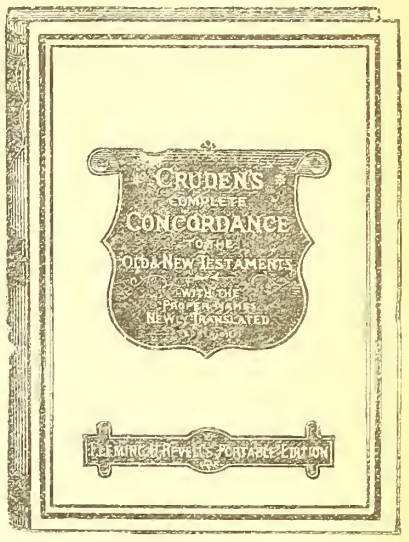
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HOME AND HEALTH.

THE FRUIT CURE.—One or two pounds of fresh, ripe fruit daily eaten by most persons would make doctor's visits less frequent, says Green's *Fruit Grower*. There seems to be a cleansing action to good acid fruit, and especially to the apple and grape Children and the young should be allowed all they wish. In Delaware doctors sometimes send certain patients into the peach orchards and tell them to eat all they want. Wilson, the ornithologist, suffered with a chronic malaria, which his medical adviser could not cure, and he cured himself by eating wild strawberries. The editor adds that he was once cured of malaria by going into a vineyard and eating grapes every day for a week, all he wanted, several pounds a day.

FRUIT AS A HEALTH FOOD.

Fruits are almost as indispensable to a healthful dietary as the grains, particularly in the summer season, and in warm climates. They supply those delightful acids that are not only agreeable to the palate but specially suited to the needs of the vital organism. They cool and refresh us in the heat of summer; they supply organic fluids to the system, replacing those that are lost in perspiration from day to day. Next to the grains, therefore, in dietic importance we must place the fruits; they minister alike to the pleasures of the appetite, and to the actual wants of our bodies.

The sour fruits, especially, are the best of "cholagogues," doing away with all need of "bilious remedies," so called; they stimulate the liver to its normal activity, and prevent that "clogging up" of the organ which causes retention of bile, thickening of the blood, and other derangements consequent upon non-performance of functional action. And it will be observed that those which have been acids come in great profusion just at the time we need them most; after the long winter, when both fruits and vegetables are necessarily scare.

Fruits are the natural correctives for disordered digestion; but the way in which many persons eats them converts them into a curse rather than a blessing. Instead of being taken on an empty stomach, or in combination with simple grain preparations, as bread, they are eaten with oily foods, with meat and vegetables, pungent seasonings, or other unwholesome condiments, or they are taken at the end of the meal, after the stomach is already full, and perhaps the whole mass of food "washed down" with tea, coffee or other liquid; or they are eaten at all hours of the day, or late at night, with ice cream, cake, or other rich desserts.

Fruits, to do their best work, should be eaten either on an empty stomach or simply with bread—never with vegetables. In the morning, before the fast of the night has been broken, they are not only exceedingly refreshing, but they serve as a natural stimulus to the digestive organs. And to produce their fullest, finest effect, they should be ripe, sound, and every way of good quality; moreover, they should be eaten raw. What is better than a bunch of luscious grapes, or a plate of berries or cherries, on a summer morning the first thing on sitting down to breakfast? Or a fine ripe apple, rich and juicy, eaten in the same way? In our climate apples should constitute not the finishing, but the beginning of the meal, particularly the breakfast, for at least six months in the year; and fruits, raw or cooked, should make make a part of the morning and evening meal during the entire year.

The good effects that would follow the abundant use of fruits are often more than counterbalanced by the pernicious habit of completely saturating them with sugar. Very few fruits, if thoroughly ripe and at their best, require any sugar, particularly if eaten in the raw state; but unhappily it is a fact that what was intended and prepared for us as a great good in the matter of diet is transformed into just the opposite, so that what would otherwise be a pleasant acid flavor must be covered with or cooked in sugar before it can be relished. And cooked fruits that are "plenty sweet" for an Englishman or Scotchman, would not be touched by the average American with the saccharine condiment. It is worthy of remark, moreover, that those who are excessively fond of sweet fruits or condiments, rarely fail to call for the intensely sour, as lemons or pickles. This, indeed, is a necessary consequence; for when the liver is badly congested from the use of sugar, the vital instincts naturally call for the keen acids, in order to empty out the bile ducts, set them in good working order, and get rid of the debris.

Many persons, with rather feeble digestive powers, can not manage raw fruits, as apples, at the evening meal; and some, who can eat them with impunity at the beginning of the breakfast or dinner, can not digest them well at the end of the meal. One reason for this is, that after taking warm food into the stomach, its nerves are to a certain degree relaxed, and that organ is no longer able to do its work.—*Health in Household.*

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Farm Notes.

Kindness the Only Whip.—For the good of the colt give the mare a daily feed of bran. Treat her with the greatest gentleness and kindness. If it has never yet been done, give her a few slices of apple from the hand, and make her approach you for them. The coming colt will inherit this disposition, and can be made as friendly and confiding as the dam before it is a week old, and it will never forget your kindness unless it is badly treated afterward. In thirty years of farm work and horse-keeping, the writer has never owned or used a whip, nor have I permitted a hired man to use one, and every horse, cow, bull or sheep, or even mule I have reared has been a petted one, and would come to my hand freely. Kindness is a good crop to sow in a farm yard, for it yields in profit a hundred fold —*Ex.*

Selecting a Horse —Never select a horse having long ears lined with long straight hair. Do not buy one that is narrow between the ears and between the eyes, or that has flat round eyes in between orbits, and whose nostrils are short and thick, for he will certainly prove a beast of small intelligence, hard to teach, incapable of remembering, and liable to be obstinate, just as stupid persons are. And do not buy the horse that is narrow at the top of the head, with a bulging between the eyes, and a sunken, dishlike face between them, for he is sure to be vicious and treacherous. But take the horse that has got short ears, with short curly hair beside them, that is broad between the ears and eyes, with a regular straight face and large thin nostrils, for in him you will find an intelligent, spirited and willing servant and faithful friend, if treated rightly.

Muscatine (Iowa) *Journal:* I saw a fine team the other day. They were beauties in appearance and almost god-like in their action. The wagon which they drew was piled up with heavy lumber. It was a fearful load for any team. They were going up an incline, and the driver was giving them the reins. He never opened his mouth or applied the lash. The horses were doing the best they could, like the choir in a Colorado church, and the driver knew it. The knowledge became sympathetic. It ran like an electric current from the man's brain into the lines and communicated with the horses. They knew that a human being was trusting to them, and they pulled with a power that was magnificent. If that driver had opened his mouth in anger, the horses would never have pulled that load. I wish every man who has anything to do with a horse could remember that a horse has sense.

Horses Shoes and Shoeing.—The blunders and carelessness of horse shoers often subject "the noblest of all animals" to needless discomfort if not cruelty. A recent writer remarks that the proper form of the shoe can be adapted for relieving concussion in horses subjected to hard and fast work. It allows the frog and probably a portion of the sole and bars to come in contact with the ground, so that the weight of the animal is distributed over a greater surface of the foot, and not confined entirely to the wall, as in the case of the seated shoe. The elasticity of the horn may to some extent relieve the foot and leg from concussion, but the frog, if allowed to come to the ground, acts much better. The same authority suggests or advises, on another point, in this wise: To prevent horses striking the shoe of the fore-foot with the toe of the hind foot, shorten the toe of the front shoes and lengthen those of the hind-foot, and in a little while it will cause the horse to pick up his fore feet quicker and the hind feet slower.

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News of The Week.

WASHINGTON.

Attorney General Miller says the President expected to go back to Deer Park in September. His stay there has been in every way beneficial and he has fully recovered from the fatigue occasioned by the heavy strain upon him since the 4th of March.

President Harrison was given an informal dinner at Deer Park, Md., July 30, by ex-Senator Davis. Covers were laid for eight persons. The guests were Cardinal Gibbons, Secretary Windom, Mr. Halford, Lieutenant Brown of the navy, S. B. Elkins, and Major Nicholas Hill of Baltimore. It was the first time the President and Cardinal Gibbons had met.

CHICAGO.

At the meeting of the City Council last week, Monday evening, Mayor Cregier appointed a committee, composed of over two hundred citizens, to take charge of the matter of securing the world's fair for Chicago. The executive committee of this World's Fair Committee, at its meeting Friday, decided to get offices centrally located, and the finance committee was instructed to incorporate "The World's Exposition of 1892" Company, with a capital of $5,000,000.

Judge Tuley, acting as arbitrator of the dispute between the striking brickmakers and their employers, in this city, has decided against the men, holding that having made a contract to work on certain terms they must carry it out.

COUNTRY.

Governor Foraker of Ohio has written a letter to Mayor Mosby of Cincinnati, advising him to tolerate no defiance of the law on the part of the saloon keepers.

In the constitutional convention at Bismarck, D. T., on the proposed adoption of the report of the committee of the whole giving the Legislature power to extend the right of suffrage to woman, it was voted that before the action of the Legislature becomes a law it must be ratified by a vote of the people.

The directors of the New York, Fort Wayne and Chicago railroad, a new route to run nearly parallel with the Pittsburg, Fort Wayne and Chicago railroad, have ordered a survey. Work will commence on August 8. It is expected that the cars will be running on part of the line before January.

The failure of the great boot and shoe firm of E. and A. H. Batcheller & Co. of Boston and North Brookfield was announced last week, with liabilities of $1,000,000 and nominal assets of probably about the same amount.

The Dow liquor tax reports for the first half of 1889, which have been received by the Ohio Auditor of State, show 9,602 saloons in the State, an increase of 115. The receipts to the revenue fund are $232,000, an increase of $6,000.

Dr. Wines of the Illinois State Board of Charities, visiting the miners at Spring Valley, said that he saw the names of 540 heads of families who were applicants for charity, and in addition to that he made a personal canvass from house to house, and said that he considered it a case of genuine suffering from privation in many instances, and one which would merit relief from such persons as were charitably disposed without any question.

The dams blocking up the mountain passes back of Plainfield, N. J., and its neighboring villages, have been swept from their foundations by a terrific flood of water last Tuesday, and the low, wide-spreading plain has been swept bare by a sudden sweeping tide. At least four lives are supposed to have been lost.

The James River was seventeen feet above ordinary low water mark Thursday, and rising four inches per hour. The wharves at Rockets are all under water and the adjacent streets, houses, and cellars and gas works are inundated. A number of business houses had to suspend trade and move their effects in consequence of Schock Creek backing up water from the river and overflowing their premises. The indications point to a freshet equal to the greatest for years.

At a meeting of the relief commission at Johnstown, Pa., a statement of moneys in the hands of the Governor was rendered, showing that Governor Beaver had received a total of $2 394 414 46, and that of this $840,396.60 had been paid out, leaving in his hands $1,554,-017.86. Of this, $211 216 04 had been appropriated or would be used in payment of contracts or bills already incurred, leaving a net balance in the hands of the Governor in cash of $1,342,-801 82. To this fund there will be added $130,000, now in the hands of the Pittsburg committee, and $130,000 from the Philadelphia committee, making $1,602,-801 82 available now. There is also said to be $150,000 in the hands of the Boston committee, as Governor Beaver said he had never received anything from there.

A fire started by sportsmen in No-Name Canyon, Colorado, spread until it covers an area of ten miles square, the entire face of the Grizzly and No-Name Mountains being one mass of fire.

John L. Sullivan was arrested in New York Wednesday night for participating in the fight with Kilrain and locked up at police headquarters.

During a storm at Richmond, Va., early Thursday morning, lightning struck the City Railway stables. The buildings were destroyed, and sixty mules and horses were burned to death. The loss is estimated at $24,000, on which there is $46,500 insurance.

Stella Howard, a blind and insane deaf mute, was taken to police headquarters at Detroit, Mich., having walked all the way from Scranton, Pa., in search of an aunt.

Tuesday morning a cyclone struck Ellis Corners, Ulster county, N. Y., four miles west of Highland, destroying a large amount of property and injuring a number of persons. The cyclone, which was accompanied by a roaring sound that terrified the people, seemed to come from a funnel shaped cloud.

Miss Nellie Kingman, residing near Volga, Iowa, was bitten by a rattlesnake Friday and died a few hours afterward. It was captured, and after being cut in two, it bit a dog, which died six hours later. The snake was six feet long.

The Adjutant's reports from Dayton, Ohio, show 16,708 veteran inmates in six international soldiers' homes.

FOREIGN.

It is learned from official sources that numerous fights have taken place between the opposing parties in Crete, and that the island is in a state of anarchy.

A machine gun exploded on board the French training frigate Couronneat Hyerrees. Eight persons were killed and seventeen injured.

An earthquake in the western portion of the Island of Kiousiou, Japan, destroyed the town Kumumato, and a great number of people perished.

The German Imperial yacht Hohenzollern, with Emperor William on board, accompanied by the German squadron, arrived at Dover, England, Thursday. Salutes of artillery were fired in honor of the Emperor.

The War Ministry of Bulgaria has ordered all three of the military classes of Servia to muster. The ostensible reason for the order is that the Bulgarian troops have been ordered to mass on the frontier, and Servia desires to be prepared for any eventuality. Eighty thousand Turkish reserves have been called out. The Porte is buying uniforms and stores, and work is proceeding at the dock-yards with feverish activity.

General Grenfell engaged the dervishes near Toski in Egypt, and completely routed them. It is estimated the dervish dead number 1,500. The dervishes fought desperately, throwing themselves upon the advancing columns repeatedly and refusing quarter. The cavalry pursued the retreating rebels for miles.

Lord Salisbury, speaking at the annual ministerial banquet at the Mansion House, Wednesday evening, said that England's aim in foreign affairs was always "Peace with honor." Thunder-clouds of war still overcast Europe. Concerning the immediate danger of a conflict he regarded the vast preparations that had been made as a great security for peace. The issues involved in war would be so frightful that nations shrank from challenging one another. Events in Egypt did not menace the permanent prosperity of that country. The disaster on the frontier would be suppressed. England had entered into engagements not to abandon Egypt until the latter was capable of maintaining her own government in the face of foes, and these engagements England would assuredly fulfill.

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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"THE CONSTITUTIONS OF SECRET SOCIETIES ARE GENERALLY VALUABLE ONLY AS ILLUSTRATIONS OF HUMAN STUPIDITY." If there were nothing more said respecting the lodge than this in the long article we reprint from the *Century* this week, the sentiment would illumine pages.

Mayor Cregier was in his proper sphere last Sabbath when he went up to Racine with Apollo Commandery of Knight Templar Masons over whom he waves his glittering sword as chief. They were on an unpleasant errand—the burial a of member of the lodge, a son of ex-Senator Doolittle. But well or ill, Mr. Cregier is always at his best when conducting some sort of a lodge ceremony. The day before he attended a picnic of the Foresters lodges and made a patronizing speech between the beer-guzzling and dancing. He had, too, arranged on that day with the Chief of Police to have the front doors of the four thousand Chicago saloons closed. This was a fine stroke of policy for a Democratic, Masonic mayor. It will, for the time being, fend off the petitions of clergymen and the powerful assaults of the *Daily News*, who demand the closing up of the liquor business one day in seven.

Last Tuesdey an election in Salt Lake City took the breath away from the Mormon hierarchy. The vote was for members of the legislature, and for county officers. The Gentile strength, which has been gaining steadily, showed itself in a rousing campaign; but no one dared yet hope for success. So the forty-one majority against the Brighamites was surprising to one party, as well as astounding to the other. It is believed that the city election next February will find many young Mormons ready to break away from their hypocritical and bigoted leaders; and self-interest will soon do the rest. If Utah is once delivered from the Mormon yoke, the country has attractions of climate, scenery, soil and mineral wealth to draw thither a vast population. But while the Mormons lose at home they are gaining in British Columbia where there are prominent converts to their abhorrent doctrines, and it is reported that polygamy is practiced in their colonies.

The whole country has been aroused with the reports of starving miners in the northern Illinois coal district. Car-loads of supplies have been distributed among the suffering families of Streator, Braidwood, Wilmington and Spring Valley. The strike is made against the low wages for mining. The companies wish to pay 70 cents per ton, the men demanding 80 cents. Governor Fifer has sent a committee throughout the district to examine the situation, which has not reported. One of the companies agreed to an arbitration. Three men were mutually selected, whose well known character for integrity and business capacity was a guarantee to the public that their decision would be just. Two of them decided that 72½ cents would be a fair price for mining. But the miners refuse to accept, and put forward the shabby excuse that their secret union, not themselves as miners, arranged the arbitration. They yet demand 77½ cents. Letters to the press from the coal district describe these able-bodied miners lounging about the streets, with the saloons crowded. The other day an industrious Chinaman set up a laundry at Spring Valley. The saloons turned out their crowd of strikers, who stoned their fellow foreigner out of town. Little pity do these fellows deserve, but their wretched families doubly claim our compassion.

The Grand Army railroad trouble has developed into a petty rebellion, and to members of the order the question is assuming a very serious phase. A meeting was held by a number of State commanders, who voted that members of the order in their States should stay at home if the one-cent-a-mile fare was not given. The railway managers insist on half-fare and defend their case ably. Half-fare has always been the rate till last year, and that experiment at Columbus they do not care to repeat. Mr. Warner of Kansas City, who is dignified with the name of "Commander-in-Chief," issued a proclamation urging all to come as usual. The State autocrats again met and renewed their first resolution in the face of the headquarters' order. The question of questions with the G. A. R. just now is, not, Who will save the country? but How shall we save our secret order? If State officers can countermand the chief, why have they not power to secede if they feel disposed? Shall the State rights doctrine rule? If so, what can save the G. A. R. from disruption? Mr. Warner has a case of flagrant disobedience of orders to settle. What will he do or not do about it is of no particular moment to us. But the whole matter reveals the uselessness of such secret societies, and the petty despotism which they propagate in liberty-loving America.

The Jesuit Estates act, which has been the cause of so great agitation in Canada, will stand. It had been hoped that an order from the Supreme Court would send the case across the water to the Queen's Privy Council. But the Equal Rights Association, this failing, appealed to the Governor General at Quebec for a veto. Principal Caven, attended by a strong delegation, presented the case and petitions with over 60,000 names protesting against the allowing of the claim of the Jesuits to $400,000 public money. The reply of Lord Stanley was courteous, but decisive. He refused either to disallow the act, refer it to the Supreme Court whereby its legality might be tested, or dissolve parliament and so permit the people to give their judgment by the ballot. The Jesuits seem to have the case, but whether the victory may not result in their defeat is another question. The sturdy opposition to this powerful secret order may cost them more by far that $400,000.

The indirect influence of the lodge upon the church, as seen in methods of organization, we have occasionally noted with regret. One of our Chicago churches began making up a company of "Knights" among its boys, and for a word of admonition in these columns the pastor retorted bitterly. We believe he saw the evil effect of the movement and checked it. The various denominations are full of circles, bands, guilds, leagues, orders, brotherhoods, etc., none of which pretend to more than the ordinary duties included in every church vow. In the Reformed (Dutch) church there has just been introduced the "Brotherhood of Andrew and Philip," organized in chapters, with a button badge on which are the initials of the order, used after the manner of the lodge as "a sign of membership and obligation and a means of fraternal recognition." There are two rules to be obeyed: daily prayer for young men, and to bring some young man each week to hear the Gospel. But these have been of perpetual obligation in the Brotherhood of Christ; and if in that they have failed, what added grace have Andrew and Philip to impart? Why not go on at once and implore the saints of the Romish calendar; or adopt the lodge system outright, which is founded on the pretence of church failure?

The dedication of the "Polyglot" monument at Plymouth, to a people who furnished Abolitionists with their principles, who were driven to the ends of the earth by prelacy, and who abhorred all pagan and-man, made religious rites, has its counterparts in other parts of the earth. In the village of Court Saint Etienne, Brabant, a Belgian has erected a monument to all religions. It is forty feet high, of two stories and cupola. The four facades in French, Greek, Sanskrit and Egyptian characters give the old saying, "The one has many names." On the outside of the columns are carved the monogram Jesus; the name Allah in Arabic; that of Odin in Scandinavian, or runic; the Greek invocation at Delphi, "Thou art;" the sacred monosyllables of Hebrews, Brahmins, Chaldeans and Chinese; and as symbols are to be seen the hammer of Thor, the thunderbolt of Jove, the sacred flame of the Parsees, and the Buddhist wheel of the law. Around such a anomalous structure, like the old Pantheon (temple to all gods) at Rome, it is fitting that Freemasonry perform her pagan incantations. Let them keep hands off everything commemorating the principles and history of the American people or the Christian church.

—The *Christian Observer*, the organ of the Southern Presbyterian church, opposes the Young People's Society of Christian Endeavor, because it permits and encourages women participating in its prayer-meetings.

THE SABBATH AND BIBLE FOR THE NATION.

BY REV. J. M. FOSTER.

After an address on National Reform in the Kentucky State University for colored students, Rev. Wm. J. Simmons, D. D., the president, who is prominent as professor, author, editor and preacher, a great leader among his people, followed in timely remarks. After endorsing the sentiments expressed and declaring his faith in the ultimate triumph of this reform, he said: "I have used the cars on Sabbath day, but I will never do it again. I have read the Sunday newspaper on the Sabbath, but I will never do so hereafter. The nail is clinched. The resolution is made, and it will be kept, by the grace of God. When I came here I found it would not do to continue smoking. It set a bad example before the students. For your sakes I quit, and now I am resolved to take a step higher and quit this Sabbath desecration."

An opportunity was given to ask questions. A student asked, "Would not the enactment of a national Sabbath law oppress the consciences of those who keep the seventh day?"

It was answered, "We have Sabbath laws already in every State in the Union with two exceptions, California and Louisiana. Ohio is said to have the best Sabbath laws. We would not think of abolishing these laws because a few brethren object. Now, what we seek is to have this nation put itself in line with the States. The legislature of Connecticut passed a law that no unnecessary trains should be run on Sabbath. Ten thousand railroad men were emancipated from Sabbath toil by that act. But the mail trains continued running through the State on Sabbath and they were powerless. The State could not control the nation's Sabbath-breaking. Now, what we want is a national Sabbath law making it unlawful to continue the limited States mail service, or inter-State traffic on the Lord's day."

A professor asked, "How would the Constitution be improved by having a recognition of God?"

"In 1869," it was replied, "the Bible was brought into the Supreme Court of Ohio for being in the public schools of Cincinnati: and after a three days' trial, it was decided unlawful for it to remain. Judge Welsh said, 'Since neither the words Christian, nor Christianity, nor Bible are found in the United States Constitution, the word *religion* must mean man's religion. And hence the Christian's Bible, the exponent of Christianity, has no right in the public schools.' The question is, are we ready for this? Put your name to a promissory note and then you will find whether there is any force in having a name on an instrument."

The president asked what part Jefferson acted in secularizing our Government?

"Jefferson wrote the Declaration of Independence. In the the original draft, Creator was written with a little c, and God with a little g. The committee corrected this before it was published. The convention that framed the Constitution was dominated by French infidelity. When Franklin made a motion to open their meetings with prayer, no notice was taken of it. 'With three or four exceptions the convention thought prayers unnecessary.' That convention stole a march on our Christian nation and gave us a secular Constitution. And our Christian fathers, in their anxiety to keep church and state entirely divorced, thoughtlessly accepted it."

THE WORK OF FAITH EVERYWHERE NEEDED.

BY REV. J. F. AVERY, PASTOR MARINERS' TEMPLE, NEW YORK.

The wicked servant said, "My Lord delayeth his coming." Instead of counting the divine long-suffering as a merciful enlargement of opportunity, he began to oppress others and arrogantly to usurp authority. Duty needs to be done cheerfully, lovingly, promptly, if we would earn the Master's approval. The commandment is, "Occupy till I come; what is right I will give thee."

Because the field of missionary endeavor is the world, many stand back and idle away precious time, with the excuse, "I wish some one would send me into the regions beyond," forgetting that the home plot is truly the Lord's vineyard and the true exercise ground of every honest foreign missionary. How can the unskilled, untried, and too often proud aspirant expect the Lord will trust to such evident idlers the tillage of the wider, wilder field, where greater sacrifice and expenditure of energy and skill and endurance in well-doing will be required. Laggard, go work to-day in my vineyard. It may be to stay where thou art and to tell thy friends will prove a greater work and blessing. They reject and send away Christ as they did from the country of the Gadarenes.

Maybe your muscle will do more for Christ than your brain. Your skill in the mart may enable you to be a princely giver. The Lord hath need of men in different positions. Some men slow of speech can best minister unto the Lord by abiding by the stuff, while others, less encumbered, may do as valiantly pushing the battle to the front. To-day rules to-morrow. The plowing and sowing both tell in the harvest time. The Gospel demands true and large-hearted consecration. Men and means are demanded. The man who goes, God-bidden, will find grace and supplies sufficient. Remember that the end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. The maximum achievement of any man's life after it is all over is to have done all the will of God. They who endeavor to become like God in love will feel his approving smile and his helping arm. Every effort they make will bring them nearer to his presence; and they will find his renewed image grow more and more vivid with them, until the time comes when they, too, shall shine forth as the sun in the kingdom of their Father.

To shine and give light is as a Christian duty and virtue. It is not talking or much speaking that will win this world to Christ. Some would-be evangelists and missionaries are so fond of hearing their own voices that they remind us of Mrs. Poyser's words: "Some folks' tongues are like the clocks as run on striking, not to tell you the time of day, but because there's summat wrong in their insides." The call to-day is loud and urgent as at Pentecost for men of good and honest report, full of faith and good works, to go; and, beginning at their own homes, stay not until the regions beyond respond to the Gospel invitation. *How much owest thou, my Lord?* What effort are you offering in response to this question, and in payment of that great debt? Ponder the following text: Judges 5: 23, "Curse ye, Meroz, said the angel of the Lord, curse ye." 1st, Because of their selfishness; 2nd, Neglect of duty; 3rd, Their impiety.

Remember God has called us to aid in conquering the world for Christ's sake. His Son, Jesus Christ our Lord, said, "Follow me," and he leads in the grandest conquests conceivable.

VOLUNTEERS WANTED FOR INDIA.

LETTER VII.—WHO WILL GO? WHO WILL SEND?

Is it true that over 3,000 students from the colleges have recently enrolled themselves for foreign mission work? How many of them will go? Will 1,000 of them ever see the "uttermost parts?" Will 500? If they must wait for the usual missionary channels it will be a long time before even one-tenth of them ever reach the heathen.

Thanking God for all that is being done, let the churches of Christ be ready for a forward march. In Acts 13 it was a baptism of the Holy Ghost that sent out missionaries. In Acts 8 it was a baptism of fiery persecution that drove them out to go "everywhere preaching the word." In the Lord's host so much depends upon the loyalty and power of each single member, that we must now look carefully at some points of fitness in workers, and encourage any who may be open to God's call for India work.

What creed or doctrine? Well, that which succeeds best in getting sinners saved and believers holy and useful. Bible truth as put forth by bishops Wesley, Judson, Moody, William Taylor, William Booth, and Hudson Taylor succeeds excellently. "Any specialties?" Yes; we want persons who make a specialty of deep-cutting repentance, another specialty of thorough heart conversion, another of purity of soul and life, another of the indwelling presence and power of the Holy Ghost, another of separation from worldliness and living for the glory of God, and still another specialty of continuous testimony for Jesus and hard work in winning souls to him. We want those who hold these specialties not merely in theory, but in their own experience, and who will insist in forcing them upon the attention of the people. There are some hobbies which tend more to strife and vain glory than to the saving and sanctifying of God's people; we do not need any more such in India.

It is said that tigers, in seizing a victim, search at once for its heart. We want men and women to come to India who have a divine instinct for seizing the hearts of the people. "Commending ourselves to every man's conscience in the sight of God." There has been a preponderence of *head* work in most of the missions of India. We need more *heart* work there now. God says, "Give me thy heart," not the intellect only. We have to-day far more intellectual than spiritual Christianity. Samson sent foxes with firebrands into the fields of the Philistines, and soon the country was in a blaze. India has much Christian truth intellectually given. We now need, above all things, the "spirit of judgment and of burning." India wants blazing firebrands of Holy Ghost power.

Do not be discouraged, earnest souls; Samson did not wait for lions to do his work. It did not depend upon the size or power of his messengers, but upon the fire that they bore! When the Lord wanted to make a triumphal entry into Jerusalem, he did not choose a richly-caparisoned elephant, after the manner of oriental kings; no, nor even a fine war-horse,—he chose a small and untrained donkey! "a colt, the foal of an ass." Think of that when your weakness and blunders tempt you to despair. I confess that this item of Scripture has cheered me more than once. Satan sometimes points to my stupidity and crooked paths and calls me a donkey. I simply point to the above teaching incident and praise God that he can use the weak and foolish things in his service,—"That no flesh may glory in his presence."

Come along to India, ye farmers, mechanics, clerks and hard-working men generally; can you not earn your living there and work for Jesus? Come, collegians and professional men; put your learning where Paul put his, and work as he did to win Asiatics to Christ. My heart is intensely in earnest as I write this. Oh, that those who read it may catch a flame of consecrated zeal for mission work. Who will say, "Here am I, send me."

NOW ANOTHER QUESTION.

Who will help the work with their means? Who will give to aid those who are going to the battle's front? On this point I am moved with anxiety and pain both for the work at the front and for the souls of those who ought to give far more than they do. Many professing Christians will read this letter who are bringing spiritual and temporal curses upon themselves because they do not give much more to God's cause. Some of them may wince at this and throw this paper aside. But whether you will hear or not, God is warning. "Your riches are corrupted and your garments are moth-eaten; your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days." Jas. 5: 2, 3.

My last letter showed that about $140 (£27) per year would support a fully consecrated missionary in India. While we expect many who will earn a part or the whole of their support on the field, yet there is need of hundreds, yes, thousands, to go out among the heathen where there will be no opening for self-support. Those who are glad to go and work hard and live economically to seek and save lost heathen, ought to be fed from the fulness of the people of God. How easily could many well-to do Christians give the twelve dollars per month which would support such a devoted worker. How easy it would be for some small community or circle of friends to give such support.

Mark, I am speaking of *added* giving, not of detracting from any former offering. May God stir your consciences as to your superfluities, your vain displays, your worldly compromises and your unsanctified hoardings! My heart is pained to the quick as I go about in these long-blessed Christian lands and see the thousands of idle professors of religion who ought to be in direct work for souls, and the millions of God's gold which his church possesses lying idle. God wants those Christians at work in his vineyard, and those talents to be put out at spiritual usury in soul-saving mission work at home and abroad.

To make the above points more practical, I would urge:

First, Let every man and woman who feels moved toward mission work write to some mission worker about it. If you do not think of any better opening for correspondence, write to me. Write freely and fully.

Second, Those who wish to support workers should communicate with mission leaders, where workers will be sent out on economical lines. The editor of this paper will give advice on these points. Those who can give only partial support, may also write their purpose for the great work. "*The time is short.*" "GO WORK TO-DAY."

WALLACE J. GLADWIN,
Miles, Iowa. *Missionary.*

SECRET SOCIETIES AGAINST ABRAHAM LINCOLN.

THE CENTURY LINCOLN HISTORY ON THE KNIGHTS OF THE GOLDEN CIRCLE.

[From the August Century Magazine.]

Opposition to the Government by constitutional means was not enough to gratify the vehement and resentful feelings of those Democrats in the North whose zeal for slavery seemed completely to have destroyed in their hearts every impluse of patriotism. They were ready to do the work of the Southern Confederacy in the North, and were alone prevented by their fear of the law. To evade the restraints of justice and the sharp measures of the military administration, they formed throughout the country secret associations for the purpose of resisting the laws, of embarrassing in every way the action of the Government, of communicating information to the rebels in arms, and in many cases of inflicting serious damage on the lives and property of the Unionists. They adopted various names in different parts of the country, but the designation adopted by the society having the largest number of lodges in the different States was the "Knights of the Golden Circle." As fast as one name was discovered and published it was cast aside and another adopted, and the same organization with the same membership appeared successively under the name we have mentioned and that of "The Order of American Knights," "The Order of the Star," and the "Sons of Liberty." These secret organizations possessed a singular charm to uneducated men, independent of their political sympathies; and this attraction, combined with the fact that they could not in plain daylight inflict any injury upon the Government, drove many thousands of the lower class of Democrats into these furtive lodges. It is impossible to ascertain, with any degree of exactness, the numbers of those who became affiliated with the orders. The numbers claimed by the adepts vary widely. A million was not infrequently the membership of which they boasted. Mr. Vallandigham asserted, in a public speech, that the organized body numbered half a million. Judge Holt, in his official report, accepted this aggregate as being something near the truth. The heaviest force was in Illinois and in Indiana; in Ohio they were also very numerous, and in the border States of Kentucky and Missouri. Their organization was entirely military; the State lodges were commanded by major-generals, the congressional districts by brigadiers, the counties by colonels, and the townships by captains. They drilled as much as was possible under the limitations of secrecy; they made large purchases of arms. General Carrington estimated that 30,000 guns and revolvers were brought into Indiana alone, and the adherents of the order in the State of Illinois were also fully armed. In the month of March, 1864, it was estimated that the entire armed force of the order capable of being mobilized for active service was 340,000 men. It is altogether probable that this estimate was greatly exaggerated; and even if so large a number had been initiated into the order, their lack of drill, discipline, and moral character rendered them incapable at any time of acting as an army. The order was large enough at least to offer the fullest hospitality to detectives and to Union men who volunteered to join with the purpose of reporting what they could to the authorities; so that the Government was speedily put in possession of the entire scheme of organization, with the names of the prominent officers of the order and written copies of their constitutions, oaths, and books of ritual. The constitutions of secret societies are generally valuable only as illustrations of human stupidity, and these were no exception to the rule. Their declaration of principles begins with this lucid proposition: "All men are endowed by the Creator with certain rights; equal as far as there is equality in the capacity for the appreciation, enjoyment, and exercise of those rights." The institution of slavery receives the approval of this band of midnight traitors in the following muddled and brutal sentences:

In the divine economy no individual of the human race must be permitted to encumber the earth, to mar its aspects of transcendent beauty, nor to impede the progress of the physical or intellectual man, neither in himself nor in the race to which he belongs. Hence a people....whom neither the divinity within them nor the inspirations of divine and beautiful nature around them can impel to virtuous action and progress onward and upward, should be subjected to a just and humane servitude and tutelage to the superior race until they shall be able to appreciate the benefits and advantages of civilization.

They also declare in favor of something they imagine to be the theory of State rights, and also the duty of the people to expel their rulers from the Government by force of arms when they see good reason. "This is not revolution," they say, "but solely the assertion of State rights." Had they been content to meet in their lodges at stated times and bewilder themselves by such rhetoric as this there would have been no harm done; but there is plenty of evidence that the measures they adopted to bring what they called their principles into action were of positive injury to the national welfare. One of their chief objects was the exciting of discontent in the army and the encouraging of desertion; members of the order enlisted with the express purpose of inciting soldiers to desert with them; money and citizens' clothing were furnished them for this purpose; lawyers were hired to advise soldiers on leave not to go back and to promise them the requisite defense in the courts if they got into trouble by desertion. The adjutant-general of Indiana, in his report for 1863, says that the number of deserters and absentees returned to the army through the post of Indianapolis alone, during the last month of 1862, was about 2,600. The squads of soldiers sent to arrest deserters were frequently attacked in rural districts by these organized bodies; the most violent resistance was made to the enrollment and the draft. Several enrolling officers were shot in Indiana and in Illinois; about sixty persons were tried and convicted in Indiana for conspiracy to resist the draft. A constant system of communication with the rebels in arms was kept up across the border; arms, ammunition, and, in some instances, recruits, were sent to aid the Confederates; secret murders and assassinations were not unknown; the plan of establishing a Northwestern Confederacy in hostility to the East and in alliance with the Southern Confederacy was the favorite dream of the malignant and narrow minds controlling the order. The Government wisely took little notice of the proceedings of this organization. It was constantly informed of its general plans and purposes; the Grand Secretary of the order in Missouri made a full confession of his connection with it. In August a large number of copies of the ritual of the order of American Knights were seized in the office of D. W. Voorhees, a prominent Democratic member of Congress at Terre Haute. A private soldier in the Union army, named Stidger, had himself initiated into the order, and with infinite skill and success rose to a high position in it, becoming Grand Secretary for the State of Kentucky. Thus thoroughly informed of the composition and the purposes of the society, the Government was constantly able to guard against any serious disturbances of the public peace; and whenever the arrest of any of the ringleaders was determined upon, the evidence for their conviction was always overwhelming.

The fullest light was thrown upon the organization and plans of these treasonable orders by the trials of certain conspirators in Indiana in the autumn of 1864. We will make no reference to the testimony of Government detectives who joined the conspiracy with the purpose of revealing its secrets. It is sufficient to quote the unwilling and unquestionably truthful statements of members of the order, brought into court by subpœna. William Clayton, a farmer of Warren county, Illinois, testified that he was initiated a member of the order of American Knights "at a congregation formed in the timber;" he took a long and bombastic oath, the only significant part of which was the pledge to take up arms if required, in the cause of the oppressed against usurpers waging war against a people endeavoring to establish a government for themselves in accordance with the eternal principles of truth; this, he testified, bound him to assist the South in its struggle for independence. He said he understood the purpose of the order was primarily to beat the Republicans at the polls, and that force of arms was to be resorted to in case of necessity; that they contemplated a rebel invasion in support of these objects; that the understanding was that in case the rebels came into Illinois, they and the brethren of this organization were to shake hands and be friends; that they were to give aid and assistance to the invaders; that death was the penalty for divulging the secrets of the order. Other members testified that they took an oath providing that in case of treachery they were to be drawn and quartered, their mangled remains to be cast out at the four gates. When these dwellers in prairie villages were asked what they meant by "the four gates," they said they did not know. Clayton further said their objects were "to resist the conscription or anything else that pushed them too hard." Another farmer said he joined "because he had been a Democrat all his life;" another, that he "went in out of curiosity"—and this was doubtless a motive with many. In communities where there is little to interest an idle mind these secret mummeries possess a singular attraction. The grips, the passwords, the emblems, formed a great part of whatever temptation the order offered to the rural conspirators. Their favorite cognizance was the oak; not on account of any civic association, but because the word was formed of the initials of the name, "Order of American Knights." Their grand hailing cry of distress was "Oak-houn," the last syllable taken from the name of the South Carolina statesman whose principles they imagined they were putting in operation.

By far the most important witness for the Government was Horace Heffren, a lawyer of Salem, Indiana, a man high in the councils of the order. He was indicted for treasonable practices, and concluded to make a clean breast of it. He gave an apparently truthful account; detailed the scheme for forming a Northwestern Confederacy, or, if that failed, for joining the Southern army; the State Government of Indiana was to be seized, Governor Morton was to be held for a hostage or killed. He confirmed the story of the general uprising which was to have taken place on the 16th of August in conjunction with a rebel raid from Cumberland Gap, the great feature of which was the liberation of the Confederate prisoners in Illinois, Ohio and Indiana. But when the time came the rebels did not, and the conspirators lacked heart for the fight. Vallandigham, the supreme head of the order, was too far away for intelligent and efficient direction. The whole conspiracy was shabby and puerile, although it included many editors and politicians of local standing. They were not all cravens; some of them stood up stoutly before the military commission and defended the cause of the South. "I assert," said one, "that the South has been fighting for their rights as defined in the Dred Scott decision." But there was very little display of heroism when the time of trial arrived. There was much that was ignoble and sordid; a scramble for the salaried places, a rush to handle the money provided for arms; one man intriguing for a place on the staff "because he had a sore leg;" a cloud of small politicians, who hardly knew whether they were members or not; "they had heard a ritual read, but paid little attention to it;" they were anxious to be members if the scheme succeeded, and to avoid the law if it failed.

The President's attitude in regard to this organization was one of good-humored contempt rather than anything else. Most of the officers commanding departments, however, regarded the machinations of these dark-lantern knights as a matter of the deepest import. Governor Morton was greatly disquieted by their work in his State, and sent a telegram to the President in January, 1863, expressing his fear that the legislature, when it met, would pass a joint resolution to acknowledge the Southern Confederacy and urge the Northwest to dissolve all constitutional relation with the New England States. But when the legislature came together, although it evinced a hearty good-will in giving the governor all the worry and annoyance possible, it took no such overt step of treason as he feared....

General Rosecrans, commanding in Missouri was thrown into something like panic by the doings of the Knights, and Governor Yates of Illinois shared fully in his trepidation. In June, 1864, the governor and the general joined in an earnest demand that the President should order Colonel Sanderson, of Rosecran's staff, to Washington for a personal interview upon matters of overwhelming importance. The President was unwilling that either Rosecrans or his subordinate should come to Washington upon this errand, under the temptation to to magnify his office by alarming reports. He therefore concluded to send one of his own private secretaries to St. Louis to see precisely what were the facts which had thrown the general commanding into such a state of consternation. Rosecrans then repeated the entire story of the organization of the order of American Knights and the Golden Circle, facts which were already well known to the President and the Secretary of War; but the immediate cause of his excitement was the expected return of Vallandigham, which, he said, was in accordance with the resolution adopted by the order at the convocation held in Windsor, Canada. General Rosecrans thought that his return would be the signal for the rising of the Knights throughout the Northwest, and for serious public disorders.

The President, on receiving his secretary's report, declined to order Sanderson to Washington; and in reference to Rosecran's strict injunctions of secrecy he said that a secret confided on the one side to half a million Democrats, and on the other to five governors and their staffs, was hardly worth keeping.

He ssid the Northern section of the conspiracy merited no special attention, being about an equal mixture of puerility and malice.

General Rosecrans, after he was convinced that the President would not overrule the Secretary of War by ordering Colonel Sanderson to Washington, concluded at last to send his voluminous report in manuscript, accompanying it with the following letter, which we copy as giving in few words the results of his researches:

Since Major Hay's departure, bearing my letter about the secret conspiracy we have been tracing out, we have added much information of its Southern connexions, operations, uses and intentions.

We have also found a new element in its workings under the name of McClellan Minute Men.

The evident extent and anti national purposes of this great conspiracy compel me to urge the consideration of what ought to be done to anticipate its workings and prevent the mischief it is capable of producing again upon your attention.

Therefore, I have sent the report of Colonel Sanderson with the detsils of evidence covering a thousand pages of foolscap, by himself, to be carried or forwarded to you by safe hands.

That report and its accompanying papers show,

1. That there exists an oath bound secret society, under various names but forming one brotherhood, both in the rebel and loyal States, the objects of which are the overthrow of the existing national Government and the dismemberment of this nation.

2. That the secret oaths bind these conspirators to revolution and all its consequences of murder, arson, pillage, and an untold train of crimes, including assassination and perjury, under the penalty of death to the disobedient or recusant.

3. That they intend to operate in conjuction with rebel movements this summer to revolutionize the loyal States if they can.

4. That Vallandigham is the Supreme Commander of the Northern wing of this society, and General Price, of the rebel army, the Supreme Commander of the Southern wing of the organization. And that Vallandigham's return was a part of the program, well understood both North and South, by which the revolution they propose was to be inaugurated.

5. That this association is now and has been the principle agency by which spying and supplying rebels with means of war are carried on between the loyal and rebel States, and that even some of our officers are engaged in it.

6. That they claim to have 25,000 members in Missouri, 140,000 in Illinois, 100,000 in Indiana, 80,000 in Ohio, 70,000 in Kentucky, and that they are extended through New York, New Jersey, Pennsylvania, Delaware and Maryland.

Besides which prominent and general facts, the names of members, mode of operating, and other details appear fully, showing what a formidable power and what agencies for mischief we have to deal with.

With this synopsis of the report it is respectfully submitted with the single remark—that whatever orders you may deem best to give, it must be obvious to your Excellency that leading conspirators like Chas. L Hunt and Dr. Shore, of St. Louis, arrested for being implicated in the association, cannot be released without serious hazard to the public welfare and safety.

THE GREAT LODGE SHOW AT PLYMOUTH.

BY REV. HENRY T. CHEEVER.

Your argus-eyed New England correspondent, with her clear intelligence, will doubtless notice at length the Dedicatory Services of the Pilgrim Monument on the first of August. She will tell you how all was in the hands of Unitarians and the Supreme Lords, Grand Masters, Junior and Senior Wardens, Eminent Commanders, and Great Grand Chaplain of vain-glorious Freemasonry. The modest churches and pastors in the line of the Pilgrims were nowhere.

By what seems like a strange collusion between the Executive Committee and the marshall of the day, the Grand Lodge of Massachusetts had its exclusive way in everything. But it is for Pilgrim-honoring and secrecy-hating patriots of the nation at large to see to it that this be the last exhibition of the sort that shall be paraded on the sacred soil of New England. For the view in which it is held by not a few of the people here, let the *Cynosure* take the bit of correspondence copied below.

Senator Hoar's admirable address closes thus: "In thirty years the people of Plymouth will be getting ready to celebrate their third centennial. My eyes, I suppose, will not see it. But the eyes of many who are here will see it. It will be no cycle of Cathay that they will celebrate. It will be no cycle of Europe. It will be three centuries of America. It will be three centuries which are still but the early childhood of the life of that nation born at Plymouth, which shall abide as long as God shall give faith, law and freedom to endure among men."

"*To Hon. George F. Hoar, U. S. Senator,*

"Dear Sir:—After the offensive, not to say impertinent agency, heathenish rites and libations, and meretricious show at Plymouth on Thursday last, of deistical modern Freemasonry—an institution that was not in being until a little less than one hundred years after our Pilgrim Fathers set foot on Plymouth Rock, and then began in 1717 with a crew of convivial infidels in a London tavern—it was refreshing to read your appreciative and dignified address. Allow me to offer you a modest assurance that it will go down the ages with the orations of Webster and Everett, long after the harlot Freemasonry, that pretends to be the religion of the *Grand Architect* of the *Universe*, will have passed into deserved oblivion.

"Very cordially your constituent and fellow townsman, H. T. Cheever."

Worcester.

PRESS NOTES ON PLYMOUTH.

That the dedication of the monument should have been performed with Masonic rites and ceremonies will strike many people as particularly inappropriate and out of keeping with the spirit of the event to be celebrated. . . . The only clergyman, it is stated, invited to a seat of honor was a Unitarian. What principle of fitness guided in the arrangement for the celebration is not clear. The oration was appropriate and excellent, though in no respect remarkable. This, at least, is true, the spirit of the Pilgrims, in one form and another, has vitally penetrated all our American institutions. The real monument of the Pilgrim Fathers is America itself. —*The Advance.*

The great majority of American citizens will have difficulty in understanding why the Masonic Grand Lodge should have been called in to dedicate the monument. The Pilgrims, first and above all things else, were Christians. The Faith symbolized by the statue which crowns the monument, was faith in Christianity. Their spirit and their life were a strenuous protest against despotism and titles of rank and false systems of worship. That a semi-religious but Christless secret order, whose internal government is unquestioning obedience to superiors, whose officers are clothed with the most pompous and absurd titular distinctions, and whose forms of worship are a singular mixture of heathenism and blasphemy, should have been employed to dedicate the monument, instead, as would have been fitting, of a simple prayer by some minister of Christ, is, at this distance, quite inexplicable.—*The Christian Statesman.*

The Chicago *Tribune* takes the New York *Independent* to task for criticising the action of the Pilgrim Society of Plymouth in selecting Mr. Breckinridge of Kentucky and John Boyle O'Reilly of Boston to be the orator and poet respectively on the occasion of the dedication of the Pilgrim monument. The choice was indeed a strange one, and only the eloquence of Mr. Breckinridge's oration and the broad American spirit of John Boyle O'Reilly's poem saved the committee from general condemnation for their choice. The *Tribune*, in calling the *Independent* to account, says: "Religious liberty can hardly be claimed as a Pilgrim prerogative, for, as one writer has satirically put it, the Pilgrims were men who came over here to enjoy the rights of worshiping God according to the dictates of their consciences, and to prevent others from exercising the same right." This sentence would indicate that Mrs. Alexander Sullivan is once more at her desk in the *Tribune* office, and that her pen is employed in the congenial task of perverting American history. It was the Puritans and not the Pilgrims of whom it was said that they fled from intolerance to establish intolerance in a new land.—*America.*

GERMAN AND IRISH CATHOLICS AND THE LODGE.

Dr. Cronin was a good Catholic, so the Irish Catholics say; he belonged to such Catholic societies as the Catholic Foresters, the Hibernians, etc. But he was also a member of the Ancient Order of United Workmen, a secret society whose name is on the Roman Catholic index, interdict. Thousands of Catholic Irishmen belong to that and other secret societies, especially the Clan-na-Gael, a secret society bound by a terrible oath. Nevertheless they are good standing members of their respective parishes. How is that possible?

A French or a German priest would not dare to allow members of a secret society to accompany the body of one of its dead members into a Catholic church, those members acting as a guard of honor to the dead man's body, and remaining near the catafalque in that capacity during the holy service. The body itself is not allowed to be brought to church unless the man before his death confessed and left the secret society. How is it this rule is not observed by the Irish Catholics? Why was it not observed in the Cronin case?

I do not propose to discuss church rules here. What I mean to say is that the Irish Catholics, through the power of their secret societies, rule the Catholic church in the United States; that (in the matter of church rules) they do whatever they like, and therefore the discipline of the Catholic church in this country is in danger, being ruled by people laden with a Clan-na-Gael oath. How many Catholic Irish priests belong to the camps of that order and contribute toward its funds?

A year ago, when the German Catholics of the State of Minnesota intended to assemble as such at Chaska in that State, Archbishop Ireland of St. Paul did not even allow them the use of the name "Deutsche katholicken versammiung" for the occasion, and they had to be satisfied with the denomination 'Catholic entertainment.' He came to Chaska in person, and in a very excited speech denounced the national tendencies of the German Catholics in the United States. I wonder and wish to know if the speech would have been the same excited one and of the same tenor if the meeting had been composed of Irish Catholics? Mirabile dictu!

There is no place for any secrect society in a free country like the United States. The time of their utility is past. The secret society should go.—*American in Chicago News.*

NEW ENGLAND LETTER.

Nationalism at the Deerfield Summer School—The weather—A new theological school—The Catholic church and prohibition—The License Commissioners of Providence—Another new secret insurance order—The Morning Star speaks out on the lodge question.

"The melancholy days have come,
The saddest of the year,"

to the newspaper correspondent whose pen has a higher object in view than reporting the frivolities of fashionable life, or giving photographic views of "the inner circle" at Saratoga or Newport. But though in these weeks of vacation quiet there is little news, the great life currents in the moral, political and religious world flow on with no abatement of force under the seeming calm surface. All the summer schools are in full swing, for the restless American nature must utilize even its holiday time. The Deerfield School was filled last Saturday with a large audience to hear Edward Bellamy, the famous author of "Looking Backward," discourse on "trusts." He considers that the system of vast syndicates, which are so rapidly getting control of the business and wealth of the entire world, is the natural effect of the steam and telegraph abolishing the limitation of distance on industrial effort, and that no choice remains in the near future but between a few hundred families of immense fortunes, a professional class dependent on their favor, and all beneath reduced to one condition of serfdom;—and nationalism, in other words a union of the people to use their collective strength for the common welfare and protection.

As the people learn to know their real strength and put down all the expensive vices which prey upon industry; as true Christianity is more and more taught and lived, the feudalism of money will disappear as did the feudalism of rank in the middle ages before the Reformation and the printing press; but meanwhile it is a good sign that so many of New England's brightest minds should come together to listen to Mr. Bellamy and discuss a subject so full of portentous meaning for our future.

The weather has been exceedingly unpropitious for the usual summer gatherings. It has poured with a tropical West Indian vehemence; it has drizzled like a Scotch mist; it has given us wonderful glints between the showers, of verdure that would not shame an English park; and at rare intervals has let down from heaven a day whose absolute perfection well nigh makes up for our unprecedented "rainy season."

Cambridge is to have a new theological school, to open September 26, under the auspices of the Swedenborgians. The course of study as given in general outline will include the usual New Testament Greek and Old Testament Hebrew, besides "correspondences and representatives of the Scriptures," and other special doctrines held by the New Church. Swedenborg's mystical theology has much in it that, like the writings of Fox and Boehme, will always appeal to the most thoughtful and earnest minds. Mrs. A. D. T. Whitney, whose stories for girls, with their deeply religious power, and subtle spiritual insight, I hope will never out-

grow their popularity, no matter how many "Pansies" may arise to contest the palm, is of this persuasion.

The Catholic Total Abstinence Union of Connecticut, it is said, will soon declare itself opposed to prohibition and in favor of moral suasion as the true solution of the temperance question. This is the ground which the Union has invariably taken in every State where the subject of constitutional amendment has come up for action. The Romish church is too clamorous for money to support her greedy priesthood, and too anxious to grasp the political power whose springs are in city bar rooms, to excommunicate the thousands of rum-sellers who belong to her fold; and till she does this, for the Total Abstinence Union, which can do nothing without the church, to lift up its voice for prohibition would be only a huge farce.

Poor Rhode Island not only has to bear the shame of being the first State to go back on prohibition, but, in the words of Hon. Henry B. Metcalf and Rev. Dr. Laurie, "she has put Bacchus and Gambrinus on the throne, and surrendered her noblest possibilities as a State to liquor capital with all its attendant political corruption and misrule." An item in the daily press, regarding the newly-appointed License Commissioners of Providence, gives some interesting facts. Two are paid a salary of twelve hundred dollars apiece; the third, who combines the office of secretary, is paid fifteen hundred. Thus it will be seen that absolute prohibition would save the city of Providence four thousand dollars at the outset in simply the commissioners' salaries. Two are Republicans, one Democrat; two are past aldermen; while of one of the commissioners the interesting fact is stated that "he is a club man, and well up in Masonry." The saloon-keepers of Providence are without doubt well satisfied with the choice.

Another new secret insurance order is reported, —the "New England Order of Protection." One can only question in amazement where the craze will end. Life insurance by means of a secret society, or through the more legitimate channels of regularly chartered business companies, may have often saved a family from calling on the town for burial and other expenses, but it is an open question whether the same end could not be attained in other and better ways. A Biddeford paper states that one company in that city keeps five agents employed all the time. Any person between two and seventy years old can be insured, and a large proportion of the policies taken out is upon children. Life insurance, if allowable at all, is only so in the case of the head of a household, whose life is of real pecuniary value to his family; but insurance on the lives of children should be strictly prohibited by law. It is too great a temptation to unscrupulous guardians and unnatural parents. In the notorious Robinson poisoning case two years ago, the children, it will be remembered, had their lives insured in the "Order of the Pilgrims." It is high time that our legislators made some move in this direction that there be no more slaughter of the innocents for the paltry premium placed by some secret order on their helpless lives.

The *Morning Star*, the organ of the Free Will Baptist denomination, published in Boston, speaks out boldly in its last issue on the lodge question in this wise:

"If the developments respecting the recent Cronin murder and the Clan-na-Gael increase, as seems likely, the feeling in this country against the existence of secret, oathbound societies, we shall be glad. . . . The words of Hon. William H. Seward, touching such societies, are worthy of being recalled at this time: 'Secret societies, sir? Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity, and even the mockery of my fellow men.' Would that these were the sentiments of every American citizen."

Good for the *Morning Star*, but when will the *Congregationalist*, the organ of our Puritan faith, break its cowardly, time-serving silence with words of a like manly ring? Has it forgotten the testimony given by so many giants of the Congregational pulpit against the lodge when they were in the prime of their intellectual vigor, and young with the dawning century? When Protestantism ceases to be *protestant* it is no longer Protestantism. When Puritanism ceases to be the defender of a pure faith against all false worships, it is no more Puritanism but something else. The salt has lost its savor.

Elizabeth E. Flagg.

OUR WASHINGTON LETTER.

Washington, D. C., Aug. 6, 1889.

During the President's absence at Bar Harbor the sensationalists have full sway and all the offices that are vacant are generally disposed of to the entire satisfaction of the gossipers. The latest of the rumors is to the effect that Secretary Noble will be given the vacancy on the Supreme Court Bench and that Assistant Postmaster General Clarkson will be elevated to the Secretaryship of the Interior. Secretary Noble is quoted as denying the rumor. In view of the denial, and of surrounding circumstances, it is probable that the original plan will be adhered to and Attorney General Miller appointed to the Justiceship.

In Indiana, people are divided as to the respective merits of Justice Wood and Attorney General Miller, as to which is the greatest Indiana lawyer. Unfortunately the fame of neither gentlemen traveled beyond the borders of the Hoosier State prior to this year, but the President is acquainted with Indiana lawyers and, with commendable modesiy, regards his own law partner as the best except, perchance, the President of the United States. Mr. Noble's appointment at this time would be peculiarly unfortunate. His policy has been an active one and full of the promise of sensible reforms. He is a hard working and a fearless man. In so quickly putting his foot down on the frauds winked at in the Pension Bureau, which are now under investigation, he showed more resolution than secretaries are wont to exhibit in such cases. To promote him to the Supreme Bench at the present time would be to squelch his investigations, and to leave the sincerity of the administration in question.

It is said that the President has told Corporal Tanner that in no case will he be disturbed and that he may rest assured of his tenure. If this be so, it may be that Secretary Noble would be glad to go to the Supreme Bench to relieve himself of the humiliation of insubordination in one of his bureau. The incompetency of Mr. Tanner for so important a position as that of Commissioner of Pensions was urged upon President Harrison previous to his ap-

(*Continued on 12th page*)

Reform News.

A BUSY SUMMER IN IOWA.

Dear Cynosure: — While at Birmingham I preached twice on the Sabbath, and had the privilege of counseling with that prince among reformers, Dr. J. N. Norris, and Bro. Enlow, the enterprizing editor of the Birmingham *Free Press*, who has so bravely fought the battle of reform.

After completing my canvass there, I went to Leando, and spoke to a large congregation on Sabbath morning who were gathered at a tabernacle meeting held by the district chairman of the Free Methodist church.

I then went to Kilbourn and did some canvassing, and returned and spoke again at Leando on Tuesday night; and then, after visiting a German Baptist minister near Libertyville, and giving him some literature for his people, I came to Oskaloosa and called upon Rev. Morrow, the pastor of the United Presbyterian church. I spent some time in canvassing among his people. I spoke twice in the F. M. church of Oskaloosa on the Sabbath, and gave a Tuesday night lecture at Rose Hill ten miles distant.

From Rose Hill I went to Nassau and distributed literature, and canvassed for the Iowa C. A. and the *Cynosure*. I was invited by the elders of the U. P. church of Nassau to preach on the Religion of Freemasonry at four P.M. on the Sabbath, which I consented to do. But when Rev. Mr. Clark, the pastor, who resides at Oskaloosa, came, he insisted that I should occupy his pulpit in the morning also, which I accordingly did. While here I visited the man who sits at the head of the Wilbur meeting of Friends, three miles distant from Nassau, and gave him literature to distribute among his people.

From Nassau I went to Gurnsey and distributed literature and talked up the reform with some of the leading men of the U. P. congregation there. While here I saw the pastor of the U. P. church of Fairview, and conversed with him and gave him some literature to distribute among his people. He invited me to call upon him at any future time when I might be passing this way.

I also visited Ewart, where there is a congregation of U. P.'s, and was invited by one of the elders to return and preach to them next Sabbath the Gospel of Christ, as opposed to the religious philosophy of the lodge.

I am now at Barnes City, where I stopped to leave some literature, and will go from here direct to Ewart and spend the coming Sabbath. I am taking what subscriptions to the *Cynosure* I can, so as in every way to work to dispel the darkness of the lodge, and let in the light of the glorious Gospel of Christ.

C. F. Hawley.

OF INTEREST TO WASHINGTON MASONS.

Washington, D. C., August 5th, 1889.

There are three things of special interest to Masons at the "hub": The coming Knights Templar conclave, "Most Worshipful Grand Master" Harrison Dingman's edict pronouncing all Cerneau Scottish Rite lodges clandestine, and Rev. E. D. Bailey's refusal to officiate at Masonic funerals.

Every effort is being put forth by the fraternity to make the greatest possible display at the October conclave in this city. The committee having charge of the arrangements announce that there will be at least 20,000 in line, and that their grand strut will exceed anything Washington has ever seen. There will, of course, be "no flies on them."

Mr. W. G. M. Harrison Dingman's edict is the result of a controversy which has been general among the Masons throughout the country for some time past. A strong spirit of rivalry evidently exists, though other reasons are given for this action. Mr. Dingman says the main reason for the edict is that the Cerneau body has established relations with the Grand Orient of France, the governing body of Masons in that country, which body has stricken the name of God from its rituals. This is emphatically denied by the Cerneaus, and the conclusion is that this is a case of "dog eat dog."

The "Gospel Mission," of which Rev. E. D. Bailey is head and center, backed by the churches, has become a power. Like all other popular movements, it has its share of bad timber. Masons have professed conversion and, without renouncing their Masonry, have entered its work. It should be said, to the credit of Bro. Bailey, that a private influence has been exerted with good effect. Week before last Bro. Bailey was called on to officiate at the funeral of one who had attended the Mission, his services having been requested by the deceased. On inquiry it was found he was a Mason, and that the Masons were to have charge of the entire program. All that was wanted was a clergyman to mix with them and give sanction to their blasphemous "rites." Though anxious to comply with the request, Bro. B. refused to have anything to do with the service unless he could have complete control and have a Christian burial. This very much enraged some of the "fraters," who look upon ministers as tools to be used for advertising schemes; and in a slanderous way they attacked Bro. B. through the press. They felt highly insulted that he should refuse to mingle with the members of such an "ancient and honorable institution" as the one to which they belonged. They would withdraw their support (?) from the Mission and destroy his influence in short order. "O yes, we will!" But still another effort must be made to whip the preacher into line. It so happened that another Mason died, and when spoken to about attending the funeral service, Bro. B. told them not to send for him if the Masons were to have anything to do with the service. Notice came that the family desired his services. On arrival he was surprised to find the Masonic crowd waiting, decked in their "emblems of innocence." One of them caught hold of him and, insisting that he should officiate, attempted to drag him in. His indignation of course was great, and they were left to run their show with another preacher who was more willingly captured.

The attendance was as large as ever Sabbath evening at the Mission. The absence of some of the poor timber will give place to the new, and God's truth will move right on.

W. B. Stoddard.

WHAT THE LOCAL AGENTS SAY.

A large number of our reformer friends have agreed to take a certain district of their neighborhood in which they will distribute tracts, canvass for the *Cynosure*, circulate petitions and do any other like work which may advance the cause. From these agents come many interesting letters which the *Cynosure* will print from time to time. These agents number some forty, and their number is growing. We hope their circuit will some day cover the whole country. Beside these there are several hundred who are agents in their neighborhood for securing subscribers for the *Cynosure*. As Leigh Hunt sang of Abou Ben Adhem, we say of them,

may their tribe increase. From the local agents we give the following incidents:

CHRISTIAN REFORM DOES NOT HURT A TRUE REVIVAL. THE WORK OF ONE TRACT.

I noticed your call to the *Cynosure* readers to act as tract distributers. As I am the only one at Ridgeway, I would say, that I will either distribute them or get some one else to do so. I am often away from home in the fall and winter holding revival meetings. I have scattered many of your tracts in my meetings, and at every point preach at least one sermon on the lodge question, and I have never yet seen it lessen the spirituality in a meeting; but rather increase it.

Your tracts have done good here. We had both a Mason and Odd-fellow lodge in Ridgeway; but they got so low that they have both moved ten miles east, and joined with the Victoria lodges.

A few years ago, at a certain point, they were all ready to organize a grange lodge. A friend told me of it. I had in my pocket one of your grange tracts. I told him to take that right down and show it to certain parties about to go in. That lodge was never organized.

I could also tell you of much good done by the sales of your books. They are real eye-openers to the blind, and should be scattered everywhere. In distributing tracts in the meetings, I like to have three or four different kinds put up in packages, and leave a package in each family.

J. A. Leasn, *Ridgeway, Ont.*

BE OF GOOD CHEER.

In compliance with your request, I will act as agent at this place in distributing literature published by the N. C. A., because I verily believe it would be helping to push forward a righteous cause. I have been laboring for many years in opposing the evils of secret societies of all kinds, and am enlisted for life in this glorious war, and I hope and pray that all those ministers and members of the different churches, that are battling against this common foe, will not become discouraged, knowing that they will be more than doubly rewarded for all they do for Christ and his cause. "Who is on the Lord's side?" Are they those that forbid the name of the Captain of their salvation to be even mentioned in their camps (secret meeting), or those that cherish his name in their hearts and write it upon their banners, with the motto, "In secret have I said nothing." Christians everywhere, pray for the glorious triumph of the kingdom of Christ. Be courageous; be valiant. Christ is our captain.

S. M. Neff, *Endicott, W. T.*

DISCOURAGEMENTS, BUT GRACE AND GRIT WILL OVERCOME THEM.

As soon as I received your letter with the offer that you made for the books, I started out with a full idea that I was going to get the most of the people to take the paper, but after traveling all day, I returned home wearied and discouraged. The name of the *Cynosure* through this place is a dreadful name to hear. I have tried my best to get signers for it, and Elder S E. Miller has tried, but all in vain. Some are afraid that it will hit the secret lodge a knock. But I am now canvassing for a book, and I take the *Cynosure* with me, hoping that I may get signers by the way.

Burgess Smith, *Clifford, Pa.*

CORRESPONDENCE.

OUR COLLEGE AGENT'S VACATION ON THE NORTH BORDER.

Oberon, Benson Co., N. Dak., Aug. 2, 1889.

Editor Christian Cynosure,

Dear Brother in Christ:—You will be pleased to hear that matters look more favorable financially to the people of this new, immature country than when I last wrote. I have led the people in public prayer for rain on every Sabbath day, and the Lord has sent it down. There are a few fields that are ruined by gophers, but a great many bid fair for a good harvest. I preached on every Sabbath in July. On the 21st I rode thirty miles and preached three times. This week I was called upon to solemnize a marriage. I have two appointments for every Lord's day.

I have examined every place where "wine" or "strong drink" is found in the Bible in the original Hebrew and Greek, *Yayin* and *Tirosh* and *Oinos*, etc., and I am confirmed, more than ever, in the idea that God approves of the unfermented juice of the grape and palm apple as food, and condemns them as having a poisonous snake in them, when fermented. Whether we can convince those who have learned to love the stimulus of the poison, and to despise the liquid food may indeed be doubted. But the church of God, and all educated and unbiased people should understand the matter, and take their stand upon the rock of truth.

The man who runs the stage over to Fort Totten asked me one day what I thought of secret societies. I at once gave him my views and lent him a *Cynosure* and quite a number of tracts. He said after reading them that he thought they were quite correct. The railroad does no business on the line from Jamestown to Oberon on the Sabbath, and I have distributed some tracts on the subject, hoping to make a little light shine on this new and immature country. With kind regards for all the friends, I remain, as ever, Very truly yours,

Samuel F. Porter.

THE "SECRET BARNACLES."

WHEN THE BLIND LEAD THE BLIND ALL WILL LAND IN THE DITCH TOGETHER.

Avalon, Mo.

Editor Christian Cynosure:—Doubtless some hundreds of your readers are also readers of the New York *Voice*. Knowing the treachery of the secret temperance lodges no doubt they puzzled over the following paragraph in the *Voice* of August 1st. It reads:

"Some temperance people have misinterpreted the views of the *Voice* about non-partisan work. We object to partisan non-partisanism—that is, to effort carried on, in the name of disinterestedness, whose purpose is to keep temperance men attached to the rum parties and prevent them from joining the Prohibition party. But non-partisan work that is essentially and legitimately educational, that seeks to convert individuals to temperance and Prohibition principles, has our warmest support. Genuine non partisan organizations, like the National Temperance Society, Good Templars, Sons of Temperance and the like, ought to receive the hearty co operation of every loyal Prohibitionist."

The secret temperance lodges are the very parties that do what is condemned in the above. The *Cynosure* has proven time and again that where these lodges are the strongest the prohibition vote has been the smallest. Thousands object to co-operating with the prohibition leaders because of the presence of these treacherous forces, which the National Christian Association declare, "Are not true to Christ, and will fail every good cause in the day of trial." It is the non-partisanism of these orders that keeps their devotees voting the old party tickets and out of the prohibition vote. They are vampires and treacherous brigades in the prohibition ranks. While the loyal W. C. T. U. women and other prohibition forces go into the campaign in good faith, J. Helen Foster and these miserable lodgeites are consorting with the enemy, neutralizing the prohibition work, or actually co-operating with the old rum parties. Not satisfied with booming the defunct, obscene Grange, the *Voice* must advise the hearty co-operation of every loyal prohibitionist with what we Americans know to be the most dangerous element in the prohibition army, the Christless lodge. No wonder thousands are losing faith in the prohibition management when its official organ flies off at such tangents. Watch the columns of the *Voice* and other prohibition papers for the ear marks of lodgery and stand for open work. All secret societies are un-American and anti-Christian, else we Americans have been led into gross error. But we have not. The very existence of secret societies is a menace to good government, and detrimental to Gospel work and Christian advancement. M. N. Butler.

SLAVERY, SALOONERY, LODGERY.

Chicago.

Our country is as intoxicated with secretism and saloonery as it was a few years ago with slavery. How else can we account for the general discussions about the murder of Dr. Cronin, and the discovery of the atrocity and awful barbarity attending it without the utmost indignation at *the root principle whence* that murder sprung? What is that principle? It consists of one word—Lodgery. For just as surely as slavery allowed our people to sell men, women and children away from their God-given relationships of sons, daughters, brothers, sisters, husband and wife, father and mother, so does lodgery breed crime and protects its perpetrators.

The Cronin case should startle our whole people into honest indignation against every such society as the United Brotherhood, *alias* Clan-na-Gael, however plausibly its defenders may exercise their ingenuity in their defense. Down with lodgery, else it must again reveal its fruits as a upas tree to poison our pure atmosphere. T. H.

PITH AND POINT.

CRONIN'S BLOOD.

I am glad that God has brought some of the bloody secret clanism to light, and I am yet more rejoiced to think that you have the nerve and backbone to withstand and expose these things. We must have some central light. I am hoping that all our better minded people will remember that another man has lost his life by those bloody and unjust societies. And I do pray God that he will use the blood of Cronin to the deliverance of the souls of men from bondage, as he used John Brown's blood for the deliverance of men's bodies from slavery. May God bless you and all the means he sees fit to use for wiping out the secret lodge system.—R. A. Cullor, *Unionville, Mo.*

HELP HIM.

I hear that you are not in favor of secret lodges. I joined the Orange Lodge about six mouths ago, and I find ungodly men in the order as well as Christians. Now I don't like to bind myself with them, and I would be very thankful if you would send me something in writing or in tracts to help me out of it.—W. K. G., *Windsor, Ont.*

CHRIST AND LEVITICUS SPEAK THE SAME THING.

A Freemason Presbyterian seemed very candidly to think there was nothing in *his* Masonry inconsistent with his religion. I quoted Leviticus 5:4 to him, and claimed that Christ's command, "Swear not," covered at least all such oaths, and thus forbade every one from *forswearing* or swearing to anything before they have personal knowledge of it. The civil oath requires one to tell the truth he knows.—Senex, *Chicago.*

CONSCIENCE AND THE SABBATH.

Liberty of conscience is as dear to us, as a people, as liberty of person is to the colored people South, and for the so called Christian reformers to compel everybody to keep the Pope's Sunday, is just as much, and in my estimation a great deal more, "the mark of the beast," than secrecy, which I hate as bad as ever. But probably nothing but the last seven plagues and the coming of our Lord in the clouds of Heaven will ever destroy it; but I approve of your work in that direction. May the Lord forgive us our sins and errors, and save us at last in his soon coming kingdom for his dear Son's sake.—Darius Reynolds, *Belvidere, Ill.*

The *Cynosure* has always maintained that the consciences of all who believed in the seventh-day Sabbath should be respected, and in all the laws asked of Congress or legislature there is a clause to this effect. Liberty of conscience is secured to such brethren more surely a thousand times by a Sabbath keeping people, than by those who have the Parisian Sabbath. In the latter case despots always have their opportunity.

It may be of some interest to know that the first regular sermon preached in New England was by a layman, Robert Cushman. The text was from 1 Cor. 10: 24: "Let no man seek his own but every man another's wealth;" the theme "Self Love." It may be thought that an audience could scarcely be got together less in need of a warning against self-seeking than that which gathered in the Common House of the colony to hear this memorable discourse, which, according to the fashion of the times, was in thirty-six divisions and sub-divisions, and by any modern audience would be considered unmercifully lengthy and prolix.

—Every man has a history worth knowing, if he could tell it, or if we could draw it from him.—*Emerson.*

—Narayan Sheshadri, who visited the United States some years ago, has been, it is said, the means of bringing 1,000 heathen into the Christian fold.

LITERATURE.

The *English Magazine* for the month continues its sketches of old English houses with a history of Aston Hall and various views of the old manor and its surroundings. A paper by the late Archibald Forbes on Lord William Beresford has some spirited sketches of African warfare, but the title, "Bill Beresford and his Victoria Cross," reminds us of the saloon and bummer politician. There is much vivacity of illustration and description; also in 'Out Door Paris," of which many foreigners are seeing enough this exposition year.

The Evangelical Repository, the valuable United Presbyterian magazine of Pittsburg, contains: "Woman Suffrage from a Bible Standpoint," by Dr. J. G. Carson, of Xenia, O.; "The Great Reconciliation," by Dr. R. B. Ewing; "Negro Education—Its Influence on the White Race," by Dr. J. S. McCulloch, president of Knoxville College, Tennessee; "The Trial of Christ," by Dr. J. T McClure; "Seeking Great Things," by Dr. W. T. Meloy; "The Coming Man," by Dr. R D. Harper; Sermon Sketch, by Dr. J. P. Sankey.

Among the practical papers in *Vick's Magazine* for August are the editorial on "The Drainage of Land," and "Weeks, Where do they Come From?" The report

of the Association of Nurserymen held in this city lately is also valuable. But, of course, the most and best of this welcome journal is given to the flowers, and no one who wishes to be successful with these should fail to read "Vick."

The *American Garden* has a symposium written on the fence: not in a vulgar sense, or literally, or politically—but esthetically, and from the point of economy as well as good taste. Presidents Elliot, of Harvard University, S. H. Peabody, of Illinois University, Dr. Lyman Abbott, of Plymouth pulpit, Secretary Jere. M. Rusk, of the Agricultural Department, rush upon the fence. They are not impaled, but give the old worm-rail, three-board, picket, Osage barb wire fences some vigorous kicks, that should clear them away from many places where they are not needed.

Last September *America*, of Chicago, through the American Economic Association, offered a prize for the best essay on the "Evil Effects of Unrestricted Immigration." The Hon. Carroll D. Wright and Prof. Small, of Colby University, acted as judges, and last month announced their reward in favor of Mr. Richard Dailey Lang, whose essay appears entire in the issue of *America* of August 1. The widespread interest taken in the subject, as well as in the competition, is proved from the fact that papers were submitted by writers in Maryland, New Jersey, Massachusetts, New York, Minnesota, Switzerland, Nebraska, Colorado, Illinois, Virginia and Maine. The winner, Mr. Lang, is a resident of Baltimore, Md, and his essay is a comprehensive treatise on a subject of first importance to the future of the Republic.

Lodge Notes.

John Wilson, a suspended member of the colored Odd fellows' lodge at Pine Bluff, Ark., shot George Johnston, Lee Ray, and Alex. Thompson. fellow-members of the lodge, last Wednesday.

The Good Templars' picnic was held this year at Crystal Lake, Ill. The result of the meeting is the formation of a lodge at that place with forty charter members. The real work of temperance did not have much comfort.

The Grand United Order of Oddfellows (colored) met last week at Brazil, Ind. The order has 350 lodges and 1,600 members in Indiana. Twenty six lodges were represented. The order had a picnic, street parade and entertainment.

Mrs Celestia D. Messinger, of Chicago, secured an injunction restraining the officers of the Women's Relief Corps of James A. Mulligan Post, G. A. R, from expelling her within thirty days, and in the meantime she is prevented from attending the meetings.

There is much interest taken among the Masons of Washington in the action of Grand Master Dingman in ruling out the supporters of the Cerneau rite. And, whatever may be the opinion of the Masons who believe in that rite, there is no appeal from his decision. The expectation here is that most of the Grand Lodges of the United States will eventually condemn the Cerneau rite. The Grand Orient of France, which struck all reference to God from its ritual, is not recognized by the Masons of this country and of Great Britain.—*Washington Letter to the Inter Ocean.*

Pat Sheedy is considered, say the daily papers, to be the king of Chicago gamblers. He wins or loses as high as $5,000 to $7,000 in an evening. He is the "high roller" of Chicago. In appearance he is about five feet eight or ten inches tall, weighs about 190 avoirdupois, has a smooth-shaven, clean, full round face, blue eyes, and a broad, high forehead. His clothes are modest but of tasty pattern. He wears no jewelery save a plain gold watch chain, attached to which is a Knight Templar seal. This Knight Templar business has something to do with Mayor Cregier. He refuses to stop gambling though his word is given to do so.

At its last State convention the Grand Lodge of Iowa Good Templars decided to hold its next annual meeting in Dubuque the third week in August. The local members of the organization have been making elaborate preparations to entertain the 300 delegates. Suddenly the announcement comes that the executive committee has decided to change the place of meeting from Dubuque to Fort Dodge, alleging that the latter place has better railroad advantages. The Dubuque Templars are wild with rage over what they regard an insult to their hospitality, and an unwarranted exhibition of arrogance and assumption. Dr. E. R. Hutchins, the Grand Worthy Templar, is charged with the responsibility for the change. He is an ardent Prohibitionist and is believed to have effected the change on account of Dubuque's open violation of the prohibitory law.

"F. C. B," of Dubuque, Iowa, writes to the Chicago *Daily News:* "After reading the communication of Dr. J. R. Etter in your paper of the 11th inst. I would say that although the Knights of Pythias do not allow a saloon keeper to become a member of their order, yet they do not bar those that patronize a saloon, nor are they in any way delicate about accepting an invitation to visit the aforesaid place for the purpose of indulging, as in many cases after initiating a candidate it appears to be the next thing to invite the members to the nearest saloon to celebrate with the successful candidate. There is the folly of rejecting a saloon keeper. He is a small part; those that aid or patronize him are the real offenders."

An action was begun July 29 in the District Court at Marion, Iowa, that will startle Masonic circles more than anything else, perhaps, of late years. Judge Preston, of the Eighteenth Judicial District, on the petition of C. E Barnes, of Burlington, J. G Graves and Henry Bennett, plaintiffs, and grand officers of the Iowa consistory of that branch of Scottish Rite Masonry commonly known as the Cerneau, ordered a temporary injunction against the Grand Lodge of Iowa Ancient, Free and Accepted Masonry, restraining them from putting into effect the legislation of the last session of the Grand Lodge referring to the Cerneau bodies, and which commanded Master Masons to leave the consistory of Iowa of that rite under punishment of expulsion. The petition states that as the body represented by the plaintiffs does not confer the blue lodge degrees, and the Grand Lodge or its subordinate lodges do not confer the twenty-nine higher degrees, the Grand Lodge has no jurisdiction whatever, and its action is illegal, arbitrary, oppressive, proscriptive of their individual consciences and Masonic relations, and hurtful to their standing as good and reputable citizens. That the plaintiffs will contest the case fiercely is apparent from the fact that they have retained as counsel Colonel. Charles A. Clarke, of Cedar Rapids, the Hon J. F. Duncombe. of Fort Dodge, Congressman Beed, of Council Bluffs, formerly of the Supreme bench, Judge Wilson, of Creston, and others. The Grand Lodge will not submit without a bitter struggle, and the outcome will be watched with intense interest by Masons all over the United States, as it is the first time a Masonic body has appealed to the State courts, and as the action of the Supreme Court, to which it will finally go, will be a precedent for other States. The time for hearing the argument for a perpetual injunction will be in the October term of court at Marion.

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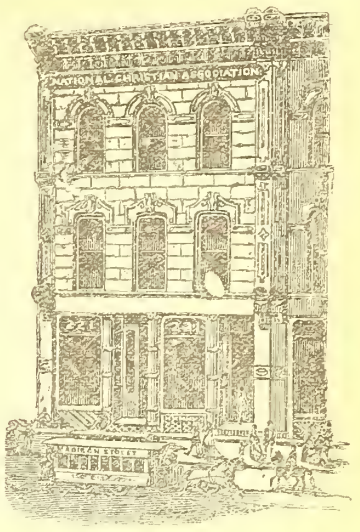
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The Christian Cynosure.

Editors.
J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 15, 1889

We are in receipt of this year's catalogue of Whitman College, Walla Walla, in the new State of Washington, just entering the Union. President Anderson, but yesterday a young graduate of Knox College, Ill., went up a mere stripling into those northwestern forests, and "the wilderness and solitary place have been glad for him, and deserts have rejoiced and blossomed as the rose."

The Birmingham, Iowa, Free Press comes to us bright and cheerful as ever. Editor and manager W. L. Enlow announces the issue of the *Free Press* monthly as exclusively a reform paper, at 50 cents a year, so that all sects, parties, and citizens can take it. The Birmingham *Reporter*, issued from the same office, at the same price, will give all the local and general news and business advertisements—the two papers for *one dollar*, or either for one half. M. N. Butler, well known to our readers, will be assistant editor; and the loving and beloved Dr. J. N. Norris will stand God-father to both. Iowa is favored to have such a light in her borders. Write to W. L. Enlow, Birmingham, Iowa.

The United Brethren Church, which the Freemasons and their jacks cast off last May by a majority vote in General Conference, is moving steadily onward. We have just read the *Conservator* through from beginning to end and are charmed with the tokens of its success, now it has got down to the masses who were at their homes and farms while Shuey & Co. were at York, Pa., opening the churches to the lodges, and driving out those who held, with their fathers, to excluding "the unfruitful works of darkness" and their demon-worshipers. Bishop Wright gives a calm and quiet notice that they shall now sue for the book-room and publishing house, which Shuey has been daring them to do, in the style of Goliath and Rabshakeh. We suggest an examination of the court decisions of the New and Old School Presbyterian cases. The judges gave the property to the Old School who had not altered the Constitution and confession of faith.

THE MASONIC IMBROGLIO.

The readers of the newspapers have noticed a general brawl among the Freemasons. Last January Grand Master McAlla of Pennsylvania issued an "edict," warning all Masons to withdraw from the Cerneau Rite within ninety days, or they would be "tried and punished." In July, just passed, the Grand Master of the District of Columbia lodges issued the same. After a big fight in the Massachusetts Grand Lodge, the Cerneau Rite was condemned there. The Iowa Grand Lodge adopted a long report at their last meeting against the same rite, and our Lodge Notes have a report that the Cerneau Masons have taken the case into court and obtained a temporary injunction against the Grand Lodge, on the ground that three-degree has no right to dominate over thirty-three-degree Masonry. In June thirty-five Masons withdrew from the Ohio Grand Lodge, over their own signatures, in the name and behalf of "civil and Masonic liberty." And one print says, "They are fighting like cats and dogs, with all the spite and venom they can command;" and the writer thinks that all Grand Lodges in the United States will be compelled to take sides.

The readers of the *Cynosure* naturally wish to know what this fight is about.

The anti-Cerneau men, of whom Albert Pike is the head, charge that the others are confederate with the French Grand Orient (Lodge), which has been disowned by some English-speaking lodges, for striking out "*the existence of God and the immortality of man*" from their books and rituals. But Ferdinand J. S. Gorgas, Sovereign Grand Commander of the Cerneau body, "denies that his rite has any fraternal relations whatever with the Grand Orient of France." What then is the matter? We will endeavor to explain.

Joseph Cerneau, a French jeweler, was made a Sovereign Inspector General by an apostate Jew, Stephen Morin, in the island of St. Domingo. Morin proceeded to Charleston, South Carolina, made more "Sovereign Inspectors General," among whom were John Mitchell and Frederic Dalcho; and they together formed the first "Supreme Masonic Council" in that city in 1801, with the present ruling right of thirty-three degrees, and they went to selling Masonic honors to slave-holders. Morin made a fortune and disappeared,—probably changed his name. Masonic writers know not when or where he died.

Cerneau, driven from St. Domingo by the insurrection, took his pack and peddled jewelry through the Spanish Antilles; thence to the United States, and in 1806 turned up in the city of New York, where he sold jewelry in one room, and Masonic books and trinkets in another, and soon formed a Supreme Council of his own. That was eighty-two years ago. The Charleston "Sovereign Inspectors General," seeing the Cerneau body had the richest constituency, claimed pre-emption and precedence. and we read in Folger, page 160:

"The news of Cerneau's success reached Charleston, S. C., and, apparently, jealous of the profits he made by his initiations, the Charleston Council determined to contend with him for the gains"

They sent Emanuel De La Motta, who constituted a New York Supreme Council in 1813, twelve years after the Charleston Council; and expelled Cerneau and all his followers from the world of Masonry. This was August, 1813, seventy-six years ago. That quarrel has existed to this day, and is now filling the newspapers.

Note that both the Charleston and Cerneau Councils were children of the *Jew Morin*. Cerneau was made Sovereign Inspector by Morin in St. Domingo, as Mitchell and Dalcho were in Charleston, S. C., and Morin had been cashiered, recalled, and his patent cancelled by "*the Council of Emperors East and West*," who had commissioned him, and they had pronounced him "*an audacious juggler*" before he made Mitchell and Dalcho "Sovereign Inspectors." And now these two "Supreme Councils" are expelling each other's followers as "*irregular*" and "*clandestine*."

But it is a "landmark" of Masonry that but one supreme body can exist in a single political jurisdiction. How happens the United States to have two, one South, the other North?

Mackey's Encyclopedia gives this explanation. Premising that the Southern body "claims to be the the Mother Council of the World," he says:

"In 1813 the Masonic jurisdiction of the United States was divided; the Mother Council establishing at the city of New York a Supreme Council for the Northern jurisdiction over the States north of the Ohio and east of the Mississippi; reserving to itself all the remainder of the territory of the United States." (*Mackey's Encye., Art. Sup. Council*).

Thus a "Supreme Council" was planted in New York which owed its existence to the Charleston body as a daughter to her mother. This Northern Council with Southern principles proceeded at once to expel Cerneau and his followers from the world of Masonry. This was the origin of the imbroglio, a quarrel which has lasted seventy-six years, and now blazes out afresh, and fills the papers like the fight of Sullivan and Kilrain.

This Masonic dividing the Union by Ohio and Mississippi rivers in 1813, giving all south and west of our vast domain to the lodge and slavery, was attempted a few years before by Aaron Burr (1807), who used the Royal Arch cypher in his treasonable correspondence. In 1826 32 the lodge had fallen in the North and become a Southern institution. Nearly all the great slave-holders were Masons. In 1854 the slave-holders demanded, and Stephen A. Douglas, a Mason of Springfield Lodge, Ill., moved and carried a repeal of the Missouri compromise; the effect of which repeal was to allow slavery to extend itself over the whole Louisiana Purchase, from New Orleans to the British possessions on the North. In 1860 5 this division of the Union, which the Charleston Council had planned fifty years before, was attempted by secession. And the great historic work by President Lincoln's private secretaries, Nicolay and Hay, in the August number of the *Century* (pp. 551-9), exhibits a system of secret lodges shifting their names and forms, as thieves, burglars and murderers change their garments, attempting to form a northwestern confederacy; and, by joining the slave-holding confederacy when victorious, shut off the Northeastern States, and thus realize Alexander H. Stephen's horrible idea of an "empire whose corner-stone is slavery." If this infernal plot had succeeded, it would have literally and exactly carried out the scheme of the Charleston Supreme Masonic Council of 1801, which has been steadily pursued by the lodge-leaders for sixty years. The headquarters of that council are now in the old Blair building in the city of Washington.

But the scheme failed. Slavery is fallen; and the lodge must fall. From the birth of the first Grand Lodge in 1717, its history has been one continuous quarrel. And this howl about the Cerneau Rite is but the wail preceding its funeral; as house-dogs sometimes howl, according to the old wives' fable, the night before death enters the dwelling.

But wonders do not cease. Thirty years ago the Grand Lodge of Massachusetts sailed into Plymouth Harbor and laid a corner-stone for the Pilgrim Monument, putting their impious date (*Anno Lucis*) "*the year of Masonic light*," on the stone, to rival, set aside, and supersede the date of the birth of Christ, who is the light of the world! From that hour to this the lodges of the United States have denied all the doctrines which Christ and the Puritans taught; and, as we have seen above, have worked steadily to disrupt the nation which the Pilgrims founded, and to get rid of those Pilgrim's graves, by "reconstructing the Union with New England left out." And now who should come to dedicate those Pilgrim's Monument but that same Grand Lodge, with their grim religious mockeries and dance! aided by representatives of popery and the slavery rebellion! So persons possessed with devils mingled in the revivals where apostles preached, and the devil himself proposed to join Christ in promoting his kingdom.

The *Boston Congregationalist*, August 1st, thus appropriately notices this "abomination which makes desolate," standing where it ought not:

"If William Brewster and William Bradford, with a few of their associates, could drop in at the celebration to-day to be held where they counted not their lives dear unto themselves that in much suffering they might testify in this wilderness the gospel of the grace of God, to find a commemoration of them and of their work whose principal features are an oration by an ex-secessionist, a poem by a Roman Catholic, and a performance by Freemasons; they might be as much bewildered as they would be likely to be amazed by the great stone image set up to be forevermore associated with their memory, and shocked by the ball which is to wind up the exercises. *Sed tempora mutantur, et nos mutamur in illis.*

THE AMERICAN MISSIONARY ASSOCIATION.

Do our readers know what this Association is? Fifty years ago, during Van Buren's administration, Montez and Ruiz, two slave trading pirates, were bringing a cargo of slaves from Africa. The slaves, under their leader, Cinqui, rose and killed all their captors but the two owners, whom they lashed to the mast, and promised to spare their lives if they would bring the ship back to Africa. The Spaniards promised, but of course violated their promise and steered for the United States. This slaver, *Amistad*, was captured and taken into the port of New London, Connecticut, where the pirates, instead of being hung, were allowed to claim the Negroes in the Admiralty Courts, and Van Buren sent the United States schooner *Grampus* off the coast of Connecticut, ready to deliver the Negroes to the more than inquisitorial tortures of Montez and Ruiz. This he did to appease the South and secure his renomination in 1840.

Lewis Tappan raised money from the Abolitionists and carried the case to the Supreme Court at Washington. John Quincy Adams volunteered to defend the Mendians, (Africans from Mendi, West Africa). The court freed them, and they were sent to school to be made missionaries to Mendi.

The American Board and the American Home Missionary Society were then leaders of the popular Christianity in the United States, and both were complicated with slavery. Mr. Tappan offered the American Board the money, if that Board would assume care of the Mendi Mission. But Dr. Anderson shrunk from it from fear of the slave power. These brave Mendians, who had gained their liberty as we Americans gained ours, must be turned out to slave-catchers here at home, or sent back to heathenism in Africa; or a new missionary society must be started to take charge of them. Hence arose the American Missionary Association, which now receives more than three hundred thousand dollars a year.

By friendly adjustment with the old boards, which had been converted to its principles, the field of the American Missionary Association at present includes seven millions of colored people, two million Southern mountain whites, the sprinkling of Chinese in our cities, and the remnants of Indian tribes who have been "driven to the wall" of the Pacific bluffs, and are being taught by necessity to till the earth. So the American Missionary Association are kindling the fires of salvation at the bottom of the American grate. Secret societies were in every part of their field before them. Negro, mountaineer, Chinamen and red men have joined societies, which promise salvation by secret ceremonies, and have thus sworn fealty to the devil. This is pre-eminently true of the colored population, whose masters, when slavery fell, were ruled and drilled by the lodges. Of 250 to 300 thousand great slave-holders, scarce twenty could be found who were not Freemasons. War silenced discussion and the lodges grew up in the silence. Chancellor Walworth, a central figure for years of the platform of the American Board's anniversaries, saved the Grand Lodge of New York from dissolution by its sheltering the murder of

Morgan. And the only written lecture vindicating Freemasonry ever delivered before the General Congregational Association of Illinois was given by a son of Dr. Anderson, long secretary of the American Board. And the time was when its missionaries were advised to join Freemasons, to gain favor of the lodges in heathen lands. Good father Gleason, a missionary to the Choctaws, had a horse stolen at the mouth of the Red river, on his way out. The missionary was a Mason, his friend was a Mason, and the horse-thief was a Mason, and through Masonry he got back his horse.

The Home Missionary Society, protected by its good, now sainted Dr. Badger, was less polluted by the lodge. He requested copies of our first anti-secret tract, that he might furnish all the missionaries of his Board with it.

But the American Missionary Association was born and cradled in reform, and affords the most hope to the Christian philanthropist. It has stood firm as flint against color-caste, which makes white men popular in spite of their vices, and black people unpopular in spite of their virtues; thus strangling virtue with one hand, and shielding vice with the other. And though the lodge leprosy has invaded their churches in the South and infected their constituent churches in the North, the American Missionary Association has uttered and repeated decided testimony against the lodge. But to oppose Freemasonry without exterminating it, is eventually to yield to it. Nothing, except treason, was ever so unpopular in the United States, north of the slave line, as Freemasonry in 1830 5. But it was permitted to sit at communion tables, and it now defies the laws of God and man. It can only be overcome by the blood of the Lamb, and the word of our testimony. These will overcome it.

At its last annual meeting, a colored pastor, who has had Masons in his churches, gave a very sensible address on "The evils of secret societies in the South." But that is to provoke the lodge, not to kill it. It is like whipping a wild beast over the head with a willow switch. The only effectual method is that recommended by Moody, and that used by Moses and the prophets against the lodge-worship of their day, viz., *separation from them.* Their own ugliness will then sink them.

THE CLAN-NA-GAEL MURDERERS will come to trial late during the present month before Judge McConnell. Burke, who has been positively identified as one of the men concerned, has been brought back from Manitoba after a long and harrassing fight against his extradition. He is described as of low intelligence, and not at all likely to manage such a struggle alone, and he was known to be entirely out of money while in Chicago. The question is, who has furnished him brains and money? How came Mr. Kennedy, the lawyer from Appleton, Wisconsin, to suddenly take so great interest in his Irish fellow-countryman as to follow him from Winnipeg to this city and begin a fight for his release? It is most evident that the chief villains in this play are yet behind the curtain. Will they ever be found?

The Daily *Herald* of last Saturday has a remarkable article on the organization and history of the Clan-na-Gael, and the vital connection of Alexander Sullivan with the whole Cronin case. We shall reprint it next week.

—The Washington field agent goes to Gettysburg, Pa., this week, and is planning to spend September and perhaps October also in New York State. Mrs. Stoddard will accompany him as far as Mr. Capwell's at Dale.

—A correspondent of the Chicago *Herald* asks if there are death penalties in the oaths administered in the Masonic lodge, and if such penalties are imposed on preachers who become Masons. The editor responds affirmatively in both cases.

—The *Daily News* reports that the press was victimized by Petoskey reporters in the Dr. Gunsaulas matter. That gentleman did smoke, and the W. C. T. U. meeting did discuss smoking, but the two incidents had no special connection, except in the reporter's imagination.

—The *Gospel Messenger*, the leading paper of the Dunkards, advises the members of that large denomination to be on their guard against deceptive petitions circulated by Adventists against the observance of the Sabbath day. Some of our own correspondents have written of base deception practiced in their localities by persons with petitions against Sabbath protection laws.

—The Pilgrim Monument dedication seems to have been in the hands of the Unitarians so far as the religious denominations are concerned. Their principles harmonize in many respects with the Freemasons, especially in their rejection of Jesus Christ. Not a orthodox clergyman was invited to the platform. Mr. Breckenridge of Kentucky, who made the address, is spoken of as a Christian gentleman of excellent spirit and fine culture in some of our exchanges.

—We reprint the list of lectures which can be given be Rev. W. J. Gladwin of Bombay, and note with pleasure that the W. C. T. U. has approved Mr. Gladwin as a lecturer. Circulars from Miss Willard's headquarters at Evaneton have been sent to the local Unions, suggesting that they secure union services in the churches and have an address from Bro. Gladwin. The Union at Wheaton has arranged for such a meeting next Sabbath evening, and will try to secure other appointments in the vicinity.

—Rev. R. Loggan, for several years a faithful pastor and lecturer for our reform in Kansas, now lives in Philomath, Oregon. All who are acquainted with him will remember his careful and conservative temper, and can trust his word. His account in the Dayton *Conservator* of the farcical United Brethren conference, which Bishops Hott and Castle attempted to hold lately, reveals the desperate nature of the game now being played to deliver that denomination over to destruction. But Weaver and Shuey need to choose agents for their work who are less conscientious and more skilled in strategy and worldly-wise tricks if they would succeed in their evil purpose.

—Secretary Stoddard writes from Worcester that he finds the friends in that enterprising city wide awake and full of cheer. The National Congregational Council is to be held there in October, and the late Masonic performance at the expense of Puritan reputation has created so much indignation that there is some hope that some features of our great latter-day lodge apostacy may have some attention in that meeting. The Boston conference of churches will occur very soon after, and if the Lord shall awaken the New England churches, the rising sun of reform will cast the shadow of the Conference upon the Council. God grant it.

—According to the Philadelphia *Record*, the courts of that city allow the Chinese oath to be given instead of the Christian. This was the manner of it: A saucer was placed before John Chinaman, and an iron bar was placed in his hands. Then he repeated after the interpreter: "If I should tell a lie in my evidence in this case, may I die as the plate is broken," and with a crash he smashed the saucer into fragments. A lighted match was then blown out by John and he was considered sworn. Will some casuist tell us in what respect this performance is any less degrading or binding on the conscience than that played about a half-naked preacher on a lodge-room floor. It at least lacks the element of blasphemy so prominent in the lodge. A court which allows such heathen practices, and conforms itself to them, would be an easy prey to lodge oaths of all sorts.

PERSONAL NOTES.

—Rev. A. A. Phelps, the founder of the *Bible Banner*, and for years a lecturer on reforms, is one of the editors of the New York *Voice*.

—Miss Eva Shontz, of Centerville, Iowa, has been elected Professor of Greek in Knoxville College, Tennessee. Rev. M. A. Gault writes enthusiastically of Miss Shontz as the most gifted elecutionist he ever heard. She is a graduate of Monmouth College.

—Our senior editor, President J. Blanchard, started eastward Tuesday afternoon, for Springfield, Mass., and the Ware Grove meeting which holds from August 22 to 29. He will stop a few days at Saratoga, N. Y., where he has uniformly found friends and is always benefited by the spring waters.

—Miss Jennie C. Logue, the only daughter of Rev. J. W. Logue, and for some years connected with the faculty of Monmouth College, was lately united in marriage to Rev. W. T. Campbell, D. D., pastor of the Second United Presbyterian church, Monmouth, at the house of her brother in Cleveland, O.

—Prof. John Kendrick, of Marietta College, died at Marietta, O., on July 31, aged eighty-six years. He was a classmate of Salmon P. Chase at Dartmouth College, and went west to take a professorship at Kenyon College. Stanley Matthews, ex-President Hayes and other eminent men recited to him there.

—Dear old mother Haviland, of Abolition and hospital fame, having passed her eightieth birthday, has renewed her youth and some weeks ago went to England with a daughter for companion. She writes a most entertaining letter to the *Christian Worker* of this city from Upper Clapton, London, of the Quaker meetings she has attended, the old church where William Penn is buried, and of some of the old Norman castles now in ruins, which she has visited. The English Friends regarded the proposal to remove the body of Penn, urged for a time by ambitious Philadelphians, as a bold sacrilege.

—All Christendom lamented the death of Horatius Bonar, which occurred in Edinburgh, July 31. He was the intimate friend and companion of McCheyne and William Burns. His deep and earnest piety was manifest throughout his life. He was a preacher of rare pathos and power, but was most widely known as a religious poet. In 1856 he published a volume entitled "Hymns of Faith and Hope," and a second series of the same in 1861. Some of these hymns are among the most popular in our church books, as "Come, Lord, and tarry not," "A few more storms shall beat," etc. He was 81 years of age at the time of his death.

NOTICE.—To friends who propose to attend the Ware Convention: Those coming by way of Boston will find that the Massachusetts Central railroad carries passengers cheaper than the Boston & Albany, the former charging but $1.50 from Boston to Ware. Mrs. Hoyt will furnish food for all that come from a distance, at reasonable rates, and give free lodging to the speakers and their wives, and as many others as her means for accommodation will allow. Others will be provided with good lodging places in the neighborhood at small cost. It is recommended that friends bring their own supply of towels and soap, and anything else they can conveniently bring which may occur to them as necessary articles of use on the camp ground. ELIZABETH E. FLAGG,
Per order of Committee. *Secretary.*

THIS YEAR'S ELECTION.

It will be State election day on November 5 in California, Iowa, Kansas, Maryland, Massachusetts, Mississippi, Missouri, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, South Carolina, Virginia, Wisconsin, North and South Dakota, Montana and Washington. The Kentucky State election was held on August 5.

The offices to be filled are quite different in some States from those in others. Political interest this year is centered in the elections of the newly-admitted States —North Dakota, South Dakota, Washington and Montana—which are now framing their constitutions, and will elect full State governments and legislatures, which will choose eight new United States Senators. Each new State will also elect a representative in Congress, except South Dakota, which will elect two.

The terms of no United States Senators expire next year, so that election of members of the legislature this year is of interest as bearing on national politics only in cases where members of the legislature chosen this year hold office for two years. The Senate elected in New York State will vote for a United States Senator in 1891 to succeed the Hon. Wm. M. Evarts.

Will the friends of the anti-secrecy reform take immediate steps to send to this office the lodge or anti-lodge standing, so far as it can be ascertained, of every candidate in the above twenty States. Also send their names and postoffice address, that our "Chapter in American History" and other documents may be sent them. As a rule, the county only is given in published reports of nominations, but we need the postoffice address. Let each man report to us at once on his own State. Send in your names to the American Anti secrecy League, and a powerful check may be put upon the political influence of the Secret Empire.

LECTURES ON INDIA.

Wallace J. Gladwin, co editor of the *India Watchman* and the *Banner of Asia*, who has returned after eighteen years' absence in mission work in India and Ceylon, is prepared to give addresses upon the following subjects:

1. *The Women of India:* Their degradation, damnation and salvation.
2. *Mission Work in India.* Work and workers, raw material and rich returns.
3. *Prohibition for India* How the British Government is murdering and robbing India's millions by the liquor and opium traffic.
4. *Anti-christ in India* What Romanism is, and what it is doing in India.
5. *George Bowen:* Forty years missionary in Bombay.

Addresses on other subjects, missionary, evangelistic, etc., will be given if desired.

Mr. Gladwin makes no charges,—only requesting expenses to be met. *Address,*

WALLACE J. GLADWIN,
Miles, Iowa *Missionary.*

The Home.

AS JACOB SERVED FOR RACHEL.

'Twas the love that lightened service!
The old, old story sweet,
That yearning lips and waiting hearts
In melody repeat.
As Jacob served for Rachel
Beneath the Syrian sky,
Like golden sands that swiftly drop,
The toiling years went by.

Chill fell the dews upon him,
Fierce smote the sultry sun!
But what were cold or heat to him,
Till that dear wife was won!
The angels whispered in his ear,
"Be patient and be strong;"
And the thought of her he waited for
Was ever like a song.

Sweet Rachel, with the secret
To hold a brave man leal;
To keep him through the changeful years,
Thine own in woe or weal;
So that in age and exile,
The death-damp on his face,
Thy name to the dark valley lent
Its own peculiar grace.

And "There I buried Rachel,"
He said of that lone spot
In Ephrath, near to Bethlehem,
Where the wife he loved was not.
For God had taken from him
The brightness and the zest;
And the heaven above theneeforward kept
In fee his very best.

Of the love that lightens service,
Dear God, how much we see,
When the father toils the livelong day
For the children at his knee;
When all night long the mother wakes,
Nor deems the vigil hard,
The rose of health on the sick one's cheek
Her happy heart's reward.

Of the love that lightens service
The fisherman can tell,
When he wrests the bread his dear ones eat
Where the bitter surges swell.
And the farmer in the furrow,
The merchant in the mart,
Count little worth their weary toil
For the treasures of their heart.

And, reverently we say it,
Dear Lord, on bended knee,
For the love that lightened service most
The pattern is with Thee.
Oh! the love, the love of heaven,
That bowed our load to bear;
The love that stooped unto the cross,
And saved the sinner there.

What shall we give? How offer
Our small returns, to tell
That we have seen the Saviour,
And are fain to serve Him well?
Take, Lord, our broken spirits,
And have them for Thine own;
And as the bridegroom with the bride,
Reign Thou, with us, alone.

As Jacob served for Rachel
Beneath the Syrian sky,
And the golden sands of toiling years
Went swiftly slipping by,
The thought of her was music
To cheer his weary feet;
'Twas love that lightened service,
The old, old story sweet.

—*Margaret E. Sangster, in the Intelligencer.*

GIVING OF OURSELVES.

A TRUE STORY.

Mrs. Helmer was one of those intensely active and intensely sympathetic women, who can never see suffering without making some attempt, however desperate, to relieve it. During all her life in the great city where she had been born and brought up, she had been working to help the unfortunate. The poor people in Dunn's alley and Byer's court, two notoriously wicked localities, knew her well, and they recognized the fact that the improvement, which, as the police testified, had marked for ten years past those terrible spots, had been largely due to Mrs. Helmer's efforts. Although she was not rich, she had a beautiful face, an excellent education, and, above all, a heart overflowing with love and sympathy; she had been able to effect more, perhaps, than if she had been richer.

Mrs. Helmer was always trying new ways to help these people. She wanted to understand, if she could, all the painful circumstances which made and kept them where they were. But she did not try, as too many of us are apt to do, to find out these things by reading of other people's experience with them. She fearlessly entered all their foul and even dangerous homes and haunts, her clear eyes and pure face, and the dignity of her slender figure, her sole protection.

"It is ourselves that these people want,—our explanations of life,—our ideals, so far as we can transfer them,—our society—it is these which alone can lift them up and make them better. Money cannot do it, nor benevolent agencies, who simply find out who deserve help, and then fling it to them. If people would only give themselves as well as their prayers, their tears and their money!"

Mrs. Helmer gave freely of herself; and, perhaps, somebody else reading this little sketch, may be led to give more of herself or of himself to the cause of humanity.

One Monday morning, Mrs. Helmer, without telling any one of her intention, started out to visit a court room. She had heard such pitiful stories from her poor people of the way in which they were cheated and abused in the courts, that she wanted to see herself about it.

Many had said to her: "If you will go to the B. court any Monday morning you will get a good idea of the way in which the faces of the poor are ground by pretended 'law and justice.'"

It did not take her very long to get to the B. court rooms. She entered and took a seat in a retired corner.

Her attention was soon attracted by a group of three little children, the eldest not more than nine years old, whose faces were tear-stained and anxious, and whose little arms were twined closely around each other.

Several cases were called up of no especial interest, and mostly for drunkenness. Then some names were spoken, which seemed to stir the little ones to great excitement! Mrs. Helmer leaned eagerly forward.

"Dennis and Katy O'Brien" were the names. Dennis and Katy came forward,—he, a rough, but not unkindly-looking man; she, a motherly-faced, clean-looking woman. She glanced reassurings over toward the children, but her tears fell as she did so.

After some questioning of the O'Briens, their accuser was called. A beastly-looking, flashily-dressed man arose.

"She threw a brick at me and hit me. It knocked me down and might have killed me," he said. "She broke my shop window, too, with another brick."

"An' why did I throw bricks at him? cried the woman in a shrill, choking voice, full of a sense of the bitter injustice of his complaint. "Wasn't it, yer Honor, afther gettin' me man drunk in his vile saloon, an' thin taken up, so there'd be thirty days an' more he couldn't work for us; he wouldn't give me a cint to kape us till I could find work—an' me an' the childer starvin'." And Katy O'Brien, with a look of righteous indignation upon her face, shook her fist at the brutal figure of her oppressor.

"Hush!" said the judge, and then the accuser began to speak again.

"Give them each thirty days," said the judge, after hearing the man through.

"Oh, not both of us!" pleaded the woman, with a face like ashes and a voice full of distress. "Oh, sure yer Honor forgets about the childher,—an' the youngest only a baby!"

"Take them away," said the judge harshly to an officer; and the man and his wife, she weeping passionately, were hustled into an outer room.

The three little mites, who had been listening with bated breath, began to sob. The largest one, a boy, stretched himself out upon the seat in an abandon of woe.

Mrs. Helmer moved quietly toward them, her eyes glowing, and her brave soul on fire. She patted the curly heads, and with her own white handkerchief wiped their tears away.

"Wait awhile," she said, "maybe they won't have to go after all."

But nothing could check their tears.

There was but one case more, and as soon as that was dismissed, Mrs. Helmer went up to an officer standing near by.

"I want to see the judge," she said, and he showed her into that dignitary's office.

"Oh," she began fervently, "you have done wrong this morning, sir! I know you did not mean to, but you have so many cases, and get used to them, of course you must make mistakes sometimes."

From some people this would not, perhaps, have come to the judge very acceptably. But when he saw Mrs. Helmer's lovely face, so earnest and so good, that nobody could suspect her of any but the very best motives, he could not be offended. The judge looked perplexed, but not angry.

"Sit down, madam," he said politely, "and tell me what you mean."

"I know, sir," she went on passionately, "that that odious man who accused Dennis and Katy O'Brien is a man who has political influence, and maybe he will persecute you if you should go against him. But, oh, sir, the woman told you the truth. Do you not feel sure that she did? That wicked liquor dealer did make her husband drunk, I am sure, and then did refuse to help her till her husband should be able to look after his family again. Who can blame her for throwing a brick at him! You or I would have done that or worse. He is the one that should be punished. He made all the trouble. Perhaps there should be a fine—oh, very small—for her throwing the brick,—but, oh, sir, won't you change your sentence and let them off?"

"Indeed," said the judge rather shamefacedly, and considerably moved by her fervor and intelligence, "I don't know but you are right. I confess that I cannot—no one could—look into all the merits of these common cases."

They conversed for a few moments longer, then the judge said to an officer outside:

"Call Dennis and Katy O'Brien."

They came in, and their pitiful story was repeated with a commentary by Mrs. Helmer.

"Well," said the judge at last, after exacting from them both a promise of future good behavior, "you can go this time;" and amid their grateful invocations, Mrs. Helmer found time to thank him heartily, saying as she went away:

"You'll listen to such cases more closely after this, won't you? These people are so poor, and they suffer so bitterly."

"I will try to, my dear madam," he replied, with a look of softened sternness on his thin, wrinkled face. It had scarcely occurred to him before that these people and their disagreeable troubles could so appeal to and personally interest a member of the "higher classes." No money, nor anything could have affected him as did Mrs. Helmer's exhibition of unfeigned sympathy with these friendless ones.

"Come," she said joyfully to the released couple, "let us go home now," and she accompanied them to a great tenement house not far away, where they said they lived.

The door of their room was locked.

"Oh—oh!" screamed a little voice in accents of mortal terror, as the father knocked, "that horrid man has got father and mother into jail, and now he has come to get us."

But the sound of familiar voices soon quieted the children's fears, and they opened the door.

Perhaps no greater happiness than that of this reunited family ever comes to human heart. The children sprang upon their parents and almost smothered them with their caresses, while Mrs. Helmer stood by sobbing tumultuously.

They had but one room for a home, and it was large and bare; but soap and water had done their best for it, and it was a pattern of neatness. The well-mended garments of the little ones also bore testimony to Katy O'Brien's goodness. Mrs. Helmer's experienced eye had seen just what sort of people she was helping, and she had rightly felt that her kindness would not be misplaced.

"Sure, mum," said brawny Dennis O'Brien, as he shook hands with her at parting, "it's meself'll niver git into the loikes of such trouble agin. Come often to see us, and ye'll find I'll be tellin' ye thrue. God bless ye." And with a full heart she left them.

It is not given to every one to do just such deeds as this; but can we not all take to ourselves Mrs. Helmer's maxims; and, instead of lazily drawing a coin from our pockets to help (?) the poor, can we not give of ourselves to God's suffering ones.—*Christian at Work.*

THE SHOEMAKER'S SCHOOL.

It was a Saturday afternoon in the early summer of 1784, when a shoemaker, named James Kemp, was seen going across some brick-fields at Hoxton, at that time a village on the northeastern side of London.

He lived in a small house, nigh to the cottages of brickmakers and dustmen. When Sabbath came these people gave the hours to sinful sports, and fights were frequent in the fields opposite this good man's dwelling. He loved the Saviour, and grieved that his neighbors did not love him, too.

"What can be done for these men and children?" he said. "What can I do? I am afraid the grown-up people are too hardened in sin for me to do them any good, yet if I could teach their children, and lead them to keep holy the Sabbath, how happy I

should be!" But he knew that the boys and girls were engaged all the bright days of the summer helping their parents to make bricks, and the Sabbath was always their play-day; what then could be done to meet their sad case?

While he was thus in doubt how to act, he was told that a gentleman named Raikes had set up schools on the Sabbath at Gloucester. He said to himself, Cannot the same thing be done with equal success in London? He would try. It was true there was a rough field of labor before him; he had no money to spare, and had a young family to care for; but he resolved to make an attempt.

News did not travel very fast in those days, and there were no papers that cared to publish the tidings of Christian work in the world; so Kemp thought he would go to Gloucester, and see with his own eyes what was being done. But how could he give two days in going by the "fast coach," and the same time for the return journey? Besides, the money for the fare—not a small sum at that time—was to him a serious concern. For a moment the good man was at a loss what to do; but he was healthy and strong, and had been well known for his long journeys on foot; he therefore resolved to walk there and back—in the whole two hundred and twenty miles. And he did it bravely.

On his return to London he told all he had seen and heard to his pious wife, and they agreed to open their own humble rooms for a school to be held on the Sabbath. It was some weeks before he could find money to buy stools and forms. At last all seemed ready to start the good work.

On the Saturday afternoon before the school was to be opened he laid aside his shoemaking; the window of his front room, which served as a small shop, was cleared of all goods, and he went forth to seek for scholars. He first made his way to the brick-fields; and as he well knew what bad men they were he was about to address, he stopped for a moment's silent prayer, and then went forward.

A little shoeless girl, merrily swinging on a gate, was among the first whom he asked to come to his school. She looked at him with a silly laugh, and showed him the way to her parents, who were moulding bricks. Some of the gang no sooner saw who it was than they began calling him mocking names, and, gathering around him, awaited to hear what had brought him among them. He then, in gentle tones, asked them if they did not wish that their children should learn to read. He had come to ask that they should be sent to his house on the next day, when he would do all that was in his power to teach them, without any payment or reward.

The invitation was received with a shout of laughter. Who had ever heard of such a thing before? What could lead him to care for other people's children? Some proposed to "duck" him; others made up small pellets of clay, and threw them so as to fasten on his hat and coat. He turned to the women, appealed to their feelings as mothers, and spoke of the benefits that would arise to their young ones. The gentleness of his manner at length won upon them, and during that afternoon he received from them the promise of a goodly number of children, though some of the boys could only be tempted by the promise of a penny to each.

Sabbath morning dawned, when, in the humble home of a poor shoemaker, the first Sabbath-school in the county of Middlesex was set up. The door of the house was thrown open, whilst James Kemp stood within, with fear and faith in conflict in his heart. At the appointed hour a few children peeped round the corner of the road with a half-look of suspicion. But taking courage, they entered. They, however, soon threw aside all restraint, and uncertain as to the object of their friend, showed all the wildness of their ignorant state. It was great fun to see their would-be teacher trying to get them into order, and they made the place ring again with their shouts and laughter. Some rolled on the floor, and others jumped and skipped about the room.

In the midst of their frolic he turned to the noisy group, and asked if they could sing, when a tall, sunburnt girl quickly replied, "To be sure we can," and began a popular brickmakers' song, with a chorus, which was taken up by the rest, and sung at the top of their voices. Mr. Kemp in vain tried to stop them. The girl went on with the song, and her companions with the noisy chorus.

When they had finished they were told that was not the kind of a song that was meant, but they were to sing a Psalm. They said they did not know what a Psalm was. "Then listen to me," said he, "and you shall hear me sing;" and he sang two or three Psalms. It was all new to them; they had never before heard such sounds; and so passed away the first morning of the first Middlesex Sabbath-school. (A school had been opened one or two Sabbaths previously by the Rev. Rowland Hill in Southwark, in the adjoining county of Surrey, unknown to the poor shoemaker of Hoxton.)

In further seeking for new scholars, Mr. Kemp was met by strange objections. "Schools on week-day may be very proper," said some, "but who ever heard of schools on Sabbath?" Others were under the influence of fear. There had been strange rumors among the poor that children were stolen and shipped to the back parts of North America. Many a lost child was supposed to have been sold into bondage as a little white slave, and when our good shoemaker went to the door of the poor people, he was driven away as an agent of the slave-dealers.

The school at length so much increased that the two rooms on the ground floor were filled, forms were ranged along the passages, and even the underground kitchen became occupied, and in the course of years thousands of children were taught in the shoemaker's rooms. Afterward his friends built for him a convenient schoolhouse.

And now what shall we say as we are told of the difficulties the first friends of Sabbath-schools had to meet? Surely we should praise God that he ever put it into the hearts of his people to care for the little ones, and not to give up the earliest attempts in doing good. May the Holy Spirit continue to bless the good work; and may multitudes of children be brought to Jesus, to believe on him as their only Saviour, to enter on a service that shall endure as long as life shall last, and which shall prepare them for the service of Heaven.—*Friendly Greetings.*

TEMPERANCE.

OVERTURES AGAINST TOBACCO.

Some of our religious contemporaries are disposed to ridicule the action of our late Assembly, in sending down to the Presbyteries overtures proposing that no one shall hereafter be licensed to preach or ordained a ruling elder who is addicted to the use of tobacco.

Whatever may be thought of the merits of the questions submitted, the Assembly would, at least, have seemed to act arbitrarily and without due respect toward the Presbyteries, had it refused to take action on the subject. Eighteen Presbyteries had asked the previous Assembly to adopt a rule refusing license and ordination to young men addicted to the use of tobacco in any form, and again this year the question came before the Assembly, by a Presbytery asking for the overtures submitted.

Without giving expression at this time to any judgment in regard to the merits of the overtures, we will say that there has been a great change of sentiment, particularly in our own church, with regard to the use of tobacco, in the last twenty-five or thirty years. The minister or elder who did not then use tobacco, in some form or other, was the exception. It was but seldom, at that time, that anything was said against the habit. A solitary reformer by the name of Trask was wont to write and circulate tracts deploring the vile practice; but people went on chewing and smoking, giving apparently but little heed to the warnings and entreaties of the lone reformer. Then, even the ministers might often be seen on the streets, in hotels and other public places enjoying their pipe or cigar. All this is greatly changed now. Not many ministers can be seen in a very public way indulging their favorite habit. They prefer not to appear before the boys with a cigar or quid in their mouth. Even those among them of some poetic ability would no more think of writing a sonnet in praise of tobacco, as good old Erskine did, than preparing human lyrics for the sanctuary.

That the use of tobacco, in most cases, at least, is unnecessary, injurious and offensive to non-users, particularly the women, will be generally admitted. A very large sum of money is expended for tobacco which could be used to great advantage in many other ways; and much better health would be enjoyed by very many of those who now use it if they would at once abandon it.—*United Presbyterian.*

The one weak spot in American life is the great municipality. Natives and foreigners alike agree that we have no decent city governments. In every case thus far the government is a weak and wicked compromise with lawlessness. When news came of the whisky rebellion in Pennsylvania, Washington and Hamilton were resolute to put it down. There is a whisky rebellion in America to-day more desperate and dangerous, and it behooves every man who has any reverence for the memory of Washington to lend his utmost influence to crush it. Let us not pile our eulogies on the grave of the father of his country and build his monument till it overtops all other marble reared on earth; let us not quote approvingly his words regarding the worship of God and reverence for his day; let us not point to his example as "the defenders of the mothers and the protector of the daughters" of America, and as the embodiment of reverence for law and justice, and then do absolutely nothing to crush the home-blasting, heaven-defying, earth-polluting conspiracy against our liberties and our laws which the greedy, grasping, corrupting liquor conspiracy has become in our land. I have no doubt about the result—the saloon must go. It is a breeding-place of vice, a public nuisance, defiant of law, merciless to its victims, a corruptor of youth, an ally of all that is basest in our politics, and long before we celebrate another centennial it will be as much of an outlaw as is piracy to-day on the high seas of the world.—*Rev. W. W. Barrows, D. D., Chicago.*

THE RUM POWER.

BY JOEL SWARTZ, D.D.

'Tis rum, my friend, that rules the land,
The ballots cast by beer;
And liquor is the sovereign power
The politicians fear.
If whisky pays the voter's tax,
Then will it have a voice;
But if it pays a larger tax
'Twill claim the ruling choice.

If statesmen license rum and gin,
And share in part the pay,
Then must they shelter rum and gin;
There is no other way.
It is not fair, it is not just,
To murmur and to frown,
And curse the drink that pays the tax
And run the business down.

If rum is made a lawful trade,
And it is gainful, too,
And if it pays the voter's tax,
As other people do,
Then why, whilst pocketing the cash
With one right willing hand,
The other use, as many do,
To stamp an odious brand?

The higher up the license goes
The stronger flows the beer;
"It costs to sell, more must be sold"--
The reason is quite clear.
And wealth and style will gild the trade,
And this will be its boon:
The palaces of rum and gin
Will shame the low saloon.

What pays the cash and "cuts a dash"
Is sure to hold the way,
And men will think 'tis fine to drink
In such a splendid way.
The license concentrates the trade,
And links in one the cause
Which buys the votes and pays the tax,
Which makes and breaks the laws.

--*Selected.*

TEMPERANCE REFORM IN NEW ZEALAND.

New Zealand spent for drink last year £2,130,000, the lowest amount for eighteen years. Seventeen years ago the people drank at the rate of ten guineas a head per annum. To-day this has been reduced to £3 4s. The amount of tea and sugar consumed in the colony during the last five years has increased thirty-five per cent, and the deposits in the colonial postoffice savings banks have increased during the same period by eighty per cent. This beneficent change is explained by the fact that the temperance teaching of fifty years is now bearing fruit in an army of a quarter of a million Band of Hope boys and girls and a yearly decreasing of the old topers. The W. C. T. U, organized by Mrs. Leavitt, is having a hand in this transformation.—*National W. C. T. U. Bulletin.*

Another State has wheeled into line for the good of its children. Florida has passed a Scientific Temperance Instruction bill, which is to take effect this fall.

A prominent physician states that out of 623 moderate and immoderate drinkers with whom he has conversed, 161 acquired the desire for wine and other alcoholic poisons by their use in articles of diet.

Whatever else you may or may not do in this broiling weather, don't fret and don't drink alcoholic beverages. Quietude of mind and abstinence from stimulants help greatly to make life endurable in temperature of this sort.—*N. Y. Mail and Express.*

WASHINGTON LETTER (*Continued from 5th page*).

pointment by such eminent counsellors as Senator Hiscock. If President Harrison has passed his promise to retain the present Commissioner, he will likely be compelled to recall it within a twelve month.

The appointment of either Secretary Noble or Attorney General Miller to the Supreme Bench would dispose of one vexed problem. When Assistant Postmaster General Clarkson accepted the position it was with the definite expectations of entering the Cabinet at the first vacancy. It was then stated that John Wanamaker had only accepted a Cabinet portfolio for the honor it conferred, and would be content with a short rule. But Mr. Wanamaker proved a better stayer than was expected. The only possible outcome of the dilemma, save of course that some obliging secretary would die or resign, seems to be by some one's promotion. In the event of Attorney General Miller's selection, Secretary Noble would likely be transferred to the department of Justice, where he would not drop out of sight as he would on the bench.

The Supreme Court has, however, many attractions for a tired Cabinet officer. Who would not live in a legal Andalusia, where there is only sufficient work to relieve the monotony of idle hours, and where the satiated senses are lulled to slumber by the delightful consciousness of one's own importance. To continually move in an atmosphere of black silk and harmless mystery at $10,000 per annum for life is not so bad after all. Ask Mr. Fuller, late a minor light of the Chicago bar, how he likes the situation with the added salary of Chief Justice. The members of the Supreme Court are the happiest family in the world. They undoubtedly earn their salaries, but as the Irish laborer said of a bishop's lot, "it's a nice, clean, easy bit of a job."

As a specimen of the rank nonsense that is sent from Washington to leading dailies nothing better has appeared for some time than a New York *World* special dispatch to the effect that the Washington banks had been temporarily embarrassed by the withdrawal of about $75,000 of the funds of certain Catholic societies. Apart from the fact that no such withdrawal can be ascertained to have actually occurred, it is absurd to suppose that the withdrawal of $75 000 could seriously affect the local banks, which are among the strongest in the world and whose business involves transactions of the most extensive character. *

What is known as the Boston Committee of One Hundred, which has been organized in defense of the Public Schools, and of which the Rev. James B. Dunn, D D., Box 135, Boston, Mass., is Secretary, has done much earnest work during the past year. It now seems to awaken a national interest in the great issues over which it has contended with quite a measure of success at home. At a joint conference, held recently, of certain gentlemen of New York and Boston, arrangements were made to hold a general convention at Saratoga, N. Y., August 21 and 22, to mature plans for work on a broader scale. The specific object of this convention is to secure the adoption of an amendment to the National Constitution forbidding the alienation of public funds to sectarian institutions —*The Christian Statesman.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII.—Third Quarter.—Aug. 18.

SUBJECT.—Saul rejected by the Lord.—1 Sam. 15: 10-23.

GOLDEN TEXT.—Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—1 Sam. 15: 23.

Open the Bible and read the lesson.]

COMMENTS ON LESSON VII., AUG. 18, BY E. E. FLAGG.

1. *A good man grieves for the sinner*, vs. 10, 11. If Samuel had been filled with the spirit which prevails too extensively among mankind he would not have felt this keen sorrow over the fall of one who had supplanted him as ruler. He would have rather felt a sense of satisfaction. This was the king Israel had chosen in spite of his warnings and protestations, and now his predictions seemed on the way to be verified. But Samuel was too thoroughly noble, too full of the divine spirit of love which rejoices not in iniquity, to feel anything but the bitterest sorrow in view of Saul's apostacy. This was not the first instance of disobedience on his part, but it was the first time it was clearly revealed to Samuel that God had cast him off. A good man will always grieve over the fall of another; but there is here a very solemn lesson taught. Samuel cried unto the Lord all night, but his prayers did not avail. Saul was bound to have his own way, and God himself could not save him from the consequences of his self will. Persistent disobedience shuts the door of grace with its own hand.

2. *The sinner's excuse*, vs. 12-22. Saul's greeting to Samuel was evidently intended to forestall the expected reproof. If he had been strong in the consciousness of inward rectitude he would not have met the prophet with the pompous declaration, "I have performed the commandment of the Lord." Innocence is content with the silent witness of its own life. A person who is always asserting his honesty wise men will be slow to trust. The expression, "he set him up a place" means a pillar, probably surmounted by the figure of a hand, as was the ancient fashion of conquerors after a great victory. Thus he arrogated the glory to himself instead of ascribing it to the Lord. He had been sent to completely destroy the Amalekites, but the bleating flocks and lowing herds testified to his disobedience. The man who heaps up gold and silver to himself will find in the last day his possessions testifying against him that he has not fulfilled the purpose for which God sent him into the world. Saul's vain and contradictory excuse, blaming the people but not himself for his disobedience, are very similar to the reasons given now for not suppressing the rum traffic. The people do not want prohibition; there will always be those that must have their drink anyway, and it will not do to go faster than the popular sentiment warrants. Besides the license fees will enrich the State. Possibly Saul was actuated by the same avaricious principle in sacrificing the flocks and herds of the Amalekites; as it would save taking for this purpose those which belonged to Israel. He had destroyed these enemies of God and his people, it is true, but he had saved Agag, their chief. How many refuse to give up a ruling sin like tobacco or the lodge, and then flatter themselves that they have destroyed the Amalekites while saving alive the king of them all.

3. *Obedience required rather than sacrifice*, vs. 22, 23. Thus early do we find the principle laid down that true religion is a thing of the spirit, outside of and superior to all formal observances. Forms and ceremonies are at best a concession to our human nature which needs tangible modes of worship, but simple obedience is something utterly beyond and above nature except as aided by divine grace. "Rebellion is as the sin of witchcraft," etc. It is noticeable that this was exactly the sin into which Saul's headstrong career finally plunged him. Having thrown off God's rule he could no longer trust him in the dark, and so he went and consulted the witch of Endor, just as people now-a days, instead of fronting courageously the unknown future, satisfied that God knows and has planned it all, go and consult modern necromancers. Stubbornness *is* practical idolatry, for it is putting self in the place of the Creator. Thus we see how sins that seem small to us may be very great in the eyes of God, both because of what they lead to and because they show such a condition of mind and heart as will, in the long run, make the grossest wickedness possible.

RELIGIOUS NEWS.

—The members of the Mississippi Press Association, who with their wives are touring through the North, a party of seventy in all, spent the Sabbath in Dubuque, Iowa, arriving on Saturday evening and departing Monday morning. On the way they determined by unanimous vote to attend the Congregational church in a body, and did so, filling fourteen pews which were reserved for them in the body of the house, and entered heartily into the services, which were the first Congregational services they had ever attended, the most of the party being Presbyterians. The pastor, Dr. C. O. Brown, preached on The Matchless Character, from the text, "What think ye of Christ?" The regard which the party paid to the Lord's day in resting "according to the commandment" was matter of general comment.—*Advance.*

—Rev. D. S. Schaff, son of Dr. Philip Schaff, has been traveling in Egypt, and writes thus of Luxor and the United Presbyterian mission there: "At the Sabbath services in Luxor I found twenty men, and eighteen women, a red curtain drawn across the room separating them. Mr. Murch preached in Arabic, on the parable of the wheat and the tares. The congregation sang well, and without organ, the 100th and other Psalms. Called upon to speak, I praised the wonderful river Nile, which for 1800 miles has no tributary, and yet has carried life through the land of Egypt for centuries and makes the land to blossom wherever it touches. So is the water of life, the salvation of Christ. I shook hands with the women and the men and all seemed to have enjoyed the services. It is to be regretted that so few American tourists in the East inform themselves concerning the labors of our missionaries. Mr. Murch told me that I was the first minister from abroad that had attended his services. He spoke with feeling of ex-Senator Terry, of Michigan, who spent several months in Luxor a few years ago and attended all the mission services and always shook hands with the native church members when he met them, thereby helping on the work. Mr. Murch told me that the church members were faithful, good people. 'Is joining the church attended with any visible change in the people?' I asked him and other missionaries in Egypt. 'It is,' was the reply. 'Church members have a reputation for fidelity and honesty in their engagements. They keep the Sabbath. Many of them hold family devotion. They show some difference in the treatment of their families, as compared with others.' Every evening of the week the little congregation at Luxor has a public prayer meeting."

—The annual report of the *Independent* on the religious denominations of United States is summarized in family groups as follows:

	Chs.	*Min.*	*Com.*
1 Methods	50,680	29,770	4,723,831
2 Roman Catholics	7,424	7,956	4,438,019
3 Baptists	46,724	32,017	4,078,589
4 Presbyterians	13,349	9,786	1,180,113
5 Lutherans	6,961	4,151	988,008
6 Congregationalists	4,569	4,284	475,608
7 Episcopalians	5,159	4,012	459,642

There has been in all a *net gain* of 3,882 churches, 3,865 ministers, and 876,995 communicants. That is to-day a clear average addition per day of between ten and eleven churches and as many ministers, and 240 souls.

—More than two thousand churches in England, including Rev. Charles H. Spurgeon's Tabernacle, use unfermented wine at the communion.

—The Young Woman's Christian Association, of Chicago at its regular monthly meeting Thursday, decided to erect an addition to its home at 288 Michigan avenue at a cost of $20,000. This move grows out of the fact that the present quarters are entirely too small to accommodate the young ladies who wish to secure the advantages of the home. The new structure will be erected after the style of the New York home. At present application after application is refused on account of the crowded condition of affairs. The association expects to shortly raise enough funds to pay the balance due on the home and the amount required for building the addition.

—The sixth annual meeting of the International Missionary Union was lately held at Binghamton, N. Y. This association is composed exclusively of those who have seen actual missionary service on the foreign field. It embraces men and women of all missionary societies in the United States and Canada. Its meetings have ever been remarkable for their entire freedom from everything like denominationalism, and for the broad outlook which they furnish over the entire missionary field. The meeting just held furnished no exception whatever to this statement. Forty-six returned missionaries were present, of whom twenty will not, probably, return to their fields of labor abroad. They represented nine different societies—Congregationalist, Baptist (both American and English), Free Baptist, Presbyterian (both of the United States and Canada), Methodist, and Reformed Dutch. The mission fields represented were Africa, Bulgaria, Burmah, China, India, Japan, Persia, Siam, Singapore, Turkey, and Trinidad in the West Indies.

—Quite a large representation of the United Presbyterians were in the Prohibition Convention of New Jersey. Dr. Armstrong and several of his elders were delegates from Jersey City.

—The McAll Mission has two "Salles Evangeliques" open for special work during the great Paris Exposition. Daily meetings are held in French, and also evangelistic meetings in English, while Bible and tract depots are established. These efforts are organized in connection with the Evangelical Alliance, the British and Foreign Bible Society, the Religious Tract Societies of London and of Paris, and the Monthly Tract Society. These halls are near the two chief entrances of the Exhibition, thus affording a place of call for Christians visiting Paris, where full information respecting all Christian work carried on is gladly given.

—The Canada Presbyterian Mission to Northern Formosa now embraces fifty-one native preachers. They are described as the "sharpest, brightest, and most learned class of men in Northern Formosa." There are fifty churches and a college with twenty students—all Christians.

IN BRIEF.

Peter Rollins, colored, living five miles from Summit, Miss., was drawing whisky from a barrel Thursday. His daughter was holding a lamp, the burner of which, not being properly fastened, fell into the whisky and caused an explosion. The girl was killed, her brother mortally injured, and Rollins was severely burned.

At one factory in the United States there are manufactured between two and three tons of postal cards a day all the year round. The largest order ever filled for one city was 4,000,000 cards, or about twelve tons of paper, for New York. There are 450,000,000 postal cards manufactured annually, and their use is increasing daily.

What strange contrasts may be found in family circles. One John Jacob Astor, representing property at about $300,000,000, sitting at ease in his magnificent home on Fifth avenue, or resting in the center of an admiring circle in a superb Newport villa; another John Jacob Astor, a member of the same family, in a little room on the second floor of a Sixteenth street tenement house, mourning and crying over the coffined body of a suicided wife, poverty and distress, cockroaches and Paris green on every side. Quite a contrast, isn't it?—*New York Press.*

In response to a question as to the size of new Chicago, R. A. Manstein, superintendent of the map department of the city, said: "The maximum length from the north line, which is the north boundary of township 40, known as Seventy-first street, to One Hundred and Thirty-eighth street is twenty-four miles. The minimum length is from Eighty-seventh street to the north boundary on Ashland avenue, and is eighteen miles. The maximum width is fourteen miles, and the minimum width, which is from State street to the Lake on Eighty-seventh street, is four and one-half miles. There are 169 square miles within the city limits, and the geographical center is at the intersection of Ashland avenue and Thirty-ninth street."

It would perhaps be difficult to tell whether the frequency of circulation or the value of the note determined the relative esteem in which our Congress held the various men whose faces appear on our national currency. The following list tells what portraits are on the different notes: On United States—$1, Washington; $2, Jefferson; $5, Jackson; $10, Webster; $20, Hamilton; $50, Franklin; $100, Lincoln; $500, General Mansfield; $1 000, DeWitt Clinton; $5,000, Madison; $10,000, Jackson. On silver certificates—$10, Robert Morris; $20, Commodore Decatur; $50, Edward Everett; $100, James Monroe; $500, Charles Sumner; $1,000, W. L. Marcy. On gold notes—$20, Garfield; $50, Silas Wright; $100, Thomas H. Benton; $500, A. Lincoln; $1,000, Alexander Hamilton; $5,000, Jas. Madison; $10,000, Andrew Jackson.

In view of the way in which some popular clergymen of Chicago preach on Sunday, the Chicago *Tribune* gives the following scrap from a sermon to be delivered in 1900: "This beautiful Sabbath morning, friends, with its peace and quiet, should move our hearts to sincere gratitude and devotion. (Hear! Hear!) In a country like ours, favored with the blessings of equal rights, civil and religious liberty (applause), a soil of unexampled fertility (cheers), a climate suited to the production of grand men and women (cries of "That's so!"), it has sometimes occurred to me that we do not properly appreciate the common, everyday benefactions that fill our lives ("He's right!") and hence ("Louder!") my discourse this morning will be on 'The Beauty and Glory of the Commonplace.' (Loud and long-continued cheering, and cries of "Go ahead!")

One of the funniest suits ever entered in any court of law was noticed in our news columns three weeks ago. It is that a Connecticut woman who demands $1,000 damages from a neighbor because he put wire screens in his windows, and thereby refused to entertain his share of the village flies, thus driving them to seek hospitality in his neighbor's house. Under the equitable laws of Connecticut no man has a right to shoulder upon his neighbor his share of the burdens or disadvantages that fall to the common lot, and the man with the screens might find it difficult to deny that he was committing this offense. The *Tribune* informs us, however, that he will get out of the difficulty by denying that any of the particular flies which it was his duty to entertain had taken up their quarters with the plaintiff. On the contrary, when they found themselves shut out of their proper home in his house they held a conference and adjourned in a body to a beer garden a mile away. This assertion will throw the onus of proof upon the lady, who will probably find it a little difficult to identify any of the flies in her house as the property of her neighbor with the screens. We imagine she will find in the end that it would have paid her better and been much more satisfactory if she had followed his example.—*New York Witness.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 5 to 10 inclusive:

A A Graham, W Jenks, J N Lloyd, E G Bennett, Mrs C A Goodwin, Mrs C Shank, S Lewis, I L Buckwalter, Rev S Collins, F I Day, B F Markle, J R Lyons, L E Lincoln, J T Sneath, G Harvey, A Austin, E E Cleveland, H H Robinson, E Dolph, W Fleming, O W Hartman, Mrs A Rogers, G Haskins, O C M Bates, H Johnson, Rev S Gunderson, J C George, T Ruark, Miss M L Harvey, J E Pierce, D Stratton, Rev J Harper, J P Stoddard.

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No. 3			69
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Corn—No. 2	35⅛	@	36¾
Oats—No. 2	19¾	@	24½
Rye—No. 2	42	@	43
Bran per ton			8 25
Hay—Timothy	8 00	@12	00
Butter, medium to best	11	@	16
Cheese	03	@	08
Beans	75	@ 2	05
Eggs			12½
Seeds—Timothy	1 25	@ 1	50
Flax	1 21	1	31
Broom corn	2¼	@	5
Potatoes, new, per brl	80	1	15
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	4 55	@ 4	75
Common to good	1 50	@ 4	35
Hogs	4 05	@ 4	80
Sheep	3 60	@ 4	65

NEW YORK.

Wheat—Winter	75	@	90
Spring			
Corn	43	@	44
Oats	25	@	39
Eggs			15
Butter	11	@	17
Wool	14		39

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HOME AND HEALTH.

PICKED UP.

I want to ssy a word about nervous children. Never scold or make fun of them. They suffer enough without your thrests or ssrcssm. Don't let them know you see their awkwardness when in company, nor their grimaces when slone. A case was reported by the Boston *Globe* of a boy ten years old who, on being vexed, and often without any apparent provocation, will clench his hands snd make the most frightful contortions of the muscles of his face snd head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, fond of resding snd of nstural history, but he is of a highly nervous temperament, snd has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion. Never whip them, but talk to them sbout these curious little strings that should be made their servants, not their masters. A prominent physician in this city says the man or woman who whips a nervous child shculd for every blow given receive five, snd is on a level with brutes that hsve no resson. It is our duty to encourage snd help them. Be patient with them. They sre the making of our future successful men snd women, for they will work hsrd at whstever they undertake. Brsce up your own nerves first, and then be indulgent towsrd the csprrs of your over nervous children.—*Christian Union.*

Boerhsave, the famous physician, declsred that a man was more likely to get well by climbing s tree than by drinking a decoction msde of its lesves!—that is, he thought exercise better than medicine It is on this principle that the Queen of Sweden, whose nervous condition has given rise to much snxiety, is being treated. She is ordered to mske her bed and sweep her room, besides taking a lsrge amount of walking exercise. This method—the "housemaid treatment," as he calls it—hss inspired a cynical journalist with some suggestions which are, perhaps, wiser than he knows. He advises the "cffice-boy treatment" for the dyspeptic millionsire, the "groom treatment" for the Cr sus whose liver is too much with him, the "country postmen treatment" for the obese financier, the "nursemsid treatment" for the hysterical woman who cannot stand a child's cry, snd the "old-clothes wcman treatment" fcr the lsdy who faints at the sight of a powder.

CURE FOR INSOMNIA —A Swedish servant maid, finding that her mistress was troubled with sleeplessness, told her of a practice of the people in her country who were similarly affected. It was to take a napin, dip it in ice-cold water, wring it slightly and lay it across her eyes. The plan was followed and it worked like a charm. The first night the lady slept four hours without awaking, something she had not done before for several months. At the end of that time the napkin had become dry. By wetting it again she at once went to sleep, and it required considerable force to rouse her in the morning.

EFFERVESCING LEMONADE —Ingredients: The juice of one lemon, one-half pint of cold water, one dessertspoonful of pounded sugar, one half small teaspoonful of carbonate of soda. Mode: Squeeze the juice from the lemon, strain and add it to the water, and sweeten the the whole with sugar. When well mixed put in the soda, stir well and drink while the mixture is in an effervescing state.

SASSAFRAS MEAD.—Three and one half pounds nice brown sugar, one and one-half pints good molasses, three quarts of boiled water, one-fourth quart of tartsric acid. When cool, strain into a jug or pan, and mix with this one-half ounce of essence of sassafras. Put up in bottles, cork tight and keep in a cool place. For a drink put two spoonfuls of this syrup into two thirds of a glass of ice water, and then add one-third teaspoonful of soda.

REMEDY FOR ROSE BUGS.—When they infest the bushes in great numbers it is sometimes practiced to shake them off on a sheet and burn them. Again, it is recommended to hang about the plants open mouthed bottles half filled with a mixture of sweetened water and vinegar. Many may also be killed by pouring boiling water on the ground under the bushes, but this must be done on the first appearance of the insect before the wings are formed.

HOE-CAKE.—Salt some corn meal and pour over it enough scalding water or milk (water is generally used) to make it rather moist. Let it stand an hour or longer. Put two or three tablespoonfuls on a hot griddle greased with pork or lard. Smooth on the surface, making the cake about half an inch thick and of round shape. When browned on one side turn and brown it on the other. Serve very hot.

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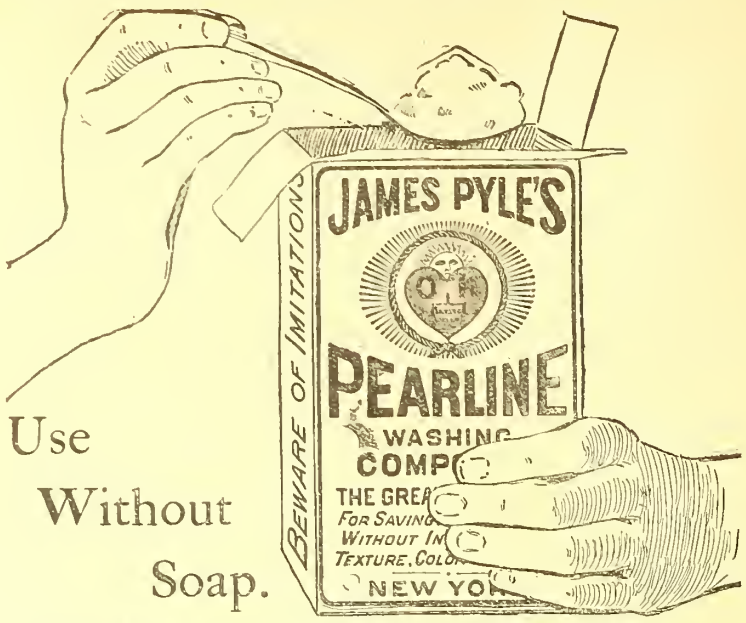
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Farm Notes.

COMPARATIVE VALUE OF MANURE.

It is only manufacturers or dealers in commercial fertilizers that will underrate the real value of farm manures. Science recognizes its worth at all times, and the following from the report of the Geneva (N. Y.) Station is a clear statement of the matter:

"It is true many experiments have been made which seemed to prove, if they prove anything, that the application of stable manure was not only useless, but even harmful to the crop under trial; still, does not one believe that taking two farms regarded as equal in fertility, and treating one with the carefully husbanded manure produced upon it for a series of years, while the other should sell off crops and manure for a like period, the former would maintain or, perhaps, increase its original fertility, while the other would, sooner or later, show evidence of exhaustion in diminished crops?"

It is the height of folly for any one to claim, from any experiment in which manure appeared to produce no favorable effect, that it possesses no value. Such a result can usually be traceable to some peculiar condition of soil or climate, and is no different from that obtained from commercial fertilizers. How often has the trial been made with the principal elements of fertility, when a liberal use of one seemed to diminish the yield from that where nothing was used We have used dissolved bone black upon corn when a given amount produced excellent results, and doubling the quantity actually reduced the yield of grain, being apparently a result consequent to an increased growth of fodder. It is plain to be seen that farming must be studied to be fully or even partially understood.

WHEAT EXPERIMENT.

Professor Blount, of the Colorado Agricultural College, who has made a study of the habits and needs of the wheat plant, recently conducted a series of experiments which seem to show that our method of raising wheat is far from being the best. He planted upon an exact square acre 7½ pounds of hand-picked wheat in rows of 18 inches apart, and at harvest thrashed out 67 bushels; again, upon ¼ of an acre he planted 32 ounces of selected seed, and the product was 18 bushels; and again 75 kernels of extra fine seed, weighing 45 grains, and the product was 10½ pounds, or nearly at the rate of 100 bushels per acre. Farmers usually strive to get over as much ground as possible, thinking that if they get their eight acres a day planted they have done their part, and if they don't get a good crop they blame nature. If they would devote the same time to the cultivation of one fourth of their present acreage they would most likely obtain much better results. But of course there would be few who would obtain as remarkable results as Professor Blount has; however, they could save considerable space and seed. The professor estimates that 50,000,000 bushels of wheat are annually wasted in planting, and it is not only wasted but decreases the yield.

THE WASH OF HILLSIDES.

No farmer can afford to permit the rain that falls on his newly-plowed fields to run off in muddy torrents to the nearest river and bear with it the richest part of the soil. As a general rule, our cultivated fields are more rapidly exhausted by surface drainage than by their annual contribution to growing crops. And again, when the frozen ground has thawed a few inches on top and a heavy rain occurs, the soil is carried away in large quantities, though the inclination be but slight. I have often known it to be swept off by the ton just as deep as it had thawed, and no amount of underdraining would prevent such a result. A copious rain, under the circumstances, is always dreaded by our farmers. Hillsides should mostly be used for pasture or meadow, and only plowed occasionally when a good bluegrass sod can be turned under. It may then be cultivated in corn one season, followed by wheat or oats, and again seeded to grass.—*Indiana Farmer.*

Agriculture carried on by means of irrigation is usually much more profitable, declares the New York *Commercial Advertiser*, than if dependent on ordinary rainfall, and if 6,000,000 more acres can be redeemed in Wyoming by government aid it will outrank agricultural States.

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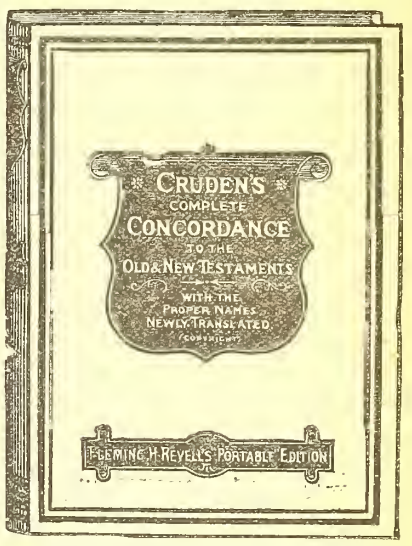
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NEWS OF THE WEEK

COUNTRY.

General Henry Dupont, head of the gunpowder making firm of Dupont, de Nemourse & Co., of Wilmington, Del., died Thursday, aged 77 years. His fortune is computed at $15,000,000.

Assistant Secretary Starkweather, of the State Board of Health, reports that the recent flux epidemic at Warsaw, Ill., was caused principally by the excessive rains, which polluted the drinking water with decaying vegetable matter.

A meeting of business men was held at Johnstown, Pa., to take steps toward determining the liability of the South Fork Fishing Club for the great disaster. Committees were appointed, and funds will be raised to help make the suit of John Thomas & Sons against the club a test one.

A syndicate of capitalists, including a dozen or more millionaire residents of Bismarck, Grand Forks and Jamestown, has been organized to develop a new canal scheme that will reclaim upward of 5,000,000 acres of arid and now useless land in North Dakota. The idea is to construct a canal from the Missouri river at Bismarck, 1,668 feet above the level of the sea, to Lake Traverse and Big Stone lake, 900 feet above the level of the sea. This canal would run through a section of country in North and South Dakota that is in great need of irrigation.

The speed of two miles a minute was maintained for about ten miles by a three ton motor of the Electro Automatic Transit Company, of Baltimore Wednesday, on a two mile circular track at Laurel, Md. This speed equals three miles a minute on a straight track. The company will build a five mile track on Long Island to demonstrate the practibility of the electric passenger system, which is intended only for light express packages, mail and newspapers.

Train robbers attacked an express train on the Rio Grande Western Road, near Crevasse, Col., Tuesday night, and after a vain attempt to break into the baggage car went through the train and collected $900 and twenty watches. A posse is in pursuit with blood hounds.

The Wisconsin Central passenger train was robbed between Chippewa Falls and Abbotsford at 3:30 o'clock Thursday morning. At that time a man entered one of the sleeping cars and drove the porter to the end of the car. The porter yelled to awaken the passengers and was fired at, but missed. The robber then took all the valuables belonging to the conductor and porter and one or two passengers, after which he pulled the bell rope, and when the train stopped escaped.

While a gang of men was engaged laying pipe for the Monongahela Gas Company in Pittsburgh, an explosion, caused by compressed air, killed three men and wounded nine others so severely that several of them will doubtless die.

A vein of gas was struck at Toledo, O., Wednesday, which yields 20,000,000 feet per day.

The great strike in the Connellsville, Pa., coke region was made general Aug. 7, and every one of the seventy six coke plants and over 14,000 ovens were idle. The strike ended with a victory for the men at an advance of 12 per cent. This was brought about by a conference of the labor leaders, which lasted all day, with the three large coke firms.

Lyman J. Gage and J. E. Williams, two of the arbitrators to whom were referred the differences existing between the Coal Run Company and the miners of Streator, Ill., united Wednesday in finding 72½ cents per ton to be the best and highest price for mining coal that the Coal Run Company can pay to its miners, consistent with a fair and reasonable return to itself on its capital, and with the securing of a reasonable share of the coal trade in the natural market of the company; and they therefore awarded that price to be paid to the miners of said company.

A fierce forest fire is raging in Washington county, Oregon, about fifteen miles from Portland. Several houses and barns have been burned. Many people have been obliged to flee for their lives.

The schooner Fanny Lewis, which arrived in Portland, Me., Aug. 7, brought a mass of ambergris weighing 100 lbs., and valued at $25 000, which were found floating on the water.

The postmaster at Southold, L. I., caught over 200 opossums during July. A bounty of 50 cents is paid for every one killed.

The Sunday closing law was generally observed by the saloon keepers of Cincinnati last Sabbath. Only two arrests were made. The cigar stores, drug stores, confectioneries and other places of the kind were open and will test the law.

An old Sunday closing law was enforced in Pittsburgh, and all saloons and places of business generally were shut.

FOREIGN.

The steamer Belgic, from Hong Kong and Yokohama, reports that the recent fire at Lu Chow, China, burned twenty-three hours, destroying 87,000 dwellings. Over 1,200 persons perished in the flames and 400 others were killed. Nearly 170,000 people were obliged to camp out without shelter, and were dying at the rate of 100 a day from want and exposure. The authorities are providing for their necessities.

All the inhabitants, numbering forty, of a small village in Kursk province, Russia, are under arrest for burning the entire village to obtain the insurance money. The peasants made no secret of their plans, and collected their effects in a safe place before applying the torch. They seem perfectly unconscious of having done any wrong, and say their houses were old and they wished to improve the town by building new ones with the insurance. They cannot understand why they should be arrested.

Among the latest mines discovered in Cuba are two of mercury covering a surface of fifty acres, and one of antimony of about 100 acres. They are not being worked owing to lack of capital.

The steamer Australia, from Honolulu, brings news that July 30 two half white Hawaiians, named Robert W. Wilcox and Robert Boyd, with the aid of 150 natives, made an armed attempt to overthrow the government. The palace grounds and government house were taken possession of by the rebels. The Honolulu rifles were called out, and a skirmish ensued in which seven Hawaiians were killed and twelve wounded. The rebels were at last compelled to surrender.

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The *Catholic Review* has a very complimentary notice of the Pilgrim monument dedication; but there is a very studied omission of the Freemasons and their performance. The selection of a Catholic as the poet of the day condoned even so great an offense as the Masonic patronage. Herod and Pilate are always friendly when the truth is to be massacred.

Horace describes a flying criminal as always attended by an avenging Nemesis, that ever rides behind him on his horse as he attempts to escape. The word of God has it, "Be sure your sin will find you out." The murderer of Broderick was cut off by a bullet in his frenzied attack on Supreme Judge Field at Lathrop, Cal., the other day. The death of Terry is the end of a tragic and stormy life; and not the least pitiful of the acts which made it up was when he became the victim of the virago who was his wife. And what, too, will be the end of her stormy life?

Atlanta, Georgia, is losing her place as first city of the South. She began to step down when her local prohibitory laws were given up; and last week the city was given up to a mob of best citizens who had armed themselves to begin a bloody massacre of the blacks. Mr. Lewis, the postmaster, was a Union general. He is brave and unpartisan. Under the civil service rules he appointed an intelligent colored man to a subordinate place in the office; and ten thousand people burned him and Col. A. E. Buck, the leading Republican, in effigy. The colored men in reply proposed an effigy of Col. Lyon, who was active in the affair, and his daughter. The whole city was moved; the gun-shops were cleared out; and the respectability of Atlanta thirsted for blood as eagerly as Mexicans at a bull fight. The city was quieted, but the stain of the affair is too deep to wash out but with tears.

Rome has taken another step toward American supremacy. Cardinal Gibbons of Baltimore, and Archbishops Corrigan of New York, and Ryan of Philadelphia, have been appointed a High Tribunal, before which all cases which concern the extension of the hierarchy in America may be tried. These have all along been going to the Vatican, and gave ambitious priests many a convenient trip across the water. The old plan, though inconvenient, was far less dangerous to America. The process of trial there was long, tedious and expensive, as Cardinal Taschereau of Montreal found it in his struggle to put the Knights of Labor under ban. But such a court located here will be a plaything for politicians, and will itself play upon American politics. We could say "prey" as well as "play." It will be a source of unspeakable danger to our republican institutions.

The Illinois coal strike has gone into politics and is beyond the reach of arbitration or common sense. The committee to whom both parties referred their difficulties decided that 72½ cents per ton for mining was a fair price at present. The operators of the mines and the men (or their secret union representatives) met in this city last week, and late Friday night reached a practical agreement. But Frank Lawler, an old saloon-keeper, whose sign for many years hung on Clark street, was a third party to the discussion. He was sent from his saloon to Congress, and is popular among a certain class of Democrats. He has been very active in the *role* of a philanthropist, raising funds and sending supplies to the strikers. But his charity was of a suspicious kind. He insisted on advising the miners in the conference, and prevailed to defeat any harmonious action. He is backed strongly by the Democratic press of Chicago. Their game is to keep up the quarrel until it shall lead to an outbreak and compel the Governor to call out troops. This will be used in next State election as a club to brain the Republican party. This is very fine work for a saloonist Catholic Congressman, and it may result in severe punishment upon a people who will choose such men as their rulers.

The Irish societies of Chicago held their annual picnic last Thursday, but the ghost of Cronin divided them into two bands. One company, the followers of the dreaded Clan-na-Gael "triangle," went to a North Side resort, to the number of some 7,000 and raised by various devices $2,000 for a Parnell fund. The friends of Cronin led the other way to Cheltenham Beach with 12,000 followers, and raised a large sum for the prosecution of Cronin's murderers. Their speeches and resolutions were patriotic and the crowd respectable in manners as well as size. There could not be gathered from Chicago so large and fine looking a crowd of foreigners from any other nationality, unless it be the Swedes, and but for the ubiquitous beer stands,—but all under a German name—it was a crowd of exceptionally fine appearance. There was little said by the other crowd about Cronin, and no condemnation of their "brethren," his murderers, while some of the speakers indulged in ill-tempered abuse of the Chicago press for their opposition to the Irish lodge. But more significant than all was the fact that, respecting the murderous Clan-na-Gael and its plans of carrying on a dynamite war with England, both crowds were voiceless. Even Cronin fell, not because he wanted the investments in dynamite stopped, but because he resisted the private use of funds raised for dynamite and other lodge methods of carrying on war between nations entirely at peace.

Every secret lodge that aims to be national has to meet the color line, and invariably gets upon the wrong side of it. Masons, Odd-fellows, Good Templars, Knights of Pythias, and now the Foresters, each have had their turn, and have dropped the Negro. This last-named is an English order, with some 400,000 members in the old country and 60,000 in this. The American lodges met in Minneapolis last week to decide whether they should continue to fellowship the mother organization and the Negro, or split off. There was a practically unanimous vote for a white man's lodge. As we have said before in similar cases, our black brethren are to be congratulated. To be accepted for companions by men who glory in their lodges is no compliment. Besides, if the order begun to run out, the colored people would be victimized by proselyting schemes to save it. In their present separated state the white lodges are indifferent as to the fate of the black, and the latter are more easily opposed and defied.

We have noticed the effort of the liquor men to follow their bad work in Pennsylvania and Rhode Island, by an outcry for repeal of prohibition in Kansas and Iowa. We are glad to reprint from the *Union Signal* the following, which indicates the folly of such an attempt: "A prominent anti-prohibition journal lately sent a representative into Kansas to learn the prospects for re-submission and repeal. His report is melancholy matter for anti-prohibition pages. A member of the Legislature told him: 'The law as now constituted has closed every saloon in Kansas, killed the power of rum over politics, and made of this a comparatively moral commonwealth. Why should we return to the old order of things?' He sought J. C. Waters, famous of old as the attorney of Topeka saloon-keepers, and asked, 'What is the outlook for re-submission?' The converted lawyer answered, 'We have enough Sunday-schools, women, preachers, and men who ride in farm wagons without springs to retain prohibition in Kansas and make it fairly a success. It is to buck the inevitable and kick against impossibilities to try to get it changed. If the people of Kansas, especially of Topeka, know what they are about, in the face of disaster elsewhere, they will make big capital out of the present conditions. Topeka ought to spend $10,000 in the big newspapers advertising it as the only city of 60,000 people on the globe without a saloon, and inviting people to come here as a safe place to raise a family.' Ex-Governor Anthony said: 'The people of Kansas will never consent to re-submission.' Of fifty-six representative men with whom the correspondent talked on this topic, all but three pronounced in favor of the law as it now stands. He concludes his report thus: 'Every banker in Topeka is for prohibition. Politicians swear by it. No man in Kansas would have the temerity to run for office on an anti-prohibition ticket. The plain truth is that prohibition has a hold in this State which outsiders have no conception of and advocates of re-submission are apparently determined not to see.'"

GOOD TEMPLARISM AND THE GOSPEL.

BY REV. H. H. HINMAN.

That temperance is one of the duties enjoined by the Gospel of Christ is obvious to all. That it is our duty to preach temperance in the name of our divine Lord is equally obvious. We have a right to, and ought to say that the inebriate who comes to Christ and obeys the Gospel will find grace and help in every time of need. But to preach that those who join a secret order which requires a pledge of abstinence and puts on us a blue ribbon, or any other badge, will have divine aid, is not warranted by anything in the Bible, or in common sense. We protest against Good Templarism posing in the name of the Gospel. If Good Templars want to appeal to prudential considerations as a reason men should be temperate, let them do so; and do it, if they like, in the name of their lodge; but when they preach the Gospel let them state clearly the terms of the Gospel and not pervert them.

"He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is brought from death unto life." There is a great contrast in this, with the promise in the name of the Lord that if men join the Good Templars, Christ will help them. "What is the chaff to the wheat?"

AN UNAVOIDABLE CONCLUSION.

BY REV. C. F. HAWLEY.

The religion of Masonry is a religion of Satan. Satan has *many* religions. He does not care how a man worships, if he does not worship as a true penitent, with faith in Christ as his redeemer and saviour. Christ Jesus is not simply *a* way to God, but *the way*, the ONLY way to God and heaven. Satan does not care how many religions men invent. Anything that satisfies the religious cravings of man's nature, and keeps him from Christ, answers the devil's purpose, which is to destroy the souls of men.

It is proved by the highest Masonic authority that Freemasonry is a religious association. That she assumes to teach the way to heaven. That the avowed object of Masonry is to fit human souls for heaven. In the religious philosophy of ancient craft Masonry, as written by the highest Masons, and those appointed by the Grand Lodge as Masonic teachers, a plan of salvation is developed as distinct as the Gospel plan, by which it is assumed that Masons are regenerated and inspired with a most cheering hope of that final reward that belongs alone to the just made perfect.

Christ has no place or part in the Masonic religion. Masonry teaches men to climb up to heaven in some other way than through Christ, by whom alone we can come to God; and hence the votaries of the Masonic religion will be repulsed from the gates of heaven as we would repulse thieves and robbers who were breaking into our house. All who are not blinded by the god of this world can see that a religious philosophy which teaches that men are saved by their own works instead of by grace received through faith in our Lord Jesus Christ, is false and deceptive and soul destroying.

Moses in the law declared the false worships of his time to be the worship of *devils*. The Psalmist says the same of the false worships of his day. Paul affirms every false worship is a worship of devils. The conclusion is irresistible, that if those who practiced false worships in the days of Moses and in the days of David and in the days of Paul worshiped devils, then those who do the same in *our* day *worship devils*. No man can have access to God only as he comes as a humble penitent through Christ. Therefore, the authorized worship of Masonry and Odd-fellowship, *which is Christless*, MUST BE FALSE. Now as God rejects, and Satan receives *all* false worship, the Christless worship of the lodge must be the worship of devils and not the worship of God. God, the Holy Ghost, is responsible for the declaration that we cannot drink the cup of the Lord and the cup of devils; that we cannot be partakers of the Lord's table and the table of devils.

Men who are members of the churches, and who worship at the rival altars of the lodge, should take note of what the Holy Ghost saith, and remember that God, by his Word, has settled the question whether one who worships at the rival altars of a false worship can be accepted of Christ while he remains an impenitent devotee of his false religion. Will Christ accept a Mohammedan or a heathen idolater who still clings to his false worship? When a false worship is organized and called Freemasonry or Odd-fellowship, is Christ more partial to it than to false worships that are called by some other name? And does God look with less abhorrence upon false worships in Christian countries than he does upon the false worships of heathen lands?

SEASIDE MUSINGS.

SANTA CRUZ, Cal., July 31, 1889.

This morning about five o'clock we were awakened by a noise which might have been thunder, except for an explosive sound which made it seem more like the report of a cannon in some way muffled. However, we were not left long in doubt, for the gentle oscillations of the bed proved the cause to be a distinct California earthquake. It was soon over and occasioned very little remark, the earth not being very stable hereabouts. But not being accustomed to such restlessness of mother earth, I fell to musing on the why, and the how, and the when of earthquakes; and the reason that their occurrence in "divers places" should be a harbinger of the great and terrible day of the Lord.

But finding, as I have often found before, that questions were much more easily asked than answered, I gave it up, and taking a copy of the New York *Independent*, I wandered over the hills to the sea, and finding a convenient ledge I spread my shawl and sat me down to read, or to muse, or to listen to the voices of the deep, as they gave them forth. First, as in song and laughter, the waves break up into silvery ripples as they dance along the shore. Then farther out the voice becomes a moan, as if in sympathy with the great aching heart of humanity; especially for the mourners whose loved ones have gone down to the depths, to be wrapped about with a shroud woven of the bloom of the gardens of the mighty deep. Then the voice becomes wrathful, as the breakers dash in fury against the crags, chafing and foaming at the decree which has fixed the bounds which may not be passed. All these mingle in the never-ceasing murmur of the wonderful world of waters, and make it rather difficult to read, even the *Independent*.

Yet by an effort of will I managed to look at my paper, and the first article which attracted my attention was a review of Miss Willard's new book, very bright and very flattering, quickening my desire to read the book itself. I almost forgot what the sea was saying in pondering that autobiography, and wondering if the labor of such a life is to be swallowed up and apparently lost, as has been the work of so many that have preceded her; only proving that the wilderness, like the sea, is never without its voices, from the song of encouragement to the cry of grief and the wail of despair, showing that God never leaves himself without a witness to warn, to reprove and to rebuke. Meanwhile iniquity goes on seething and fuming like the troubled sea which can not rest, casting up mire and dirt. One who has watched the ebb and flow of the temperance tide for a part of three generations does not feel so sure regarding methods as one just buckling on the armor.

I folded my paper and looked again out upon the sea, to find that the bathers had glided noiselessly into the surf and were performing various antics, dancing and flopping about, some going beyond the breakers where they appeared to much the best advantage since only their heads were visible,—as one needs to have grown somewhat brazen to endure comfortably the spectacle of a promiscuous gathering of men and women in their semi-nude condition, as they enter or as they emerge from the bath to sprawl shamelessly upon the sands, or to sneak away into some retreat as Adam and Eve, to appear again at length clothed in their right mind.

Turning from these with ideas somewhat confused, my eye rested on a bundle of seaweed which the tide had left stranded out of its native element, to perish, unless, indeed, it has enough vitality to wait for the returning waters, when perchance some mighty wave, backed by another just as strong, shall reach and sweep it out again into the sea to be revived, and perhaps renew its growth. Still full of thoughts about Miss Willard and her work, the sea assumed to represent the people from whom in this country all power is derived; and the seaweed stood for prohibition, which for the time seems stranded; and I found myself wondering what wave of policy had driven it so far from the ocean depths where it had its growth? Had the weed become weighted by the mosses which attached themselves to it, or had the agitation of the waters broken it from its rooting so that it was naturally borne inland to be cast out and left to perish; or did it possess sufficient vitality to wait for the tide, when possibly it might ride out to sea again on some mighty wave and again come so near the warm heart of the great deep that it might renew its strength, recover what it had lost, and put out a fresh and vigorous growth, ready for the accomplishment of the work for which it exists. The bundle of seaweed became very interesting and I watched it with a curious interest.

Presently a wave came rushing forward and I thought surely it will go this time, but no, the wave broke up too soon and only danced up to it and gracefully curled around it with only strength enough to change its base a little, and give it drink from its mother's breast; another wave touched it, making it fall another way without gathering it to its bosom. And as I mused my attention was attracted to the bathers who were resting very much like politicians, trying to blind each other by dashing sea water over their heads and into their faces. Turning again to prohibition, my bundle of seaweed was gone; but whither? Had the great expected wave borne it out to sea, to be received again into its bosom? Perhaps; but I shall always think that the boy that was amusing himself throwing fragments of something out among the bathers could have told me if he would.

So my prohibition dream faded, and I wondered on what line the leaders would now work. Would they be satisfied with the simple work of saving the world from the curse of drink? saving men and women from the drunkard's grave and the drunkard's hell? or would they again weight themselves with the political parasites which have been fatal in so many cases? I gathered myself up and started back to my hotel, considering how large a prohibition vote graced the defeat in the several States when it has been submitted, and I tried to comfort myself as others do by the fact. But I could not help thinking that the cause would have been stronger, if like the armies of Israel, the hosts had not been numbered. And so I came from my visit to the sea to scribble these "Seaside Musings," which I send to you, without speculating upon their distination.

The *Cynosure* has followed me to this corner of the land, and some things in the 4th of July number pleased me so much that I took the paper to a friend, also a visitor at this place, and was pleasantly surprised to have her exclaim, "*The Christian Cynosure*! My father was a reader of that paper from the beginning." So I was pleased to have taken her a reminder so tender of her father, who only entered rest two or three years ago. A. E. K.

MASONRY AND JESUITISM WEDDED IN THE CLAN-NA-GAEL.

THE IRISH SECRET SOCIETY, "FOUNDED BY A FREEMASON ON THE PLAN OF MASONRY," WORKS BY THE RULE OF THE JESUIT.

[From the Chicago Herald, August 10, 1889.]

It is doubtful if Judge Longenecker, or anybody else connected with the prosecution of the murderers of Dr. Cronin, fully appreciates the obstacles he will have to surmount to arrive at the truth. With a big and powerful secret organization, thousands of whose members are openly and secretly arrayed on the side of lawlessness and crime, to hamper and annoy them they have a task that is little short of herculean to accomplish. They may convict Burke and O'Sullivan and Coughlin and Beggs, but there are grave doubts about their ability to reach the men who inspired the atrocious assassination. Irishmen who have been identified with the Clan-na-Gael ever since its inception are freest in expressing these doubts. They point to the history of the revolutionary society, the growth of the one-man power that has ruled it, and to the iniquities that have been practiced under the guise of patriotism as the basis of their doubts.

"Why," said an old fenian the other day, "does not this man Burke confess his crime and save his neck? Why doesn't Coughlin confess, and Beggs, too, for that matter? The answer is easy. Every Irishman who knows anything about the movement knows that every man behind the bars in the county jail believes that there is a power at his back which is greater than the law of the land. He believes this power will eventually land him outside of the prison if he only obeys it implicitly and keeps his mouth shut."

ALEXANDER SULLIVAN'S DICTATORSHIP.

A glance at the history of the Clan-na-Gael in Chicago and the United States confirms this view. For years it has been absolutely dominated by one man, Alexander Sullivan, and though he is not now a member, in fact his power is as great as when he was the dictator of the old triangle. The first camp that was established in Chicago was No. 96. This was years before Sullivan came to Chicago. Its first senior guardian was ex-Sheriff Frank Agnew.

The sentiment on which the clan was founded was a patriotic one. It was to organize Irishmen in America so they would be in a position to lend material aid to Ireland to free herself from English misrule in the event of England becoming embroiled in an international war. In a short time hundreds of men were flocking to its baptismal altar and entering upon the new crusade against the common enemy. The trying ordeal of initiation, or baptism, as it has been termed, deterred but few from accepting a number. The rattling of swords and the administering of a steel-ribbed oath only made the patriotic fires burn hotter.

CONVERTED TO POLITICAL USE.

It was not long before designing politicians with large aspirations began to see that the Clan-na-Gael could in time be made a powerful factor in American politics, and they proceeded to shape it to advance their own aims. The first man who profited by it was Frank Agnew. Camp 96 made him sheriff of Cook county. It was the first mistake that the clan had committed, but, like the original sin, it has clung to the order ever since. For years it has been little more than a huge piece of political machinery under one controlling mind and hand.

The next time Camp 96 showed it power was when Phil Cullen, a book-keeper for J. J. McGrath, ran away to Canada with a large amount of his employer's money. He was arrested and brought back to the States by a Pinkerton detective, who was also a member of the camp. He was tried, convicted and sentenced to serve a term of years in the penitentiary at Joliet, but, through secret influences which a few old members of Camp 96 might explain if they would, he did not have to leave Chicago.

THE SULLIVAN MURDER CASE.

It was not long after this affair that Alexander Sullivan shot and killed Hanford. He was not a member of the Clan-na-Gael, but there was such a hue and cry raised to send him to the gallows that the members of the camp voted to assist him in every way that lay in their power on account of his Irish parentage. It was even proposed by M. B. Flavin, who afterwards built the Clan-na-Gael monument at Mount Olivet Cemetery, to elect him to membership on the ground that he had done good service some time before for Mark Sheridan, during the latter's fight with Elmer Washburne, who was Mayor Medill's chief of police. No action was taken on this motion, but when it was proposed to investigate the talesmen who might be drawn upon the jury that would try him it was unanimously resolved to constitute each member an investigating committee of one. Six hundred names were obtained and were equitably distributed. The object in seeing the talesmen, all Clan-na-Gaels declare, was to obtain their views and thus lay the grounds for impeaching them if they were unfriendly to Sullivan. The work was performed with dispatch, and with so much secrecy that nobody knew it was going on until the jury had been nearly selected. Charlie Reed, the then district attorney, was informed of the canvass, and it is claimed that as a result of the information the man who afterward voted to hang Sullivan got a place on the jury. The other eleven stood for acquittal. The camp was more careful during the second trial, and not a man who had not been thoroughly investigated was allowed to fill one of the twelve seats. It will be remembered that Judge Van Arman, who was engaged to assist in the prosecution, met with a remarkable loss one day just as the trial was drawing to a close. All his papers, containing the copious notes he had made during the time the testimony was being taken, suddenly disappeared from his table in the court room. There were documents in the pile, too, which were of the utmost value to the prosecution. When the judge discovered his loss he instantly reported it to Judge McAllister, and the latter ordered the bailiffs to close and lock every door and then search every person in the room. The bailiffs obeyed the command, but they found no trace of the missing papers. The reason why they did not was because the papers were being consumed in the big stove of a saloon near the court building, where they had been carried by the man who stole them. This man was also a member of 96.

A PLOT TO LIBERATE SULLIVAN.

But the most remarkable bit of history about the famous trial has yet to be told. It has been a subject of gossip among some Chicago Irishmen for years, but, strangely enough, it has never found its way to the public. It is charged that there was a bold conspiracy, which had its origin in 96, to liberate Sullivan in the event of the jury voting to convict him. There were men in the city who had duplicate keys to the jail, which they had obtained in a manner known only to themselves, and which they were ready to use if the emergency required their use. "If Alexander Sullivan had been convicted," said the man who furnished this remarkable chapter, "he would never have gone to prison or the gallows, but some fine night, when the community would be least expecting it, he would have issued from the jail in the garb of a priest. Once outside he would have been safe. Who, even among his friends, could have told how he would look with a full beard on his face? He would have been safe. But the action of the jury in acquitting him precluded the necessity of using the duplicate keys, and they were thrown into the river."

HOW SULLIVAN GOT INTO THE CLAN.

After Sullivan's release from jail he became a candidate for membership in Camp 96 at the request of his admirers and friends, who believed he would be elected without objection. He was black-balled, and according to the laws of the clan he was not again eligible for membership in that or any other camp until the expiration of six months. When Camp 16 was formed, a few months later, however, he was elected to membership, and shortly afterward he and Colonel Cleary became the controlling spirits of it. It was a camp of politicians, who were willing to sacrifice rules and law to gratify their own will.

THE CATHOLIC CHURCH TAKEN FOR A MODEL.

About this time a good many of the older members began to cast about for a plan of reorganization for the whole Clan-na-Gael that would make it as powerful as any secret political body in the world. A committee was appointed to study the existing political and military governments of the earth. They spent six months in their researches, and in the end they reported that there was only one form of government that was absolutely perfect—the Catholic church. This announcement was a puzzler to the clansmen who were seeking reorganization. The most of them were Catholics, and few of them were bold enough to seek to build up a secret society on the same lines that had made the church so powerful. One man from the north of Ireland offered to undertake the task, but the majority thought that, as he was not a Catholic, he could not appreciate what he sought to do, hence the matter was allowed to rest for the time being.

At that time the clan had three systems of courts. One consisted of the entire camp, and was for the trial of petty offenses. The first man who was ever tried in this way was Frank Agnew, for appropriating money that belonged to another Irish society. He was convicted and was subsequently compelled to pay a large judgment. [A later issue of the *Herald* retracts this charge against ex-Sheriff Agnew.]

The next higher court consists of a committee, which is voted for by the camp in secret ballot. Every member is allowed to cast a ballot for one man, and those who receive the highest number of votes ought to be declared elected, but it does not always follow that they will be permitted to act unless the senior guardian chooses to furnish them with a notice of their election. That functionary can, if he pleases, select a committee of his friends, and nobody dare question his choices. The first committee ever selected in this way was headed by John F. Finerty. The selection was made in 1875 or 1876, and the committee was intended to co-operate with the Irishmen of other cities in fitting out an expedition to rescue the Australian prisoners. It never accomplished anything.

The other court is a committee which the senior guardian appoints at the direction of a member of the executive or the district member, whose action is never reported to the camp. It was this kind of a committee that tried, convicted and sentenced poor Cronin.

POPE ALEXANDER I.

The clan continued to grow in Chicago and throughout the country, but it lacked what it most needed, a directing head. Alexander Sullivan was one of the first men to recognize this after he had become a member of Camp 16. He began to exert his influence in many directions to get control, and before long he had a following which enabled him to cut a wider swath in all the secret councils. The plan of reorganizing on the same system that controlled the Catholic church was broached, and he proceeded to put it into execution. His first step in this direction was to reduce the executive from nine members to three, and then he had himself and Feehy and Boland elected to compose what has since been known as the triangle. He had not been in control of the clan very long before he found that the Land League, which was then at the zenith of its popularity, was a serious obstacle in the way of the clan's advancement. The league, being composed of nearly the same elements that constituted the clan, drew too heavily on the resources of Irishmen to enable them to support both organizations. To overcome the difficulty he set out to capture the league as he had the clan. How he did it is a matter of record among Irishmen. In the Chicago delegation that went to the Philadelphia convention there was only one enemy—John F. Finerty. The others had been cut out of their seats through the manipulations of the transportation arrangements by Tim Crean, who was then the district member of the clan. Finerty proved to be so weak an opponent that when he was hissed down in the convention he tacitly allied himself with the Sullivan forces, and the Chicago man was elected on the first ballot.

With the two greatest Irish organizations under his control, Sullivan had little difficulty in doing pretty much as he pleased. One of his first moves was to visit Paris and demand $100,000 from Patrick Egan, who was then treasurer of the Land League funds, to help the physical force men of America to carry out certain plans which they had formed. He got the money, brought it to Chicago, and deposited it in the now defunct Traders' Bank. Shortly afterward he paid off all of his outstanding obligations incurred during the time he was in jail and after he got out. This seemed to place him on a higher plane than ever with Irishmen in Chicago, and for a time he had a clear field to carry out his plans to gain complete ascendency.

The existing distress in Ireland about this period, and the wholesale emigration that resulted from it, enabled Sullivan and the men who formed his cabinet to propagate the idea that the Clan-na-Gael was controlled by an infallible system. Hundreds of young Irishmen who came over had letters of introduction to the Chicago lawyer, which they obtained from their members of Parliament, their priests and their bishops. He treated them all kindly. He introduced them into the camp, and in many cases obtained them situations. Unacquainted as they were with the laws and customs of the land, they were easily impressed with his sense of greatness, for he seemed to control everything, and was able to accomplish anything. He controlled the Irish patronage under the city and county and State governments, and even under the national government. No Irishman could get on the police force or the fire department without his sanction, and the lucky Irishman had to be a Clan-na-Gael.

HIS CARDINALS, BISHOPS AND PRIESTS.

However, he remained aloof from actual contact with his subjects as far as possible, communicating with them through his cardinals and bishops and priests. Each man's power, so far as it went, was as it is in the Catholic church, absolute and unquestioned. He was the supreme ruler.

There were a good many old members in the camps who did not like this sort of a system, for they felt that inasmuch as they were paying their share to the cause they ought to have something to say. Neither did they like the financial system. Before the days of the triangle it had been customary for camps to contribute five per cent of their net receipts for the support of the general office, but after the triangle came in it ordered every camp in the country to contribute fifty per cent of whatever moneys it had on hand at the expiration of every three months. The dissenters grew numerous, and as they began to make trouble in all the camps in the city, it became necessary to root them out. In some cases men were suspended, in others whole camps were stricken from the lists. Of course they were reorganized and placed under the control of believers in the infallibility of the Irish-American pope.

One of the objectionable laws that had been disseminated was that no clansman should know any officer but his senior guardian, and that he should never speak the name of his camp outside of its walls under pain of death. Members were supposed to obey the senior guardian as they would their priest in spiritual matters. They were taught to believe that the laws of the clan were equal to the laws of the land; that the man who made the former was a greater mind and a better lawyer than any of the men who made the latter. Faith in this same power is exemplified by the conduct of the men who are now in jail.

"A clansman once, a clansman forever, dead or alive," is the sentiment which keeps them aloof from the authorities who want their confessions.

DR. CRONIN'S DISCOVERY.

When Dr. Cronin came to Chicago he found the triangle in full control. He found the public offices full of clansmen; also that the clan was able to dictate to both political parties. About 1883, when Dr. Cronin was senior guardian of a camp, he got a circular from a camp in western New York that had

seceded. A short time afterward he got another circular from another camp, and he was easily persuaded to read it to his own. This caused him a good deal of trouble. He had heard much of a great financier who was at the head of the western finances of the clans. According to report the man was a marvel, who was caring for the funds as no other man had before him. The doctor wondered who he could be, but under his oath he was prohibited from inquiring. Early in 1884 he was called down to a village in Indiana to participate in an election. When the business was concluded there was an entertainment in which the doctor took part. He made an impression on a man in the audience, who subsequently turned out to be a merchant in the village. This man invited him to his home, and while they were there the doctor's strange friend showed him a big book which, he said, contained the financial accounts of the western clans. Then he showed the astonished doctor a balance indicating that there was a shortage of $17,000 in the accounts. The shortage, the man said, was a heritage from his predecessor. When the doctor returned to Chicago he began to tell a few of his confidential friends about what he had heard and seen, and presently the news was traveling in every direction. Overtures were made to the doctor to get him to hold his tongue, but as he wanted an explanation of the shortage he would not. He could neither be reconciled nor bluffed. Finally charges were preferred against him by Officer Dan Brown. He was found guilty of alleged traitorous conduct, and he was ordered to do penance. The committee's finding was not entered on record for a year and nine months, but at the end of that time, when it became apparent that the doctor would not repent until the big discrepancy had been satisfactorily explained, he was dismissed.

During the years of 1882 and 1883 old members like P. W. Dunne, W. J. Hynes, Dan Gleason, John Devoy and Mortimer Scanlan were quietly dropped from the rolls. Pat O'Brien was transferred from 96 to 16, and M. B. Flavin was sent to 96. The only old members left in 96, better known as 20, are John Finerty, Dennis Fogarty, Captain O'Connor and Captain Byrne. The camp is full of new men, who have arrived from Ireland within the past five or six years. They were placed there to make it solid for one man.

A peculiar fact about the Clan-na-Gael, and an interesting one, too, is that up to two years ago no man in the United States, except Alexander Sullivan, knew who was the national treasurer. The secret nearly leaked out at Buffalo during Sullivan's trial on Dr. Cronin's charges, when Reynolds, of the present executive, said he knew of certain accounts through charges he had made on the stubs of his receipt book. There is still no certainty that Reynolds was treasurer, because he absolutely declined to give any more information on the subject, claiming that his high office in the clan exempted him from testifying. It was impossible, of course, to find proofs to show he was the man, for at the convention of 1884 all the books and accounts were ordered destroyed.

The big break in the Clan-na-Gael, which resulted in the formation of a rival clan, followed the expulsion of Dr. Cronin. Then came the reorganization and reunion in 1888. Scarcely was this result accomplished than the order for peace was given out. It was sent to every camp in the land; but Dr. Cronin, not heeding it, continued his inquiry into the financial transactions of the old triangle. He was approached time and again and asked to drop the subject once and for all time, but he would not, and as a result his name was introduced into every camp in the country for denunciation. His enemies said he was an obstacle in the way of reunited Irish societies. This was preached in every camp, but it remained for No. 20 to take the initiative in removing the obstacle.

ONCE A CLANSMAN A CLANSMAN FOREVER.

The cemetery at Mount Olivet was intended to be the last resting place of clansmen, and it was purchased for that purpose. It is intended to perpetuate the sentiment, "A clansman once, a clansman forever, dead or alive."

A majority of the present executive is but a relic of the old triangle; hence the latter is still as powerful as it was five years ago. Thousands of clansmen believe in its power yet and follow its dictates as implicitly as they would the dictates of a court of the land. The men in the jail have been assured that they will never be deserted, and that if they only exercise patience they will eventually land in their homes all right. They believe this is true, for clergymen have added assurance to the pledges of their lawyers, and that is why none of them will "squeal."

PLYMOUTH ROCK.

BY REV. R. T. CROSS.

Let us build no doubting castle by the side of Plymouth Rock.
—*Dr. C. L. Goodell.*

Firm rooted on an Eastern shore,
Where tumbling waves around it roar,
Their lies a granite boulder.
By feet of reverent host 'tis worn,
Its chips to every clime are borne,
Its fame shall never moulder.

Upon that rock our fathers trod,
In search of place to worship God
Where none could them molest.
Their quiet step upon that rock
To old-world empires gave a shock,
And Freedom's ark found rest.

That rock the corner-stone doth stand
For all that's great within this land,
For all that makes it strong.
It stands for God and his whole Word,
For Son of God, supremest Lord,
To whom all worlds belong.

From mountain-top in ice-age rolled,
As prophet long ago foretold,
That rock shall fill the world.
From tyrants seat in church and state,
Far down to Hades' open gate
The giant wrong is hurled.

Oh! then beside that rock so grand
Let Doubting Castle never stand,
On sands forever shifting!
Let querying doubt, with itching ear,
Go build far hence her house of fear,
The floods against it drifting.

On Plymouth Rock we plant our feet,
Nor fear the strongest foe to meet,
That gates of hell can send;
But if we stand on walls of doubt,
Our ranks the foe will quickly rout,
No help will heaven lend.

Denver, Col. —*The Advance.*

THE PILGRIM SPIRIT.

How great was the contrast between the mighty soul of the Puritan life out of which the Pilgrims came, and that of the Masonic lodge, one of whose first principles is the yielding of private judgment, is seen in the following from the life of John Adams, written by his son John Quincy. As we read we are amazed that Masonic rites were ever allowed at the Plymouth monument.

The English universities were the cradles of the New England colonies; and the Reformation was their nursing-mother. For although the successive kings and queens of England, with their sycophant Parliaments and Synods, could shape and mould the reformation of the law, according to the standard of their politics and their vices, they could not so control the march of mind in the universities. From the moment when the spell of human authority was broken, the right of private judgment resumed its functions; and when the student had been told that the only standard of faith was in the Scriptures, to prescribe creeds upon him under pains and penalties, however reasonable it might appear at White Hall, in St. Stephen's Chapel, or in Leadenhall Street, was but inconsistency, absurdity and tyranny at Cambridge, and even at Oxford.

In the struggle between the government to arrest the progress of the Reformation, and individuals whose spirit could not be subdued, the fury of religious persecution could be satiated with nothing less than death as the punishment for non-conformity. Banishment, in other ages and for other crimes, considered as one of the severest of penalties, was an indulgence denied to the Puritans, and the first of the New England colonies was settled by fugitives from their country, who, at the peril of their lives, had escaped from the unrelenting tyranny of their native land.

The seminal principle of the New England colonies, therefore, was religious controversy; and, from this element of their constitution, different from the principle of all preceding colonies, ancient or modern, consequences followed such as the world had never before witnessed.

One of these consequences was that the founders of these colonies were men of finished education and profound learning. It was at the universities, and in the pursuit of learning, that they had imbibed the principles which they believed, by which they acted, and for which they suffered. Another consequence was, that the same founders of these colonies were men at once deeply conscientious and inflexibly firm. It was impossible that they should have adopted their principles without previous investigation, anxious and profound. The conclusions to which they came were sincere, and they believed them important beyond anything that this world could give or take away. Every motive that could operate upon selfish passions or worldly interests pointed them to the opposite doctrines. The spirit of martyrdom alone dictated to them those which they espoused. The name of *Puritans*, given them by their oppressors in derision, was characteristic of their purposes and of their conduct. It was the object of their labors and of their aspirations to restore to its simplicity and *purity* the religion of Jesus; and they alone, of all the sectarian reformers, adapted their system of discipline and of church government to their professions. They were even in that age, and before their emigration, denominated *Independents*. Their form of church government was democratical. Any number of individuals residing in a neighborhood of each other, competent to meet together in social worship under the same roof, associated themselves by a mutual covenant, and formed a church. They elected by a majority of votes, their pastors, teachers, ruling elders, and deacons. Each church was independent of all others; and they ordained their ministers by imposition of hands of the brethren themselves. They abolished all superstitious observances, all unscriptural fasts and festivals, all symbolical idolatries; but, with a solemn and rigorous devotion of the first day of the week to the worship of God, they appropriated a small part of one weekly day to a lecture preparatory for the Sabbath; one annual day, at the approach of spring, to humiliation before their Maker, and to prayer for his blessing upon the labors of the husbandman; and one day, toward the close of the year, in grateful thanksgiving to heaven for the blessing of the harvest and the abundance of the fields.

NOTES FOR THE GRAND ARMY.

POLITICAL.

The non-partisan character of our G. A. R. creed, as we understand it, refers only to the two dominant political parties, and if we shall succeed in organizing and consolidating our comrades of Nebraska, Kansas, Iowa, and Colorado into State associations, we shall then be in position to make terms with either of the old political parties for our own advantage.—*From the Grand Army Index of Omaha, Dec. 10, 1885.*

IRRELIGIOUS.

In reference to the Grand Army of the Republic, the National encampment at Portland, Maine, has agreed that Decoration day, which comes next year on Sabbath, shall be observed for that purpose instead of Saturday or Monday as heretofore. So we have the society deliberately authorizing the most public and thorough desecration of that day and declaring that it shall be observed by its almost 300,000 members as a public holiday. This of itself is a sufficient reason why all Christians should abandon the order. We hope it will no longer be a question with our United Presbyterians whether they may lawfully be identified with it.—*From the Christian Instructor, July 2, 1885.*

FRAUDULENT.

Some of the worst scums of the earth managed to get in some posts and their element grows strong, while respectable members who do not care to associate with them stay away from meetings. This feeling has led to the state of affairs in a certain lodge in this city. The bad element controlled it and were linked together to work the pension "racket" for all it was worth, stopping at nothing to accomplish their purpose. Furthermore, they even furnished money to defend Darling, Coleman and Stephens, arrested for presenting fraudulent claims, on the ground that they were being persecuted, and by this claim good men were compelled to assist in carrying out the scheme. The public was appealed to in the name of the "old veterans," but nothing was mentioned about a defense fund, and honest men's money was given, but not for the purpose for which it was used.—*A prominent member of the G. A. R. in the N. Y. Times, April, 1888.*

—The Baptist Missionary Society before a great audience in the City Temple, London, reported £80,800 for the year—the largest income ever recorded, and a disposition manifested to increase the sum in the coming year. The Lower Congo mission especially calls for a large outlay. The transportation of stones and building materials up the river costs yearly £6,900, and this expense must continue until the projected railway of 265 miles is completed, which it is hoped will be accomplished in about four years.

NEW ENGLAND LETTER.

Meeting of the I. O. O. F. in Portland, Me.—The Miles Standish monument.—Another chance for Masonic display.—American journalism.—A hopeful sign.—Mr. Wooley at Northfield.—The Christian Alliance meetings at Old Orchard.—Connecticut Prohibitionists.—A thrilling incident of the W. C. T. U. campaign in Meriden.

Yesterday the Grand Lodge of Odd-fellows met in Portland, Me., and according to the report of Grand Master Bagley, the order in that State is in a flourishing condition, showing an increase of membership for the last year of 706. The number who have dropped out either through indifference or for conscience sake is, as usual, not reported. Motley tells us in his History of the Netherlands that during the religious struggles on that devoted soil, the Spanish commanders used to sacrifice truth to effect so far as to send home lists of distinguished names among those killed on the patriot side, who proved themselves very lively for dead men in after campaigns. And in like manner a lodge Grand Secretary often covers under a cheerful array of figures some discouraging facts.

The Masons may have another chance soon to air their regalia, as the Standish monument is now very nearly completed. The corner-stone was laid with "appropriate" Masonic exercises, Oct. 7, 1872. If Massachusetts can afford to snub her own speakers and poets on such occasions, and honor outsiders and aliens who represent the opposite of those principles for which half that little band laid down their lives the first winter, she can afford to let Masonry play its heathenish tricks over their graves, while all their true born descendants feel every drop of blood in their veins tingle at the outrage. The *Congregationlist* has at last broken silence, so far as to express a general disapproval of the ceremonies at the monument dedication, including the Masonic part of the programme. The editorial is quite strong for that paper, though it might seem weak in others.

It is said that Editor Stead of the *Pall Mall Gazette*, the noted English champion of Social Purity, proposes to visit this country to study American journalism. It is to be hoped that he will not take such papers as the *Herald* and *Globe* for representative types. Mrs. L. M. Shepherd well said in one of her recent lectures that the *Boston Globe* is a disgrace to the United States, and yet this organ of the John L. Sullivan fraternity has its patrons quite as much among the so-called respectable classes as among the great unwashed. We can hardly expect a high moral standard from the daily press so long as the Christian public say in action, if not in words, that their only care is to get the news, and they do not mind what an amount of garbage they have to swallow with it. Such journals should be ranked with the dime novel, to be equally excluded from decent American homes.

One of the most hopeful signs of progress in the world at large that has happened recently, seems to me the passing by the International Congress of women in France, of a strong resolution, demanding the abolition of the double standard in morals, and of all legislation which supports it. When it is remembered that the Congress was held under the auspices of the French Government, and in Paris, and that it was given the official sanction of Senators and Cabinet ministers, it may well be considered a milestone, not in the advancement of woman merely, but of the whole race.

About six or seven thousand people, it is computed, attended the grand concert on Boston Common last Sunday afternoon. But Evangelist Wm. F. Davis has also begun to hold preaching services there, and has not thus far been molested. It is true that a friend of his obtained a permit for him from the authorities without his knowledge or consent, but he very properly refuses to recognize it, and thus abandon the principle for which he spent a year in Charles Street jail.

At the Moody Conference, which has just closed, Mr. J. G. Wooley, the converted lawyer, has been laboring very effectively. The papers report him as "a wonderful speaker, his powers of imagination phenomenal, his language elegant, his manner profoundly impressive." He has now left New England for the West, otherwise there would have been hopes of hearing him at our summer convention in Ware. In his letter replying to an invitation sent by the writer he expresses the most cordial sympathy with our work, and his "sincere desire to be of service at some of our future meetings if the Master wills." At the close of one of his stirring temperance addresses at Northfield, Mr. Moody proposed raising twenty-five hundred dollars at once and putting Mr. Wooley into the field as a special missionary to drinking men. Two thousand dollars was raised on the spot.

The Christian Alliance Convention at Old Orchard is reported as the largest and most successful held for years. The unwise plan of charging for admission to the grounds, adopted by the Old Orchard Camp Meeting Association, and strenuously opposed by the Christian Alliance workers, may prevent the latter from holding their sessions there in the future unless the restriction is taken off. A friend writes me that Rev. Charles Warren Ryder spoke very strongly at the meeting against secret societies. There is surely "a stirring in the tops of the mulberry trees." God bless his brave witnesses who testify thus fearlessly to the truth.

Connecticut prohibitionists are working nobly in the face of what seems to many, even the most hopeful among them, inevitable defeat. A very dramatic incident is reported by the *Home* as occurring in Meriden during the course of the W. C. T. U. campaign in that city. Rev. Mr. Griffin, of Trinity Church, recently spoke in very plain and uncompromising terms of the liquor-selling fraternity, calling them murderers, highwaymen and robbers. One of the daily papers accused him of harming the temperance cause by his ill-tempered and extravagant speech. It is astonishing, by the way, how fearful these papers which go against the Amendment are lest the cause should be harmed by imprudent and ill-advised language on the part of its advocates. But Mrs. L. E. Bailey, who is lecturing through the State, came to his defense on the following Sunday in a somewhat unexpected manner.

"I understand," she said at the close of her lecture, "that one of your ministers who spoke here last Sunday has been criticised, even by temperance people, for going too far in his denunciations. I understand that he called them robbers, highwaymen and murderers. He did not go too far—he could not. I repeat what he said, and brand them as robbers, highwaymen and murderers, and I have good cause to."

Mrs. Bailey spoke in a voice trembling with emotion, and with tears in her eyes; while her audience listened with an interest painfully intense as she continued:

"Look at me. How old would you think me to be? Eighty, I presume. Well, I am not. I am just forty-two. What turned those hairs white? Rum did. My home is supposed to be in Minneapolis, but on God's earth I have no home. Rum robbed me of it, and of all I had in the world. Come with me and I will show you two little graves that the murderous rumsellers filled for me. Who says they are not robbers and murderers? I say they are, and all who vote to license them are as bad as they. I mean what I say, and if you do not like it you need not come to hear me again."

There was deathlike stillness among her audience as this one among the countless rum-made "tragedies in real life" was unveiled before their eyes. And when, controlling her emotion, Mrs. Bailey quietly remarked, "It is the first time in my public career that I have ever made a reference to my personal affairs, and I do not know what impelled me to this afternoon," she was given a round of most enthusiastic applause.

Well may every voter in Connecticut, or anywhere else, before he casts his vote for the perpetuation of the saloon, pause and consider what judgments his course may be invoking on his country. For not in vain shall the cry go up day and night from the womanhood of our country to the Judge of all the earth, "Avenge me of mine adversary."

ELIZABETH E. FLAGG.

—At the end of 1888, according to advance sheets of Poor's Manual for 1889, the aggregate length of all lines in the country was 156,082 miles, all built in sixty years, the average mileage per year being nearly 2,600 miles. The same authority, referring to the railroad construction wave of 1886 8, says the chief feature of that period has been the extraordinary activity displayed by the older and more powerfull corporations of the northwest and southwest in the extension of their lines, with the apparent purpose of securing a firm foothold upon every available foot of territory contiguous to their several systems. The result of this policy has proved in many instances unwise, if not disastrous. In 1888 $207,124,288 of interest was paid, an increase, and of dividends $80,248,041, a decrease.

The conclusion arrived at is that in the early days of railroads in this country their profits reached very respectable proportions. But the days of large profits appear to have passed. A railroad which in the future can pay regular dividends of 5 per cent per annum will be regarded in much the same light as those which formerly paid 8 and 10 per cent for years without intermission.

REFORM NEWS.

FROM THE GENERAL AGENT.

THE SITUATION IN BOSTON AND NEW ENGLAND.

BOSTON, August 14, 1889.

This is the fifth day since I reached New England. I have met a number of the old friends, found some new ones, and distributed tracts and talked as opportunity offered. Just what progress has been made towards a congress of churches or Christians in October next is hard to determine. I have seen enough to indicate an interest on the part of some, but I sometimes fear that it is so very latent that no ordinary means will develop it into useful expression. I find here, as elsewhere, that "foreign wars" are more popular than home conflicts, involving personal sacrifice, self-denial and bravery. Let the conflict go on, is the voice of humanity,—but let it be in some other town or city more favorably situated than ours. It is possible, however, that I have not reached the fighting men of Boston, who have the courage of their convictions on moral issues, as the city is nearly pastorless. I notice on a number of church doors placards like this: "Closed for repairs." "Regular services resumed the first of September," etc.; and on inquiry find, "Our pastor is away on his vacation." It is just to these men to assume that when they can be reached, and the question of a congress of Christians fairly presented, they will treat the matter fairly. In the meantime I must do what in me lies, and enter where the Lord opens a door.

On Sabbath I was profited by listening to three able sermons by Dr. Arthur T. Pierson, of Philadelphia. His manner is conversational, and he never fails to make himself thoroughly understood. I accompanied Bro. Wm. F. Davis at his open-air service on the Common, where he spoke for two hours and forty minutes to a large crowd, from the words, "These shall go away into everlasting punishment." There was Gospel preaching at four other points on the Common. One man was loudly commending the right of "eminent domain" to his hearers, but the chief attraction was the concert at the grand stand, where an immense crowd were gathered. Everything moved along smoothly, and I left the Common with the impression that Davis, Hastings, Gordon and their associates had not suffered and contended in vain for the recognition of the inalienable right of every American citizen to free speech on Boston Common.

At the Y. M. C. A. 5 o'clock prayer meeting I gave a brief testimony, and again at the union prayer meeting at 6:30 in Tremont Temple. At this latter place a young man came to me who wanted to know something of the lodge and its work. He had never heard of the N. C. A., or of any organized opposition to the secret system. I gave him such tracts as I had, and invited him to call at my room on Monday evening. He came, and I learned that the church to which he belongs had been greatly agitated, and had finally divided; and that the Masonic question was a prominent feature of the difficulty.

On Monday I went with Bro. Davis to "Crescent Beach," a seaside resort near the city. The sixth annual Bible Conference is held here, with its first session at 9:30 A. M. Tuesday morning. Friends and speakers were beginning to gather, and I had an opportunity to talk with several and distribute tracts. I met here for the first time Bro. and sister H. J. Pierson, who are on the Ware program. Also Bro. H. W. Brown, with his wife and three children. Bro. Brown said he had heard me speak, and his manner was cordial, but his expressions in regard to the lodge seemed guarded. Rev. P. Bixby was more positive in his manner, and promised to introduce me to the Board of Directors, of which he is president. He said the program was full, but possibly there might be some vacancy where they could give me a little time.

Yesterday I met Miss Flagg at her home, in good health and heart, though still quite lame. She expects to attend the camp meeting at Ware, and now thinks favorably of a Western trip in October to represent the N. C. A. in the National W. C. T. U. meeting in Chicago.

I was not feeling well this morning, and the day has been so rainy that I did not deem it prudent to venture out to the Beach, as I had intended. A good letter from Sister Hoyt indicates hard work and the development of a healthy interest at Ware. I have promised, D. V., to be there on Saturday and do what I can to increase the interest and complete the preparation for this important meeting. Let all the friends pray that this camp meeting may be the pentecostal beginning of a glorious work in New England.

J. P. STODDARD.

NOTES FROM THE BIRTHPLACE OF OUR PRESENT MOVEMENT.

Joliet, Ill., Aug. 12, 1889.

Dear Cynosure:—I arrived at this city to day. During the past week I worked at Aurora. In Aurora there are, according to the city directory, over four hundred Masons, and as many Odd-fellows; and not more than ten persons who are known to actively oppose them. There was a time, when the enemy were brave enough to take the field, when one could chase a thousand, and two put ten thousand to flight. But in this age of talking, secretists have learned that the best way to perpetuate evil is to keep still about it.

While in Aurora I was entertained at the home of Mr. John Gardner, member of the N. C. A. Board. It is worth a great deal to a young man to meet with such heroes as Mr. Gardner. One can't come in contact with them without having the purpose to be faithful and courageous in the service of God made firmer. I count it a high privilege to have been associated with a man whose testimony will soon be, "I have fought a good fight, I have finished my course, I have kept the faith." After meeting such men if one shirks his duty he must surrender all self-respect.

Some of the ministers were away from home, but among others I called on the Rev. Mr. Gault and Dr. Mallory. Mr. Gault is too much of a Modern Woodman to be much of an Anti-mason. But I was greatly encouraged by my conversation with Dr. Mallory. We have his sympathy in our work. The doctor said he considered Masonry and Odd-fellowship the greatest frauds ever perpetrated, but that his faith at this time is hardly up to the point of attacking them. He is engaged with all his might in working for prohibition, and, in that contest, demonstrates that he is "strong and very courageous." His doctrine is one thing at a time. From what I learned he is doing splendid service for Christ and humanity here in Aurora.

I had several parlor meetings in Aurora, at which a considerable interest was excited. I am confident that such meetings are a good thing. They take hold of the people and force them to think, and, as an engineer said, look before they leap. Mr. Park, the gifted penman of Wheaton, is making me a chart on a larger scale. With that I expect to do better work in this line. Yours, E. W. Shaw.

Correspondence.

GOV. FORAKER'S HAND ON CINCINNATI.

Cincinnati, O., Aug. 12, 1889.

Editor Christian Cynosure:—The *American Sentinel* last week reproduced an editorial which appeared in the *Journal and Messenger* of this city last May, reviewing my article on National Reform. I have written replies to both these papers. The *Journal and Messenger* is a Baptist paper. The editor lays down this proposition as the basis of his argument, 'Government is a social compact." Then those who do not accept the compact are not bound, and those who wish to separate are at liberty to do so, and future generations are free from all obligations to submit to it. Government is only a rope of sand. He adds this surprising statement: "The individual surrenders certain natural rights to the state." That is true of the voluntary association which is artificial; but not of the nation which is natural. The association is restrictive of the rights of the individual; the nation is the sphere of their fullest enjoyment. We are in our normal state in society just as in the family. The citizen no more "surrenders some of his rights to the state," than the hand surrenders some of its rights to the body. As Mulford says: "The association of individuals, however numerous, is not the state, and the stipulations of the contract, however wide, have not the majesty of law; the concession of private rights, however extended, is not the institution of public rights." He, the editor, also makes this strange statement: "It is a common mistake that the state punishes sin (crime) because it is condemned by the law of God." I do not see how he would interpret the first part of the thirteenth chapter of Romans. Rulers are God's ministers, acting in his name and by his authority, executing his wrath upon lawbreakers, and for him bearing "the sword." The state is the arm of Jehovah administering the affairs of the divine government among the nations of earth.

Friday afternoon I preached at the Shiloh camp meeting near Goshen, Ohio. An annual camp meeting has been held in this grove for the past twenty years. The tents are all filled this year and they are having a precious season. The services are in charge of Rev. Geo. T. Weaver. We heard Dr. Van Cleve of this city preach an excellent sermon, Saturday afternoon. I preached again, and at noon took the train for home. The past two Sabbath mornings I have preached in the Central Presbyterian church. The evenings were occupied at the York Street M. E. church.

We have had two quiet Sabbaths here. It is said Governor Foraker's hand is behind this Sabbath closing in our city. He gave the committee of five hundred a few pointers at the start. He said to them, "Give the chief of police to understand that unless the law is enforced his head will come off. Give the police force to understand that unless they arrest these law-breakers their heads will come off. Give the mayor to understand that unless he enforces the law his head will come off." The letter which the Governor wrote Mayor Mosby is in keeping with this advice. Foraker is a member of the M. E. church and has been in favor of this enforcement all along. The course taken has demonstrated his wisdom. If the politicians in the legislature do not form a league with the saloon-keepers to rescind the law (an event not at all improbable) the outlook for Sabbath observance here is not hopeless.

Mr Halstead makes the suprising statement that we waste every year in building fences as much as Germany spends in keeping up her army. They have no fences there. We also waste as much in fires as their army costs. Our buildings are tinder boxes, and their's are durable. So that we throw away every year twice the cost of their army. We are carrying heavier burdens than they.

J. M. Foster.

WORK AMONG THE FREEDMEN.

Selma, Ala.

The American Missionary Association opens a school in Selma this fall. They are to resume a work that they began years ago, but for a time was given into the hands of a local board. It was not carried on quite in harmony with their views, so they now resume it. Wherever they establish a mission they do a good work. They are up on all questions of reform, both in the nation and in society. The lodge seldom thrives on the food they give. Their school will be in the building known as the Burrell School.

We do not know what provisions will be made by the city for a school for colored children, whether any or none. There are no fewer children in Selma now than heretofore, and the demands for more and better school facilities are increasing.

The Baptists have quite a large school in this place. They are proposing to erect a new building that will enable them to enlarge their work. Concerning this school, we are sorry to say that it encourages the lodge. Its president is a member of the Odd-fellow's lodge. Two Sabbaths ago he, with a fellow minister, in company with others, took the train and went to Eufaula to attend the District Lodge of Odd-fellows. It seems to me that this is not only an upardonable breach of God's holy day, but it looks like disregarding God's law and ordinances to go and worship Baal. When those who are the leaders of the people, and are at the head of large institutions of learning, do such things it makes the work of reform difficult and throws great stumbling-blocks in our way.

This is the school that our late and lamented Bro. Woodsmall labored so faithfully in founding. Alas, how it has backslidden from those pure and lofty doctrines of reform that he taught and exemplified! When those in high places set an example of Sabbath-breaking it opens a wide gap. Oh! for more genuine reformers in this Southland!

We are gratified, however, in being able to say that of the large number of colored ministers of Selma, there are only a few who are in regular fellowship with the lodge. May the day soon come when there will be none. G. M. Elliott.

FROM THE REMOTE GOLD FIELDS OF SOUTH AFRICA.

Johannesburg, Transvaal, S. Africa,
June 6, 1889.

Dear Brother:—Yours of April 23d is at hand, having reached us finally at this place. Thanks for your information in regard to some money being ready for me at your office. Money can always be used to good advantage by God's children, though the Lord has blessed us to some extent with temporal means during our stay in the gold fields of Transvaal. We are also saving with the means God gives us, and moreover, we give at present one-fifth of all our income to the Lord; so we expect and receive his blessing. Might all the children of the Lord learn to devote more money to his cause, from whom they everything receive for time and eternity.

Please thank the contributors of said money in my name, and tell them that I ask the Lord's blessing on them for their kindness.

Our faith-healing work, of which I formerly wrote in the *Cynosure*, has been hindered very much by the slandering of the servants of Satan; still the work is going on quietly, and our prayers for the healing of the sick are answered as before. The love of God to mankind is wonderful, healing all their spiritual diseases, whenever they believe in his love through Jesus Christ, our precious Saviour. How much is the loving Father dishonored by his children, while they often try in vain for years to cure their bodies, temples of the Holy Ghost, by poisonous medicines, whereas a single touch of Jesus, by faith, would remove all their complaints.

We have been now a little over two years in Johannesburg, Transvaal, and during this time a town has sprung up, numbering about 20,000 inhabitants, made up of all nationalities of the world. Perhaps you have read already of these marvelous gold fields; and if not, you may get some information in regard to them by reading the papers which I send you with this letter. May the Lord bless your glorious work of opposing and exposing the workings of secret societies in America.

Yours in the Lord, W. Hazenberg.

PITH AND POINT.

APPRECIATED.

The *Cynosure* grows and grows in value and importance. How valuable that article of Bro. Hinman, on "The Symbolism of Masonry!"—H. T. C., *Worcester, Mass.*

A NASHVILLE EXPERIENCE.

An old preacher died a week ago who was a rank Mason, one who had organized many lodges, but was blind in regard to pure salvation principles. I saw him twice and talked to him at some length. The last time he was very humble, and invited me to stay to dinner. He died suddenly. His funeral sermon was preached by Bishop Tyree; and I was told he came down heavily on secret societies. I am sorry I could not go to hear it. This is one of the preachers who said to me, "Don't you think a man ought to have his throat cut who breaks his oath after he has sworn not to reveal the secrets?" I only said to him, "Did Jesus Christ ever teach men to cut each other's throats?" He had his jewel in his mouth, and for fear it might drop out, held his teeth together tight. Do you wonder there is little salvation preaching, when the devil has the control through lodgery? God bless every worker in the reform.—A. F. Smith.

Literature.

The Pleasures of Life. By Sir John Lubbock. Second Series. Pp. 145. Price 30 cents. John B. Alden, New York.

The reception of his first series of essays was so flattering to the eminent English scientist that he has continued the work, and issued a second on such topics as Ambition, Wealth, Health, Love, Art, Poetry, Music, The Beauties of Nature, The Troubles of Life, Labor and Rest, Religion, The Hope of Progress, The Destiny of Man. Sir John, though a very busy man with the affairs of Parliament, is much more celebrated as a writer and student of zoological topics, and his books on "Prehistoric Times" and "Origin of Civilization" show how profound have been his inquiries into the early history of the human race. But even in the quieter mood of an essayist he is a fascinating writer, and his work is notable not alone for what he tells but for the fine literary qualities everywhere observable. The style is charming, and though the quotations are profuse yet they are good. Emerson says, "A great man quotes bravely," "genius borrows nobly." A book of pleasanter reading is not put out every day.

The Statesman for August opens with a thoughtful, comprehensive argument on the question of postal savings banks, by Horace J. Smith of Philadelphia, who shows how some of the more serious objections to the adoption of the system by the government may be overcome. W. H. Van Ornum of this city, a sympathizer of Henry George, vindicates the latter in his position on Labor, Capital and Land. His position will be well and forcibly maintained. Prof. Wilfrid M. Kellogg of Northwestern University, Evanston, writes on "Local Option—Its Relation to the Genius of our Government." Alice Stone Blackwell closes the discussion she has been holding with Dr. Wheeler on "Woman Suffrage." Other articles are "Moral Purity in our Children" and "Insurance Laws."

Good Health for August is a very attractive and useful number of this well known hygienic journal, which has nearly reached its twenty-fifth volume. Dr. Felix L. Oswald, the popular writer on health and temperance, writes of "International Health Studies." The departments of Dress, True Education, Social Purity, Good

Health, Domestic Medicine and Science in the Household, are full of practical and valuable information, with which every housekeeping woman should be familiar.

The pioneer of the well-known and now universal word method in teaching reading to children, was J. Russell Webb. His latest presentation of this subject in form for the most primary instruction is a primer called "Webb's New Word Method," published by A. S. Barnes and Co., New York and Chicago. It is profusely illustrated and sold at a low price.

Rev. Dr. Lewis W. Mudge, pastor of the Second Presbyterian church, Princeton, New Jersey, is the successful author of several popular hymn and tune books, among which may be mentioned "Hymns and Songs of Praise" and "Carmina Sanctorum." He has just issued a hymn and tune book for social worship and prayer meetings, called "Songs of Praise," containing 500 hymns, and sold for introduction at 50 cents per copy. It presents the old and well-known hymns and tunes, together with many of the best late ones. Being compact, and printed in large clear type, it is much sought for by churches of all evangelical denominations. A. S. Barnes and Co., New York and Chicago, publishers.

A remarkable chapter of Napoleonic history will appear in the September *Century*, consisting of letters and journals of British officers describing Napoleon's voyage to Elba, also to St. Helena. The first part of the article is a letter written by Captain Ussher, who commanded the Undaunted, which took the exile to Elba; the last part is by Lieutenant Mills, of the Northumberland, and consists partly of a diary which the young lieutenant kept while on the way to St. Helena in the same ship with the ex emperor. Napoleon talked quite freely about some of his plans,—especially with regard to the French navy,—told a number of stories, and explained various points in his own career.

Lodge Notes.

The annual encampment of the Brigade of Indiana, Knights of Pythias, was held in Warsaw with a street parade.

The Grand Lodge of the German order Harugari closed its convention in Chicago the other day with the election of Franz Koch for "Grand Bard."

The Knights of Labor of this city prints a table showing that the statement of General Master Workman Powderly that there were now about 215,000 knights in good standing is untrue. The article concludes as follows: "Inside information will probably reveal the fact that the noble and holy order has to-day less than 100,000 members in good standing. Verily, the Knights of Labor has ceased to be the factor in the solution of the labor problem."

The trades council at Birmingham, Ala., by a vote of 15 to 20, eliminated the Knights of Labor from their organization. The trades council is the central organization of the different trades unions in the Birmingham district for purposes that are common to all. The Knights of Labor insisted on being represented in the council by one delegate from each of their lodges. As this would give the knights a large numerical strength, and as some of the unions had so far refused to come in because of the threatened preponderence of the Knights of Labor, the trades council concluded to do without the knights altogether.

J. Ward Ellis, an authority in Odd-fellowship, thus gives the minimum cost of taking all the degrees of that lodge in Illinois: First, the degrees in the lodge, $14; second, the degrees in the encampment, $6; third, the degrees of the canton, $5; fourth, the degrees in the Rebekah degree lodge, $2. Total, $27 00. These are about the rates in the rural lodges. In the cities they are greater. For instance, one lodge in Chicago charges forty dollars for initiation. A fair average of the cost in the city is thus given: First, in the lodge, $24; second, in the encampment, $8; third, in the canton, $5; fourth, in the Rebekah lodge, $3. Total, $40. Now add expense of canton uniform, $45. Grand total, $85. The annual dues in the bodies are $21. Total fees and dues for one year, $106. Thus it will be seen that the actual expense for the first year will be $106. Then to this should be added at least $25 for incidental expenses for the year, and we have the first year an expenditure of $131. Afterward the dues will average about $21, but the etceteras will not decrease in cost. So the amount will be $50 per year.

(From The Freemason of Sydney, Australia.)

It is stated that there are 30,000 Masons in California, one-half of whom are unaffiliated. A defect in the Grand Lodge working somewhere.

One of the highest crimes that a Craftsman can commit is to divulge secrets solemnly confided to him by a brother Craftsman.—*Portland Journal.*

The District of Columbia, which surrounds the city of Washington, the smallest geographically of all the grand jurisdictions, contains the large number of 3,026 Masons.

Lodge meetings on Sunday are neither expedient nor necessary in any jurisdiction. They are offensive to the moral sense of the community. In some American States lodges do meet on Sunday.

The great "Irish Liberator," Daniel O'Connell, was a zealous Freemason, and W. M. of Lodge 189, Dublin. In 1838 he was induced by the clergy of his church to withdraw from the order. He died in 1847.

The Grand Lodge of Tennessee has enacted a tax of two dollars per head per annum on all unaffiliated Masons, the proceeds going to the Masonic Home. How the tax is collected is not stated, and that is just what is wanted known.

The ritual in use in England at the present time is greatly different from that in use elsewhere. That generally adopted for the use of the various Grand Lodges of the United States was formulated by Webb, and is used in no other country.

At the union of the two English Masonic factions, early in the present century, a ritual was formulated which is essentially the same as that practiced by the Grand Lodge of England at the present time. Some of the first lodges established in America were authorized by the Ancient or Dermott branch of the order, notably Pennsylvania, which still holds to the same ritual.

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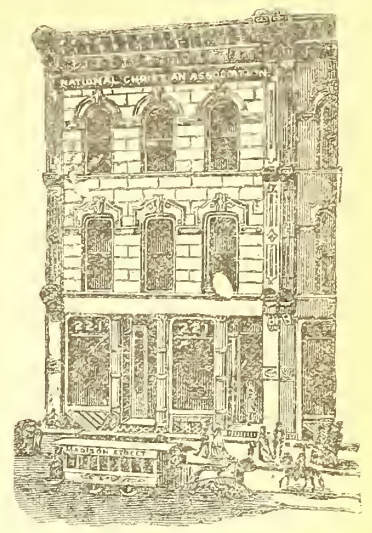
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The Home.

SONG OF THE STARS.

When the radiant morn of creation broke,
And the world in the smile of God awoke,
And the empty realms of darkness and death
Were moved through their depths by his mighty breath,
And orbs of beauty and spheres of flame,
From the void abyss by myriads came,
In the joy of youth, as they darted away
Through the widening wastes of space to play.
Their silver voices in chorus rung,
And this was the song the bright ones sung:

"Away, away, through the wide, wide sky,
The fair, blue fields that before us lie;
Each sun with the worlds that round him roll,
Each planet poised on her turning pole,
With her isles of green and her clouds of white,
And her waters that lie like fluid light.

"For the source of glory uncovers His face,
And the brightness o'erflows unbounded space,
And we drink as we go the luminous tides
In our ruddy air and our blooming sides;
Lo, yonder the living splendors play;
Away, on our joyous path, away!

"Look, look, through our glittering ranks afar,
In the infinite azure, star after star,
How they brighten and bloom as they swiftly pass!
How the verdure runs o'er each rolling mass!
And the path of the gentle wind is seen,
Where the small waves dance and the young woods lean.

"And see, where the brighter day-beams pour,
How the rainbows hang in the sunny shower;
And the morn and the eve, with their pomp of hues,
Shift o'er their bright planets and shed their dews;
And 'twixt them both, on the teeming ground,
With her shadowy cone the night goes round.

"Away, away, in our blossoming bowers,
In the soft air wrapping these spheres of ours,
In the seas and fountains that shine with morn,
See, love is brooding, and life is born,
And breathing myriads are breaking from night,
To rejoice, like us, in motion and light.

"Glide on, in your beauty, ye youthful spheres,
To weave the dance that measures the years.
Glide on, in glory and gladness sent,
To the farthest wall of the firmament,
The boundless visible smile of Him,
To the veil of whose brow our lamps are dim."

—*William Cullen Bryant.*

HYMNS THAT ARE NO HYMNS.

A wholesale reaction is setting in from a certain style of religious hymns to genuine hymns. A true hymn is not a sermon in metre addressed to the congregation; it is the heart's impassioned address, in the language of song, to God himself, or to one of the persons in the divine Trinity. It may breathe a fervent prayer, as when we sing to him who is the "Rock of Ages," "Let me hide myself in thee!" Or it may be the language of exultant praise, as when we shout the grateful cry, "All hail the power of Jesus's name!" Such hymns become the vehicles in which the soul mounts upward toward the throne. They are fashioned after the Scripture model; they never wear out as long as penitence can offer its prayer, or devout love can chant its thanksgiving.

In recent years we have had a deluge of hymns that are no hymns. Some of them are pious doggerel, without either dignity or devotion. "Hold the fort, for I am coming," was nothing but a military message signalled from a mountain in Georgia to the present postmaster of Boston, who was in command of some Federal troops in that region. The so-called hymn puts this language into the mouth of the divine Head of the church, who, by the way, never commanded his followers to hold forts, but to "go and disciple all nations." This ditty has had its day, and is utterly dead, in spite of the stirring martial tune to which it was wedded. Another of these hortations in clumsy rhyme, began with the words, "Let the lower lights be burning." We suppose that it was fabricated from the wreck of a schooner in Cleveland harbor, because the lamps were not lighted down on the docks! Truly, a most inspiring theme for every devout heart! Still another doggerel in the same style is entitled, "More to follow." We fear very much that more of this style of wish-wash is "to follow"—and it would not be surprising if some of these facile versifiers were to construct a "hymn" out of the recent blizzard, with fervent appeals to turn to and shovel poor sinners out of snow-drifts! Let us not be charged with irreverence in burlesquing what in itself savors of irreverence. For let it be remembered that a true hymn is a service of heart and tongue God-ward. It would be very proper in a prayer meeting exhortation, to tell the story of the Cleveland wreck, or to draw illustrations from a snow-storm, in order to enforce a practical truth before an audience. But the prime object of a hymn or a psalm is *not preaching;* it is to utter either prayer, or confession of sin, or joyful praise unto Him who is the fountain of light and love and saving grace. This is the general law of pure hymnology, and those compositions which conform to it are the ones which wear the best, last the longest, and bring the richest blessings.

Every good rule may have its exceptions. An earnest winner of souls, like my beloved neighbor, Mr. Sankey, may feel moved to sing a tender Gospel appeal, like the "The ninety and nine," or "Jesus of Nazareth passeth by." These are paraphrases of Scripture, and if the preacher can make them more effective by weaving them into rhyme, and singing them instead of speaking them, let him do so. Such a Gospel in song addressed by a Christian assembly, is most appropriate, effective, and often richly blessed by the Holy Spirit. It is one man's preaching in the language of verse to his fellowmen. We do not object to this; we believe in it and rejoice in it. But what on certain occasions may be very impressive and useful when rendered as a solemn "solo," would be very inappropriate for a Christian assembly to unite in as a hymn of devotion. Even the best hortatory hymns, such as "Come, trembling sinner, in whose breast," or "Behold a stranger at the door," are to be sung sparingly, and only when the occasion demands them. They only meet an occasional necessity; and if all the musical service was of that kind, then our Sabbath service would be but a variation of preaching in prose and preaching in metre, with a prayer or two interjected. We honestly believe that the more we can lift the united voice of sacred song upward and God-ward, the richer blessings will it bring to us.

The reaction towards the great, solid, soul-lifting and standard hymns, is a wholesome one. We need more worship in God's house. Even the best preaching is that which conducts poor, sinful suffering humanity most directly to the Lamb of God. Praise glorifieth God; let us have more of it. Doctrine is vital in its place; it can be presented better in plain and pungent prose. When poetasters undertake to put it into rhyme, and write "Nothing either great or small remains for me to do," they are apt to put poor doctrine into still poorer poetry. Heaven is melodious with devout and glorious anthems of praise. If we have the spirit of heaven we should be rehearsing its celestial music. Our churches do not require elaborate, difficult, or highly artistic compositions; the simpler and stronger the better. Neither should we be dragged down to doggerel suggested by secular events or watchwords, such as holding forts, or steering schooners into harbor. Let us have done with hymns that are no hymns.—*Rev. Theo. D. Cuyler, D.D.*

UNQUOTABLE HYMNS.

Has any one noticed how few hymns are *quoted* in these days? One minister has said that about the entire body of Christian truth with which his people were acquainted was contained in the hymn-book. The hymns they sung had fastened themselves on their minds. But there is a recent and large class of hymns which are scarcely ever quoted; indeed, they are hardly remembered; for there is little or nothing in them to remember or quote. Flighty jingles, vain repetitions, rattling choruses, and jumbled fugues may tickle the ear and please the crowd, but when one settles down to read them in cold, plain, simple English, the interest felt in them vanishes, and they appear stale and stupid, flat and unprofitable.

To quote a hymn a man must remember it, and if a man is to remember a hymn, there must be something in it to remember. Very many of the pieces sung to-day are not remembered, and for that let us be thankful! Persons can sing them as long as they can follow the jingle of the tune, but as for thoughts and ideas, there are very few to be retained.

And is it not true that ministers are *forgetting how to read hymns?* There are men whose reading of a hymn is as good as a sermon, and far better than some sermons. The earnest, heart-felt pathos which marks the reading of a hymn where divine truth mingles with solid thought and pure devotion, has often brought tears to the eyes of those that heard; but it was because there were tears in the hymn, and in the heart of the one that wrote it.

If we can get rid of the light and frivolous rhymes which very few remember and which nobody thinks of quoting, and get hold of those deep, solid, devout and devotional hymns, which the church of God have loved to sing for generations, we shall find that such hymns will strike down into the hearts of men, and write within them truth which is more precious than gold. And if these hymns can be set to decent tunes, tunes which breathe the pathos of Christian emotion and the reverence due to Almighty God; tunes which are fitly joined to hymns of praise and worship, hymns which angels might gladly sing, and to which the Saviour himself might bend to listen; the service of song may then come to be what it should be, the worship of God rather than the amusement of men.

There is nothing more shocking to a devout ear and a cultured taste than to hear a sacred hymn like

"There is a fountain filled with blood,"

set to the music of some jigging tune which reminds one of the thumbing of a banjo or the movements of a plantation dance. Such singing is not worship, it is profanation; and the thoughtless souls which delight in it need to sit silent in the presence of the Lord and pray for grace whereby they "may serve God acceptably, with reverence and with godly fear."—*H. L. Hastings.*

O SING UNTO THE LORD.

But if we are to sing unto the Lord, our singing must be something which the Lord would care to hear; something which is in harmony with his mind; something which brings praise and honor to his name, and glorifies and honors him.

Not every hymn is addressed to the Lord. We are to speak to *each other* in psalms and hymns and spiritual songs; but to this is added "singing with grace in your hearts unto the Lord."

Many a time a song of Zion has thrilled a weary heart; many a time a darkened soul has been illuminated and instructed by the voice of song; but the great burden of Christian song is unto the Lord, whose name we thus praise with united voice. Before him we worship and pray and sing praises. He has said, "Whoso offereth praise glorifieth me." If there is joy in heaven among the angels over one sinner that repenteth, and if our great High Priest offers as incense upon the golden altar "the prayers of all saints," he surely cannot be unmindful of those hymns of praise which voice the emotions of believing hearts, and which tell the joy of God in the souls of his redeemed and loving children.—*The Christian.*

"THERE IS A HAPPY LAND."

How many of the myriads who in childhood have sung, "There is a happy land, Far, far away," know anything of its writer? His name is Andrew Young, and he is 80 years of age, still mentally and physically vigorous, and retaining in all its early freshness his sympathy with children. The hymn was composed in 1838. The tune to which it is married is an old Indian air, which blended with the music of the woods in the primæval forests long before Sunday-schools were thought of. The hymn was composed for the melody. Its bright and strongly-marked phrases struck Mr. Young's musical ear the first time he heard it casually played in the drawing-room. He asked for it again and again. It haunted him. Being accustomed to relieve the clamor of his thoughts and feelings in rhyme, words naturally followed, and so the hymn was created. Mr. Young happened to have his hymn performed in the presence of his intimate friend, Mr. Gall, a member of the publishing firm of Gall & Inglis. It got into print. It has been translated into nineteen different languages. And yet the author has never received, and, indeed, has never been offered, a penny remuneration. It is only recently that Prof. David Masson, referring to the unique influence of this lyric, stated a most touching incident in the life of Thackeray. Walking one day in a "slum" district in London he suddenly came upon a band of gutter children sitting on the pavement. They were singing. Drawing nearer he heard the words, "There is a happy land, Far, far away!" As he looked at the ragged choristers and their squalid surroundings, and saw their pale faces were lit up with a thought which brought both forgetfulness and hope, the tender-hearted cynic burst into tears.—*New York Tribune.*

A choir leader is reported to have called on his pastor to suggest an improvement on one of Watts's verses:

"O may my heart in tune be found,
Like David's harp of solemn sound."

In his singing gallery there was no harp, and, therefore, he suggested that it would be better to sing:

"O may my heart be tuned within,
Like David's solemn violin."

Lately we found a church on Long Island in which three violins were used to supplement a cabinet organ. Certainly this change would have been in consonance with such musical appendages.—*Christian Inquirer.*

J. G. WHITTIER'S LITTLE DOG AND THE SINGER.

During Mr. Whittier's recent birthday celebration he was visited, among others, by Mrs. Julia Houston West, America's most celebrated oratorio singer. After dinner Mrs. West was asked to sing, and seating herself at the piano she began the beautiful ballad of "Robin Adair," singing it as she can with all the longing and heartbreak of the words and music in her voice. She had hardly begun before Mr. Whittier's pet dog came into the room, and, seating himself by his side, watched her as if fascinated, and listened with a delight unusual in an animal. When she finished he came and put his paw very gravely into her hand and licked her cheek.

"Robin takes that as a tribute to himself," said Mr. Whittier; "he also is 'Robin Adair.'"

It was true. That was the dog's name, and he evidently considered that he was the hero of the song. From that moment, during Mrs. West's visit, he was her devoted attendant. He kept by her side when she was indoors and accompanied her when she went out to walk. When she went away he carried her satchel in his mouth to the gate, and saw her depart with every evidence of reluctance and distress.

TOMMY'S EXPERIENCE.

"Tommy! Tommy!"

Tommy shut one eye, and with the other looked through a convenient knot-hole in the side of the woodshed.

Again his mother called his name, this time a little louder than before. Still Tommy did not answer. To say that he felt aggrieved would be giving a very mild description of his feelings at that minute. Hadn't he worked all morning carrying coal and water, picking up sticks and stones from the front grass plot, and doing various other things too numerous to think of just then? And hadn't he been sustained and upheld through it all by the thought of having the whole afternoon to himself? Why, he had even forgotten to count how many buckets of water he had carried to wash off the porches, so interested was he in trying to calculate how many willow whistles he would have time to make before supper time. And now, just as he was comfortably fixed at work, to think that he must be called from it!

"I know just what she wants me for," he said to himself. "I don't see any sense in two of us going to the store; just as if Tillie could'nt go by herself. I'll not let on I heard her call me."

Tommy knew that this was not a very safe course to pursue, but he was so vexed that he did not think of consequences. By this time his mother had gone into the house and closed the door, but it was again opened, and again his name echoed through the premises.

"That's Tilly," said Tommy, "and she won't stop at calling; she'll hunt me up."

He looked around for a hiding-place. He could hear Tilly running down the stone walk. She would be there in a minute; so, hastily jumping down from the work-bench, he ran across the floor and climbed into an old cupboard, which shook in a threatening manner, as if resenting the intrusion. He pulled the doors to, just as Tilly appeared at the doorway.

"Tommy! Tommy Dawson!" she called, so that there might be no mistake as to what Tommy was wanted. Tommy held his breath lest she might discover him, and wished that his heart would not thump so loudly against his ribs. Surely Tilly would hear it; but she turned toward the house, as if satisfied that he was not to be found. Tommy chuckled in high glee, and after hearing the door shut clambered down out of the crazy old cupboard, his face very red, his clothes covered with dust and cobwebs.

After taking observations through the knot hole for a few seconds, he got up on the bench and began on the whistle, but somehow the bark seemed very hard to loosen, and his knife was not as sharp as usual. He was sure he had never heard the field crickets chirp so loudly. And wasn't it strange they were saying, "Sneak, sneak, sneak," just as fast as they could. Tommy had often listened to them before, but he always thought they said, "Summer's here, here, here." He must have been mistaken then, for nothing could be plainer than what they were now saying.

"If only that road to the store wasn't so hot and dusty," he said half aloud, and then he whittled at a willow switch.

"I do wonder if Natton's dog would bite; Tilly's awful 'fraid of dogs." And then another minute of whittling.

"I guess I could finish these whistles after I come back," and he shut his knife and with one bound was in the middle of the floor and with another was out on the stones.

"Whew! how hot that old woodshed is anyway." And running up the stones, he burst into the kitchen where he found Tilly flying around in wild delight.

"Why, Tommy Dawson!" she exclaimed, "where have you been; we've been calling you everywhere."

"What are you polishing your best shoes for? To wear to the store?" demanded Tommy, skillfully evading the question.

"Store!" echoed Tilly scornfully. "Why, Tommy Dawson, Uncle Tom is here, and he's going to take us home with him, and he's in an awful hurry, and mother's upstairs laying out your clothes, and I've polished your best shoes. You see we thought you might come in in time to get ready, if everything was fixed for you to dress in a hurry. And oh! Tommy, I was that afraid I would have to go without you," and here Tilly paused to take her breath.

Tommy may live to be very old, but he will never forget how mean he felt just then.

"You'd better not stand there," continued Tilly, "Uncle Tom said we must be ready in half an hour, and he's been here most fifteen minutes now."

Tilly was too much excited to notice his confusion, and he buried his burning face in the depths of the wash basin.

Tilly could not think what made Tommy so very kind and thoughtful during the next fifteen minutes, and when after running upstairs after her parasol and handing it to her, he stooped to pick a thread from her dress, her wonder found expression in words: "How nice you are to-day, Tommy, I just wish you'd be that way all the time."

And Tommy, as he climbed into the buggy which was to take them to the station, resolved that he would "be that way" just as often as he could think of it. I think he must have kept his resolution, for it was only the other day that I heard a lady remark: "How much Tommy Dawson seems to think of his sister; he treats her just as if she were some other boy's sister."—*United Presbyterian.*

TEMPERANCE.

SOME STARTLING FIGURES.

When I tell you our annual expenditure for intoxicants equals 11-12ths of the whole amount of our national currency, and that this amount passes through the till of the rum-seller every year, I tell you the truth.

Then, again, I tell you that we spend more money for rum than we do for bread and groceries and meats, more than we do for woolen and cotton goods, boots and shoes and all articles of clothing. Our expenditure for education is only $85,000,000, for churches and church work about $100,000,000, and for home and foreign missions is only about $6,000,000. We pay out annually $500,000,000 for bread; $450,000,000 for woolen and cotton goods and clothing; $196,000,000 for boots and shoes; $175,000,000 for sugars, teas and other groceries, which, with the $85,000,000 cost for education, $106,000,000 for churches and missions foots up $1,512,000,000, as against our National rum bill of $750,000,000.

Again, I tell you that the grain used in the production of distilled spirits is 17,950,565 bushels, and 50,000,000 bushels estimated to be used for malt liquors; thus we have 67,950,565 bushels of grain destroyed. Estimating the number of families of our working classes at 1,000,000, it would give to each of these families an equivalent of about six barrels of flour, while the $750,000,000 spent for intoxicating liquors divided equally, would give each family $750.

Now, let us see what comfort these $750,000,000, if divided equally, would give to each family. We average the family to be a father, mother and three children.

It would give to each family of five persons two barrels of flour (20,000,000 barrels at $5 per barrel), $100,000,000; one suit for father at $20, $20,000,000; two common suits for father at $10, $40,000,000; every mother a silk dress at $20, $40,000,000; every mother two common dresses at $5, $10,000,000; clothing for children, $50,000,000; shoes for all, $50,000,000; groceries for all, $20,000,000; hats, caps and bonnets, $50,000,000; rent for each family at $12 per month, or $144 per year, $144,000,000—making a total of $720,000,000, leaving $26,000,000 for other comforts and luxuries, for recreation and contribution to the various charities, for church purposes, etc., but not a dollar for rum.—*Mayer Cotton, in Pioneer.*

LOOK ON THIS PICTURE, THEN ON THAT.

That it makes a great difference in the solution of the Sabbath problem, whether plus or minus be written before the saloon factor, is proven by the history of last Sunday, in three great cities. In Chicago, over 4,000 dram shops passed pauperism and crime across their bars to eager customers. Bold women swarmed upon the avenues where lust lives. Clubs of boys organized for purposes of carousal, met in out-of-the-way places and drank themselves insensible. The patrol wagons were driven at brisk pace until a late hour, and over all the smoke of the breweries and distilleries fell like an infernal pall, making it seem, as a traveling man said, "Anything but the Lord's day." In Cincinnati where prohibition, fairly enforced, rules the Sabbath, a very different order of exercises prevailed. Grocers, butchers and ice dealers delivered goods in the early morning for the benefit of customers who are unable to store their supplies. But after eight o'clock the great city thoroughfares were quiet as country roads. A walk of five miles failed to find a saloon or cigar store open, a theater gate unbarred, or any one carrying beer. Forty-eight arrests were made, fifteen being saloon-keepers, as against 300—the ordinary Sunday grist of misdemeanants under the old regime. This delectable result has been attained chiefly through the faithfulness of the Board of Police Commissioners, an administrative body appointed by the legislature, consisting of two Republicans and two Democrats, hence, independent of partisan bias. In Kansas City "Chief Speers started forty-five officers upon their respective beats Sunday morning, clad in citizens' clothes, with blank warrants for the arrest of saloon-keepers found violating the law. They had occasion to use but three of them, and only five other arrests were made in the whole city during the day."—*Union Signal, July 25.*

The Chicago *Morning News* estimates that more than 4,000 saloons were open in that city last Sunday, and that $75,000 must have been spent for wine, spirits and beer during this one day.

Iowa is "ruined by prohibition," yet last month she paid the final dollar of her State debt, $90,000, and now taxes are to be reduced one fourth. Decrease of drink, and hence decrease of crime and pauperism, always reduces taxes.

It is claimed that on a vote taken to-day, Cincinnati would give 20,000 majority in favor of enforcing the Sunday closing law. The Sunday arrests for disorderly conduct and misdemeanors growing out of intemperance have already diminished more than fifty per cent.

Rev. Hugh Pentecost having said, "When I want a drink I take it," Bob Burdette replies, "He would be a fool to take it when he did not want it and a donkey can take it when he wants it. It takes a man to refuse it when he does want it." The Reverends who "take a drink" nowadays meet with small respect from any respectable quarter.

Prof. Bunge, of Switzerland, speaking of moderate drinking, says: "The voice of conscience is smothered in drink, and whenever a hint of higher joys may be given it is swept away in the resistless current of appetite. This pitiful loss soon makes itself manifest outwardly—the thought life of a man is seen in his face. One has but to glance at the great army of drinkers to see how, little by little, the noble traits of countenance disappear, and only a brutal expression remains. The half of mankind is thus destroyed through so called moderate drinking."

The *Railway Age* says: The railways of the United States constitute one of the most effective temperance organizations in existence. Practically they encourage, and most of the companies require, abstinence from intoxicating liquors on the part of their 60,000 employes. A great and gratifying change in sentiment as well as in practice on this subject has taken place among railway officers and men within a few years. It is a comparatively short time since to be a railway man was almost equivalent to being a drinking man, and the officer and employe who refused to drink were hardly considered adapted to their profession. All this is happily changed.

BIBLE LESSON

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—Third Quarter.—Aug. 25.

SUBJECT.—The Anointing of David.—1 Sam. 16: 1-13.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam 16: 7.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Sam. 16. 1-23. T.—Ps. 23: 1-6 W.—Ps 8 1-9. T.—Ps 29: 1-11. F.—Ps. 119: 1-16. S.—Luke 91: 12-26. S.—John 14: 13-27.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. Two cures of grief,—knowledge of God's will, and work to do for God.

2. If one person refuses to do God's work, God will raise up another in his place.

3. Men judge by outward appearances; they can see character only so far as it is manifested.

4. God judges by the heart, out of which are the issues of life, and he sees in the heart all that will issue from it.

5. God often chooses his best servants from among those who seem least likely in the eyes of men.

6. When God has a work for us, he gives us his Holy Spirit to prepare us to do it.

7. Childhood is the school time for mature age.

8. Doing present duties with faithfulness is the best preparation for higher duties: "to him that hath shall be given."

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *Samuel sent to Bethlehem*, vs. 1-5. Saul was the choice of the people, and in some respects not an unworthy one. He was "goodly to look to," brave as a lion, until God's Spirit departed from him (1 Sam. 10: 23, 24; 11: 1-11), and possessing many magnanimous and loveable traits. (1 Sam. 10: 22, 27; 11: 12, 13.) He combined in a high degree all the qualities considered requisite in those rude days to make a popular sovereign; but prosperity brought out his weak points, and proved him to be vain, self-confident, jealous of all honors bestowed on another, and disposed on any and every occasion to glorify himself rather than God. These were fatal defects which Samuel was far too keen and sagacious not to see. Without doubt his inordinate mourning for Saul, which continued so long as to bring down a special divine rebuke, was partly because he saw and admired the natural excellencies which were combined with these defects, and partly because as a patriot he trembled at the dark prospect of intestine tumult and civil strife which loomed up before him in the event of another claimant to the crown Little did he dream that in going to Bethlehem he was taking the first step in that unfolding of God's purposes which was finally to give the world a Messiah. There was a difference between Samuel the man and Samuel the prophet. This seems to have been one of the occasions when he was like other men; faithless, seeing the danger that attended his mission, but losing sight of God's power to protect him. To cover up his real errand to Bethlehem, he was commanded to invite the elders of the place together, with Jesse and his sons, to a solemn religious service. There are times when it is our duty not to reveal all our plans and purposes to the outside world, —sometimes not to any one. In this case it is probable that David, as well as his father Jesse and all other spectators of the ceremony, supposed this anointing to be merely significant of his election to the prophetic office. It was far better under the circumstances that they should think so. But there was no intrigue nor deception used, nor did Samuel exact any oath "ever to conceal and never reveal" his proceedings; and therefore no apologist for the lodge can draw the slightest argument from his conduct on this occasion in favor of organized secrecy.

2 *David anointed*, vs. 6-13. Samuel, in spite of his previous experience with Saul, was still inclined to "judge after the manner of men." Because Eliab was tall and of regal port, he jumped at the conclusion that the anointed of the Lord was before him, forgetting that his mental and moral qualifications might not be at all on a par with this magnificent outside. It must have been a surprise to Jesse when his youngest son, then, according to Josephus, a mere child of ten, was summoned from keeping the sheep, and proved to be God's chosen one. But perhaps it was even more of a surprise to Samuel, as he alone knew how high was the honor about to be conferred. One of Martin Luther's schoolmasters, John Trebonius, used to take off his hat on entering the school-room, and when remonstrated with for a custom so different from the pedantic usages of those times, would say that "there were among his boys men of whom God would one day make burgomasters, chancellors, doctors and magistrates; and though now without the badges of their dignity, it was right he should treat them with respect." Even among the outcast children of poverty and sin may be jewels that the Lord only knows, and will reveal in his time; and it is for us to lend a helping hand and rescue them from the pits of degradation and vice that yawn on every side. We are taught in this lesson that God's plan always subordinates the visible to the invisible, the temporal to the spiritual, and that we must do the same if we would have true success in evangelical or reform work, or accomplish any really good and worthy object, from the superintending of a household to the governing of a State.

RELIGIOUS NEWS.

—The People's Mission was opened in Chicago August 10, and an interesting service was conducted by Lieutenant Thomas Lavery, who will have charge of the mission. The building is located at 91 Green street, between Madison and Monroe streets. In it the *Bible Banner* had its office while published in this city. A better location for an institution of this kind could hardly have been selected, and from all indications the People's Mission will take a leading place. The old church has been completely overhauled, painted, papered and carpeted. The money for the work was furnished by A. M. Billings, the well known banker and capitalist, who has taken an active interest in Gospel and temperance missions.

—The United Presbyterians in Dakota have organized a United Presbyterian Immigration Committee, the purpose of which is to locate United Presbyterians emigrating to Dakota, where they can have church privileges of their choice. Thos. F. Campbell, of Sterling, Dakota, is chairman.

—Ben Hogan, the well-known American evangelist, is now paying a visit to England. He has had a very remarkable experience, and since he entered Christ's service he has been much owned of God. The London *Christian* speaks for him a hearty welcome, and many open doors of service in Great Britain.

—August 9 the entire day and evening at Ocean Grove, N. J., were given to questions relating to Sabbath observance. The meetings were held under the auspices of the New Jersey Sabbath Union.

—The large accession of one hundred to the Second Church, Holyoke, Mass. (Rev. E. A. Reed's), is the result of the recent labors of Rev. B. Fay Mills. Eighty-eight were on confession of faith.

—A retreat has been opened at Round Lake for returned women missionaries. The building was founded and planned by the wife of Bishop Newman, who now has charge of it. Some time ago Miss Anne Budden, a missionary from India, visited Round Lake and gave a thrilling account of her work, and during her visit Mrs. Newman felt impressed with the necessity of doing something for returned missionaries, and so projected this retreat as an annex to the Home in India, this being styled the Orient, that the Occident. The cost of the edifice is about $8,000.

—There is a larger proportion of the boys and girls of New-Jersey than of any other State in the Union who go to Sabbath-school. It appears by statistics recently taken that there are just about 280,000 children in the 1,997 Sabbath-schools of New Jersey.

—The Synod of Brazil requested the Northern and Southern Presbyterian churches in this country to send twenty six new missionaries to Brazil.

—The Year-Book of the Congregational church, to be published soon, shows the following summary of the statistics. Number of churches, 4,569; number of new churches, 254; gain in number, 165; number of members, 475,608; added on confession, 25,994; added by letter, 19,042; added, total, 45,036; removed by death, 7,206; removed, total, 27,417; increase, 18,024; baptisms, adults, 12,039; baptisms, infants, 8,328. Sabbath-schools, members, 580,672; gain, 28,981; average attendance, 251,242; members joined church, 14,074; benevolent contributions, $135,294; benevolent contributions of the churches, $2,205,563; gain, $110,078; for foreign missions, $340,426; for education, $140,533; for church building, $113,072; for home missions, $446,975; for A. M. A., $157,666; for Sunday-schools, $52,479; for New West, $45,817; for ministerial aid, $112,705; for other objects, $795,890; charitable legacies, paid, $561,910; home expenditures, $4,978,889; home expenditures decrease, $100,091.

—The Presbyterian church (North) during the year ending about April 1st, 1889, received on confession, 55,144; by letter, 36,130; a total of 91,274 As the membership at the beginning of the year was 722,071, the additions were nearly one in eight, and those on confession about one in thirteen. That Christian body, therefore, received a remarkable blessing. The net increase, over losses by deaths and removals, was 31,077. This is the best showing we have seen.

—An old missionary said that if these men should be furnished and the number of missionaries then on the field be kept up, we would need no more missionaries from this country, but that our Brazilian churches would furnish men for sustaining and continuing the work. Think of this! Is it not worth the experiment?

—Helen Chalmers, the daughter of Thomas Chalmers, lives in one of the lowest parts of Edinburgh. Her home consists of a few rooms in an ally, surrounded by drunkenness, poverty and suffering. Every night she goes out into the byways of the city with her lantern, in her endeavors to rescue the degraded of her own sex. The people love her, and she is never molested or insulted.

—There are now in Rome ten Baptist chapels or mission halls, with nine pastors or evangelists. The church in Piazza Lucina has over two hundred members.

—The entire circulation of the Bible Society for the year just closed exceeded one and a half million copies, more than one-third of which were distributed in foreign lands.

—Whitfield's old Tabernacle, in Tottingham Court Road, London, has been declared dangerous, and is to come down. This will remove one of the most interesting relics in the city.

—A movement toward Christianity among the Jews of Siberia is reported, the leader being a Polish Jew, Jacob Sheinman by name. Exiled to Siberia twenty years ago because of avowal of belief in Christianity, he there began to proclaim his convictions.

—The Icelanders are numerous enough in this country and Canada to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of twenty-two congregations, and has just held its fifth annual conference at Argyle in Manitoba.

—How many missionary societies are now at work in the world? The fullest list we have seen is that of Dr. Robert N. Cust, which runs up to no less a number than 223, of which 113 are in Great Britain and its colonies, 56 in the United States, 20 in Germany, 14 in the Netherlands, and 20 in other countries. But this extended list includes, especially in Great Britian, a large number of very minute organizations, many of them mere aids and auxiliaries to larger ones, and many others that are simply private individual missions, with but a single worker or a single station. It is quite safe to say that there are not much over 100 distinct regular missionary societies, in the sense in which the term is commonly used. In fact, there are only about 50 having incomes of $10,000 and upward, and only 20 with more than $100,000. And of these 10 could be selected which have gathered fully three-fourths of all the converts, and to which are contributed about one-half of all the funds.—*The Gospel in all Lands.*

—To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools. Practically the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

—The caste question among Georgia Congregationalists has not failed to thwart the efforts and blast the hopes of those who really did think that possibly the Congregationalists were going to succeed where Presbyterians, Methodists, and Episcopalians had failed. At a meeting held recently in Atlanta, Ga., conference committees representing the State Conference (white) and State Association (mostly colored) met and failed to unite. The official record shows that the failure is due to the whites, not to the blacks.—*Mail and Express.*

—E. P. Porter presented to the World's Sabbath School Convention a canvass of the schools of America. From this it appears that in 101,824 schools there are 8,345,531 scholars and 1,100,104 teachers, in the United States; and in the British American provinces there are 6,792 schools, 492,109 scholars, and 57,362 teachers. Philadelphia leads the list with 618 schools, 178,865 scholars, and 16,937 teachers; and is closely followed by New York with 600 schools, 172,000 scholars, and 15,000 teachers.

In Brief.

QUESTIONS ABOUT RAILROADS.

1. How many miles of railway in the United States? One hundred and fifty thousand six hundred miles; about half the mileage of the world.

2. How much have they cost? Nine billion dollars.

3. How many people are employed by them? More than 1,000,000.

4. What is the fastest time made by a train? Four hundred and twenty-two and six-tenth miles in 7 hours, 23 minutes (433 minutes); one mile being made in 47 11-29 seconds, on the West Shore Railroad, New York.

5. What is the cost of a high class eight-wheel passenger locomotive? About $8,500.

6. What is the longest mileage operated by a single system? Atchison, Topeka and Santa Fe system, about 8,000 miles.

7. What is the cost of a palace sleeping car? About $15,000 or $17,000 if "vestibuled."

8. What is the longest railroad bridge span in the United States? Cantilever span at Poughkeepsie bridge, 548 feet.

9. What is the hignest railroad bridge in the United States? Kinzua viaduct, on the Erie Road, 305 feet high.

10. Who built the first locomotive in the United States? Peter Cooper.

11. What road carries the largest number of passengers? Manhattan Elevated Railroad, New York; 525,000 a day, or 191,625,000 yearly.

12. What is the average daily earning of an American locomotive? About $100.

13. What is the longest American railroad tunnel? Hoosac tunnel, on the Fitchburg railway. (4¾ miles).

14. What is the average cost of constructing a mile of railroad? At the present time about $30,000.

15. Where and when was the first sleeping car used? Upon the Cumberland Valley Railroad of Pennsylvania; from 1836 to 1848.

16. What are the chances of fatal accident in railway travel? One killed in ten million. Statistics show that more are killed by falling out of windows than in railway accidents.

17. What line of railway extends furtherest east and west? Canadian Pacific Railway, running from Quebec to the Pacific ocean.

18. How long does a steel rail last, with average wear? About 18 years.

19. What road carries the largest number of commuters? Illinois Central, 4,828,128 in 1887.

20. What is the fastest time made between Jersey City and San Francisco? Three days, 7 hours, 30 minutes, and 16 seconds. Special theatrical train, June, 1876.—*Scribner's Magazine.*

ABOUT ELECTRICITY.

1. How strong a current is used to send a message over an Atlantic cable? Thirty cells of battery only. Equal to thirty volts.

2. What is the longest distance over which conversation by telephone is daily maintained? About 750 miles, from Portland, Me., to Buffalo, N. Y.

3. What is the fastest time made by an electric railway? A mile a minute by a small experimental car; 20 miles an hour on street railway system.

4. How many miles of submarine cable are there in operation? Over 100,000 miles, or enough to girdle the earth four times.

5. What is the maximum power generated by an electric motor? Seventy-five horse power. Experiments indicate that 100 horse power will soon be reached.

6. How is a break in submarine cable located? By measuring the electricity needed to charge the remaining unbroken part.

7. How many miles of telegraph wire in operation in the United States? Over a million, or enough to encircle the globe forty times.

8. How many messages can be transmitted over a wire at one time? Four, by the quadruplex system in daily use.

9. How is telegraphing from a moving train accomplished? Through a circuit from the car roof inducing a circuit in the wire on poles along the track.

10. What are most widely separated points between which it is possible to send a telegram? British Columbia and New Zealand, via America and Europe.

11. How many miles of telephone wire in operation in the United States? More than 170,000, over which 1,055,000 messages are sent daily.

12. What is the greatest candle power of arc light used in a light-house? Two million, in light-house at Houstholm, Denmark.

13. How many persons in the United States are engaged in business depending solely on electricity? Estimated, 250,000.

14. How long does it take to transmit a message from San Francisco to Hong Kong? About fifteen minutes. Via New York, Canso, Penzance, Aden, Bombay, Madras, Penang and Singapore.

15. What is the fastest time made by an operator sending messages by Morse system? About forty-two words per minute.

16. How many telephones are in use in the United States? About 300,000.

17. What war vessel has the most complete electrical plant? United States man of-war, "Chicago."

18. What is the average cost, per mile, of a transatlantic submarine cable? About $1,000.

19. How many miles of electric railway are there in operation in the United States? About 400 miles, and much more under construction.

20. What strength of current is dangerous to human life? Five hundred volts, but depending largely on physical conditions.—*Scribner's Magazine.*

SUBSCRIPTION LETTERS

The following have made remittances of money to the *Cynosure* from Aug. 12 to 17 inclusive:

J F H Dobler, P Scott, J Humble, R H Orr, W Townsend, G S Robinson, Mrs E J McCray, C B Churchill, E P Townsley, G Meeker, R Wilson, H W Adams, J McLean, Rev J Richardson, S Edgerton, Sr., W B Barr, G H Bach, Rev J H Fraser, E Trumbull, D Lotzenhizer, L Russell, H Elder, J Millburn, W C Somers, H Ware, H H Cannady, A D Wood.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			78
No. 3	71	@	72
Winter No 2	77½		79
Corn—No. 2	35½	@	36½
Oats—No. 2	20½	@	24
Rye—No. 2			43
Bran per ton	8 25	@	9 00
Hay—Timothy	8 00	@	10 50
Butter, medium to best	11	@	16
Cheese	03	@	08
Beans	75	@	2 05
Eggs			12½
Seeds—Timothy	1 00	@	1 50
Flax	1 21		1 23
Broom corn	2¼	@	5
Potatoes, new, per brl	80		1 15
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 55	@	5 00
Common to good	1 50	@	4 35
Hogs	3 80	@	4 70
Sheep	3 60	@	4 60

NEW YORK.

Wheat—Winter	78	@	88
Spring			
Corn	43½	@	44⅜
Oats	25	@	39
Eggs			17
Butter	11	@	17
Wool	14		39

KANSAS CITY.

Cattle	1 60	@	4 20
Hogs	3 75	@	4 15
Sheep	2 50	@	4 00

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The Facts Stated.

HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemason to Fort Ningara, and drowning in Lake Ontario He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country and next, to arrest the great power and dangerous influences of "secret societies."

The pamphlet is well worth perusing, and is doubtless the last historical article which this great journalist and politician wrote. [Chicago, National Christian Association.] Single copy, 5 cents.

National Christian Association.
221 W. Madison St., Chicago, Ill.

THE INTERIOR
OF
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West Africa.

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3. That ripe tomatoes will remove ink and other stains from white cloth; also from the hands.

4. That a tablespoonful of turpentine boiled with white clothes will aid in the whitening process.

5. That boiled starch is much improved by the addition of a little sperm, salt, or gum arabic dissolved.

6. That beeswax and salt will make rusty flatirons as clean and smooth as glass. Tie a lump of beeswax in a rag and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper or cloth sprinkled with salt.

7. That blue ointment and kerosene, mixed in equal proportions and applied to the bedsteads, is an unfailing bed-bug remedy, as a coat of whitewash is for the walls of a log house.

8. That kerosene will soften boots and shoes that have been hardened by water, and render them pliable as new.

9. That kerosene will make tin teakettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from tarnished varnished furniture.

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LIME AND ASHES FOR FRUIT TREES.

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Lime and its phosphates form a component part of all special manures for fruit trees, and many old, worn-out soils have been renewed by judicious application of lime, ashes, etc. In nine cases out of ten, where a variety of fruit, which once flourished in a given soil, has ceased to flourish and perfect fine fruit there, the change is due to the fact that the soil has become destitute of the necessary mineral manures. In nearly all such cases the plentiful application of wood ashes, or wood ashes and lime, will restore the healthy condition of the trees. Observations of the effects of the composition of soils within the last two or three years, convince many that much of what was attributed to the climate was simply owing to the want of the necessary inorganic or mineral manures in the soil. The special lesson which this should teach us is that, in getting trees, plants and shrubs from another section of the country, they should always be accompanied by an analysis of the soil in which the particular varieties reached perfection. We could then see that the trees were planted in the same kind of soil, and success assured us. Nurserymen would soon get accustomed to these orders, if every farmer insisted upon it in his order, and I think complaints about certain first class varieties of fruits would not be so general.—*George Wilson, in Farm and Vineyard.*

IMPORTANCE OF DRAINAGE.

All of our cultivated plants thrive best on soils where the water quickly passes away. Even the cabbage, the cauliflower and the celery, which are especially grateful for an abundance of water, show their resentment to stagnant water by stunted growth and general unthriftiness In well drained lands the roots of plants are able to penetrate to a much greater depth, and thus the capacity of the land is increased, while its superficial area remains the same. If some of our readers have an ambition for more acres, let them ask themselves the question, if the land they now have is bearing to its full capacity? To what extent may the present area be increased in productiveness by judicious and economical drainage? The question of drainage takes precedence of that of manure, important as that is, takes precedence of methods of culture, of improved implements, in fact, of all cultural operations. From the fact that roots can penetrate to a greater depth in drained lands, vegetation on such soils can sustain itself far better even in times of drought; the available soil of undrained land is shallow, and when these are dried out the plants have no resource, for they cannot penetrate the unaerated subsoil.—*Vick's Magazine for August*

WEEDS, WHERE DO THEY COME FROM?

The ordinary weeds are, however, plants for which we have no use. Where do they come from? All plants come from seeds or buds of some form. When, then, weeds spring up in the garden, they come from seeds, which, in some manner, have gotten there. What are these means? A few of the more common only can be named:

1. The seeds of weeds are often present among the seeds which are sown. Farmers must be on their guard constantly when they purchase grass seed, or else they may sow their farms with noxious weeds.

2. Many weeds are introduced into the garden with the manure used. Stable manure contains the seeds of all the weeds which existed in the hay and straw of which the manure was formed. The writer has seen different crops of weeds growing on his grounds, brought from different stables. Commercial fertilizers are free from weeds.

3 The wind blows many seeds into the garden. Some seeds, as those of the dandelion and thistle, are formed for this mode of dispersion.

4. The melting snow and running surface waters may introduce other weeds from our neighbor's grounds. Streams running through the garden may carry many seeds.

5. Other seeds are in the droppings of birds, and some are carried in the mud on their feet.

6. Railway trains carry weeds and distribute them about the country with great rapidity.

7. Some seeds cling to our domestic animals, and are thus introduced into our grounds.

8. Other seeds cling to the clothing of man and are carried from place to place. Whenever an army passes through a country, weeds unknown in the region before spring up. Thus, in Georgia, after Sherman's invasion, and in France, after the invasion of the Germans, pestilential weeds are said to have appeared in abundance. The broad-leaved plantain is called by our Indians the "White man's footmarks," because it springs up on his camping ground.—*Vick's Magazine for August.*

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News of The Week

WASHINGTON

The usual appropriation for house-cleaning in the White House is from $20,000 to $25,000. This year it is only $16,000.

President Harrison and his private secretary Halford arrived at the White House Friday afternoon, returning from their trip to Maine.

A special passport, such as are issued to distinguished citizens intending to go abroad, was signed at the State Department for Senator Evarts, who will visit Europe to consult specialists about his eyes, whose condition is such as to give him much concern.

CHICAGO.

The World's Fair Company of Chicago, with a capital of $5,000,000, filed incorporation papers with the Secretary of State at Springfield Tuesday.

An Eastern paper says that negotiations have been completed by which all the breweries of Chicago have been sold to a syndicate of English capitalists, the negotiations having been carried on through Mr. Heiser.

COUNTRY.

Indictments against Sullivan and Fitzpatrick were presented to the courts at Purvis, Miss., August 14. Kilrain and the seconds were also being indicted.

Jake Kilrain was arrested Wednesday morning as he stepped from the Norfolk boat.

Governor Foraker on Tuesday declined to issue a warrant for the extradition of Richard Carroll, general superintendent of the Queen and Crescent Road, wanted by Gov. Lowry of Mississippi, as an aider in the Sullivan Kilrain prize fight.

The jury at Purvis, Miss., August 16, returned a verdict finding Sullivan guilty of prize-fighting.

Judge Terrell sentenced John L. Sullivan, the conqueror of Kilrain in the recent prize fight near Purvis, Miss., to imprisonment for twelve months in the county jail.

The Postmaster General has directed that a pneumatic system of letter collecting be tested in the city of New York.

English capitalists are seeking to form a trust for the purchase and control of all the cheap literature publishing houses of the United States.

There was no base ball game at Cincinnati, O., Sunday, as the authorities threatened if one was played they would break it up by arresting the president and all the players.

The Iowa Republican State Convention on the twenty-fifth ballot Thursday, nominated Senator J. G. Hutchinson for Governor.

Dickinson College celebrated at Ocean Grove, N. J., to-day its 106th anniversary. Resolutions were passed pledging those present to make personal efforts to secure 500 students and $1,000,000 for the college.

The Topeka *Daily Capital* publishes a page of Kansas crop reports. It says the wheat crop of Kansas will be 40,000,000 bushels; corn crop, 300,000,000 bushels; hay crop double that of last year, and oats, potatoes, barley, flax, alfalfa, sorghum, etc., the largest in years. In short, Kansas crops will be the biggest ever raised, and at low valuation will bring into Kansas $100,000,000.

In the United States court at Austin, Tex., Gus Wilke and Abner Taylor pleaded guilty to the importation of skilled laborers from Europe to work on the new capitol, and were fined $1,000 and costs in each of the sixty four cases.

At Ottawa, Ill., Thursday, the main track of the electric railway was completed, and cars were run from Madison street to the Driving Park. This is the first electric system operated in Illinois.

Ex Judge David S. Terry was shot and killed by Deputy United States Marshal David Nagle at the breakfast table in the depot hotel at Lathrop, Cal., Wednesday morning. The shooting was the result of an assault made by Terry upon Justice Field of the U. S. Supreme Court.

Deputy Marshal Nagle, the slayer of Judge Terry, has been transferred to federal custody in San Francisco.

About fifty of the most prominent and respectable saloon-keepers of Kansas City, Mo., formed an association last week for the purpose of united action upon the Sunday closing question. They have pledged themselves to close their saloons on Sunday and will urge others to close, and at the same time assist the authorities in enforcing the law. The members of the association say they will take no part in politics.

Friday evening Gov. Ross of Texas received a dispatch from Richmond, saying that a fight had occurred between the "Jaybirds" and "Woodpeckers," rival political factions, white and colored, in which Sheriff Garvey and Deputy Blackeney were killed and several others wounded. The dispatch said that the fighting was still in progress and that troops were needed.

Trouble continues at Richmond, Texas, the county officers being in a state of siege and the jaybirds having uncontrolled possession of the streets.

Two Mormon elders, named Devoir and Shenn, attempted to hold a meeting at Pine Grove, W. Va. The crowd attacked the missionaries with clubs, stones and eggs, and they were badly beaten and their clothes ruined. Shinn has a severe cut on the head.

A Mormon elder calling himself William Spry, who has been in Chattanooga, Tenn., for several years in charge of the Southern work of the Mormon church, was arrested Friday by a United States Deputy Marshal on a warrant from the United States court at Salt Lake City on an indictment preferred against him for bigamy. Spry was put in jail and will be taken West to-morrow. Spry has been one of the most active of the gang of elders who infest this section in inducing ignorant and simple-minded people to emigrate to the West.

Forest fires were last week raging in Washington county, Oregon, and hundreds of people are out day and night battling with the flames. Great destruction of property was threatened.

An explosion of glass in a crockery store, on the corner of Grand and Clinton streets, New York, at eight o'clock Friday night, drove the contents of the store through the plate glass windows into the street and shook the neighborhood. One man was killed, another probably fatally injured, and about thirty other persons were wounded.

The south bound passenger train, on the Butler branch of the Western Pennsylvania railroad, jumped the track at Sarvers station Friday, and the entire train, consisting of two passenger coaches and a combination smoking and baggage car, went over an embankment and was totally wrecked. Three persons were killed outright and twenty five others injured, a number of whom will die.

Over 500 houses were submerged and 2,000 people rendered homeless at Lincoln, Neb., Tuesday, by a flood, and the Burlington and Missouri River Railroad is washed out in many places, and must be abandoned for the present. Only one person is reported missing.

FOREIGN.

Lord Salisbury said, in reply to a question by the Earl of Carnarvon in the House of Lords, that the government's policy in Egypt would not be altered a hair's breadth. The country, he said, had improved under English administration. It would be impossible to fix the limits of the stay of English troops there. The government has entered into obligations which it must fulfill.

Attorney-General Webster announced in the House of Commons Wednesday evening that the government had decided to amend the tithes bill by accepting the opposition's proposal to make the landlords instead of the occupiers liable for the payment of tithes. The announcement was greeted with cheers by the Liberals. The government's decision was equivalent to the introduction of a new bill.

The Czar of Russia has conferred the cross of St. Stanislas upon ex-Capt. Grueff, the notorious abductor of Prince Alexander of Bulgaria and a persistent plotter against the present regime in Bulgaria. This act of the Czar is regarded as one of open hostility to Bulgaria, as well as a menace to the porte, Grueff being a Turkish outlaw.

A petition signed by 800 persons, including archbishops, bishops, and patriarchs, has been sent from Madrid to the Pope, asking his holiness to honor the name of Christopher Columbus with the title of "venerable."

The French senate court found Gen. Boulanger guilty of conspiracy by a vote of 206. The court found Count Dillon and M. Rochefort guilty of complicity in the plot. It also decided, by a vote of 198 to 10, that Boulanger was guilty of a treasonable attempt against the state in connection with the Lyons depot incident.

The Paris municipality gave a dinner Sunday, at which 15 000 prominent people of different towns were seated.

Boulanger has issued a manifesto to the French people, in which he denounces the senate for condemning him.

Gladstone told Rev. Dr. Cuyler that America's greatest dangers were the growth of pintocratic powers and easy divorce laws.

Scanty details of an earthquake at Kummoto, Japan, on July 28, have reached San Francisco. The shocks extended over seventy-five square miles and caused a loss of over forty lives, while one hundred were wounded. Many houses and several persons were crushed by being swallowed up in the huge fissures that opened and afterward closed up.

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Lord Salisbury, the British Prime Minister, is described by a press correspondent as having for his single hobby an intense aversion to tobacco. No one ventures to approach him with a lighted cigar. It would be an interesting question how his predecessors have regarded this unhealthy and unclean habit since Sir Walter Raleigh set the fashion for it in the court of Elizabeth. Lord Salisbury should remember King James and his "counterblast," and make his righteous detestation to be felt in England, and wherever England is known and respected.

Dr. Brown-Sequard of Paris became known to Americans through his treatment of our great countryman, Charles Sumner, whom his skill returned to the Senate after the beating by "Bully Brooks," the Freemason. This eminent physician lately announced that he had discovered an elixir of life, and the papers have been full of the stories of experiments with this remedy—or nostrum, we know not yet which to say. Sometimes it kills, sometimes it cures, and often there is no perceptible effect. It is likely to follow the way of the blue-glass craze, and the seekers for immortality will be doomed to disappointment. Like Bunyan's man with the muck-rake, they search on every side while the coveted treasure is held out just above them by the angel of Faith, and if they will they may have the gift of God, which is eternal life.

The black and white feud at Richmond, Texas, was settled last week by the resignation of all the public offices held by the colored men. Gov. Ross and his Attorney General went up from Austin and were satisfied with the conclusion; and so the right of—*minority* rule is settled in Texas. At Salma, Alabama, the editor of a colored man's paper printed an ill-advised article which reflected back in some degree the vindictive, fiery and revengeful sentiments which are often appearing in hundreds of Southern papers. The rabble was roused and the authorities, after an investigation, decided that the publication was of an incendiary character, and arrested the preacher-editor and his deacons. Gov. Lowry of Mississippi has winked at a thousand violations of law in which the black man was the sufferer, in comparison with which the Sullivan-Kilrain affair was boy play. His pertinacity in their case proves that the power of the State is sufficient to control a white man assailing a white man, but when the victim is black the arm of the law is paralyzed.

The great heart of David Livingstone was filled with horror and righteous anger at the developments of the slave trade carried on by Arabs in central Africa. England, to whose name the great explorer brought such honor, has been untrue to her traditions in respect to this matter. Probably as much might be said of Germany and of our own country. Cardinal Lavigerie has been denouncing this savage traffic in the name of the Pope, and has aroused some enthusiasm in Europe to suppress it. But he seems now to be turned aside to preach a crusade on Jerusalem, and the deliverance of the Holy City from the power of the Mohammedan into that of the Jesuit. But God will not let Christian nations forget the woes of Africa. Trade may yet accomplish what diplomacy, war and missions have not yet checked. A railway is planned into the Congo country with the view to indirectly drive out the Arab trader. Wealthy men in England and America are aiding the enterprise with a spirit of noble benevolence, and another decade may bring the unknown tribes of that dark continent into close relation with the civilized world.

The good people of Pittsburgh were in perplexity a while since over the case of a priest who had secured one of the public school buildings for a Catholic school. Not long before another priest had secured appointments for two or three nuns as public school teachers. Both these efforts to Romanize the public schools of the city were failures; and the strong Presbyterian element in that city is too thoroughly imbued with the spirit of Knox and Calvin to allow any such attempt to reach the least measure of success. The priests have control of their own people, however. At St. Agnes church "Father" Corcoran announced, in a special sermon last Sabbath, that the recent council of bishops at Baltimore had ordered that the children of Catholic parents should not be permitted to attend the public schools unless by special permit from the bishop of the diocese; he would not, therefore, grant absolution, hereafter, to parents who permitted their children to attend the public schools. Such a penalty is of the gravest character to those Catholics who rely on the nod of the confessor for pardon of sin; and from this fact may be estimated the importance of the school question to the Catholic church.

As an example of the suspicious and sensational news frequently sent out from secret-society headquarters we may take a notice of a meeting of the Brotherhood of Locomotive Engineers issued last week. P. M. Arthur, chief of this order, sent word to all members within two hundred miles of Minneapolis to meet him in the city for a "*social*" meeting. It was given to the press by engineers that there was nothing in connection with the order to call Arthur to that city, except to meet the men in a social way. If railway engineers can accept such an explanation for a meeting that calls them together from a radius of two hundred miles, away from important business and at large expense, they are not the men we believe them to be. A meeting involving such inconvenience and expense has some ulterior object. What that may be is left to conjecture. The case reveals the despotic nature of the secret lodge, when one man, an outsider, can call in railway engineers from their responsible work; and no less shows how the lodge is constantly and justly an object of suspicion in a country like ours, where the equality of our citizens, and their constant and intimate relations condemns secret gatherings of such a nature and for such purposes.

The trial of the six men indicted for the Clan-na-Gael murder of Cronin was set for Monday last. The Chicago reporters, keen-eyed as hawks, have set forth for the public every scrap of evidence or sensational story that could be imagined to have any bearing upon the case, near or remote. One of the latest is that two large tin boxes, one containing Cronin's clothes, were soldered tight by a tinman and sent by agents of the Clan-na-Gael to England, where they could be used as Jacob's sons used the coat of Joseph. But the clothes were of no account when the body was found. There has been a well-defined and nervous anxiety about the case, for unless better evidence was in possession of the police than was known to the public, the suspected men might regard themselves safe. This anxiety was increased ten-fold Monday when State's Attorney Longenecker asked for a week's delay because he felt sick! The lawyers of the defense asked for separate trials, as was to be expected. Mr. Longenecker confessed that he was "taken by surprise" at these motions, and was quite as much at a loss to know what to do as when McGarigle walked into his office a few months ago. It is manifest that the lodge will win this case off hand at the present rate of procedure. After his surprise, the State's Attorney was sick, and the case went over two days.

What can be done in Cincinnati, Kansas City, Louisville and other cities, can be done in Chicago, if she deserves the honor of entertaining the world in 1892. The closing of the death-trap saloons on the Sabbath day is becoming an important question in this city. The *Daily News* continues its powerful cartoons, and public meetings are giving the people a voice which Mayor Cregier must heed. Petitions are also circulating, and the "Sunday Saloon Closing Club" has distributed among the Protestant churches a request to the Mayor to heed the laws of the State of Illinois upon this question. It is distinctly the Mayor's duty "to take care that the laws and ordinances are faithfully executed." He is looking after the city ordinances by closing the front doors and pulling down the curtains of the grog houses. This secures more quiet on the streets and puts the filthy business and its effects out of sight, but does not check it. The work must be pressed on to victory: and the reflection of such a victory must be seen on the shadow of the 1892 exposition. With open Sunday saloons we should have a Sabbath-breaking exposition. The English and American exhibits at Paris are closed on the Sabbath. So they were at Vienna; but Chauncey M. Depew favors opening the show on the Lord's day, if held in New York. Let Chicago be ready to welcome the fair with a Sabbath untainted by the saloon, and the assurance that the sanctity of the day will be observed. Unless this should be guaranteed, the city were a thousand times better off without the show.

"THE SECULAR PRESS AND RELIGION."

A REVIEW BY REV. CHARLES B. HUNT.

In the June number of "Christian Thought," the able expositor of the American Institute of Christian Philosophy, appears a very comprehensive article under the above caption. Its spirit shows candor and an apparent painstaking interest to reach fair conclusions.

The author, Mr. A. H. Siegfried, eastern manager of the Chicago *Daily News*, is doubtless a man of such breadth and experience that we may well be attentive to his instructions upon this subject. But from the premises laid down and the line of reasoning pursued, however able as a journalist this writer may be, in his representation of the relation of the secular press to the Christian Sabbath we cannot but think his logic is lame, his conclusion a non-sequitor.

Let us for a little space follow the track of gathered facts in this strong article and further on notice the unwarrantable conclusion. First, note the necessary influence of the secular press from the magnitude of its proportions:

"According to the latest issue of the American Newspaper Directory of New York, there are in the United States, the Territories and the British American provinces 17,107 regular publications. Excluding from these 662 that are distinctively religious and 1,194 specifically class publications, there remain in America 14,145 of the secular sort of daily and weekly newspapers. Then when we know that these have an aggregate circulation for each separate issue—not for each week or month or for the year, but for each separate issue of each individual publication, of more than 40,000,000 of copies—many of them repeating themselves each day, some each alternate day, some each third day, and the remainder at least each week, and the whole, as shown by *Printer's Ink*, making an aggregate for each year of 2,959,566,500 copies, we have some impression of the numerical strength of this mighty force which holds some relation to and bears a strong influence upon religious life, thought and work, and which, measured by its units, is almost as the dust leaves on the trees,—in its vast aggregate almost numberless; a force expansive, aggressive, pervasive; going everywhere, stopping nowhere; ceasing never."

After a temperate criticism upon Dr. Washington Gladden in his statement before the Hartford meeting of the American Congress of Churches that, "The attitude of the average American editor toward religion is one of calm superiority," our author relates that in his desire to investigate whether the attitude of the general newspaper toward religion was the result either of hostility or of indifference, he conceived of a plan to test the case. Accordingly he wrote seven inquiries asking for the individual opinion of managing editors, staff writers, reporters, etc., as to the attitude of the secular press toward religion, in its broad sense; then as defined by creeds and formulations; then as a practical force for the good of mankind. These interrogations were sent to 141 newspapers over the United States and Canada. Of this number thirty-five were German publications. From the whole number sent to such cities as Boston, Providence, Hartford, New Haven, Albany, Brooklyn, Buffalo, New York and so on throughout the vast domains.

Only twenty-eight answers were received. Among the replies were six from German editors advocating hostility or stolid indifference. The Chicago *Staats-Zeitung* expresses itself as a positive color-bearer as follows: "The practical force of religion for the good of mankind is not apparent to the student of history who knows that millions of men, women and children have been murdered in the name of religion." The editor of a leading German paper of St. Louis says he is an agnostic, and the St. Louis *Westliche Post* says, "My attitude toward religion is one of respectful indifference."

But the expression from our American editors is of a different type, from a few of whom we briefly quote: "The St. Paul *Globe* inculcates a strong and vigorous religious sentiment in its broadest and most Catholic sense; a faith in the elevating and refining influences of a religious life." Albany *Argus:* "The man without religion is a ready tool for the enemies of society and mankind generally. Religion is a necessary element in the healthful progress and happiness of the world." New York *Journal of Commerce:* "The time has gone by when any prominent secular newspaper can make anything in the way of capital for itself by sneering at revealed religion." Kansas City *Times:* "As a practical force for the general good, religion is the greatest." Columbus, O., *State Journal:* "Religion is the best organized element of society and the secular press stands by it as such. It should treat all creeds alike." Indianapolis *Sentinel:* "The secular press should be to a large extent the earnest supporter of religion ...If by religion is meant Christianity, every phase of the good of mankind will be enhanced by the preaching of the Gospel throughout the world, and this should be the position of the secular press." Chicago *Daily News:* "If an editor believes in evangelical religion, he will use the opportunity furnished him through his newspaper to be of practical service to his readers, to the world at large and to his Master....I believe the facts concerning a great religious movement are more valuable from a merely *news* standpoint than the facts respecting a burglary, a murder, a dog fight or a game of base-ball."

After a careful survey of these religious professions from the secular press, the experienced editor, from whose article we glean, gathers out of it all, not that "calm superiority," not hostility, nor even more than natural indifference, mark the attitude of the newspaper world toward the religious world. He says: "But rather friendship, alliance, when religion moves on in its even and wonted course; strong helpfulness and prominence to religious affairs and interests when special events and conditions make them dominant; often outspoken censure and criticism when religion pushes forward her differential dogma, her millinery and mechanism; but swift, sharp, rifle-shotted, bayonet fixed, knife-to-the-hilt war *for* religion when she is unfairly, needlessly or unworthily assailed."

How consoling to know the lords of the press have sworn fealty unto religion as long as they can control it, and what benignity is shown in the fact that from the editorial sanctum the scrutinizing eye ever falls upon the devious paths of the well-meaning but weak sister, religion; and their counsel is ever ready for her restoration to the paths of sobriety.

But now mark the position of this man of news toward a pillar and stay of the Christian religion as related to mankind as a family and to public worship. We call attention to this because it is so largely representative of the whole dominion of secular printing. He says: "A distinguished, observant and every-way-to-be-honored clergyman has said that the *Sunday* newspaper must go. He never made a greater mistake. The Sunday newspaper has come to stay. Scolding it, anathematizing it, fighting it, legislating against it, boycotting it, will not down it or much hurt it. Every Christian man in America may refuse to buy it or its advertising space, but it will stay, and grow....I do not even stop to consider whether Sunday secularization is a good or a bad thing, but, out of long experience upon daily papers having Sunday editions and others not having them, and out of careful observation of the Sunday newspaper, from its origin during the war and up through its wonderful development, I say to the religionist and the Sabbatarian that, not because it so designs or seeks or wishes, but because of the nature and outcome of the thing itself, the Sunday newspaper has done more than any and all things else for Sunday secularization."

After giving some startling instances of how the secular press assisted to break down the standard of Sabbath observance in New York city by becoming the abettor of Sunday concerts, infidel lectures and distressful obscenities, the author states that, "Newspapers are sometimes started and conducted, even at a loss, to serve party, political, social or other ends, but I think no daily newspaper ever had birth in America that did not have as its *distinct* and *controlling purpose* the *making of money*, aside from any real or fancied good it might do."

Now mark the motive, *to make money!* The press will engage in a "knife-to-the-hilt war *for* religion." But religion demands of all corporations and individuals a respectful observance of the Sabbath, and the press says of religion, "As a practical force for the general good, religion is the greatest." And yet though "There neither is, nor has been, such another force working toward the mere secularization of the Christian Sabbath as the Sunday newspaper....it will stay; it will grow; you cannot down it or even ignore it." Now mark the author's next anxious inquiry: "What is religion going to do *for* it and with it? Shall it be the Sunday paper of the present and worse, or a paper of and for the Sabbath?"

We answer, as long as the Sunday paper is to any extent secular, and has "as its distinctive and controlling purpose the *making of money*," it must necessarily be a serious hindrance to the progress of Christian evangelization, and hence religion will and must oppose it as the enemy of Christianity. So soon as the Sunday paper wishes to become "a paper of and for the Sabbath" in any Christian sense, it will then have a better understanding of its province and quietly retire on the Sabbath day. The saloon might with as little presumption say, "It will stay; you cannot down it;" and then serenely ask, "What is religion going to do for it and with it? Shall it be the Sunday" saloon "of the present and worse, or a" *saloon* "of and for the Sabbath?"

Much more might be said if space would allow, but we think the conflicting positions of the writer will show that he finds it very difficult to *correspond with all his environments;* that he would presume to enchant the Christian public with siren songs of secular press religion, or that he sincerely believes the Sunday paper has the *right* to impose upon Christianity and defy the God of the Christian world. But, whatever his views, we would not fail to commend the Chicago *Daily News* for its position upon the Sabbath question, and its noble war upon Sunday saloons and invertebrate mayors. Nor should we fail to ask the American Institute of Christian Philosophy to furnish something less secular and more Christian upon this great question of the day.

Clarence, Iowa.

VOLUNTEERS WANTED FOR INDIA.

ONE HUNDRED PLAIN CHRISTIAN WORKERS ARE NEEDED AT ONCE IN THAT LAND.

LETTER VIII.—"WHAT CAN A WOMAN DO?"

This question was once asked me by a young lady who had just graduated at the head of her class. Many earnest Christian women are now asking the same, as they look toward the perishing multitudes in foreign mission fields. I answer, "What woman has done, woman can do." The usual lines of mission work, Zenana visitation, Christian school work, city mission toil, rescue work, etc., are open to fourfold, yes, tenfold the number now engaged in them. You say, "Very true, there are the ripe fields, our sisters are perishing, no doubt many doors are open, but *how can we get at them?*"

Right here there is needed desperate devotion, pioneer energy, consecrated genius and unswerving faith in God. Faint hearts will never win fair India. The great missionary societies are sending out about all they can with their present incomes and styles of work. It is absolutely necessary that many more workers should go out soon. Are there not many special ways of going out to seek and save souls in foreign lands? A native woman in Bengal received Jesus in New Testament power, and for years went about telling the story of his great salvation to the people of her country. She had no pledged support, but went on the Lord's plan as given in Matt. 10. Amanda Smith, formerly a slave, was a humble washerwoman in New York when she received Christ as her sanctification, in a meeting led by Mr. Inskip. After much local work, the Spirit asked her if she would go wholly into the preaching work and trust Him for her support. I have heard her tell with graphic earnestness of the struggle she had as to giving up her means of support. Finally she "laid her wash-tub and flat iron on the altar," and went out, not knowing whither she went. Soon after the Lord called her to England, then to India, then to Africa; and last year's Mission Report tells how God is blessing her labors there.

Cannot we find scores of Christian women in America and Europe who will trust their Saviour as fully as that converted Hindoo and that sanctified slave-reared African? And will not the same God, who is no respecter of persons, just as readily care for his pale-faced daughters, if they commit their souls and bodies unto him as unto a faithful Creator? "Your daughters shall prophesy" is a part of the command, "Go ye into all the world and preach the Gospel to every creature."

Besides the usual lines of mission work, there is the one to which Mrs. Gladwin devoted the last years of her life, the rescue work. Our painful acquaintance with this most needy and difficult mission work has laid upon me a "burden of the Lord" which I must commit to those whose province it is to carry it out. Face a few facts:

1. Idolatry is essentially immoral. Leviticus 17 and 20 show that the Canaanites were destroyed by the sword of the Lord and of Joshua for the same reason that Sodom was burned. The idolatries of Greece, Egypt and India have all proved equally vile. The barbarous idolatry of ancient Rome and the baptized idolatry of modern Rome bear the same forehead brand. Rev. 17: 5.

2. "All nations will walk every one in the way of his god." Of Hindooism, Macauly says: "As this superstition is of all superstitions the most irrational and of all superstitions the most inelegant, so it is of all superstition the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship." G. W. Sawday adds: "The conclusion we are forced to come to is, that for open immorality and gross impurity they carry off the palm from all the gods conceived by the sin-blinded imagination of men both in ancient and modern times."

3. Beside the "abominable idolatries" of the temples, there are the "dancing women," who, like the "temple women," are dedicated by a "religious"

ceremony to lives of vice. There are also the general customs of concubinage, child marriage and common immorality. What an ocean of vice! What a vast, what a terribly needy field for the work of consecrated Christian women!

Since we opened the campaign for aggressive rescue work in Bombay, several workers have entered that field. The way is now open and the demand urgent for devoted women to go into similar work in many parts of India. I will furnish further information to any who desire it for practical purposes.

What has been said as to plain styles of mission living, applies with full force to those who go to labor among the women of India. Extravagance in dress and jewelry is a giant curse in India. Wise heathen complain of it. God have mercy upon the "missionary ladies" who carry to Asia the follies and extravagance of worldly fashion, and so inflame the passion for vanity and rivet the chains of pride and extravagance upon native Christians and heathen alike! The celebrated missionary, Dr. Judson, felt this point most keenly, and wrote an excellent "Letter to the Female Members of Christian Churches" upon the subject. I beg all who are deeply interested in mission work to read it. I will send it free to any who apply for it, sending postage. These copies I printed in Bombay. Who will bring out an edition of it in America?

Now what more will God's daughters in America do about saving their terribly down-trodden sisters in India? Oh, how many of you merely "sympathize," perhaps pray a very little for them, but do nothing more! Thank God for all that is being done; but oh, so much is needed! Hundreds more of "holy women" are wanted to win souls to Jesus in India. Who will go? Who will send?

WALLACE J. GLADWIN,
Miles, Iowa. *Missionary.*

AN AGE OF LODGES.

[By President C. A. Blanchard in Our Day for August.]

Secret societies of various kinds have existed for centuries, but never were they so multiplied, so various, so powerful, or so injurious to society as at present. Religion, Protestantism, Temperance, Insurance, Patriotism, College Friendships, all are now harnessed to the car of Secrecy, and all together are popularizing a principle of organization which among the ancients was the peculiar possession of idolatrous priests, and among moderns used to be the distinguishing mark of bands organized to defy and override civil authority.

An inspection of the directory in any great city of the United States will show that the lodges now outnumber the churches of Jesus Christ by hundreds. In Chicago, for example, the churches are about three hundred, the lodges almost one thousand. The membership of the lodges is overwhelmingly male; that of the churches largely female, another element which has to be taken into account in any intelligent consideration of this subject. There is a proverb that, "Nothing lies like figures." Yet figures can speak truly if fairly dealt with. Masonic bodies claim about half a million adherents, Oddfellow lodges almost as many. The Knights of Pythias, a new order, already is said to number nearly three hundred thousand members; while patriotic, temperance, and insurance orders already boast of hundreds of thousands of initiates. It would seem hardly needful to say that an intelligent public should have clear and definite information respecting such a cluster of organizations, especially since they are all constructed on one principle, and are, in their effect on church and state, practically identical.

Disraeli said years ago: "In conducting the governments of the world, there are not only sovereigns and ministers, but secret orders, to be considered, which have their agents everywhere, reckless agents, who countenance assassination, and, if necessary, can produce a massacre." If this were true then, it is more true to-day, when orders binding their members to secrecy are so vastly multiplied. It is true, as Charles Francis Adams has said, that "a more perfect agent for the devising and executing of conspiracies against church and state could scarcely have been conceived," but the subject is of the first importance for other reasons.

God has ordained three institutions, the family, the church, and the state. These three have a claim on men for all their thought, time, and money, except that which is spent on their purely personal relations to God. Secret organizations are not subsidiary to any one of these three divine appointments: the principle on which they are constructed violates the example and precept of Jesus Christ. He said: "I ever spake openly to the world, and in secret have I said nothing;" and he commanded his disciples to let their light shine, that men seeing their good works might glorify their heavenly Father. Of course, societies constructed on the plan of concealing from all the world outside the proceedings of their meetings, being directly contrary to this word of Christ, cannot be friendly to the institutions fundamental to our social life. It is not only that they are so thoroughly well adapted to the planning and execution of all sorts of conspiracies, but that they swear husbands to secrecy from wives, parents from children, ministers from the members of their churches, civil officers from a large portion of the citizens over whom they rule, and absorb in rites which are foolish if not blasphemous, the time, thought and money which belong to the home and the church.

Lodges are religious organizations. This may not be a universal but it is a general truth. Freemasonry, which is the oldest secret society in Christendom excepting the order of the Jesuits, is distinctly religious, and it has impressed this characteristic on the orders which have sprung from it. This truth is frequently affirmed and at times denied, yet it is apparent to every thoughtful observer. These orders have public as well as secret ceremonies. In their dedications, installations, and burials, as well as in their initiations, their religious character comes to light. They have "Chaplains," "Priests," "High Priests," "Grand High Priests," "Prelates," "Holy Writings," "Altars," "Baptisms," and "Burial Services." In Masonry, all the above-named religious officers, symbols, and services are found; other lodges include only some of them.

Masonic writers repeatedly affirm the religious character of their order. "All our exercises are opened and terminated with prayer, because Masonry is a religious institution." This is the substance of the article "Prayer" in Mackey's "Encyclopedia of Freemasonry." It is verbatim from his "Lexicon:"

"An Acacian is a Mason who by living in accord with his Masonic obligations is free from sin....When the Master Mason exclaims, 'My name is Acacia,' it is equivalent to saying, 'I have been in the grave, I have triumphed over it by rising from the dead, and being regenerated in the process: I have a claim to life everlasting.'"—Mackey's "Encyclopedia," p. 8; verbatim from Mackey's "Lexicon," p. 16, ed. 1868.

"Initiation signifies the end of the old life, and the new birth to a life of purity and virtue."—Mackey's "Ritualist," pp. 22, 23.

"At the end of the third degree we find man complete in morality and intelligence, with the stay of religion added to prevent his going astray; nor is it possible to conceive of anything more which the soul of man requires."—Sickel's "Ahiman Rezon," p. 97.

To add weight to these statements, if this be necessary, we find scores of common Masons affirming that they need no religion aside from the lodge, that it is church enough for them, and tens of thousands of others making the same statement by cleaving to the lodge and abandoning the church of Christ.

It would naturally be supposed that orders devoted to life insurance, temperance, and patriotism would not copy Freemasonry in this construction of a religious system which, to say the very least, tends to supplant the churches of Christ. But as they imitate the older order in professing to accomplish good ends by secret methods, so also they print their "prayers," elect their "chaplains," have their "altars," their "holy writings," their religious "creeds," and their "burial services" for deceased members. The wisdom of thus multiplying religious bodies would be questionable even were they strictly Christian. Why have one secret church to promote temperance, another to insure a provision for a widow, a third to teach patriotism, and a fourth to contend for Protestantism, when the church of Jesus exists in the same town, and directly labors to secure *all* these desirable ends? Why, if the objects proposed are the real ones, exclude women, young men in their minority, old men, the crippled, blind, and poor?

But the case is far worse than this. Not only are these orders religious rivals of the churches, dividing the community into little sects, each pledged to secrecy from all the rest, and as a rule excluding women and poor people, but they, in general, exclude the Saviour as well. Lodges are all Christless in creed or ritual, many of them in both, with possibly two or three exceptions. The world is full of religions, but there is only one religion that can save men here or hereafter. All paganism worships God; all Christendom worships God in Christ. If the Bible is true, only those who approach God through Christ are accepted. One God and one Mediator, one door; and all seeking to enter some other way, thieves and robbers. If one denies the Son, he cannot have the Father. These are passages of Holy Scripture familiar to all who love and meditate upon it. These lodges, which are to-day drawing the young men of America by hundreds of thousands from the church of Jesus Christ, vary in the clearness with which they reject the Saviour. Masonry is the model and mother of these orders, and in her rejection of Jesus we can see the logical end of the lodge movement. Christ is first rejected from the creed. "Do you believe in one God?" is the question. Second, He is rejected from the prayers. No Masonic prayer contains the name of Jesus. Knight Templarism is a wart on the Masonic system, and is not properly called Masonic. Third, Christ is rejected from the Bible where it is read in the lodges. In the reading for the Royal Arch degree, 2 Thess. 3: 6–16, the name of our Saviour occurs twice, but in the books of the chapter that holy name is deliberately stricken out.

We are often told that "Masonry is all founded on the Bible." But what kind of a Bible? If you turn to any book of the chapter or other ritual of the Royal Arch degree, you will find the passages to which I have referred printed in this manner:

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly and not .. Now them that are such, we command and exhort, that with quietness they work and eat their own bread."—Mackey's "Ritualist," p. 348.

Let us reflect a moment on the sin of Cain. He came with an offering of the fruits of the ground? Why was not this an admirable offering? Simply because it contained no confession of sin, no hint of a sacrifice therefor. It was precisely like the religion of the lodge, which offers "corn, wine and oil," but makes no confession in its prayers, and does not allow the name of Jesus to be read in its ceremonies, even when the Scripture selected contains it.

The fact that Knight Templarism is not Masonic has been referred to; but perhaps, as its parade of the cross is confusing to some honest minds, a special remark is required on this subject. Mackey teaches that Knight Templarism is Masonic; Morris, that it is not. The writer last named says:

"An attempt has been made, with indifferent success, to connect the history of this institution with Freemasonry. Some of the Masonic historians of the last century boldly affirm that the Knights Templar were Masons, and connect them with the Druses, long inhabitants of Mount Lebanon. There is nothing in Masonic tradition to justify such a belief; on the contrary, the three essential qualifications of ancient Masonry are averse to the idea of a Christianized system."—Morris's Dict., art. "Templar, Knight."

Masonry is declared to be a universal system of religion, one in which all men agree.—Mackey's "Masonic Jurisprudence," p. 95.

The religion of Masonry is pure Theism.—Mackey's "Lexicon," art. "Religion."

It is Anti-masonic to require any religious test other than that the candidate should believe in a God, the Creator and Governor of the Universe.—Chase's "Digest of Masonic Law," p. 206.

So broad is the religion of Masonry, and so careful are all sectarian tenets excluded, that the Christian, the Jew, and the Mohammedan may and do harmoniously unite in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form.—Webb's "Monitor," edition by J. C. W. Bailey, Chicago, containing Synopis of Masonic Law, by Robt. Morris, art. "Religion."

These extracts show that, whatever may be the excellences or defects of Knight Templarism, it is not Masonic. Whether its carloads of wine, its dances, and its Sabbath-breaking trains which thunder along over the broken law of God are to be justified or condemned, Masonry is not to have either praise or blame therefor.

Freemasonry is a universal religion. Jews, Buddhists, Parsees, Confucians, Mormons, Mohammedans, Indians, worshipers of Deity under every form, in Masonic bodies meet upon a perfect level.

Knight Templarism is an organization which requires ministers, saloon-keepers, and reputable business men who join its commanderies to drink wine from a human skull, saying: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul; and as the sins of the whole world were once visited upon the head of our Saviour, so may all the sins of the persons whose skull this once was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or wilfully violate this my most solemn vow of a Knight Templar: so help me God and keep me steadfast." This is called Christian Masonry. ("Knight Templarism Illustrated," pp. 227, 228.) In fact it is neither Masonic nor Christian.

It abundantly appears that the lodges which are meeting weekly, semi-monthly, and monthly all over our land are, so far as they are Masonic, teaching a religion that excludes Christ. Every Christian believes that a Christless religion is paganism. We bring no railing accusation against the members of these orders. Many of them have no doubt entered these secret lodges in entire ignorance of their religious character. But the fact remains that orders supposed to be moral, social, reformatory, patriotic what not, are by thousands teaching men that they can live honestly in this world and happily in the next without confessing sin, or confessing the Saviour. If the Bible is true, this doctrine is a lie, and every man who trusts it is lost.

But some one may ask, if this be true, how can

good men retain their membership in these orders? Many of them do not. Others fear to snap their chain. Others of them love the feathers, and titles, and stations. But why did worthy men defend American slavery? and why do the same class of men now defend the American grogshop, and advocate putting the price of our innocent blood into the treasury, which the murderers of our Lord refused to do?

There are tokens of a quickening conscience on this subject. God be thanked that it is so. Let us hope and pray that the day may soon come when the substitutes for the religion of Jesus shall all have passed away, and when the church of Christ, the bride, the Lamb's wife, shall not be compelled to divide with secret societies the empire of human hearts. C. A. BLANCHARD.

Wheaton College, Illinois.

REFORM NEWS.

FROM THE GENERAL AGENT.

THE TROUBLE WITH NEW ENGLAND. ONLY ONE MAN IN A HUNDRED THOUSAND

WARE, Mass., Aug. 19th, 1889.

Friday last was a "Field Day" at Crescent Beach, near Boston. It was the last in the "Sixth Annual Bible Conference." The names and themes of principal speakers will be guarantee for the ability and thoroughness of the day's work. H. L. Hastings, "Infidel objections answered by the Bible itself;" Rev. James O'Connor, "Evangelistic Work among the Romanists;" George C. Needham, "The Book of Psalms;" Mrs. G. C. Needham, "Angelology;" Rev. Mr. Moore, "Systematic Giving;" and Arthur T. Pierson, D.D., "Demonology." The assaults upon pride, covetousness, fashionable and false worships, and general apostacy were severe; but it occurred to me that a little more definiteness would have added strength and utility to those very able discourses. Nathan's sermon to David was only appreciated when the prophet of the Lord said to the king, "*Thou art the man.*" Two of the brethren who spoke admitted to me that Freemasonry is as much worse than Catholicism, as a religious system without Christ is worse than one where he is accepted as the Son of God and Saviour of men; and yet not one word was said publicly against the worse, while the less pernicious and dangerous was named and denounced as it justly deserved to be. Why was this? There were no Romanists, I presume, present; but there were some wearing the badges of the Masonic and other secret orders. There are no Romanists, I presume, in the wealthy, paying Protestant churches that support these Bible conferences; but there are scores of Freemasons and wealthy secretists in these same Protestant churches, and I wondered if these facts had anything to do with the silence of these excellent brethren on the lodge evil, or influenced them in deciding not to take part in a congress of Christians in Boston to discuss the relation of the secret lodge system to the churches of Christ and civil liberty.

THE TABERNACLE.

For over two years Gospel services have been held every evening in the Tabernacle opening on Bowdoin Square. When practicable I attended and took part in these meetings, and was invariably well received. Neither the pastor, assistant pastor, Rev. Robert E. Hill of England, evangelist Wheeler, or any other worker that I met about the mission had any use for the secret orders. In reality they were opposed to them,—*but*, BUT. Well, it was the old, old story, prudence in the face of danger, and the oft-repeated, "I pray thee have me excused." Bro. William F. Davis seems to be THE MAN in Boston who is known as a decided opponent of the lodge. Several have said, whom I have met on the street cars or the Common, "You ought to go and find Mr. Davis, who was put in jail. He has the courage to speak out his sentiments. He hits them every time he gets a chance," etc. "You had better see him." Now I don't for a moment suppose that Bro. Davis is the only minister in Boston who has the courage of his convictions on this question, but he seems to have the sole honor of being known and quoted as a radical outspoken Anti-mason.

GOD BLESS BRO. DAVIS.

I reached this manufacturing city of Ware, with its population of 7,000, on Saturday noon. The Lord had gone before in the thoughtfulness of Sister Hoyt, and provided for me a cordial welcome and kindly ministrations at the Christian home of Bro. and Sister M. M. Campbell, to whom I am already indebted for much kindness. The bulk of population is Irish and French Catholic, I am told, so the lodges are not popular. Each of the two Protestant churches have enough Masonic members to keep the subject quiet, though the M. E. and Congregational pastors neither belong to, or favor the order. Bro. Hall of the M. E. church invited me into his pulpit Sunday morning, and gave me a part in the services. In the Bible class and in the young people's meeting I found friends. It was the Quarterly Meeting, and the elder, who is not a Mason, occupied the pulpit in the evening.

I visited Warren to-day and found Bro. Kenney, pastor of the Congregational church, and Bro. Whitlock of the M. E. church, both in sympathy with our work. While distributing bills to-day, advertizing my lecture in the town hall to-morrow evening, I met one at least exceedingly sensitive Mason. Whether well or illy considered, his statements were not very complimentary to me. He affirmed that I knew nothing of Masonry; that I was serving the devil; that I was a fool; that he had been a Mason for over thirty years; that he had no doubt that I had escaped from some insane asylum out West, and that from the looks of my eyes he could see that I was off my base, and would be in the mad-house within two years; and what was the most singular point was, he said, "I am coming down to hear you, and you may be sure we Masons will be on hand." That is, they are coming to hear a *servant of the devil, a fool, and a madman*, unless this "WORTHY BROTHER" is deceived.

Well, the Lord is able to give victory, and he will. I have no fears for the truth. Let them all come, and I will, by the help of God, give them the plain, unvarnished truth. The camp ground is four miles in the country, and I have not yet been out, but I am told the grove, lake and surroundings are very beautiful. I trust the meeting may prove a grand success in every respect. J. P. STODDARD.

TOLEDO AND DETROIT.

CHRISTIAN WORKERS AND WORK AND THEIR RELATION TO THE REFORM.

STEAMER PEARL, Lake Erie, Aug. 10, 1889.

DEAR CYNOSURE:—I left home one week ago for a brief visit to, and canvass of, the cities of Toledo and Detroit. The former I found a much larger and finer city than I had conceived it to be. It even vies with Chicago in being a place of "magnificent distances." Just now they are rejoicing over the introduction of natural gas as fuel. Surely it is one of the wonders of the age, and must result in a great revolution in methods of fuel supply.

Though Toledo abounds in secret lodges, and is essentially a Masonic city, there is also not a little of well-considered and earnest protest against the whole lodge system. Of the ten or twelve Lutheran pastors in the city, I found them invariably in sympathy with our reform, and several subscribed for the *Cynosure*. Others desired tracts and said they would do what was practicable to aid our work. I visited the Orphans' Home in East Toledo, where about thirty orphans of both sexes, mostly Germans, receive support and Christian instruction. The good "father and mother" who had them under instruction seemed excellent Christian people, and were in cordial sympathy with our work.

A pleasant ride of four hours on a fine steamer took me to Detroit, where I spent several days in the hospitable home of our veteran brother, Rev. C. C. Foote. I had hoped to find the Lutheran ministers of this city as sympathetic and helpful as those of Toledo. In this I was somewhat disappointed. All were agreed in deploring the influence and power of the lodges, but some of them thought that their responsibilities were fulfilled in caring for their local congregations. Among others there was a feeling that the lodge system was too mighty to be contended with. Nevertheless there are many faithful Christian workers who, like their Divine Lord, will "never fail nor be discouraged." Among those I met who have been helpful by either labor or means were Bro. Springstein of Pontiac, and Mrs. Carnes, formerly of St. Louis, Mich.

I had the great satisfaction of preaching Sabbath morning for Bro. C. E. Hurlburt of the Unity church, corner of Third ave. and Brigham street. Here a company of evangelical believers meet for worship in the name of Jesus only. I was glad that, as introductory to the preaching, there was a service of prayer, in which special requests were considered and a number united in their petitions. The subject last Sabbath was the request of a Christian brother in behalf of his wife, who is suffering from cancer, and has been pronounced by her physicians incurable. Bro. Hurlburt is in warm sympathy with us in our work, and is laboring wisely to get rid of the little element of secretism that still clings to their church. I was glad to know that any testimony against the lodge was cordially received.

There is not a little religious activity in Detroit at this time. At the Casino meetings are daily held. I was pained to learn that the evangelist who is laboring there informed the congregation that he was, years ago, initiated into and trained in a Masonic lodge, and that it had "made him a better Christian." How terrible the judicial blindness of some apparently good men! Another prominent laborer is Rev. Mr. Morrow of the Christian Alliance. He is holding Bible readings twice a day in the rooms of the Y. M. C. A. I listened to three of his readings and thought them eminently profitable. He expressed his cordial sympathy with my work, but thinks that the great need is that the church shall be lifted up into a higher plain of Christian experience. Their special themes are "sanctification, divine healing, and the coming of the Lord." The attendance was good and the interest apparently deep.

Among the literary curiosities of the city is a new paper, called the *Day Star*, in the interest of "Partial Prohibition." Though they disclaim such an object, I cannot but think that it is a movement in the interest of the brewers. It seems to have no religious basis, and to be full of exaggerations and misstatements. It is, confessedly, an attempt to *compromise* the temperance question, and is precisely on a par with all attempted compromises between right and wrong. There is but one settlement of the question, What to do with the drink traffic. The answer is, "DESTROY IT." I go to attend a Wesleyan conference at Greersville, Ohio.

Yours for Christ, H. H. HINMAN.

ON HISTORIC GROUND IN MARYLAND.

HAGERSTOWN, Md., Aug. 22, 1889.

DEAR CYNOSURE:—I once more address you from the field. I am now in the garden county of Maryland, in the celebrated Cumberland valley lying between the North and South mountains. A few miles south John Brown's fort at Harper's Ferry, north and west Gettysburg, will ever be memorable for the scenes witnessed in the great struggle which was the means of the emancipation of the slave from body bondage. But a greater emancipation is needed. A bondage of soul is evinced by the prevalence of false worships in this fair land.

My first stop was State Line, a little town on Mason's & Dixon's line. I came to this place in response to a kind invitation extended by Rev. J. K. Nelson, P. E. of this district of the U. B. church. Every kindness was extended me by Bro. N. and his excellent wife during my stay at their place. A series of appointments were planned and made to reach the largest possible number during my stay. I spoke three times on Sabbath and have appointments for each evening this week. I am now waiting the stage to Benevola where I speak this evening. To-morrow I am billed for Boonsboro, a quiet little town nestling close to the South Mountain. Saturday and Sabbath I spend in Rohrersville further on.

There are two U. B. churches in this town, worshiping under the old and new constitution. I speak of course in the one under the old constitution. There has been a good interest at all the meetings thus far. The three held at State Line were exceptionally well attended, the church being crowded, so as to necessitate extra seats on Sabbath evening. One man said he considered my lectures worth $10 to him, but unfortunately he was poor and could not pay for value received.

At Shiloh, a big U. B. church near Fidlersville, I addressed a fair audience on Tuesday evening. A number of secretists of various grades appeared in defence of their respective orders. Our discussion lasted till nearly 11 o'clock. The old arguments were used. A man belonging to the Red Men, who was also class leader in this church, threatened to knock the face off of a brother in the church, who was a secretist of another class, for an alleged wrong. This man had considerable to say about the church members not helping him when he was sick as the Red Men did. I suggested that they might have thought the help of the Red Men enough without the white men joining. And so we find it, sin and sinners everywhere, the few accepting the truth and walking in the light, the many living for self and this world alone.

I mail herewith twenty-one new *Cynosure* subscriptions. My plan is to work in this section until next month when I shall, D. V., comply with calls for lectures in the Empire State, of which I will write later. W. B. STODDARD.

CORRESPONDENCE.

THE TRUTH STILL WINS IN MEMPHIS.

BRO. COUNTEE RECORDS ANOTHER VICTORY AMONG THE COLORED BAPTISTS.

MEMPHIS, Tenn., Aug. 20, 1889.

DEAR CYNOSURE:—Your readers have no doubt wondered what has become of me? I am yet on the top side of Mother Earth and earnestly contending for the faith once delivered unto the saints. I have not ceased to cry aloud against the unfruitful works of darkness, being encouraged continually by the word of truth, "They that wait upon the Lord shall renew their strength." I have often felt weary in this struggle, and my own people are not as zealous now as they were some years ago. It may be, or at least I am led to believe, that I have perhaps gorged them on the subject which is paramount with me, viz, the complete separation of God's chosen people from the world in habits of dress, secret societies, attending dances, either public or private, theatres, church festivals, Sunday excursions and other such follies indulged in by many of the professed followers of the Lord Jesus Christ.

I cannot tell you how often my heart has grown sick within me, and how I have longed for rest while toiling on in this arduous warfare. Twice this summer I have been completely broken down, and have desired to get away for a few weeks of retirement, but I have had neither means nor time.

We are now attending the West Tennessee Baptist Association, which is in session at the Tabernacle Baptist church, of which you will remember I am pastor. We are having a glorious time. The attendance has been up to this, the day of adjournment, 175 persons, and many friends have been made to the cause which the *Cynosure* has so long and so faithfully advocated. God bless you all who are connected with it! My mind runs back to the days of my fierce struggles, and how it came to me as an angel of light, helping me so much to be strong when I thought I was alone. I was made to see a great number that had not bowed to Baal by reading the *Cynosure*. And now my heart rejoices because I can tell you—God be praised for his convincing power—that this, the West Tennessee Baptist Association, bringing together the most intelligent body of Baptist clergymen in the western part of our State, voted strong against the lodge, after hearing an able speech from Eld. Thos. W. Lott, in which the speaker vigorously attacked the system of religion as practiced by secret societies. He was followed by the writer, who spoke until the time given was expired, and immediately afterward Prof. J. D. Alston of Jackson, Tenn., offered a rousing resolution, which came out in our daily, the Memphis *Appeal*, with glowing caption. The *Appeal* reports thus:

"The Rev. W. A. Brinkley made a very interesting talk in reference to the brethren sustaining the denominational paper, the *Living Way*, and proceeded to take subscriptions for the same. The Rev. R. N. Countee spoke of the needs of the Howe Building, Memphis Baptist Bible and Normal Institute, and said that every seat was already filled, and many more were desiring to have their names enrolled as students. Elder Countee urged the brethren to go to their homes and raise as much money as possible, and send it at once to the treasurer, M. Mayo, No. 161 Beale street, Memphis, Tenn. The speaker exhibited a life-size portrait of Mr. Howe, and also spoke of his noble character and general characteristics. Time having expired, Elder R. R. Bond addressed the throne of grace and pronounced the benediction.

"At the afternoon session the Rev. Theo. W. Lott read the 11th chapter of 1 Corinthians. Prayer by the Rev. T. J. Searcy. Song hymn, "My hope is built on nothing less," after which the Rev. Theo. W. Lott was invited to speak, and spoke at great length to the edification of the entire delegation. The committee on resolutions presented the following, which were unanimously adopted:

"WHEREAS, The Bible says that the secrets of the Lord are with them that fear him. He will show them his covenant; and,

"WHEREAS, Many churches allow their members to join secret societies, thereby mingling in fellowship with sinners; and,

"WHEREAS, Sinners do not fear God; therefore, be it

"*Resolved*, That each pastor belonging to this association select and preach a sermon at least twice a year, and preach directly upon the dangers of a Christian making a covenant with the world; also, that we use our influence to break up the use of tobacco and snuff among our members; and as whisky, tobacco and secret societies are kindred evils, we will both preach, pray and sing to Him who doeth all things to overthrow them and wipe them away from among his people."

I cannot tell you how rejoiced I am to see so many of my brethren in the ministry awakening to the effect of this pernicious evil among the churches of Christ. "Only be thou strong and very courageous," is the word of the Lord to Joshua, and I have, by the grace of God, endeavored to be careful of that very admonition. New strength is renewed for this glorious work, and I feel that if we continue in all the words of grace to do and dare, men will ere long hoist higher the standard of His truth among the people.

OUR CAUSE IN MEMPHIS

particularly is on the increase; more are being set free, and many are inquiring for light on the subject. My people, who have been drawn into the meshes of these iniquitous orders, have been actuated by a spirit of mutual protection, but as we continue to preach the Gospel of separation they find themselves losing interest in the toys of tinsel that once enraptured them, and they are coming up to the help of the Lord against the mighty; hence there is a constant falling off among the orders here. Five years ago they could muster a thousand men at the tap of a drum, and now they have so small a following that they hardly number two hundred in their turn-outs.

The District Grand Lodge of Odd-fellows is now in session in our city. Hon. David Park Hadden, our Mayor, delivered them an address of welcome yesterday. The Grand Master is Rev. G. W. Park, a Baptist minister of Shelbyville, Tenn. He was a particular friend of mine once, but he has shunned me ever since he has been in the city. All of my ministerial friends who remain in these lodges avoid meeting me, for I invariably give them a sound drubbing from the Word of truth whenever I come in contact with them. I shall be in attendance at our Baptist State Convention Oct. 10 to 18, God willing. Please send me some tracts and a few *Cynosures* for free distribution, and remember me as one at work for God and righteousness.

R. N. COUNTEE.

CINCINNATI AND THE SABBATH.

CINCINNATI, O., August 19, 1889.

EDITOR CHRISTIAN CYNOSURE:—Last week the *Journal and Messenger* published my reply to its editorial on the social compact theory of civil government. A half-column editorial follows this reply, in which the following occurs: "It does not change our view of what is the true province of government to tell us that Hobbes and Rousseau and Jefferson held similar views." Yes, but Christians do not like to go to skeptics for their political philosophy.

"It is true that the French revolution was attended with grave excesses, and that the revolutionists were largely infidels. Who can doubt that, had the French revolutionists been made up of such men as Cromwell led to victory, the results would have been entirely different?" Certainly; but Cromwell and his followers recognized the divine law. We could not think of Cromwell's Parliament voting, "There is no God." On the other hand they recognized their allegiance to the King of kings. But these discussions will bring the truth to light. I have sent another article.

A printed slip from Battle Creek, Mich., has been received, containing twenty-five questions, all to this effect, "Why do you observe the first day of the week?" I answer, Because it is the will of God.

1. The observance of one-seventh part of time sacred to God is an original, absolute, a universal and permanent ordinance. It is a moral law, having its necessity in the very constitution of our nature, and its authority in the edict of Jehovah. The particular day to be observed is a mere circumstance to be determined by the positive enactment of the Lawgiver. In the beginning the seventh day was set apart as a memorial of creation by the example and precept of the Creator. After the exodus of Israel from Egypt it was made a political and typical institute in that holy nation. At the resurrection of Christ it was made a memorial of his perfected redemptive work. The change of day does not affect the original institution, while it thereby accomplishes a higher purpose. It comes every seventh day, reminding us that God created the world in six days and rested the seventh, and set that apart as a memorial of creation; and it occurs on the first day of the week, reminding us that on that day Christ arose from the dead and set it apart as a memorial of his greater work.

2. *Our New Testament Sabbath is this orignal and permanent law.* (1). The change of day was predicted. In Ezek. 43: 27, it is declared that "the eighth day" shall be observed. That is our Sabbath.

2. In Hebrews 4: 10, the change is announced: "For Christ hath also rested from his work as God did from his." "There remaineth therefore a rest—a keeping of Sabbath—to the people of God."

3. The example of Christ and his apostles. Approved examples establish the existence of a law. The honor which the Son of God and his inspired apostles put upon the first day of the week should settle the question forever.

4. The fathers in the first three centuries refer to the Christian Sabbath as "the first day," "the eighth day," "the Lord's day," "the day of the sun," etc., and testify that it was kept holy.

5. The fact that through all the Christian centuries God has honored the first day of the week by pouring out his Spirit upon his people when they gather together for worship on that day, indicates that his seal rests upon it. It is evident, therefore, that an institution ordained by the Creator at the beginning, re-enacted at Sinai with added obligations, and re-enacted by the Saviour on the morning of his resurrection with added obligations and responsibilities, is the same original and absolute, universal and permanent institution, in spite of the mere change of day.

In the death of Rev. J. H. Bayliss, D.D., LL.D., editor of the *Western Christian Advocate*, the church has sustained a great loss. "Truly a great man has fallen in Israel this day." While a devoted son of the M. E. church, his liberal soul was broad enough to take in the whole Christian world. He was a deep thinker, a clear and forcible writer, an eloquent preacher, a sound theologian, and a faithful friend. His place will be hard to fill. But the Head of the church knows best. He makes no mistakes. "God buries the workers, but he carries on the work." The inscription on the memorial tablet of the Wesleys in Westminster Abbey is the hope and joy of the church.

Last Sabbath morning I preached again in the Central Presbyterian church. Mayor Mosby last week forbade base-ball games on the Sabbath. Our Sabbaths are improving. In the evening I preached in the Union M. E. church, colored.

J. M. FOSTER.

FROM A CORNER OF VANITY FAIR.

SIOUX FALLS, S. D., Aug. 19, 1889.

DEAR BRO. EDITOR:—Like Athens with its stadium, its agora, its Acropolis, its Parthenon, its circlet of hills and harbor all crowded with the insignia of many gods, this city has for untold ages had its famous hights and wigwams, where stately warriors in paint and eagle feathers have performed rogations and orisons, cabalistic fetiches, and magical, heaven-mocking hocus-pocus; and eaten white dog and succotash to the fill of the bowel-encircling belt let out to its last inch. But Athens is gone, and the unstoried braves, "Horse-eye," "Bear-claw," "Eagle-wing," and "Buffalo-cloud" are no more. But great names and the incantations of the tamarind and acacia remain. The hights are only "high places" now; while the abra-cadabra, and the mumbo-jumbo of the grooroo fakirs perform in mystical "encampments" in one place or in another, burn Mongolian matches stuck in cups of sand before images on the walls of joss rooms, while the worshipers eat holy rice with chop sticks, or smoke opium, turn blue and loll and drool "All-ee-sam-ee as Melican man" at "refreshments."

This city has the rush and racket of many of the California towns, and many reminders of their morals. Though these are not copies, but clear-cut originals. The Sabbath serves many the opportunity of finishing up considerable business that could never have a notice but for the Sabbath. I went twice yesterday (Sabbath) to attempt to stop the noise of lumber-hanling near my house and not far from the churches, the teams having to travel through the center of the town from the car to the site of the Presbyterian pastor's new residence, he now being in the East, while his house "is a-preparing."

"The man who runs the Gospel mill" is not deemed here so absolutely essential to the well-being of society as he is in the East, but like the bric-a-brac of the marble mantel, he is, on occasion of use, esteemed more as a luxury, to produce "sweet thoughts of early times" rather than to arouse the mind to the prospects of the future. The backward look is deemed more agreeable than any forward future prospect, especially if it passes the swinging doorways of "that low, green tent, whose curtain never outward swings." But if there does come the call of death, he who was a "rustler" must have the best "the Gospel mill" can furnish.

Well, Paul, with whom I commenced I will close with. He did his "biggest" preaching in Athens, but from some cause the smallest results followed. He organized no company of worshipers, he wrote no "Epistle to the Athenians." Its health, prosperity, fruitful industries, and Parthenon crowded

with the beautiful sculptured images of Phidias and his scholars, made from the finest Pentilic marbles, until it was a saying that it was easier to find a god in Athens than to find a man; then last, but not least, the altar dedicated "To the unknown God,"—these were enough to strangle the life out of the infantile gospel, born in an uncongenial clime and on a stormy shore. Has it any application here? I hope not. Very truly yours, L. N. Stratton.

PITH AND POINT.

THE SILVER LAKE TEMPERANCE CONVOCATION DROPS THE LODGES.

I must tell you that the lodge show of Good Templars and Sons on the grounds this year was a perfect fizzle. I did not see one with a horse collar or badge or any thing to show that they were "The great and only temperance army in the field," as they told us last year when I salted them with "Mother" Blanchard's tract. Whether my thorough work for ten days for years is affecting their "digestion" so that they are sick, or not, I cannot tell. I am glad they are getting ashamed of such twaddle. I know one large lodge in Alabama, where my daughter lives, where *not one* of the members voted the Prohibition ticket last fall! Great educators, these lodges! The Lord spare the children.—F. W. C., *Dale, N. Y.*

NOBLE WORDS FROM NOBLE WOMEN.

Yours came duly to hand. It found me as ever, heart and hand in this great work. I don't say *one* of the greatest, but *the greatest* foe to God and souls the earth ever knew. It found me in my 82nd year, and while my heart glows with gratitude to God for the great work we are doing in this direction, I cannot say my hands can do much on account of my frail state in nature. I used to deliver leaflets by hundreds to young men whenever I met them, and conversed with them freely and never was treated disrespectfully. If all would come out and confess and denounce this abominable thing, as some do, it would hasten the reform. But as Jesus said, when here, "Many shall come in that day saying, Lord, Lord, have I not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" I feel the same interest more than ever, and will contribute as I can.—Mrs. A. B. Hubbard, *Philadelphia.*

Our hearts are with the dear N. C. A. in their noble work. The *Cynosure* is our most valued paper; when read we send it to some friend.—Mrs. Rufus Park, *Alexandria, Neb.*

I cannot get along without the paper. I have distributed mine for the past year to some extent, and hope they may do some good in the reform they advocate. I feel very grateful to Miss Flagg for sending or having them sent to me the last year. Yours in the work of reform.—Mrs. Alice Rogers, *Farina, Ill.*

LITERATURE.

A BOOK FOR AMERICANS.

The Doctrines of the Jesuits. By Paul Bert, Member of the Chamber of Deputies and Professor at the Faculty of Sciences. 512 pages, price $1.50. Boston, Mass.: Bradbury and Co., 443, Washington street. Also at the office of *Christian Cynosure.*

The Jesuits—but to mention their name is to call to the mind of the well-informed reader a synonym for intrigue and villainy and persecution. They are the oldest of the secret societies. Nearly all the European nations have had experience in regard to them, and it has been of such a kind that they have been obliged to expel them. This religious order has now transferred its scene of active operations to America—not the Union alone, but the British colonies also, besides Mexico and Central and South America. In Canada they have everything about as they like. They can roll up their sleeves and thrust their arms into the public treasury at their own will. They have there deceived the Governor and Lieut.-Governor that they are leally bound to the state, instead of being forever at work degrading, setting aside the state, sapping and mining beneath its foundations, to rear thereon the authority of a legerdemain and apostate system. The *Toronto Mail* published the oath of the Jesuit, and the order—which has existence as a corporation in Canada—contrary to the laws of the Dominion, entered suit against this doughty Protestant organ, suing it for libel, estimating damages at $50,000. When cheek is added to rascality it is enough to astonish even Satan himself; but that is how villainy not unfrequently escapes. The originals of the oath are in the British Museum; but Rome's plan is to deny all facts that damage her in the public mind. The case has gone on, and the legal representatives of the *Mail* have put in their reply, together with a copy of the original of which the book before us is a translation, to show the court and the entire world, out of their own mouth, by one of their standard text-books, used in their own colleges, that the civil power, as related to the papal hierarchy, has no authority or jurisdiction to oblige them to obedience to its laws, or to hold them to the consequences attached to their infraction. And further, that the Catholic layman's loyalty to the state is only to that extent that the church (*i. e.*, the Pope) wills, and ends when the so-called "rights of the church" are infringed. This work, we say, has been put in as an exhibit of the sworn principle of the aliens, priests of the flour-god of Rome, of which Leo XIII. is high priest.

The book before us does a great service for the public, whose attainments have not been of the sort to enable them to read the original. It turns it into English, except in three or four places, where the allusion is too full of obscenity (in which the Jesuits are masters); and which had to be veiled to save the book from suppression, and the publishers from doing time behind the bars.

A little of the history of the book, before looking at its teachings, will be entertaining to our readers. Paul Bert, its author, was a celebrated French statesman. He was a man of extraordinary ability. The Papal party called him a "freethinker," yea, an "infidel;" but his free-thinking was simply independence of Rome; and later in life, when he was Governor in Tonquin, China, hearing the Gospel preached by a Congregational missionary, he embraced Christ, and died a true Christian.

The Jesuits had done their mischievous, subverting work in the French Republic. They had got control of education, and inculcated their fanatical and troublesome ultra-montane doctrines into youth. The government found it necessary to prepare a bill prohibiting religious societies not existing by authorization of the state, and hence not recognized by the civil power, from interfering with the training of French youth. The exact reading of Article 7 is:

"No one is permitted to take an active part in public or free teaching, nor in the direction of a teaching institution, of whatever order it may be, who belongs to an unrecognized religious congregation."

The purpose of the bill was to disqualify the Jesuits from teaching and make their taking part therein illegal. Mons. Paul Bert was president of the commission that had charge of the framing of the bill, and it was allotted to him to present it before the Chamber and champion its provisions. On the 21st of June he appeared at the tribune to perform his task; and twice afterwards he spoke with reference to the subject. The whole of the three speeches are reported and printed at the end of this work. Their virility and raciness are a rare treat. These speeches alone should make Americans, who are interested in the public school question, put the work into their libraries. Frequently interrupted by the clerical party, Bert replied with an ability that evinces his own superiority of mind. His first speech caused the wildest excitement. It passed beyond sensation. The paper that published it in full the next day sold 100,000 extra copies on account of it. Paul Bert had roused the subjects of the Vatican. They covered him with vile and indecent names. They threatened him with all sorts of penalties. The prelates joined the rabble in spueing out the evil of their wicked hearts. The Bishop of Angers, Mgr. Freppel, declared Paul Bert "a calumniator and a falsifier of texts." This, to a philosopher, was unbearable. The French deputy determined on "revenge." He would not take it by reviling the Jesuits back again, thus showing himself as coarse and ungentlemanly as themselves. "O that mine enemy had written a book!"—and, sweet fact, they had done it. Therefore, to get the book and make an abridgement of it, leaving out only the common and inconsequential parts, was the work Paul Bert set himself to, translating it from the Latin into the French.

The book was not by Peter Dens or Alphonso Liguori, two religious writers of execrable memory, whose books have corrupted men even to this day. There had lately been a professor in the Jesuit college at Rome, whose "Moral Teachings," or "Doctrines," had become a text-book in Romish seminaries. His name was J. P. Gury. Paul Bert procured the two Latin volumes of Gury, his "Compendium of Moral Theology" and his "Cases of Conscience." They were rendered into the French tongue, and spread broadcast to enable the people to judge if he had not been honest in his quotations, and fairly represented the obnoxious foreigners (by allegiance when not in person).

This book is now in English. It is so vile, the Jesuits are ashamed to have it brought out to the people. In its light they are not angels, but violators of other men's rights, especially Protestants' ("heretics," they have the impudence to say). They disapprove of such literature in Boston by smashing the plate-glass windows of Mr. Bradbury, the publisher. Why so violent, friends? All you have to do is to confess and forsake your criminal religion, and you shall be forgiven.

The fact is, by this work we come to know that the religion of the Jesuits is statutable *crime.* The youth who graduates in them is ready at the end of his studies to do things that will send him to State's prison. It is a *serious* matter that we let such men and teachings act upon our children.

Herein, woman is degraded to that inferiority so common to woman in purely Roman Catholic countries. These fornicators (we are satisfied that the cases in their own book alone be called to confirm the statement) can see nothing pure and divine in the feminine sex. To the Jesuit, woman is simply a beast; she is said to be a liar naturally, and hence not to be believed; her husband is her owner, and may punish her severely if she fails to attend to her religious duties; from her comes the evil to man, as the scurf from the scurf; to be with her is to be in danger; the hatred of a man is better than the love of a woman. It would, indeed, take great grace to keep one from administering punishment on the spot to a Jesuit father who should declare this in our hearing, say of our own worthily-beloved wife or reverenced mother.

Murder is not wrong, if one, say a son, turns his mind aside from the thought of murder, and kills his father simply to obtain the parental inheritance. A man may kill another, if there is no other way of hindering him from exposing his crime.

Lying can be indulged in, and no untruth is told, if one will be careful to use equivocation, or mental restriction, or speak the words materially only, intending they shall have no meaning.

Stealing is "just and permissible." A workman may secretly steal from his employer if he thinks he is not paying him enough wages; or if he works a little harder than he thinks he ought to for the pay he is getting. Servants may steal for their poor relations. Children may steal from their parents.

Desertion and bigamy are right where one party is converted to Romanism: the wife may desert her husband, for her marriage is annulled, and may marry again, and the scoundrel priest stands ready as an agent to perfect the bigamy—remember, without divorce; for a higher law (note the treason) has freed her.

Fornication is not wrong in itself; slavery is right; a man may make his fellow drunk; incest can be committed by dispensation from the Pope; private letters may be opened and one's correspondence read.

The state is subject to the Pope; we Protestants are still his subjects and amenable to ecclesiastical law; but we are "rebels" for not owning it; we are "heretics;" our lawful marriage is "a shameful and filthy concubinage;" our children are bastards; should we be sick and be sent to a hospital, it is forbidden, where nuns are nurses, to send for Protestant ministers, even though we desire to see them.

We must not remove the cover from the cesspools. But the words are there in the original for those who would know the whole story and can read French.

Everybody should get the book, and after having read it lend it to their friends. The Jesuits *must* be known; and it is impossible for them to say to this awful book—awful for them—it is naught but "Protestant lies." An eminent Queen's Councillor in Canada gives it as his opinion that the wide circulation of this work will do more to destroy Jesuitism than aught beside. Let it, then, be scattered broadcast over the land.

[Copies of the above work can be obtained at the office of the *Christian Cynosure* on receipt of price, $1.50.]

W. K.

What the Christian church throughout the world needs at this hour to study with prayerful interest is such an exhortation as Dr. Pierson's "The Prayer Basis of Mission Work," in the *Missionary Review of the World* for September. "The Waldensians and their Bi Centennial," by Prof. W. H. Hulbert, is another paper of extraordinary eloquence and power, and is just in time to remind us of the celebration of the 200th anniversary of this remarkable people, which is to be celebrated on the 16th of August. Dr. Ellinwood's article, "Buddhist Doctrine of Salvation by Faith," is a highly valuable contribution to the literature of Buddhism. "Korea and her Religions" is by Prof. Hulbert, of Korea, brother of Miss Gertrude Hulbert, late of Wheaton College, now of the Moody institute, Chicago. "Our Extant Sydney Smiths," "Missions Among the Jews," by Prof. Pick, as well as Starbuck's translations from foreign magazines, and notes from James Johnston, of England, all furnish timely and valuable information. Reports of missionary societies, tables of statistics, and five pages of condensed items of information from the world field—the whole tenor and make up of which is informing and inspiring in the highest degree.

The current number of *Our Day* opens with a scholarly and eloquent paper by Prof. I. E. Dwinell, of the Congregational Theological Seminary, on "Possible and

Pressing Educational Reform." He argues that our schools should have a higher educational aim, an education that meets more fully the needs of human nature, and develops the true manhood of the individual. He urges that we must have a public sentiment in favor of *Character results* in the schools, as well as mental brilliancy. Prof. James Buckingham, of the University of Vermont, has an able argument also for educational reform—in respect to English Literature. The revival of a national spirit in politics gives an interest to this discussion. The article to which *Cynosure* readers will first turn is "The Age of Lodges," by Pres. C. A Blanchard, of Wheaton, written with all the force and purpose which characterizes the addresses of the writer, who is to be congratulated in so ably responding to this opening of almost the first door to this discussion in our magazine literature. Mr. Cook has done nobly and bravely in securing this able paper. Prof. J H. W. Stuckenberg writes of 'German Theology and Modern Thought," and Mr. Guinness, the missionary trainer, contributes an excellent poem. The sixth of Mr. Cook's Boston Monday Lectures, with its prelude on "Political Union with Canada," and poem, "The World's Marseillaise," deal with topics of vast importance to Americans. Prof. S. I Curtis, of Chicago, writes in Questions to Specialists, and Rev Dr. Magoun in the literary department. Published at 28 Beacon St., Boston.

Prof. John A. Paine, who wrote an article on "Pharaoh the Oppressor, and His Daughter," which attracted wide attention when it appeared in the *Century* two years ago, contributes to the September number of the same magazine a fully illustrated paper on "The Pharaoh of the Exodus, and His Son." He endeavors, by a search among the monuments, to fix the identity of this famous king, and to clear up the mystery of the smiting of his first-born son.

Dr. George Pentecost, evangelist, has been working in Great Britain for the last year with marked success. His "Bible Studies" on the Sunday school Lessons have had a wide circulation in this country during 1888 and 1889 "Bible Studies" for 1890 will be ready for the coming year early this fall. Superintendents and teachers would do well to examine it before selecting their helps on the S. S. Lessons. A. S. Barnes & Co., Publishers.

LODGE NOTES.

WHAT THE MASONS ARE BUILDING.

Resolution of the Grand Lodge of Nebraska on the Cerneau rite:

"*Whereas:* A Grand Lodge of Free and Accepted Masons is an independent and sovereign body, recognizing and having supreme jurisdiction over no other degrees than those of Entered Apprentice, Fellow Craft and Master Mason, as illustrated and taught by the rituals and secret work adopted by such Grand Lodge; therefore, be it

"*Resolved,* That this Grand Lodge expressly declines to enter upon any discussion of the history, use or legitimacy of any bodies claiming to confer what is known as the Scottish Rite degrees, or to be committed to the recognition of any such body, or to the recognition of any body conferring any degrees over which this Grand Lodge has no control, as being Masonic, or as being a part of Ancient Craft Masonry.

"That we cordially endorse the law as recognized and promulgated by our Grand Master,

"1. That two bodies claiming to be Masonic, of the same grade, cannot lawfully exist in the same State at the same time.

'2. That the first lawfully-constituted authority established in a State thereby obtains exclusive jurisdiction in such territory, and that any other body of the same grade or rite entering later within such territory is in itself unlawful."

QUERY—By what authority do lodges of three-degree Masons prohibit the establishment of a second or third high-degree rite and permit the first? The inconsistency of these resolutions is most glaring.

From an address before Khurum Lodge, Minneapolis, published in the *Tyler*, of Detroit, April 4, 1889: "Masonry and religion have ever been closely interwoven. Egyptian Masonry symbolized in the death of Osiris, the finding of his body by his wife Isis, and his resurrection as a god, the religion of the times. The idea of one Supreme Being is common to all religions, the Eternal Spirit of Buddha, the Supreme Essence floating on the dark waters of the ancient Scandinavian mythology, the Belus of the Chaldeans are all identical and represent the God of the Jews, Christians and Mohammedans. Every faith has two opposing influences, good and evil, God and Satan, Belus and Moloch, Osiris and Typhon. All have their heavens and hells, and three have purgatories—the Roman Catholics, Egyptians and Parsees. The Brahmins have their triune God, three in one, and we Christians have our Trinity."

From the "Master Mason:" "It is an incontrovertible fact that the real birth place of the important and sublime portions of Masonry was that mighty land of mystery and wisdom, the land of Egypt. Egypt, whose very origin is obscured by the mists of countless ages—upon the banks of whose mighty river, the Nile, once stood three thousand cities, some of whose population seem almost of fabulous amount—whose gorgeous temple and mighty works of art would laugh to scorn the efforts of modern civilization. Their architectural works have withstood the ravages of time and the destructive hand of man for thousands of years, and will for ages to come—whose gigantic temples rear their summits to the clouds eternal momentoes of a mighty race. Egypt! the mother of civilization, the home of wisdom and of art, when Greece and Rome were yet unsung, unheard of, and the mighty empires of the present were not."

The Grand Master of Wisconsin Masons, in his last report, says: No human institution, perhaps, wields so great an influence for good as Freemasonry. But if we wish to keep our institution from decay; if we wish to make it one of the greatest aids to civilization, we must preserve its essentially philanthropic, scientific and progressive character. We must make such acquirements in this system of morality as to exemplify in our daily life and conduct the solemn fact that Masonry is something more than a system of useless forms and idle ceremonies. We should be careful and watchful to keep out those vices that are insidiously making their way in our order, and which too frequently are allowed to go unnoticed. I refer to the vices of intemperance, gambling and profanity.

"So far so good, but how about the action had last year, in the matter of approving and confirming the report of the Committee on Jurisprudence, by whose misinterpretation of the law, as I think, the Masons of Illinois have been placed in a false position? A Grand Master sat down upon for having done his duty according to law and the ancient usages of Freemasonry. A Master severely criticised for doing his duty as a faithful officer, and he only saved his head because he was acting under instructions of Grand Master Darrah. The charter restored to a lodge whose membership is mainly composed of those who ridicule and speak contemptuously of the Bible. Bro. John C. Crum, president of an atheistical society and a member of Vienna Lodge, was arraigned, tried and found guilty as charged, casting ridicule and speaking contemptuously of the Holy Bible, 'the great light of Masonry.' His lodge failing to do its duty, he was not expelled as he should, in justice to Masonry, have been. By this action of the Grand Lodge he was exonerated and his acts virtually endorsed. Grand Master Smith was right in saying 'that no action of this Grand Lodge has been so severely criticised as its decisions in this Vienna Lodge case' From what we know of the Masons in Illinois we venture to assert that there are but few who do not believe with Grand Master Smith that the Holy Bible is 'the first and most important of the great lights of Freemasonry.'—*From Grand Master Lamb of Kansas.*

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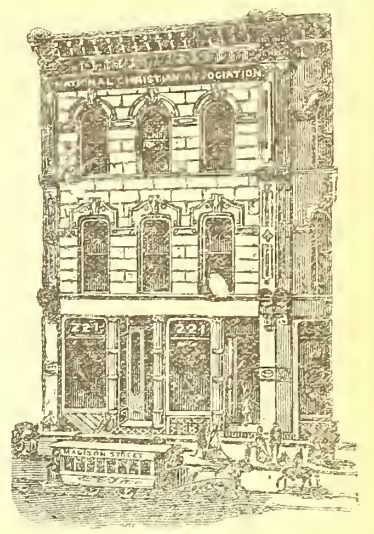
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The Christian Cynosure.

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J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, AUGUST 29, 1889.

EDITORIAL CORRESPONDENCE.

THE HILL COUNTRY OF MASSACHUSETTS. PREPARATIONS FOR THE WARE MEETING.

Enfield, Mass., Aug. 19th, 1889.

I am here amid the hills and ghosts of my fathers. None but the children of the Pilgrims could have made such a landscape as surrounds me. On all sides are

"Blue hills and smoking villages remote,"

combining beauty, neatness and comfort. Slow wains, drawn by patient oxen, driven by quiet, sober Yankees, surround me by the shadows of the realities of remembered boyhood: and these farmers wear an anxious, thoughtful look, thinking perhaps of the seven forts of the devil, built by secret college orders around the once pious American Amherst College out here a few miles, to which these hard-faced, flinty hills have been forced to contribute. Dr. Seelye, an ex-Congressman, college president, clergyman and Christian of a superior order, though his soul must abhor them, has succumbed to the infamy of those seven secret society buildings. But he is a good man, like Asa and Jehosaphat, kings of Israel, whose histories he will do well to ponder.

I rained down here in Enfield on Saturday, unexpectedly to the people and myself. Rev. Robert McEwen Wood, son of a proprietor and builder of Enfield, is here summering on his father's estate, now his own. The village is proud of him. He preached two very sensible sermons for their absent pastor, and with accent a little *in tremulo* gave notice that I would speak in the town-house on *secret societies* on Monday evening (last night). Well, the night came, and I went over to a large, nice hall, well lighted, and, though mist threatened rain, met in all, I should say, from 150 to 200 people, a fair proportion women, old and young. My landlord of the Swift River hotel has been sucked into the Masonic lodge, which, though once run down, is revived, and draws Masons enough from surrounding villages to keep themselves in countenance, and awe all the men and women here who have not the courage of faith. The Methodist pastor is a Mason; the Congregational pastor is on his vacation, and no one appeared to welcome or encourage me openly but the postmaster W. H. Howe, merchant; and yet I judge this whole population is ready to burst out against lodgery. But the New England Christians, except a few fearless ones, walk among the lodges as children used to walk on the blue-berry hills and mountains here, when rattle-snakes used to be hid under the hedges. I know not who opened and lighted the town-house, or paid the bills. I might *guess*, being a Yankee myself. But I do not think they are anxious to have their names gazetted.

There is one fearless exception. A tall, lank batchelor, fifty-eight years old, who looks like Lincoln, and *is* like him, laughs immoderately, keeps a nice house surrounded with books and magazines, chosen with good taste; in short, a highly original character. He attends church punctually, but does not belong to it, because the original sin of Yankees is cheating, and some of that sort "creep into churches," to ease conscience and find good society; and as Congregational churches have dropped Scriptural eldership, and their pastors, like a president without a cabinet, are the best governed men in the churches, discipline runs down; and the country is full of men who support the Gospel, attend meeting, but will not join the church. This tall man put his horse, buggy and self at my service, and boldly befriended the meeting. He may have loved a girl and been disappointed, or refused to marry, because no woman who was capable recognized his worth. We meet to-night in the town-house in Ware village, where I expect to meet Secretary Stoddard and Mr. and Mrs. Hoyt. The meeting at their grove is well advertized in the papers and by hand-bills, and the readers of the *Cynosure* have every encouragement to pray for a great success.

Ware, Aug. 21, 1889.—Secretary Stoddard spoke here in the large and beautiful town-house to a fair audience, and spoke very effectively. We go out to Hardwick to hold a meeting to-night. Pres. C. A. Blanchard's article in Joseph Cook's "*Our Day*" works here like leaven. The Masonic lodge here has possession of the large Congregational church, but not of all the members.

Our meeting last night was disturbed somewhat by a vagrant Englishman, whose John-Bull self-sufficiency was more than his Masonry. It did good by stirring up the young people. The lodge was well represented, and some Masons were thoughtful, and evidently abhor the false worships.

Mr. and Mrs. Hoyt were in from their grove, four miles out. Mr. Hoyt was a United Brethren preacher out West. He is now infirm. But his wife, who writes for the *Cynosure*, is an able woman. There is no over-estimating the brain of a New England congregation. God is evidently with us, and if "prayer is offered without ceasing by the church," the hour of triumph is near. Praised be God.

J. B.

CHURCH DISCIPLINE AND REFORM.

The Cleveland *Leader* of the 17th inst. gives a large space to the proceedings of the Free Methodist conference meeting in that city, and it is a notable sign of the progress of public opinion respecting the lodge that the greater part of the account is given to the able and powerful condemnation of the lodge contained in the report on secret societies adopted by the conference. We give this report in full and commend it to all the conferences, synods and associations of our testifying churches as an example worthy of their imitation; especially if their action can be placed before the people in so excellent a manner as that of the *Leader*. The report reads thus:

"Your committee on secret societies submit the following: We are as ever opposed to secret combinations, and consider them detrimental to the best interest of the church and the government of the United States. We are especially opposed to the Freemasonry because we consider it to be the mother of all the others, and in view of its hypocritical pretensions concealed under the dark mantle of bloody diabolical oaths. Freemasonry professes to be a charitable institution, so much so that Mr. Morris says: 'The broad and angelic spirit of charity enforced in the 13th chapter of 1st Corinthians is agreeable to the Masonic theory.'—Morris' Dictionary of Freemasonry, page 55. A careful consideration of this broad and angelic charity so agreeable to the 13th chapter of 1st Corinthians will reveal to any candid mind that it is all an unholy pretense. This is manifest in that a large majority of those who are most likely to need the protection and aid that Freemasonry offers are purposely and deliberately forbidden to enter the limits of its charity. We are driven to the unavoidable conclusion that any institution that would blackball our mothers, wives, sisters and daughters from its protection and aid; that would reject humanity under all circumstances of life under twenty-one years of age; that would exclude from its precincts the diseased, the crippled, and the aged, is utterly unworthy of the name of charity. An institution professing benevolence, requiring its solicitors to bow three times at its altar and swear before an open Bible to ever conceal and never reveal its secrets under no less penalty than having their throats cut, their tongues torn out by the roots, their breasts torn open and their hearts plucked out, and their bodies severed in twain and their bowels taken from them and burnt to ashes, must necessarily be diabolical and extremely selfish. Charity wrung from an institution by such horrible oaths, taking human life as security against their violation, is in fact no charity at all. Is this like unto the broad and angelic charity enforced in the 13th chapter of 1st Corinthians? We emphatically answer, 'No.'

"That Freemasonry is a system of religion no well-informed Mason will conscientiously deny. In speaking of initiation Mr. Mackey says: 'Applied to symbolism it is to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world in whose obscurity he has been wandering and from which Masonry is to secure him.' It represents all outside of its doors as in a state of sin, helplessness, and ignorance. It promises by initiation to turn them by a new and spiritual birth from darkness to light, from bondage to liberty, from death to life, and from sin to purity—to preserve them in this state, and by a mystical ladder transfer them to the grand celestial lodge above. Hence, what the Holy spirit does for man through the blood of Jesus Christ, Freemasonry promises to do by initiation.

"What blasphemy, especially when we are reminded of the fact that they have ignored the blood of Christ by deliberately casting his dear name out of their rituals, which is sufficient of itself to hopelessly alienate every adhering Mason from God and heaven; that they place God's Holy Bible on the level with the Mohammedan Koran; that they offer to regenerate and purify Christ-rejecting Jews, licentious Mohammedans, Chinese and Turks, without a change in their religious views as ungodly practices; that thousands of ministers and lay members belonging to orthodox churches are connected with this stupendous soul-delusive fraud."

"*Resolved*, 1. That we will not knowingly invite Freemason ministers to occupy our pulpits.

"2. That we recommend that the members of this conference more thoroughly inform themselves on the evils of secret societies, and preach more frequently against them.

"3. That we rejoice in the exposure and downfall of the Clan-na Gael, brought on by the murder of Dr. Cronin, of Chicago."

Another action of the conference has a direct bearing on the matter of church discipline involving reform questions. It deserves particular notice.

Rev. A. W. Thorp of Sylvania, O., was "discontinued" from the conference for injudicious action, on the ground that he had pursued a course of undue rigidity in enforcing discipline. It is well known that the discipline of the church disapproves of the use of tobacco. Each year the discipline has become more stringent against the use of narcotics, and at a previous conference it was decided that members of the church should be labored with and dissuaded from this injurious and sinful habit. Rev. Mr. Thorp has several members in his church who indulge in the use of tobacco, but it is charged that, instead of properly laboring with them, he arbitrarily informed them that they must drop the habit or leave the church. He was charged with maladministration of discipline. The members of the conference spoke in the highest terms of Rev. Mr. Thorp as a man, and lamhnted the fact that he had taken an extreme course.

This action indicates a recognition of the command of our Lord Jesus Christ in Matthew 18: 15-17, which at times some of our reform churches have seemed prone to forget in their administration of discipline against the lodge. If the church rule condemned secret brotherhood worships, the temptation has been to use the authority of a church rule in a summary manner. But no church rule can set aside this law of the church's Head. It is not until the man is proved incorrigible that he is to be separated from the brethren. The United Brethren General Conference meeting at Westfield, Ill., we believe some twelve years ago, acted in view of this command, by granting some months for reflection and instruction before the lodge member was to be excluded.

Very rarely, indeed, if this command of our Lord is obeyed in the spirit in which it was given, will the final act of disfellowship be needed: and not only will the lodge member be reclaimed, but the whole church benefited and strengthened by the inquiry and prayer which should attend the enforcement of a holy discipline.

—*America* last week published for its leading article an able paper on the "Doctrines of the Jesuits," from Rev. W. Kellaway, whose familiarity with the subject, acquired during his experience as lecturer and publisher in Boston, is finely exhibited. The *Cynosure* also this week has an able review of Paul Bert's new book on Jesuitism from Mr. Kellaway's pen. (But in reading change the word "scurf," where it occurs the second time in the article, to *scarf*) Read it on the 6th page and you will want the book. Orders can be filled at this office.

—The Galatia *Mission Record* is a new missionary publication, issued quarterly by Rev. F. D. Rood at 167 Adams St., Chicago, reporting the work of Rev. G. H. Gregorian at Yozgat, Asia Minor. Mr. Gregorian studied several years at Wheaton College and Chicago Theological Seminary before returning to his native land. He has married an estimable native lady since his return, and is engaged in an important, but quite demoralized field. Since he entered on the work in April of last year, the native church has become revived and reunited, and last October he was ordained as pastor. In order to enlarge his work, which is on a partly independent basis, he appeals to friends in this country for aid, which can be forwarded to him by Rev. A. N. Hitchcock, 151 Washington St., Chicago.

—The First United Presbyterian church of Chicago, now worshiping in a neat brick church on the corner of Paulina and Monroe streets, was organized in 1860 in an old church building then standing on the corner of Jefferson and Washington streets, where it was the home of the Associate Reformed Presbyterians. The old church was moved many years ago to Green street near near Madison, and was occupied by the Second Advent brethren for some years. When the *Bible Banner* was published here by Elder J. R. Brown, his office was in the basement.

After being vacant for a year more, it has been tastefully and comfortably fitted up for a city mission under the charge of Lieutenant Laverty, an ex-soldier and ex-saloon-keeper. There is a large audience-room, room for a Kinder-garten school, another for the ordinary meetings of the mission, bath-rooms, etc. The old building is now a very attractive place. It is owned by Mr. A. M. Billings the banker, and head of a gas company, who is personally interested in the mission work.

—Rev. M. A. Gault writes to the *Christian Statesman* of a Sabbath convention lately held in Nortonville, Kansas, and intended to be preliminary to a State organization. A debate, in which several participated whose names are familiar to our readers, he thus describes: "That part of the program which excited the deepest interest was a discussion on the question 'Which Day? or the Change of the Sabbath.' There is in the community a strong Seventh-day Baptist church which had industriously circulated petitions against the Sunday Rest bill until it had become a living issue. Though the convention was called by the friends of the Sabbath, yet in the exercise of Christian courtesy they gave place for Rev. J. W. Morton, of Chicago, a strong representative of the Saturdarians, who occupied forty-five minutes in presenting his arguments against the Christian Sabbath, and in the afternoon session he was given thirty-five minutes to present his objections to the Sunday Rest bill. Rev. J. S. T. Milligan, of Dennison, Kan., occupied in both cases the same time in presenting the affirmative arguments. This was followed by a general discussion engaged in by Dr. Leonard, of New York, Rev. W. L. Garges, of Nortonville, Rev. P. H. Wylie, of Sterling, and others. The discussion was of a very high order and conducted in a kind Christian spirit and left a strong impression in favor of the first-day Sabbath and the Rest bill."

—The introduction of Freemasonry into Mexico by U. S. minister Poinsett was the beginning of many troubles for that perplexed republic, already burdened with the weight of Romanism. A correspondent of the *Inter Ocean* mentions the fact that this pernicious and quarrel-breeding lodge has found its way into Venezuela within the present decade, and we regret to say is fostered by a Methodist missionary named Patterson. Mr. Curtis, the correspondent, says: "Many times has Mr. Patterson been called upon to officiate at funerals in the families of native Carsquanians who have permitted their relations with the established church to lapse, and has also been asked to marry couples who wanted a religious ceremony in addition to the civil rite, but did not care for the benediction of a priest. Being a Mason he is often sought by his fellow-craftsman, who are in a measure proscribed by the church. Not long ago a priest was banished from the country for refusing to baptize a child whose parents had been married only by the civil rite, and the president has frequently been appealed to when the Catholic clergy have declined to baptize the children or attend the funerals of Masons. All the cabinet officers are Masons. Rojas-Paul [the president of Venezuela] is not a Mason himself, and has declined to join a lodge on account of religious scruples—being what the liberals here call a 'medio-fanatic'—but nearly all the members of his cabinet are, and the president himself has shown great respect for the order. Masonry was introduced into the country by Guzman-Blanco himself, who, with several of his retinue, was initiated at New York when he visited that city in 1882, and has since taken several degrees. There are now two lodges with about a thousand members in Caracas."

PERSONAL NOTES.

—Rev. M. A. Crawford, missionary of the American Board at Hermosilla, Mexico, has been a few days in this city attending his mother, upon whom a painful surgical operation was performed last week. Mr. Crawford was for several years associated with Rev. H. M. Bissel, relative of our publisher, who is located at La Barca.

—Prof. Oliver Comtois, the converted priest, who has addressed several churches in Chicago with much success, has gone to Pittsburgh to begin a mission to the Roman Catholics of that city. He expects to start a small paper to further this work, and the outfit for an office was given him by several Christian gentlemen of this city. Pittsburgh should give good encouragement to such work.

—Bro. I. R. B. Arnold and family, with their reform tent, have removed from Pittsburgh to Wheeling, West Virginia, where will be their headquarters while they visit the surrounding region. Their work about Pittsburgh has been quite successful. Any of our readers in the vicinity of Wheeling who can secure a visit from the Arnold company will become a public benefactor to his community. He may at present be addressed at Wheeling.

—Rev. W. Kellaway of Boston, whose visit to Chicago we noticed last week, has decided to remain in our busy city. He will open a mission under the auspices of the City Missionary Society of the Christian church on the North Side. We are glad to note this accession to the ranks of the all-around well-developed Christian workers of Chicago. Many of the dear brethren are much in need of grace, they are so nervous lest any should say "*lodge*" or "*Amen*" in public.

NEW ENGLAND LETTER.

Connecticut's college population.—Our uncommissioned temperance workers. — An open labor union.—The colored Masons.—A Congo prince in Boston.—Our Ware meeting.

This fall the Hartford Theological Seminary will inaugurate a new departure by throwing open its doors to women. Women have preached and will continue to preach, whether theological seminaries open or close their doors. Still, it marks the steady advance in the church of a more liberal interpretation of St. Paul's famous dictum. And by the way, Connecticut enjoys the honor of having a larger proportion of its population in college than any other State, the proportion being one to every 549.

The temperance workers are now taking their summer rest, and there is a lull in the tide of anti-saloon activity. But there are some non-commissioned workers who are doing noble service without pay or a thought of fame. Elizabeth Stuart Phelps Ward has won her laurels in quite another field, but her efforts in behalf of temperance reflect quite as much honor on her womanhood as the writing of "Gates Ajar." She has put to good use some of the money earned by her literary labors, and established coffee houses and a reading-room in Gloucester, where she has a lovely little seaside home.

The marble cutters of Boston have withdrawn from the Knights of Labor and organized an open union. Here is at last one cheering indication that the laborer may yet see the folly of these secret combinations and cut loose from the fetters of the lodge.

The first colored King Solomon Consistory, A. and A. Scottish Rite Masons, has been lately established in Boston. It is a pity that the colored Masons of New England could not hear the experience of Dr. Henry Norman, whom we hope to welcome to our Ware meeting, and who is so exceedingly intelligent a representative of the colored division of seceding Masons.

Boston, however, boasts the presence of a real prince, whose title was not given him in a lodge. He is a prince of the Benroe, a tribe in the far and famous Congo land, but he is a Christian, and has taken an English name—Frederick Nicholas Smith. He is said to be quite a remarkable specimen of the powerful Congo race, which Boston is doing so much to enslave and destroy with the product of her distilleries, and is thinking of getting an education here under the auspices of the colored political league of this city.

My next letter will, D. V., be taken up with a report of our Ware Convention. Many are praying for this meeting. We have a noble list of consecrated workers, and I feel assured that the Lord will be with us to bless. In that case what matter whether men bear or forbear, whether the lodge advocates rage and imagine vain things against us and our cause. God reigns, and if for every thought of the enemy's power and malice we could have ten about Him and his infinite might and love, a discouraged reformer would be unknown.

Elizabeth E. Flagg.

At the thirty-fourth annual session of the Masonic Grand Lodge at Owen Sound, Ontario, in July, the Grand Master in his address said: "As Freemasons we are particularly taught to regard death as the avenue of entrance to a better world; to raise our eyes from the darkness of the grave and to fix them upon the light of the resurrection which shines beyond it; not to sorrow at the grave as men without hope!" And Freemasons Masonically taught not to sorrow at the grave as men without hope! And yet some say that Freemasonry is not a religion? It would seem that that great Grand Master is of a different opinion, and looks for all that happiness in the future world the Christian does. A Christless institution affording hope of a blessed immortality! "Tell it not in Gath."—*Associate Presbyterian.*

OUR WASHINGTON LETTER.

Washington, D. C., Aug. 23, 1889.

To a worn-out politician the consular service offers an opportunity to gracefully retire from the world for a time and wait for a new opportunity. Once in a while you find an ex-Congressman brave enough to accept a clerkship or the chiefship of a division; but they are very few, as most men would prefer to take even a consulate worth $1,000 per annum net rather than meet the patronizing sympathy of old associates. Even a post on some storm-swept island, where a vessel calls once in three months, would be preferable to that. There is at least a high sounding title and the respect of the natives in it.

Not more than twenty-five per cent of the incumbents of diplomatic positions have been changed, although the State department is stacked with applications and still they come. Not a few of the positions yet to be filled are really valuable ones. The most important appointment to be made is that of Minister to Russia, which position has been vacant since the death of Allen Thorndyke Rice. The salary is $17,500. The next in importance is that of Minister to China, which is of the second class, with a salary of $12,500. Then comes the Corean post, which the silver-tongued Bradley of Kentucky refused, saying that he would not accept it if the salary were doubled. The position is worth $7,500. Bolivia, Persia and Siam remain to be filled with Republican ministers at the rate of $5,000 per annum, and there is a regular Kilkenny fight among the colored Republican statesmen over the post at Liberia and the $4,000 salary.

Only fifteen changes have been made among the thirty-eight consulate generals. These positions pay from $3,000 up, and the average is $5,000. Only one-fourth of the consulates have been filled by Republicans, although the salaries average $2,500 per annum. In the third class only three out of twenty-four have been filled. The salaries in this class are $1,000 per annum and fees. There have been no changes in the eighty-five consulates of the smaller class, which pay only a few hundred dollars per annum, and are given to permanent residents of the countries in which these posts are located.

The ex-Treasury employees of the last Republican regime, who are still waiting anxiously for reappointment, are grievously offended by Secretary Windom. When President Harrison selected that gentleman, whose retirement from politics had been supposed to be final, for his Secretary of the Treasury, and brought him again before a public that had nearly forgotten him, the small-fry Republicans were unqualified in their delight. There was to be, they thought, a good old-fashioned, take-everything-in-sight administration of the Treasury department. But a change seems to have come over the Secretary since he was Senator. He has imbibed of the doctrine of civil service reform, and there is woe in the camp of the faithful.

The disagreements of Secretary Windom and certain Congressmen come to light every day. When he returned to his desk the other day he found a letter from Tom Reed, asking why the revenue collector for the district embracing Maine had not been appointed. The letter set forth that the Maine delegation was solid for one candidate, and it appeared to the writer remarkable that the appointment had not been made. To this petulant communication he replied that, as the district comprised also the States of Vermont and New Hampshire, and the delegations from these States had agreed upon candidates from their respective States, he hesitated to select anyone until he "could more fully investigate." Think of talking to a Maine man of the political rights of the States of Vermont and New Hampshire compared with those of the mighty commonwealth of Maine!

Despite the alleged coolness between Col. Dudley and President Harrison, few men have a greater influence than Col. Dudley in the departments. All day long his office is crowded with people who wish him to endorse them for appointment to clerkships in this or that department. As his sympathies are quick, the reply is generally favorable, and thus the number of people he has endorsed for various positions must reach several hundred. They are not alone Indianians. His influence is greaeest in the Pension Bureau and in the new Census office, where he has already secured forty or fifty appointments.

The latest sensation created by Secretary Windom is his order regarding special agents of the Treasury department. Hereafter all candidates for such positions must appear before a board of examiners, and be examined as to their fitness. *

The Home.

THE DIVINE LULLABY.

I hear thy voice, dear Lord;
I hear it by the stormy sea
When winter nights are black and wild;
And when affright I call to thee
It calms my fears and whispers me,
"Sleep well, my child!"

I hear thy voice, dear Lord;
In singing winds, in falling snow,
The curfew chime, the midnight bell;
"Sleep well, my child," it murmurs low,
"The guardian angels come and go,
O child, sleep well!"

I hear thy voice, dear Lord;
Aye, though the singing winds be stilled,
Though hushed the tumult of the deep,
My fainting heart, with anguish chilled,
By thy assuring tone is thrilled—
"Fear not, and sleep!"

Speak on—speak on, dear Lord!
And when the last dread night is near,
With doubts and fears and terrors wild,
Oh, let my soul expiring hear
Only these words of heavenly cheer,
"Sleep well, my child!"

—*Eugene Field, in Chicago News.*

MARGARET OF ORLEANS.

"I wonder if it idealizes her?"

We stand beside the statue of this famous woman, Margaret of Orleans, and after the manner of strangers, conjecture on what we, for the first time, see.

"Not at all," a voice answers in the soft Southern tongue "It looks just like her."

"Ah, thank you. You live here?"

"I was born here; this is my home."

"You were here during the war, and yellow fever, and everything? And was Ben Butler so dreadful? and have you seen Cable?"

A nod answers each one of my young companion's impetuous queries.

"How delightful!" concludes my friend, but the lady shakes her head and taps her fan lightly on the girl's soft cheek, and says musingly: "It did not seem as though I would live through it, but I have, and now comes one who calls my trials 'delightful.' How cruel!'

"Ah, pardon. But I was thinking of that charming man who wrote the delicious 'Mme. Delphine.' I was thinking how perfectly lovely it must be to live here and know him—and then to live in a city that has had such a history—it is so romantic, And can you tell us anything about Margaret?"

"This little space—'Margaret place,' it is called—is a pleasant spot to rest in."

With this invitation, given more in looks than in words, we seated ourselves near our new acquaintance, on the settees in the little park. The perfume of March roses o'erhangs the city; we forgot in its deliciousness the signs of decay, that in portions of that quaint old town impart a pensive melancholy to its beauty. Near by us in the green grass is a pool set about with a low border of cactus; a mimic fort, with all its bristling thorn guns out, and its blossom flags flying from the ramparts, which are guarding with such fierceness only a lazy fleet of water-lilies, under the shade of which there is a whirl of goldfish. A stone foot-bridge crossed the pool and spans the river of cacti. It is a very odd and tasteful device, this pool; and the little park in which it is placed is unique in its way. There is nothing overdone, neither neglected. It is a well-kept, refreshing, simple setting for the statue itself.

"She was a working woman—a servant here. When I first remember her I was living near here, and she was taking care of the cows in a stable that stood almost on the very spot where her statue stands now. She was working then for the Sisters of the asylum. She fed and milked their cows, and sold milk in a cart about the city. She was a strange looking person—remarkable in her appearance. I think now as I recall her she had a broad forehead, serious eyes, a pleasant, broad smile, a rather short, stout figure. I do not suppose she ever in her life wore any dress better than a Guinea blue calico; she always wore heavy shoes and a black straw bonnet trimmed with a neat band of black over the top. From my residence I could see her many times a day while she was at her stable work or coming back and forth with her milk cans.

"What was her name? Her name was Margaret Hauggery; she had been married, and at that time was a widow. Her husband and little child died just after she came to New Orleans; so we learned after she became famous. She was alone and poor in a strange country, and went to work in the stables for a living. Somehow, everybody liked Margaret; her smile was sweet and her words shrewd. The children called her Margaret, and she knew their names and answered their salutations along the street as she drove by in the milk cart.

"After some years Margaret had saved enough to buy a bit of ground and had on it a small bakery. The place was sold for a trifle, but now Margaret was in royal trim; a land-owner, and a manufacturer: for she opened the shop and began bread and pie-making for the neighbors. Presently there was a large bakery built; soon bread carts were running over the city bearing the words, 'Margaret's Bakery.' It became the fashion to buy at Margaret's place. During war, pestilence and disaster, Margaret's fires were never out, and the delicious rolls kept up their weight and quality, no matter what else in life failed. Then she began running her free bread carts during the fever panic. No one went hungry who was within sound of her cart wheels. From that time on no one need go hungry in New Orleans—those too poor to buy were given a loaf fresh and white as the best, and it was given heartily, with a 'God bring thee better times.' There was no distinctions in Margaret's favors. She gave to white and black, of any church or none. 'Are you hungry?' that is all that was necessary. 'Here is bread, take it with God's blessing.' There have been in this city dread days, which seemed as if God and everbody had failed us but Margaret; days when she almost literally fed the city. During the yellow fever panic Margaret began her noble work of taking the children from the homes of death and putting them into a house under good care, supporting them herself in every particular. Soon the one asylum grew into many; the dozens of her little charges were numbered by hundreds—and at the time of her death, thousands. At the gate of every orphan asylum in the city Margaret's bread cart with its smoking rolls was seen daily; at every charitable institution whatsoever, she took the privilege of giving her bread freely, and Margaret's name headed the list for every charity. Our grand Charity Hospital, one of the most famous in the world, was largely the gift of Margaret. You must visit that hospital. It will make you better all your life by having seen it. Right through the trees there at the right, do you see that magnificent building with its four galleries running around the first four stories of the house? Its gate tells in golden letters that this is a children's home given by Margaret, where to the end of time orphans will be cared for and educated by her bequests. Many of our cemeteries contain in form of handsome tombs Margaret's simple yet munificent thoughtfulness. Here, you know, all are buried above ground in crypts or ovens of masonry; and when you visit our cemeteries—as strangers always do, for there are no burial places like these in America—you will see stone tombs (containing one, two, or four dozen bodies, maybe) inscribed: 'Given to the Little Sisters of the Poor by Margaret.' 'The Stranger's tomb given by Margaret.' I suppose Margaret spent more money for the city than the richest man in the history of the State; and of the sympathy and discernment of the needs of the poor the half could never be told. She spent nothing on herself. A clean, blue calico, stout shoes, a black straw bonnet, a knitted jacket or shoulder shawl, an iron bedstead in a room without even a rocking chair, and overlooking the bakeshop. She had no time to enjoy luxuries even had she possessed them. As long as there was a weeping child or a friendless woman in the city, what time had she to fold her arms in a rocking chair? While there were unburied, coffinless forms, could she adorn her home of the living? And so it happened that to the end of life Margaret spent neither time, care nor money on herself. She forgot there was such a mortal as Margaret.

"And when one day the news went round that Margaret was dead, the great city arose and put on mourning; the business houses were closed; all the employments of the city stood still. The day of her burial thousands of her little orphans followed her bier as mourners; every church sent delegations of honor-bearers; the public school children joined in the throng; the houses were draped along the line of march; all the bells in the city tolled; civic and military joined in the procession with ecclesiastics; and there never was here a funeral like Margaret's.

"Afterward it was found that her possessions had been so disposed that had death come at any moment the affairs of this life were well and intelligently wound up. There were no personal effects of value, but even her few garments she gave to the poor, and with the proceeds of her wise investments her charities are royally endowed.

"This statue is the gift of the city, to show in this public way the esteem in which she is held. It is very like Margaret. The motherly figure seated with one arm encircling a standing child at her side; the untrimmed dress, course shoes, the little crocheted shawl about her shoulders are homely, but who would change them for finer clothing? The smooth hair, with its old fashioned French parting; the strong chin, the pleasant mouth, the serious eyes—is there not something fascinating in the contradictions of the face?

"Did you ever see such a head on a woman's shoulders? Massive, wonderful. That is the head of a statesman and financier, while its mouth with its pleasant smile, telling of the tact and natural suavity of Margaret's character, proclaim the elements of a born diplomat. Yet look again at the broad, massive brow, and see the earnest, loving eye that speaks of a true womanhood; look once more at the coarse garments and you will see that poverty added her load to the ordinary burden of womanhood, while ignorance, bereavement, affliction, loneliness, join hands with poverty against this soul. But the massive brow conquered; the untaught brain triumphed, and under the leadership of the sad, gentle eyes gave to the suffering what might, had she been a man, born in other circumstances, have been the gain of nations and the glitter of the trappings of a diplomat.

"When I consider what Margaret did for one city under such desperate disadvantages, I wonder what she could have done for the world if all the environments had been right. I was thinking of that as I looked, in passing for the hundredth time, at the strong, fascinating face this morning, when your question met my ear.

"Yes, it looks like her, and there will never be another in marble like it to the end of time. She was a grand character—tender, strong, original, pitiful, helpful, wise."—*Selected.*

HIS OWN WAY AND ENOUGH OF IT.

John Percival was a boy about nine years old, who, like many other boys, had not learned that one might have too much of a good thing.

One day he said to his mother: "I wish I was a man!"

"Why, Johnny?"

"So that I could have as much blackberry pie as I want."

"Don't you have as much now as you want? You always share with us."

"Yes, mother, I have one piece, sometimes two pieces, but I want a *whole* one, and when I get to be a man I mean to have a whole blackberry pie to myself."

"Well, Johnny, you need not wish to be a man for that, you may have one now."

"What, mother! a whole one to myself?"

"Yes; you go and pick the berries and I will make the pie for you, and you may have it all to yourself."

"Oh, goody!" exclaimed Johnny, and in great glee he ran off for a basket, and went for the berries. He brought them home, and his mother made a nice, fat berry pie, in one of those large, deep oblong tins which our mothers used to have. When baked it was handed over to Johnny, who sat down in the corner to eat it. He began with a hearty relish, smacked his lips, and pronounced it a real good pie, and soon had half of it devoured. But such a pie is a great deal for one little boy to eat at once; he attacked the latter half with much less eagerness. His mother saw his failing appetite, and pleasantly said:

"Johnny, you need not eat it all, if you do not want it."

But Johnny had undertaken to eat a whole pie, and did not mean to give it up, so he answered:

"Yes, mother, I do want to eat it all, but this part is not quite as good as the other half."

"That can't be, my son, for it was all made together. One part must be just as good as another."

Johnny kept on eating, but slower and slower, and evidently with less relish. He persevered, however, till he swallowed the last mouthful. Then he pushed the empty tin away and said:

"I wouldn't give a cent for a blackberry pie."

This true story is not a strange one at all. Many a boy now thinks that if he had a man's liberty he would be happy; but if he should have a man's liberty without a man's judgment to guide him, he would only make himself miserable. Be thankful, boys, that you cannot always now do just what you please.—*Sel.*

UNCLE SAM'S POSTOFFICE.

There is no department of the Government with which so large a part of the people has to do, and none with which the people have to deal so often, as the postoffice. On an average every man, woman and child in the United States both sends and receives something by mail—a letter, a newspaper, a package—once a week throughout the year. Indeed, hardly any feature of the modern civilization is more striking to one who can divest himself of the feeling that the postoffice is a matter of course, than the development and present extent of communication by means of the mail. When we remember that fifty years ago it cost twenty-five cents to send a single piece of paper, written or printed, from Washington to Boston; and the railroad system was in its infancy; and that letter sending was a luxury not to be indulged in without consideration, we may see what a vast change a half century has wrought. At present every one who can write at all sends letters. Children are encouraged to begin correspondence with relatives and friends as soon as they can "print" words. Business men are hardly more sparing of postage stamps than their wives are of pins. And this modern idea of the constant use of the postoffice is wholly the growth of fifty years.

Let us compare 1838. Fifty years ago the mails were carried on only nineteen hundred miles of railroad in the United States—four hundred miles less than are now operated in the territorially small State of Massachusetts. Now the mails are carried on one hundred and forty thousand miles of railroad. There are, in 1888, fifty-seven thousand postoffices, against twelve thousand in 1838. The revenue of the department was four and a quarter million dollars in 1838, and more than fifty-two and a half million in the year ending last June. Statistics were not kept of the number of letters and other parcels fifty years ago, but in 1887-8 the letters transmitted numbered almost seventeen hundred and seventy millions, the postal cards three hundred and seventy-two millions, the newspapers and periodicals one thousand and sixty-three millions, and the packages three hundred and seventy-three millions—a total of three thousand five hundred and seventy-eight million pieces, and an average of almost sixty to each person of sixty million inhabitants of the United States.

American postage rates are by far the cheapest in the world. The English penny rate on letters is the same as the two cent rate, but the distance traversed by letters here, is greatly in excess of that of the United Kingdom. Moreover, Great Britain has nothing to compare with the American system of sending newspapers to a subscriber at a rate of one cent a pound. It costs a half penny—one cent to send each paper in England—at least six times as high a rate as that in the United States, even if no account be taken of the greater distance here. The English "parcel post" is, however, cheaper than the American. Packages of merchandise can be sent at the rate of three pence—six cents—for a single pound, and at a rate growing smaller as the weight increases, until at eleven pounds the charge is only eighteen pence—or about three and a third cents a pound. The United States rate is uniform at one cent an ounce. A four-pound package—the limit of weight—would cost sixty-four cents; in England it would cost fifteen cents. No doubt this country will in time overtake and surpass its greatest rival in this department of the postal service; as it has already done in other departments.

There is no conceivable limit to the expansion of this service, and as the service grows in amount, it may grow cheaper. It is probably too soon to think of a one cent rate of letters, but in a few years, at present rates, the department will overcome the deficiency between receipts and expenditures—it was nearly five and a half million during the past year—and then the one cent rate will come, as surely as the three cent rate superseded the five, and the two the three cent rate. Whether or not any of the other dreams of those who favor extending the postal service, postal telegraphs, savings bank and the like, are to come true, is a question for the future to answer.—*Youth's Companion.*

It is better to walk through mud to church, than that our pavements, every brick of which represents some loyal wife's or orphan's tears, sacrifices and agonies, be made by saloon money.—*Sam Small.*

In the depth of the sea the water is still; the heaviest grief is borne in silence; the deepest love flows through the eye and touch; the most impressive preacher at the funeral is the silent one whose lips are cold.

TEMPERANCE.

MRS. NASBY IN A QUANDARY.

SHE INTERVIEWS FRANCIS MURPHY.

[The illogical and unhappy position of Francis Murphy toward prohibitory laws has been long known, but his lately-reported expressions are worse than all before. His reputation as a lecturer on some phases of Gospel temperance make the case more sad, and he seems to be helping the saloon more truly than when behind the bar in person. The following from the *Union Signal* exposes his inconsistency while it caricatures it.—EDITOR CYNOSURE]

After I became an Auntie-Salunatic I felt that Francis Murfy was a man and brother, but since my late interview with him I ain't sure wot he is. I never was so puzzled in all my life. When I heerd he was in Pottsville, I ses, "Son, tell the boss your ma wants a pass." Jeems Allen's wife allers favers his gittin' passes for me, and the company set a store by him, so there's no trubble.

I got to she that was Mirandy Pogram's in the forenoon. After dinner I went out to git me some knittin' yarn, and on the way home I stopped into the tavern to hev a talk with Bruther Murfy. I reckon I must hev drowsed in that big soft cheer in the settin' room. I cum to, hearin' somebody say: "Dear Sister Nasby, how I luv yoo!" I was that flustered, I riz right up, lettin' the bundle of knittin' yarn roll on the floor, end I thote more in two seconds than I can write in fifteen minnits. It was so sudden. I hadn't incurraged a man in speakin' that way to me for nigh thirty year. Did I want to countenance it now in this one? I ain't no flirt, end I kalkelated to stand by my action toward his fust advances, as an honest woman should. He knowed I was a widder, for my card reeds: "Sinthy Ann Nasby, *relict.*" I thought of luv at fust site; I didn't know how purty I mite a looked asleep in my cheer. As I was studyin' whether to scowl or smile on him, the hired man opened the door and sed: "This person wants to see Mister Murfy." Who shood it be but tipplin' Tury! Nobuddy knows how she gets her likker, but she's always full. The grate apossle turned away from me, ketched her by both hands, smelled her breth and eggsclamed: "My poor deer, you need luvin'!" "Wal," thinks I, "that settles your case with me!" Sinthy Ann Nasby ain't listenin' to everybody's soft talk, but if ever she does bestow her affeckshun agin, there won't be no occasion to make luv to any other woman.

I like to talk temperance and religion with a peart, good-lookin' man. It's nateral; but it ain't nateral to want every one of 'em hunnyin' round ye.

Howsumever, I wasn't going' to be cut out by a creetur like Tury; so to git his mind—an' mine—off luv makin', I asks him what he thought of the sichooation in New Hampshire, Massychusetts, Rode Island and Pensilvany. "Oh," ses he, rubbin' his hands, "it's glorious!" Ses I, "You don't say?" "Yes," ses he, real brisk, "the defeat of prohibishun everywhere is a good victory for temperuns. Prohibishun means free whisky." Ses I, "How you s'prise me! I thote it was right tother way. Why, sumbuddy told me you was converted under prohibishun." "Wal, that was in jail—a very good place for it. But s'posen there had been so much prohighbishun that there hadn't been no jail, nor no need of one, I mightn't hev been converted at all, and that wood hev been a dretful loss to the world."

"Bruther, don't you think in that case you mite a took religion the nateral way? You mitent a had it so light, but you wood uv stood it better."

He ansered, touchy like: "I s'pose you know prohighbishun is a killin' thing to the gospill temperuns besiness." I see he was gittin' worked up, and I must use tack; so I ses: "Bruther Murfy, I don't know nothin'; I'm jest a askin' you. Now, what wood you do with likker, and them that sells it, and them that drinks it, and them that goes barefoot and hungry cause their men-folks drink it?" He looked real satisfied at that. Beets all how pleased some men is when they find a woman don't know nothin'. He smiled and sed: "Sister, I can tell you jest how to fix it; we must luv em all, you know."

I hated to see him take that kind of a spell agin, but I must keep him good-natered ef I wanted to find out enything by him, so edgin' off a little further, I asks: "Wood you luv the likker, too, or what would you do with that?" Ses he: "I wood put it into the hands of good men." That was the most puzzlinest thing he had sed. What on airth could good men do with likker? They woodn't want to drink it, nor they woodn't want to sell it, and if they're goin' to throw it into the slop, it mite better never been made, 'cause the rye and stuff could be used for something else. While I was a meditatin' thus, he continued: "The man who applies for a license must be known to be respectable and trustworthy before he is permitted to sell liquor." "Why, Bruther Murfy, that would be undertakin' to reggilate the morals of a grate class of tradesmen, numbering several hundred thousand. I thought you sed when folks try 'to get the Legislature to enact laws to regulate the morals of a people they are going contrary to the will of God.'"

He looked dumfoundered, and I felt sorry for him, fer I've always heerd that woman's logick is hard on a man.

"That's different," ses he. "We ain't runnin' the temperans reform like other things is run. What's wanted is men of judgment and rite spirit a standin' behind the bar."

Ses I, "Do you s'pose men of that kind can be found in this country willin' to make the sacrifice, and stand behind the bar, or wood we hev to import 'em?"

I see by his looks that it was one o' them questions any fool can ask, but the wisest can't anser, so I hastened to ask somethin' easier. Ses I, "Lettin' the gentlemen of the bar go, what wood you do with the drinkers?"

"Whenever in any considerable number they git down and lose their manhood so they can't pay fer likker, I should recommend a temperance revival, and brace 'em up. *Luv 'em* and git 'em jobs. Help 'em onto their feet agin where they can pay for what they use. Nothin' is so debasin' to a man as to sponge his drinks. Ef there's a lovin' spirit betwixt you and these high-minded keepers of high license saloons, they'll furnish all the money you need fer such work. It's to their interest, and they know it, but you don't want to offend them by preachin' prohighbishun nor pollyticks. That ain't womanly tack, you know," end he looked sweeter'n ever.

"How about the wimmen and children of them as drinks?" I asked.

"We must pray for 'em, Sister Nasby, ses he, looking mournfully pious.

I think myself that's the least bother, and just as satisfyin' all round as anything we can do. When I sold a pair o' socks and got some shoes fer little Maggie Begge, she was barefoot agin inside of a week, and her pa was drunker than common for three days.

"Now," ses I, "would you mind tellin' me what's the matter with prohighbishun?" "Why!" ses he, the idea of tellin' a man he mustn't produce alcoholic beverages when the natural tendency of every fruit of the garden and orchard is toward fermentation! You can't prohibit it, but men can quit getting drunk if they will."

Ses I, "Hain't you noticed the nateral tendency of some men toward gettin' drunk? Mightn't it strike them as a trifle inconsistent to say they can quit if they will, when to save their poor lost souls they can't git out o' the smell on't? Now s'posen we reely want them to quit, wood we be goin' contrary to nater any more in lettin' rotten apples and grapes go the pigs and birds, than we are now in turnin' 'em into brandy to set afore these men who naterally want to git drunk, worse than any apple ever wanted to ferment? Grantin' that we hev to go agin nater anyhow to gain our pint—which is sober men—whether is it easier to arrest the downward tendency of a rotten apple, that hain't no mind of its own, or to change the way of a livin', meanin', mulish man?"

Again I see I must abandon argyment for tack—a woman often has to. So I determined to tell him what had been borne in upon my mind while he talked, namely, that there was a grate stand for temperuns which no lecturer has ever took and for which he is eminently fitted, both by nater and edducation. So I ses:

"Bruther Murfy, there hain't no dowt but you understand the necessities of the temperuns reform; you have studied 'em long enuff to do so, and I won't question your opinion—that the greatest need is, good men behind the bar. But grantin' that, and considerin' the grate lack of self-sacrifice, even among the good, don't you believe it your duty to lead the way by returnin' to your old perfeshun—resumin' your 'practice at the bar,' as Jeems Allen facetiously calls it? Could you in any other way demonstrate your theory of reform, and serve the deer cause so well?" I was gittin' reel eloquent, and could see his feelin's a workin' when the hired man let in some one else to see him. She was slim and light on her feet. She may or may not have been purty when young; ther's nothin' in her face now but that graveyard look that comes after a woman's sweet hope is buried deep, and afore the blessed tree of divine sovereignty has spread its

sheltering branches of love and wisdom over her, and put forth its leaves of consolashun; afore the tender ivy of submisshun has woven its mat of beauty upon her heart's tomb, and climbed with clinging feet upon "God's will." The grate advocate of bar reform advanced to meet her, sayin': "My deer——," but she gently interrupted: "Mister Murfy, I suppose? I am Mrs. Ferris;" and then she glanced at me and Tury, who was dead asleep, and I took the hint. I picked up my knittin' yarn, shook Tury, and we both left. I'd like to know what Bruther Murfy did to comfort that woman. It was pretty plain he wasn't goin' to do it with luv, and I reckon by her looks she knows how to pray full as well as he, and has done it as much.

I was awful sorry not to hear what he thought of my advice to him about goin' into business agen. If his view is right, he certainly ought to do it, for no other temperuns lecturer has got his eyes open that fur yit. Ef he's wrong, he hadn't ought to be teachin' men so. I am in a dretfully stirred up state of mind. Sinthy Ann Nasby.

(*Onsettled*)

Bible Lesson.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—Third Quarter.—Sept 1.

SUBJECT.—David and Goliath.—1 Sam. 17: 32-51.

GOLDEN TEXT.—If God be for us, who can be against us?—Rom. 8: 31.

[*Open the Bible and read the lesson.*]

Daily Readings.—M.—1 Sam. 16: 14-23. T.—1 Sam. 17: 1-19. W.—1 Sam. 17: 20-37. T.—1 Sam. 17: 38-58. F.—Eph 6: 10-24. S.—Ps. 18: 1-6, 30-50. S.—Rev. 3: 1-22.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. By doing our daily duties well we are being prepared for greater deeds.

2. We are led by God's providence in unexpected ways to the work he has for us to do.

3. By what God has done we gain power to trust him in the future.

4. There are many giants in the world for us to fight: intemperance, worldliness, sinful pleasures, unbelief, heathenism.

5. There are many giants within: appetite, temper, love of money, selfishness, pride, envy, disobedience, idleness.

6. We cannot fight them with the world's weapons, but by faith, the Word of God, the influence of the Holy Spirit, love.

7. We must trust in God and use the proper means.

8. We see in David here courage, humility, earnestness, faith, good sense, unselfishness, heroism.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *The confidence of faith*, vs. 32 37. The arm of flesh that Israel had chosen proves a broken reed; the king who was to lead them forth to battle like the kings of the nations round them cowers in his tent, infecting the whole army with his cowardly example. "Thou art not able to go against the Philistine," is the argument which human reason greets every David who essays to go forth and battle single handed against the Goliath of popular sin. When William Carey, the young shoemaker, without wealthy patrons or any worldly prestige to support his enterprise, started out to be the founder of the great system of modern missions, Sydney Smith sneered at "consecrated cobblers." It is hardly possible at the present day to measure the amount of derision which his "mad, Quixotic scheme," as every one called it, met and conquered. It is not yet a century since twelve dissenting English ministers organized the first missionary society with a fund of little over £13. The Goliath of the saloon is now more defiant and boastful than ever; a sign that his destruction is not far off. The David who is to slay him may even now be "keeping the sheep," obscure and unnoticed. If so, he is combating evil in his humble corner with the same brave confidence in God that he will show later on when the eyes of a nation are fastened upon him. When the lion and the bear attacked the flock, David's only thought was that it was his duty to protect the sheep, and God would help him to do it. And as his faith did not falter at this crisis, so it grew by means of this, and perhaps other tests, into such vast and heroic proportions that he could offer himself, a mere stripling, to fight the Philistine champion. There is no argument so generally used in favor of the lodge as this: "Its power is too great to be combated successfully; you had better let it alone." This is what the Sauls say. The Davids have proved the Lord before in contests with other evils, and are not afraid to prove him once more, though against an enemy from whom even the church and her leaders shrink in dismay.

2. *The victory over Goliath*, vs. 38-51. It is not likely that David had ever before tried on armor or held a sword in his hand. The shepherd lad, used to a dress that allowed the most entire freedom of motion, found himself only cumbered by the dress and weapons of a professional warrior; and wiser than Saul, insisted in meeting Goliath in his own character as a simple shepherd youth, carrying only a shepherd's weapons, with whose use parrying off many a night attack of wild animals had made him familiar. It is a great mistake to hide our weakness under the armor of worldly methods. Many churches try to draw in the people by amusing instead of converting them; try to raise money in unscriptural ways, or instead of seeking a David to be their spiritual leader they choose Saul. They want a man who is popular, who can "draw"—the very characteristics which will be his weak point when it comes to a warfare with prevailing sin. Israel, when they chose a king for his physical strength and bulk, did not consider that there might arise an antagonist superior to him in this respect; whereas, if they had chosen for their leader a man who was mighty in faith instead of mere brawn and muscle, he would not now be cowering in mortal terror before the champion of the Philistines. The great bane of all righteous reforms has been the temptation to use unrighteous methods—that is to say wrong methods, methods that savor of worldly policy and mere human wisdom. It is very natural to think that if we can get some learned and popular preacher, or noted politician to speak for us, or in any way lend the sanction of his name to our cause, we acquire an added power. It may be only an added weakness, like Saul's armor put upon David. Goliath was struck in his only vulnerable spot—the hole made for his eyes in the helmet which he wore. So evil always has its vulnerable place. The brook of God's Word will supply us with smooth stones, and his Spirit will show us how and when to sling them with fatal effect against the giants of error and wrong.

Religious News.

—The next annual meeting of the American Missionary Association will be held in Chicago, Ill., at the New England Church, commencing at three o'clock Tuesday afternoon, October 29th. The Rev. R. R. Meredith, D. D., of Brooklyn, N. Y., will preach the sermon.

—The Eightieth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in New York city, in the Broadway Tabernacle church, beginning on Tuesday, October 15, 1889, at three o'clock P. M., and closing Friday morning, October 18. Provision for overflow meetings will be made as needed. The annual sermon will be preached by the Rev. Llewellyn Pratt, D. D., of Norwich, Connecticut, Tuesday evening. In accordance with the recent vote of the board, entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the board, theological students, officers of the board and of the woman's boards, and corporate members and their wives.

—Rev. T. C. Moffat, formerly professor in Wheaton College, was ordained to the Christian ministry by council at Douglas, Kan., Aug. 22, 1889. Rev. D. D. De Long, D.D., of Arkansas City, Kan., was moderator of the Council. The sermon was preached by Rev. S. F. Millikan of Wichita, other parts by Rev. S. Dilley, Rev. Dr. DeLong, Rev. R. B. Foster, Rev. Festus Foster and Supt. L. P. Broad.

—Mr. Guinness is maturing plans for a grand advance of three columns of missionaries to go simultaneously up the three branches of the Congo—Northern, Central and Southern. The Central one has started, eight missionaries going from London to work as an English auxiliary to the American Baptist Missionary Union.

—Maj. Whittle's campaign in the leading cities of Scotland, Edinburgh, Dundee, Aberdeen, Stirling and Inverness has been prolific in good results. Open air services have been attended by thousands at Inverness.

—Misses Mary and Mattie Leitch raised $90,000 in Great Britain and the United States for Jaffna College where missionaries for Ceylon are trained; $20,000 of this amount were given by a personal friend of the ladies in this country. These ladies went from Ryegate, Vermont, as missionaries to Ceylon.

—Good work beyond doubt must be credited to the Medical Missionary Society of China. In Canton, during the past year, the society attended to 39,442 cases, and performed 2,839 surgical operations, at an expense of only $4,637.—*New York Sun.*

—The United States Minister in China reports to our Government that there are in China 1,022 American citizens resident within the empire, of whom 506 are entered as missionaries, though the 400 resident in Shanghai are not classified as to their occupation. The extension of the Tientsin and Tonshan railroad to Tung-cho has recently received the imperial sanction, and it is expected that notwithstanding all opposition to its construction work will be immediately begun. The journey from Tientsin to Peking can then be accomplished by rail in three hours, instead of as many days, as now.—*Missionary Herald.*

—The workers in foreign missions of the Presbyterian Board are as follows: In commission last year: Ordained American missionaries, 177; lay missionaries, 325, of whom 297 were ladies; native ordained ministers, 151; licentiates, 171; helpers, 804, making a total of 1,628 persons employed in mission work.

—The City Mission Society of Berlin, Germany, employs thirty-six missionaries, and five ordained pastors, the latter as directors of the mission and as editors and managers. Twenty-one halls in different parts of the city are in the possession of the society. The Ladies' Aid Society numbers 15,000 members.

—The native Christians at Bonny, East Africa, have built, at their own expense, a new church of iron, which has sitting accommodation for one thousand people. The fact that all the chiefs of the district except two were present at the opening services by Bishop Crowther shows how generally Christianity is received in that region.

—Some years ago Dr. Jessup, missionary in Syria, declined the appointment of U. S. minister to Persia, as he could not leave his work. For the same reason, last year, Griffith John, missionary in China, declined the coveted chairmanship of the Congregational Union of Great Britain, and Mr. Campbell White, of Glasgow, declined election to Parliament, because he could not have his work among the city poor interfered with by public engagements.

—Throughout India there is the general impression that Christianity is going to be the religion of the land; also that English will be the universally spoken language there. Five million persons in India are now studying English, besides those who have already learned it. The kingdom of the Lord God is in this land, and the foundations are already laid broad and deep—a good deal broader and deeper than many people understand. In Siam, likewise, as far as they think at all, they have the impression that Christianity is the coming religion.

—Eighty years ago the Hottentots were classed as dogs by their Dutch neighbors. They had dwindled to 15,000, and were fast dying out. Now they are all Christians or adherents of Christianity, and number 100,000. That is what Christ has done for the Hottentots.

—Dr. A. J. Frost, of California, holds that the Great Commission means not necessarily to Christianize, but to evangelize. Dr. G. S. Abbott opposes holding that "Go, teach all nations," means to make pupils of all nations. But did Paul make pupils of the nations he evangelized when he fully preached the Gospel through Asia Minor and European Turkey within 30 years? And did not Jesus deal with Palestine as he wishes us to deal with the world? Is it not unjust to 600,000,000 of heathen to let them die without hearing the name of Christ because we are making pupils of the 200,000,000 that were first reached?—*Missionary Visitor.*

—In several towns near Bombay offers have been made to the missionaries to open schools among the natives, no objection being raised to the assurance that the education would be on strictly Christian principles. A lack of money to occupy these centres was the only reason for refusal, as freedom to teach the Bible was fully granted by the Brahmins, who desired the thorough teaching and high moral influence of the missionaries. Several societies of Brahmins in Southern India have been formed for the sole purpose of studying the Bible. Questions are often sent to the missionaries for replies on serious points, and these are discussed, on being returned to the societies, in secret session.

—Lucknow is the educational centre for fifty millions of people, which has stirred the Methodist missionaries there to open a Christian college. The government has presented a plot of land for this purpose, with the condition that a suitable building be erected within two years. A strong urgency for money from the board to build has come with these words from Bishop Fowler: "I regard it as our most important agency in building the Christian empire that must soon occupy this land." The Christian college at Madras has furnished leaders to the reform movement in the ancient Syrian Church of India. They desire now the education of the children in good schools, taught by evangelical men.

In Brief.

They were speaking of a miser, just deceased. "Did he leave anything?" asked Smith. "He had to," was the laconic answer of Fogg.

Customer (to Mr. Isaacstein): "The coat is about three sizes too big." Mr. Isaacstein (impressively): "Mine frient, that coat make you so proud you will grow into it."

When Gen. Grant was in Japan the Japanese minister, desiring to compliment him by telling him that he was born to command, tried his hand at the English language and said: "Sire, brave general, you vas made to order."—*Boston Globe.*

A late dispatch from Salt Lake City says that a sensation was created in that city Saturday by the receipt of news that S. R. Thurman, representative elect of the people's party to the next legislature from Provo, had been arrested for unlawful cohabitation. The result of his hearing before the grand jury and final trial will be awaited with the keenest interest. This is understood to be the beginning of a new crusade, and it would not be surprising if John Brigham Young, son of the late president, would be arrested on a similar charge.

Jack Young and D. Garrett, leaders of the Oklahoma colored colony, report the colony in a flourishing condition, and their crops, though small, are looking well. Their cotton, which was planted about May 15, is in bloom. They say cotton will prove a success, and will yield a bale per acre if planted in time. Young and Garrett have induced 911 colored men to locate upon government land in Oklahoma, taking 160 acres each, or 145,760 acres in all. They have laid out a town site near the center of the colony, being the northeast quarter of section 13, township 17, range 6 west. The name of the town is Lincoln, located on the north bank of the Cimanon River, and is destined to be the county seat, as they have five townships and are in the majority ten to one.

At Evansville, Ind., lately, much damage was done by a heavy rain and wind storm. The power of the electric light station for street illumination was turned out about 10 o'clock at night, and many wires which had been blown down charged buildings and pools of water in the street with electricity. Fire a foot high was emitted in places, causing an alarm to be sounded. The fire department responded, and, not being aware of the condition of things, rushed into what was almost certain death. Horses and firemen alike were knocked down with electricity. Others rushed into a building that was apparently on fire only to be thrown violently down. Citizens followed and met a similar fate, and excitement ran high. A messenger hastened to the station and had the electric power shut off, and then the work of resuscitating began. A dozen or more men were found unconscious, but their lives were saved by laying them upon the wet ground. Several firemen were in a precarious condition.

One of the wonders of Iowa is the "Walled Lake," about one hundred and fifty miles west of Dubuque city. The lake is from two to three feet higher than the earth's surface. In some places the wall is ten feet high, fifteen feet wide at the bottom, and five feet on the top. Another fact is the size of the stones used in construction, the whole of them varying in weight from three tons down to one hundred pounds. There is an abundance of stones in Wright county, but surrounding the lake to the extent of five or ten miles there are none. No one can form an idea as to the means employed to bring them to the spot, or who constructed it. Around the entire lake is a belt of woodland half a mile in length, composed of oak; with this exception the country is a rolling prairie. The trees must have been planted there at the time of the building of the wall. In the spring of the year, 1856, there was a great storm, and the ice on the lake broke the wall in several places, and the farmers in the vicinity were obliged to repair the damages to prevent inundation. The lake occupies a ground surface of two thousand eight hundred acres; depth of water as great as twenty-five feet. The water is clear and cold; soil sandy and loamy. It is singular that no one has been able to ascertain where the water comes from nor where it goes, yet it is always clear and fresh.—*Youth's Companion.*

Natural Resources of Alaska.—In 1867 the medial longitude line of the United States was moved about 3,000 miles and dropped into the Pacific Ocean; but we have hardly become accustomed to the transfer, and are still astonished, when San Francisco is referred to as the central city of the United States. Our astonishment is likely to increase as Alaska becomes better known. Already we hear of the highest mountains in North America, fisheries more valuable than those of the whole Atlantic coast, coal enough to warm the entire Arctic region, mineral springs of wonderful curative powers, gold and silver veins far richer than those of Nevada and Colorado—and 45,000 inhabitants. The last item would seem to be the least important, judging from its comparatively insignificant position in all discussions of the country. And yet the time is coming when the policy of the Government toward these 45,000 Russians, Eskimaux, Indians, half-breeds can no longer be neglected. The bills for appropriation of money for educational purposes are turning the attention of Congress toward these wards of the nation. May the day be near when among its natural resources deemed worthy of cultivation may be numbered the people of Alaska.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 19 to 24 inclusive:

Rev C W Hiatt, Rev W F Deiss, I Leadbetter, T E Turner, H Rupers, D Reynolds, Rev L N Stratton, J Kumler, J C Cole, J N Corbit, J Phillips, J R Sharp.

MARKET REPORTS.

CHICAGO.

Wheat—No. 2			78
No. 3	69	@	72
Winter No 2	76¾		78
Corn—No. 2	33¾	@	35
Oats—No. 2	22⅛	@	23¼
Rye—No. 2			43
Branper ton	8 25	@ 9	25
Hay—Timothy	8 00	@10	50
Butter, medium to best	11	@	16
Cheese	03	@	08
Beans	75	@ 2	05
Eggs			12½
Seeds—Timothy	1 00	@ 1	50
Flax	1 21	1	25
Broom corn	2¼	@	5
Potatoes, new, per brl	80	1	15
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	4 50	@ 4	75
Common to good	1 50	@ 4	35
Hogs	3 40	@ 4	65
Sheep	3 50	@ 4	12

NEW YORK.

Wheat—Winter	81	@	86¼
Spring			
Corn	43	@	45½
Oats	25	@	38
Eggs			18
Butter	11	@	18
Wool	14		39

KANSAS CITY.

Cattle	1 60	@ 4	15
Hogs	3 50	@ 4	15
Sheep	2 50	@ 4	00

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HON. THURLOW WEED ON THE MORGAN ABDUCTION.

This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemason to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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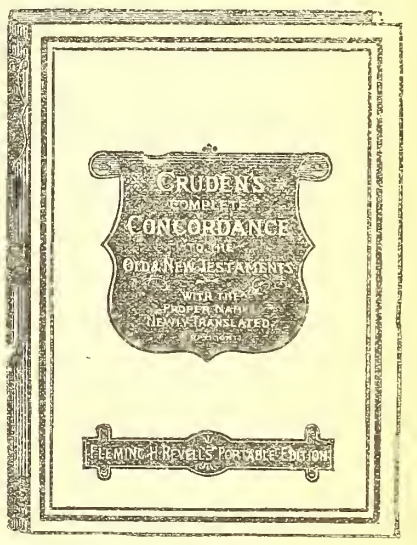
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HOME AND HEALTH.

SOME SIMPLE REMEDIES.

Hot sweet milk will often give instant relief in case of colic, if taken a teaspoonful at a time, at intervals of a few minutes.

For colic in babies, give warm water made rather sweet with sugar, three or four teaspoonfuls at a time. I wish all young mothers knew this simple remedy, and knew also that if they would only keep their babies' feet warm, colic would rarely occur. Regular feeding, with care not to overfeed, and warm feet are the sure preventatives for colic in babies.

For cholera morbus a teaspoonful of iced milk taken every five minutes will allay the nausea and give relief. A simple remedy, surely, but one that has often proved efficacious when all other remedies failed.

To allay the thirst that is so distressing in cholera morbus and dysentary, stir pulverized slippery elm in cold water, and give a tablespoonful or more at a time, after it has stood a few moments. Water held in the mouth and then ejected will also allay the thirst, the same as if swallowed, and will not aggravate the disease.

A teaspoonful or more of prepared charcoal stirred into half a glass of water, and taken a few teaspoonfuls at a time, is an excellent remedy for dysentery.

Another simple remedy is a gargle for sore throat, made of strong sage tea in which a piece of alum is dissolved, say the size of a large pea to a teacup of the tea, strained and sweetened very sweet with either honey or white sugar; or a teaspoonful of salt in a tumbler of water.

An excellent volatile liniment is made by adding spirits of ammonia, a little at a time, to sweet oil, and shaking it well until the mixture looks soapy. Keep well corked.

Every one should know what to do when an insect enters the ear. Pour a few drops of sweet oil into the cavity to clog the wings and keep it from fluttering. Then take warm water and syringe the ear, holding a bowl under and close up to the ear, pressing it gently against the neck, inclining the head a little over the bowl. Saturate a bit of cotton with sweet oil, and insert in the ear, after the insect is removed by the water.—*The Household.*

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A little more than two years ago my daughter, then about 15 years of age, read an article in the *Christian Advocate* detailing how a young lady, who was in some manner thrown into deep water, saved her life by observing a few commonsense rules of action. A short time after, being at Lake Chautauqua with my family, I took my daughter and a little child of about three years of age, daughter of a friend, out rowing. When out some distance from the shore, in deep water, the child expressed a desire to row, to which I consented, and thoughtlessly rose and stepped backward over the seat, with the purpose of taking a seat in the bow, and thus rocked the boat to one side, so as to nearly precipitate myself into the lake, to prevent which I caught hold of the side of the boat, and, in the effort to right myself up, turned the boat bottom side upward. As the child came into the water I caught her in my arms, while my daughter sank out of sight. Being a fair swimmer I righted myself up and approached the boat, and, observing that it had a flat bottom, I attempted to place the child upon it, in the hope that she could cling there until I could rescue my daughter. The first attempt was a failure, and, as I was about to make the second, my daughter came to the surface about fifteen feet distant. I immediately struck out for her, taking the child with me, of course. To my astonishment she sustained herself on the surface until I reached her, and then did not remove her hands from the water to clutch me, but assisted me in swimming back to the boat, when, in answer to cries for help, we were soon assisted to the shore, *all* saved, thanks to a kind Providence and to the remarkable behavior (as I then thought) of my daughter, for, had she clutched me so as in any manner to disable me, having the little child to carry as I did, all must have perished.

The following is her description of the action: "I went under water with my mouth open, which I closed as soon as possible, and swallowed the water in my mouth. Down, down, I was rapidly sinking; what could I do? Instantly the story read in the *Christian Advocate* of how the drowning girl saved herself came to my mind, and I began to kick and paddle, and at once to ascend. Coming to the surface, although my sun hat was pressed down over my eyes so that I could see nothing, I refrained from taking my hands out of the water, but kept them moving in the water until papa reached me."—*Christian Advocate.*

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Farm Notes.

HOW TO TAKE CARE OF GRAPES.

The following instructions as to the care of grape vines are from Prof. Henry, of the Wisconsin Experimental Station, and are worth careful observance: 1. Keep the vine limited to the post; don't let it spread far enough to be in the way of the cultivator. 2. Prune in the fall or very early in the spring; for the farmer fall pruning is the safest. 3. Aim to grow at least four canes of vines to each post. You cannot always get so many by the third or fourth year, but aim to get them. 4. Cut out the oldest canes close to the ground each season, letting one new strong cane succeed the old one. 5. The three or four canes left must bear the fruitwood; leave at pruning time three or four spurs of new wood to each of three canes, and cut these spurs back two or three buds. From these buds come the new fruitwood, which will bear fruit. 6. Guard jealously to keep the vine from getting top heavy; keep the fruitwood low down on the plant. Grapes grown near the ground are the sweetest and best flavored. It will be seen that by cutting out one of the canes each season there is no opportunity to grow "old snags," which become a puzzle to the grower who does not know what to do next with them. All the summer pruning we do is to go with a head shears through the vineyard and clip the great leafy cluster of vines on all sides into a rather compact form.

SOME FRUIT HINTS.

Mr. George J. Kellogg, Janesville, Wis, from whom the *Prairie Farmer* received some magnificent Jessie strawberries, and also fine roses lately, asserts the following as worthy of remembrance, and we agree with him:

If you must replace a tree in the orchard where an old one has died, remove a wagon load of earth and replace it with fresh, new soil.

Your garden for fruit; don't plant it in your orchard. Have an acre, and fence it from the chickens; long rows, and plant everything wide enough so you can cultivate it with the sulky.

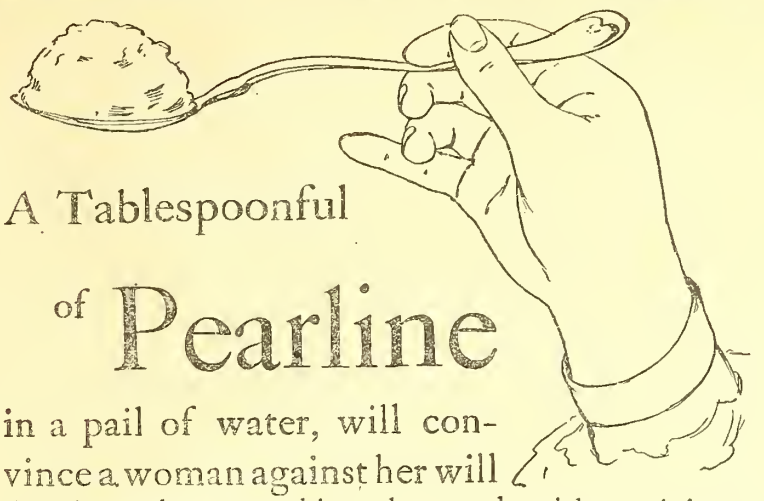
Every family needs for each member of the family one bushel of currants and gooseberries, two bushels of strawberries, one bushel of raspberries, one bushel of blackberries, fifty pounds of grapes, and two barrels of apples, each and every year. This will give health, happiness and a love for the old home.—*Prairie Farmer.*

GROSS CRUELTY TO CATTLE.

Complaint is made to the Illinois Humane Society that shippers of cattle are unloading their stock at Galesburg, in transit to Chicago market, and feeding them with salt in such excessive quantities that on their arrival in Chicago, and after getting watered, many of them die in agony, and those who do not die become so feverish and diseased that their flesh is unfit for food. This society directly detailed one of its officers, Mr O. E Little, to go to the Galesburg Stock Yards, who caught Mr. R. L Johnson, a shipper, while in the Galesburg yards, feeding salted oats to a car load of cattle, and saw them loaded into the cars to Chicago. Mr. Little directly followed the offender with the cattle to the Chicago Stock Yards, where, in connection with Mr. Mitchell, Humane State Agent at the Chicago Stock Yards, who had witnessed the unloading and watering of the cattle after their arrival, he swore out a warrant against the offender before Justice Caldwell, and the shipper was fined $100 and costs for cruelty to animals.

Berry Culture.—It is printed that Geo. T. Powell, of Columbia county, N. Y., advises setting strawberries in long rows and cultivating by horse power, instead of the usual way of planting in beds and doing the work by hand. He plants always upon greensward to prevent having many weeds, and after a few years of profuse bearing the plot is again seeded down and another piece of sod planted. Raspberries, he claims, can be grown as easily as corn. Blackberries should be kept pruned closely. Set them six to eight feet apart each way, and trim all young growths as if they were weeds.

The Best Grapes for Amateurs.—At a late meeting of the Chautauqua (Western N. Y.) Horticultural Society, the following lists of "six best grapes for the amateur grower" were given by the persons named: Mr. Leet, of North East, Pa., named Concord, Delaware, Worden, Pocklington, Eumelan and Moore's early. Mr. Ryckmany, of Brocton, N. Y., named Niagara, Worden, Brighton, Delaware, Lindley, Agawam. Mr. Phillips, of Pomfret, N. Y, prefers Worden, Salem, Pocklington, Niagara, Brighton, Delaware. Mr. Watson, of Westfield, N. Y., named the Moyer, Worden, Agawam, Concord, Catawba, and Pocklington. It will be observed that the Worden only was named by all four persons, Delaware and Pocklington by three, and Concord, Brighton, Niagara and Agawam by two.



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NEWS OF THE WEEK.

WASHINGTON.

It is learned, upon inquiry of the Interior Department, that the success of the Chippewa Indian Commission will result in the opening to settlement of about 3,000,000 acres of land in Minnesota.

A discovery has been made by Prof. B. T. Galloway, of the Department of Agriculture at Washington, of a cheap and effective cure for pear leaf blight and apple mildew. He has demonstrated its efficiency in a practical manner.

CHICAGO.

A special train of twenty-five new freight cars, consigned to a firm in Spokane Falls, Wash. T, and loaded with hardware, iron and nails, left Chicago last week for an unbroken trip to Spokane Falls. It is the first train of mixed hardware ever sent through from the East to the far West. The train was decorated from end to end with red, white and blue bunting, and each car had streamers on its sides containing the names of shippers and consignee. The entire value of the consignment is $100,000. Various Chicago firms contributed to the consignment.

Rev. Father Moysant, a young Catholic priest, eloped last week with the wife of M. C. McDonald, the millionaire exgambler and political "boss" of this city.

Mayor Cregier has decided to enforce his order compelling saloon keepers to keep all blinds drawn and doors closed on Sundays. The ordinance heretofore has been a dead letter, as there was no penalty attached.

COUNTRY.

Amid the booming of cannon and the cheers of the vast multitude President Harrison arrived at Cincinnati Wednesday morning. He was over two and a half hours late, owing to an accident to the engine of the train in front of the Western express. The entire party consisted of President Harrison, Attorney General Miller, Private Secretary Halford, Secretary Rusk, the Hon John B Elam, Col. John B. Black, Gen. Thomas G. Morgan, the Hon. J. I. Irwin, of Indiana, the Hon. Daniel M. Rausdell, J. B Cockrum, and the Hon. William M. Meredith.

The committee appointed recently by the San Francisco Chamber of Commerce to investigate the feasibility of laying an ocean telegraph cable from this point to Australia, has reported in favor of the project, and estimates the cost of a cable line from San Francisco to New Zealand, by way of Honolulu and Tutuila, at $10,000,000.

The Louisville Southern bridge, over the Kentucky river at Tyrone, between Lexington and Lawrenceburg, has been tested and pronounced secure. It is of the cantilever pattern, and one of the highest in the world. An excursion and formal opening took place Saturday.

Advices from Streator, Ill., Friday, were to the effect that the miners had rescinded their previous resolution calling out the Coal Run miners to join the strikers. The employes of Col. Plumb are to be allowed to continue at work at the price fixed by the arbitrating board—viz., 72½ cents. The miners in the smaller shafts who have been working at last year's prices will also be allowed to work without molestation.

In July 24 716 immigrants landed at Castle Garden, against 28,000 in July, 1888. Every month this year has been marked by a gradual decline in European immigration.

The four murderers of women, Patrick Packenham, Jack Lewis (colored), James Nolan and Ferdinand Carolin, New York, were hanged in the yard of the Tombs Prison Friday morning. There were two scaffolds, and two men were hanged on each. Catholic priests ministered to the doomed men.

The People's Legal Aid Society, of New York city, has filed articles of incorporation in the Secretary of State's office. It is for charitable purposes, in aiding poor people to obtain work and giving them legal advice without compensation.

A new and strange disease is killing off the hogs in the southern part of Clay county, in Indiana. Great sores develop over the body, and the animals, after two or three days, die in spasms.

Henry Shaw, of Botanical Garden fame, and one of the oldest and wealthiest citizens of St Louis, Mo., was reported dying Friday night. He will leave the bulk of his property to the city.

Two cotton mills—the Wauregan and its leased property, and the Nottingham—and a woolen mill, the Thornton Worsted Company, failed at Providence, R. I., Aug. 21. The liabilities amount to about $1,000,000.

Mrs. Patrick Flannagan, aged 60 years, living in Lockport, N. Y., disappeared mysteriously. Search for her proved unavailing for several days, when she was found in the barn buried in the hay and dead. It is supposed she fell from the loft head first into the hay, and, being very fleshy, was unable to liberate herself.

The animal train of Barnum & Bailey's circus was wrecked Friday morning on the way to Montreal. Twenty four trick horses, valued at many thousand dollars, were killed.

An 18 month's old child of J. L. Edwards, of Mount Carroll, Ill., upset a cup of boiling hot tea Friday evening, and burned itself so badly that it died in great agony.

Fire in a five-story tenement house in New York last week Monday resulted in the loss of nine lives and the serious injury of five persons. Thirteen families were made homeless and a $10,000 loss to property was incurred.

A terrible collision occurred Friday morning on the Baltimore & Ohio railroad, between Petroleum and Silver Run tunnel, about twenty three miles east of Parkersburg, W. Va., in which three men were instantly killed and many wounded. The accommodation train coming west, due at Parkersburg at 12 o'clock, crashed into a special train occupied by railroad magnates on a tour of inspection. The cause of the wreck is said to have been conflicting telegrams. The result of these misconstructions was to hurl into eternity four men, at least, and to wound fifteen or twenty others.

A terrible accident occurred on the new Knoxville, Cumberland Gap & Louisville road at Flat Creek, twenty-two miles northeast of Knoxville, Tenn. A large number of leading citizens boarded a special train bound for Cumberland Gap. Just before reaching a high trestle the rear coach of the train jumped the track and rolled to the bottom of the ravine. S. T. Powers, a leading clothing man and real estate dealer, was killed instantly. Alex. Reeder, ex sheriff, a prominent farmer, received injuries which caused his death. Judge George Andrews, the foremost lawyer of the city, was crushed so badly and injured internally that he died soon after the accident. Several of the injured are at the point of death and others are in a critical condition. Chairman of Public Works Young is dying, and Ald. Barry cannot live. County Judge Maloney's condition is serious. Nearly all on the car were injured.

FOREIGN.

Copenhagen telegrams announce that the Czar and Czarina, of Russia, boarded the imperial yacht at Peterhof Saturday, and were expected in Copenhagen Tuesday, but at the last moment the sailing was postponed. The Russian Embassey is evidently expecting a visit from the Czar. Count Herbert Bismarck, interrupting his holiday, left Hamburg for Muenster, presumably to consult the Emperor regarding the Czar's visit. The belief now is that the Czar will disembark at Stettin, en route to Copenhagen, and have a brief, quiet meeting with the Emperor at Potsdam. There will be no military display such as was presented for King Humbert and Emperor Francis Joseph.

An epileptician patient in a hospital for incurables in Ghent, made an attack with a razor upon the other patients in the institution, who were in bed at the time, and badly gashed the throats of twenty four of them. Two patients were killed. The madman then killed the head nurse.

Dispatches from Egypt say that a famine prevails at Khartoum, Kassola, Tokar and other river towns. The survivors are said to be feeding upon the bodies of the dead. About twenty deaths from starvation are daily reported at Tokar.

The steamer Oceanic, from Hong Kong and Yokohama, brings advices up to Aug. 10. Further details of the bursting of the Yellow river embankmants, in the province of Shantung, July 22, state that the destruction is widespread. The breach in the river is over 2,000 feet in length, and a swift current swept through flooding to the depth of twelve feet a large extent of country lying adjacent. Many houses were washed away, and a dispatch from Chefoo states that the number of persons drowned is too great to be counted. Ten districts are already submerged, and it is feared that many more in the low-lying country south will suffer a similar fate. Later advices concerning the earthquake at Kumamota, July 28, place the number of the killed at eighteen and the wounded at nineteen. Fifty two dwellings were demolished. A telegram on the 30th of July states that fifty three shocks have been experienced and that they continue to be felt. The inhabitants were sleeping in the open air. The same earthquake was felt in the province of Clukugo. Considerable loss of life is reported, but no particulars have been received.

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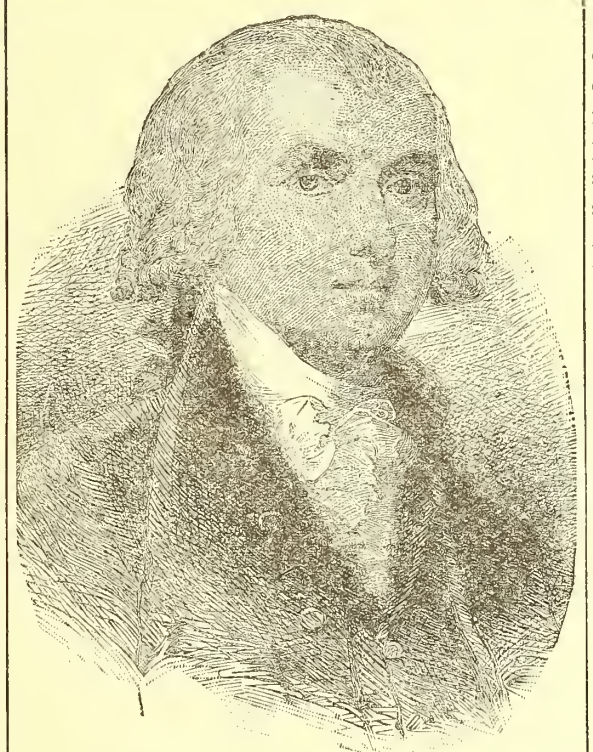
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September 2 was called "Labor day" in our large cities. That is a misnomer. It is Labor Lodge Day. In Chicago business was largely suspended in the manufacturing districts, and the labor unions divided their forces and went off on picnic business, Knights of Labor in one way and the societies connected with the Trades Assembly in another. The West Side streets in the vicinity of the labor union hall and its great liquor saloon on Monroe street was filled with bands of music and marching men. Many of these companies made a fine appearance, and it was with genuine regret that their intimacy with the saloon was a too frequent occurrence. If the workingmen of Chicago and of America would throw off their bondage to the saloon and the lodge, they would show to the world one of the grandest proofs of the excellence of American institutions.

An officer of the navy, Lieut. Wood, provided a day's notoriety for himself by a general ridicule of missionaries and their work, and especially those laboring in China. There, he said, they were companions of the lowest and basest of people, among whom alone their work had any results. The wealthy and intelligent classes were never reached. The tone of these sneers suggested that their author was the tool of the Jesuits, but the Washington correspondent of *America* speaks thus of him: "I believe that the Lieut. Wood of the navy, who has recently decided that Christian missions in China are a failure, is the same Lieut. Wood who is under charges of cruelty to the boys under his command. Wood's opinion of Christian missions is about as valuable as a country clergyman's opinion of the navy would be after he had spent an evening in the wardroom. Lieut. Wood's important observation that no nobleman of Corea or Mandarin of China ever became a Christian, recalls the fact, evidently unknown to the lieutenant, that when certain officers were sent to apprehend our Lord, and came back without him, and with only the explanation that 'never man spake like this man,' the Pharisees retorted with a sneer: 'Have any of the rulers or of the Pharisees believed on him?'"



JAMES MADISON.

[See page 8.]

To Mayor Cregier's order to the saloons of Chicago, to close their front doors and pull down the curtains, was added the threat of revoking the license of the disobedient. The *Tribune* of Monday says: "To all intents and purposes Mayor Cregier's alleged instructions as to the enforcement of the Sunday closing ordinance is a dead letter. It is sheer hypocrisy to say or pretend that it is otherwise." What else could be of a mayor, whose principles of moral conduct are learned in the Masonic lodge, than that the laws would be enforced to please those who have most political influence? At present few such persons can be found outside the saloons in Chicago.

Judge Collins of this city lately decided that divorces by a Jewish rabbi are void. Ages ago the civil authorities of Europe allowed the Jews to settle their disputes by the decision of their rabbis. The permission hardened into a custom so far as the marriage relation is concerned, and the rabbi who performed the marriage could untie it, and dissolve the vow. The interference of the civil power to overthrow this religious custom is approved by the Jewish press, and is consistent with a sensible interpretation of the relations between church and state, but it will be another occasion of lament from those who object to Sabbath laws, polygamy laws and compulsory education.

The August 8th letter from Rome to the New York *Tribune* announces that King Humbert of Italy and his wife have been excommunicated from the Romish church. The Venice *Gazette* says that the sentence was pronounced by Leo VIII. himself during the secret consistory which took place soon after the dedication of the statue to the philosopher and martyr, Bruno. Of course there is no public announcement of this important action from the Vatican, but it is said to be generally believed in Italy, and there are numerous official actions that can be explained on no other ground. The rumors of the Pope's removal to Spain have also received remarkable confirmation in a dispatch to the New York *Herald* dated August 25, which says that the eventual departure of the Pope seems to be conceded. The committee of cardinals charged to make detailed arrangements for his possible departure proposes that the Pope shall go by road in a carriage, accompanied by the ambassadors, as far as Civita Vecchia, and thence travel by sea to Spain. A small number of cardinal prelates will follow him in this significant exile.

So early as last May we saw notices of a movement among Catholics for a national conference of the "lay men" of that church to discuss such questions as state and religious charity, social questions, temperance work, immigration and colonization and and Catholic literature. It has been arranged that such a convention shall be held in Baltimore, Nov. 11 and 12, to celebrate in addition the centennial anniversary of the establishment of the Catholic hierarchy in the United States. There is also to be held this week in Providence, Rhode Island, a national convention of Catholic young men's societies, to be addressed by John Boyle O'Reilly, of Boston, William J. Onahan, of Chicago, and others. There is some hope of a Catholic emancipation in such gatherings. The Catholic Total Abstinence Union, though led by priests, and held back by them from its noblest attainment, is yet an educator for young Catholics, enlarging their views and weakening the bands of bigotry and superstition that yet keep them back from the good way of liberty in Christ Jesus.

The Republican State Convention of South Dakota met at Huron last week, and nominated candidates who give general satisfaction. One half the number were presented by the Farmers' Alliance, which is strong for prohibition. The platform committee also presented the following straight-out, substantial proposition:

"Recognizing the pernicious influence of the traffic of intoxicating liquors upon every interest of our commonwealth, we favor National and State prohibition of such traffic and the adoption of an article in our constitution relating thereto, and the enactment and enforcement of such laws as will make the same effective."

The liquor dealers have invested too much money in the State to have so decided a resolution pass unquestioned. A minority report was presented which was very craftily worded, saying that the Republican party has ever stood the friend and champion of morality and temperance, and promises to give the people these blessings in the highest degree. All wise efforts to mitigate and destroy the evils growing out of the traffic it therefore endorses, and will enforce such laws as the people may provide. This was a rolling proposition—good for anything and good for nothing. It was laid on the table and smashed down so as not to roll off by a vote of 354 to 94, and then the resolution that meant something and said it, was adopted by a practically unanimous vote. Make way for Dakota in the first rank.

THE RACE CONFLICT AT SELMA.

BY REV. G. M. ELLIOTT.

For almost a week the excitement in this city has been at fever heat. Our peaceful city has been stirred as I have never seen it. It has barely escaped a bloody conflict that, had it been precipitated, would have been a regular Gettysburg. For some time unwise and indiscreet articles have been published in the *Independent* of this city. Rev. M. E. Bryant, former editor of the paper, has written a number of these, though usually it was some strong provocation that called him forth in unsparing terms. Hence he came to be charged with everything of that nature that appeared in the paper, even after he ceased to be editor.

For some time the paper has been owned and published by E. C. Jones and J. H. Clarke. They were the editors. Bryant occasionally contributed to its columns. Last week editor Jones commented on an article published in a Tennessee paper. In his comment he said some very unwise and uncalled-for things; things which tend to excite race animosities. He stated that in the near future there would be a race war, and when it came there would not be enough whites left to tell the story. His comments was reviewed by the leading papers of the State, and the result was like applying a torch to a magazine. The whites of Selma became aroused, and threats of violence were at once made by the young, unthinking class of whites. They stirred up others, till every white man was forced to take one side or the other. The better class labored faithfully night and day to hold down the hot-headed element. In the meantime the colored people became fully awakened to the situation. They felt it their duty to do all they could to prevent mob violence. It was determined by the mob to kill Bryant, it being supposed that he had written the article. The colored people were equally determined that this should not be done. Hence both sides armed themselves for the conflict. The whites knew of the whole affair before it was known among the colored people, and the better element among them labored incessantly to prevent things from coming to an issue; but the young blood still boiled, and the newspapers still agitated the matter. The Birmingham *Age-Herald* and the Montgomery *Advertizer* were like two mighty streams of oil pouring forth their substance into the flames of a great conflagration.

Col. W. W. Quarles, of the Third Regiment of this city, realizing the gravity of the situation, at once put himself in communication with the Governor, so that in case of an emergency he could act without delay. On Monday night it was expected that Bryant would be mobbed. In short, everybody anticipated trouble. The colored men determined, if necessary, to die by Bryant rather than let a mob have him. So they armed themselves and went to his protection several hundred strong. The opposition, it is said, sure enough, presented themselves, but when they beheld the situation, and the strength of the Negroes, there was no one among them willing to lead.

They then decided that on the following morning Bryant should be arrested. So, on Tuesday morning a warrant was issued by Sheriff Kennedy for his arrest. The Sheriff, accompanied by two others, went to the Bryant Publishing House to make the arrest. On reaching the place Bryant, Jones and Clarke had made their escape.

At this time the city had become perfectly wild with excitement, and violence was expected at any moment. A great crowd was gathered at the door of the printing office, and white men could be seen on the streets with their guns. At this juncture your correspondent, hearing of the trouble, appeared at the scene. Only a few seemed to be capable of thinking calmly. His first thought was to do something towards restoring order, for both life and property were at stake. Things were at such a pitch that had a single pistol been fired, or a blow struck, it would have been like putting a lighted match to a powder magazine, and in less than two hours the city would have flowed in blood, and been in one sheet of flames. Both sides were ready. Both sides were determined. Your correspondent at once drove off in search of two of the ministers who were near by. He found them at the parsonage, where were a number of others devising what was best to do. It was at once suggested that a committee be appointed to wait on the Mayor and the leading white citizens. This was done. The committee at once proceeded to the Mayor's place of business. There they also met the Sheriff. Many other sober-thinking, well-meaning whites came in. A council was held and a conclusion reached.

During this interview with the Mayor things were becoming still hotter outside. Many feared violence. The store where we met became crowded. There was defiance on the countenances of some. Behold, when the peace committee came out, some foolish fellows had a warrant ready for them. They were at once arrested and marched to the office of the justice of the peace, and bound over in the sum of $200 each to appear for trial at 4:30 P. M. The charge was, "Opposing an officer in making an arrest"—a base falsehood. When the hour arrived the prisoners were ready. The case was deferred until 10 A. M. the following day. The next morning at the appointed hour the prisoners were all present except one who was detained by feeble health, but before he arrived the attorney for the State rose and said he had examined the case and found there were no charges. Thus, those who went to seek peace were charged with frustrating peace. The best people of the city looked upon the arrest as an outrage.

We trust peace is now restored. Bryant, Jones and Clarke have left the city, and will leave the State. We are gratified that we came through it all without any violence or bloodshed. In the midst of it all there was not even a necessary arrest. The colored people were perfectly orderly, though they were ready for action. And had there been an outbreak there would have been desperate fighting on both sides, for both the colored and the whites of this place will fight if you start them. The military from neighboring cities and towns were all ready to rush to the scene at one touch of the wires. The whole affair would have been an awful scene of blood, as well as a disgrace to Alabama. We hope we shall never again come so near such an issue. All condemn the publication of such inflamatory articles. They are uncalled for.

Selma, Ala., Aug. 22, 1889.

GOV. FORAKER AND THE CINCINNATI SALOONS.

Rev. J. M. Foster, in the *Cynosure* of August 22nd, pays a compliment to Gov. Foraker, and gives him the credit for the enforcement of the Sunday closing law in Cincinnati. It is evident that Mr. Foster has permitted himself to be deceived by the partisan press that is always seeking to give Foraker the credit for every good work that has been done, from the fighting of the war of the Rebellion down to the dispersion of the White Caps and the relief of the Johnstown sufferers. The fact is, Gov. Foraker had no more to do with enforcing the law in Cincinnati than did the Khan of Tartary. These are the facts:

The sale of liquor on Sunday was always illegal in Ohio until the Republicans enacted the Dow tax law, which gave city councils the power to open the saloons on Sunday, being the first and only instance in the history of the country where the desecration of the Sabbath was provided for by law; and for several years afterward the Republican State platform "pointed with pride to the Dow law."

Last winter, a year ago, the Owen Sunday closing law was enacted; but, though both branches of the legislature were strongly Republican, the law would have failed to pass had it not been for the votes of seven Democrats. For months afterward the *Cincinnati Commercial Gazette* advised open resistance to the law, and denounced it as a Democratic trick to get the Republicans in hot water with the saloon men. For a year and a half after its passage the law was openly violated by every one of the 2,500 saloon-keepers of Cincinnati, and the Sabbath was a perfect pandemonium. The Republican mayor, Smith, flatly refused to enforce the law and openly instructed the police not to molest offenders. He was rewarded for his fidelity in retaining the slum vote to the Republican party by receiving from President Harrison a fat office, and Murat Halstead, of the *Commercial Gazette*, who had advised nullification and the assassination of Prohibitionists, was rewarded for like services by being appointed Minister to Germany. During all this time Gov. Foraker was as silent as a mouse, though the constitution, which he had sworn to defend, made it his duty to enforce the law in all parts of the State.

Last spring the people elected a Democratic police judge and prosecutor, and the first attempt to enforce the law began. It is probable that these Democratic officials were actuated by political motives; but, nevertheless, under the instigation of the Law and Order League, led on by that sterling Prohibitionist, Mr. E. J. Morris, on whose head a price has been set, they soon made it hot for the saloon-keepers. Prosecutions followed thick and fast, several arrests being made in a single day. The Republican mayor, Mosby, did his best to counteract the rising storm by giving orders that all labor of every kind should be stopped on the Sabbath. But Police Judge Ermston and the Law and Order people were undaunted.

For weeks the fight had been going on. The eyes of the whole State were on Cincinnati. The saloon-keepers' rebellion was the theme of every tongue. Still Gov. Foraker, the man of rebel flag and White Cap fame, had not been heard from. Public sentiment was rapidly crystalizing on the side of law and order, the victory was practically won, the saloon men were cowed, and Cincinnati had begun to experience the blessings of a quiet Sabbath, the first time in years, when who should appear upon the scene, like the clown in the circus, but J. Benson Foraker with a private letter to Mayor Mosby, instructing him "not to tolerate any defiance of law!"

A little late, Governor, a little late. Where were you during all the months before? You saw how the tide was turning, and, like a shrewd politician, wanted to take advantage of public sentiment and be in time to kill the bear, and then aggrandize all the credit to yourself in the interest of a third term. This eleventh hour letter to Mayor Mosby, for writing which the Governor is being so highly praised, was not an official letter, but simply a *private* letter; and Mosby says that the Governor requested him to return it!

Why did he want it returned? Public officials, who are not hypocritical demagogues, never require the return of their official communications. But Foraker insists that the letter be returned. He did this so that if the effort to close the saloons should fail, nobody would know of the letter but his henchman, Mosby. On the other hand, if it should prove a success, he would be in time to claim the credit and have his letter paraded in the public press with comments favorable to himself. The proof of this is found in the fact that almost a week elapsed between the date of the reception of the letter and its publication. Had the law remained a dead letter, Foraker's letter would never have been heard of. With brazen effrontery he seeks to arrogate to himself the glory which justly belongs to the little band of Prohibitionists and Law and Order people, and a Democratic police judge. This is the same man who wanted to debate with President Cleveland and Gov. Hoadley, but when challenged to debate with the Prohibition candidate, Dr. Leonard, backed down. As a high Mason, an oily politician and a cheap demagogue, Foraker is a success. As a man, an executive officer, and a member of the Methodist church, he is a gloomy failure. COLUMBIAN.

Clearport, O., Aug. 24th, 1889.

ROMANISM IN EUROPE.

The well-informed Rome correspondent of the New York *Times* has grasped the situation, and clearly points out the paramount aim of the Vatican policy. He says:

> Leo XIII. has been shrewd enough to realize that the only means through which the papacy can hope to regain its spiritual supremacy and its temporal independence, is by obtaining absolute control of all educational establishments and schools, and of being thus in a position to prevent the teaching of doctrines in disaccordance with those of the Catholic church. He has therefore brought the entire forces at his command to bear on this object, and not only in the United States, but in every country of Europe a mighty struggle is going on for the substitution of "confessional" for "liberal" education.

The same writer gives particulars of the struggle now going on in South Germany, by which the papacy seeks to advance its interests at the expense of the people's rights. An ultimatum has been presented to the royal government of Bavaria, demanding, among other things, the entire cessation of all government supervision of religious teaching in educational institutions; that the schools in which Protestant children are taught shall be immediately abolished; that all non-Catholics shall be legally disqualified from teaching in schools, colleges and universities; that all normal and primary schools and all public libraries shall be under the absolute and exclusive control of the clergy; that all religious instruction in the national universities be confided to the Roman Catholic episcopacy; that the Old Catholics of Bavaria be no longer recognized, and that the internal administration of the church in Bavaria, as well as its teachings and doctrines, be entirely freed from all further interference, supervision and control on the part of the government. Concerning these demands the correspondent says:

> I have drawn particular attention to the above-mentioned ultimatum of the Bavarian episcopacy, for the reason that it displays in all its brutal nudity the goal and object which the papacy is striving to attain in every country of the world. In some portions of Europe

these demands and *desiderata* are more deplomatically veiled than at Munich, but the ulterior aim is always the same.

In Belgium and in Spain the Roman Catholic church controls the educational institutions in these countries, and the results are plain. The last Belgium census discloses the fact that forty-two per cent of the population, over 15 years of age, can neither read nor write. In Spain the illiterates form sixty per cent of the population. In the matter of subserviency to papal encroachments Austria is retrograding. The moderate emancipation from clerical control in educational affairs is rapidly being lost. A law has recently been passed making religious instruction in the public schools by priests compulsory. Professors are no longer eligible as school inspectors, but must give way to clerics, who are to supervise the schools, and provision is made for the suppression of communal schools and the establishment of church schools in their stead. Thus Rome is everywhere seeking to grasp power and influence that she may again control the destinies of men as she did in the days preceding the Reformation. Every right of free peoples would, if she had her way, be speedily trampled underfoot. The movement, then, to jealously guard the rights and privileges that make nations great, virtuous and God-fearing is one that claims the hearty support of all who value the birthright of freedom.—*Canada Presbyterian.*

COLLEGE SECRET SOCIETIES.

The *Watchman and Reflector*, the able and influential Baptist paper of Boston, published in 1874 the following on the subject of college secret societies:

Just now public attention is being directed to the secret societies existing among college students. William M. Evarts, the other day, in an after-dinner speech at New Haven, spoke strongly against them. We have long been convinced of their immense evil. Our knowledge of them is based upon a very intimate acquaintance, having ourselves been members of two or more of them.

We object to them for various reasons. They are exceedingly costly, exposing students to temptations, and involving their parents in expenses which it is hard for them to meet. They are in spirit in direct opposition to republican and Christian principles. Their tendency is to create and foster a feeling of caste among students. We happened to belong to a society which prided itself upon its very superior character. It was exclusive and severely select. It rested its claims, not upon any moral or intellectual excellence, but upon its social and pecuniary condition. Its members, in the excess of conceit, looked down with pity and contempt upon men of other societies and those of no society. This prejudice rendered it impossible to appreciate those qualities in others which might justly claim the highest respect and even a tender friendliness. No doubt these same feelings were shared by the others in respect to this particular society. But what an ideal A hundred and more of young men living under skies where wealth and lineage count for nothing, dividing themselves up into orders and ranks, where the rampant spirit was that of intense hostility and a deep-seated contempt of each other! The effect produced upon a young man by this constant exaltation of "his society" and of "his men," and this constant belittling and depreciation of those of rival societies is certainly bad. It often takes years for a graduate so far to get free from the power of these old prejudices as to be able to recognize the sterling worth which belongs to classmates who, while in college, wore other pins. Some men never break from these associations, but live and die in the old spirit of pride and intolerance.

But there is a more serious evil than this. In these colleges there are always certain literary societies, where these secret societies meet on a common basis to contend for honor and office. Each secret society here works and plots to carry the day for its man. The party spirit here rages far more intensely than it does in any ordinary political campaign. The worst passions in human nature are aroused; jealousy, hatred, favoritism, are all aflame. These prompt the eager contestants to the use of unscrupulous, dishonest means and methods for insuring victory. The meannesses, the knaveries, the hypocrisies, the unblushing falsehoods which are resorted to in some of these contests, are really appalling.

We recall instances of ballot-repeating and box-stuffing which no ward in New York could execute with greater skill or success. Worse than this, we recall instances where the foulest hypocrisy was practiced, where religious conversion was feigned by a candidate in order to win to his support one or more members of a religious society whose votes were necessary to win the day. And men drilled in such an arena of party strife and "measures" graduate into the great political field outside, making the most skilled and effective wire-workers, the most adroit and unscrupulous manipulators of men which are there found. Many of the most consummate political tricksters who figure so conspicuously on party platforms, at the caucus, and in Congress, got their vicious education in their "classic days," when they fought and schemed under the stimulus of these secret societies for these literary offices. We do not know how these secret societies, which are multiplying so fast in our colleges, are going to be abolished, but of their enormous evil we are fully convinced.

THE AMERICAN PRESS AGAINST THE ALIEN LODGE.

COMMENTS ON THE CRONIN MURDER AND THE CLAN-NA-GAEL.

[New York Times.]

Meanwhile the case brings sharply to the minds of the American people their own responsibility for the state of things that has issued in the murder of Cronin. There has been, almost since the Irish began to emigrate to this country and to take an interest in American polities, a curious and disgraceful tenderness toward all persons who were supposed to have an influence on the Irish vote. During the last few years this tolerance has been extended to a number of persons avowedly murderers, but in reality only deadbeats and swindlers, who collected a large sum of money from their deluded compatriots under pretense of procuring "outrages" in England and in Ireland, and spent a small part of it in the actual procurement of the outrages. If these people had been anything but professional Irishmen they would long ago have been expiating their crimes in prison. Because they are professional Irishmen they have permitted and encouraged to go on and organize in Chicago the Thuggee which they pretend to be organizing in England and Ireland. They have been encouraged to do these things by reason of their supposed influence in American politics. In fact this influence renders their attitude the more disgraceful and the more dangerous.

(The Morning Star, Boston.)

If the developments respecting the recent Cronin murder and the Clan-na-Gael increase, as seems likely, the feeling in this country against the existence of secret, oath-bound societies, we shall be glad. These developments show that "a death-bound, oath-clad organization exists on our soil, composed of foreigners, which claims the right to try men for their lives and execute them without due process of law. How extensive the organization is, how bad its aims, how desperate its membership, no one outside can tell." Respecting such organizations the *Pilot* (Roman Catholic) of this city says: "Irishmen of good sense will see that secret societies are out of place in America, and are apt to affect men injuriously even in a worldly way." The words of Hon. Wm. H. Seward touching such societies are worthy of being recalled at this time: "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men." Would that these were the sentiments of every American citizen.

(Chicago Tribune.)

It is time for them to insist that no secret organization shall be allowed to engage in any scheme which violates the relations of this country to another, and the obligations which every citizen of the United States owes to its laws. It is time that they should declare in unmistakable language that no organization which sets itself above the laws of the country, and is a law only unto itself, shall exist any longer in this free country, or any longer shield political murderers from the penalty of their hideous crimes.

(Deseret Weekly, Salt Lake City.)

American citizens who are such from conviction and principle—and whether born in this country or in Canada or across the water—are tired of this impertinent importation of foreign issues and interests into American politics. And we are more than tired of these secret, oath-bound political organizations—whether plain or hyphenated. There is nothing in this country to justify or excuse their existence. In a free republic with a free ballot—upon which rests a government of the people, for the people, by the people—the political purpose which cannot bear the full light of day, but needs secrecy and oaths for its growth and endurance, stands self-confessed as vicious and dangerous. Assassination is a natural agency of such an organization; but far short of bodily killing it stabs reputations, tempts to embezzlements, and leads to unnumbered cowardly actions.

(Chicago News.)

The Fee-Fi-Fo-Fum society, otherwise the Clan-na-Gael, otherwise the United Brotherhood, has debauched the Chicago police force. Its oath-bound members are to be found in public offices from one end of the country to the other. It has been a power in American politics. From its ranks secret agents armed with dynamite have gone to England on various occasions to commit crimes. America, however, is not making war on England, and has no intention of doing so. The Irish citizens of America who have been harassing a friendly nation—or at least going through the motions, with but little success—have had their fling. Now it is time to apply some wholesome American law to the demoralizing, wicked, and inhuman band of plotters which has grown up on the soil of this Republic.

The United Brotherhood must disband. That wise document, the Constitution of the United States, asserts that the power to declare war shall be lodged in Congress. Organized conspiracy for committing murder on foreign soil cannot be tolerated longer by this Christian nation.

(St. Louis Post-Dispatch.)

Should the charges against the members of the Clan-na-Gael be substantiated the result will be the severest blow ever struck against secret societies formed for the liberation of Ireland from British rule. All the power of the English Government could not do them so much harm. Men who commit such crimes in the name of liberty are liberty's worst enemies.

(Associate Presbyterian.)

Lodge No. 20 of the Clan-na Gael, which conspired against and made way with Dr. Cronin, has dissolved and burned its records. The ease with which secret orders can commit crime, and conceal the guilty parties, is a strong argument against them.

[The report of this dissolution sent out by the daily press is an error. The records are in the hands of the States Attorney.—ED CYNOSURE.]

(The Independent Christian, N. H.)

A writer who calls himself "a good Romanist" makes the assertion in one of our exchanges that the Irish Catholics *through the power of their secret societies* rule the Catholic church in the United States. Recent developments certainly look like it. Not one word of condemnation does she have for Dr. Cronin's murderers, and while she pretends to be bitterly opposed to all secret orders, she is establishing such organizations with military drill in all our cities and large towns.

(Catholic Union and Times, Buffalo.)

If it turns out, as grave suspicion indicates, that Dr. Cronin was the victim of a secret society feud, it will only be another instance of the wrong done to the cause of Ireland by these hellish organizations, whose every secret is known to the British Government.

(The Star, Kansas City.)

The United States affords no room for any organization or society which assumes to set up a tribunal for the accomplishment of vengeance in violation of legal processes.

[The Times, Kansas City.]

If irresponsible and lawless persons have traded upon the patriotism of the Irish in this country and found it necessary to resort to crime to protect themselves, the sooner they are unmasked and punished the better it will be for the cause of Ireland. There ought to be nothing in the history of the movement for home rule in this country that will not bear publicity.

(Inter Ocean, Chicago.)

It is high time that secret societies for the accomplishment of purposes connected with European politics were placed under a ban. "No man can serve two masters." He who truly serves the Government of the United States has neither desire nor capacity for serving the purposes of adventurers whose aims and interests are European.

[The Herald, Chicago.]

All these things have a wider interest than the mere killing of Cronin; they reflect seriously on the character of the community and the character of its institutions. There must be something radically defective in a system of municipal government in which its police owe an allegiance to secret organi-

zations superior to that of their official position. A Chicago police officer, sworn to assist in the preservation of the public peace, animated by a hatred of foreign origin, does not hesitate to plan a murder to avenge some offense, real or fancied.

(The Cleveland Leader.)

The best thing Irishmen can do when they come to this country is to devote all of their spare time in trying to become Americans and to sustaining American institutions. The sooner they learn to steer clear of all foreign secret societies, and to devote their time and money to securing their own comfort and the education of their children, the better it will be for them.

(The Herald, Rochester, N. Y.)

Secret political societies of any and every kind, whether in behalf of Ireland or of any domestic movement like the cause of labor, are enemies of a free government and at war with American institutions. There may be some excuse for them under a despotic and tyrannical government, but in this country they can not be other than the instruments of a tyranny tenfold worse than that of the Czar of Russia.

(Washington Capital.)

The time has arrived to determine who really governs this country; whether or not there exist here secret powers which kill or spare at option, and to which the law has no terrors, and whether or not the controlling influence be native or foreign, straightforward and just, or devious and murderous.

(America.)

Query: How large a proportion of the men summoned as jurors, the court bailiffs, and the witnesses who are to take part in the trial of the prisoners charged with the murder of Dr. Cronin will recognize and heed the Clan-na Gael's grand hailing sign of distress? Watch this case well. An alien conspiracy with a continental reach is plotting against the law. Every American has a vital interest in the result.

(Chicago Herald.)

There seems to be in this country an *imperium in imperio*, with substantially supreme powers. It transacts business with other imperia in foreign lands; it makes treaties; it tries, condemns, and executes offenders against its secret policies; confiscates property, and orders the death penalty to offenders in other countries, and all these without the consent and often against the knowledge of the main empire within which it is in existence. It is a curious creation, this inner imperium. Its existence is known, in a general sense, and now and then an occurrence permits a guess at some of its purposes. In a sense, while its existence is known, or suspected, its inner nature is not comprehended. Now and then something happens, a man falls dead in Chicago, London, or some other point; it is suspected that the stroke comes from the engine possessed by this inner empire, but that is all that is known. Oath-bound, gripped, with passwords and signs, this inner empire secures isolation and impenetrable secrecy.

(Boston Herald.)

If we have in this country an organization which assumes the right to judge of whether our citizens shall or shall not be put to death, and has the power to appoint executioners to carry out its will, then the sooner our people are made aware of the fact, and the society itself is wiped out of existence as detrimental to American theories of good government, the better it will be for all concerned.

(Western British American.)

The objects of Freemasons, Odd-fellows, National Union, Royal Arcanum, are all well known and public ones. [?] Their secrets are only such marks of recognition as make those of their own members known to each other, and prevent those not entitled to their benefits from unworthily obtaining them. The Clan-na Gael, on the other hand, sails under false colors, meets clandestinely, and like criminals under many aliases.

(Chicago Herald.)

There is much in the development of the coroner's jury to profoundly alarm the people. It has been shown that policemen have connived at and assisted in the perpetration of a hideous crime despite their official oaths, and in obedience to the requirements of a secret and maleficent power. Men employed to protect the community have conspired to produce disorder; and those engaged to protect the lives of citizens have leagued themselves with criminals to commit cold-blooded murder.

INDIVIDUAL OPINIONS.

There are many who have joined the Clan-na-Gael in good faith, believing that through it good may result to Ireland; but learning that its workings are mere plottings against lawful authorities, it is the duty of these misguided people to renounce their obligations and free themselves from sin. If they shall suffer in person or in business because of this renunciation they should, nevertheless, show true courage and do that which will make them better Christians and better citizens.—(*Catholic*) *Bishop Foley of Detroit.*

I do not object so much to a secret society as to a society which has secrets.—*Rev. Dr. Lorimer in a sermon.*

If the Clan-na-Gael members are knowingly sworn to the murderous work that there is reason to believe they are, I want to see that organization wiped out of existence. I have some good Irish friends, and perhaps some of them are members of the Clan-na-Gael, but there are not words strong enough to express my contempt for the society as the Chicago papers have revealed it. We don't want it in America, and the man who countenances it for political reasons must be false to America.—*Theodore Roosevelt, Civil Service Commissioner.*

The members of the Clan-na-Gael want to feel that the united sentiment of the great American people is against them. If our police force is not sufficient to punish crime—the existence of the Clan-na-Gael is crime—let us call upon the governor. If the governor and his militia are not sufficient to punish crime, then we will call upon the national executive, the commander of the army and navy. The national troops will be concentrated in the locality where crime flourishes, so that it will be destroyed root and branch.—*Rev. Dr. C. E. Mandeville in sermon, Western Ave. M. E. Church, Chicago.*

NEW ENGLAND LETTER.

THE WARE CONVENTION.

I have just returned with other friends who attended our Ware meeting, from a week's camping out under the shadow of pine trees, tall and straight as the pillars of a cathedral, breathing the health-giving, incense-laden air; and to crown all, a vision of "still waters" ever before our eyes, which, as they lay sparkling in the meridian sunshine, seemed, as one of our number said, like an image of the crystal sea of life, on whose shores walk the blessed, white-robed and palm-crowned.

But here my pen stops. It is nearly as impossible to adequately describe the charms of this most beautiful camping ground in all New England, as to do anything like justice to the faith and courage of sister Hoyt and her husband, who, though in straitened circumstances, and taunted by the enemies of the truth with predictions of disaster, shouldered all the risk and responsibility of the convention, and entertained with apostolic hospitality the little company who gathered in that temple reared by the divine hand, as we may well believe for this very occasion.

The connections not being very good, we did not reach Ware till evening. The grove and Mrs. Hoyt's hospitable home, one of those century-old farm-houses, filled with memories of former generations, and in whose gardens still blossom the flowers our grandmothers loved, lay four miles distant; and very comfortable looked the latter to us weary travelers as we came within the circle of its welcome light. Mrs. Hoyt's husband is a U. B. minister, whose itinerant preaching tours have led him east and west, north and south, but who has always hewed to the line and preached practical righteousness without respect of persons. She herself combines Western-go-a-head-ativeness with Yankee thrift and shrewdness, and is veritably a "mother in Israel."

The Convention was well attended by friends from a distance, and though the numbers of those who came from Ware and vicinity did not meet our expectations, yet the Lord was with us. Baal received some mighty blows, and five precious souls gave hopeful evidence before it was over of having passed from death unto life. A blessed spirit pervaded the meetings. The Lord was in our midst, and the pillar of cloud and fire went before us directing all our way, so that at its close we felt that there was nothing left for us to do but to wonder and praise. Even when workers left us, as some were obliged to do in the early part of the meetings, they lost nothing but rather gained in power and interest, thus proving that the Lord can work with many or few. Not a drop of rain fell but once, during the night, and the bright sunshine, in such contrast to the unusually cloudy and rainy weather which had prevailed previously, seemed like the visible smile of God upon us.

Some important business was done, the most important of which is embodied in the following:

The New England Christian Association hereby commissions Rev. J. H. Brown of Tilton, N. H., as a home missionary and evangelist, and commends him to the fellowship and favor of all Christian people, pledging him our perpetual prayers, cordial sympathies and financial support.

It was also recommended to the executive committee that the annual meeting of the New England Christian Association, if in their wisdom it seem best after prayer and consultation, be held at the same time and place as the Congress of Churches in connection with that meeting.

The following resolutions were passed:

WHEREAS, The National and New England Christian Association are in large measure dependent upon the press for the dissemination of their principles among the people, and,

WHEREAS, The *Christian Cynosure*, organ of the National Christian Association, the *Christian Witness* of New Hampshire, and Rev. A. A. Hoyt's paper, the *Independent Christian*, have ably discussed the principles and faithfully exposed the iniquities of the secret lodge system and other popular sins; therefore,

Resolved, That we commend the above journals to the Christian and reading public, as deserving of their patronage and support.

Resolved, That we are grateful to God for so long preserving the life and health of Pres. J. Blanchard, senior editor of the *Christian Cynosure*, and permitting him to attend and labor in our Convention; and we hereby assure him of our sympathy, and our prayers that he may long be spared to labor in the Master's cause.

Resolved, That we approve of the American Anti-secrecy League as the best means to be employed at the present time to make our anti-lodge influence felt in civil government.

Resolved, That we learn with pleasure of an effort by the N. C. A. to call a Congress of Churches or Christians in Boston in the month of October next, and we will pray for the success of said Congress, and render such aid as we may be able in its support.

It was voted to request Rev. J. Blanchard, D.D., to furnish his very able discourse for publication in the *Cynosure* and the *Ware River News*. Thanks were also voted to President J. Blanchard, General Agent J. P. Stoddard, Mrs. M. E. A. Gleason, and other helpers for their valuable services. Also, "our most hearty thanks to Bro. and Sister Hoyt for their exceeding kindness to the friends attending during this Convention, in temporal and spiritual ministrations; and we unite in invoking the divine blessing upon them and theirs." It was furthermore "resolved that we heartily approve of the earnest and persevering efforts of Bro. Kimball in the New England work, and we greatly rejoice in the prosperity which has attended his efficient labors." The latter was a well deserved tribute to the most faithful and self-denying laborer that has yet worked in the New England field, and the writer takes peculiar pleasure in recording the same.

The topics were various and ably discussed. Mrs. Gleason did invaluable service. I have heard Mrs. Livermore and Miss Willard, and have no hesitation in saying that she is fully their peer, if not their superior, on the platform. Her anti-secret principles have been thoroughly tested. She has refused to lecture for Good Templar lodges though offered large sums to do so; and I can only thank God that he has raised up such a woman to aid our weak and struggling cause.

It was a great pleasure to meet Mrs. M. E. R. Jones of Boston, who did most effective missionary work by distributing anti-secret literature among those who visited the grounds, ably seconded in her efforts by Sisters Kimball and Gleason. President J. Blanchard literally "hewed Agag to pieces before the Lord" in his Sunday morning sermon, and very effective Anti-masonic addresses were delivered to fair audiences by Rev. J. P. Stoddard and J. H. Brown.

The closing meeting was a consecration service, very sweet and solemn and tender, with the manifest presence of God's Spirit in the quickening of saints and the conversion of sinners.

It is to be hoped that the way may be opened to have another summer gathering in this beautiful spot, which has been kept so clean and pure from all that would defile. Sister Hoyt and her husband have been firm in not allowing the rum-demon, or the devil in any shape to set his cloven foot thereon, and have suffered pecuniarily thereby. God be thanked. The Puritan spirit has not died out, and there is still a goodly stock of principles in our New England land that is not for sale no matter how high Satan may bid. ELIZABETH E. FLAGG.

Subscribe for the *Cynosure*.

After reading the *Cynosure* many pass their paper along to some neighbor. Have you done so? Try it, and then ask him to subscribe.

REFORM NEWS.

FROM THE GENERAL AGENT.

DOORS OPENING IN NEW ENGLAND.

WORCESTER, Mass., Aug. 30, 1889.

The camp meeting at Hoyt's Grove has already been reported, and I will add simply that it was a week of blessing. Scarcely a cloud in the heavens cast a shadow on the landscape during the entire session, and a light above the sun's brightness glowed in the camp from the opening to the close of the meeting.

With Sister Flagg and Bro. Grover I came to this city yesterday, intending to continue my journey to Boston, but I find here an opening for work present and prospective. The New England and the Massachusetts agricultural societies hold a joint meeting here four days next week, which I am told will bring together the most enterprising and intelligent portion of the agricultural population of New England. Friends here think it desirable to prepare a special tract for circulation at this gathering, and desire me to give some attention to its distribution.

The National Council of Congregational churches is called to assemble here Oct. 9th to 15th, which will be followed by a national gathering of Baptist brethren on the 28th of October. These three meetings will give an opportunity to reach the agricultural population of New England and representative men in the two great denominations holding national meetings as above. It seems providentially ordered and an opportunity that may not be neglected. "A little leaven leaveneth the whole lump," and I hope friends will be "instant in prayer" that God will bless the efforts and water the seed and cause it to bring forth a bountiful harvest.

J. P. STODDARD.

HOT WEATHER WORK IN ILLINOIS.

HOW LIBERALISM WORKS AMONG THE UNITED BRETHREN.

STREATOR, Ill., Aug. 26, 1889.

DEAR CYNOSURE:—I have worked in Joliet, Morris, Ottawa and Streator since I wrote you last. I did not remain long in Joliet. While there I called on four pastors. Three sympathize with us. I had a spirited conversation with Rev. Whitman, the Baptist minister. He has been a high Mason, but does not wish to be longer known as one of them. He would not admit that Masonry had a religion, and maintained that he was as good authority on Masonry as Mackey, or Sickels, or Pierson. He doesn't see that Masonry is so serious an evil as we make out, and hence his opposition is less intense.

In Morris I found friends among the Free Methodists. I attended a farewell meeting given their pastor. I was made very welcome among them, and expected to use my chart at their homes. But there was a camp meeting in that region and many of them attended, so that I failed to accomplish with it what I hoped. Two of the class there, Mr. Woods and Mr. Campbell, will be very active in their opposition to the lodge. Mr. Campbell has been both a Mason and Odd-fellow, and his testimony against them is severely cutting. Both would use the *Cynosure* to advantage, but only one of them takes it.

At Ottawa I was splendidly entertained at the home of Mr. Brown. He is the only energetic Antimason in town, and his place must soon be vacant, as he is 85 years of age. But he has made himself known over Ottawa as a "crank" and "fanatic," which shows that his witness against secrecy has been earnest and constant. When I went away he slipped a dollar into my hand. At Ottawa I found little opportunity for work except in the line of conversation and tract distribution. I used tracts freely at the "Old Settlers'" picnic, and found a number friendly to our cause.

Arriving at Streator I learned that the radical part of the U. B. church was to hold quarterly meeting that afternoon and the Sabbath at New Michigan, about seven miles from Streator, and thought best to go, contrary to the advice of a good sister. The U. B. pastor at New Michigan is a liberal, and refused to open the church to the radicals (whose money had erected it) for the meeting. Not only did he refuse to open the church, but when those aged followers of Christ wished and attempted to hold their business meeting on the church platform, he so disturbed them by smart (?) interruptions that they were at last compelled to desist and go to the private house of a brother. It was a sad, suggestive spectacle to see those godly men subjected to the insults of their former pastor. But their conduct was a good exhibition of what Christianity does for the followers of Him who, when he was oppressed and afflicted, opened not his mouth. They were patient and meek. It is pleasant to know that the pastor's actions did as much for the radicals as they did for themselves. This is simply in accordance with the teaching of the Bible, and ought not to surprise us.

Bros. Phillips and Freese paid a high compliment to the *Cynosure*. They said it is growing better and better, and contains more truth per square inch than any other paper that comes to their homes. This pleased me; perhaps it will you. I have not yet worked in Streator.

E. W. SHAW.

LECTURES AND RENUNCIATIONS IN IOWA.

DEAR CYNOSURE:—According to appointment I preached in the United Presbyterian church of Ewart, morning and afternoon. In the afternoon I exposed Freemasonry and kindred orders, as a Satanic conspiracy against Christ.

From Ewart I went to New Sharon and called upon Henry Cope, who is a staunch friend of reform. I was hospitably entertained, and mine host would not permit me to canvass on foot, but conveyed me in his carriage. While here I attended a meeting of the Friends and was kindly greeted. One of them prayed for the stranger that was with them, and that they might realize more fully the importance of his work, and more zealously cooperate with him.

From here I went to Bethel church in Jasper county. I called upon Squire Dawson, and the next morning I went to see Rev. Tuffin, the pastor. It was arranged that I should preach on the "Religion of Freemasonry" on Sabbath evening. On Sabbath morning I listened to a sermon by Rev. Atkinson, who is over eighty years of age and blind, and so infirm that he sat in a chair most of the time while speaking.

On Tuesday night I lectured at West Point, some eight miles distant, where there are some radical, anti-lodge United Brethren. I spent some time in calling upon these people, and then returned to Bethel, and was with them at their Thursday night meeting for prayer. Rev. Tuffin then took me to Colfax, and thence to a mining district a few miles distant, where we attended a tabernacle meeting on Saturday night and Sabbath morning. He then conveyed me across the country to a point a few miles distant from Bethel, where I preached to a congregation of Methodist Protestants, exposing the deistical character of Masonry and Odd-fellowship, and their kindred orders. The house was filled, and many were on the outside. At first there was disorder without, but the Lord soon gave me the quiet attention of all. I visited and conversed with the leading man in this church on Monday, and gave him literature. He has thought favorably of secret societies in the past, but is now thoroughly persuaded that the whole system is evil. On Monday night I preached to the miners, near Colfax, and now I write this while waiting for a train at Newton to take me to Taintor, in Mahaska county. A. B. Altman and R. B. Dawson each paid me $5 cash. They are both aged men, but while they live they can be depended upon to maintain the truth, as it is in Jesus, against the false religious philosophy of the Masonic anti-Christ. May the mantles of these, and other aged veterans of reform, fall upon our young men, when they depart to be with Jesus. Rev. Tuffin, the pastor of Bethel church, kindly aided me by furnishing me with conveyance while in Jasper county.

When at New Sharon I learned that an M. E. minister, to whom I had sent the *Cynosure* for a year, has left the lodge. Some of the leading Masons began to talk him down. The minister waited on them, and called their attention to the fact that he had a powerful church at his back, and that Masonry would be better served by letting him alone than by attacking him. The suggestion was a salutary one, and served to moderate the zeal of his Masonic persecutors.

Masonry has been so persistently lauded as an honorable, and religious, and holy institution that many have been beguiled into its snares. But good men will be filled with horror when they comprehend the wickedness of its oaths and its false worship, and, like the Methodist ministers of Wisconsin and Iowa, they will confess Christ in their worship of God in the church, and cease to deny the Lord that redeemed them by joining in the deistical worship of the lodge. Do not be afraid, ye who know the truth, to testify against the secret despotism and false worship of Freemasonry and its allied orders. Our weapon is the truth; and God will make it mighty to pull down this stronghold of Satan.

When I reached Taintor I called upon G. W. Rhine. He takes the *Cynosure*, and he subscribed for two others who need light on Masonry. When I was through here before, Bro. Rhine furnished the money to send the *Cynosure* to two Methodist ministers. One of them was a Mason, and, as I have just related, was brought out of the lodge. The other thought well of Masonry, and had determined to apply for initiation. After reading the paper he was heard to say that Masonry was all well enough, but he would never join them. As he continued to read, the evils of the secret lodge system were opened to his mind, and he became fixed in his purpose never to yoke himself with unbelievers in the lodge.

Let us pull those out of the fire who are already in the lodge. Let us guard those who are not already ensnared, against falling into these traps of Satan. The lodge, like great Babylon, is reaching the zenith of its pride and power, and hastens to its fall. Let us not, then, grow weary in well doing, for in due season we shall reap if we faint not.

C. F. HAWLEY.

CORRESPONDENCE.

THE SEVEN HEADS AND TEN HORNS.

IRON HILLS, Iowa.

EDITOR CYNOSURE:—In reading over your valuable paper I have recently noticed some strange conclusions which men have formed on the 12th and 13th chapters of Revelation, where the ten horns and seven heads are spoken of.

I think that the majority of biblical students agree with Daniel's prophecy, that these events transpired within the period of the Roman empire, or between the year of 30, B. C., and the year of A. D., 1806. In three verses of the 7th chapter of Daniel do we find that this fourth beast would first break in pieces, before the ten horns or kingdoms are mentioned. Let readers look up the 7th, 9th and 23rd verses; it shall first fall and stamp the residue under its feet. A willful step of this kind was made in the year A. D., 800, by the Pope Leo III., in crowning Charles the Great, or Charlesmagne, as emperor over a new empire in the city of Rome. The hostility over image worship between the emperor, residing at Constantinople, and the Pope at Rome, led unmistakably to this separation. The popes rejected from henceforth the jurisdiction of the emperors of the East, and stamped their authority under foot. This is in perfect harmony with the words of the angel unto John on the isle of Patmos (Rev. 17: 12), which was given about the year of A. D., 96, saying, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast." The German version reads, "a time with the beast."

Gibbons, the historian of the empire, gives these events in his index of the 49th chapter,—the separation of the popes from the Eastern empire. The grandsons of Charles, according to Gibbons, began a division of this empire about the year A. D., 888. The following kingdoms had organized before the birth of Luther in A. D., 1483, in the empire, under the power of the papacy (beast) seated in the seven-hilled city of Rome, called also seven mountains in Rev. 17: 9, on which the woman (church) sitteth. These kingdoms were England, Scotland, France, Spain, Italy, Austria, Ungaria, Poland, Portugal and Denmark. Many minor powers also existed at the time, such as margraves, dukes, etc., in some of these nations. It was the duty of seven electors to choose, in case of death or resignation, one of these kings of these kingdoms as emperor of the empire as a successor.

This empire remained intact until Charles V., king of Spain, ascended this throne as emperor in the year A. D., 1519. He resigned the office in 1556. In this intervening time, or during his reign, three of these kingdoms fell. Three passages are given in Daniel's prophecy of this fall of three kingdoms. In the 7th chapter, verse 8, we read: "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." Verse 20 and 21: "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn, that eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them." Verse 24: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings."

Fisher's history of the Reformation says that England separated from the papacy in 1534; Denmark in 1526. Sweden in 1527; also half of Germany and Switzerland. Ungaris ceased also as a separate kingdom in 1526. The reign of Charles V. as emperor was perhaps the most important in the world's history; it was during his reign the seed of Protestantism wss sown. He was more stont than his fellows in worldly possessions, in being at that time the natsural heir, as king of Spsin, of North America. He wss the man that had to give a decision at Worms in 1520, either in favor or against Luther's doctrines He made war with the Pope against those who embraced the doctrines of the Bible; made war against the saints, and prevailed against them in hsving the power of the empire to hold the advantage over them. It was during a part of his reign that two witnesses, Luther and Zwingle, stood before the god of the earth, the papacy, and testified against its power ss two witnesses. Rev. 11: 4. The door unto the Christian temple, in the locking of God's Word, was blocksded, two prophets testifying nnder severe trials for over thirty-four years, from about 1507 to 1530 and 31, or 1260 weeks before a change was effected in the empire. Through intimation of war they, or the cause for which they testified, wss about to be buried, in submitting to a compromise in Augsburg in 1530, for three and a half weeks, from August 16 to September 9, when the labors of the commission selected for this purpose ceased. The 11th, 12th and 13th chapters of the Revelation of St. John enter in the period of the forty-two months, or 1260 days, as mentioned in Rev. 11: 2, 3; 12: 6; 13: 5.

I think the inspired prophecy of Daniel has often been perverted for sectarian purposes, and also preconceived opinions, hence my desire to show its harmony with the Revelation of John.

B. EISENTRAUT.

A FEAST OF FAT THINGS.

CUSTER CITY, Pa.

The Father of spirits blessed the Erie Annual Conference of the U. B. in Christ at Sugar Grove, Warren county, Pa., whose session was held August 14th to 18th. The conference met in the Presbyterian church, and was very ably presided over by Bishop Wright, who endeared himself to all by his kind and spiritual demeanor. The Conference Seminary was locked and cnrtains drawn, and the janitor could not be found. Of the seventy-two preachers belonging to the conference six answered to the roll. Two lay delegates and two others not regularly elected but sent by their classes (or rather the remains of them) were present to watch their interests and encourage the faithful few. The brethren performed the regular conference business, elected three presiding elders, and intend to go on in the strength of Jehovah.

At the opening of the conference the outlook presented obstacles to test the faith and reliance of the brethren in the Lord Jesus, but—Glory to God!—as step advanced on step the way opened, and the smile of the Lord Jesus beamed till we all knew we were in the Lord's cause and he blessed the labor. Thirty-three names were left on the conference roll who had not defined themselves; but some had corresponded with the conference secretary. The townspeople, who looked askance, and in some cases sneeringly, as we went to our first session, could and did treat us with respect before we left, and it was fully believed that if the stay had been protracted, doors of entertainment would willingly have been opened that were refnsed at first. Brethren who had attended the session for years said it was the most spiritual session they ever enjoyed. The air in the Presbyterian church was free and the gronnd seemed holy. Brethren wept and shouted together; the sisters shed tears of joy, and all feel that the light of other days has returned. Glory to God!

The news of the good meetings was carried ont for miles, and the brethren, some who were trembling lest we were pnshing things on onr muscle and not by the Spirit, yearned, and not a few came in and enjoyed a feast of fat things. *Courage!* brethren, and faith in the Lord Jesus Christ will cause the ranks, that now are thinned by the flight of the aliens, to be filled up with consecrated men, men who count not their life dear, so they can but win Christ.

Brethren, look up and the victory is ours. Let us keep so near God that the spirit of his power may be upon us. "Ichabod" is no longer written on onr walls, but boldness of heart and thorough consecration will cause the feeble knees to become strong, and the fallen hands to raise to the glory of our God and his Christ.

If this should meet the eyes of class-leaders, local preachers or exhorters, let me urge you, should you be left without prescbing, meet your people with a cheerful spirit, spur them to faithfulness, and to look for the display of the right hand of God's power.

J. C. YOUNG.

DEACON WEST AND THE UNDER-GROUND RAILROAD.

ELBURN, Ill.

EDITOR CYNOSURE:—I received a visit from Deacon David West this week. He has been in feeble health since he had a paralytic stroke last winter. He has partially recovered, but it has affected his speech so that he cannot talk as distinctly as he could before the attack. He is in his 84th year. His hearing is good. He remembers the murder of Capt. William Morgan by the Masons. He lived near him. He brought the first fugitive slave to my house, being a conductor on the Under-ground Railroad for many years before the war of the Rebellion. The last fugitives were two colored girls who escaped from their master, N. F. Nuckols, in Omaha, Nebraska, in November, 1858, and were brought to my house the first of February, 1859. These girls had learned that Nuckols was going to take them to St. Louis and sell them. So in the night they skipped across the Missouri river, on the ice, into Iowa, among the Quakers. Nuckols collected a gang of 150 men, who went over into Iowa and made a thorough search for them, but failed to find them. After the excitement was over, they took the Under-ground Railroad and reached Chicago in safety. After remaining in the city a year, Nuckols, hearing that they were there, came on and arrested them, but was not allowed to take them away. Deacon West had aided some thirty slaves in their escape from bondage. He is strongly opposed to all oath-bound secret societies.

J. P. BARTLETT.

NOT ACCORDING TO CAMPBELL OR CHRIST.

In one of our Western religious journals, which frequently has excellent articles against some popular errors and vices, there appears in a recent number an obituary of one of its preachers, in whose sickness and at whose funeral the Freemasons ministered, and are awarded due honor for their "almost constant attendance" in his illness, and for "their impressive ceremonies, in full regalia." Not a word of the attention or kindness of any of the church members unless the preacher at the funeral service can be regarded in that light, rather than as a brother Freemason. The bereaved widow, however, is referred to as "*aged and afflicted*," and the hope is expressed that "*the dear Lord*" will sustain her "left to mourn his loss."

And this record is of one who preached to the Disciples, a body often called "Campbellites;" but certainly Campbell was opposed to the Freemasons and their mummeries as anti-Christian; and so, whatever honor Alexander Campbell may be entitled to for his "reform movement," certainly such followers of the Christ of the secret chamber (Matt. 24: 26), entered only by a lodge oath, have no right to be regarded as his followers even if they use the blessed name which he so highly honored as the only one whereby men must be saved. But Masonry has its secret worship where there are many saviors, and *Masonry must be supreme.* We should perhaps ask whether such ministers belong to the Scottish rite or Cerneau side of Freemasonry, but shall let this pass as if they belong to the Scottish rite, because it still acknowledges a Creator, while the Cerneau ritual denies such a being.

T. H.

PITH AND POINT.

A S. S. MISSIONARY'S APPEAL.

Having heard so much about your valuable paper, especially its stand against secret societies, please send me a specimen copy. I am laboring in the intereat of the Sunday-school cause of the great A. M. E. Zion church of this State. If you have any surplus of books, especially of Bibles and Testaments that you can give us, or let us have at reduced rates, we would gladly receive them. There are so many poor schools all through the rural districts that we are not able to fully supply them.—REV. JOSEPH GOMEZ, *Montgomery, Ala.*

UNITED BRETHREN DEMORALIZED.

A local preacher joined the Odd-fellows, but became disgusted with them at a lodge funeral. The chaplain, who was a fit subject to do lodge praying, according to the religion of the institution, swore because he had forgotten a part of their prescribed prayer which he was trying to repeat at the grave. The preacher left the lodge several years ago and returned to the old U. B. church. An effort has been made to liberalize him. He still professes to love the old church, but acts with the new, though he will not fully endorse it because it favors the lodge, from which the old church saved him. Another preacher is reported as having joined the lodge and paid eleven dollars in fees, since the split, but his children cannot go to Sabbath-school for lack of shoes. The division in the church seems to be demoralizing to the preachers of the new church. May God in mercy help them.—CYRUS SMITH.

THE CASE SETTLED.

I receive the *Christian Cynosure* regularly and find it very beneficial. It has fixed my mind firmly against secret societies, which before was unsettled.—T. A. ATTLES, *Shelby, N. C.*

GOD MAKES THE WRATH OF MEN TO PRAISE HIM.

I am so glad that God saw fit to reveal some of our bloody clanism, if it did cost blood; and I am still prouder to think that you have the nerve and backbone in you to withstand and expose those things as you do. We must have some central light. I am in hopes that all of our better-minded people will consider that another man has lost his life by those bloody and unjust institutions, and I do pray God that he will use the blood of Cronin to the deliverance of the souls of men from bondage as he used John Brown's blood to the deliverance of the bodies of men from slavery. May God bless you and all the means he sees fit to use in the wiping out of all those blood-curdling institutions.—R. A. CULLOR, *Unionville, Mo.*

LITERATURE.

LECTURES TO YOUNG MEN. By Henry Ward Beecher. Pp. 150. Price, 60c. John B. Alden, New York.

When Henry Ward Beecher was preaching in Indianapolis he was known to be an Abolitionist, and inclined to be a reformer. These lectures were given during that early period, and when published immediately obtained a wide sale. Had Mr. Beecher followed more closely his own counsel and kept to the faith which he published in these lectures, his career might have been far different. These addresses are in the popular and eloquent style for which the Brooklyn preacher was famed. They are on the following topics: "Industry and Idleness," "Twelve Causes of Dishonesty," "Six Warnings," "The Portrait Gallery," "Gamblers and Gambling," "The Strange Woman," "Popular Amusements." The book is issued in an attractive form, and should be as widely read by the young men of our present generation as it was thirty years ago.

THE TEACHINGS OF EPICTETUS. Translated from the Greek, with an introduction and notes by T. W. Rolleston. Pp. 210. Price, 30c. John B. Alden, New York.

St. Augustine used to speak of Epictetus as the noblest of the Stoic philosophers. He was an Emerson among the ancients, and few of their philosophical writings are more often quoted than his. Chambers critically says of them that their peculiar excellence consists in their simple and noble earnestness. "That real, heart-felt love of good, and hatred of evil, which we associate with Christian feeling, manifests itself very finely and beautifully in these writings, though there is not in them a trace to show that he was acquainted with Christianity." In the children's corner of our Home Department is an interesting account of the life of Epictetus, whose virtues are happily described for the emulation of the boys and girls who begin another year of school life about this time of year.

Scribner's Magazine for September contains the opening chapters of a new serial by Harold Frederic, the London correspondent of the New York *Times.* One of the most entertaining papers of the number is "Safety in Railroad Travel," by H. G. Prout, editor of the *Railroad Gazette.* Mr. Prout makes clear, for the first time to a general audience, the workings of the air-brake, semaphore signals, interlocking switches, the block-signal system, and the many other ingenious devices which make railway travel the safest form of locomotion except walking. The abundant illustrations add to the lucidity of the descriptions. Andrew Lang writes the opening article of this issue—a eulogy of Alexandre Dumas, which is accompanied by a fine portrait. W. Hamilton Gibson has a short paper entitled "Night Witchery," picturing the subtile impressions made in the darkness by nature on other senses than sight. The illustrations are in Mr. Gibson's most effective manner. The group of Fishing articles is concluded with A. R. Macdonough's picturesque account of "Nepigon River Fishing." The United States Inspector of Ordnance, Lieut. W. W. Kimball, U. S. N., describes "The Small Arms of European Armies"—giving a clear idea, with the aid of illustrations, of the ingenious magazine rifles which have been adopted by the great Continental armies. "The Place of the Fitting-school in American Education," by Professor George T. Ladd, of Yale College, points out the lines along which our preparatory schools must develop, in order to make possible higher education in the universities.

The *African News* is a monthly magazine published by Dr. T. B. Welch of Vineland, N. J., at $1 per year. It is the representative of William Taylor's great work on the Congo, and the Bishop is himself, though residing in Africa, the proprietor and editor, though Dr.

Welch as associate editor has, doubtless, the chief responsibility. The department of news from Africa is full and interesting, and Bishop Taylor is telling the young readers a brief story of his eventful life. This is a valuable addition to our missionary literature.

In the year 1845 the present owners of the *Scientific American* newspaper commenced its publication, and soon after established a bureau for the procuring of patents for inventions at home and in foreign countries. During the year 1845 there were only 502 patents issued from the U. S. Patent Office, and the total issue from the establishment of the Patent Office, up to the end of that year, numbered only 4,347. Up to the first of July this year there have been granted 406,413. Showing that since the commencement of the publication of the *Scientific American* there have been issued from the U. S. Patent Office 402,166 patents, and about one-third more applications have been made than have been granted, showing the ingenuity of our people to be phenomenal, and much greater than ever the enormous number of patents issued indicates. Probably a good many of our readers have had business transacted through the offices of the *Scientific American*, in New York or Washington, and are familiar with Munn & Co.'s mode of doing business, but those who have not will be interested in knowing something about this, the oldest patent soliciting firm in this country, probably in the world. This firm commenced the business of soliciting patents in connection with the publication of the *Scientific American* more than forty years ago; has made application for patents for upward of one hundred thousand inventors in the United States, and several thousands in different foreign countries; and has filed as many cases in the Patent Office in a single month as there were patents issued during the entire first year of their business career. It has seen the Patent Office grow from a sapling to a sturdy oak, and the *Scientific American*, with its large circulation, has performed no mean share in stimulating inventions and advancing the interests of the Patent Office. Munn & Co. issue four publications weekly and monthly from their office, 361 Broadway, N. Y., viz: the *Scientific American*, the *Scientific American Supplement*, the Export Edition of the *Scientific American*, and the Architects and Builders Edition of the *Scientific American*.

LODGE NOTES.

The Masons of New York city are raising a fund to erect a monument to Rob. Morris, Poet Laureate of Freemasonry.

A railroad publication issued in New York says that the failure of the locomotive engineers to down the 'Q" roads on their strike has taken 1,000 men out of the order, and that it will be ten years before it will be as powerful as before.

The Masonic fraternity of Chicago and vicinity are expected to unite soon in a grand charity picnic for the benefit of the Illinois Masonic Orphans' Home. That institution has been a great success except in having occupants.

A council of Knights Kadosh, Ancient Accepted Scottish Rite, Southern Jurisdiction of the United States, has been organized at Richmond, Virginia, with over twenty members, and with a Rev. Hartley Carmichael as Commander.

The Grand Commander of Illinois Knight Templar Masons, Norman T. Gassette, has issued a proclamation, commanding them to appear in public for drill as often as expedient from now till Oct. 8, in order to acquire proficiency in tactics and drill for the conclave at Washington.

The Supreme Conclave of the Knights of Sherwood Forest met in Minneapolis. There were about fifty delegates present. The principal business was the changing of rules to conform to the new constitution adopted by the Ancient Order of Foresters, of which the Knights are a branch, corresponding to the Knight Templars in Masonry.

The Delta Tau Delta fraternity closed its thirtieth annual meeting in Cleveland, Ohio, Aug. 23d. The following officers were elected: President, W. L. McCleery of Chicago; secretary, Prof. W. U. Rannells of Cleveland; for member of the arch chapter, A. A. Bemis of Cleveland; editor of the *Rainbow*, the official publication of the society, K. C. Babcock of the University of Minnesota; treasurer, M. F. Hines of Kenyon College,

The subsidiary high court of the Ancient Order of Foresters, meeting in Minneapolis, voted to sever all connection with the high court of England and organize as an American high court. The differences arose over the admission of colored men to the order, the English high court insisting on it and the Americans objecting.

The London *Daily News* says that Mr. Norman T. Gassette, of Chicago, Grand Commander of Knights Templar in Illinois, is in a number of respects a remarkable man. He will receive the thirty-third degree in Masonry in New York in September, and in October will take more than two thousand Knights Templar from Illinois to the Triennial Conclave at Washington. He was the illustrious Napoleon of the Chicago conclave of 1880.

Early in 1886 Dr. Le Caron, who testified in the Parnell inquiry in London, sought admission to a lodge of the Catholic Order of Foresters. The opinion of Dr. Cronin, as member of the board of high chief directors, was asked touching Le Caron's application. In a letter dated June 21, 1886, Dr. Cronin said that Le Caron's eldest daughter was in the Bible class of a Methodist Sunday-school, and he thought that Le Caron was not the kind of Catholic the order needed—if, indeed, he were a Catholic at all. Le Caron lived on the North Side and applied for admission to a West Side lodge. Dr. Cronin thought this move suspicious, but explained it by the fact that Le Caron's daughter attended a Protestant Sunday-school in the district in which he lived.

The Grand Legion of Select Knights of A. O. U. W. met in Ishpeming, Mich., lately had an animated discussion of the proposal to have the A O. U. W. take Select Knights as the uniform rank of that order. It was decided to abolish the beneficiary department of the Select Knights. The incoming Grand Commander was authorized to place Select Knights of Michigan on a military footing. The supreme representatives will resist all attempts by the Supreme Legion to divorce the Select Knights and Ancient Order of United Workmen. On this point the Grand Legion was unanimous. If the Supreme Legion ratifies the action of the special meeting held at Chicago three months ago, Michigan Legion will leave the order and cleave to the Ancient Order of United Workmen.

The *Daily News* reported a while since that a bitter feud had broken out between the two largest Chinese clans, and one of them invoked the assistance of the high-binders, a society whose business is murder. The feud grows out of a quarrel among a number of Chinese gamblers. Seven Chinese gambling resorts, it is said, have been running under police protection upon the payment of $15 a week to certain officials. Six of these houses were conducted by members of the Moy clan and one by a Chinn, whose place of business is 309 Clark street. The Moy gamblers paid in their last month's contribution, so the story runs, but the Chinn relied on his name for protection. A quarrel arose between the factions and a general fight ensued. The Moys summoned the police and had the Chinn gang arrested. Many large Chinn oaths that looked like turkey tracks followed the row, and messengers went from laundry to laundry notifying members of the Chinn clan to meet that evening at 309 Clark street. Over two hundred members of the clan met. Excited speeches were made and funds raised to hire high-binders to kill a sufficient number of Moys to satisfy the Chinns. It is said that secret assassins have been sent for to New York, Boston, Baltimore and Kansas City, and the professional murderers are expected to arrive to-day. The Moys are in a state of terror. They have no secret murder society and they fear the stealthy and crafty methods of their enemies. The Moys are the more numerous in Chicago and they represent the Chinese element engaged in other than the laundry business.

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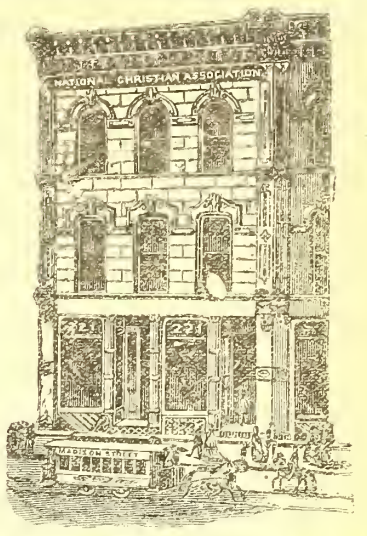
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NEBRASKA.—Pres., S. Austin, Fairmount Cor. Sec., W. Spooner, Kearney; Treas. J. C. Fye.

MAINE.—Pres., Isaac Jackson, Harrison Sec., I. D. Haines, Dexter; Treas., H. W. Goddard, West Sidney.

NEW HAMPSHIRE.—Pres., C. L. Baker, Manchester; Sec., S. C. Kimball, New Market Treas., Isaac Hyatt, Gilford Village.

NEW YORK.—Pres., F. W. Capwell, Dale Sec'y, John Wallace, Syracuse; Treas., M. Merrick, Syracuse.

OHIO.—Pres., F. M. Spencer, New Concord Rec. Sec., S. A. George, Mansfield.

PENNSYLVANIA.—Pres., Rev. Nathan Callender, Brown Hollow, Lackawanna Co.; Treas., J. C. Young, Custer City, McKean Co; Cor. Sec., Edward J. Chalfant, York, York Co.

WISCONSIN.—Pres., J. W. Wood, Baraboo Sec., W. W. Ames, Menomonie Treas., M. R Britton, Vienna.

The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

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EDITORIAL CORRESPONDENCE.

HOYT'S GROVE, near Ware, Mass., Aug. 26, 1889.

I am here writing before light, among hills which would pass for mountains in the prairie land. I am here amid

"Hills of unfading green, whose summits proud
Whisper the things of earth unto the sky."

If ours is prairie land, this may well pass for fairy land. The grove where our meetings are held is a forest of beautiful tall pines, standing too thickly to make large trunks; but, as men do, the stout ones expand, and the weak ones get discouraged and die; so there will sometimes be more lumber and less grove. The scene is surprisingly charming. A small clear lake winds among the summits and widens for boat-riding in small rude skiffs,

"For talking age and whispering lovers made."

And the level grove-plot shoulders out where the water is widest, and a plain neat cottage, with lodging room for twenty, kept by people who fear God, and a tent with plank-seats for a small audience—these constitute the *tout en semble* of Hoyt's Grove.

It is kept by Rev. and Mrs. Hoyt, Yankees in the first generation, though born, one in Canada, the other in New York, and born again in the church of the United Brethren in Christ. They were brought here by Mrs. Hoyt's aunt, who gave her the farm if she (Mrs. H.) would come, care for her, and make her pillow soft to die on. In their dwelling, where I am writing, which is more than 100 years old, the picture of the sainted Bishop Edwards hangs near me, and the intelligent lodge hatred of that holy church rules the place, and God seems to have sent these good and fearless people here into central Massachusetts to begin the rescue of the State and monument of the Pilgrims from the accursed reign of the lodge,

"In the evil days before us,
And the trials yet to come;
In the shadow of the prison,
Or in cruel martyrdom."

This first anti-secret meeting in Hoyt's Grove may prove to be the first of a series which may make this "green-tufted" lakelet classic ground. This first gathering is not large, but it reminds one of the old meetings of the Tappans, Gerrit Smith, Joshua Leavitt, the old Abolitionists—in short, who feared God but nothing else, who were hunted like wolves, but turned on the hunters like lions, and who inaugurated a movement which is redeeming the bottom race of humanity; and turning our Declaration of Independence into history, and ushering in the reign of Christ and the overthrow of the lodge, which is the *Pantheon* of the world's idolatries and the last hope of the devil.

The speaking here has been by Secretary Stoddard, Elder Kimball, Rev. Mr. Brown, Mrs. Gleason, a Rev. Mr. Davis, an old Abolitionist rained down from the mountains over the Hoosack Tunnel; Rev. Mr. Baker of New Hampshire, and others beside the writer "too numerous to mention." For when the church of God is to be rescued and the world moved toward God, "all the Lord's people become prophets." But I should do injustice to our readers and our cause if I omitted to name Miss Flagg, whose pen speaks for itself; or our Mrs. Jones, whose money helped to hire recreant Boston policemen to protect our meeting from the howling dervishes of the lodge at our first attempt to speak in Music Hall in that once city of Puritan Christianity and free speech. And I must not omit the president of the meeting, once our nominee for Vice President of the United States, and the beaming countenance of Philip Bacon and others, names familiar to the *Cynosure*, whose very looks are a benediction.

But I must end as I began, amid the sweet witchery of these hills. Here are two mountains, one memorable for *Shay's Rebellion*, who struck against taxation, when the people had positively no money but continental bills worth about ten cents a bushel, which would not pay taxes; and yet the sheriffs were selling the farms of returned Revolutionary soldiers to sharks who had contrived to make money out of the war. His rebellion was suppressed, but Shay was not punished. Here, too, facing the other, is Pelham Mountain, the sometime home of the nondescript counterfeiter and general scoundrel, Stephen Burroughs, whom the Northampton people nearly and righteously starved in their jail, and sent the wretch to die in Canada. Extremes still meet. The Yankees are the best and the worst of mankind.

I thrill as I pass these old mountain graveyards, where one now needs a microscope to decipher the inscriptions of men and women of whom the world was not worthy.

"Perhaps in these neglected spots are laid
Some hearts once pregnant with celestial fire;
Hands which the fate of empires might have swayed,
Or waked to ecstacy the living lyre.

"Some village Hamden, who, with dauntless breast,
The little tyrant of his fields withstood;
Some mute, inglorious Milton here may rest;
Some Cromwell, guiltless of his country's blood."

(This last sentiment is Gray's not mine.) The graves gave up their dead when Christ was crucified for opposing Satanic religions; and the prayers of King David, the prince of penitents, were heard long after he was dead. Moses, who executed Masonic calf-worshipers, and dancing Oddfellows, after 1,500 years' absence, came back to meet and greet Christ on the Mount of Transfiguration. So these mountain cemeteries will send back memories to rebuke the lodge-enslaved, sin-cursed churches here in Massachusetts, and redeem this land of the Pilgrims from the dark despotism and deism which now curse it; and by its hateful contrast with the holy fathers, and harlot impudence in dedicating their monument at Plymouth, make Massachusetts the mockery of the infidels who desecrated the bones on Burial Hill; and "wag their heads" while they trample on God's truth, as their fathers wagged their heads before Christ when they had nailed him to the cross. *He did not stay there.*

THE CLOSE OF THE WARE MEETING.

AUGUST 28th, 1889.

The meeting closes here to-night, and it has not disappointed me, though different from what we had hoped as to numbers. The lodges, like literal brothels, keep still and lie hid except when they blaze out in finery to attract customers and money. Throughout the Bible idolatries are called "whoredoms," and they are. There are in these hard-working towns little lodges which amuse the young, giving at their doors the Jews' creed with Christ left out; charging small dues; giving small doses of secrecy to produce a thirst for more; till the old Masonic harlot draws in all the young men who have obtained a "visible means of support," *i.e.*, to pay dues.

Across the lakelet there are opposition groves,

"Where fairy-like music floats over the sea,
Entrancing the senses with charmed melody."

And I hear that intoxicants are sold there in shops like the creatures called box-terrapins, or mud turtles which draw their heads and legs into their shells, and shut down a lid, when prohibitionists have carried the State; and so sell liquor in secret. The Congregationalist church in Ware is large and wealthy, and ruled by Masons. They hold their children's picnics in these terrapin groves, and so train them up in the way they should not go.

MRS. GLEASON, OF THE W. C. T. U.,

lectured to us last night on "Tobacco and Narcotics," and I have never heard her lecture equalled by a woman but by Frances E. Willard's speech in Washington, which the *Cynosure* reported several years ago. Mrs. Gleason can no more be reported than the song of a canary bird can be written in notes. She is a little woman about like Mary B. Willard. She comes forward with no affectation, stands erect, but not rigid, and begins and pours out a stream of facts and arguments, in a pleasant voice, and natural intonations, which chain the attention and work conviction from her exordium to the close. Her research is extensive, and her taste and judgment admirable: and she glides from her own utterances into poetic quotations, so apposite that you think she wrote them herself. She comes up from a Boston suburb with two well-behaved, interesting children; and I am told that her husband goes with her to Chicago next November to the W. C. T. U. convention, where she will say something against the lodges. If so, I hope President C. A. Blanchard will see that his students hear her in the College Chapel. I go from here to Amherst and thence to Weatogue, Conn., where mail will reach me for a week or two. J. B.

—Letters from the General Agent, the Washington Agent and others, received late, we hold over for a week with some regret. It will give all our readers joy to know that the prospect is brightening in Massachusetts.

JAMES MADISON.

The life of the fourth President of the United States covered a period in American history than which there can be none more interesting. He was born at King George, Virginia, in March, 1751, and after passing through all the vicissitudes of public and official life, wherein ability and integrity can be honored, he died at Montpelier, Va., in January, 1836, after a long life of eighty-five years.

Madison graduated at Princeton College at the age of 21, and pursued the study of law. The discussions that produced the Revolution were upheaving society, and he began immediately to participate in them; not with the impetuosity of an Otis or a Henry, or with the statesmanlike prescience of an Adams, but rather as a philosopher, the maturity of whose ideas and the purity of whose life were equally esteemed and followed by his countrymen. He was not by disposition fitted for the stirring scenes of army life, but was made a member of the Virginia convention in 1776, and from thenceforth continued in official life until he had reached its apex, and had become one of the most eminent and accomplished of American statesmen. He here met Thomas Jefferson, and became an intimate and life-long friend of that remarkable man. In 1779 he was in the Federal Congress; in 1784 in the Virginia legislature; in 1787 a member of the convention which framed the Constitution, his efforts uniting with Alexander Hamilton's in procuring that important document; in 1792 he became leader of the then Republican party, which later took the name "Democrat," under which it still exists, and which originated and supported the "State rights" doctrine; in 1801 he become Jefferson's Secretary of State for eight years, and succeeded to the Presidency for two terms in 1809, retiring at the close to private life at the age of 66.

Though cordially supporting the efforts for the independence of the colonies, Madison's first public efforts, for which he is especially remembered, were to secure freedom of religious worship. In drafting a new constitution for the State in 1776 he proposed the following as a statement of the general principles of religious freedom, which has been admired as one of the ablest expressions of a great American principle:

"That religion or the duty we owe to our Creator, and the manner of discharging it, being under the direction of reason and conviction only, not of violence or compulsion, all men are equally entitled to the full and free exercise of it, according to the dictates of conscience; and, therefore, that no man or class of men ought, on account of religion, to be invested with peculiar emoluments or privileges, nor subjected to any penalties or disabilities, unless under color of religion, the preservation of equal liberty, and the existence of the State be manifestly endangered."

In 1777 Madison lost his election to the legislature by his conscientious refusal to participate in the practice of "treating" on election day, therein giving to politicians of every party an illustrious example which Democrats are as slow to follow as their opponents. His subsequent career in Congress, though not brilliant, was calm, discreet and statesmanlike. He was entrusted at times with the preparation of most important state papers, and took a leading part in every important action of Congress.

While uniting with Hamilton in the great work of establishing a constitutional government to succeed the colonial federation, he afterward disagreed with that extraordinary man on financial questions. Hamilton's policy prevailed and formed the basis of our financial prosperity.

Though peculiarly associated with Thomas Jefferson, Mr. Madison also enjoyed the hearty friendship of Washington, Franklin, Samuel Dexter, and later that of Richard Rush. It is said that Washington trusted him with an absolute and unbounded trust, unbosoming to him his inmost feelings. Richard Rush, the eminent statesman and diplomatist, whose letters against the Masonic system will endure among the classics of reform literature, was his Attorney General during his second term.

To men of Mr. Madison's disposition secret societies have no fascinations; and his reply to inquiries on this subject, written in 1832, is characteristic. He wrote:

MONTPELIER, January 24, 1832.

DEAR SIR:—I received long ago your interesting favor of the 31st October, with the pamphlet referred to, and I owe an apology for not sooner acknowledging it. I hope it will be a satisfactory one, that the state of my health, crippled by a severe rheumatism, restricted my attention to what seemed to have immediate claims upon it: and in that light I did not view the subject of your communication; ignorant as I was of the true character of Masonry, and little informed as I was of the grounds on which its extermination was contended for; and incapable as I

was and am, in my situation, of investigating the controversy.

I never was a Mason, and no one, perhaps, could be more a stranger to the principles, rites and fruits of the institution. I had never regarded it as dangerous or noxious; nor on the other hand as deriving importance from anything publicly known of it. From the number and character of those who now support the charges against Masonry, I cannot doubt that it is, at least, susceptible of abuses, outweighing any advantages promised by its patrons. With this apologetic explanation, I tender you, sir, my respectful and cordial salutations.

JAMES MADISON.

THE LODGERY OF THE G. A. R.

President Harrison wrote last year that he belonged to no secret society except the Grand Army, "if that could be called a secret society." An incident in the national meeting of the order at Milwaukee last week should undeceive our excellent President. A certain Democratic paper had a reporter on the ground who was a member of the order. He was admitted to the meetings while others were barred out. The G. A. R. managers claimed to revise his notes to see if any secrets were revealed, but the other reporters had proof that this was not so, and were naturally indignant at the favoritism. One of their number secreted himself in the hall, with the assistance of his newspaper allies, but late in the session he was discovered and hauled out of his corner amid the loud jeers of the old soldiers, who took away his note book and cast him out of the hall. The lodge appointed a committee to wait on the editor of the paper represented, and make a formal complaint in the name of the G. A. R. The angry reporters followed. The old soldiers remembered that

"Thrice armed is he that hath his quarrel just,"

and, conscious of the badness of their cause, and the uselessness of their attempted secrecy, fear took hold upon them so that they appealed to the police for an escort and protection from the sharp pencils of the reporters.

The other secret concomitants of the G. A. R. were also meeting in Milwaukee. The Sons of Veterans were present in large numbers. The Woman's Relief Corps held its secret meetings, only one session being open to the public. The G. A. R. endorsed this female lodge, but there was a small quarrel over the "Ladies of the G. A. R.," who were finally given the cold shoulder, the expression being that the order wants no more auxiliaries. Threats were even made to leave the G. A. R. if endorsement was given to this auxiliary. The ladies of the G. A. R. had their good time, however, with the rest, and held their national meeting with unruffled tempers.

Another mark of the lodge beast upon the G. A. R. is the patronage of the saloons. The California delegation was present as usual with its cargo of wine for liberal dispensation, and the patronage given to the Milwaukee saloons is thus described in the press reports: "The scenes in and about the hundreds of down-town saloons were such as would have been calculated to give a temperance agitator the horrors. Men fought and struggled with each other to get to the bars and improvised tables where beer was constantly flowing in three-inch streams. The weather was intensely warm, and the sun beat down on the mass of struggling people as if it had a contract to bake the whole outfit inside of twenty minutes."

We ought not to omit in this enunciation the words of Commander-in-chief Warner in his eulogy of the order. He said: "The membership of the Grand Army of the Republic constitutes the great conservative element of the nation; the champions of civil and religious liberty; recognizing the dignity of labor." etc. Now, though remembering all the labors and sufferings of the men who went to the front in the rebellion, and conceding to them all the patriotism and virtue that is justly their due, these words of Major Warner are very like all the boastful encomiums of lodge orations. "Each mother's own is the best." The G. A. R. members in many places will poorly compare with scores of their fellow-citizens as champions of liberty or as guardians of the true prosperity of their community or the nation. We doubt the validity of the claim. It savors of the lodge.

—Rev. W. J. Gladwin addressed a union meeting in the Baptist church at Wheaton, Sabbath evening, on the liquor traffic maintained by the British Government in India. His array of facts was fearful, but the Spirit of the Lord is raising a standard against the overwhelming tide of evil, and the efforts of native and foreign Christians, and of the native adherents of the Hindoo religion are beginning to have an effect. A resolution was heartily adopted, commending Mr. Gladwin's address to the Women's Christian Temperance Unions of the country, and pledging earnest effort and prayer for the deliverance of India.

—Rev. S. F. Porter writes from Oberon, North Dakota, that his summer work seems to be prosperous, and that it will continue only to the end of the present month, when he leaves for Chicago and a winter campaign among the Southern colleges, stopping in Richland county on business by the way.

—"A tremendous effort will be made to acquit Ward, as he is quite popular and a prominent Mason," says the Pittsburgh *Dispatch*. What of the Freemason Ward? He lives in Washington city, and had a difficulty with a friend while drinking in a saloon. Afterward he accused the friend of stealing a valuable diamond, and meeting him in another drinking place he drew his revolver suddenly and shot him. Ward claims that he thought the other about to shoot, but he was too much under the influence of liquor to know. The friend died from the wound, and the Masons wish to save their drunken companion from the just consequences of his crime.

—A very unhappy sequence of the troubles in the Wesleyan connection is telegraphed from Marion, Ind., to the daily press. Charges have been brought against Rev. G. P. Riley, one of the oldest and most steadfast of Wesleyan preachers, involving some trivial misunderstanding. The result will, we fear, be against this aged brother, and will prove not only a source of further alienation, but will remain a source of rankling regret to all concerned, when they come to view the case by the calm light of the word of God. Secret societies do not apparently enter into this controversy, but we fear Satan is doing his evil will against the Wesleyan brethren to break down their testimony for a pure Gospel.

—A singular interest has very suddenly developed in the secular newspapers for the United Brethren liberals. Their meetings are heralded over the country by the Associated press dispatches, and news of the most insignificant character is thus expensively given to the public. Good, bad or indifferent, however, it serves the purpose of an advertisement, and secures a kind of cheap notoriety for names that have never earned recognition outside their denominational lines. This proves one of two things. Either the leaders of the liberal movement are taking much care to have their business advertised to the world for the sake of its esteem; or, as a reward for their bargain of betrayal to the lodge, they are receiving this notice from the Masonic managers of the press. Neither supposition is very honorable to the new constitution movement.

PERSONAL NOTES.

—Mr. J. O. Doesburg, of Holland, Mich., whose good memory and Christian courage helped to give us the best late exposition of Freemasonry, visited the *Cynosure* office last Wednesday.

—Prof. W. G. Frost, of Oberlin, has declined the call to the presidency of Berea College, Kentucky. Prof. Frost has been spending the summer at Cambridge, Mass., superintending the publication of a Greek text-book.

—The Duke Karl Theodore of Bavaria, the philanthropic and enthusiastic oculist, with whose name our readers are familiar in the letters from our artist friend in Europe, has lately celebrated at his palace at Tegernsee the removal of the 1,000th cataract from the eyes of his poor patients.

—Hon. George P. Lord, an influential citizen of Illinois, having large interests in the dairy business, and the laborious and enthusiastic secretary of the State Sabbath Association, was married to Mrs. Mary E. Carpenter, an excellent lady of Elgin, Ill., and member, we believe, of Rev. George A. Milton's church, on Thursday, August 22. The ceremony was performed at Portland, Maine.

—Prof. E. J. Payne, late principal of Wasioja Seminary, Minnesota, has been elected president of Hartsville College, Hartsville, Ind., a United Brethren institution that has not been liberalized by the Dayton Masonic movement. Prof. Payne has been living for some months in Wheaton with his father-in-law, Rev. C. F. Hawley, the Iowa Agent. Perhaps for this reason the *Conservator* erroneously connects his name with Wheaton College. He is an instructor of ability and experience, and will strengthen every interest at Hartsville, which have much declined under the persistent assaults of liberalism.

—William Thaw, one of the wealthiest citizens of Pittsburgh, several times a millionaire, and one of the heaviest stockholders of the Pennsylvania railroad, died last week. He was a philanthropist on a liberal scale, but did not use his gifts as advertisements. He was a friend of the late Dr. A. M. Milligan of the Pittsburgh Convenanter church, and always sent him free over the Pennsylvania lines. Mr. Thaw years ago was a member of the Masonic lodge, but at the public funeral, Friday, when all classes of people showed their respect for his memory, no secret society performance was allowed to interfere with Christian rites of the solemn and interesting occasion.

THE MONUMENT DEDICATION.—The Plymouth Monument dedication was a curious affair, and illustrated, as hardly anything else could, the oddity of the New England character. A Unitarian minister presided, an Irish Roman Catholic provided the poem, and the orator was a representative gentleman from a Southern State. Added to all this was the fact that the ceremonies were those of the order of Freemasons. It would look as if the effort had been to misrepresent the spirit and principle of the Pilgrims, and while erecting a monument to their memory, to cover their names and history with contempt. We know, however, that this was not intended, and are left to ascribe the blunder to the stupidity of those who committed it. Happily, the fame of the Pilgrims is secure against the outrage of those who either wittingly or unwittingly traduce their memory.—*United Presbyterian.*

CHANGED FRONT.—Since the defeat of prohibition in Pennsylvania and Massachusetts, Col. Shepard, the owner of the New York *Mail and Express*, has concluded to change his paper from an anti-saloon to a high-license organ. Up to the time the change was decided upon, Mr. Albert Griffin, the champion of anti-saloon Republicanism, was editor-in-chief of the *Mail and Express;* and because he could not or would not consent to be the editor of a high-license sheet, he was summarily dismissed or persuaded to resign. Of course it is Col. Shepard's prerogative to employ as editor of his paper whomsoever he will; but its readers should know that it has changed front—changed so radically that the champion of anti-saloon Republicanism can no longer be its editor.—*Telescope.*

Twenty Arabs of both sexes have reached New York in an emigrant vessel, and have asked permission to land in the name of the Prophet. They are said to be the advance guard of 70,000 sons and daughters of the desert who are preparing to forsake their dromedaries and drums of figs and become dwellers in the United States. Though these true believers cannot fail to be shocked on discovering that the Koran is not studied in the public schools of this nation, they need not despair of engrafting its mystical utterances on the sturdy tree of popular education. Let them go into politics without delay. The dream of the Jesuit then may become speedily the dream of the Arab. Already parochial schools are reaching out for public funds. If schools for Jesuits should be maintained by the public purse, why should it not foster schools for dervishes also? —*America.*

A dispatch from Winnipeg, Aug. 13, says that "the representative in the Manitoba government of the French minority has resigned his portfolio of Provincial Secretary in consequence of the announcement by other members of the Cabinet that at the next session of the Legislature the sectarian school system would be done away with and the schools made national, and the use of French as an official language of the province would be abolished. A political war on religious and racial lines is therefore impending." This is but a phase of the same struggle between Catholic conservatism and modern progress which is going on in Quebec, in Italy, in Boston—everywhere. The papacy is the universal enemy of education, freedom and progress.—*Christian Standard.*

—Rev. Edward G. Porter, of Lexington, Mass., who has recently returned from a missionary tour, gives a very interesting account of his journey through Turkey in Europe and Asia, through Bulgaria and the Mohammedan lands, with a sketch of their religion, which is in its decadence. The mosques are closing up, some being taken for stables, for printing offices, for business pursuits, and some destroyed. There are no new mosques being built, and this indicates the dying out of Mohammedanism. In India Christianity is making sure headway. When it was first introduced there paganism was as dense as a London fog in November; now there are gleams of Christian faith which are widening and brightening and giving promise of soon lighting up the vast empire. He also visited China and Japan, which he found more difficult fields for missionary labor than India.

THE HOME.

THE SUMMER'S DEATH.

Hotly the glare of the August
  Burnt to the heart of the city,
Summer is dying, its roses
  Wither in sorrowful pity—
Pity for days not departed,
  Days that shall have no returning;
Wept by the sorrowful hearted,
  Mourned for and longed for with yearning.

Summer, thou beautiful summer,
  Sweet as the heart of a maiden,
Bringing the song-bird and hummer-
  Bee with his sweets overladen;
Now thou art passing and dying,
  Passing away in thy glory;
Fading and sinking and sighing—
  This is the end of life's story.

Soon shall thy hours of transition
  Seem but a thing to remember—
Seem but the glance of a vision
  Seen through the light of September.
Gone are the days of thy gladness,
  Hearts that have loved thee are sighing;
Burdened with sorrow and sadness,
  Summer, bright summer, is dying.

Passing, O beautiful season,
  Season of song-birds and sweetness,
Touching our lives into reason,
  Rounding them into completeness;
Vainly we grasp thee, for, gliding,
  August makes way for the comer—
Nothing of earth is abiding,
  Summer, thou beautiful summer.

—*Selected.*

HIGHER EDUCATION OF WOMEN.

The president of the British Medical Association, Dr. Withers Moore, in an address some time since, declared so vigorously and emphatically that the higher education of women is a mistake, that the address attracted attention on both sides of the Atlantic. In America it was especially criticised, both because in this country the higher education of woman has its warmest supporters, and because Dr. Withers Moore pointed to American experience as strongly supporting his views. Speaking of the disastrous physical effect of higher education on American women, Dr. Moore quoted from an American writer:

"If these causes should continue for the next half century to increase in the same ratio as they have for the last fifty years, it requires no prophet to foretell that the women who are to be mothers in our Republic must be drawn from the transatlantic homes."

Dr. Moore also declared that there is hardly an American physician who has specially treated the diseases of women who does not corroborate these words.

A reporter for the New York *Sun* obtained the opinions of several prominent specialists in that city, and not one of them agreed with the extreme views taken by Dr. Withers Moore. The editor of a widely-read medical journal, himself a gynecologist, said that this pessimistic view of the future of American womanhood is held almost exclusively by Dr. Thomas Addis Emmet, of the Woman's Hospital, who is now in London. Dr. Emmet, the editor said, believes that women in America are deteriorating on account of the changeableness of the climate and the consequent nervous stimulation at the expense of the nutrition of the body. Furthermore, education is free to all, and there is intense rivalry in the schools. Young girls at the dawn of womanhood live in an artificial atmosphere utterly inconsistent with a natural development. The delicate bloom for which the American young lady is famous both at home and abroad is often as transient as a hot-house plant. Almost every young girl in America, therefore, suffers more or less from a pernicious system of physiological and mental training. As she approaches womanhood shoulder-straps and buttons are given up for strings about her waist, which compress her vital organs, and skirts which are too heavy to be supported by her hips. It is too often considered unladylike to take in a proper amount of exercises. As to emulation in school exercises, both in seminaries and female colleges, Dr. Emmet says, on looking through his record of young women treated by himself, he has found that the sufferer has again and again taken the highest prize in school or college, and has shown no sign of weakness until her return home.

Dr. A. D. Rockwell, of the Woman's Hospital, said that hard study need not kill a woman any more than it should a man, but as men suffer more in health from dissipation and carelessness in observing the laws of health, just so it is with women. Women's dissipation is naturally of a different kind from the irregular living of men. Women waste their vitality, as is well known, in the way they wear clothing, in their habits of living, and in the effort to maintain the demands of society. To endure the taunt of being unfashionable in dress is beyond most women's courage. They prefer to suffer and make their children suffer rather than to seem old fogyish. The theory on which is based the notion that a high education like the men subject themselves to is injurious to women, Dr. Rockwell added, is that the blood which is needed to nourish woman's body is drawn to the brain by the brain's intense action in application to study. In no profession is deep study more necessary than in that of medicine, and women in this country who practice medicine have not been found to suffer in health more than other women. In a French medical journal a few years ago a writer averred that statistics showed that in England a large proportion of English women who practiced medicine had become insane. That statement had not been since corroborated by observation. In America, Dr. Rockwell believed, increasing civilization, or habits accompanying civilization, have, indeed, caused deterioration in the health of American women, but hard study is not especially to be named as one of these causes.

NECESSITY OF EXERCISE FOR CHILDREN.

This is a subject of great importance on account of the number of children interested, and the magnitude of the interests involved, and therefore should receive due consideration from the parents, because it is their duty not only to the children, but to the community, to see that their children enjoy physical health and possess strong bodies; from the children themselves since, in a measure, the development of their minds and bodies is left to them, for the parent and teacher cannot always be with them to guide and instruct.

The school children of to-day are to be the citizens and law-makers twenty years hence; it is therefore our duty to properly educate their bodies as well as their minds. A good physique is of more value to the youth than the accompanying mental endowments, since these may be indefinitely developed, while the former, if neglected in early life, may never be obtained.

There are many who secure a fine education, graduating with high honors, whose after life is one of pain and anguish, and they die a premature death, simply because they neglected the education of their bodies. While those who maintain strong bodies as well as sound minds will not only be better prepared for study, but for after life.

Providence puts in our hands the means of preserving health, and this gift involves a grave responsibility. It has been justly said, "Health will be counted among those talents for the use of which we are to answer to our Creator," and it therefore becomes our duty to acquaint ourselves with those laws which regulate and govern it.

It is the duty of all parents to admonish their children to take proper exercise. But we find that many parents pay more attention to the physical culture of their domestic animals, etc., than they do to their own children.

Girls are more apt to neglect exercise than boys, and hence they should receive greater attention from parents and teachers. There is no reason why they should not take proper exercise as well as boys, for they are to bring up children of their own, and it becomes their duty to maintain strong bodies and to be versed in physical education in order to train their children aright.

The teacher must not think that one-half the time is to be spent in recesses, or that the children should spend more time in play than study, but recesses are necessary, and it is the duty of every teacher to see that they engage in some agreeable amusement calculated to cheer and keep up the healthy action of the system as well as strengthen the muscles. Teachers and parents are very apt to forget that *exercise is necessary to health*, and they are often deceived in believing that medicine can cure the headaches and like pains of their children caused by the constant breathing of impure air in improperly ventilated rooms, while the cure is found in light exercises taken in the open air.—*Selected.*

Hope Ledyard advises parents to teach their children to speak correctly. No child should be allowed to speak incorrectly. Parents should not only be careful as to enunciation, but also the use of words. Take pains to show why one word is correct, and another incorrect. Cultivate the tone of voice in your children, as well as carefulness in the use of words and phrases.

A WORD FROM A SLAVE.

He was a white slave, who lived about 1,700 years ago, and his name was Epictetus, which means "bought" or "acquired," and shows that he was a slave.

Epictetus was lame, and he was poor; but in spite of these hard things he was a wonderful man, and I will try to tell you a little about him.

His master was a learned man and the teacher of the Emperor Nero; and, like Nero, he was hard and cruel. I am sure all of his slaves had a hard time; for, in those days, if a slave should chance even to sneeze or cough at the wrong time, drop a dish, spoil any food or cooking, his master could torture, behead, or kill him in any way he chose. And masters often did choose to kill their slaves by some slow, torturing process, which they watched with a cruel delight, strange as it seems to us.

I said that Epictetus was lame. Some historians say it was because his master, Epaphroditus, broke his leg as a punishment for some slight offense, but others suppose it was from natural disease—so we will hope the latter is true. But however it happened, he was very lame, and small, and weak, and not good for hard work with his hands or body, nor pleasant to look at when beside well, strong men, excepting for his bright mind. And because of this bright mind and his being unfit for anything else, his master had him learn all things taught in those days, from a regular teacher.

This may seem strange to you, for a hard, cruel man, who would go so far as even to put to torture or death his slaves, to let one of these same slaves receive the best education of the times. But there was a selfish reason for this. Many men in those days, who were too lazy or stupid to learn themselves, had their slaves taught, that they might be ever ready to give them information, or write discourses, for which the master received all the credit.

So Epictetus was sent away to a learned, good philosopher to be taught. He loved his teacher, and has written many kind things about his goodness and wisdom, and thanks him for the many things besides book-learning he taught.

At some period of his life, but how or when we do not know, Epictetus was freed by his master. This must have made him feel better in mind, but his life was just about as poor and hard as it was before. One writer, who knew him, says that all the furniture in his house was a bed, a cooking-vessel, and an earthen lamp. Pretty hard living, we should most of us think, that was!

Well, what did Epictetus do with his learning and freedom? He spent his life in teaching what is called philosophy—that is, how men should live and think, and be good and brave, and make the best of all things. He taught until he was an old man; once being banished from Rome, the city he loved, because of his teachings, only to go into another city and go on with his good work.

Many of the things he said have come down through all the years to our own time, and are just as sweet and strong to-day as when this good man said them 1,700 years ago. Just one of them will I give you to-day, and we will see what we can get out of it to think about.

"Which way is the wind?"

"North."

"What do we want of that? When will the west wind blow?"

"When it pleases, friend, or when Æolas pleases; for Zeus has not made you dispenser of the winds, but Æolas."

"What then is to be done?"

"To make the best of what is in our power, and take the best as it occurs."

"And how does it occur?"

"As it pleases God."

This is what Epictetus wrote—and now what does it mean?

I think he showed us a good deal of the meaning himself. He was a slave when he wanted to be free; lame, when he wanted to be straight and strong; poor, when money would have made life so much easier for him; banished from Rome when he wanted to stay and go on with his work. Well, what did he do? Made the best of what was in his power and took the rest as it occurred. People always found him cheerful and happy, and ready to help others all he could, so that every one who knew him loved him; and after he was dead some one wrote for his epitaph:

"I was Epictetus, a slave, maimed in body, and a

beggar for poverty, and dear to the immortals."

Was not this an honor and worth all the trials and hardships of his life?

Well, boys, what do you think you will do? You want to play base-ball, or cricket, or leapfrog, this afternoon. It rains. Are you going to sit in the house and mope? Not if you're any kind of a cheerful, manly boy. Go to the shed or barn, and whittle out a boat or cane, or a toy sled. Get a book and read. Do anything but grumble because the wind is north when you want it west.

You thought you were going to have mince-pie for dinner; but it is wash-day and there is nothing for dessert, instead; well, what will you do? Epictetus would say, "Eat more bread and look out for pie another day."

You are poor, perhaps. Well, this is pretty hard when you see all the fine clothes, toys and candy that money will buy; but just go to work and take what you can get—schooling, perhaps; a chance to run errands, pile up wood, or shovel snow, with a few pennies for pay.

Maybe you are lame like Epictetus. Well, here's a good chance to use your head as he did, and let other boys use their feet.

Perhaps you have an unkind father, ever ready to find fault with you. All I can say is, do the best you can; give him as few chances to find fault as you can, and some day he will be proud of you.

It may chance that you have a very hard time at home, want to go off somewhere and do for yourself, but instead have to work at home, and give your mother all you earn. Boys, this cannot last always. Do it as well as you can, and as cheerfully, and look out for something better.

There are ever and ever so many hard things that will and do come to all of us, but we must make the best of what is in our power and take the rest as it occurs. A lady writer in our own day says: "There are things that can be changed and there are things that can't. Let us attend to those that can."

Be on the look-out to do something that comes in your way that can be done. Don't waste your time grumbling and working over those that cannot. Keep busy trying to do this. Epictetus was a good, sweet, earnest man, loved through all the years that have passed between his life and ours, because he did just what I hope you are going to do—make the best of what is in your power and take the rest as it occurs.

"And how does it occur?"

"As it pleases God."—*Juniata Stafford in Church Union.*

BOYS HAD BETTER LOOK OUT.

There was a novel contest at San Francisco lately. The *Examiner* of that city offered a free trip to the Paris Exposition as a prize to the pupil who should pass the best examination, and six girls came out ahead of all the boys. Among the reasons assigned for the failure on the part of the boys was the habit of cigarette smoking, and the influence of light literature. If girls set themselves to the accomplishment of a task, they are, generally, willing to make greater sacrifices, and are more diligent than boys. The boys these girls leave behind them ought to feel terribly mortified.

The following paragraph on "The Use of Short Words" is attributed to Horatio Seymour. It practices what is preached therein, since there is no word in it with more than two syllables, save such as are quoted for purposes of illustration:

We must not only think in words, but we must also try to use the best words, and those which in speech will put what is in our minds into the minds of others. This is the great art which those must gain who wish to teach in the school, the church, at the bar, or through the press. To do this in the right way they should use the short words which we learn in early life, and which have the same sense to all classes of men. The English of our Bible is good. Now and then some long words are found, and they always hurt the verses in which you find them. Take that which says, "O ye generation of vipers, who hath warned thee to flee from the wrath to come?" There is one long word which ought not to be in it, namely, "generation." In the old version the old word "brood" is used. Read the verse again with this term, and you feel its full force: "O ye viper's brood, who hath warned thee to flee from the wrath to come?" Crime sometimes does not look like crime when it is set before us in the many folds of a long word. When a man steals, and we call it a "defalcation," we are at a loss to know if it is a blunder or a crime. If he does not tell the truth, and we are told that it is a case of "prevarication," it takes us some time to know just what we should think of it. No man will ever cheat himself into wrong doing, nor will he be at a loss to judge of others, if he thinks and speaks of acts in clear, crisp terms. It is a good rule, if one is at a loss to know if an act is right or wrong, to write it down in short, straigh-out English.

AMONG THE FLOWERS.

Once, in the Morning Glory,
I had an odd conceit;
Sweet William was a bridegroom,
The bride a Marguerite.

And Violet was the bridesmaid,
She combed the Maiden's Hair
With a dainty bit of Cockscomb,
Found in the garden fair.

The priest, good Johnny Jump-up,
A fitting Monk's Hood wore,
And said the rite in silence,
As ne'er was said before.

"Now, may you Live-for-ever'"
The guests united said;
Fair Lily, tall and stately,
Just bowed her queenly head.

But Rose went up with blushes,
And kissed the winsome bride;
Here, too, was Bachelor Button,
With Daisy by his side.

When Blue-bell rang for breakfast,
They went in two by two;
How Bouncing Betty hurried,
She had so much to do!

They ate the Butter-and-the-Eggs,
The Honey-suckles, too,
And then from golden Buttercups
They sipped the morning dew.

They fanned with Princes' Feathers,
And all were gay, I ween;
"No room is here for Bleeding Hearts,"
Quoth Lady-in-the-Green.

And some wore Lady Slippers,
And danced to music fine,
Of Lily-bells a-swinging,
All in the glad sunshine.

So, from the Morning Glory
Till Four O'Clock they stayed;
Dear flowers of the upland,
Sweet blossoms of the glade.

—*Vick's Magazine for August.*

TEMPERANCE.

THE PATIENCE OF WOMAN.

The following narrative sets forth, not only the tremendous struggles of some men who battle with themselves to reform and overcome habit, but also the noble spirit of some women who patiently endure.

I was endeavoring to work in the field after one of my customary debauches, and while steadying myself by means of a rail, I stared straight ahead at a corn stalk. It soon began slowly to wriggle and curve. With bursting eyeballs and all the strength of mind I possessed, I forced that corn-stalk back from the animal to the vegetable kingdom, and then I staggered feebly out into the open air. I leaned against a fence, and for fear I should see more of those horrible twisting things, I clung to a post and closed my eyes.

"Time is called, Jim," I said to myself. "Whisky and you part company to-day," and soberer than I had been for many months, though with no more strength than a baby, I managed to get back to the house.

There was a fight, though! I didn't tell my wife, for I had made a good many promises that hadn't been kept, and I thought I'd go on alone for a while. I got up in the morning, after a terrible night, with the thirst of a chased fox upon me. Water wouldn't quench it, and I tried milk. I crept into the milk-room, slipped a straw into the edge of a cream-covered pan, and sucked out the milk until only the cream was left, lowered smooth and unbroken to the bottom. Then I tried another, and another, until the fierce craving was somewhat dulled. It was a household mystery what became of the milk. No cat could lap it, my wife said, and leave the sides and cream untouched; and where did it go?

I let them talk, for the struggle was too sore and fearful to be spoken of, and I went on drinking the milk.

The road from my house to my shop lay by the groggery. When I left my gate in the morning I took the road, and on a dead run, as if pursued, I made the distance. I ran hard all the way home to dinner, and back after that meal, never, in fact, trusting myself to walk or even take to the sidewalk for months. The cure was slow. I keep all the brakes hard set yet. A single glass of hard cider would undo the work of all these years, but that glass doesn't touch my lips while the memory of those little crawling black reptiles stays with me.

"And did your wife finally learn what became of the milk?" he was asked.

"Yes," and his voice broke. "I told her on her death-bed.

"'Jim, dear,' she said, when I had finished, with her hand clasped in mine, 'Jim, dear, I knew it all the time.'"—*Selected.*

TEMPERANCE ARITHMETIC.

1. There are 215,000 saloons in the United States, and 164,000 public schools. How many more saloons than schools?

2. The people of the United States pay $80,000,000 yearly for the support of the public schools, and $1,484,000,000 for the support of saloons. How much more do the saloons cost than the schools?

3. The value of the food products of our country for a single year is about $600,000,000, the cost of all the clothing about $400,000,000, the cost of alcoholic drinks about $1,484,000,000. How much more does the liquor cost than the food and clothing?

4. The 3,000 saloons of Colorado take in daily an average of $10 each. How many dollars are paid daily in that State for liquor.

5. There are about 600,000 drunkards in the United States. How many cities of 40,000 inhabitants each would these drunkards form?

6. In the city of Oakland, "the Athens of California," there are 300 saloons. If every saloonist sells 40 drams a day, how many drams are drunk daily?

7. (*a*) If a family spends 15 cents a day for beer, how much is expended in four weeks? (*b*) How many loaves of bread at 10 cents a loaf could be bought for the same money?

8. (*a*) A smoker spends 50 cents a day for cigars. How many dollars will he spend in one year? (*b*) many books at $2 each could he buy with his money?

9. (*a*) At 40 cents a gallon, what is a family beer-bill for ninety days, taking two quarts a day? (*b*) How many pairs of shoes at $2 a pair will this money purchase?—*The Challenge.*

I gave alcohol in my practice for twenty years, and have now practiced without it for thirty years or more. I have not found a single patient injured by its disuse, or a constitution requiring it; indeed, to find either, although I am in my 77th year, I would walk fifty miles to see such an unnatural phenomenon.—*John Higginbottom, F.R.S., F.R.C.S.*

The Japanese Temperance Society of Hawaii, fifteen months old, numbers 1,700 out of 8,000 Japanese residents. As president of this society, Consul-General Ando of Honolulu recently sent to the W. C. T. U. headquarters a gift of money for the "Temperance Temple of America," that in his estimation will soon be the center of the world's reformation.

According to the Topeka, Kansas, *Capital*, the 500 saloons in Kansas City, Mo., have filched $20,000 a day from the laboring men, emptied 580 business places, 3,900 residences and 2,000 offices, and driven laboring men and mechanics from 400 dwellings to seek work in Kansas. As a further fruit of this business, says the *Capital*, $10,000,000 are invested in buildings that are not paying taxes, 714 chattel mortgages were filed in June, while from two to three thousand idle men stand in the public square begging for work.

The product of one bushel of corn made into whisky is, according to the Chicago *News*, four gallons, worth $16, out of which—

The Government gets	$3 60
The farmer gets	40
The railroad gets	1 00
The manufacturer gets	4 00
The venders get	7 00

The drinker's share, the *News* adds, is the delirium tremens. But there still remains much to be apportioned. The drinker's family has a share—misery, poverty, suffering; the community has a share—it loses honorable and useful citizens, and gets in their place sots and vagrants. Total result—loss of manhood, health, happiness, comfort, sustenance, labor, money, peace, order. Who gains when all lose so heavily?

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—Third Quarter.—Sept 8.

SUBJECT.—David and Jonathan.—1 Sam. 20: 1-13.

GOLDEN TEXT.—There is a friend that sticketh closer than a brother.—Prov. 18: 24.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—1 Sam. 18: 1-18. T.—1 Sam. 19: 1-24. W.—1 Sam. 20: 1-13. T.—1 Sam 20: 14-42. F.—Ps. 27: 1-14. S.—John 15: 1-17. S.—Ps. 91: 1-16.

PRACTICAL SUGGESTIONS FROM PELOUBET'S QUARTERLY.

1. The best friendship requires worth in both parties.
2. Friendship is tested by adversity.
3. We grow like those we love.
4. True friendship exalts, ennobles, and blesses.
5. False friends, bad companions, are the ruin of many.
6. Jesus Christ is our best friend—the noblest, the most self-sacrificing, the closest, the most enduring.
7. We should express our love to him by words, by sacrifices, by gifts, by doing all we can for him.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *David's fear for his life.* Vs. 1-3. Some one has said that "every man is immortal till his work is done." Had David fully understood what a place he held in God's plans it would have greatly calmed his fears, though it might at the same time have rendered him careless about taking due precautions for his personal safety. God works by means, nor does he let his most honored instruments into all the secret counsels of his will. This would often be to cause their entire frustration. The true hearted Jonathan was still David's friend, though he was no longer the recipient of kingly favor, but a hunted outlaw, forced to choose between exile and death. Jonathan also seems to have been perfectly aware, from chapter 23: 17, that although he was heir apparent, David was to have the throne. It was indeed a tie stronger than death that could bear such a strain as this, and Odd fellowship is right in pointing to it as the most exquisite and perfect model of a mere *human* friendship that the world ever saw; but there is a love passing this to which not the remotest allusion is found in its ritual. It is not strange that its boasted benevolence, when tried by the test of even its own chosen examples, should be found wanting in all the characteristics of true charity. There was no give-and-take principle underlying this friendship between David and Jonathan; it was founded on no system of so much for "value received." What had David the hunted fugitive to give Jonathan the king's son? Our Saviour tells us in Luke 6: 32, that "sinners also lend to sinners to receive as much again." This is exactly the principle, not only of Odd-fellowship, but of all the secret orders, though the latter on the whole make a worse showing than the "sinners" of our Saviour's time who were satisfied to get an even equivalent. All Grand Lodge reports show that on an average but one dollar is paid out in relief for every three dollars paid in. Jonathan was as much David's friend now as when he was basking in the sunshine of royal favor; but how often an Odd-fellow, unable through sickness or old age to pay his dues, has been left to suffer and die unaided while the lodge keeps fast hold of his money paid in in days of prosperity. *Groth's Manual*, p 212, gives unequivocal testimony on this point.

2. *The covenant between David and Jonathan.* Vs. 3-13. We come now to one of the most important truths taught in the lesson. This covenant between David and Jonathan *was made in the Lord.* If both had not been deeply religious men with a sincere faith in God, such a covenant would have been a mere nullity. The Odd-fellow's covenant, though it professes to be founded on this story of David and Jonathan, fails to separate between the holy and the profane, the clean and the unclean. The minister of Christ must meet the saloon-keeper, the libertine and the skeptic on the same level as if there was no moral difference between them. A covenant made under such circumstances is a covenant not with God but with hell. The greatest misery has often resulted from a neglect of this principle when entering the marriage relation. If a Christian must do even the most common act of his life, such as eating and drinking, to the glory of God, how much more in so important an act as choosing a life companion. The friendship between David and Jonathan is a type of what should exist between Christians. "As I have loved you," is the great example set before us. When a Christian brother or sister suffers loss of popularity, is persecuted, or their reputation assailed for conscience' sake, then is the time to show the world that the same trait which awakened astonishment in the heathen world two thousand years ago is still a living characteristic of the Christianity of to-day: "Behold how these Christians love one another." The pretensions of the lodge to charity will be most effectively met by a faithful keeping of its covenant vows on the part of the church, without respect of persons. See James 2: 1-7; Heb. 13: 1-3; 1 Peter 1: 22.

RELIGIOUS NEWS.

THE CENTRAL OHIO WESLEYAN CONFERENCE.

GREERSVILLE, O., Aug. 23, 1889.

DEAR CYNOSURE:—At the pleasant little village of Greersville, which nestles among the high hills of the Mohican Valley, in Knox county, Ohio, there is now in session the Central Ohio Conference of the Wesleyan connection. The members of the conference were mainly present, and the local attendance has been good. The venerable father in Israel, Elder George Richey, preached the opening sermon with his old-time ability and power, and presided the first two days. The meetings have been harmonious and profoundly spiritual, and in a large degree devotional in character.

By courtesy I was made an honorary member, and put on the committee on reforms. The following is our report, which after full discussion was adopted with entire unanimity. The only dissent from the language used was that it was not so strong as the facts would warrant. The subject of the minor secret orders was mainly considered, and there was a universal conviction that they are, in their essential character, as truly inconsistent with the spirit of the Gospel as Freemasonry or the Clan-na-Gael. There may be Wesleyans who are false to their principles, and would subvert their brethren, but as a body they stand as a bulwark against the lodge system. May the Lord give them wisdom, righteousness and peace.

REFORM RESOLUTIONS.

WHEREAS, The use of intoxicating drinks is the most prolific source of poverty, disease and crime, and a vast obstacle to the conversion of men to Christ; and,

WHEREAS, The experience of centuries proves that all systems of regulation and license are powerless to prevent the growth of intemperance; and,

WHEREAS, Prohibitory laws have proved the most effective method for the suppression of the liquor traffic; therefore,

Resolved, That, together with the employment of all moral and Christian efforts to dissuade men from their use, we will adopt every legitimate means to secure both the State and National prohibition of the sale of intoxicating drinks.

WHEREAS, The entire secret lodge system, of which Freemasonry is at once the model and practical illustration, is inconsistent with the democratic equality that should exist among men, and contrary to the simplicity of the Gospel of Christ; and,

WHEREAS, Freemasonry proposes "another Gospel which is not another," but a device of the wicked one; therefore,

Resolved, That, clinging to the distinctive principles of our connection, we urge on all our brethren in Christ to "have no fellowship with the unfruitful works of darkness, but to rather reprove them."

WHEREAS, The spirit and practice of war are contrary to the example and teachings of Christ and his apostles; and,

WHEREAS, Arbitration is a legitimate and Christian method of settlement of all international disputes; therefore,

Resolved, That we will seek the settlement of all differences by peaceful methods, and urge on our National Government to incorporate into all future treaties a provision for such arbitration.

Resolved, That inasmuch as the use and sale of tobacco are contrary to the command, "whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God", we, therefore, urge on all our brethren in the Lord to unite with us in our protest against this practice as inconsistent with our common covenant with Christ.

Resolved, That we heartily approve of the testimony of our discipline on the subject of worldly conformity, and we urge upon all our connection the duty of economy, simplicity, and plainness, in dress and equippage.

Resolved, That we approve of the plan of a conference to decide what can be done to redeem the churches of Christ from the malign influence of the secret lodge system, and that we appoint delegates to such conference.

Rev. H. R. Smith was chosen such delegate, and Alex. Greer, alternate. It was my privilege to address a crowded house on the evening of the 24th, and a liberal collection was taken for our work.

H. H. HINMAN.

—A rare man is the Rev. Dr. Strickler, pastor of the Central Presbyterian church, Atlanta, Georgia. During his vacation his church raised his salary from $3,000 to $4,000. Upon his return, at the close of his first service, he astonished his people by saying that he had received notice that his salary had been increased, and, while he appreciated it deeply, he felt compelled to decline it. He knew the condition of the church and felt that its money could be used to better advantages in some other direction. If there were more of such liberal churches and thoughtful pastors it would be well.

—Rev. Dr. Strong, of New York, recently stated that the Evangelical Alliance in Philadelphia found one woman who was a member in regular standing of thirteen Baptist churches, and was receiving aid from all.

EDUCATIONAL NOTES.

—Mrs. O. H. Flanner, of Indianapolis, Ind., has presented a herbarium of 15,000 specimens to the Marietta College. It is one of the largest and best collections in the world.

—The Southern Baptist Theological Seminary at Louisville will receive an endowment of $60,000 from the heirs of William and George W. Norton, deceased millionaires of Kentucky.

—The fall term of Wheaton College opened Tuesday. The number of applications from students and parents gave great encouragement to the officers of the institution to expect a large attendance.

—The Southern Baptist Theological Seminary, of Louisville, Ky., has received $60,000 as a donation to the building fund from the heirs of William F. and George W. Norton, deceased millionaires of Louisville.

—Hebrew is made an elective study in the Oberlin Theological Seminary. Those who choose to omit Hebrew are, however, required to take a more extensive course in New Testament Greek and Church History.

—A. J. Drexel, of Philadelphia, has set apart a munificent gift of $1,500,000 to erect a training school for boys and girls in Philadelphia. It will, according to the plans, accommodate 1,000 girls during the day and 1,000 boys at night. A large lecture hall will accommodate 2,000 guests.

—Mr. David Kimball Pearsons, of Chicago, has given $100,000 to Beloit College; $50,000 to Knox; $100,000 to Lake Forest University; $50,000 to Chicago Congregational Theological Seminary; $50,000 to the McCormick Presbyterian Seminary; $60,000 to the Presbyterian Hospital; $30,000 to the Young Men's Christian Association, and $20,000 to the Women's Board of Foreign Missions, besides $250,000 in various other ways and in smaller sums.

—Many can remember when women had not a college of their own, and only Oberlin opened her doors to equal and co-education. And that opening raised a tempestuous opposition and war of indignation. Now, says Kate Stevens, women have more than 200 colleges where they can matriculate and carry off honors, and there are 4,000 women in attendance. Among these institutions are several State universities, besides Cornell and Howard and Columbia, and a half dozen owned and occupied by women. Meanwhile, women as teachers are receiving, in place of a mere pittance, a sum almost equivalent to that paid to men.

—The Chicago Theological Seminary is now building its new dormitory. The building is to be a very handsome structure, standing on the southwest corner of Ashland and Warren avenues. It is to be five stories high on the east front, and four on the north, the first story of cut stone, and the rest of the building pressed brick. In all its appointments it will be perfect for its purposes. In the basement a first-class bowling alley will be fitted up. The first floor will contain parlors and reception rooms and several lecture rooms. The other floors will be given to the apartments of the students, and it is expected that it will provide for about 150 students, giving each a study and bed-room. It is expected that the walls will be finished and the roof on by Jan. 1, and that by the fall of 1890 the building will be ready for use. The cost is $110,000.

—About fifteen years ago Allen C. Lewis, a retired capitalist of Chicago, died and left a large estate which was to be used in establishing and endowing a free polytechnic or manual training school. The property, about $600,000, was invested principally in real estate and railroad securities, and there was paid out of this about $100,000 in bequests and annuities, reducing the principal to less than half a million dollars. The will provided that the actual work should not be undertaken until they had on hand at least $800,000. The trustees have now nearly $1,000,000, and propose to prepare for opening an institution to give boys and girls the best possible training that may make them self-supporting and independent. Instruction, facilities, and all that pertained to the school are to be of the very best, and to secure these neither time, money, nor energy will be spared.

IN BRIEF.

There are 325,230 soldiers' graves in the eighty-five National cemeterics of this country. "Unknown" is inscribed on the headstones which mark 148,833 of these graves. But they were soldiers, and as such they will ever be remembered.

A Western paper makes up an old war story. "What regiment do you belong to?' asked a Union picket of a rebel picket. "The Fourteenth North Carolina." "And yours, Yank?" "The 114th Rhode Island." "You're a liar; there aren't that many people in the State," returned the Johnny.

One of the finest of the new office buildings of Chicago, the Rookery, is so large and well occupied that two letter carriers are required to deliver the mail. They distribute mail five times daily, and often carry an immense double load, that is, two ordinary carrier's bags piled full and on top. Another new building, the Tacoma block, demands the constant labor of one man to deliver mail to its occupants.

It is said that the largest and costliest private mansion in the world is that belonging to Lord Bute, called "Montstuart" and situated near Rothesay, Eng. It covers nearly two acres, and is built in gothic style; the walls, turrets, and balconies are built of stone. The immense tower in the center of the building is 120 feet high, with a balcony around the top. The halls are constructed entirely of marble and alabaster; all the rooms are finished in mahogany, rosewood, and walnut; the fireplaces are all carved marbles of antique designs. The exact cost of this fairy palace is not known, but it has never been estimated at less than $8,000,000.

M. Tarry, one of the engineers on the Sahara railroad, now being constructed by France, reports a curious discovery of great archæological value. Coming upon a mound of sand he had it dug into and found a dome, which proved to be the top of a tower; and digging deeper the tower proved to belong to a mosque embedded in the sand. Continuing his researches he has already uncovered nine houses and a water course. The water course is of great value and will be used for irrigation. This discovery confirms the impression that the Sahara was once a populous land, by no means a waste or desert. In this light the Sahara is one of the greatest memorials of the fierce wrath of God against impenitent nations.

Robert Marvel, after fasting sixty-seven days, died at Indianapolis, Ind., Aug 20. His case is so extraordinary that it has attracted the attention not only of the curious public but of the medical fraternity far and near. He was 85 years old. June 18 Mr. Marvel ate his last square meal. For thirty-six days he took absolutely nothing into his stomach. On the thirty-eighth day he bit off a piece of pie, but did not eat it. On the thirty-ninth day he drank a small quantity of milk, and at irregular periods he has continued to do so. All told, he drank not to exceed one gallon of milk in the sixty-seven days that have elapsed since he began to fast. His fast is the longest on record so far as known. The most prominent case of voluntary fasting was Tanner's. It will be recalled that he ate nothing and drank only water during forty days.

The highbinders who slaughtered the unfortunate Cronin divested him of all his clothing, but left suspended from his neck a little metallic heart. The habit of wearing in this manner a charm has been customary among good Catholics for many centuries. Since the ninth century the Pope has blessed the little cakes of wax made from the Easter candles, and has distributed them among the faithful. Each one of these charms is made in the form of a lamb bearing a cross, and is called an Agnus Dei. They are highly prized for their accredited power of averting evil. The emblem which Dr. Cronin wore about his neck, the metallic heart, was a religious device, and was supposed to possess a certain nameless and mysterious potency. His murderers did not remove it because they did not dare to. They had broken the very laws of which it was a reminder, laws whose observance would render any man safe; they had clearly demonstrated that a symbol of peace and good will toward men is no protection in these barbarous times, and yet they had a certain inexplicable dread of the symbol itself. What a grand thing is religion, that teaches men to love one another! What a useless and cruel thing is superstition, that would permit a band of bloodthirsty ruffians to hack a man to death, to strip him of clothing, and thrust him into a sewer with an Agnus Dei about his neck!—*Chicago Herald.*

The new building for Rand, McNally & Co, printers, of Chicago, is exciting a great deal of interest. It is to be of steel, ten stories in height above the basement, with a frontage of 150 feet on Adams street, extending back 165 feet to Quincy street. It will contain 15 miles or steel railway 65-pound rails in the foundation, besides the 12-inch and 20-inch steel beams. In the building there will be 12 miles of 15-inch steel beams and channels, 2½ miles of ties and angles in the roof, 7 miles of tie-rods, 10 miles of Z steel in the columns, 12 miles of steam pipe, 350,000 rivets and bolts, 7 acres of floors, the boards of which would reach 250 miles, were they laid end to end. If all the fire-proofing and concrete used in the building were made into a pyramid 40 feet square at the base and tapering to the apex the pyramid would stand as high as the Eiffel tower—1,000. If the cement in the building were piled in barrels, one on top of another, the pile would be 2 miles high. The foundations contain 1,000 tons of steel, while the beams, etc., will weigh 2,000 tons, and the columns 700 tons, making a total of 3,700 tons of steel in this giant structure.

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Eld. Isaac Bancroft has answered the call to subscribe for 1,000 copies of the *Cynosure* for four weeks to be sent to Northern ministers. He writes: "I can see no way that I can invest $100 where there is such a chance of increase as in that kind of work." In *Cynosure* of 19th inst. the report of the total number subscribed for will be reported. In the meantime let us hear from as many as possible of those who will take a share in the 90,000.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 26 to 31 inclusive:

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A. F. Smith, N. C. A. local agent, 207 Sycamore St., Nashville, Tenn., will make good use of any anti secret literature, especially *Cynosures*, which any one may send him.

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No. 3	71	@	74
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Corn—No. 2	33	@	33¾
Oats—No. 2	19	@	23
Rye—No. 2			42¼
Branper ton	8 25	@ 9	25
Hay—Timothy	8 00	@10	50
Butter, medium to best	11	@	18½
Cheese	03	@	08
Beans	75	@ 2	05
Eggs			12½
Seeds—Timothy	1 00	@ 1	50
Flax	1 21	1	25
Broom corn	2¼	@	5
Potatoes, new, per bri	80	1	15
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@13	00
Wool	10	@	37
Cattle—Choice to extra	4 50	@ 4	70
Common to good	1 50	@ 4	35
Hogs	3 40	@ 4	75
Sheep	2 00	@ 4	25

NEW YORK.

Wheat—Winter	76	@	84½
Spring			
Corn	42	@	43½
Oats	25	@	38
Eggs			19
Butter	11	@	18
Wool	14		39

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Cattle	1 60	@ 4	10
Hogs	3 90	@ 4	45
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JELLY.

As the jelly season is on us, I send you the "favorite" way of making it of a large family in Ohio. We try to have the fruits when at their height—not too ripe, for then they are watery and the jelly principle dissipated to a great extent. Cover the fruit with water and let it boil gently until the skin is broken and juices released. Long or hard boiling at this time makes cloudy jelly. Remove from the fire, drain through a coarse cloth and measure, meantime drying the granulated sugar before the fire or in the oven. Put juice on, boil and skim, then add sugar, pint for pint. It must now actually boil fifteen minutes, then remove and strain into glasses. If not perfectly jellied, it will become so if the fruit has not been overripe. Just ripe fruit will bear watering and jell beautifully when watery fruit will not. We make jellies of every kind in this way—it is not only more economical, vastly so, but lovlier in color and of far more delicate flavor. After the first draining, cover the refuse with water, go through the same process and make a quantity more almost as nice, or put through the colander and cook down into jams, etc., if desired.

THE HOME DOCTOR.

There are certain simple facts in regard to the care of the sick that every young girl should know before she is called upon to preside over a home of her own. Physicians say there are few women capable of making a poultice, a cup of beef tea, or a piece of toast properly. If one has never had the care of an invalid, there may be some excuse for not knowing practically how to make a poultice, but one can at least inform herself as far as the theory goes. A cold, clammy poultice is positively harmful.

To make a linseed poultice, pour a quantity of warm water into a thin basin, stand on the back of the range, and scatter in the linseed meal, stirring with a knife until of a proper consistency. In the use of the water you must be governed by the size of the poultice required. If it is too dry it will not hold together; if too wet, it is damp and uncomfortable. It should be moist, without being sloppy. Now take a clean piece of old muslin a couple of inches larger all around than the poultice is to be, spread it with the mixture, cover with another piece of muslin, and quickly baste over an inch all around. Do this without removing it from the hot dish, on which it should be carried to the bedside. If it is necessary to fasten it on, do this with folds of bandaging, and cover with a compress of flannel to retain the heat. A piece of oil silk is less clumsy and will keep moisture from the bed clothes.

There are many different formulas for preparing beef tea, but the simplest and best is as follows: "Cover one pound of lean beef from the round with a pint of cold water. Have the butcher chop it fine as for Hamburger steak; beat it in the water with a silver fork for ten minutes; place over the fire, simmer for twenty minutes, strain and set aside to cool, in order to remove any little flakes of fat that may form. When ready to serve, make it hot, season with salt only, and serve with thin, brown toast, or little wafer crackers."—*American Agriculturist*

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FARM NOTES.

PRESERVE THE WOODLAND.

Our country is notorious for wastefulness. One of the most evident and inexcusable of these wastes is so common that one cannot avoid seeing examples of it on looking out over the fields almost everywhere through a car window. The timber is cut off a piece of land with the intention, perhaps, of seeding the ground with grass for pasture until the stumps rot. But the brush remains and is soon overgrown with briars and weeds, while cattle find nothing eatable but the sprouts from the tree stumps, which they soon effectively suppress, leaving a hideous waste—a disgust to the owner and a blot on the landscape. If a wire or two had been stretched around the "chopping," there would soon have been a thick, handsome piece of woods again, annually increasing in value and feeding the soil.

A late writer commenting on the deplorable destruction of all undergrowth and young timber on so-called timber land, by giving cattle the run of it and exposing the surface to wind and sun, so that little or no water of rains is absorbed, puts in a plea for the boys—the best of all the crops of the farm—who find interest and enjoyment in having, now and then, some sport in hunting small game in well-preserved woodland full of underbrush shelter. Preserve the woodland.—*Vick's Magazine.*

FARM LIFE IN CHINA.

A farmer may be hired by the year for from eight to fourteen dollars, with food, clothing, head-shaving and tobacco. Those who work by the day receive from eight to ten cents, and a noonday meal. At the planting and harvesting of rice, wages are from ten to twenty cents a day, with five meals; or thirty cents a day without food. Few land-owners hire hands, except for a few days during the planting and harvesting of rice. Those who have more land than they and their son can till, lease it to their neighbors.

Much land is held on leases given by ancient proprietors to clansmen whose descendants now till it, paying from seven to fourteen dollars' worth of rice annually for its use.

Food averages little more than a dollar a month for each member of a farmer's family. One who buys, cooks, and eats his meals alone, spends from one and a half to two dollars a month upon the raw material and fuel. Two pounds of rice, costing three and a half cents, with relishes of salt fish, pickled cabbage, cheap vegetables and fruits, costing a cent and a half, is the ordinary allowance to each laborer for each day. Abernethy's advice to a luxurious patient, "Live on sixpence a day and earn it," is followed by nearly every Chinaman. One or two dependent relatives frequently share with him the sixpence.—*Popular Science Monthly.*

WHY THRESH THE OATS?

Few thinking farmers are so behind time as not to know the value of bright oat-straw for fodder. Nevertheless these men, good calculators generally, go on threshing the oat crop and separating grain from straw and then feed both to the same animals, as if they thus improved the feed! Is not the work on the farm hard enough without this useless labor? The custom is a relic of the past, and surely the day is not distant when farmers will as soon think of hulling oats for feeding on the farm as of threshing them. Oats for sale will doubtless still be threshed, although I incline to the belief that many sheaf oats will be pressed like hay, having their heads all turned toward the middle of the bale. This will apply particularly to local trade.

All stock eat sheaf-oats with avidity, and they constitute nearly a perfect food. Run through a fodder-cutter and moistened, they become, with addition of a little meal, bran or cottonseed, a good ration for milch-cows, and the hardest-working team-horses keep sleek and fat on the diet. Why should not farmers everywhere place the crop, immediately on hauling it from the field, in vermin-proof bays or barns, or, better still, in mouse-proof stacks (which are so easily arranged), there to remain till fed? The time usually consumed in threshing oats for the farm stock could be profitably used in vacations, freed from care and labor, and perhaps in visiting other farms, and learning from other farmers' methods.—*New York Tribune.*

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NEWS OF THE WEEK.

WASHINGTON.

The bonds purchased by the Treasury Wednesday were large in amount—$3,-888,900. This makes the total amount purchased in three days nearly $11,000,-000. For these bonds the government paid about $14,000,000 by the addition of premiums.

At last the husband of J. Ellen Foster has been rewarded for the noble services rendered to the Republican party by the wife of the husband of J. Ellen Foster. Mr. J. Ellen Foster, whose name before he was married is by no means a household word, has received an appointment in the department of justice at Washington at an annual salary of $2,500. That is only one of the many advantages arising to Mr. Foster from the possession of a clever wife.—*News.*

CHICAGO.

The Inter-State Exposition, so long held annually in this city, opened Wednesday evening and will continue until Oct. 19.

The meeting of the American Bar Association last week was an important occasion. David Dudley Field presided. This is the first meeting of the Association held away from Saratoga, N. Y.

Judge McConnell Thursday decided to deny the motions made for separate trials by the alleged murderers of Dr. P. H. Cronin, with the exception of Woodruff, who, having made several confessions, was accorded a separate trial. The selection of a jury began Friday.

Articles of incorporation of the Illinois Elevated Railway Company of Chicago, were filed Wednesday at Springfield. The proposed lines are to run in a northerly, westerly, and southwesterly direction from a point within the corporate limits of Chicago. The capital stock is $10,000,000.

COUNTRY.

A resolution adopted by the Peace Meeting at Mystic, Conn., declares the Chinese exclusion act to be "a violation of the right of all to freedom and a National disgrace and a provocation of war," and calls on Congress for its repeal.

After a prohibition meeting at Valley City, D T, Tuesday evening an angry gang of whisky men attacked the office of the local newspaper and completely wrecked it, smashing the presses and scattering the type for blocks.

The steamship City of Paris, which arrived at New York Wednesday morning, broke her own (the best) record, by 3 hours 49 minutes, her actual time from Queenstown to Sandy Hook Lightship being 5 days 19 hours 18 minutes.

The United States Circuit Court of San Francisco was officially informed Tuesday that the charge of murder against Justice Stephen J. Field has been dismissed by the Stockton court. Judge Sawyer accordingly dismissed the habeas corpus proceedings in the case of Justice Field.

The case of Deputy Marshal David Nagle, who shot and killed David S Terry, was taken up in the United States Circuit court next day. Mr. Turner, one of the attorneys representing the State, announced that as both his colleagues had retired from the case he would follow their example. This leaves the State without counsel in the Nagle case, as the district attorney of San Joaquin county, where the killing of Terry occurred, has announced that he will not represent the State further.

William McCloskey, Roman Catholic bishop of Kentucky, has ordered the closing of St. Joseph's College at Bardstown. The reason is that a faculty such as desired could not be made up for the ensuing year. Rev. C. J. O'Connell resigned the presidency some time ago to give his time to his duties as priest.

The water in the river at Johnstown, Pa, is getting very low, and as a consequence a great deal of pestilence-breeding matter is being exposed The stench along the river bank is becoming unbearable, and especially along the point and near the stone bridge are the odors very nauseating. There are quite likely many dead bodies in the sand along the banks and also in the bottom of the river. The body of a child was taken out of the sand near the stone bridge Monday.

The school boards of the Conemaugh Valley appeal to the charitable people and friends of education throughout the country for aid to buy books, as the general flood relief fund cannot be applied to that purpose.

A meeting of colored people was held in Boston, at which it was decided to hold a conference of leading colored men of the country, in this city, some time in September, for the purpose of considering the matter of distribution of Federal patronage.

In the Circuit Court at Racine, Wis., Tuesday, the marriage of William Cronkrite, of Freeport, to Flossie Richards, of Milwaukee, was annulled by Judge Winslow, on the ground that Cronkrite was very drunk at the time the ceremony was performed, and was not responsible for his act.

A sharp shock of earthquake occurred at Los Angeles, Cal., Tuesday. It began with a light tremor which lasted a few seconds, Then the vibrations grew stronger and ended with two heavy shakes. The entire duration of the disturbance was about ten seconds. Clocks were stopped and ceilings cracked.

At Paradise, N. J., Wednesday, a German farmer, named Philip Heinickle, set fire to his barn, which contained the harvest of the past season, and when the fire was at its height he jumped into it and was burned to death.

Two men were killed and seven others injured at the Homestead steel works of Carnegie, Phipps & Co., at Homestead, Pa, Friday, by the explosion of metal which boiled over a ladle containing ten tons of molten steel. Three of the injured will die. The unfortunate men were unable to get out of the pit in time to escape the awful bath, and all engaged at the furnace were most horribly burned.

Mrs. D. L. Bauslay, wife of a prominent farmer living near Middletown, Ind., was killed Friday evening in a peculiar way. With her two little children she had gone to the barn lot to milk the cows. She had just begun milking when the animal kicked viciously, striking Mrs. Bauslay under the chin with sufficient force to break her neck, and she fell back dead in the presence of the little children, who could not realize what had occurred.

The boiler in the nail factory of Godcharles & Co., at South Towanda, Pa., exploded Tuesday, instantly killing five men and injuring several others, two of whom it is thought will die.

At Wichita, Kan., Thursday, a Mrs. J. W. Morgan attempted to fill the tank of a gasoline stove without extinguishing the flame. The tank exploded, covering her with burning gasoline. Her face and body were burned to a crisp.

FOREIGN.

It is understood that the British government and the Catholic hierarchy have been in negotiation for some time with reference to subsidizing an Irish Catholic University with public money. Mr. Parnell was cognizant of the project, but the Ulster members of Parliament were completely surprised by the announcement of the scheme. The latter assert that the government intended to ignore them.

Emperor William in an interview with a member of the Provincial Council, declared that the existing laws for the protection of laborers in Prussia were deplorable. They were insufficient, he said, to protect workmen from the greed of capitalists and reform was urgently necessary.

A dispatch from Shanghai says: "Pekin advices are that a number of high Chinese officials have petitioned Prince Chun to have all Americans expelled from the empire. It is reported that Prince Chun consents."

A dispatch from Shanghai says: "Tenders have been received for the construction of the first section of the railway from Pekin to Ching-kiang. It is estimated that the rails and plant will cost $70,000,000."

Advices from Yokohama state that disastrous storms have recently occurred in Wakayama. Ten thousand persons perished in the floods following the storms, and 20,000 were rendered homeless. The loss of property was enormous.

An earthquake was experienced on the Russian frontier Tuesday. In the village of Khenzorik 129 persons were buried alive.

The strike which was begun by the London dock laborers, and which subsequently spread to the car men, has now extended to the Thames iron workers, and various other trades, until over 150,000 men are out. It is feared that it will become so general as to seriously interfere with business if not with the peace of London.

A royal order which has just been issued sanctions the creation in Jerusalem of an evangelical establishment with corporate rights. The object of the new body is to preserve existing evangelical institutions and to add to their number.

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Mr. Gladstone has never been persuaded to visit America, where most of his admirers seem to live. But when he went to the top of the Eiffel tower in Paris he seems to have caught a glimpse of our greatness and was inspired to say at a banquet when he got down: "I wish to recognize America's right to be considered, prospectively at least, and even now to some extent, the great organ of the powerful English tongue. I wish also to indulge in feelings of satisfaction on reflecting that no cause on earth, unless our own folly, now or hereafter, ought to divide us from one another or revive those causes of honorable or less honorable contention that have heretofore prevailed among us."

The Cronin murder trial promises to be interminable, and many who have prophesied that the tactics of the lodge would wear out or defeat by subterfuge the public prosecutors, begin to have confidence in their own predictions. Two weeks of the trial ended Saturday, and not a juror was secured. No German or Irishman need apply for a place on that jury. The talesmen are questioned on their lodge relations; and while many belong to one or more societies, there are a considerable proportion who do not, and who frankly confess their positive objections to the lodge. The indicted men are making a great fight and their lawyers work like men well paid. It is not possible that they are personally bearing the heavy expense of the trial, but the hand that secretly supplies the flame with oil is not yet uncovered.

The Iowa Grand Lodge of Masons, in their response to the injunction served on them at the instance of the Cerneau rite members, say that "Masonry is wholly voluntary, and any member may at any time withdraw therefrom." This is on paper, remember. When it comes to the fact, the member who expects peaceably and quietly to withdraw finds his hand in a steel trap; and he generally prefers to endure the torment of the pinching, than the laceration of withdrawing. The Irish secret societies have a more summary way of managing seceders, but perhaps no less deplorable. The foreign dispatches the other day told us that the home of a seceder from the Irish "plan of campaign" at Ballygowan was set on fire, and both the owner and a servant were burned to death.

Belford's Magazine of this city makes the astonishing editorial confession that "during the recent Presidential campaign the company sold to the National Democratic Committee 40,000 copies of the magazine for four consecutive months, at the price of 6 cents a copy, being less than the actual cost of paper, printing, and binding." Inasmuch as publishers of this class are seldom known to make sacrifices of this nature, we are left to infer that behind these ostensible facts there is a story of subsidy and intrigue. Mr, Belford had a special mission on another occasion also, when he was agent for the Kansas Pacific Railway to the infamous Freemason A. M. York, supplying the latter with the means of bringing a false charge of bribery against Senator S. C. Pomeroy and defeating his re-election.

The German Roman Catholics held their convention this year in Cleveland. Last year, on the occasion of their organization in this city, some of their speakers, one Spannhorst especially, outraged decency in their denunciation of American institutions in their zeal for papacy. The organization agreed this year to pay more attention to the colonization of farmers in the West and thus secure the nucleus of many Catholic communities. A priest named Schemeninger, of New York, revealed the spirit of Rome against American public schools by saying: "Some of the Catholics favor a division of the school funds, but I could not look favorably upon a division with a thief. The school belongs not to the state but to the family, and through the family to the church." And to the "church" they intend to direct the appurtenances of the school and especially the *funds*. The priests will not be particular about the character of the division, if it only can be made.

Frank Lawler, of Chicago, and various other members of Congress, have found the business of saloon-keeping a sure road to Washington; and John Morrisey got there on the strength of his brutality as a prize-fighter. John Sullivan, the Boston bully, drunkard, wife-beater and professional bruiser now announces himself ready for a seat in the House of Representatives. He has been for several years in training for the position, and the simple announcement that he is now ready to accept seems to be alone necessary to secure it. Multitudes of his obsequious patrons have been waiting for the word. They will respond handsomely. Perhaps muscle and brutality from the prize ring can make as good laws as brutality and greed from a whisky hole; or as greed alone, which is filling the Senate with men whose money is their only recommendation. What sort of a people are we to suffer such debasement? But we may be spared the Sullivan infliction. He is under sentence in Mississippi to suffer a year's imprisonment. Down there they hire out the labor of prisoners; and the farmers all want to try Sullivan for a year. There will be lively bidding for him, and when his time is out we hope he may have a more noble ambition than to go to Congress.

The dispatches said Monday morning that the Pope has abandoned the idea of leaving Rome and fleeing to Spain. He has received assurances from Bismarck that King Humbert, of Italy, whom he lately cursed with excommunication, would respect his position in the event of war. Austria, Germany and Italy have for weeks been settling this case. Emperor Francis Joseph's friendship for the Pope, and his personal pledges to prevent the Italian Government encroaching on the Vatican, threatened to cause disturbance of the peaceful relations of Austria and Italy, the latter resenting the interference. Bismarck attempted to settle the difficulty and prevent a war which might overwhelm all Europe. He found the Austrian Emperor weakened by recent afflictions, and finally persuaded him to abandon the idea of supporting the Pope independently of other powers. Italy let it be understood that if Leo XIII. left the Vatican he must leave his treasures also. In the face of Austria's desertion and Italy's threats, while reassured by her promises, the pontiff will not move at present. The heads of the vast European armaments know that the strain of warlike preparations is too great to take any risk. The puny old man at Rome sits on this volcano and keeps it from eruption.

It is with no small degree of pleasure that we refer to President Harrison's visit and speech at the Presbyterian re-union last Thursday on the old Tennent farm near Hartsville, Pa., twenty miles north of Philadelphia. The exercises were in commemoration of the founding of the Presbyterian church in this country. At this place William Tennent established the old Log College in 1726, which was followed sixteen years later by Princeton College in New Jersey. The spell of historical associations seemed to be about the old place. William Tennent, it will be remembered, experienced a most remarkable transformation, and after his recovery became celebrated as an evangelist. Recollections of the Revolutionary war are everywhere suggested in the vicinity, for Valley Forge is near by. The President seemed to enter heartily into the spirit of the occasion. "I stand dumb," he said, "before the thought of what the great day will reveal as the fruit of this modest but pious and courageous effort here in the institution of the Log College. Only the eye of God can follow those tender and imperceptible filaments of mental influence that touch our lives. If it could be revealed to us to-day, how many of this great audience, gathered from remote sections of our country, would be able to trace the silver thread by which they had been drawn into the church of God, continuing the original and multiplying influences of the efforts that were begun here? It is pleasant to believe that that which is hidden to our eyes will some day be known, and that we will be able better to realize that these men wrought for God and mankind."

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THE STORY OF THE REPUBLICS.

BY REV. J. M. FOSTER.

Prof. J. P. Mahaffy, of Dublin University, Ireland, gave a lecture at Lake Chautauqua, on "The Political Side of Greek Life." After defining Aristotle's division of the world into the East, which represented despotism; the North, which meant lawlessness; and the West, which represented democracy, he described the Athenian Republic in its rise and character. Every freeman was a member of the population of thirty thousand. Women and slaves were excluded. For common defence a number of democracies united and formed the Achaean League. This was the model of Hamilton, Madison and Jefferson when they framed the Constitution of the United States.

It will not be uninteresting to study the ancient republics and note their fatal defects. We will begin with those of Greece.

ATHENS.

The republic of Athens, comprising Attica, contained a territory of about thirty-six miles square. It was founded by Solon, about five hundred years before the Christian era. It was the outgrowth of the free principles that had been growing there for many centuries. More than eleven hundred years before, Cecrops came from Egypt and settled in Attica. He united Egyptian civilization with Attican barbarism. To protect the people from pirates of the coast and the banditti of the frontiers he drew them together into cities, of which he founded twelve, Athens being the principal one. Each village he made a corporation, with a council for civil purposes. He divided the people into four tribes, and instituted the court or senate of the Areopagus, charged with criminal offenses. He was head. This order continued for three centuries. The rich became very rich. The poor became very poor. To relieve the one and retain the other, King Theseus abolished the authority of the several villages and concentrated the power in Athens, as the metropolis of the state, and he vested the legislative power in an assembly of the people. This continued more than three centuries longer, when King Codrus exposed himself in battle for the country. The Athenians were at war with the Dorians. An ancient oracle said, "The army of the king slain in battle would be successful." Codrus disguised himself, went to the front and fell. The Dorians at once retired from the field. The Athenians said no one should occupy the throne after Codrus. And so they abolished royalty and instituted the office of Archon, who stood next to the throne, gave an account to the people and ruled for life. Four hundred years after the number was increased to nine, and the election made annual. Sixty years later came Draco, whose laws were intolerably severe and punishment indiscriminate, every crime being punished with death. And twenty-seven years after him came Epimenides, whose laws regulated religious duties to the satisfaction of the people.

Then came Solon. It was a stormy time. Discord menaced Athens with ruin. Contending factions were ready to destroy one another. Rich creditors sold their debtors as slaves, and compelled parents to sell their children. There were three classes to be reconciled: those of the mountain who were poor and wanted democracy, those of the plain who were rich and wished aristocracy, and those of the coast who were in comfortable circumstances and sought a mixed government. Solon did not give them the government which he deemed the best, but the best which he thought they were capable of sustaining. The government consisted:

1. Of an Assembly of the People. This included the whole body of the people. Every citizen above the age of 20 had a right to a seat in it. Six thousand persons must be present to constitute an assembly, and every important measure required six thousand votes for its passage. This assembly could originate no measure whatever. It was provided in the constitution that the assembly should meet four times in every thirty-six days, and oftener if public emergency required it. The assembly had power, with the above limitation, to declare war, make peace, "to receive ambassadors, make treaties of alliance, adopt and repeal laws, establish imposts, appoint all the principal officers of the state, to reward merit, and, in short, to perform all the great acts of the government."

2. A Senate. It consisted of four hundred members, one hundred from each of the four tribes, elected annually. A property qualification was required of its members. It was a check on the assembly of the people. It could originate acts. But the general assembly must pass on them before they became law. The senate was divided into ten parts. Each class in succession took the lead in public affairs for thirty-six days. The leading class was entertained at the public expense at a place called Prytaneum. The President of this class held the seal of the republic, the keys of the capital and of the treasury. The senate was composed of the rich, and would not originate any measure against themselves. The assembly of the people embraced the poor, and would allow no act discriminating against themselves to become law.

3. A corps of tribunals, or Courts of Justice. There were ten of these, most of which consisted of five hundred judges—some of a greater number. These judges were drawn by lot from the people. The Keliastes was the most notable of these ten tribunals. Sometimes it consisted of six thousand members. They heard all civil complaints.

4. The corps of Archons. This consisted of nine members chosen annually. The first three formed each a separate tribunal, by choosing two assessors to act with him. The other six formed a single tribunal, the Thermothetes. The first protected widows and orphans, the second their religious ceremonies, the third the foreigners, and the last were the police of the city.

5. The Senate of the Areopagus. They heard criminal cases.

Such was Solon's constitution. It was printed on wooden tablets and posted throughout the city. Many were dissatisfied. He bound the Athenians by oath to keep it for ten years, and he went abroad. Shortly after his return it was abandoned. What were the objections to it? It was too complicated. It defeated itself. The assemblies were too large. They were unmanageable. They met too often. The people were kept away from their work. There was no regular division of power in it, of legislative, executive and judicial, separate from each other. The whole was an amalgamation. The sovereignty and the government were united. And worst of all it had no connection with the King of kings.

LACEDAEMON.

From the restoration of the Heraclidæ, in 1305, B. C., two kings reigned over the Peloponnesus. The government of Lacedæmon was instituted by Lycurgus, 845, B. C. His government consisted:

1. Of two kings. They were only figure-heads.

2 A council of twenty-eight members. The senators of this council were elected by the people for life.

3. An assembly of the people. It consisted of two divisions: one regulated the affairs of Sparta and convened every month at full moon; the other the affairs of the other villages of Laconia, and met when war, peace or alliances were treated of. The general assembly could originate no measure, and was bound to accept or reject the action of the senate without amendment. The constitution embraced sumptuary, communistic and inhuman laws. Lycurgus made an equal division of all the land among the people of the state. He divided Laconia into thirty thousand parts or lots, and distributed them among the people of the country. He divided Sparta into nine thousand, which he distributed in like manner among the people of that section. The proprietors of these lots could neither sell or divide. They descended to the eldest son of each citizen, and were rather the property of the state than the individual. He banished gold and silver and substituted iron as the currency, and of such weight and little value that it required a cart and two oxen to carry an amount worth comparatively a few dollars. He expelled the fine arts by prescribing the kind of furniture which should be used, and giving every other possible discouragement to them. He established public repasts, and made all the citizens mess together on the same food, which was regulated by law, of the simplest kind, and dressed in like manner.

Such was the constitution of Lycurgus. It was less complicated than the government of Solon. It effectually cut off all possibility of conflict between the rich and the poor. It took less of the time of the people. So we are not surprised that it continued one hundred and thirty years. But all the fundamental defects of the government of Athens were in the government of Lacedæmon. It was communistic. It went down.

CARTHAGE.

The aborigines of Carthage were not Africans. They came from Tyre. The government of Carthage consisted:

1. Of a general assembly of the people and a senate. This was divided into two councils: one consisting of one hundred and four members, the other five. Senators were elected by the people for life.

2. Two magistrates, called Suffetes. They were elected annually. They convened the senate and presided. The decrees of the senate were law where the vote was unanimous. At the time Aristotle wrote this system had been in vogue five hundred years. He collected the constitutions of one hundred and fifty-eight people, and he pronounced that of Carthage the best of them all. During that period "the state had never been disturbed by sedition, nor had the liberties of the people been menaced by a tyrant." The government was virtually in the hands of the senate. The assembly of the people was seldom called. Love of freedom caused the Carthagenians to cling to it so long. But because it united the sovereignty with the government, made no division of the powers of the government, and all the powers were exercised by the people collectively, it proved self-destructive. Like Athens and Lacedaemon, they also ignored God, and he ignored them, and they fell, and great was their fall. The ruins of Carthage on the shores of the Mediterranean, near Tunis, are all that remain of that once glorious republic.

THE AMERICAN REPUBLIC.

The fathers of our Republic builded wiser than the ancients because they had the light of revelation. There was a complete separation of the sovereignty from the government. The sovereignty is lodged in the people. They are the heaven-ordained and God anointed sovereign. The government is the agent set up by the people, and is administered by their representatives in office. The ancients did not have the term representative. The fathers distinguished between the nation and its government, the convention and the congress, constitutional and statutory law. The legislative, executive and judicial departments of government were made separate and independent. The general government is supreme. The commonwealth has jurisdiction within the borders of the state, subordinate to the central authority. The municipality administers the affairs of its corporate limits subject to the state authority. The whole machinery of government is adjusted as perfectly and works as harmoniously as any Corliss engine. Under it we have grown to be a great and prosperous and happy people.

But there is one fatal defect. The sovereign people have not acknowledged Him who is the source of their authority and law, and their dependence upon and obligation to Him. Astronomers tell us that some of the fixed stars are so far away that were they blotted out they would still continue visible for many generations. We have blotted out the star of our national life. The name of God does not occur in the United States Constitution. The light of prosperity has continued to pour down upon us. But soon that light will be exhausted. Already we are experiencing the darkness. We have neglected the reigning Mediator, and he is neglecting us. His judicial abandonment is speedy and inevitable decay. Even now it is at work. "Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little."

Cincinnati, Ohio.

THE THREE TESTS AND THE HIDDEN MILLIONS OF THE SECRET EMPIRE.

That there is an extensive Secret Empire, officered by Freemasons and controlling government in the United States, is asserted by Anti-masons and confirmed by circumstantial evidence. Richardson states in the "Secret Monitor" degree that Masons are directed by affirmatives and negatives, manifested by the numerals one and two, conveyed in words or signs (raising one and two fingers therefor) and enforced by penalties of death; but as they are also obeyed by non-members, as will appear to the careful observer, it is evident that the Empire extends beyond the lodge. This is verified by the statement of a member that the order attempts to rule by obligation or social influence all who understand its signs; for it is a secret tyranny, not to be entrusted to open speech, but limited to blind hints and motions to avoid exposures. Impelled by example or necessity the Masonic tool obeys instinctively, like the soldier, the digital affirmative and negative, the single and doubled-fingered command, whether presented upward, downward, horizontally or obliquely, and with or without raised or squared arm. Disregard might bring social or other disaster. But when one assumes and another yields absolute control, neither is a free man. They are master and slave, Mason and jack,—merely parts of an empire.

Freemasonry swears its members to obey, to pass and to answer its signs (orders), and a like obedience by others proves them equally its subjects. These are the tests of fealty, within or without the lodge, and with or against professions. The jack

Mason may, therefore, be recognized: (1) by his deference to the digital affirmative and negative; (2) by his passing them, sometimes accompanying the persecuted to proclaim standing with the order by digital gyration; and (3) by his answering in identical or equivalent signs, some of which are given in "My Experiences with Secret Societies." The secret empire of hint, sign and assassination, is more than a name!—it is a murderous reality, as proved by the same book.

The inhabitants of the United States are, or soon will be, divided into Anti-masons, Freemasons and Jack Masons. The last two comprise the Secret Empire, or dominion of despotism, and the first the Republic, or dominion of Freedom. Freemasonry is sub-divided into the schemers of the higher degrees, the law stranglers of the middle, and the rank and file of the lower. Jack Masonry is sub-divided into the assaulters, traducers and perjurers, the advocates, supporters and maintainers, and the jail carpeters, extenuaters and pervaricators. Anti-masonry is sub-divided into the moral adherents of the Empire, the neutrals and the opponents. After the abduction of Morgan the three classes of the last division united and drove the Empire into retirement.

Let Anti-masonry represent light, and the higher degrees darkness, then the gradually deepening shades of intervening classes will indicate the increasing grades of slavery. The Secret Empire is farther shrouded in the mystery of a purpose too disgraceful or unlawful for speech or light. With due allowance for the Anti-mason and the unsophisticated, the Empire may be estimated at many millions. *

SECRET COUNCILS IN THE SELMA TROUBLES.

SELMA, Ala., Aug. 27, 1889

To G. M. ELLIOTT:—In view of recently threatened trouble between the white and black people of this city, and because of your position and influence with your race, it is deemed necessary and proper to inform you:

1. That you will be held accountable for any concerted acts of violence on the part of your people tending to bring about a breach of the peaceful relations now existing between the races in this county.

2. It is assumed that in the absence of M. E. Bryant you, with one Shaw, will have editorial control of the *Christian Recorder*. You will be held responsible, therefore, with Shaw, for any article of an incendiary character, appearing in its columns.

3. Reference in the *Recorder* to Bryant and others of his class, as martyrs to their convictions of duty, and loyalty to race, will be considered as calculated to excite and inflame the public mind, and cannot be allowed.

4. Publication of the *Christian Recorder* will be permitted only so long as its teachings are confined to the commendable field to which its name would seem to assign it.

5. Publication of the *Independent* will under no circumstances be tolerated.

6. The white people of this county desire to live in peace and quietude with the Negro race. To you, as minister and teacher, it is given to be of incalculable benefit or of immeasurable harm to your race. If you are wise you will heed the warning here given; if not, nothing is more certain than the swift and severe punishment ordered by THE COUNCIL OF FIVE.

The above is an exact copy of the letter that I received through the mail on the morning of Aug. 28, 1889. It was written on a type-writer, and there were no names signed—only "Council of Five," as stated above.

The only part I had in the recent trouble in this city was to do all I could to restore peace and order when the whole city was in an uproar, and every moment threatened wholesale destruction of life and property. I was chairman of a committee to wait on the Mayor of the city, and on any other considerate white citizen who might have influence to counsel what was best to do. We rode down to the Mayor's place of business, and when our consultation was over we were arrested as intercepting an officer in making an arrest.

In the above I am informed that I shall be held accountable for any concerted acts of violence on the part of the colored people tending to break the peaceful relations of the two races in the county. I would ask on what grounds I am held accountable for other people's acts? How am I responsible for what may happen in Selma in matters with which I have nothing whatever to do?

I have lived in Selma for nearly sixteen years. I have endeavored to live a peaceable, quiet life, attending to the business that I was sent here to do, viz., teaching my own people, and preaching to them. I have never at any time interfered with anybody's business, or with the affairs of either the city or the county. I have not had anything to do with either politics or politicians. I am not ashamed of my record in this city; neither have the very best people of both races at any time seemed to be ashamed of it. I have always felt that in Selma I had a very large circle of friends among the very best white people of the city. I am inclined to think that such is still the case. I have always sought the welfare of all people since I have been here. My aim has ever been to glorify God by laboring for the upbuilding of my race. But in doing this I was not aware that I was assuming the responsibility of all their transgressions.

I had nothing whatever to do with the recent race difficulty in this city, neither had I any sympathy with the cause of it, but when it came, as a lover of peace and order, and as a citizen of this place having interests at stake, I did all I could to restore order and peace when there was strife and disorder. For this I was arrested and held under bonds as a prisoner for twenty-four hours—an unheard-of outrage.

The letter further states that it is assumed that in the absence of M. E. Bryant, I, with one Shaw (meaning Elder J. S. Shaw of the A. M. E. church of this city), will have editorial control of the *Christian Recorder*. This statement astonishes me. The *Recorder* is the organ of the Southern branch of the African Methodist Episcopal church. I have no connection in any way with this paper. I have never, to my knowledge, even contributed an article to it; though I believe it has at times quoted from my writing in other papers. I had no connection with the *Independent*. I have not contributed an article to it for nearly a year. Now, the question is, why am I held responsible for editorials and articles in a paper that I have no connection with, and for which I have never written an article? Such, in the eyes of sensible people, is the climax of folly.

I have always desired to see good feeling exist between the two races, and I have always regretted to see anything that I thought would not promote such. If permitted I shall remain in the South and continue in the future, as I have done in the past, to labor for the good of my people. But I do not propose to be held responsible for other men's sins if I have no connection with them. I will be held responsible for my own sins alone. And those who would hold me responsible for what others may do, I would advise to think a hundred times before acting. I desire peace as long as I can have it. I will do all I can to promote peace in the South and elsewhere, as far as my influence may go. But it does seem when a peace committee, with the very best of motives, trying to restore order at a time when the city was threatened with bloodshed and destruction, was arrested, that the very ones who are clamoring so much about peace do not desire it.

The purpose in the whole matter seems to be to suppress all who hold the place of leaders among the colored people. All who teach the broad principles of human rights, no matter how humbly they may deport themselves, are not wanted. It is well-known that the effect of such teaching will be to make the oppressed discontented.

Three others besides myself received similar letters. All were signed in the same manner. The writers are two cowardly to sign their names. Thus evil always works secretly and in the dark. Withholding the names is both cowardly and unmanly. If I knew these parties I would go straight to them and see them about this thing. But as matters stand I give them into the hands of Him who is the just Judge, and who presides over the affairs of men and nations. G. M. ELLIOTT.

Selma, Ala., Aug. 31, 1889.

THE SUGAR-COATED LODGES.—This class of societies are doing the church more harm to-day than the old harlot mother herself, and ministers and members of our churches who pander to them are unwittingly playing into the hands of the enemy of God and man. A man who belongs to the Presbyterian church remarked in the hearing of the writer some time since that he would not disparage the temperance question, but he believed that secret societies were doing the church more harm than the liquor traffic. He said the liquor traffic was largely outside the church, but secret societies were within the church, corrupting in various ways that he mentioned. It is a matter of observation everywhere that zealous secret society members are poor church members.—*Correspondence Wesleyan Methodist.*

When men persistently thrust themselves behind the veil and presume to snatch away the unrevealed secrets of the world beyond, they are often permitted to fall into wild delusions and to believe a lie.—*Zion's Herald.*

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CARTER HARRISON AS A LODGE ORATOR.

On the 24th of June, 1881, the corner-stone of Schuyler county, Ill., court-house was laid. The Masons did the business, and if their prayers were answered there will be no room for sots to perjure themselves to screen the dishonest whisky-vender.

Mayor Harrison, of Chicago, delivered the address. I heard it all, and stood all the time, too. He said millions of years ago, before Adam was created, our ancestors were very ignoble creatures. They had claws, and dug in the earth for their sustenance, and hid in holes and caverns to protect themselves from the larger animals. This was proven, he said, by the fossils dug out of the earth. (But when God created Adam he stood him up a noble creature with his face toward heaven.) Then he referred to the inauguration of the "Craft," and said God was the great Master Mason and built the world, and Masonry has existed ever since, as no record existed to show its beginning. It existed before the Pharaohs built the pyramids, and it is the same glorious organization all over the world. Coming home one person asked my brother what he thought of the address. Said he, "I think he did well, considering what his ancestors were." The person said the Mayor had no time to prepare, and just spake what presented itself. I asked if he was drunk, to talk such stuff. No, one answered, he had a bottle of champagne, and wanted to drink while the chaplain prayed, but couldn't get the cork out, and took a little hammer and struck the neck off the bottle, when it flew all in pieces, and the poor fellow got none.

Three of our Methodist ministers had their bibs on, and were in the procession. They made quite a display. The Knight Templars were out with their fine trappings. I told them their noses didn't agree with their name, (as I noticed some very red, glossy noses under those fine white and black plumes).

Oh! I turn and think, how long, O Lord, will this foolish nonsense bind the people, and blind them, too? They contend, "There is more Christianity in our order than there is in the churches." My brother (Dr. Ewing) asked them if their prayers and ceremonies were secret. They said, No. "Then I have read them," said he, "and the name of Christ, and the vital principles of the Christian religion are not in them; now show me the Christianity." They looked at one another in silence.—*Correspondence Bible Banner.*

LABOR ORGANIZATIONS.

"A workingman" writes to the daily *Times* of this city giving expression to his dissatisfaction with the labor organizations. He says, "I have been weeks at a time idle while a strike has been progressing or a difficulty pending, from no ground of complaint on my account." He further alleges that bad temper, idleness and incapacity, and he might have added, the drinking habit, are usually at the bottom of the strikers. "The penalty," he says, "for this has fallen on me, where not a particle of it rightfully belongs." In addition to being thrown out of employment, he has been compelled to use his laid-up money to pay assessments to support the strikers and their families. He argues, that "inasmuch as men differ in capacity to earn and save, that any attempt to classify all alike is simply giving the incompetent support at the expense of the enterprising and capable." Mrs. Swisshelm used to illustrate the folly and injustice of this by a horse race, in which, with a jockey stick in front, all the horses would be kept abreast of each other.

This workingman concludes by saying, "I am not willing longer to supply the deficiencies of others. While I am willing to help my unfortunate fellow craftsmen, I am not willing to support the indolent, the mischief-making, and the incapable, with whom many strikes originate."

No doubt there are many other workingmen who sympathize with the views expressed above. They are competent, intelligent, sober and industrious men. If they belong to one of these organizations, however, they usually obtain no better wages than the indolent and incompetent, and are frequently compelled to give up a position with which they are satisfied, remain without employment, and use up their savings in meeting assessments to support the very men who have caused the trouble.

The Knights of Labor have been losing ground rapidly for some time, and it is prophesied that as an organization it will soon cease to exist. If all these labor organizations were broken up, some of their leaders and incompetent members would be losers, but would not the industrious and competent be great gainers?—*United Presbyterian.*

LABOR LODGES AND LABOR DAYS.

NO MORE KNIGHTS BUT MEN FOR LABOR.

(Christian Intelligencer.)

One of the items of chief interest in the week's news is that the organization of the Knights of Labor is virtually defunct. Various causes have conspired to bring about this result. Bad leadership, perhaps, includes them all. Workingmen lifted up to places of authority have been puffed up with a sense of their importance, and have abused the power entrusted to them and attempted to play the tyrant. This city and its neighbors have a very unpleasant remembrance of strikes in past winters, when it was almost impossible to procure a load of coal, and when the traffic of the city was almost arrested by the refusal of employes to handle goods, and when the surface roads were tied up for insufficient reasons. The pecuniary losses, the loss of time, the inconveniences endured, amounting in some cases to hardship, created a public opinion against the Knights, and organizations which offend the reason and conscience of intelligent and philanthropic men are liable to decline and decay. Besides, the Knights have endeavored to bring skillful and incapable workmen to a level. They have maintained that a poor day's work should have as much pay as the best, so fighting against a universal and righteous law. Defeat in such an attempt was certain. So one general organization of workingmen after another has perished. In almost every instance bad leadership has been the cause. Extremists have been listened to. Idle men, inferior workmen, distinguished only by self-consciousness and an ability to make fiery, denunciatory and wordy addresses, have been allowed to sway the public assemblies and rule their action. The Lord's Day has been the day of public meetings, of business meetings, and little regard has been rendered to the law of God. The boycott has been used to compel the best workmen to join the local societies, and they have been on the lookout for an opportunity to obtain greater liberty. The experiment has been a costly one: will the next be more wisely ordered?

LABOR UNION DISSIPATION.

Labor Day has come and gone. Why there should be a labor day and it be a legal holiday, is an unanswered riddle. Work is honorable, idleness is dishonorable, and if that day should be devoted to teaching lessons of industry, it would be well spent. But it is not. It is set apart for a procession, a demonstration of numbers, which nobody needs. If there is any speaking it is not devoted to discourse on faithfulness in work, on the attainment of skill, on the cultivation of taste, on the value of temperance, of intelligence and sterling integrity. Instead of such themes, denunciations of capital, laudations of organizations which aim to put the careless and unskillful on the same footing with the careful and accomplished, rule the hour. Besides, is not the holiday business tending to overdoing the matter? Among the curses of papistical and pagan countries are the too numerous holidays, which reduce the productiveness, the gains, the general prosperity of a large portion of the population. We have been adding to such days for a few years past. They are costly. They are often not well spent. The saloons, as a rule, receive more benefit from them than any other interest. When the Saturday half-holiday was legalized, an employer stood on Saturday noon at the window of his office watching whither his men went. The large majority sought the saloons in the vicinity.

After reading the *Cynosure* many pass their paper along to some neighbor. Have you done so? Try it, and then ask him to subscribe.

PERSONAL NOTES.

—Major Geo. A. Hilton, of Washington City, has started West to fill engagements in Oregon, Washington and California, stopping en route in Iowa, Dakota and Idaho. He is an eloquent speaker and builds up the Christian temperance work with a strong hand.

—Rev. David McFall of the Chambers St. Reformed Presbyterian church, Boston, is in very feeble health. For the first time in some weeks he preached for his people on the first Sabbath of the month. Secretary J. P. Stoddard has an appointment to preach in the same church next Sabbath-day.

—Rev. L. G. Jordan, who was for some time an efficient agent for the N. C. A. in Mississippi, and has since gained a national reputation as a prohibition orator, writes us from Elkton, Dakota, that the prohibitory clause in the constitution of the new State is very sure to be adopted. Thank God for the hope.

—The will of William Thaw of Pittsburgh has just been probated. The coal lands are to be held until all his minor children become of age, when the property is expected to be worth $13,000,000. His wife gets three-sixteenths of the estate, his ten children one-sixteenth each, and from the remaining three-sixteenths are to be paid a large number of private and public bequests. Among the larger public legacies are as follows: To the Western University of Pennsylvania, $100,000; to the Presbyterian board of home missions, $20,000; to the foreign board, $20,000; to the college board, $50,000; to the American Board, $5,000. Pittsburgh hospitals receive an aggregate of $100,000, both Protestant and Catholic institutions being remembered. All debts of dependent friends are canceled.

NEW ENGLAND LETTER.

After Notes of the Ware Convention—Keep the Field of Battle Open—A Midsummer Dream—Shall it Come True?—The Amendment Campaign in Connecticut—Trouble in the Massachusetts W. C. T. U.—The Kind of Temperance Work Done by Secret Lodges.

"One object of this meeting," said Elder S. C. Kimball at our recent convention, "is to let the Lord triumph in our hearts. It is when the will is made entirely subject to him that 'one shall chase a thousand and two put ten thousand to flight.'"

Said Rev. Jacob Davis, "Systems of secrecy are lying systems, but until we see their darkness and wickedness we shall not spend our time and money trying to put them down. We want to look at the dark side, and then we want to look up and see Christ who is the light."

The above remarks struck me as embodying in themselves our only "School of Methods." With Christ first and "the cause" second there can be no failure, but with the cause first and Christ second, we shall only go the way of all other reform parties and organizations that have not been built on the the chief Corner-stone.

It has never been our good fortune before to have both our noble standard-bearers present at one convention. President J. Blanchard's venerable form and benignant presence lent a peculiar charm to those meetings at which he was able to be present. It may well be said of him as Whittier so beautifully wrote of Dr. Oliver Wendell Holmes on his recent eightieth birth-day,

"Life is not less, the heavens are only nigher!"

The writer will always count it as one of her reasons to be thankful for being born into this wonderful age, that it has made her the contemporary of such a man. The privilege of looking on his like is one not vouchsafed to every generation. What a Boanerges he must have been when fighting for the slave in the pride and glory of his young manhood! And yet is it not to Paul the aged that our hearts go out with the tenderest loyalty? Well may we pray with full souls, "God bless President Blanchard!"

Bro. J. S. Perry gave us a good and timely prohibition address, but he came to us under the shadow of deep affliction from the death of his life companion which had occurred but a few days before. The Convention passed appropriate expressions of sympathy which by an inadvertence were not recorded among the other resolutions in my previous letter.

Mrs. L. M. Hoyt writes: "The Convention was a grand success, considering how Satan worked through the lodge and churches to make it a failure. Seed has been sown that will be watered with the dews of heaven, and fruit in abundance will be the result. The battle-field has been opened here and we want to keep it open, and give the enemy no quarter. I think if another meeting should be held here there would be a much larger attendance."

I may be too sanguine but I certainly dream of a time when the Summer Assembly of the New England Christian Association will be a fixed fact; when we shall have our training school for evangelists and Christian workers, and our classes in Greek and Hebrew under such able instructors as S. C. Kimball and Wm. F. Davis, both of whom have been among the most successful teachers in New England. And as the command is "to provoke unto emulation and good works," if our Western brethren think it best to try on the prairies a similar "new departure," God bless and speed them in their enterprise. It has been remarked that we need a hundred colporteurs for New England, and in order to get them we must pray for them, but such an assembly held every year would do much to develop and bring them out.

We missed the helpful presence of Bro. Wm. F. Davis, but a letter just received brings news that on Aug. 25, the third day of our Convention, his father passed away to join the great company of the blessed on the other side. And so, day by day, and hour by hour,

"One army of the living God,
At his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

The prohibition amendment campaign in Connecticut, it is said, is not stirring up so deep a public interest as it should in consideration of the great importance of the subject. The *Secretary* urges its readers to view the question from a religious rather than a political standpoint. It is a pity that a partisan spirit should ever come in and settle on the wrong side such vital issues. In the Massachusetts W. C. T. U. the belief on the part of some of its members that the union is becoming too much identified with the ordinary worldly wise, political methods has resulted disastrously, as their refusal to give their usual subscriptions, coupled with the extraordinary outlays caused by the amendment campaign last spring, has left the treasury short by one hundred dollars. Mr. Faxon, however, the W. C. T. U.'s indefatigable friend, has promptly come to the rescue with a gift of $500 enclosed in a letter to Miss Tobey, in which he expresses the hope that "the union will continue to battle every party and every candidate for office that is not sound to the core on all issues relating to good government." But while the Prohibition party harbors the lodge in its bosom, it cannot be said to be "sound to the core" even after Mr. Faxon's idea. The question is one that will surely split both the Prohibition party and the W. C. T. U. unless they prepare to meet it fairly and squarely instead of by dodging and invasion.

The *Evening Traveler* gives more attention to religion and temperance than any other Boston daily, but the interest of the *Outlook*, which is the title of the column devoted to the consideration of the latter subject, is sadly damaged by its being made almost entirely a vehicle for the glorification of the Good Templar lodges. The two following items taken at random are fair specimens of the temperance work done by these lodges:

"A lively party of Good Templars belonging to the lodges is Charlestown, Chelsea, Everett and Malden, chartered a special car on Wednesday and paid a fraternal visit to Crystal Gem Lodge, Stoneham, where they received a cordial welcome. After a good musical and literary program had been rendered, members and visitors contributing, a collation was served by the members of Crystal Gem Lodge. A pleasant season of social intercourse was enjoyed before the visitors started for their homeward ride."

"Several members of Joseph Malin's Lodge, I. O. G. T., of Boston, visited Everett Springs Lodge, Everett, on Thursday evening. They were cordially received and contributed to the entertainment in the following manner: An address by Miss Jessie Forsyth; pianoforte solo, Miss Daisy Green; song, Miss Ella Brisher;" and so on.

Very pleasant and entertaining, no doubt, but exactly how it is going to reform drunkards or practically aid the temperance cause, is a difficult thing to see. One thing is certain. The saloons will never be put down by secret lodges of men and women meeting together to have a social time and enjoy themselves.

Mrs. M. E. A. Gleason has been offered large sums to lecture before Good Templar lodges, but invariably refuses the gilded bribe. It was not, however, until it became known that she was a regular speaker at our anti-secret conventions that the bribe was offered. Cunning and crafty indeed are the ways of the lodge serpent. ELIZABETH E. FLAGG.

REFORM NEWS.

FROM THE GENERAL AGENT.

INCIDENTS AT WORCESTER AND BOSTON.

BOSTON, Mass., Aug. 30, 1889.

An incident or two since the camp meeting may interest and encourage some of the weary toilers who are sowing beside all waters. An extract from a letter just received shows that we "know not whether this or that shall prosper:" "I was at Ware Aug. 20 and heard you lecture in the Town Hall on Freemasonry. I feel greatly interested in the subject, and since I heard you I want to gain all the light possible on the subject. . . . Please send me one of each of the circulars or papers you have. Will you inform me where I can get a copy of 'Morgan on Masonry?'"

At Worcester I called on a prominent business man to pay a small bill for a friend. I spoke of the

camp meeting and the theme discussed, remarking, "Possibly you may entertain different views of the secret orders?"

He replied, "I am an enthusiastic Mason of thirty-two degrees, and believe in it thoroughly." I inquired about his religion, and found he was connected with the M. E. church. As the conversation became somewhat animated he remarked, "The church teaches many good things, but the teachings of Masonry are sublime." I asked, "What do you find in Masonry more sublime than Paul's reply to the question, 'What must I do to be saved?' of the Philippian jailor: '*Believe on the Lord Jesus Christ, and thou shalt be saved?*'" His reply was in substance that Masonry could only be known and appreciated by becoming a member. The conversation of some twenty minutes was kindly, and I trust profitable, and I hope to renew the acquaintance when I return to Worcester next week.

A few moments later, while seated at dinner, I made a remark which met a response from a gentleman sitting opposite at the table. Somehow the conversation turned to the secret lodge system, and I found this man's views quite opposed to those of the gentleman I had just left. He also was a church member and officer in one of the prominent churches in the city. He knew little of the lodge or of the discussion going on, but from what he had observed he felt confident that Masonry was detrimental to spirituality and derogatory to character and good citizenship. He gave me his business card and invited me to call, which I propose to do soon. I have prepared a special tract with the advice and counsel of our Worcester friends, and ordered 5,000, which I propose to distribute at the New England Fair, where it is expected that many of the intelligent and enterprising tillers of the soil will gather for a four-days' session at Worcester next week. The friends give freely of their substance for this effort, and many are praying that it may prove "the net on the right side of the ship."

When I reached New England I seemed to have entered a December fog on the lodge question, but there seems to be a lifting of the mist and tokens of a thaw in western Massachusetts, where several openings were offered in the rural district, and the wave that has reached Worcester may sweep over Boston and give us one of the grandest conventions ever held in our reform. Pres. J. Blanchard, who spoke with grand effect at the camp meeting, and aided greatly in making the meetings instructive, spiritual and effective, spends next Sabbath in Simsbury, and will continue to strike hard blows on those granite hills for a time, as the Good Shepherd going before shall bid him follow. Pray for the work and the workers, that the truth "may have free course, run and be glorified." J. P. STODDARD.

THE UNITED BRETHREN OF EASTERN OHIO.

MADISONBURG, Ohio, Aug. 31, 1889.

DEAR CYNOSURE:—I left home on the 29th inst., and came here to attend the East Ohio Annual Conference of the (radical) United Brethren church. Bishops Wright and Becker are in attendance, and the former preached the opening sermon. The number of ministers present is not large, but there is a large lay delegation, and the local attendance is much more than was expected. The brethren regard the outlook as on the whole highly favorable, and I was glad to notice an avoidance of a disposition to criminate those that have separated from them.

Bishop Wright reported very favorably on the publishing interests. The *Christian Conservator* is steadily increasing in circulation and will, it is hoped, be soon on a paying basis. Suits have been commenced by the radical brethren who adhere to the constitution of 1841, for the possession of the property of the denomination, including the publishing house at Dayton, Ohio; and a counter suit has been begun by the other party to quiet the title to the property. This seems somewhat at variance with the distinctive principles of the United Brethren—which, among other things, forbids "going to law with brethren"—that they should be involved in this suit; but it seems to have been a logical sequence of the separation. The result will be watched with interest, as its decision will form a precedent of much importance.

Undoubtedly religious bodies have "the right of revolution," just as truly as nations and peoples; but such right can exist only for an adequate cause and be secured only by right methods. Doubtless the so-called "Confederate States" had the right of revolution for adequate cause, but they had no right to institute another government in the interest of human slavery; nor had they a right to engage in war for that or any other purpose. Those who undertook to revolutionize the United Brethren church, surely had no right to do so in the interest of secret societies; nor had they a right to use illegal methods. The parallel in both cases will hold good; but in each case the wicked purpose, rather than the methods, constitutes the crime against the nation and the sin against the church.

I was greatly pleased with the cordial greeting that was given me by the Conference, and by the earnest words of commendation of the National Christian Association and its workers that were spoken by Bishop Wright and others. I was glad that besides endorsing the *Christian Cynosure*, the Conference passed the following resolution in reference to the Congress of Churches:

Resolved, That as a conference we hereby express our sympathy and co-operation with the National Christian Association, and especially with the proposal to hold one or more Church Congresses to consider the relation of the churches to the secret lodge system, and that we hereby elect a delegate to attend such congress should it be held during this conference year.

Rev. J. Excell of Limaville, Ohio, was chosen such delegate.

Much interest was developed in the missionary work, and one sister gave $1,000 to this purpose. Able remarks were made by Bishops Wright and Becker, and it was stated that there was increased earnestness and liberality all along the line. We are told that "the Lord turned the captivity of Job when (in self-forgetfulness) he prayed for his friends." So may we not hope that the distractions and trials of the Christian people may be made like Job's, the means of such a blessing that, like him, they shall have "twice as much as before."

Yours in Christ, H. H. HINMAN.

SOUTHEASTERN PENNSYLVANIA NEVER FAILS.

FAYETTEVILLE, Pa., Aug. 29, 1889.

DEAR CYNOSURE:—I am now on historic ground. A little over fifty years ago my grandfather, ex-President Blanchard, spoke in the Union Church in this town for the rights of the enslaved black man. To-morrow evening, from the same pulpit, I am to speak for the freedom of conscience of both the white and the black.

But six miles from here, in the city of Chambersburgh, a furious mob gathered and stormed the doors of Mr. Noel's hotel, crying loudly for the blood of Blanchard, the young abolition lecturer. They were thwarted in their purpose through the shrewdness of friends who rallied to his rescue. The same crowd that one day cry "Crucify!" may the next cry "Hosannah!" Truth is always the same. Fifty years from now, when the lodge sham is exploded, the masses will praise those who to-day are struggling to give them an unpopular truth. When the books of life are closed, and the final day of reckoning here, what will it matter whether men have smiled or frowned, so we have been true to Him who has proved an atonement for us? What will the few paltry dollars that the liberal element of the U. B. church are selling out to the lodge for amount to then!

My next appointment after I last wrote was Benevola, Md. Considering all things, the attendance at my lecture was large, and the collection good. Many expressed a wish that I return and speak still further concerning this matter. The Boonsboro lecture, on the following evening, was not so well attended. A picnic, to be held the following day, absorbed the attention of many. Rev. Hott, the pastor, has been much afflicted with rheumatism, and was not able to be present. A few women, evidently lodge sympathizers, made what disturbance they could. Doubtless they would have enjoyed a lodge dance better.

I spent Sabbath at Rohrersville. There are two professedly U. B. churches in this place. The one in which I spoke was the Central. It adheres to the old constitution. I had the pleasure of addressing these brethren three times. Every possible provision was made for my temporal wants here as elsewhere. Collections have generally been quite light, but provisions abundant. Judging from experience I should pronounce the crop of chickens very good. I had anticipated addressing the United Brethren of the King Street Church, Chambersburg, this evening, but a misunderstanding as to notice will necessitate a postponement. The brethren there are true blue, as many of our agents could testify. They will arrange a series of lectures at some more opportune time.

Not the least of my pleasant visits in this section was that to the home of our brother and co-laborer, Rev. J. M. Bishop. On a stand in one corner of his parlor is placed the model from which the statue on Morgan's monument was cut. It will be a valuable legacy to after generations, ever bearing silent testimony against the society that would murder the revealer of its silly performances.

Since coming to this town I have been the guest of Rev. Wm. J. Sproul, of the Covenanter church, and J. S. Yaukey, for years a reader of our paper and advocate of its principles. It is expected there will be a large gathering for my lecture to-morrow evening. *Cynosure* subscriptions have been secured as usual. My plan is to return to Washington on Saturday. Mrs. Stoddard will, D. V., accompany me to New York State next week, where work has been planned. A State convention is suggested in that State in the near future. After consultation with friends I hope to report a plan.

I read a handbill the other day which states there will be an excursion run by the B. & O. from Hagerstown, Md., to Island Park, Sept. 4, for the benefit of the following churches and societies of Hagerstown: Bethel A. M. E., Asbury M. E. and the Free-will Baptist churches; the societies of Good Samaritans, Odd-fellows, Beneficial G. A. R.'s and the city band. A grand promenade and dance, together with all the delicacies of the season, are the attractions offered. This scarcely needs comment. Any one with any love for Christ will recognize that churches which mingle with such societies in such things are catch-traps of the devil. And any professing Christian who will encourage such a thing is a counterfeit on his face.

W. B. STODDARD.

CORRESPONDENCE.

A VIEW FROM ANOTHER ANGLE.

EDITOR CYNOSURE:—Sioux Falls, South Dakota, is a thriving, driving young city. It is called "a rustler." Several fine four-story blocks of brick and red granite have gone up this year, and others are on the way. There is a metropolitan appearance in the city and especially in the numerous new buildings. Among the improvements are street-car lines, motor lines already in operation, and the new electric motor line to be commenced on the east side to be graded yet this fall, the electric lights, the new springs recently tapped which afford through the large pipes nearly a million gallons of the clearest and coolest water on earth per day. This a late discovery, which will soon be hitched on to the present or an improved system of water works. Four hundred buildings of all kinds are going up this year. The men of capital are also men of foresight and breadth.

Several churches are being built, the Episcopal of stone, "a memorial church," $20,000 to $30,000 being contributed by Mr. Astor of New York city in memory of his deceased wife, who was a lover of missions. The Seventh-day Adventists, German Lutheran, the Christian, and the Presbyterians and Congregationalists are building each a suburban chapel, the two latter in the northern suburbs. There are many true and faithful souls in Sioux Falls. There is a reaching up after the better things of the Christian life. Substantial gains are being made in Christian experience. The people are generous in support of the cause they love.

Constitutional prohibition is a very live question here to-day. It was a victory to have it adopted as a party measure by the Republican State convention last week. The vote of the prohibition element in the convention stood 345 for and 90 against. South Dakota seems determined on having prohibition. All classes have a share in the work.

There is talk of Mr. Moody visiting this place in October to hold some revival meetings. Such a work would do great good. There is a handful of corn in the tops of the mountains. It needs to be shaken like Lebanon. L. N. STRATTON.

IS THE LODGE DESTROYING THE CHURCH?

A LETTER TO STARTLE SLEEPING CHURCHES.

EDITOR CYNOSURE:—In looking over the reform notes my eyes fell upon these words, "The U. B. church, its danger and needs;" and having been at one time a member of that church, I began to read; for the first thing I look for when I get my paper (the *Wesleyan Methodist*) is the personals and then the reform notes. As I read, I began to contrast the present with the past, and I run back in memory to the days when I was a "Son of *Hiram*;" and where the writer asserts that it has been the design of those orders to destroy all anti-lodge churches, it came to my mind like a flash of lightning that the brother had struck upon a great fact.

At one time while I was closely connected with some of these orders, there came a man to the village exposing Freemasonry. He gave the expo-

sition in the church then belonging jointly to the U. B. and W. M. churches. The members of the orders (Masons and Odd-fellows) were out *en masse*, and the exposition was well given. But now something must be done. The lodge was being undermined, and about this time the same church building needed repairs very badly, and as the brethren of the two churches came around asking help, one Mason said, "I will do the plastering free." Another gave a nice lamp, costing $18. Others gave liberally, so that the repairs were mostly done by the Odd fellows and Masons. The work was done, the end accomplished. From that day to this there has not been an anti-secrecy lecture in that house. Long years ago the Wesleyan society yielded to the pressure that was brought to bear against it; and the U. B. church merely existed in name. I mention this to show how deceptive the lodge power is in its workings. They come to you in the disguise of friendship (just as their father did to Eve in the garden); and under this cloak they strike at the heart.

Allow me to say that there are thousands of Masons who have taken the Master's degree, that are deceived as to the true object and teachings of the order. I was just as honest while a member of those orders, as it regards loyalty to God and his cause, as now. I was voted into the U. B. church when the members knew that I belonged to four secret societies, Masons, Odd-fellows, G. A. R. and Good Templars; and for years I worked in the church faithfully, and met with the orders at the same time. When the meetings of church and lodge conflicted, I always went with the church; and when called upon to act as chaplain in the lodge (although the name of Christ is left out of all written forms of prayer), I always named the name of my blessed Redeemer; but I got many black looks from some of the members.

But, bless God! I came to a point in my life when I got the *light*, but not the light of Masonry. By grace divine I renounced the whole thing, and denounce it as a scheme of the devil to destroy the *church of Christ*. Oh, how often I have been sorry for having been a member of any of these orders; and yet I can, I think, work more successfully against the lodge, because I can talk from knowledge; and then if you will just take a peep into my grip as I go from place to place preaching the Gospel of Christ, you would see the same book that we used to post up by in the lodge, which I now carry, so that if I meet a seeker after Masonic light I can show them their light is all darkness.

I believe with our brother that the hellish work has already begun in our beloved Wesleyan church (of which I am a member); but oh! that God may cause our brethren to take warning and erect a light-house on the rocks all along the lines, so that those who are guiding the ship of the church may avoid the shoals of secrecy, for our churches and our country are being destroyed by the lodge power.

As to the lodge bringing a pressure to bear on us seceders, so that we will have to yield to them and return to the lodge, I have no fears. I believe that there are thousands of seceding Masons in the Wesleyan and Free Methodist churches who would die at the stake for the cause of Christ rather than return to the lodge. For we feel that with the light of God which we have received in our souls, if we should ever return to the lodge the Spirit of Christ would be taken from us. And then we have no desire to attend the lodge, and be carried out feet foremost, with toes up, as some have been.

May God save his people from the curse of the lodge. I will say that when I first joined the Wesleyan church, some feared I might not be loyal to our beloved principles; but, bless God, I believe I have the full confidence of all the brethren of the Dakota Conference. If any one has a doubt, I don't know of it. May God bless you in your noble work is my prayer. Yours, washed in the blood, and for a straight Gospel, G. W. SMITH.

Pastor of the Wesleyan church at Aberdeen, S. Dak.

AMERICAN PARTY "BULLETIN."

EDITOR CYNOSURE:—It might interest many of your readers to know that an American party *Bulletin* quarterly will be issued in September. By a happy arrangement with the Birmingham *Free Press* it will comprise eight pages instead of four, as at first contemplated. The first number will discuss the relation of the American and Prohibition movements, giving the testimony on secret societies of the *Union Signal*, Frances E. Willard, Mary B. Willard, Mary Allen West, Matilda J. Gage, John B. Gough, Joseph Cook, Hon. Neal Dow, D. L. Moody, and other prominent people and papers. On one page as standing matter will be a synopsis of the origin, history, candidates, platform, names and address of the National committee, and, to begin with, at least six State committees of the American party. Each issue will give a pointed note from every part of the field possible, with much information of interest and value to all patriots. And

ONE OF THE MOST TELLING COLUMNS

will be clippings from the *Cynosure* on the paramount importance of political agitation. It will contain more condensed facts than many ordinary papers, things that should be known and remembered by all true Americans. It will be mailed direct in orders of fifty or more of any issue to as many addresses at only two cents per copy. Thus one dollar will reach fifty influential families, while ten dollars will put the quarterly in five hundred American homes, giving an intelligent knowledge of the movement. It will have a wide distribution from the start, and is already booked to the leading temperance workers and Prohibitionists in fifty States and Territories and to representative anti-secretists in forty counties in Illinois, thirty-three in Iowa, thirty-two in Missouri, thirty in Kansas, twenty-eight in Indiana, twenty-five in Wisconsin, and to all parts of the Union. This introductory number should be read by the president of every local W. C. T. U. in the land. All orders should be forwarded soon to M. N. BUTLER, *Avalon, Mo.*

SELMA UNIVERSITY.

SELMA, Ala., Aug. 30, 1889.

EDITOR CHRISTIAN CYNOSURE:—My article in the *Cynosure* of Aug. 27th, concerning Selma University and the lodge, has attracted some attention. Since its publication I have had a conversation with the president of that institution; and it is gratifying to learn from him that the school, as such, does not encourage the lodge. I suggested that the fact that its president as a member indirectly encouraged it. But he assures me that nothing to sanction or encourage the lodge is taught in the institution, and that there has been no decline from the position taken by Bro. Woodsmall, so far as the school itself is concerned.

He further states that the report which was published in this city that he went to Eufaula on Sabbath to attend a lodge meeting, is not a correct report. He states that he did not go, though he was appointed to go, and that he by no means sanctions Sabbath-breaking in such a way, or in any other way.

I am glad to make these corrections with reference to Bro. Purce. I have been personally acquainted with him for years, and our relations have been the most cordial from the beginning, and it grieved me not a little when I heard these things. While we agree to differ concerning the lodge, yet we have never allowed this difference of opinion to mar our friendship or interfere with our harmonious effort in the cause of education. Selma University is doing a grand work, and is worthy of a most hearty support, and it has been specially prosperous under the careful management of the present incumbent. And since my recent frank and friendly interview with him I am greatly pleased to learn of the high position that the institution aims to take with regard to all reforms of the day. May it ever take a bold and unmistakable stand against every evil, and become a power for good in this place!

G. M. ELLIOTT.

"GOOD LORD, GOOD DEVIL."

DEKALB, Iowa.

EDITOR CHRISTIAN CYNOSURE:—A lodge man of the new commission church argues that their constitution is stronger on the secrecy question than that contained in the constitution of the old church. Lodge men defend the new constitution because "there is nothing in it" to keep members of the commission church from joining the lodges and paying their money into them. The only use made of the secrecy clause in the new constitution is to dupe weak anti-secrecy men.

Secretism is one big lie from beginning to end. It caps the climax of all the swindles the devil ever invented, because it deceives the church worse than anything else. Liberals have used lodge methods in trying to change the fundamental law and confession of faith of the church. The constitution forbids any change of the confession of faith; but they did not respect their vows of fidelity to it. They owed fidelity to the church, her laws and her principles, but they trampled the constitution under foot, according to the way lodge men had done before,—joined the church in defiance of law, but promised to be governed by our discipline. The principles of the lodge are treasonable to church and state, and liberals have used these principles in their methods to change the church. An aged Wesleyan minister said, "A traitor to his country is a traitor to his God." But a traitor to his church is a very good man. Is he? CYRUS SMITH.

LITERATURE.

RANDOM SHOTS AT LIVING TARGETS. By H. W. Holley, author of "The Politicians" and "The Heggensville Papers." Pp. 228. Price $1. New York, Funk & Wagnalls.

The author's preface convinces us that he is not drawing his bow at a venture, by any means, and if his shots are at random, they are at least well aimed, and well intended to produce a deep impression and arouse conviction. The social evil and its servants, the city authorities and their police; the synagogue of the Pharisees set up in American cities; and other principal factors involved in the temperance reform of the present day are illustrated and elaborated with vigor and ingenuity. Prose and poetry are commanded to do the author's bidding. Keen satire is employed to show the weakness of current arguments in favor of license. The author makes a strong case by applying the license principle to various other evils. By this unexpected *reductio ad absurdum* he captures the resisting reader and crowns the conquest with a hearty laugh. In a similar way he makes the hopeless inebriate teach the folly of "moderation," the futility of "regulation," and the necessity of "prohibition." Political chicanery is painted with a master's brush. Ministers, deacons and church members who put the weight of their influence on the side of the saloon, are treated as their complicity deserves. Truth-lovers will keep awake while they read, and rise refreshed for the fight against giant wrong. It is a good book for family reading.

A SHORT HISTORY OF IRELAND, from the earliest times to 1882. By Justin H. McCarthy. Pp. 163. Price 35c. John B. Alden, New York.

The fame of Justin McCarthy as a correspondent, historian and Irish agitator has made this book popular, though a thorough and unprejudiced student of Irish history will find many pages written with the intense feeling of an Irishman who heartily believes in the fact of Ireland's wrongs. He writes, of course, with enthusiasm, and though so condensed a work it is deeply interesting. The story of Ireland, even before the days of St. Patrick, is full of romance, and since that Christian missionary has left us the first authentic contribution to the narrative, heroic, instructive and pathetic examples abound among that suffering race. The various conquests of England, by arms and political strategy; and the numerous efforts of eloquent, daring and patriotic Irishmen to arouse the flame of resistance are told in graphic sentences, in which the writer makes no effort to conceal his love for his people and their traditions. The story stops at the formation of the Land League, but is full of present interest in the narrative of the causes that produced the present Irish movement.

The September *Century* contains a paper on Napoleon Bonaparte of unusual interest and importance, being contemporary accounts, by British officers, of the ex-Emperor's exile to Elba; his voyage to St. Helena and life on that island. Not the least valuable part of this record consists of the conversations here preserved with Napoleon on some of the most prominent passages of his career.

The Lincoln installment is crowded with absolutely new material, and has to do mainly with Lincoln's triumphant re-election. The authors quote freely from unpublished MSS. by Lincoln, and their own letters and diaries. The sketch of Chase's career is continued to his death, and includes an account of his appointment as Chief-Justice. Apropos of the latter portion of the Lincoln history is the article by Justice Bradley of the Supreme Court on Chief-Justice Marshall, accompanying a rare portrait of the great Chief-Justice by the French artist, Memin. An article appropriate to the season is Mr. Hamilton Gibson's ingenious and original study of butterfly and plant life, accompanied with illustrations by the author. This paper is entitled "Winged Botanists," and shows the remarkable botanical knowledge of the various butterflies in selecting allied plants for food in the caterpillar stage. The American artist, Mr. Wores, whose studies of Japanese life and landscape have recently attracted so much attention in New York and London, writes appreciatingly and most interestingly of Japanese things; and the text is illuminated by reproductions of a number of his oil-paintings. Mr. Paine, whose article on the "Pharoah of the Bondage will be remembered, presents an illustrated study of the identity of "The Pharoah of the Exodus and his Son"—in the light of their monuments. George Kennan closes his account of "The Kara Political Prison," in an article devoted to the tragic history of the institution. Another illustrated article is Emmet O'Brien's account of "Telegraphy in Battle" during the civil war.

The *Converted Catholic* for September contains the account of the renunciation of two priests, a Mexican and an Englishman. Rev. James O'Connor, the editor has been in Maine, and the meetings conducted by him

in Biddeford are reported at some length. Rev. George C. Needham's series, "A Priest's Inquiry concerning the Grace of God," has reached the eleventh number and will be concluded next month. Thomas Connellan, an ex-priest and late curate of St. Peters, Athlone, Ireland, begins a series of papers on Romanism which promise to be of much value. This magazine, in view of the universal interest in the Roman Catholic aggressions in America, is deserving a wide reading among thoughtful citizens.

Following the article on the late Miss Laura Bridgman, in the August *St. Nicholas*, the number for September contains a full and interesting account of "Helen Keller," a young girl who, also, is deaf, dumb, and blind. The sketch is by Florence Howe Hall, a daughter of Dr. Howe, and contains portraits of the child, of her teacher, a fac simile letter from the little girl herself to Mrs. Hall, and other illustrations. Mary Hallock Foote tells the sad story of "The Lamb that couldn't 'Keep Up,'" and a beautiful drawing illustrating the little story forms the frontispiece of the number. Lieut. Hamilton gives a bright and timely sketch of the modern method of defending coasts or harbors, and shows how necessary such defenses have become as a consequence of the development of the world's navies. Eleanor C. Lewis contributes a short illustrated account of Dante's Beatrice, illustrated by an engraving from the Florentine portrait, and also by two portraits of Dante—Civiletti's statue and a tracing from Giotto's fresco. David Ker has a characteristic story of life in India, F. S. Dellenbaugh gives us "An Artist's glimpse of Northern Arizona," while F. H. Throop tells "The Story of Turk," a noble St. Bernard dog, and thus gives a wide range to the stories of this number.

OBITUARY.

Died August 16th, 1889, at his residence near Meriden, Kas., Deacon JARED RUTTY, aged 78 years.

The deceased came to Kansas in 1857 from Killingworth, Conn., to help make this a free State. He early advocated the cause of human freedom, voting with the reformers for James G. Birney, and later on espoused the anti-secret movement, in which he labored for its advancement head and hand, that men seeing the light might break their affiliations with the lodge system, and even on his death bed felt very anxious that the United Brethren church, of which he was a member, should free itself from the grasp of the secret empire. But the Lord did not permit him to see the outcome of it, but took him in his 78th year, gathered as a shock of corn fully ripe, and may his mantle fall on other shoulders.

L. R.

LODGE NOTES.

The choice of General Alger of Michigan for Commander-in-Chief of the G. A. R. is understood to mean that he is candidate for the next Republican nomination.

Among the Grand Army posts at Milwaukee was one composed of Indians. The members all saw service as scouts or sharpshooters in the Union army, and a few months ago they organized a Grand Army post, and appeared in the uniform of the organization at Milwaukee.

The Supreme Legion of the Select Knights of North America met in Kansas City, Mo., August 27. George Reid, supreme commander, presided. Other prominent members present were: William Warren Wilson, supreme foreman Ancient Order United Workmen; George F. Howard of Paris, Ill., supreme lieutenant commander Select Knights. Six months ago the Select Knights were a branch of the Ancient Order of United Workmen, but were established as an independent organization last February.

The committee to which was referred the question of returning to the Ancient Order of United Workmen submitted a majority and minority report. The latter favored an organization wholly separate from the A. O. U. W. The majority report recommended that Select Knights be so reorganized that admission to its ranks could be possible without previous initiation through the A. O. U. W. ranks, and that a third degree be added to the Select Knights, composed entirely of those who should also be members of the A. O. U. W. A recess was then taken. At the evening session the majority report was adopted, and the legion adjourned to meet two years hence in Chicago.

Mr. Harrison Dingman, the secretary of the Washington committee, has received notifications from 213 commanderies, embracing 15,750 Sir Knights, that they will be here and take part in the parade. With the 213 commanderies are seventy-five bands, containing in all 2,000 musicians. More than 4,000 Sir Knights will bring their wives with them. In all, accommodations have so far been secured at the various hotels and boarding-houses for 20,000 Knights Templars, their wives, and friends.—*Washington Post.*

A libel suit for $50,000 damages was begun in the Superior Court yesterday by Edward D. Titus of Minneapolis, Grand Secretary of the Northern Legion of Honor, against Enoch S. Brown and Adam Warnock, Supreme Commander and Supreme Secretary, respectively, of the American Legion of Honor. According to the statement of George W. Plummer, the attorney for Titus, the suit grows out of a bitter fight made by seceding members against the American Legion of Honor, the older institution, which was organized in 1878, under the laws of Massachusetts. They are both well known beneficiary associations. The Northern Legion of Honor was organized under the laws of Minnesota, and is an off shoot of the Massachusetts body, having been formed by members of that body who were dissatisfied with the management of the defendants, Brown and Warnock.

John L. Gause came to Rockford, Ill., from Minneapolis some weeks ago, and began the organization of what he called the Knights of Aurora, Rockford branch. The knighthood was stated to be a benevolent organization in which the initiation fee was $4.50, and the advantages to able-bodied members were alleged to be unusually attractive. The Knights of Aurora flourished, and perhaps a hundred good men joined the order, depositing their fees with Mr. Gause. Some inquisitive man wrote to the secretary of state and found the order had do charter rights in Illinois, and the feeling grew that something was wrong with Mr. Gause and his scheme. After an attempt had been made by two of the Rockford members to get an explanation a warrant was sworn out charging Gause with obtaining money under false pretences. He was held in $200 bail to await the action of the grand jury, which bond he furnished. Finally many of the dupes succeeded in getting their money back, and the Knights of Aurora went to join the Knights of the Golden Circle.

OATH OF CLAN-NA-GAEL.

"I (name in full), do solemnly swear, in the presence of Almighty God, that I will labor, while life is left me, to establish and defend a republican form of government in Jsfmboe. That I will keep strictly secret the name and everything connected with this C'e from all not entitled to know such secrets. That I will obey and comply with the constitution and laws of the C'e, and that I will faithfully preserve the funds of the C'e for the cause of Jsjti revolution alone, as specified in the constitution. That I will deem it my special duty and mission to promote and foster sentiments of union, brotherly love and nationality among all Jsjtimfo. That I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof or desertion of my duty to the B'd is infamous and merits the severest punishment. So help me God."

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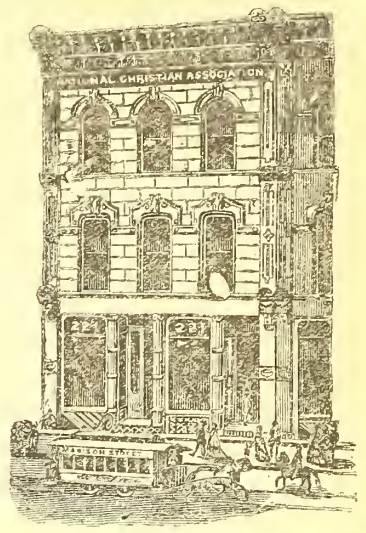
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The Christian Cynosure.

EDITORS.

J. BLANCHARD. HENRY L. KELLOGG.

CHICAGO, THURSDAY, SEPTEMBER 12, 1889

IT PAYS TO USE TRACTS.

Oliver Comtois a former Catholic priest, said to the writer. "The first thought that Roman Catholicism was anti-Christian and a terrible snare to the souls of men, came to me from reading a tract sent me by some one, when I had charge of a parish as priest." In this anti-secrecy reform we have testimonies of the good use of tracts from the letters of those who have thus learned of the reform. It will interest you to know that every working day in the month just closed brought cash orders for tracts. Since we offer them at the bare cost of printing, there are very few but can keep themselves supplied. But those who have not the money can be supplied with small packages from the Free Tract Fund. In distributing tracts you will find the way open at some places to get a new subscriber for the *Cynosure*.

A Polish Hebrew barber in Hartford, only twelve years from Poland, asked: "Who are the three smartest men that ever lived on earth?" We hesitated and he answered his own question: "Moses, Jesus Christ and Napoleon I. We answered, "Napoleon said, 'I know men, and I know Jesus Christ was not a man.' Christ, as you say, was the greatest man. But he exercised the power of God as well."

A theological professor who has acted as an evangelist, said, "The churches don't take care of their sick, or furnish amusements. You had better improve the churches than oppose the lodges." We replied: "It is a queer way to improve the churches, to form lodges and swear the members to have their throats cut if they do not conceal the 'amusements' they furnish'" This professor was a teacher of young ministers!

EDITORIAL CORRESPONDENCE.

WEATOGUE, Conn., Sept. 2, 1889.

I am still here among my native hills. For mountains know no State lines; and Vermont is but a little way off:—

"And minds have been nurtured, whose control
Was felt even in their nation's destiny;
Men who swayed senates with a statesman's soul,
And looked on armies with a leader's eye."

For Stark was a son of Connecticut, who pitched, at Bennington, the tune which the Green Mountaineers sung through at the battle of Saratoga in "The Fall of Burgoyne." When I was a young schoolmaster "boarding round," an old veteran who fought under Stark gave me life pictures of his victory over Colonel Baum and his Hessians. Stark's soldiers were green as their mountains. Some boys, under twenty, who had turned out to save the stores at Bennington, were full of glee and frolic in the morning, but Uncle Jimmy Walker sobered them with, "Boys, we'd better be serious; for we shall have serious work before night." One of those boys stood beside Mr. Walker in the action. His head was shot off, and blood and brains spattered on Uncle Jimmy's shoulder. But the line stood unbroken, and yet the fight lasted till the veteran, who told me, had fired thirty-six balls which were cast at his home, and carried to the battle in a leather bag. He knew how many he had shot by counting what he had left after the victory. Our men were marching through a cornfield, and deployed, with a rail fence in front of them, just as Baum's men came up in full view over a rise of ground. "I felt a little sneaked at the sight of 'em," said the veteran. Gen. Stark said to his men, "Soldiers, those German gentlemen have been bought by King George for four pounds, eight shillings and seven pence per man. Are we worth no more than that? We must whip those men before that sun sets, OR MOLLY STARK'S A WIDOW."

I see from my window, as I write, ox teams led by a single horse. A thrill comes over me to go down and ride the lead horse as I did just such an one when I was a small boy, in the long ago. Last night I preached in the neat country church to a bright-faced audience here. Devils stole into Paradise, and their worshipers have crept into these old Puritan churches. But the venerable pastor, who opened with prayer, had given notice that I would speak against the "Secret Lodge System," and the audience heard with interest, and ten or twelve fine-looking men stood up at my request to testify opposition to the lodge and their hope that their brethren would come out of it. The request was novel and unexpected, or two-thirds of the whole crowd would doubtless have risen up. Some have since spoken to that effect. The houses are changing their colors to green, red and blue, and the whole landscape indicates intelligence and thrift. The people send their children abroad to school, but have built a neat seminary here, which draws pupils from Hartford and the neighboring cities. But while progress with railway speed is obliterating the Puritan characteristics by the finger-marks of wealth, and Swedes, Norwegians, Irish, French and Germans come in to take the brunt of labor, the religion of the Puritans still reigns in the churches, and thousands of these foreigners are being transformed by Puritan ideas. These churches have the intelligence, and if the lodge leprosy can be cleansed those ideas will rule. Such revivals as followed the fall of 1,500 to 2,000 lodges sixty years ago, will turn these beautiful regions into Bunyan's "delectable mountains."

I give a Bible reading on secret societies in the Weatogue chapel next Wednesday night. Meantime I go to Hartford to-morrow to see if prominent ministers there will frame and sign and send a resolution to the National Congregational Council, Oct. 9 next, condemning the Grand Lodge dedication of the Pilgrim monument at Plymouth, and open the eyes of Congregationalists to the difference between a church of Christ and a Masonic lodge.

The New England clergy sunk their influence with the New England population full fifty per cent by their shunning the slave question when God brought it up. They were all opposed to slavery, but only as they were opposed to other bad things, because of their evil effects. They did not see that slavery was fatal, and its question fundamental. Channing, Garrison and Theodore Parker saw their terrible mistake, and condemned the property-holding of human beings; but swung off from Christ, and the people followed them by thousands, and "concerning the faith made ship-wreck." The Garrisonites and their descendants have now revived the worship of familiar spirits, that is, devils. And while Moody may draw a thousand to Northfield, ten times that number assembled at Pleasant Lake, ten miles below.

When slavery fell, almost all the devils which run the slave system went into the secret lodges, and the orthodox and evangelical clergy are repeating the blunder of their fathers. They do not see that Masonry and its brood are fatal, and their question fundamental. They are opposed to the lodge, as they are to extravagance in dress, gluttony, and gambling; but misled, they are ignorant of the lodge, preach platitudes, and are leading the churches into disintegration: as court priests and lodge religions ruined Judaism and Judea. One thing alone can save them, viz, ministers who will lose their reputation, and life even, for Christ's sake. They will save both. J. B.

THE EDITOR'S LETTER TO THE CYNOSURE BOYS AND GIRLS.

WEATOGUE, Conn., Sept. 4, 1889.

TO MY GRAND-DAUGHTER, MARY BELLE BLANCHARD:—I have just returned from the Twin Lakes, a beautiful summer resort, amid wooded hills like those which shaded my home when I was young like you, and I find your neat and sensible letter, which deserves and shall have an answer. So I write and send it to the *Cynosure*, hoping thousands of children as young as you, especially your playmates and cousins, will read and profit by the answer which your nice letter has inspired.

You have read "Uncle Tom's Cabin." I yesterday went to Hartford to see the author of that wonderful book, which wilted American slavery as a warm-winged breeze wilts weeds, and which carried the knowledge of our country to millions who knew not our language, and drew them to the United States by the magic of its genius, to make their homes amid the piles of broken fetters fallen from human limbs. Mrs. Stowe knew and loved your grandmother when she was young as your mother is now.

But as the wild swan is said to sing one sweet song before she dies, so the writer of that story, which you children so loved to read, is now sinking—an illustration and proof that

"All flesh is grass; and all its glory fades,
Like the frail flower dishevelled in the wind."

So, as I could not see Mrs. Stowe, and the ministers whom I went to see were gone summering, I took the cars and glided up to the Twin Lakes, two sheets of water joined by a little stream. Would that you children could all have been with me! For the Irish poet's description of "Vale of Avoca" might have been written for this:

"There is not, in this wide world, a valley so sweet,
As the vale in whose bosom these bright waters meet;
Oh, the last rays of feeling and life must depart,
Ere the bloom of that valley shall fade from my heart."

There is a Theological Seminary in Hartford, and I went up to these lakes to see its president, Dr. Hartrarft. A light skiff took me up to his house on the marge of the lake, and the good Doctor said he would do something to turn the condemnation of the Congregational churches upon the dark lodges which dedicated the Pilgrim Monument to the memory of the holy men who founded the United States—whom Freemasons are wont to despise and brand as bigots.

Returning home, I walked through the village cemetery near me. Some of the graves are more than two hundred years old. Several headstones are marked 1688, one hundred years before our U. S. government was formed. Here our fathers and mothers lived among wild deer, bears and wolves. And here are the gravestones of officers and soldiers in the long, bloody war of the American Revolution, which made this the mightiest country now on earth. It was the piety of our fathers that did it. They believed and worshiped "the true God and Jesus Christ whom he sent;" and they despised and abhorred the man-made lodge-worships of the world. Your father and all your uncles and aunts by your father's side, learned to repeat Gray's "Elegy written in a country church-yard." I hope all you children will learn the same. Every one of these graveyards about me is such an one as that Elegy was written in.

"Beneath these rugged elms, that yew tree's shade,
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.

The breezy call of incense-breathing morn;
The swallow, twittering from her straw-built shed;
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed.

For them no more the blazing hearth shall burn;
Or busy housewife ply her evening care.
No children run to lisp their sire's return;
Or climb his knees the envied kiss to share."

Thanks be to God for Christ who hath "brought life and immortality to light." We shall be gathered to these "fathers," if, as they did, we worship their Saviour; and, as they did, we abhor religious rites "invented by men, administered by priests, and inhabited by devils." J. B.

SOUTHERN OUTRAGES.

A gentleman of years' residence in Texas called last week on the *Cynosure*, and with some feeling denounced the statements in late dispatches from the South, that the Negroes were inviting quarrels from the whites, as untrue. His personal observation in some cases and close knowledge of others satisfied him that the whites as a rule had no provocation for their savage murders of defenceless men and women. In the present number of the *Cynosure* Rev. G. M. Elliott of Selma, Alabama, adds a sequel to his former letter concerning the troubles there.

The record for two weeks of Negroes whipped, imprisoned, driven from home, burned out, shot, hanged and burned to death is an awful one. The Selma matter has been told. Another case occurred opposite New Orleans, when an excursion train was fired upon as the colored passengers alighted. The police say 500 shots were fired in five minutes. A number of men and women were wounded, and next morning a colored church near by was burned. Another case was near Charleston, W. Va., where a black man was shot dead. Another was at Atlanta, Georgia. A Negro was lynched on the slightest evidence. The sheriff and fifty men armed with Winchester rifles came out to finish the work, and repel an attack which they pretended was to be made. Because it was not they scoured the country at dead of night, and dragged out and whipped some fifty blacks. At Shell Mound, La Flore county, Mississippi—Governor Lowry's own Mississippi, where fighting is punished with imprisonment!—a great uprising of Negroes was reported. The armed whites turned out, but no uprising could be found, and therefore, the dispatches from Grenada say eighteen or twenty Negroes were either shot or hanged, and the insurrection nobody could find was suppressed.

As day after day this record goes on, and the heart grows sick at the horrible recital, we can but cry, "O Lord, how long! Must the curse be upon us forever?" We hail every token of a silver lining upon this dark and overwhelming cloud. But it

is not surprising to read that a report was lately made to a colored emigration convention in North Carolina, asserting that 70,000 colored people had signified a desire to remove from that State alone, because of the conditions which affect them there. "The number of Negroes killed by white mobs," says Judge Tourjee, "during the first eight months of the centennial year of our nation outnumbers the tale of murders during ten years of the Irish troubles, and almost equals the record of victims of one year of Bloody Mary's reign."

Last week at a meeting of colored Methodist ministers in Milwaukee it was reported that plans have been laid for another great exodus of colored men from the South to the new States of Montana and Washington. Rev. T. W. Henderson, pastor of Quinn chapel in Chicago, is leading the movement, and he is peculiarly fitted for the position, as he took a leading part in the great exodus of Mississippi Negroes to Kansas in 1872.

Mr. Henderson says the movement has been quietly worked for a long time. "Plantation Negroes are no better off now than they were before the war. When they hire out it is for the year, and they contract to buy all their supplies from the master's stores, so that when they make a final settlement they always come out in debt. So their condition is really no better than that of the Mexican peons, who slave forever as creditors of their employers. The movement is thoroughly organized and on a solid basis. We got over sixty thousand colored people to move to Kansas, gave most of them a mule, and sold them forty acres of land each on five and ten years' time. It was a great success. Many of them are now rich; all are well to do, and they did not freeze to death, as the wife of the governor of Tennessee feared, when talking to me, that they would."

—The Ware, Mass., *Standard* of the 6th inst. publishes the discourse of the editor of the *Cynosure* at the Hoyt's Grove meeting on the 25th ult.

—Let no member of a Christian church which excludes the lodge, who reads the *Cynosure*, fail to mark well the letter by Rev. Mr. Smith in our correspondence this week.

—Secretary Stoddard's report of his work at the New England Fair at Worcester last week is one of the most interesting and hopeful he has been able to make for a long time. God speed the New England work.

—The *Weekly Pelican*, the Republican paper of New Orleans, in its edition of last Saturday reports the remarks of Rev. Byron Gunner at a meeting of the colored people of New Orleans for the promotion of educational work. It is also announced that Bro. Gunner was to lecture on Monday evening at the Central church on "Race Pride."

—At the conference to be held by Mr. Moody in the Chicago Avenue church, Sept. 26, it is announced that Francis Murphy and his son are to take part. It is a curious mistake of Mr. Moody to bring into such a meeting one whose utterances on the temperance question have lately grieved many of the most sincere Christians, and have only caused joy to the liquor dealer and his evil company, and to the selfish politician.

—An excellent suggestion to the United Presbyterian churches is that of Rev. Dr. Johnston, of Iowa, in the *Christian Instructor*. He urges that the report of the Committee on Reform to the General Assembly be republished in the denominational papers and more generally read among the churches. That report was prepared by Rev. Drs. J. P. Lytle, of Ohio, Thomas Balph and others. Their names are assurance that the work is well and faithfully done, with no flinching at any outside influence of lodge or saloon.

—The semi-annual meeting of the Council Bluffs Association of Congregational churches is to be held at College Springs, Iowa, on the 24th instant. Rev. W. H. Hilton is the present pastor of the church, whose feeble health prevented his completing a course at Wheaton Theological Seminary. Rev. J. W. Cowan, an Oberlin graduate, now preaching in Tabor, Iowa, is on the program for a paper on "Secret Societies and the murder of Cronin," and Rev. A. J. VanWagner is to lead in the discussion. From what we know of these pastors we are confident they will make an interesting presentation of the case.

—The *Daily News* of this city in its comical cartoons of the Cronin trial is presenting some facts in a forcible way. One of these caricatures represents one of the lawyers for the defense pushing out a rejected talesman upon whose head above an intelligent face are bumps representing the various objections to his serving on the jury, as "Impression of Conspiracy," "Scruples against Capital Punishment," etc. The biggest of all is the bump of "Secret Society Prejudice," which the counsel for the indicted men find very prominent in their examinations. This is a straw showing the effect of the lodge assassination of Cronin.

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WASHINGTON LETTER.

The movement suggesting the removal of General Grant's remains from New York to Arlington or the Soldier's Home meets approbation generally outside of New York city. The failure of New York to provide a suitable monument has disgusted General Grant's old friends and associates everywhere. Fifteen governors of States approve the change. There is very little doubt but that Mrs. Grant will consent to the removal and Congress would make ample provision for the tomb. The statement of the New York papers that General Grant frequently expressed a desire to be buried in that city appears without foundation. General Grant seldom alluded to such matters, and even in his last illness did not mention any preference. He did, however, in war times often express a desire to eventually rest at West Point. What he felt in after life, it is hard to tell. He was cosmopolitan. He belonged to no city, but to the nation. Born in Ohio, reared in Illinois, educated at West Point, in a long war, afterward a resident of Washington and finally of New York, only the wish of his family and of the American people as a body, should be consulted as to his final resting place.

The President has been invited by Miss Clara Barton to visit the Red Cross headquarters at Johnstown, Pennsylvania, and will probably comply before his return from Deer Park. Later in the season, probably during the extra session of Congress, an effort will be made to secure a visit of representative legislators to the scene of the Johnstown disaster. President Harrison is one of the members of the Red Cross Association, being president of the Board of Consultation, while the Secretary of War and the Secretary of the Treasury are the trustees of the Association. This arrangement has existed since 1882.

Miss Clara Barton, president of the Association, is a familiar figure in Washington, where her enthusiasm, courage and organizing ability have long been recognized. She is a woman whose whole life is sacredly devoted to succoring the victims of war and disaster. Walter P. Phillips, general manager of the United Press, is secretary, and George Kennan, the eminent Siberian traveler and magazine contributor, is treasurer. Congress will be asked, at the next session, to establish headquarters for the American National Red Cross in this city. The Red Cross has now no official headquarters, though most of the executive officers live in this city, including Miss Barton.

Treasurer Huston contemplates a radical change in form of the national debt statement, issued monthly, a change that is doubtless for political ends, and may or may not aid the Republican party before the people. Mr. Huston says that on the entrance of the Democratic administration, Secretary Manning and Treasurer Jordan altered the form of statement that had been in use for decades, for political purposes. During the terms of Senators Chase, McCullough, Boutwell, Richardson, Sherman, Windom and Folger, every treasurer had counted among the available assets the one hundred millions set aside for the redemption of the United States notes and the twenty-five millions of fractional silver. At present these one hundred and twenty-five millions do not appear as available assets. The Republicans claim that Secretary Manning withdrew these from the statement, as he was opposed to the purchase of bonds, and well knew, on the other hand, that the people demanded a reduction of the excessive surplus, and that this alarm at the surplus must be quieted. The new statement will show the surplus as about two hundred and twenty-five million dollars.

Speaking of the surplus, the return of the famous surplus reducer, Corporal Tanner, has started new rumors of his resignation. The utterances of the Corporal on his recent junketing tour have left his best friends without a defence for him. It is feared that should he be retained, his utterances regarding Senator Sherman and other leading lights of his own party will block his administration after Congress meets. The trouble seems to be to find a place for him. The position he now occupies is second only in importance to a cabinet position. It would not do to give him a much inferior position, though he is hardly competent to be a chief of division. He might be given a consulate, but he cannot be induced to go abroad. The failure of Corporal Tanner to convince that Grand Army at Milwaukee that an investigation of his personal conduct of the Pension Bureau is a direct blow at the Grand Army was, however, his Waterloo.

The English syndicates that are buying American breweries have, perchance, forgotten that the lager beer drinker is not an Anglo-maniac. He is apt to be quite the opposite. Apropos of this is the case of one of the leading breweries of Washington, which has, after long negotiation, fallen into the hands of the British, the former proprietor being retained as manager, and receiving a large share of the stock for his plant. The purpose of organizing a company is to extend operations by increasing capital. But a local mining paper, acting no doubt at the fiendish suggestion of an opposite brewer, publishes glowing accounts of the meeting of the London stockholders and the cake is dough. For the greater number of the saloon keepers who have patronized the recently-purchased brewery are Irish or Irish sympathizers, and the beer is dropped by scores of them. Within the week the trade has fallen off wonderfully, and the English owners will wear crape at their next meeting.

AN INTERESTING APPEAL FROM AFRICA.

A MESSAGE FROM A MOHAMMEDAN KING IN THE INTERIOR OF AFRICA.

EDITOR CHRISTIAN CYNOSURE:—The following is a translation of an Arabic letter received last evening from Almamy Commander, king of the interior Lokkohs in the frontier of Birwah, to me by two messengers:

"*In the name of the most merciful God.*

"The fast of Ramazan is over, and from the strength which I received from the night of power,* I feel to encourage the friendship betweeen us. Verily there is but one God, and he alone knows the heart, and the feelings which exist from man to man. Let us be true. If a keeper of fast does not abandon lying, God cares not about his leaving off eating and drinking. They surely are infidels who say, 'Our God is the third of three.' For there is no God but one God.

"My people at Gbamgbali rejoice in the good words you spoke to them about God and his Spirit. Isa 'l Masih (Jesus Christ) is truly the Wajihun fi-dunye wa 'l-akhirah (the illustrious in this world and in the next). We do not fight against Christ, but against teachers that would instruct us in what they do not understand, and do not live by what they teach. I tremble to believe that men would teach themselves as well as their fellow-creatures that the Almighty God is one part of three. Is not even this a sin?

"Come when you can; we shall expect to see you at the New Year (Hijrah, i.e., August next). Receive the present of two sheep I send by my men, and wish your white friend (Rev. A. W. Hall) the peace of God.

"Praise be to God.

"In the name of God, the most merciful, the most gracious. ALMAMY COMMANDER"

Many of your readers will be astonished to find that the Mohammedans are not so much the enemies of Christ as prejudice and pride of religion would lead men very naturally to believe. Christ is known by ten names in the Koran:

1 and 2. *Isa 'l Masih*, i. e., Jesus; the same as the Hebrew Ishu, and Masih, i. e., Messiah.

3. *Rasulu 'llah*, the Messenger of God.

4. *Abdu 'llah*, the Servant of God.

5. *Wojihun fi dunye wa 'l-akhirah*, the illustrious in this world and the next.

6. *Nabiyu 'llah*, the Prophet of God.

7. *Kalimatu 'llah*, the Word of God.

8. *Ru hun min Allah*, a Spirit from God.

9. *Isa ibn Maryam*, Jesus, the Son of Mary, born by the power of God.

10. *Qanlu 'l-Haqq*, the Word of Truth.

Is it not possible that from the very evidence of the Koran we can draw Mohammedans to our blessed Lord? About three-fourths of the African Mohammedans are quite ignorant of Arabic literature; to them "ignorance is the mother of devotion." They are taught Muslem prayers, which they read like parrots, and die without knowing that there is any name in their book of revelation like Christ. We cannot reason an ignorant man through ignorance out of ignorance. If a Mohammedan lad is sent to our mission school he there learns the English language, and reads the Bible in

*This is the Lailatu 'l-Qadr, or the night of power. It is the 27th day during the fast of Ramazan. It is believed to be the day in which the Koran was brought down by angels; and periodically angels and spirits are permitted during the anniversaries to visit and strengthen devout Mussulmen and advise them.

(*Continued on 12th page.*)

THE HOME.

LOSS AND GAIN.

I sorrowed that the golden day was dead,
  Its light no more the country-side adorning;
But whilst I grieved, behold!—the east grew red
  With morning.

I sighed that merry Spring was forced to go
  And doff the wreaths that did so well become her;
But whilst I murmured at her absence, lo!—
  'Twas Summer.

I mourned because the daffodils were killed
  By burning skies that scorched my early posies;
But whilst for these I pined, my hands were filled
  With roses.

Half broken-hearted I bewailed the end
  Of friendships than which none had once seemed nearer;
But whilst I wept I found a newer friend,
  And dearer.

And thus I learned old pleasures are estranged
  Only that something better may be given,
Until at last we find this earth exchanged
  For heaven.

—*Good Words.*

THE CALLOUSED HAND.

For one, I will not contribute to the sentiment in any way which makes labor seem less aristocratic than idleness. Reason, conscience and the Bible all dictate that he who serves his fellow-men by producing is nobler than he who simply consumes. The idle hand of a man who neither writes, saws, hammers, nor does anything else except to carry food from his plate to his mouth, or from his pocket, stretching out with a coin in it to buy some gratification, is not as natural a hand as that of the blacksmith with the scars and the color of his toil. I am very impatient with the clerks, the teachers, reporters, and all "laboring people," who contribute, by confessing to a feeling of social inferiority, to keeping alive this European falsehood. It is European. It is not indigenous to the American soil to be ashamed to work. Originally, Americans apologized for being idlers. If means were left to them, in the shape of patrimony, to live without working, they blushed, thirty years ago, to be unemployed, and they busied themselves almost universally in some philanthropic endeavor; but of late years, with the growth of luxuries among us and large fortunes, a class distinction seems not only to have been built up, not only tolerated, but to have been boasted. It is considered a noble thing to have nothing to do, and such of us as are obliged to toil for our bread are fostering this false un-American sentiment of caste by acknowledging in many little ways all that these idlers claim. We take off our hats to them, we envy them, we covet their indolent condition. The sight of them makes our lot unhappy.

Some of us workers have grown very bitter over it, even savage. The cry is "divide;" and that, too, that we ourselves may become idlers, instead of following, with great delight and honor and happiness, a life of honest labor.

Who does not remember, if he was reared in the country, the farmer's pride, six scythes flashing in a row, the hero was he who kept the swath at the front. Ten choppers in the woods, the best man was he who could pile up the most cord-wood. One hundred and fifty acres of dear old mother earth's bosom, the noblest man was he who could make two blades of grass grow where one grew before, whose herds were the sleekest, whose sheaves were the largest, whose right arm was the strongest.

Somehow or other we Americans, especially in the great cities, are losing our pride and prowess of muscle. We used to be proud of our chest measure, our strength of arm. We used to boast that we could swim a mile. We were once proud of these physical developments which were the direct result of toil and manual labor; but, alas, nowadays, especially in the cities, we are becoming a white-faced, coughing, thin-limbed, weak-footed generation. We take the horse-cars. We are losing the power of locomotion. The city boy has forgotten to play "goal." He now goes to sit quietly and bet his little pocket money on the brawn of the professional ball-player.

Who are you? "A sailor whom no sea can conquer." Good! Be proud of that. Who are you? "A carpenter who can stand on a ridge-pole without a dizzy head, or lift a beam." Good! Be proud. Who are you? "An engineer. They chose me to drive the locomotive that drew the President. I am never so happy as with my old machine." Good! Boast that. Who are you? "I am a young girl who can make a loaf of bread as good as my mother's." Hurrah! The memory of mother's bread is a benediction to us all.

Ah, what a day it would be to this land of ours if men and women would only be proud once more that they could earn their own living by the pen, the pencil, the piano, the law-book, the pickaxe, the shovel, the pilot's wheel, or anything else, by means of which toil they rendered back to mother nature an equivalent for their being! What a happy day for the Republic if, instead of this continual discontent with the need of labor, and the desire to climb out of it into idleness, we could be brought to love our labor for its own sake and the skilled training which would produce a good article. Our calling in life would be its own exceeding great reward. The Christian would then indeed be the little brother of Him who said, "My Father worketh hitherto and I work." "My meat it is to do the will of Him who sent me and to finish His work."—*Rev. Emory J. Haynes, in the Watchman.*

HOW SHE CONQUERED.

George Paul, a young civil engineer, while surveying a railway in the Pennsylvania hills, met a plain, lovable little country girl, and married her. After a few weeks he brought her home to his family in New York, and left her there while he returned to camp.

Marian had laid many plans to win the affections of her new kinsfolk. She had practiced diligently at her music; she was sure they would be pleased to hear her stories of her beautiful sister and her brother; she imagined their admiration of her new blue silk gown and winter bonnet.

But the Pauls, one and all, were indifferent to her music, her family and her gowns. They gave "George's wife" a friendly welcome, and then each were gone on his or her way, and paid no more attention to her.

After the first shock of disappointment, Marian summoned her courage.

"If I have nothing to give them, they have much to give me," she thought cheerfully.

She listened eagerly while Isabel sang, and her smiles and tears showed how keenly she appreciated the music. She examined Louisa's paintings every day with unflagging interest, discussed every effect, and was happy if she could help mix the colors or prepare the canvas. She questioned grandma about her neuralgia advised new remedies, or listened unwearied to the account of old ones day after day.

When Uncle John, just returned from Japan, began to describe his adventures, Marian was the only auditor who never grew tired nor interrupted him. After a two-hours' lecture, in which her part had been a dumb, bright-faced listener, Uncle John declared that George's wife was the most intelligent woman he had ever met.

When George came home, the whole family was loud in her praises. She was a fine musician; she had unerring taste in art; she was charming, witty, and lovable; but George soon saw that she had won them unconsciously; not by displaying her own merits, but by appreciating theirs.

This is a true story in fact, but the truth of its meaning is repeated wherever a woman is found who has the intangible quality called "charm." She may be deformed or pock-marked, but will win friendship and love by the lack of self-consciousness, by her quick sympathy with others.

Many an unattractive girl would save herself much anxiety and vain effort at her entrance into the world of society if she understood that it was made up of individuals each of whom desired to find, not the beauty, wit, or talent of others, but the cordial recognition of their own.

If you can honestly forget yourself and take an interest in others, you will soon find yourself surrounded by hosts of friends; but if you dishonestly affect this interest, you will deceive no one. Your dullest companion will recognize you as a snob and a toady.—*Youth's Companion.*

CONGREGATIONAL SINGING.

Dear brother, dear sister, sing! Don't sit in church with your mouth closed like a steel-trap, but open it, and open it wide, and sing. And sing all the way through. Don't think that the organist and the minister are to give you a sacred concert, but remember that you, your very self, are to take an active part in the worship of God, and open your mouth and sing. It may be you are not a fine singer—few of us are. You need not attempt to lead the congregation in singing unless you know that you can do it. But you can sing well enough to take part. Above all, do not sit and look into futurity while your pastor strains soul and body to have the hymn sung. Get a hymn-book and look up the hymns, and sing, and if you will not sing, please do not criticise those that do the best they can. Better a tone that is in correct than none at all. This word is to all the silent worshipers in our churches.—*Moravian.*

BROTHER AND SISTER.

"Well, I can't stay any longer," said a young man who, with his sister, had been looking over the pages of a new magazine. "I'll try to be up early this evening so as to read that Russian article to you if you'll wait."

"Oh, I'd wait a week, Rob, to hear it from you."

"Good-by, then," with a kiss flung from his hand he was off, but in three minutes came back.

"I forgot to give you that recipe I got from Mrs. White for you."

"Oh, I wanted it. You're so good to come back Rob."

A little girl had looked up from her book as she sat upon the piazza steps, seeming much impressed by what she saw of the brother and sister.

"It must be dreadfully nice, Cousin Alice, to have such a good brother as you have."

Cousin Alice answered with a bright smile. "It is nice, little one, but you have a nice brother, too."

"Not nice like Cousin Rob," said Elsie with a doubtful shake of her head. "Cousin Rob always seems to like to do things for you and likes to stay with you."

"And isn't Archie like him?"

"No," said Elsie with another shake of head. "Perhaps it's because he isn't so big. Was Cousin Rob so nice when he was a boy like Archie?"

"Well, no, I can't say he was," said Cousin Alice, her own face growing sober.

"Then, don't you believe Archie'll grow nice some time?"

"I think, Elsie," said Cousin Alice, "that I had better tell you a little story about myself and Rob. It is not much of a story but perhaps it will set you to thinking a little. It is about something which made me do a great deal of thinking, and I have been glad of it ever since."

Elsie brought a rug and sat down at her cousin's feet to listen.

"I don't believe Cousin Rob ever was so teasing and provoking as Archie is," she said. "He'd never think of such a thing as getting anything for me or reading to me."

"And do you try how many things you can do for Archie?" asked Cousin Alice, smiling as she patted Elsie's head.

"I'm sure I should if he were nice to me."

"Well, dear, I tried it the other way. I did not wait for him to begin, but began myself. Not through any goodness of my own, as you will see."

"Rob and I lost our mother when we were very small, and have always lived here at grandmother's, as you know. Rob is a year younger than I, so it seems as though I ought to have petted him, and all the more as we had no mother. But I did not. I was so wrapped up in my own pursuits and interests that I believe I forgot whether he had any claim on me or not. He was not very strong and was always a quiet boy, while I was lively and ready for anything in the way of an excursion or frolic.

"Willow Pond was as favorite a place for skating then as it is now on fine days, and grandmother was used to let Rob harness up a quiet old nag we had and drive me over there for a good time. I could have walked the two miles very easily, but grandmother thought it too far. One day we went over there and were having a merry time. Almost all the school-girls were there and I was enjoying myself highly, when Rob came to me.

"'Alice,' he said, 'I wish you'd go home; I don't feel very well.'

"I knew he had been coughing lately, but had thought little of it.

"'Oh, Rob,' I said, 'I don't want to go just when the skating is so good. It's early yet, and I don't think it fair of you to want to go; skate yourself, and you'll feel better.'

"Rob did not skate, but went and got into the cutter and wrapped himself up in the robes. It annoyed me to see him waiting for me, and I went to him and said:

"'You go home and I'll walk!'

"'No,' he said, 'grandma wouldn't think it right of me to leave you.'

"I insisted, but he refused, until at length I got very angry with him. I told him he was hateful and obstinate, and I wouldn't go home until I was ready.

"A few minutes later I went to the house of one of the girls who lived near, to warm myself. She began showing me some fancy work, and I became very much interested in the stitches and, I am

ashamed to tell of it, Elsie, but an hour had passed before I thought and poor Rob waiting for me out of doors!

"I was afraid he would be cross with me, but he was not; but he coughed a good deal that night, and the next morning grandma thought he had better not go to school. When I came home I missed him from the corner of the sitting-room in which he had usually sat to study or read.

"'Where's Rob?' I asked grandma.

"'Rob's gone into town,' she said. 'Your Uncle William had business there, and as Rob's been ailing a little lately I thought I'd let him go too, for a little change. He will stay a week or so at Uncle George's.'

"I had been coasting for an hour since getting out of school, so I was quite ready to sit down in Rob's corner. One of the neighbors was talking to grandma by the fire, but I was too much absorbed to be disturbed by their quiet voices until as I looked up at the clock I chanced to hear my own name and then Rob's.

"'No, she won't miss him much; she's too busy for that,' grandma was saying. 'And I thought it would be a good opportunity for the boy to see a better doctor than we have in the village. That cough of his seems to hang on longer than I like.'

"A little shock went to my heart as I heard it. Grandma was uneasy about Rob's cough; I had never given it a moment's thought. It gave the matter a serious look that they should think it advisable he should see a doctor in the town.

"A few minutes later grandma went and put on her bonnet and shawl. As she and Mrs. Lee came towards me in approaching the door she said to me:

"'I am going with Mrs. Lee over to see Mrs. Hale's little girl. She's been sick for a week, poor little soul.'

"As the two stepped out upon the porch they went on with the talk, and I heard Mrs. Lee say:

"'Yes, I've never thought he had a strong look. And that cough has a dreadful hollow sound to me; I shouldn't wonder if he didn't live long.'

"Grandma shook her head as they got into Mrs. Lee's cutter, but I couldn't see her face.

"'Was it Rob they were talking about? Of course it was. A horror seized me and for a moment I seemed frozen to my seat. Then I sprang up to rush out and ask what they meant, but by that time the rough little pony was trotting down the hill to the sound of the jingling bells.

"There was no one else in the house to whom I could speak about it. I tried again to fix my mind upon my studies but it was impossible. I walked restlessly about the house, watching for grandma to come back. But just at dark Mrs. Hale's boy came with the message that the little girl was worse, and grandma was going to stay there all night.

"Well, Elsie, I hope you will never pass such a night as I did then. I lay awake thinking of Rob, my only brother. He had not always been kind to me, but I could not help feeling that we might have been far more to each other if I had tried to be kind to him. I had taken no interest in his comfort, no care in the little things in which a boy, and especially a motherless boy, needs a sister's care. And now they were uneasy about him. Perhaps he would be taken away from me, and I should not have much chance of showing how truly I did love him in spite of my carelessness. And I had kept him waiting in the cold, and it must have been bad for him.

"'Grandma,' I said, when she came home the next day, 'were you talking about Rob yesterday with Mrs. Lee?'

"'Yes, dear, I believe I was.'

"'Did you—did she—mean Rob when she said—'

"'What Alice?' asked grandma, as I could not go on.

"'That—that, Rob might not—live long.'

"I had intended to ask the question very bravely, but broke down and cried convulsively as grandma took me in her arms.

"'Hush, dearie; have you been worrying your poor little head about that all this time? No, no; it wasn't Rob at all. It was Deacon Hart that she was talking about. Rob has a cold to be sure, but I've no doubt he'll be well soon.'

"Perhaps you think, Elsie, that I forgot all about the matter as soon as my mind was set at rest, but I'm glad to say I didn't. I never could forget what I had suffered that night, and I was resolved that if ever I should lose my brother, I would not add to my grief the sting of the memory of unkindness. His coming home was a good time for the new beginning. He was as glad to see me, dear boy, as I was to see him.

"And you cannot imrgine, little girlie, what a comfort and blessing Rob is to me, or how richly it pays to try to win a brother closely to you."

"But Archie is so rough, and cares so little whether I am nice to him or not," said Elsie.

"I wonder if you have ever tried to be nice to him?"

"I don't believe I have—very hard."

"Then try it, dear. Keep on trying and be sure you will succeed and taste all the sweetness which comes of real love and sympathy between brothers and sisters. It will be a joy to you every day of your life, and in the years to come in which brothers grow older and are tempted to wrong-doing, the influence of a loving sister may be a power to determine his whole course in life."—*Sidney Dayre in New York Observer.*

THE GOLDEN-ROD.

From the flying train, behold,
Ever changing fields of gold,
Sunny slopes in luster laid,
And old gold the hills in shade;
Golden, golden! Wave the plume,
Freedom's fallows give the room;
Unsubdued by wit of man,
Symbol flower, American.

Like a bit of sky at night,
Full of constellation light,
Comes the vision of thy plume
Bending o'er with starry bloom;
Sunshine, dew and burnished gold,
Each declare the story old,
How in endless chain of thought
Wisdom unto wonder wrought.

Symbol flower, American,
Underneath I see thy plan—
Brotherhood of stems that run
Closer till they meet in one.
Type of higher federation—
States unite, and lo, a nation!
To the world the lesson give,
How to govern, how to live.

Rich the bounty, here we see,
To a people ever free;
Plenty flows as beauty beams
In a thousand golden streams.
To a nation Golden-Rod
Lifts its head above the sod,
Love and justice to propose,
Gold for friends, the rod for foes.

—*Vick's Magazine for August.*

TEMPERANCE.

THE SALOON INTERESTS OF CHICAGO.

The late issue of the Chicago City Directory for 1889 shows that the saloon interests of this city are in a flourishing condition. In the business directory there are no less than nineteen pages of solid agate devoted to the addresses of saloons. These average 210 to the page, and aggregate 3,990, or in round numbers, 4,000 saloons within the old city limits. The population of this part of the city is estimated by the directory at 900,000. The following table has been deduced from the business directory, showing the relation of the saloon interests to other leading forms of retail business, and to the population duly apportioned to the respective lines:

TABLE OF LEADING BUSINESSES OF CHICAGO IN 1889.

Population of Chicago estimated in Directory at 900,000.	No. of as shown in Business Directory of 1889.	Proportion of population to each place of business.	Proportion of Adults to each place.	Adult Males to each place.
Churches.....	420	2,142	1,071	535
Physicians.....	1,680	535	267	134
Druggists.....	525	1,714	857	528
Meat Markets.....	1,155	779	389	194
Dry Goods.....	420	2,142	1,071	535
Saloons.....	4.000	225	113	57

The best use to be made of such a table as this is to multiply it as a tract. Cut it out and paste it up at the head of your bed. Every night, just before saying your prayers, take a look at it. Think of it afterwards. Ask yourself what it means that while it requires on the average 2,000 people to support a church or dry goods store, 1,714 to support a druggist, 779 to maintain a meat market, and 535 a physician, it only requires 225 to support a saloon. Look also at the inequality of these figures as shown in the limitation of the demand for alcohol as compared with the other forms of consumption. Men, women and children consume meat, groceries, dry goods and medicines; only adult male and females, and but a part of them, consume alcohol. Churches and dry goods are in equal numbers; then come druggists, markets and physicians. The saloon is supported by not to exceed forty male adults, and probably less. It is safe to estimate that each one of these saloons pays into the city treasury for permission to run its hell-mouth wide open, the total earnings of one man per year; and eats up not less than the total earnings of six more. Each saloon, therefore, consumes the total earnings of at least seven men per year, leaving the men and their families to be supported out of the charity of others. Or if we averaged the consumption among the entire forty who support a saloon, it amounts to depriving each family represented of one-sixth of its income. This is the same as saying that the saloon takes all the luxuries and refinements of the families of those helping to support it; for one sixth of the total income covers that part of the available means of the household possible to be devoted to religion, education, art, enjoyment and savings; in short, everything not included among the absolute necessaries of life.

There are other aspects of this business which are calculated to fill the thoughtful observer with dismay. Take a walk around the principal streets of Chicago and consider the kind of property that is usurped by the traffic—the best corners, the best streets, choice locations in residence neighborhoods. The most expensively fitted stores are those devoted to "wet goods." Mahogany, rosewood, glistening mirrors, gilding, expensive paintings, are none too good for the surroundings of this modern Baal. A single room, 25 by 75 feet, is sometimes fitted up at a cost of fifteen or twenty thousand dollars. Ten thousand dollars expense is not unusual. Why? The bartender needs it to make him feel respectable; and the drinker needs it that *he* may feel respectable. Consider the demoralization of those open saloons in every block of the city.

Moreover, the relation of these places to our city politics is a still more objectionable matter. A delegation of ministers and respectable citizens waited on the Mayor to secure Sunday closing, something that the bartenders themselves would be glad to have, but for the implied censure in it; they were met by a masterly indifference. The Mayor would "do what he could;" he would "look the matter up." Experience has shown in other cities that the saloons can be closed on Sundays. The dramseller does not care to defy the municipal authority twice. Repeated fines and the loss of his high fee paid for license, disincline him from persistent Sabbath breaking, unless he is quite sure that the mayoralty is not "loaded."—*Union Signal.*

THE OPIUM HABIT IN WASHINGTON.

One of the leading physicians of the national capital remarked to me recently that if a brand was on the forehead of every woman who used opium in some form, society here would go to pieces. He attributes this frightful condition of affairs to the dissipated life led here by the women of the upper tendom. The endless round of balls and receptions is such a strain upon them that they must seek relief in some way. They begin by taking a soothing sirup, as a rule, to put them to sleep. This after a while fails to act, then paregoric is resorted to. From this it is only a step to pure opium and absolute ruin. Some people buy the crude gum and eat it regularly every day, while others buy laudanum and drink it in quarter ounce, half ounce and even ounce potions. And then there are Dover's powders and morphine pills, both of which act rapidly, and especially the latter. The habit seems more of a disease than a vice, for the whole nature of the victim undergoes a complete revolution, moral, mental and physical. After a short time the victim will sacrifice honor, friends and family for the fatal drug. There is no cure, for even the asylums fail to effect a permanent cure except in rare instances. —*Washington Cor. Pittsburgh Press.*

The wine product of California this year will be about 12,000,000 gallons, and the brandy output will reach 1,000,000 gallons.

The open advocacy of the sale of whisky is not so contemptible as the advocacy of license by those who profess friendship for the cause of temperance and morality. Those who are so ready to furnish proof going to show that prohibition is a failure, are paid for furnishing it."—*Chicago Times.*

At Monmouth, Ill., indictments have been found against Smith & Christensen, R. A. Howk, Cornell Bros., Fred Gayor, E. G. Bowman, and F. W. Mavis for keeping saloons without licenses. This is the beginning of a determined fight of the prohibitionists and the lovers of law and order against whisky selling, which has been voted down for the last three years but still exists in the city under cover. Three hundred subpœnas have been issued.

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APPEAL FROM AFRICA (*Continued from 9th page*).

English. But he can never be in the position of contrasting the two religions and reason for himself, because his home influence still attaches him blindly to the Mohammedan religion; and ignorance of the literature of the religion, except the prayers, still ties him down superstitiously to the religion of his forefathers. For this reason I am preparing to establish here a school, where both Arabic and English literature will be taught the Mohammedan youth, and the Christian Bible read in Arabic.

I have at present engaged a house in the Mohammedan section of the country, at the rate of $10 per month, and we need a teacher, as my other engagements will not at present permit me to spend the whole day there. It will be more permanent to get a building for the purpose, and I now appeal again to the *Cynosure* friends, or any Christian whose heart may be moved, to assist us by donation, through the editor of the *Cynosure*, or directly to me. Your fellow laborer, J. AUGUSTUS COLE.

Pultney Street, Freetown, Sierra Leone, West Coast Africa.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—Third Quarter.—Sept. 15.

SUBJECT.—David sparing Saul.—1 Sam. 24: 4-17.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—1 Sam. 21. Ps. 59. T.—1 Sam. 22; Ps. 52. W.—1 Sam. 23; Ps. 54. T.—1 Sam. 24, Ps. 57. F.—1 Sam. 25, Ps. 142. S.—1 Sam. 26; Ps. 34. S.—1 Sam. 27; Ps. 56.

THE TRUE STANDARD FROM PELOUBET'S QUARTERLY.

1. Our early life is a school to train us for life's work.
2. Our whole life is a school to prepare us for the heavenly kingdom.
3. God's love shines through our trials, as stars shine in the night.
4. Every one of us has great temptations to overcome.
5. The opportunity for wrong-doing is no excuse for doing it.
6. Never seek success by wrong means.
7. Conquer your enemies by doing good to them.
8. Overcome evil with good.

COMMENTS ON THE S. S. LESSON BY E. E. FLAGG.

1. *Saul's pursuit of David*, vs. 1-3. Israel was not yet rid of her powerful foe, the Philistines, who seem to have taken advantage of Saul's attention being distracted by his pursuit after David, to make periodical inroads into the country. Saul was thus laying the foundations for his own future destruction. He had been anointed king in order that he might protect Israel from her enemies but he allowed himself to be diverted from this great object by a personal animosity, and thus showed his utter unfitness for such a high office. A private grudge has often stood in the way of conquering the Philistines of sin. A Christian's motto should always be, "This one thing I do." He is not to turn aside from fighting the Lord's battles to seek redress for some real or fancied grievance of his own. Many a reform has been lost because its leaders frittered away their energies in dissensions among themselves, or in debating some side issue. So the advancement of Christ's kingdom has been perpetually blocked ever since the Christian era by wordy disputes about doctrines, instead of the whole church concentrating her efforts on soul saving.

2. *David tempted to kill Saul*, vs. 4-8. This sparing of an implacable enemy, when completely in his power, shows how far David was in advance of his times. The Gospel of good for evil was something that humanity had yet to learn. This incident shows that he was worthy to be the progenitor of the Prince of Peace, whose most common title when on earth was "the Son of David." The temptation to thus seize on the kingdom before God's time was ripe, for giving it to him was the same in substance with Satan's temptation of our Lord. His companions even try to stretch God's promises to David into a divine command to take his enemy's life, as the devil quoted Scripture to Christ. The lodge power says to the young man just starting in business, "Join us, take our vows upon you, and we will help you on to success." The Davids who can thus resist the temptation to gain an unfair advantage over others by bowing their manhood to wear the yoke of a secret society may be few, but they do show themselves possessed of true kinghood and worthy to rule when the time arrives. We are never placed in a situation where it is necessary to do evil that good may come. God, who has so arranged the universe that suns and planets, comets and asteroids all move in their orbits without coming in collision, has arranged the moral world with equal wisdom. The path of duty is always straight and plain to the eye that is single to see it. "Of two evils choose the least," has almost come to be an accepted axiom in politics, but it is an axiom of the devil, to be scouted entirely by every Christian voter. A righteous, pure government "by the people and for the people" can never be until the people themselves have been educated to see that no act can be excused in politics that would be condemned in the individual. If America is to take a kingly position among nations, justice and mercy must be the seal of her right to reign.

3. *Evil overcome of good*, vs. 9-17. "Wherefore hearest thou men's words," etc. It is not likely that Saul wanted for courtiers to inflame his anger against David by false and slanderous charges that he was seeking both his life and his kingdom. An inclination to listen to talebearing reports can only work misery and sin. It has separated pastors and people, and spoiled the usefulness of many a Christian laborer. Happy those who, like David, can in the consciousness of complete innocence appeal to the Lord to judge their cause; whose blameless lives are sufficient answer to all the accusations of their enemies. David's victory over Saul was a far grander one than his victory over Goliath. Good must and will overcome evil as surely as the summer sun melts the northern icebergs.

RELIGIOUS NEWS.

A CHRISTIAN CONFERENCE, to be held in Chicago Avenue Church, corner La Salle and Chicago Avenues, Chicago, Sept. 26 to Oct. 6, has been called by a large representation of Chicago pastors, who say: "In view of the urgent need for wise and well-directed effort by all churches and Christian agencies to reach with the Gospel invitation, and to evangelize the people of the city and country who at present do not come to the churches, we, the undersigned, invite ministers and members of the evangelical churches in the West to meet in Chicago on the 26th day of September, and for ten days thereafter, for the purpose of considering practical methods of Christian work, and discussing some of the great questions now uppermost in the public mind, touching the evangelization of the masses, the reclamation of the fallen, the reformation of the intemperate, the relief of the poor, and the elevation of the unfortunate. Churches are invited and urged to send pastor and delegate to this convention, as it is one that concerns all our churches. Among the speakers from abroad are Rev. J. Munroe Gibson, D.D., Rev. A. T. Pierson, D.D., Francis Murphy and son, Miss F. E. Willard, and others. Mr. D. L. Moody will preside at the convention and Ira D. Sankey and Prof. H. H. McGranahan will conduct the singing."

—The National Convention of the Swedish Mission Friends began its sessions in Minneapolis, Minn., Friday. There are about 500 delegates from all parts of the country. Dr. P. P. Waldenstrom, of Sweden, the great Swedish divine, who is making a tour of the United States, is in attendance and spoke Thursday evening at the Swedish Tabernacle to an audience of about 5,000 people. The convention was to continue several days.

—A special meeting of the general book committee of the Methodist Episcopal church was held in Cincinnati Monday to elect a successor to Rev. Dr. J. H. Bayliss, editor of the *Western Christian Advocate*, who died Aug. 15 in Michigan. Rev. David H. Moore, of Denver, Col., received a majority of the votes and his election was made unanimous. Dr. Moore is an Ohio man. His home was at Athens, Ohio. He served in an Ohio regiment during the war, reaching the rank of Lieutenant Colonel. He graduated at the Ohio Wesleyan University. He preached at Columbus and at Cincinnati, and was president of Wesleyan Female College at Cincinnati before he went to Denver, where he was until recently at the head of Denver University.

—During the past year the Chinese Inland Mission has sent 55 missionaries to the field. The whole number now employed by this organization in China is 329. They are distributed as follows: Married men, 61; unmarried men, 87; married women, 61; unmarried women, 120. The large proportion of unmarried men is a noticeable feature of the work. The income of the mission for the last year was about $180,011. Something over 30 of the missionaries are self-supported.

—To-day 34 missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; 33 societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel; more than 50 societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools. Practically the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

—Twelve hundred converts have been baptized in the Baptist Mission in Russia the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

—Persecution of dissenting Christians seems to be increasing in all the countries of central and eastern Europe. Their rapid progress has alarmed the clergy of the established churches, and they are putting forth every effort possible to suppress them.

—It is said that there is a larger proportion of the boys and girls of New Jersey than of any other State in the Union who go to Sabbath-school. It appears by statistics recently taken that there are just about 280,000 children in the 1,997 Sabbath-schools of New Jersey.

—Dr. G. W. Knox believes that Japan will yet become the center of the Christian agencies that are to revolutionize the East. Last year the Japanese converts gave for church and missionary purposes a sum equivalent to $600,000 from 25,000 Christians in the United States, "a standard that no denomination has yet reached."

—Rev. C. H. Spurgeon recently paid a visit to the Island of Guernsey in the English Channel. He preached four times in one day. Admission to the services was by ticket, and no fewer than nine thousand applications for tickets were made. Mr. Spurgeon's visit appears to have resulted in a great quickening of spiritual interest, the whole island being greatly stirred.

—The editor of a Japanese newspaper recently collected statistics of growth from all the Protestant churches of Japan, showing their increase during the last three years. From thirty-eight churches they have grown to 151, and from 3,700 members they have grown to 11,600.

—A loud call is being made for missionaries to Chili, Brazil and other South American States. Romanism, which in these countries is nothing more than heathenized Christianity, has reigned there for 300 years. The true light is just breaking in and a powerful reaction in favor of liberty, intelligence and religion has commenced.

—Rev. C. A. Tron, of Turin, Italy, was a delegate from the Waldensian church to the General Assembly of the Presbyterian church of Canada. He has been ten years at Turin, and during that time has built up a church of 382 communicants and a Sabbath-school of 225 children, thus making a self-sustaining congregation, and the first such among the Waldensian missions in Italy.

—A religious society has been formed in Cleveland under the name of the "Cleveland Evangelization Society," which has bought a wagon, with the intention of having the vehicle driven through the streets of Cleveland on the Sabbaths, and of having addresses made to the people from it on religious topics. The clergymen who will make addresses from the wagon will especially aim to induce their hearers to go to church.

—There is trouble in Madagascar. While the London Society and the Friends were unmolested in endeavors to evangelize and educate the people, the nation made wonderful progress. The power of the Christian Queen was upheld, and she was a true benefactor to her people. But France has come in, has planted itself on the coast, pushed its influence into the interior, contested the authority of the throne, and introduced French brandy and Romanism. English ritualists have also wrought mischief. The progress of the people has been arrested, the beneficent purposes of the crown have been thwarted, vicious practices have been encouraged, and the work of earnest Christian men has been restricted and hindered. French brandy is doing no end of harm. What a curse liquor is! What a disgrace it is to civilized and Christian nations, that they are the chief agents in tempting uncivilized people with intoxicants. The vicinity of Boston sends rum to the Congo region as soon as it is opened. It has been a common saying in the East that the track of an Englishman is marked by the empty bottles along the way. France seeks to make a market, by fair or foul means, for her brandy. Germany carries beer everywhere. Mohammedans, Buddhists and Confucianists teach and practice temperance. It is reserved for Christian nations to extend the domain of drunkenness. Is there no remedy? Cannot this disgrace be removed?—*Intelligencer.*

IN BRIEF.

It is stated that during a recent thunder storm in Paris, the electrical display ceased as soon as the cloud neared the Eiffel tower, and began again after the cloud had gone beyond the influence of the steel needle. The theory is that the Eiffel tower acted as a conductor from the cloud to the earth and that the flood was silently carried to the earth. The tower will probably be a considerable protection to a large portion of Paris.

The Osage tribe of Indians is said to be the richest nation in the world. The tribe numbers 1,501 men, women and children. They have in the United States Treasury $7,758,694 of their own money, drawing 5 per cent interest. But besides this they have 1,470,000 acres of land, equal to just 1,000 acres apiece. This land would sell for $10 an acre, or $10,000 for each individual portion. This makes each Indian worth $15 171. This wealth is a curse to them and the tribe is dying out.

The giant diamond, lately discovered in Cape Colony, and now at the Paris Exposition, weigh 180 carats and is valued at $3,000,000. It is kept in a glass case by itself and guardians stand around it all day. At night it is placed in a big safe, which is similarly guarded all night. It is said to be of the first water, and as pure as the famous Regent in the French crown diamonds. It is for sale, and it is confidently expected that some American in homespun clothes and a slouch hat will come along one of these days and buy it as a pocket piece.

On the afternoon that Mr. Lincoln was assassinated, a messenger came to him from the War Department, and stated that Jacob Thompson would come to Portland, Me, the next day, in a certain disguise, to take a steamer which was about to leave for Halifax, on its way to England. "Well," said Mr. Lincoln when he had heard this, "I guess you had better let him run." "But," was the answer, "Mr. Stanton thinks he had better be arrested." "No," said Mr. Lincoln, "let him run. He can't do any more harm now. When you find an elephant running, the best way is to let him keep on. Let him get out to England if he wants to. We shall have enough of them on our hands without taking him, too. Tell Stanton he had best let him slide."

There has been another great find in Egypt. Following so close after that made at Tel el Amarna it is adding much to the sensation produced by Canon Sayce. The "find" is that of a village along side the Pyramid Illahun, and was made by Mr. Petrie, who discovered the ruins of Zoan in 1884. This village belongs to the twelfth dynasty, and having never been visited by Arab or other plunderers, affords a complete view of the life of that remote period. The houses, domestic utensils, implements, and bric-a-brac, appear just as they were used by the people forty-eight hundred years ago. In the ruins were also found rolls of invaluable papyri, with the neat writing well preserved and plain. But more important is the discovery of a style of pottery which is distinctly of Greek origin, with Greek or Cypriote inscriptions. This would indicate that an alphabet was in existence 2,000 years before the Christian era and that there was a written language long before Homer's time. Hence the Iliad of Homer may have entered the world in written form.—*Advance.*

Just at this moment, when the railway facilities of various cities are under popular consideration in connection with the quadri-centennial world's fair, the official report just issued by the inter-state commerce commission shows the following mileage of the roads entering Chicago:

	Miles of road.
Atchison, Topeka & Santa Fe	7,320
Baltimore & Ohio	1,826
Burlington, Cedar Rapids & Northern.	1,046
Chicago & Alton	849
Chicago & Atlantic	248
Chicago, Burlington & Northern	369
Chicago, Burlington & Quincy	5 313
Chicago & Eastern Illinois	321
Chicago, Milwaukee & St. Paul	5,672
Chicago & Northwestern	5,478
Chicago, Rock Island & Pacific	2,840
Chicago, St. Paul & Kansas City	631
Chic., St. Paul, Minneapolis & Omaha.	1,396
Chicago & West Michigan	415
Cin., Indianapolis, St. Louis & Chicago	400
Grand Trunk (in United States)	957
Illinois Central	2,610
Lake Shore & Michigan Southern	1,408
Louisville, New Albany & Chicago	537
Michigan Central	1,537
New York, Chicago & St. Louis	523
Pennsylvania (west of Pittsburg)	3,235
Wabash	1,001
Wisconsin Central	803
Total mileage of Chicago system	46,735

These figures, compiled by the federal government, show more than 30 per cent of the railway mileage of the United States in the roads whose cars enter Chicago, not counting the mileage of the eastern trunk lines beyond Pittsburg or Buffalo. One road alone shows mileage equal to that of the whole State of New York, and any one of five Chicago roads has greater mileage than any State east of the Alleghanies, excepting only New York and Pennsylvania. Indeed, the mileage of the roads directly entering Chicago exceeds by 8,000 miles that of all the United States east of the Alleghany Mountains, from Nova Scotia to the Gulf of Mexico.

The meeting of the Knights Templars in October here is to be an extensive affair. Between 17,000 and 18,000 have already been quartered, and there will probably be 20,000 in all. One of the most novel features of the occasion will be the presence of twenty-seven boys from the Masonic Home at Louisville, Ky. At the secret meeting of the biennial committee last night it was finally decided not to have a competitive drill, because nearly all the commanderies throughout the country opposed it on the ground that it would be likely to result in dissatisfaction and complaint. Exhibition drills, in which some of the best commanderies in the United States will take part, will probably be held in its place.—*Washington Letter to Inter Ocean.*

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Sept. 2 to 7 inclusive:

Rev C G Fait, Rev L Kelly, S S Glasgow, J T Cullor, H Sears, Jr., W O Shaw, Rev L G Jordan.

PHOTOGRAPHS.

Having had enquiries for photographs of our New England correspondent, Miss E E Flagg, a few very good cabinet photographs have been obtained, which will be sent post paid for 30 cents.

Rev. W. J. Gladwin, missionary in India and correspondent for the *Cynosure,* has left a few photographs of himself and his two boys dressed in costume of India, which can be had postpaid as follows:

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CHICAGO.

Wheat—No. 2	75¾	@	80
No. 3	71	@	74
Winter No 2	75⅞		76¼
Corn—No. 2	33	@	33¾
Oats—No. 2	18¼	@	23½
Rye—No. 2			41¾
Bran per ton			8 00
Hay—Timothy	8 00	@	10 50
Butter, medium to best	11	@	18½
Cheese	03	@	08
Beans	75	@	2 05
Eggs			15½
Seeds—Timothy	1 00	@	1 50
Flax	1 21		1 25
Broom corn	2¼	@	5
Potatoes, new, per brl	80		1 15
Hides—Green to dry flint	03¾	@	08
Lumber—Common	10 00	@	13 00
Wool	10	@	37
Cattle—Choice to extra	4 50	@	4 90
Common to good	1 50	@	4 35
Hogs	3 60	@	4 70
Sheep	3 00	@	4 25

NEW YORK.

Wheat—Winter	77	@	85
Spring			
Corn	42	@	43½
Oats	25	@	38
Eggs			19
Butter	11	@	18
Wool	14		39

KANSAS CITY.

Cattle	1 60	@	4 25
Hogs	3 90	@	4 35
Sheep	2 00	@	3 75

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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Canandaigua jail, his subsequent conveyance by Freemason to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his NAME to the letter, but ATTACHES HIS AFFIDAVIT to it.

In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influence of "secret societies."

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HOME AND HEALTH

KEEPING EGGS FRESH.

I saw a very good arrangement for keeping eggs at a friend's house a short time since, and it was so simple and practicable that it ought to be generally known. It was a set of four shelves, two feet long and eight inches wide, with a space of five inches between them, made of hard wood planed, and three rows of round holes, bored with an inch augur, on each shelf, twelve in each row. One shelf would hold three dozen eggs. The eggs were set in with the small end down, so that the yolk could not settle against the shell. The lady said she had kept eggs six months in this manner perfectly sweet; also that the free circulation of air around them was very important, and there was no danger of cracking the shell.

A HANGING-GARDEN OF SPONGE.

Take a white sponge of large size, sow it full of rice, oats or wheat. Place it for a week or ten days in a shallow dish of water; the sponge will absorb the moisture and the seeds begin to sprout before many days. When this has fairly taken place the sponge may be suspended by a hook and cord at the top of the window where a little sun may enter. It will become a mass of green, and be kept moist by merely immersing it in a bowl of water.

TO PREVENT SCRATCHING MATCHES ON PAINT.

A correspondent in Florida, of *New Remedies*, speaking of the defacement of paint by the inadvertent or heedless scratching of matches, says that he has observed that when one mark has been made others follow rapidly. To effectually prevent this, rub the spot with flannel saturated with any liquid vaseline. "After that people may try to strike their matches there as much as they like, they will neither get a light nor injure the paint," and most singular, the petroleum causes the existing mark to soon disappear, at least when it occurs on dark paint.

ITALIAN RICE DISH.—Put a tablespoonful of butter in a frying-pan, and when melted add a tablespoonful of minced onion; fry until brown, and then stir in a cupful of raw rice, which has been washed and dried. Stir this constantly until it is a pale yellow color, and then add a pint of hot water with pepper and salt. Cook slowly until the rice is tender, about three quarters of an hour, adding more water as required. When ready to serve add two tablespoonfuls of grated cheese, stir for a few moments and transfer to a covered dish, sprinkling a little cheese over the top. More or less cheese may be used according to taste.

TO TEMPER LAMP CHIMNEYS. — A Leipsic journal gives a method which, it asserts, will prevent lamp chimneys from cracking. The treatment will not only render chimneys, tumblers, and like articles more durable, but may be applied with advantage to crockery, stoneware, porcelain, etc. The chimneys, tumblers etc, are put into a pot filled with cold water, to which some common table salt has been added; the water is well boiled over a fire, and then allowed to cool slowly. When the articles are taken out and washed they will be found to resist, afterward, any sudden changes of temperature.

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As swamp lands are left uncultivated if not drained, the greatest losses occur on lands that are partly drained naturally, and suffer from excess of water only when the rainfall is above the normal quantity. Such lands often bring fine crops in favorable seasons, and the owner goes on year after year cultivating them, with his success entirely dependent on just a certain amount of rainfall.

If the rainfall is great, the crop is a total or partial failure; if it is small, the result is the same, for usually such soils suffer the most from drought. "My crops were poor because the season was too wet, or dry," truthfully should read, "My crops failed because I have failed to drain the land." Drainage of land that is subject to an excess of water, or to stagnant water in the subsoil, makes it easier of cultivation, increases the available supply of plant food, and insures large crops in good seasons and fair ones even in unfavorable seasons. And the whole cost of drainage will be paid by the crops saved in a very few years.

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It is early to make the suggestion for saving the seed corn, but it is always in time to make a useful suggestion, such as we have frequently had occasion to present in regard to the greatly increased crop to be obtained from the securing of good seed. The Cincinnati *Inquirer* says: "We do not think we would be far out of the way if we were to assert that the farmers of Ohio, Indiana, Illinois and West Virginia are losing a million dollars annually on account of their neglect in properly selecting seed corn. Going through the field in September, and selecting the best ears before the husks are entirely dry, and leaving two or three husks on each ear, then braiding from six to ten ears together, and hanging them up in some dry place—all this is somewhat troublesome, but it pays grandly, for the farmer provides himself with the best possible seed corn. It is not only sure to come up, but being possessed of the highest degree of vitality, the corn plants will show no puny growth, but will exhibit a rank, healthy and vigorous growth from the start. And where a farmer neglects to save his own seed corn, and he has a neighbor who attends to it in the manner described, he had better go to such a neighbor and buy his seed corn of him, even if he has to pay four times the regular market price of corn."

STRAWBERRY CULTURE.

Strawberries will grow on almost any soil, but it is all important that it be well drained, either naturally or artificially; in fact, this is true for the well-being of nearly all plants, as few do well on soils where the water does not freely pass off

Thorough culture requires that the soil should be first dug or plowed, then spread over with at least three inches of thoroughly rotted stable manure, which should be dug or plowed under, so far as practicable, to mix it with the soil. If stable manure cannot be had, artificial manure, such as bone dust, etc., should be sown on the dug or plowed ground, thick enough to nearly cover it, then harrowed or chopped in with a fork, so that it is well mixed with the soil to at least six inches in depth. This, then, is the preliminary work before planting, to insure a crop the next season after planting, or in nine or ten months.

The sooner the plants are set out after the 20th of July the better, although, if not then convenient, they will produce a crop the next season, even if planted as late as the middle of September; but the sooner they are planted the larger will be the crop. They may be set from pot layers either in beds of four rows each, fifteen inches apart, and fifteen inches between the plants, leaving two feet between the beds for pathway; or be set out in rows two feet apart, the plants in the rows fifteen inches apart; and if the plants are properly set out (care being taken to firm the soil around the plant, which is best done by pressing the soil against each plant with the foot), not one plant in a thousand of strawberry plants that have been grown in pots will fail to grow.

For the first three or four weeks after planting nothing need be done except to hoe the beds, so that all weeds are kept down. Be careful to do this once in every ten days; for if the weeds once get a start, it will treble the labor of keeping the ground clean. If strawberries are grown on a large scale, by all means use a wheel hoe, which will save four-fifths of the labor of hoeing, and do the work better. In about a month after planting they will begin to throw out runners, all of which must be pinched or cut off as they appear, so that by the end of the growing season (1st of November) each plant will have formed a complete bush one foot or more in diameter, having the necessary matured "crowns" for next June's fruit.

By the middle of December the entire beds of strawberry plants should be covered up with salt-meadow hay (straw, leaves, or anything similar will do as well), to the depth of two or three inches, entirely covering up the plants and soil, so that nothing is seen but the hay. By April, the plants so protected will show indications of growth, when the hay around each plant is pushed a little aside, to assist it in getting through the covering, so that by May the fully developed plant shows on the clean surface of the hay. This mulching, as it is called, is indispensable to the best culture, as it protects the plants from cold in winter, keeps the fruit clean, keeps the roots cool by shading them from the hot sun in June, and at the same time saves nearly all further labor after being once put on, as few weeds can push through it.

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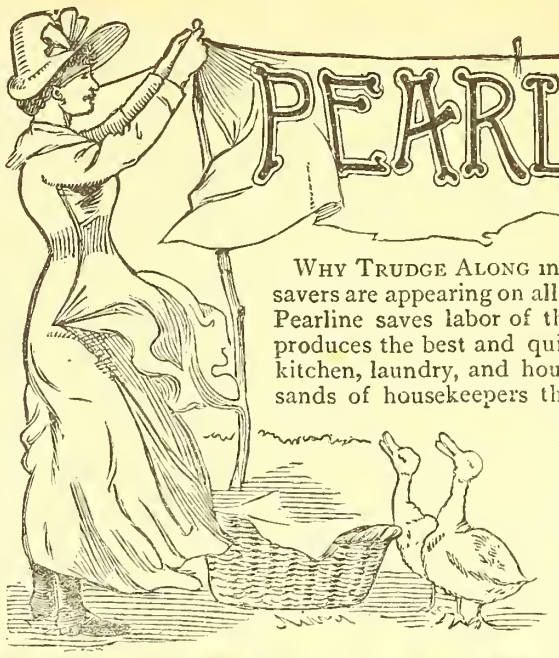
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NEWS OF THE WEEK

CHICAGO.

Assistant Postmaster General Clarkson headed a delegation to Chicago last week to examine the condition of the post office and attend to the loud demand for increased postal facilities.

The celebration of 1892 is being pushed with great enthusiasm, and it is reported that the subscriptions already amount to $[illegible]. The capitalists have just begun to enroll. The first one subscribes $[illegible]. The West is unanimous for Chicago, the South nearly so, and even in New York there is a strong movement in favor of this city.

The Cronin murder trial promises to be interminable. All last week was used up and not one juror was secured. Several who have given evidence against the murderers have been assailed by Irish thugs.

COUNTRY.

President Harrison's visit to General Wanamaker's Carlton Hill residence, near Philadelphia, Friday, was observed by the planting of a historical tree, the President digging the hole, and after the ceremony the party returned to Washington.

The Kansas September crop report, issued by the State Agricultural Department Friday, shows that the yield of corn promises to be the largest ever produced in the State, but the wheat and oat crops are somewhat reduced.

The Democratic State Convention of North Dakota adopted a platform indorsing and upholding free trade and opposing constitutional prohibition.

The Farmers' Alliance of Muscogee county Georgia, held a meeting at Columbus Friday, and denounced all members who are using cute begging, and a resolution was passed expelling them from the order.

The largest bar of gold ever cast in the world was turned out at the Helena (M. T.) Assay Office Wednesday. It weighs [illegible] pounds and is worth $[illegible], and will be exhibited at the Minneapolis Exposition.

Governor Humphrey of Kansas Wednesday pardoned Mrs. Henrietta Cook of Osborne county, who has been confined in the penitentiary for thirteen years for the murder of her husband.

Nearly 1,000 miners signed the contract of the various coal companies at Streator, Ill., Thursday, to work until May next at the price agreed upon—72 cents.

The coal palace at Springfield, Ill., built exclusively of Sangamon county coal, will be opened next Tuesday with addresses by Senator Cullom and others.

Forty car-loads of seal skins, the entire catch of the Alaska Fur Company for the last year, passed over the Union Pacific Tuesday, bound for England.

The German Roman Catholic Central Association of America finished its business at Cleveland, O., on Wednesday. A resolution was adopted advising the establishment of labor bureaus in all the large cities to assist worthy Catholics to get employment. The delegates adopted unanimously a resolution declaring that a man can be both a Catholic and a loyal citizen. A few days ago the delegates sent $200 to the Pope by cable, and they received in return a telegraphic benediction. They acknowledged the compliment by giving three cheers for the Pope.

The coal operators of northern Illinois and their striking workmen have finally come to an understanding, and, in consequence, all the mines will soon be in full operation save those at Spring Valley and LaSalle, which are mainly under the rule of ex-Congressman Scott. A reduction of 7½ cents from the old wages is agreed to by the miners, but they receive coal for their own use at a reduced rate and certain other small concessions.

There was a remarkable display of electric force in southwest Georgia Friday morning. Three were killed near Albany while seeking refuge from a shower under a tree. Near Hardaway a railway bridge was struck and knocked out of line, and six men who had sought shelter under it were killed. Their names are not reported.

Ten cars were wrecked, a brakeman killed, and several persons injured near Enterprise, Ohio, Thursday, by a collision on the Chicago and Atlantic Road.

A terrible explosion occurred at the mouth of the St. John's River in Florida Thursday, blowing two men—R. T. Moore, son of Captain Moore, and a colored man named Powell—to atoms. The report was heard for miles and caused an upheaval of water and a tremor of the earth.

The whole business portion of Linkville, Oregon, was destroyed by fire Thursday night. Loss about $160,000. The town was swept from the bridge to the telegraph office.

SOUTHERN WHITES.

Near East Point, Ga., Thursday night, a number of Negroes were scourged with whips by "regulators," the victims making night hideous with their screams. The outrage was the result of the lynching of a Negro boy for assaulting a white girl. The Legislature refused to pass a resolution denouncing the night raiders, but the Governor has offered a reward of $100 for any person convicted of having taken part in the affair.

A Negro boy employed by William Oates, a rich farmer who lives near Monticello, Ky., assaulted the 12-year-old daughter of Mr. Oates in the absence of her parents. An older daughter, who had been locked up by the Negro, escaped and aroused the neighbors. A posse was immediately organized, and started in pursuit of the Negro. He was caught in the woods and tied to a stake. A rail pen was then built around him, coal oil was poured over him and upon the rails, match was applied, and the Negro was burned to death.

FOREIGN.

An explosion occured last week in the ironstone pit of the Maurice Wood colliery at Midlothian, Scotland, and the accident threatens disastrous consequences. Sixty-two miners were entombed, and it is believed they are all dead. Four bodies have been recovered.

Dynamite exploded in a cartridge factory, situated behind the docks and adjacent to the petroleum stores, at Antwerp Friday. Two large Russian petroleum warehouses were set on fire, and entirely destroyed. The explosion occurred in a workshop where old cartridges were being taken to pieces. Men and women were actively at work breaking them up, and 25,000,000 had been partially broken. The fire raged and covered two acres. The flames shot up to an immense height. Amid the roar of the flames there was a continuous succession of loud reports. Numerous houses and several vessels were burned. It is estimated that there are 300 dead and 1,000 injured. The explosions continued. At the American docks all the ships have been saved owing to the favorable direction of the wind. The stained windows of the Cathedral were smashed, and it was feared that the steeple would collapse.

M. Thevenet, Minister of Justice, has sent a circular to the Bishops of France stating that the clergy are prohibited by law from taking part in the elections. The circular says the government will unhesitatingly and vigorously proceed against any one who may overstep the lines enjoined under all governments since the concordat.

Advices from Honolulu say that the British man-of-war Espiegle returned there August 28 after an absence of a month. She had visited Humphrey's island and Pierson island and annexed both to the British dominion. The islands are twenty miles apart and are supposed to be on the route of one of the projected trans-Pacific cables.

Mr. Gladstone visited the Pondicherry section of the Paris exposition Friday. He was presented with specimens of Indian art. Replying to a speech of welcome, he said the universe was indebted to the French Republic for an exhibition which formed a veritable school for the peoples of the world, and they should attend it.

The great fire at Antwerp was not subdued till Sunday. The latest estimate of the number of deaths will not exceed 160; 250 persons were seriously and 300 slightly injured. The firemen and troops worked through the entire night on hourly shifts. Many of them succumbed to the heat and had to be conveyed to the hospitals insensible in stretchers.

A bomb was exploded on Smith Barry's estate, Dublin, Sept. 8, demolishing the offices and destroying all the private papers and important documents. Four of Barry's tenants, who have been boycotted for paying rent contrary to compact, expressed contrition at a public meeting and offered large compensation, but the meeting refused to remove the boycott.

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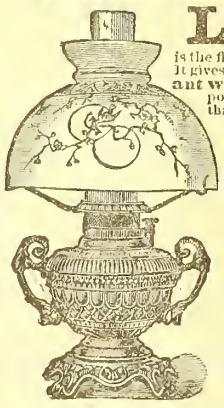
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